The fifteenth letter of the alphabet: called ضاد: it is one of the letters termed جمّورة [or vocal, i.e., pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شجرية, (Eyn, Mgh, TA;) from which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أضراس; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ضْرْأَء, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Fadl: he says [also] that some of the Arabs substitute it for ضْرْأَء, saying ضْرْأَء for ضْرْأَء; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Msb in art. ضؤث:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the أضراس; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed تواوية [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed ضؤث: (L in art. ضؤث:) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art.;) [whence the saying of Mohammed, أَنَا أَفْصِحُ مِن نَّطَقٍ بِالضّدَاد] I am the most chaste in speech of those who have pronounced the letter dád; i.e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce ضؤث:;) or it is a letter rarely occurring in the language of any other people. (L in that art.) ___ It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضؤث:) [but it is so substituted in some cases of إدغام, as, for instance, for the ل of the article ل, and in في ضرع for ضرع, and the like; and] it is sometimes substituted for ص, as in مصَّحَا for مناض, as Ibn-Osfoor says, and Ks mentions مُضِئَنَّة; (TA;) and also for ل, as Ibn-Málik says in the Tes-heel, an instance of which is جَلَدُ رجل جَضَد, mentioned by J; (MF, TA;) and
sometimes it is changed into ل، as in the instance of ضجع for ضجع (S and L &c. in art.) [As a numeral, it denotes

Eight hundred.]
ضُنْثَاء

ضُنْثَاءُ: see the next paragraph but one, in two places. Also The *bird called* [q. v.]: (O, K;) so says ISd: but IDrd doubts its correctness. (TA.)

ضُنْثَاءُ: see the next paragraph.

ضُنْثَاءُ (S, O, K) and ضُنْثَاءُ (O, K) and accord. to ISd ضُنْثَاءُ, which is of an extr. measure, (TA,) *Origin, root, race, or stock;* syn. أَصُلُ: (S, O, K;) and the place in which a thing originates; syn. مَعْدَنٌ: مَعْدَنَةً عَنِ اسْتِمَاعِ وَضَنْثَاءِ مَعْدَنَ وَعَنْصَرٌ مَضْرَبِّ.

I. e. [Praise be to God, who made us to be of the offspring of Abraham and of the seed of Ishmael and of the stock of Ma'add (and of the race of Mudar)]: and يَخْرَجَهُمْ مِنْ ضَنْثَاءٍ هَذَا, occurring in a trad., i. e. *There shall spring from the stock, or race, of this;* or, as some relate it, it is ضَنْثَاءٍ with the unpointed ص, which means the same: and you say ضَنْثَاءٍ صَدِيقٌ and ضَنْثَاءٍ صَدِيقَةٌ [An excellent origin or race]: (TA;) [see an ex. voce ضَنْثَاءٍ, in art. ]: 

and see also ضَنْثَاءُ &c. signify multitude, and abundance, of offspring or breed; (K, TA;) whence the ضَنْثَاءُ of sheep. (TA.)

ضَنْثَاءُ, [in the CK is erroneously put for ضَنْثَاءٍ,] as also ضَنْثَاءٍ (O, K, TA) and ضَنْثَاءٍ (CK,) [which belong to art. ضَوْضَاءٍ, and the last of which is mentioned in the K in art. ضَوْضَاءٍ,] The *voices, cries, or shouts, of men,* (AA, O, K, TA,) in war, *or fight.* (O, K, TA.)

ضَوْضَاءُ: see the next preceding paragraph.
(accord. to different copies of the K,) the former app. the original of the latter, [which is mentioned in the K in art. ضوضى, but in the CK there written مضوضى,] (TA,) applied to a man, *Crying out, shouting* or *clamouring.* (K.)
Calamity, or misfortune: (S, M, O, K:) [it is said that] ضئيل and زئير are the only instances of the measure ضئَيل. (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the ء be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضئَيل]. (S, O:) ضئيل, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as ضئَيل, with ض. and IB mentions زمَّل, meaning [likewise the same, or] incubus, or nightmare: [but one of these four instances may be excepted; for] it is said in the K [in art. زئير] that ضئَيل may be incorrect. (TA.)
ضال

ضَالُ ١
[accord. to the S and O app. said of a man or of a man's body, and accord. to the Msb said of a thing.] He, or it, was, or became, small in body, or small, and lean: (S, O, Msb:) or small, slender, or thin, and despicable, abject, or ignominious: and also [simply] lean, or spare: (M, K:) and in like manner اضطال: (M:) or lean, or spare, and weak: or weak, small, and slender, or thin: (see the part. n., ضويل:) or signifies the being lean, or emaciated; and base, abject, or despicable. (TA.) Accord. to AZ, (S, O, TA,) said of a man, (TA,) or رأيه, (S, O:) signifies He was, or became, small, or little, [in estimation,] and weak in judgment. (S, O, TA.)

ضَالُ شَخْصِه ٣
He made his person small, (M, O, * K, TA,) in order that he might not appear. (TA.) Zuheyr says,

فَيَبِينَا نَذُودَ الْوُحْشَ جَاءَ غَلَامِنَا
يَدُبُ وَخَفَى شَخْصِهِ وَيَضَالِهِ

[And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small]. (M, TA.)

ضَالُ ٦: see 1. In a verse of Aboo-Khirásh, My body became lean, or spare, by reason of it,] occurs for or, as AA relates it, he said with idghám. (M.) Also He became small, or thin; he shrank, or became contracted; (O, * TA, and Ham * pp. 653 and 658;) by reason of abasement, (TA,) or from fear: (Ham p. 658;) he hid his person, sitting, and shrank, or
became contracted. (M, K, TA.) And It (a thing) shrank, became contracted, or drew itself together. (TA.) AHn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA.)

8ٌﻞَﺄَﻄْﺿِا: see 1.

ٌﺔَﻟُﺆُﺿ (S, O, TA,) like تودة (O, TA,) in the copies of the K ضؤلة, but the former is the right, (TA,) an epithet applied to a man, (S, O,) Lean, or spare: (S:) or weak, (K, TA,) lean, or spare, and despicable, abject, or ignominious. (TA.) [See also ضئيل] He, or it, is a burden upon him; syn. كل. (M, K, TA.) And حسبه عليه ضؤلان His grounds of pretension to respect, or honour, are a cause of reproach to him. (M, TA.)

ضئيل (also pronounced [by some] ضئيل, like شعير q. v., Hamp. p. 129) Small in body, and lean; (Msb;) or so ضئيلى الجسم, applied to a man: (S, O:) or small, slender, or thin, and despicable, abject, or ignominious: and also [simply] lean, or spare: and so ضئيل, (M, K,) in both senses: (K:) or lean, or spare, and weak: (TA:) or weak, small, and slender, or thin: (Lth, TA:) and مصلى lifts. [likewise] signifies thin, or slender; applied to a man; syn. شخت: (S, O, TA:) the pl. of ضؤلاء ضئيل and ضؤلون ضئيل (M, K, TA) and ضئيلون ضئيل (Lth, TA:) and the fem. is ضئيلة. (M, TA.)

ضئيلة fem. of ضئيل. (M, TA.) Also [as a subst.] A slender serpent: (S, O, K:) or a serpent resembling the viper. (M.) And The غطاء [or uvula]. (Th, M, K.)

ضئيل: see ضئيل. (M, TA.) Mصلى. [likewise] signifies Delicate, or fine; or small, or contracted, in the rings. (TA.)
He clave to the ground, (As, S, K, TA) and hid, or concealed, himself; and in like manner one says of a wolf, meaning he clave to the ground; or he hid, or concealed, himself in a covert of trees, or in a hollow in the ground, to deceive, or circumvent: (M:) and he hid, or concealed, himself; (M, K;) as also:

(K) and the former, he concealed himself (K, TA) in a covert of trees, or in a hollow in the ground, (TA,) to deceive, or circumvent, (K, TA,) the game, or prey: (TA:) you say, I hid, or concealed, myself in the land, or country. (AZ, S. [See also .])

I had recourse, or betook myself, to him, or it, for refuge, protection, or covert. (S, O, K. *) ___ And, alone, He came forth from a place unexpectedly, and ascended{upon an eminence}, (O, K, TA,) to look. (TA,) ___ He was abashed at, or shy of, or he shrank from, him, or it; (M, K, TA;) as also. (TA. [See also .])

I made him to cleave to the ground. (As, S, O, K. *)

He concealed what was in his mind: (K, * TA;) or the people, or party, concealed what was in their minds. (M.)

He was silent respecting the thing, (S, M, O, K,) and concealed it. (S, O,) And

He grasped, or kept hold of, that which was in his hands. (Lh, M, TA.)
اضطباً: see 1, in two places.

ضبيء Cleaving to the ground, (M, K, TA,) or to a tree; applied to a man. (TA.)

[act. part. n. of 1, Cleaving to the ground: &c.;] expl. by El-Harbee as meaning a sportsman concealing himself. (TA.) Also Ashes; (M, K;) because they cleave to the ground. (TA.)

ضبيبة: see the last paragraph.

ضايأ A place where one conceals himself, (S, TA,) in a covert of trees, or in a hollow in the ground, to deceive, or circumvent, the game, or prey: pl. ضبيبة. (TA.)

ضبيوب به Made to cleave to the ground. (As, S.)

ضبيبة, (O,) or ضبيبة, (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and ضبيبة, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) A large sack such as is called خرارة that oppresses by its weight, and conceals, him who carries it (O, K, TA) beneath it. (O, TA.)

___ The second of these words is also applied in a poem recited by [its author] Aboo-Hizám El- 'Oklee, to ISk, to the said poem, which is one abounding with hemzehs [and difficult to pronounce]. (O, * TA.)
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A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand: (S, A, K:) and so ضغث ضغث (S and K in art. ضغث ضغث).  

Strong in the grasp; applied to a man; and in like manner to a lion. (O.) And ضباث ضباث, (O, K, TA,) with damm, and with teshdeed to the ي (TA, [in the CK without teshdeed,]) A fore arm ضباث ضباث [act. part. n. of ضباث ضباث]. One says، ليبث بأقرانه ضباث وبأرحامهم عابت [A man like a lion, seizing violently his adversaries, and making sport with their souls]. (A, TA.)  

[as though pl. of ضباث ضباث, q. v.,] Grasps; syn. ضباث ضباث (S, K: but in copies of the K ضباث ضباث). So in the following words of a trad. لاثا يدعوون والخطايا بين أصاباتهم [i. e. They shall not invoke Me when sins are in their grasps]; (S, * TA;) meaning, while they are still bearing the burden of their sins, not desisting therefrom: said by revelation to David: but it is also related otherwise, with ضباث ضباث. (TA.)  

ضباث : see ضباث: ضباث.  

A camel marked with the brand mentioned above, voce ضباث ضباث (A, K.)  

ضباث The nails, or claws, (S, A, K,) of the lion: (S, A:) a pl. having no sing., or its sing. is ضباث ضباث [i. e. ضباث ضباث]. (TA.)  

[See also ضباث.]  

مضبط ضباث : see ضباث.
The horses breathed pantingly, or hard, with a sound from the chest; or made the breathing to be heard when running: (S, O:) [or breathed laboriously, when fatigued; and in like manner one says of camels; for] ضِبْح signifies the breathing of horses and of camels when fatigued: (Suh, TA:) or caused a sound to be heard from their mouths, different from neighing, and from the sound termed حَمْحَة, (K, TA,) in their running: (TA:) [or it signifies also the horses neighed; for it is said that ضِبْح is also syn. with لِيهْضُلا (TA:) or, [but probably only with the former of the two inf. ns. mentioned above,) ran a pace less quick than that which is termed بِرْقَـت (K, TA:) or i. q. ضَبْحَت, (AO, S, O, TA,) which means they stretched forth their arms, (AO, TA,) going along, (AO, S, O, TA,) or running: (AO, TA:) accord. to I'Ab, one does not say ﺖَﺤَﺒَﺿ except in speaking of a dog or a horse: [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing:] some of the lexicologists say that those who use it in relation to a camel make ضِبْح to have the meaning of ضَبْح (L, TA,) inf. n. ضَبْحَ، (S, A, O, L, K, TA,) as meaning He, or it, uttered a cry, or sound, is also said of the fox, (S, * A, * O, * L, K, * TA,) and of the hare, and of the serpent called أسود [which see, for it is variously explained]: (L, TA:) and is also expl. as meaning نَبَح [he barked, &c.]. (TA:) And ضِبْحَت القُوس, aor. as above, inf. n. ضِبْح, The bow [twanged, or] made a sound. (TA:) And ضِبْح is also used as meaning He cried out, and entered into an
altercation for a person who had given him money. (IKt, O, * TA, from a trad.)

The fire, and the sun, altered it: (TA:) or altered its colour: (T, TA:) or altered it, but not in a great degree; (S, O, K, TA:) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA.) And He altered it in colour by fire; namely, an arrow: and he burned it in a portion of its upper parts; namely, a stick, and flesh-meat, &c. (L, TA.) And is expl. by AHn as meaning The act of roasting, broiling, or frying. (TA.)

The act of mutual reviling, or vilifying, and encountering, (K, TA,) and contending, or striving, to repel. (TA.)

It sent forth a sound. (Ham p. 615 [q. v.: it is there said to be from the الصوت meaning the الصَّبَيح].)

It became altered, (K, TA,) or altered in colour, (TA,) but not in a great degree, by fire, (K, TA,) and by the sun. (TA.) And His, or its, colour became altered a little towards blackness. (S, TA.)

Ashes: (S, O, K:) so called because of the alteration of their colour. (TA.)

A cry of a fox [&c.: an inf. n. un.]. (TA.)

A bow upon which fire has taken effect (K, TA) so as to alter its colour:

(TA:) like . (TA in art. [See also what next follows.])

An arrow altered in colour [by fire]; as also . (TA. [See an ex. of the latter in a verse of Tarafeh cited
A man raising his voice in reading or reciting: pl. ضوابط, which is anomalous, like فوارات [pl. of قوارس]. (TA.) And خيل ضوابط Horses stretching forth their arms in their going along:

(A:) or running vehemently; like ضوابط. (TA in art. ضائع.)

Also The stone that is in the [kind of ground called] حرة [q. v.]: because of its blackness. (TA.) And مضبوطه Stones from which one strikes fire, (S, O, K,) appearing as though burnt. (S, O.)

 مضابط [a pl. of which the sing. is most probably مضبّط, Frying-pans. (AHn, TA.)
strar

strar 1 (S, A, Msb, K) aor. —, inf. n. ضتر (A, Msb, K) and ضتران (K) He (a horse, S, Msb, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) leaped with his legs put together; (S, M, A, Msb, K) and so too, accord. to Zj, أضتر, said of a horse: (O:) or he ran: (TA:) or ضتر signifies a horse's leaping, and alighting with his fore legs put together. (As, TA.) Also, (S, A, K) aor. as above, (S,) inf. n. ضتر, (S, K) He made books, or writings, into a bundle: (S, A, K:) and ضتر, (A, TA,) inf. n. ضتر, (K,) signifies the same: (A:) or he collected together (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, He collected together an army for war. (S, TA.) And ضتر عليه الصّخر, (S, A, K, *) aor. as above, (S, TA,) and so the inf. n., (K, TA,) He piled up the rocks, or great masses of stone, (S, K,) upon him, or it. (S,) ضتر also signifies The act of binding, or tying, firmly, fast, or strongly. (IAar, TA.) And [hence, app., as inf. n. of ضتر, (TA), and so ضتر as inf. n. of ضتر, (K, TA,) The being very compact and strong in the bones, and compact and full in flesh. (K, TA,) [See قضام.]

strar 2 see the preceding paragraph, in two places.

strar 4 see 1, first sentence.

an inf. n. used as an epithet: see قضام. Also A company of men engaged in a warring, or warring and plundering, expedition, (S, O, K, TA,) on foot. (TA.) And Footmen [app. meaning foot-soldiers]; syn. راجلة [quasi-pl. n. of راجل]. (TA.) Also [The musculus, or testudo; a machine made of skin covering wood, (Lth, O, K,) within which are men, (K,) and which is brought near to fortresses, for the purpose of fighting, (Lth, O, K,) i.e. for fighting the
people thereof: (Lth, O:) pl. ضِبْور, (Lth, O, K,) which means What are termed دِبَابَات: (Lth, A, O: [see دَبَابَة:[])

[or it is a coll. gen. n.; for it is said that] one such thing is called ضَبْرَة, (TA.) Also [The species of nut called] the wild جُوز, جُوز البر, which is a hard sort of جُوز, not the wild pomegranate, for this is called the مَظَة: (S, O:) or the tree of what is called ضَبْرَة: (K:) or, accord. to [AHn] Ed-Deenawaree, each of these words, the latter being a dial. var. of the former, is applied to the tree of a sort of جُوز found in the mountains of the سَرَاح, which blossoms, but does not organize and compact any fruit لَا يَعْقُد; and the n. un. is ضَبْرَة [and ضَبْرَة: he says also that the ضَبْرَة was described to him by an Arab of the desert, of سَرَاح, as a great tree, as big as the great walnut-tree, having round leaves, as big as the hand, and very numerous. (O.) And the ضَبْرَة is [also] What is called جُوز بُوا [i. e. the nutmeg]: (K:) IAar says that it is what the people of the towns and villages call جُوز بُوا. (O.) And i. q. فَقُرَ.

[Poverty, &c.]. (IAar, TA.)

ضِبْرَة The armpit: (O, K, TA:) and so ضِين: thus says Ibn-El-Faraj. (TA.)

ضِبْرَة; and its n. un., with ضِبْرَة.

ضِبْرَة, applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) That leaps much: (S, O, K:) and so ضَرْم. (O.)

See also ضِبْرَة.

ضَبْرَة and ضِبْرَة Books, or writings: [each a pl.] without a singular. (K.) [See also ضِبْرَة.

ضَبْرَة A lion; as also ضَبْرَة, and ضِبْرَة: (K:) or a lion that leaps much to the animals upon which he preys. (O.)

ضِبْرَة Hard, firm, or strong: syn. ضِبْرَة: (Ibn-'Abbád, O, K,) and so ضِبْرَة. (TA.) And (hence, TA) The penis.

(Ibn-'Abbád, O, K.)
A man having firmness of make: (S, O:) or having compactness and firmness of make: (K:) and so ضمَرَم ُضبَرَم ُضبَرَم ُضبَرَم applied to a lion; (K in this art.;) the م in these being augmentative, accord. to Kh; (TA;) or the former of them, thus applied, strong in make: (S in art. ضمَرَم ُضبَرَم ُضبَرَم ُضبَرَم;) or the former of them signifies a lion, (ISk, K and TA in that art.,) as also ضمَرَم ُضبَرَم ُضبَرَم ُضبَرَم, (ISk, TA ibid.,) and so the latter of them; (K ibid.;) and the former of them, applied to a man, courageous; (ISk, TA ibid.;) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, bold against the enemies. (K and TA ibid.)

Companies of men in a state of dispersion. (TA.)

A sort of tree resembling very nearly that of the البَلْوَط, [i. e. the oak,] (AHn, O, K,) the wood of which is good as fuel, like that of the مَظَرَم its fresh firewood, when kindled, sends forth a sound like that of ظَرَق, [pl. of ظَرَق, q. v.]; and therefore they use it to do so at the thickets wherein are lions, which flee in consequence: (AHn, O:) the n. un. is with ظ. (AHn, O, K.)

A bundle (حَزْمَةِ, Lth, Mgh, Msb, K, or ضمَرَم ُضبَرَم ُضبَرَم ُضبَرَم [q. v.], S, O) of books or writings; (Lth, S, Mgh, O, Msb, K;) as also
(K) and ضَبَرَة (Lth, Mgh, Msb:) or of arrows: (Lth:) and ضَبَرَة signifies a bundle [absolutely]; as also (O, K:) Lth alone explains ضَبَرَة as applied to a bundle of books or writings; others saying ضَبَرَة: the pl. of ضَبَرَة is ضَبَرَة: ضَبَرَة is ضَبَرَة: ضَبَرَة (S, Mgh, O, Msb, K;) and that of ضَبَرَة is ضَبَرَة: ضَبَرَة is ضَبَرَة (Lth, * TA:) and ضَبَرَةِ قَلْبُهُ a horse firm in make: and ضَبَرَةِ كَلْبُهُ the same applied to a she-camel: (S:) and ضَبَرَة is a horse compact in make; an inf. n. used as an epithet. (Msb.)

A camel very compact and strong in the bones, and compact and full in flesh; as also ضَبُور (K:) or both signify compact in make, and smooth: (Lth, * TA:) and ضَبُورِ الخَلْقِ of a horse firm in make; and ضَبُورَةِ الخَلْقِ the same applied to a she-camel: (S:) and ضَبُور a horse compact in make; an inf. n. used as an epithet. (Msb.)
He kept it, preserved it, guarded it, maintained it, or took care of it, (Lth, S, Msb, K) namely, a thing, (Lth, S) with prudence, precaution, or good judgment, (Lth, S, K) or effectually: (Msb:) and hence, he managed its affairs (namely, the affairs of a country &c.,) thoroughly, soundly, not imperfectly: (Msb:) he managed it; namely, an affair, and his soul or self, his disposition or temper, &c.:] he kept to it inseparably, or constantly; namely, anything: (Lth:) he took it, or held it, or retained it, strongly, vehemently, or firmly: (IDrd:) and [has this last signification, likewise; or signifies simply he detained it, or withheld it, or restrained it, or the like;] i. q. حبسه, namely a thing. (TA.) Such a one does not, or will not, act vigorously in his work, or employment, which is committed to him; syn. لا يقوم به. (TA.) And he managed his affair thoroughly, or well]. (A in art. دب & , c.) And he alone, He (a camel) was strong to work or labour: and he (a man and a camel) was strong, or powerful. (See the act. part. n.)] He does not, or will not, perform well [or accurately] his reading, or reciting. (TA.) He fixed the pronunciation of a word; by adding the syllabical signs, which mode is termed ضبط عليه, and ضبط بالحروف, and ضبط باللغة; or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed ضبط مانال; or by adding the measure, which mode is termed ضبط يوزن. i. q. ضبط. [He registered, or recorded, [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. كتبه. (L in art. قيد. i. q. (Jel in xxxvi. 11, and Bd and Jel in bxviii. 29;) and (Bd in bxviii. 29.) A pain seized him. (TA.) The land was rained
He was, or became, ambidextrous; he worked with each of his hands. (S, Msb.) IDrd knew not this verb. (TA.)

He took it with detention and force. (K, TA.)

The sheep obtained somewhat of herbage: or hastened, or were quick, in pasturing, and became strong (K, TA) and fat. (TA.)

When the sheep obtain somewhat of herbage, or hasten, &c., the camels become satiated with food: for the former are called the smaller camels, because they eat more than goats; and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAar.)

It is often used as signifying Exactness; correctness; honesty; and faithfulness: and particularly in an author or a relater.]

A certain game of the Arabs; (K, TA;) also called the game of the matter and the art. (TA. [See the last of these words.])

A man having much care, prudence, or precaution, [or good judgment,] with respect to [the management of affairs; (TA;) [a man who manages affairs with much care, &c.]

: see the next paragraph.

[Keeping, preserving, guarding, maintaining, or taking care of, a thing, with prudence, precaution, or good judgment, or effectually: (see 1:) and hence,] one who manages his affairs with prudence, precaution, or good judgment; or soundly, taking the sure course therein, and exercising caution, or care, that they may not
become beyond his power of management: (S, TA:) [keeping to anything inseparably, or constantly: (see, again, 1:)] taking, holding, or retaining, a thing strongly, vehemently, or firmly; applied to a man; as also : (IDrd:) or the latter of these, (S,) which is like حبْطَى, حبْطَى, (K, [in some copies of the K erroneously written without tenween,]) the ل being augmentative, to render the word quasi-coordinate to سَفَرْجَل; (S,) or both; applied to a man and to a camel; (K;) strong, or powerful: (S, K;) or [a man] great in might, or valour, and power, and body: (T, TA:) and the former, a camel strong to work or labour: and in like manner, applied to a man, the strong [and resolute or firm-minded] in the performance or management of affairs. (TA.) See also أَضْرَبُ. ___ [It often signifies Exact; correct; or accurate; (like مَحْقُ, with which it is said to be syn. in Har p. 254;) and honest; and faithful: and particularly as applied to an author or a relater.] As a conventional term, ضَابِطٌ, ضَابِطٌ, (Msb in art. or pl.) or ضَابِطٌ, ضَابِطٌ, (TA,) is syn. with قَاعَةٌ, (Msb, TA,) signifying A universal, or general, rule, or canon: (Msb:) or a ضَابِطٌ is one that comprises subdivisions of one class only; whereas a قَاعَةٌ comprises [sometimes] subdivisions of various classes. (Kull, p. 290.)

ضَابِطٌ A place in land, or in the ground, to which the rain-water flows, and which retains it; syn. مُسَاَكَةٌ. (TA.) See also ضَابِطٌ, last sentence.

أَضْرَبُ [More, and most, strong, or firm, of hold]. It is said in a prov., أَضْرَبُ مِن ذَرَةٍ [More strong, or firm, of hold than a little ant]: because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَضْرَبُ مِن عَائِشَةَ بْنَ عُمَرٍ; (K;) so accord. to Hamzeh and Abu-n-Nedâ; but accord. to ElMundhiree, عَابِسَةٌ; (Sgh;) [More strong, or firm, of hold than 'Áisheh the son of 'Athm; or than 'Ábiseh;] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَضْرَبُ مِن الأَعْمَى [More strong, or firm, of hold
than the blind; (TA.) __ Ambidextrous; who works with each of his hands; (S, Mgh, Msb;) i. q. (Mgh, Msb;) who works with his left hand like as he works with his right; an explanation given by the Prophet; as also that next following; (AO, TA;) who works with both his hands: (AO, K;) fem. (S.) __ The lion; (K;) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA;) as also (K;) is also applied as an epithet to a lioness; and to a she-camel. (TA.)  

كَضَبَطٌ ضِبطَاءٌ (TA.;) [pass. part. n. of َضِبطُ in all its senses. __ In the present day often used as signifying Well-regulated; exact; correct; honest; and faithful.] Applied to a book, or writing, Having its defects, faults, or imperfections, rectified. (TA.) [Applied to a word, Having its pronunciation fixed, by any of the means described above in one of the explanations of the verb.] __ A country covered by the rain:

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so in the A: in the O, أَرْضٌ مَضِبطَةٌ land rained upon in common, or throughout its whole extent. (TA.) [See also 1, near the end of the paragraph.]
(S, K.) He stretched forth towards him (another man, S) his upper arm, for the purpose of striking. (S, K.) A poet says,

\[\text{َﻮُﻌَـﺒْﻀَﺗ ﺎَﻌَـﺒْﻀَﻧَو ﻻَو ﺡْﻠُﺻ ﱠﱴَﺣ} \]

i.e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you: or, accord. to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S.) And one says, صلُح إِلَيْه بِالسَيف, meaning He stretched forth his arm towards him with the sword. (K.) And عَلَى فَلَان, (S, * K.) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one: (S, * K, TA:) and hence, ضَبِع is metaphorically used to signify the act of supplicating or imprecating; because the person supplicating or imprecating raises his hands and stretches forth his upper arms: and ضَبِع, also, [app. an inf. n. of ضَبَع, ضَبَاع] signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And ضَبِع, (S, * K, TA,) aor. ضَبَع, and ضَبَع, (K, TA,) which is a dial. var.: (TA:) and ضَبِع said of a she-camel, inf. n. ضَبِع, signifies the same as ضَبِع, as also ضَبِع, on the authority of Ikb: (TA:) [or,]
accord. to As, signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm: (S, TA;) or it signifies the running a pace above that which is termed تقريب (O, K;) or ضبع said of a camel signifies he hastened, or was quick, (K, TA;) in pace, or going: (TA;) or he went along shaking his arms. (K,) ضبع also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art., عضد, and TA in the present art.)

They inclined to peace, (Et-Toosee, K, TA,) and the joining of hands; they desired peace, &c. (TA.) They gave us a share of the road: (S, K:) so says ISk: (S:) and in like manner one says, ضبع من الطريق, (S, K,) or ضبع لنا ناطرفا, (TA,) or ضبع من الشيء, (K, TA,) or ضبع لنا ناطرفا, (TA,) They gave a share of the thing (K, TA) to every one. (TA.)

He (a man) acted wrongfully, unjustly, injuriously, or tyrannically: (K:) on the authority of Aboo-Sa'eed. (TA.) ضمع, aor. ضبع, inf. n. ضمع (S, K) and ضمع (S, K;) [this latter is said in the TA, on the authority of IAar, to have been used by an Arab of the desert in relation to a woman; and is, accord. to the S, app., a simple subst.;] and ضمع, (S, K;) and ضمع یوستم (K;) and ضمع یوستم (K;) She (a camel) desired (S, K) vehemently (S) the stallion. (S, K)

He intervened between him and the object at which he desired to shoot or cast. (Ibn-'Abbád, O, K;) And ضمع, inf. n. نضمع, He was, or became, cowardly, or weak-hearted: (Lth, K;) thus say the vulgar; derived by them from الضم_coupon, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.)

We stretched forth our arms towards them with the swords, they stretching theirs forth towards us therewith: so in the Nawádir of AA. (TA.) See also 1, in the former half. [The inf. n.] ضمبع also signifies The joining of hands; syn. مصافحة, (TA.)
The putting the [garment called] \textit{ءآَدِر}, and also the last sentence of the same.

The putting the [garment called] \textit{ءآَدِر} under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left; (S, K, TA;) like the man that desires to labour at a thing and prepares himself for doing so; (TA;) thus termed because of exposing to view one of the two upper arms: (S, K;) or the putting one's garment (Mgh, Msb) under his right arm, (Mgh,) or under his right armpit, (Msb,) and throwing [a portion of] it upon his left shoulder: (Mgh, Msb;) or the taking the and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back: (IAth, TA;) likewise signify the same: so says Az: (Msb:) and so says As of the former: (S:) and it is also written (K:) You say, [He attired himself with his garment in the manner described above]. (Mgh, Msb.) And He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of ب.])

The [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O, Msb, K,) altogether: (K) or the middle thereof, (Lth, Mgh, O, K,) with its flesh: (O, K;) and the inner side thereof: (Mgh:) or (so in some copies of the K, but in others and, ) the armpit: or the portion, of the upper part of the [expl. in art. ب, speaking of a man praying. (O, TA.) And أَخَذَتْ يُضِعِّي فلًان]
I seized the middle of the upper arms of such a one and did not relinquish him. (Lth, O, TA.) He raised him, or set him up, and rendered his name famous: and in like manner, (TA.) Also Any [hill such as is termed] that is black and somewhat oblong. (IAar, K.)

means [i.e., app., He took it away with a false pretence; or in play, or sport]; (Ibn-'Abbád, O, K, TA;) namely, a thing; (O, TA;) being an imitative sequent. (TA.) See also ضبع. And see what here next follows.

We were in the protection, or quarter, of such a one. (S, O, K: but in the K, هو is put in the place of كنف.)

What next precedes.

The female hyena; or the hyena, male and female; a certain animal of prey, سبع, [but see what follows,] (K,) well known, (S, O,) the worst, or most abominable, of سبع, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called: it flees from him who holds in his hand a colocynth: [and they assert that] the dogs bark not at him who retains with him its teeth: if its skin is bound upon the belly of her that is pregnant, she casts not her young: if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof: and the application of its gall-bladder as a collyrium sharpens the sight: (K:) it is not reckoned among the hostile animals to which the appellation of سبع is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of ihram: (TA voce سبع:) the word is of the fem. gender, (S, * Mgh, * O, * Msb, K, *) and is [said to be] applied peculiarly to the female; (Msb;) the male being called ضبعان, (S, Mgh, O, Msb, K,) of which the pl. is ضباعان، (S, O, Msb, K;) but AHát disapproved this pl.; (O;) and the female is called [also] ضباعةن، of which the pl. is ضباعات.
(S, O, K;) or ضبعة has not been heard applied

to the female, but ضيب ضبعة only, and it seems that J has mentioned ضبعة as applied to the female from his having supposed ضياع, whereas it is pl. of ضبعة, being like جمالات and رجلات: (IB in a marginal note in one of my copies of the S:) but some say that ضيب ضبعة is applied to the male; and the female is termed ضبعة, thus with a quiescent letter: (Msb:) or, accord. to Ibn-Abbád, the female is termed ضبعة, and its pl. [or rather the coll. gen. n.] is ضيب ضبعة; (O, K;) or ضياع is not allowable: (S, K;) the pl. of ضيب ضبعة is أضيب ضيب ضع, (K,) a pl. of pauc., (TA,) and ضياع, (K,) or the former is pl. of ضيب, (Msb,) and the latter is pl. of ضيب, (Mgh, Msb,) and is of the male and of the female, (S, K,) and ضيب, (K,) as though this were pl. of ضيب ضبعة ضياع [a contraction of ضيب ضبعة ضياع] and ضبعة ضياع [TA [in which it is indicated that this last is pl. of ضيب ضبعة]] and [quasi-pl. n.] ضبعة ضياع. (O, K;) One says ضبعة أميدر, [in the CK, erroneously, ضياع] meaning, [A male hyena inflated in the sides, big in the belly: or, accord. to some, whose sides are defiled with earth, or dust. (S,) And سَيْل جَارُ الضَّبَعِ A torrent that draws forth the ضيب from its den; (O, K; in the CK, جَارُ الصَّبَعْ:;) hence meaning a torrent produced by vehement rain. (TA,) And دَلْجَةُ الصَّبَعِ [The night-journeying of the hyena]: because the ضيب goes round about until midnight. (O, K;) And ما يَنفَّذ ذَلِكَ عَلَى الضَّبَعِ [That is not unapparent to the hyena]: because the ضيب is deemed stupid. (TA,) And أَحْقَٰقُ مِن الضَّبَعِ [More stupid than the hyena] is a prov. (Meyd.) And أَكْلَتْهُم الضَّبَعِ [The hyena devoured them] is said of such as are held in mean estimation. (TA,) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet,
My sheep, or goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena), is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them: or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, [O God, send a hyena and a wolf]: but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the wordسلطَ Imports a notification of this meaning. (IB, TA.)

[The pl.]الضَّبَاعِ is applied to Numerous stars below بنات نعش: (O, K) or the stars beta, gamma, delta and mu, of Bootes; i.e.] the star upon the head, and that upon each of the shoulders, and that upon the club, of bw: and the name of أولاد الضِّباعِ is given to [The stars and app. with some other faint stars around these, of Bootes; i.e.] the stars upon the left hand and forearm, and what surround the hand, of the faint stars, of alw: (Kzw.) also signifies The year of drought or sterility or dearth; (S, IAth, O, Msb, K, TA;) that is destructive; severe: of the fem. gender. (TA.) So in a verse cited in art. اما [voce اَمِّا, and again, with a variation, voce اَمِّا]. (S, O. [But it is here said in the TA that the الضَّبَاعِ in this instance means the animal of prey thus called.]]) Hence also,] it is related in a trad. of Aboo-Dharr, that a man said, [O Apostle of God, the year of drought has consumed us]: and he prayed for them. (TA.) [See also two other exs. voce بَئِذ .]

Also Hunger. (Ibn-'Abbád, O, TA.) And Evil, or mischief. (TA.) El'Okeyeleeyeh said, When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him: and being asked Why? she said, ليحول ضبع معه. i.e. In order that his evil, or mischief, might go away with him. (IAar, TA.)

A she-camel desiring [Vehemently (see 1, last sentence,)] the stallion; (Lth, K;) as also الضَّبَاعِ: (L, TA;) pl., accord. to the copies of the K, ضباعي and ضباعي; but in the L ضباعي and ضباعي: (TA;) and sometimes it is used in
relation to women. (K.)

A she-camel *stretching forth her arms* (أُضِبْعَةُ، ضَبِعٌ، ضَبِعَةَ، ضَبِع) in going along: (S, K;)
or *lifting her foot towards her arm in going along*: so accord. to an explanation by As of the former
of the two following pls.: (TA:) the pl. is ضَوَابِعُ (Lth, As, TA) and ضَبِعٌ (TA.) And A horse *that runs vehemently*; (O, K, TA;) like ضَبِعٍ، of which the pl. is ضَوَابِعُ (TA:) or *that runs much*: (Lth, O, TA;) or *that bends his hoof towards his arm*: (TA:) or *that inclines towards (lit. follows) one of his sides, and bends his neck.* (Ibn-Abbád, O, K.)

i. q. أَضِبْعَةٍ [q. v.]; formed from the latter by transposition. (TA.)

The portion of flesh that is beneath the armpit, in the fore part. (O, K.) See also ضَعَةٌ [of which it is a quasi-pl. n.].

A she-camel *whose breast is prominent and whose arms recede.* (Ibn-Abbád, O, K.)

An ass devoured by the *hyena* [or an ass which may the hyena devour; for] accord. to some it means an imprecation that the *may devour him.* (TA.)
Steven

Steven is mentioned in the K and by Sgh both here and in art.
The fire, (S, M, K,) and the sun, (M,) altered [in colour], and roasted, broiled, or fried, him, or it: (S, K:) or burned, or scorched, him, or it. (M.) He had recourse, or betook himself, to him, or it, for refuge, protection, or covert: (K) a dial. var. of ضباً. (TA.)

A cake of bread baked in hot ashes: (S, M, K:) thus called by some of the people of El-Yemen: but [ISd says, respecting ضباً as thus expl.,] I know not how this is unless the thing be named by the name of the place. (M.)
ضَحَّ، aor. ضَح، inf. n. ضَحِيج ضَحِيج ضَحِيج، the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَجَاح،] He cried out, or vociferated: (L:) or he cried out, or vociferated, calling for aid, or succour: (AA:) or he cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises, being frightened at a thing: (Msb:) or ضَحِيج signifies the crying out, or vociferating, on the occasion of some disagreeable occurrence, and in difficulty, or distress, and inability to bear what has befallen one, or impatience: (Kitáb el-Ghareebeyn:) or ضَحِيج signifies they cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises: and ضَحَّ، aor. ضَحِيج، [as meaning they did so] when unable to bear a thing that had befallen them, or impatient, and overcome, (A'Obeid, S, K, TA,) and frightened. (TA.) And one says also، ضَحَّ، (A, L) inf. n. ضَحِيج، (L) [The camel uttered a cry, i.e. grumbled، (A, L) inf. n. ضَحِيج، (L) [The camel uttered a cry, i.e. grumbled، (A. [See 1 in art. وَغَرُ.] And if he grumble, add to him a load]: a prov. (A.) The poet El-Kanánee uses the phrase أَضْحَجْتِ ضَحْجَة for فَضْحَجْتِ ضَحْجَة and it is cited by Sb as an ex. of the incorporation of ضَحَّ into ضَحَّ. (O.)

ضَحَّ، inf. n. ضَحِيج ضَحِيج، He went away: or he inclined, or declined. (O, K.) And He poisoned a bird, or a beast of prey. (O, K.)

ضَحَّ، (S, O,) inf. n. ضَحِيج، (S, O, K) and ضَحَّ، (S, K,) He acted with him in an evil manner; treated him with enmity, or hostility: (S, O, K, TA;) and contended in altercation with
him. (S, O, K, TA.)

\[\text{see 1. [Reiske, as mentioned by Freytag, explains }\] (O, K, TA.)

\[\text{also as a trans. verb, meaning Fatigavit, molestia affecit. ]}\]

\[\text{a crying out, or vociferating: (L:) or a clamour, or confusion of cries or shouts or noises, of a people or party. (S, Msb.)}\]

\[\text{a subst. from }\] (S, L, TA:)

\[\text{compulsion. (K, TA:) Also an inf. n. of 1, sometimes used as an epithet, [meaning That cries out, or vociferates, &c.] applied to a man: pl. }\] (S, L, TA:)

\[\text{also i. q. as meaning A kind of bracelet; (T, O, K, TA:) which is like the }\]

\[\text{of a woman. (O, TA:) And A kind of bead (, ) used by women in their attracting}\]

\[\text{of men. (TA:) See also the next paragraph.}\]

\[\text{A certain gum which is eaten (O, K, TA) in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washed with it the garment, or piece of cloth, which it cleanses like soap. (O, TA:) And The fruit of a certain plant; or a gum; with which women wash their heads: written by IDrd with fet-h [i. e. ], but by AHn with kesr. (TA:) And (as AHn says in one place, O, TA) Any tree with which birds, or beasts of prey, are poisoned. (O, K, TA:)}\]

\[\text{A she-camel that cries out when being milked, and is impatient. (S, O, K)}\]

\[\text{A phrase like }\]

\[\text{is a phrase like}\] (TA:)}
He was vexed, or disquieted by grief: (S:) or, followed by منه, (A, Mgh, Msb, K) and by له, (A, K) he was vexed, or disquieted by grief, at it, or by reason of it, and by distress of mind, and complained: (Mgh:) or he was grieved at it, or by reason of it, (A, Msb,) and distressed in mind, (A,) or vexed, or disquieted, (Msb,) and complained: (A, Msb:) or he was disgusted at it, or by it, and was vexed, or disquieted, (K) by grief. (TA.) And He (a camel) cried, or grumbled, much: (S:) and she (a camel) cried, or grumbled, (A, K) much, (A,) on being milked, (A, K) being distressed thereby. (A.) In a verse, (of El-Akhtal, TA,) is contracted into ضجر. (TA.)

He caused him to be vexed, or disquieted by grief (S, Mgh) and by distress of mind, and to complain: (Mgh:) or he caused him to grieve, (منه) at it, or by reason of it, and to be vexed, or disquieted, and to complain: (Msb:) or he caused him to be disgusted, and vexed, or disquieted, (K) by grief. (TA.)

see 1, first sentence.

see the next paragraph.
Grief, and distress of mind, with complaint: (A:) or disgust (Tib, A, K) and vexation, or disquietude, (K) arising from grief. (TA.) [SM supposes Z to have said that it is syn. with مَرْبت but this is a mistake.] Also A certain small bird: (AHát, O, K: *) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.)

Also A she-camel that cries, or grumbles, (A, K) much, (A,) on being milked, (A, K) being distressed thereby. (A.) ___ It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig-

[Verily the she-camel that grumbles (or that grumbles much) on being milked is sometimes milked]. (A'Obeyd.)
**ضمجم**

1. **ضمجم** (MA, K) aor. 

   It was, or became, distorted, or crooked; said of

   the mouth; (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K;) and

   likewise, of a well: and of a wound. (K, TA.) [See ضمجم below.]

2. **مضجم**

   [He was, or became, distorted, or crooked, in the mouth: (see its part. n., below:) and

   so, accord. to Golius, ضمجم and ضمجم.

   And] i. q. ضمجم: (S, K, TA:) so in the saying, ضمجم الأمر بينهم. (S, K, TA:) And hence the saying، ضمجم

   [meaning Names are dissimilar, diverse, or various]. (TA.)

3. **ضمجم** and 11: see the next preceding paragraph.

   **ضمجم** inf. n. of ضمجم [q. v.]: (MA, K: *) [as a simple subst.,] Distortion, or crookedness, (S, K,) [in an absolute

   sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the

   nose; (Lth, TA;) its inclining towards one side (Lth, S, TA) of the face: (S, TA:) and in one of the shoulders:

   (S, TA:) and, accord. to the M, in the bill [for خط in the TA (an obvious mistranscription) I read خط of the male ostrich: and

   sometimes in the mouth together with the nose: (TA:) and in like manner in a well: and in a wound. (K, TA.)

   **ضمجمة**

   A certain small creeping thing of foul odour, (K, TA,) that stings, or bites.

   (TA.)

   **ضمجمة**

   Having the quality termed ضمجم, expl. above: (K) [or, particularly,] having the nose
inclining towards one side of the face: (S.) And hence

A well having a crookedness in the wall that surrounds its interior: or that is not dug in a straight, or an even, direction: pl. pl. (TA.) El-'Ajjáj has applied the phrase to Wide wounds; as likened to the wells thus termed. (TA.) And [the pl.] signifies also Men who eat much. (IAar, TA.)

Distorted, or crooked, in the mouth, (S, K.)
R. Q. 1. ضح، [inf. n. ضححة، which see below,] said of the سراب [or mirage], *It was, or became, in a state of commotion; or moved to and fro;* as also تضحح. (S, K.) And, (K, TA,) said of an affair, (TA,) *It was, or became, manifest, evident, or apparent.* (K, * TA.)

The sun: (S, O, K:) and (K) the *light of the sun,* (Lth, A, O, K,) *when it has possession of the ground:* (Lth, O, TA:) or the *light of the sun upon the surface of the ground; sunshine;* contr. of ظل (AHeyth, T, O, TA:) accord. to AHeyth, originally *وضح* the *ء وح* being rejected and a ح added to the radical ظح (app. a misreading for ضح); but correctly, it is originally ضحية الشمس [app. a mistranscription for ضحية الشمس: (TA; as from the T:)] also *land, or ground, that lies open and exposed* (K, TA:) to the sun: (TA:) and *what is shone upon, or smitten, by the sun:* (K, TA:) it has no pl. in any of these senses. (ElFihree, TA.) It is said in a trad., لا *None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil,* meaning half of him in the sun and half of him in the shade. (TA.) And one says, جاء فلان بالضح والريح *Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown;* (S, K, TA:) meaning, *abundance, or much;* (S, A;) or *much property, or many cattle:* (TA:) [F asserts that] one should not say بالضح والريح, (K,) i. e. بالضح والريح (TA:) *this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that بالضح والريح is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. ضح، q. v.:] Kr, also, is related to have said that الصبح signifies the sun and its light; and is said to signify what is exposed to the sun: and a poet says،

*والشمس في اللجّة ذات الضح.*

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None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil; meaning half of him in the sun and half of him in the shade. (TA) And one says, Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown; (S, K, TA) meaning, abundance, or much; (S, A;) or much property, or many cattle: (TA) [F asserts that] one should not say بالضح والريح, (K,) i. e. بالضح والريح (TA) *this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that بالضح والريح is correct: (MF) [and the author of the K, who disallows it in this art., authorizes it in art. ضح، q. v.:] Kr, also, is related to have said that الضح signifies the sun and its light; and is said to signify what is exposed to the sun: and a poet says،

*والشمس في اللجّة ذات الضح.*
[And the sun in the abyss of sunlight]: Aboo-Mis-hal, moreover, mentions, in his Nawádir, the saying, 
meaning Such a one was employed as manager of much property]. (TA.)
[meaning Such a one was employed as manager of much property]., occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means He died leaving much property. (TA.)
And it is said of the Prophet, in a trad., He will be exposed to the heat of the sun and the blowing of the winds; meaning, accord. to Hr, he will be attended by, or in the midst of, numerous horsemen and military forces. (TA.)

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The running of the شرب [or mirage, along the surface of the ground, like water: see R. Q. 1]. (K.)

Shallow water; (S, A, TA;) and hence metaphorically applied in a trad. to a shallow part of hell-fire: (TA:) or water little in quantity; as also ضحضح: or water reaching to the ankles: or reaching to the middle of the skin: or in which there is no being drowned: (K:) or water little in quantity, in a pool left by a torrent, &c. (TA.) And Many, or much; in the dial. of Hudhey)! (AA, O, K;) not known to others: (TA: [see also ضحضح]) accord. to As, it is applied to sheep or goats, and to camels, as meaning many, or numerous: and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA.)
1. ضَحَلٌ, (O, K') aor. —, (K') said of water, *It was, or became, shallow*; (O, K, TA,) and little in quantity. (TA.) And said of a pool of water left by a torrent, *Its water became little in quantity.* (K)

*مَا أَضْحَلَ خَيرَكُدَّ* means [i.e. *How little, or scanty, is thy goodness, or bounty, or beneficence!*. (TA.)

Q. Q. 4. اَضْحَلُ, (S, O, K,) mentioned in the K in a separate art., its author, and some others, holding the مَّ to be radical, but most of the leading authorities on inflection hold it, with J [and Sgh and Fei], to be augmentative; (TA;) and اَضْحَلُ, (S, O, Msb, K,) of the dial. of the Kilá- bees, mentioned by AZ, formed by transposition of the مَّ; (S, O, TA;) and اَضْحَلُ, (K,) formed by substitution, mentioned by Yaakoob; (TA;) *It* (a thing, S, O) *Went away,* (S, O, Msb, K;) and *came to nought.* (Msb.)

___ And said of clouds (سَحَاب), *They became removed, or cleared off.* (S, O, Msb, K.) ___ And i. q. اَئْنَ كَرِيْخَ اَضْحَلٌ *It became untied, or undone, &c.*. (K.)

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A small quantity of water; (S, M, O, K,) *upon the ground,* (M, K,) shallow; (M,) not deep; (K,) i. q. ضَحْضَاحٍ; (S, O;) or the latter has a more general meaning, applying to little or much: (TA:) accord. to some, such that the bottom of it appears: (MF, TA:) or a small quantity of water in a source, or fountain, and in a well, and in a hot spring, and the like; or in a pool left by a torrent, and the like: or water little in quantity; or near in place: (TA:) pl. [of pauc.] أَضْحَلَ; (O;) and [of mult.] أَضْحَلَ; (O,) i.e. *A mass of rock of which part is covered by the water and part is protruding.* (O;) expl. [more fully and variously] in art. أَئْنَ; (K,) so called because the water does not cover it by reason of its paucity. (S, O.) ___ [Hence also,) one says, إِنَّ خَيرَكَ لَضَحَلٌ i. e. [
Verily thy goodness, or bounty, or beneficence, is] little. (TA.)

A pool, left by a torrent, the water of which has become shallow and has then gone away. (Sh, TA.)

The place of a pl. (O, TA;) to which Ru-beh, (O,) or El-'Ajjáj, (TA,) likens clouds. (O, * TA.)
The road appeared, or became apparent, (S, K,) to a person: so says AZ: (S:) [and so, app., signifies i. e. [It is approved as a quality of the horse] that his [and so, app., signifies]

The night was, or became, cloudless. (TA.) __

The horse was, or became, white. (TA.) __

He died: (K, TA:) it [properly] means his shade, or shadow, became sun: and when a man's shade, or shadow, becomes sun, he himself becomes nought. (IAmb, TA.) __ And each, aor. of He, or it, was smitten by the sun; or the sun came, or fell, upon him, or it: (K, TA:) or aor. of and aor. of he, or it, was smitten by the heat of the sun. (Ham p. 625.) Hence, in the Kur [xx. 117], Thou shalt not thirst. therein nor shalt thou be smitten by the sun; i. e., thou shalt be preserved from the heat of the sun. (TA.) __ And aor. of and

He went forth to the sunshine; (K;) as also as also; [and app. also; [and app. also; see Har p. 296, where, for as an explanation of the, I think we should read or as an explanation of the, I think we should read as also; aor. of each also; aor. of each I went forth to the sunshine. (S.)
imperative of ṣḥṣ occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly] ṣḥṣ, with kesr to the h and fet-h to the k; from ṣḥṣ; being a command to go forth to the sunshine. (S.) And ṣḥṣ, (S, K,) inf. n. ṣḥṣ [or ṣḥṣ], He (a man, S) sweated. (S, K.)

We came to them in the time of the morning called ṣḥṣ: (TA:) and ṣḥṣ, (K, TA,) inf. n. ṣḥṣ, is similar to ṣḥṣ and ṣḥṣ; meaning, (TA,) He came to him in the time called ṣḥṣ. (K, TA.) ṣḥṣ He pastured the sheep, or goats, in the time called ṣḥṣ; (S, K, TA;) and in like manner, ṣḥṣ the camels. (TA.) I pastured the camels with the morning-pasture called ṣḥṣ, so that they might come to the water having satisfied themselves with food: and in like manner, ṣḥṣ I pastured them with the evening-pasture called ṣḥṣ, &c. (A, TA.) [Hence,] ṣḥṣ, inf. n. ṣḥṣ, I fed him in the time called ṣḥṣ: (K, TA;) or I fed him with the morning-meal called ṣḥṣ, at any time [of the morning]; but more commonly known as meaning, in the time called ṣḥṣ: and the verb primarily relates to camels [and sheep or goats]: or ṣḥṣ means he fed his people, or party, with the morning-meal called ṣḥṣ; or he invited them [thereto, i. e.] to his ṣḥṣ. (TA.) IAth says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, أَلَأ أَضَحَّوا أَلَا أَضَحَّوا رَوِيدًا meaning [Now] be ye gentle with the camels حتى تضحي i. e. in order that we may obtain of this herbage; then ṣḥṣ was applied to mean the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food: and then ṣḥṣ was said of anyone as meaning he ate in the time called ṣḥṣ, or ṣḥṣ I was gentle, or I acted gently, with the thing. (S.) And ṣḥṣ He acted gently, or deliberately, in the affair: and so
And a prov., (A., TA.) meaning **Hasten thou not;** (S., TA.) from تضَحْيَةَ الإِبْلٍ شَوْىٍ عن الوَدَّ: [see the third sentence of this paragraph:] or meaning **be thou patient a little while:** (TA.) or the meaning is, slaughter thou, or sacrifice thou, [deliberately, leisurely, or] without haste:

(Meyd:) [for] ___. ضَحِيَّةٍ, inf. n. تضَحْيَةٍ signifies [also] **He slaughtered, or sacrificed, the [victim termed] الضَّحَّى, in the time called الضَّحَّى:** and hence, by reason of frequency of usage, **he did so in any time of what are termed** يُداَمُ التَّشْرِيقِ. ضَحِيَّةٍ بِشَأَةٍ: (A., TA.) **or يُداَمُ التَّشْرِيقِ.** ضَحِيَّةٍ بِشَأَةٍ (S., Mgh, Msb, K.) or يُداَمُ التَّشْرِيقِ. ضَحِيَّةٍ بِشَأَةٍ (Mgh, Tāb.) he slaughtered, or sacrificed, a sheep or goat, (S., Msb, K.) or a ram or other [victim],

(Mgh, K) **in the time called الضَّحَّى of the day called الضَّحَّى:** and afterwards said of him who has done so [at any time, even] in the last part of the [said] day. (Mgh.) See also 4. And see 5.

ضَحَّى البَلْدُ ٣ The countries, or lands, became exposed to the sun, and their herbage consequently dried up. (Tā.) ضَحَّاهَا: see 2, first sentence.

ضَحَّى ٤ He (a man, TA) entered upon the time of morning called الضَّحَّى, (K, * Tā.) or the time called الضَّحَّى, (Tā.) [or the time called الضَّحَّى, for] you say, أَقَمْتُ بِالْمَكَانِ حَتَّى أُضِحِّيَ, from الضَّحَّى [and therefore meaning I remained in the place until I entered upon the time called الضَّحَّى, (S., TA.) Hence the saying of 'Omar, بِصَلَةٍ الْضَّحَّى, (S., Tā.) or أَضِحَّى الصَّبَاحُ, (S., TA.) or أَضِحَّى الصَّبَاحُ, (S., Tā.) or أَضِحَّى الصَّبَاحُ, (S., Tā.) i. e. **Perform ye the prayer of the time called الضَّحَّى at its [proper] time:** do not delay it until the time called الضَّحَّى has become advanced: (Tā.) or do not perform that prayer when the time called الضَّحَّى has become advanced. (S.) ___. And you say, أَضِحَّى فَلَان يَفْعَلُ كَذَا (S., K.) like as you say، أَضِحَّى فَلَان يَفْعَلُ كَذَا: (S., Tā.) meaning **Such a one became occupied, or engaged, in the time called الضَّحَّى in doing such a thing:** (M, K, Tā.) or did such a thing in the first part of the day, (Ktt, Tā.) ___. [This phrase often means also] Such a one became occupied, or engaged, in doing such a thing;
betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing; like ṣāḥib ʿāṣib &c. And, like these verbs, ṣāḥib followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply He, or it, became: see an ex. in a verse cited voce ṣāḥib: ṣāḥib also signifies He performed the supererogatory act of prayer in the time called ṣāḥib. (TA.) See 1, last sentence but one. One says also, ṣāḥib meaning He withdrew himself far from the affair: (TA. [See also another meaning of this phrase in what follows.]) And ṣāḥib meaning The birds called qata go far from water: (TA.) ṣāḥib ṣāḥib the thing. (K, TA.) And ṣāḥib ṣāḥib the affair, or case, apparent, or manifest: and [so ṣāḥib, for] one says, ṣāḥib ṣāḥib, with fet-h to the ṣ, meaning Make manifest to me thy affair, or case: so in the M. (TA.) ṣāḥib ṣāḥib is a deprecatory phrase [lit. May God not cause thy shadow to become sun to us: meaning may God not deprive us of thee by death: (see ṣāḥib:) or it may be similar in meaning to the phrase here following]. (TA.) ṣāḥib ṣāḥib [lit. Make us not to go forth into the sun from thy shadow] means withdraw not from us the shadow of thy compassion: the verb being made trans. by means of because the phrase implies the meaning of ṣāḥib ṣāḥib: (ISd, TA.) ṣāḥib ṣāḥib: see 1, latter half. And see 2, in two places. It [generally] means ṣāḥib the time of morning called ṣāḥib: (K:) or he ate the morning-meal called ṣāḥib syn. ṣāḥib ṣāḥib also ṣāḥib ṣāḥib has the former [or the latter] meaning. (ISd, TA.) ṣāḥib ṣāḥib see 1, latter half. ṣāḥib ṣāḥib: see the next paragraph.
also written \( \text{ضمحاً} \), held by some to be of the measure \( \text{فعلً} \), and by others to be [originally \( \text{i. e.} \) of the measure \( \text{فعلً} \), of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) \( \text{The early part of the forenoon, after sunrise: accord. to some, when the sun is yet low: accord. to others, when the sun is somewhat high:} \)

i. q. \( \text{ضمحاً} \), accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the \( \text{period of the day after sunrise:} \) (S:) or this signifies the \( \text{advanced state of the day} \)

(ارتفاع النهار) [which is said by the doctors of the law in the present day to mean \( \text{when the sun has risen the measure of a} \) \( \text{رامح,} \) \( \text{q. v., or more}) \); as also \( \text{ضحاً} \) and the \( \text{ضحاً} \) \( \text{(S,) and the} \) \( \text{ضحاً} \) \( \text{(S, K)} \) a little, \( \text{(K)} \) when the sun shines brightly: (S:) or from sunrise to the time when the day is advanced and very white: thus in the M: (TA:) or it is the \( \text{spreading of the sun [upon the earth],} \) and the \( \text{extending of the day:} \) and the \( \text{time thereof} \) is thus named: (Er-Rághib, TA:) or

is pl. of \( \text{ضحاً} \), like as \( \text{قريًّ} \) is of \( \text{ضحاً} \); and its sing. is like \( \text{ضحاً} \), which means the \( \text{extending of the day,} \) and is of the masc. gender, as though a name of the \( \text{time thereof} \): then \( \text{ضحاً} \) became used as a sing., and the \( \text{time} \) was thus called: (Msb:) it is fem. and masc.: (S, K: *) he who makes it fem. holds it to be pl. of \( \text{ضحاً} \); and he who makes it masc. holds it to be [a sing.] noun of the measure \( \text{فعلً} \), like \( \text{صرد} \) and \( \text{نغر} \); (S:) its dim. is \( \text{ضحاً} \), without; (Fr, Msb, K;) for they disapproved the affixing the \( \text{ة} \) lest it should be confounded with the dim. of \( \text{ضحاً} \). (Fr, Msb.) Using it as an adv. noun, you say, لقيته ضحاً when you mean \( \text{I met him in the} \) \( \text{ضحاً} \) \( \text{of this day;} \) without tenween. (S, TA.) See also De Sacy's Chrest. Ar., sec. ed., i. 162-167, respecting the prayer that is performed in the time thus called,

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His speech, or language, has no perspicuity: thus in the M and K: but in the A, أَنْشَدْنِي شِعْراً لَيْسَ فِيهِ حَلَوَا، وَلَا صَحَّاء. i.e. [He recited to me poetry in which was no [sweetness nor plainness of meaning. (TA.)

ضَحْحاً: see the next preceding paragraph, in three places. You say, أَتَبَكْ ضَحْحاً, meaning [I came to thee] in a [time called] ضَحْحاً [or rather ضَحْحاً], (K, * TA,) with tenween, unless you mean of this day [in which case you say ضَحْحاً, without tenween, like as you say in the latter case ضَحْحاً]. (TA.)

ضَحْحاً, which should by rule be ضَحْوَانَ, Anything exposing itself, or being exposed, to the sun. (IJ, TA.)

ضَحْحاً means [A mountain-top] exposed to the sun: (S, K:) occurring in a saying of Taäbbata-sharrà. (S.) And A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard. (TA.) See also أَضْحَحَى. Also A man who eats in the time called الضَحْحاً: fem. with ة. (K.)

ضَحْحاً, with medd, (S, Hr, Msb, TA,) and fet-h, (Hr, Msb, TA, [erroneously written in copies of the K with damm,]) The period of the forenoon next after that called الضَحْحاً; i.e. when the day is at the highest: (S:) or the period near midday: (K:) or the period of the day when the sun has risen to the fourth part of the sky: (TA:) see also ضَحْحاً, in two places. And hence, The morning-meal called غَدَآءَةً، because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time:] see 2, third sentence.

ضَحْحاً, dim. of ضَحْحَى, q. v. (Fr, Msb, K.)

ضَحْحَى: see and see alsoضَحْحَى.
An outer, exterior, or exposed, place: (S:) and [part. n. of 1, Appearing, &c.] You say Makan ṣāḥā An outer, exterior, or exposed, land not surrounded by a wall. (TA in art. حوَّط. [And particularly A place exposed to the sun.] [Hence,] مَفَازَة ضَاحِية الظَّلَّ A desert, or waterless desert, having no shade or shadow, and ضَاحِية الظَّلَّ [having no shades or shadows]. (TA.) And شَجَرَة ضَاحِية الظَّلَّ A tree having no shade. (Har p. 4.) [If not a mistake for A tree having no shade. (TA.) [See also the next paragraph.]}

An outer, exterior, or exposed, side or region or tract of anything: [pl. ضَاهَائ: whence] one says, ضَاهَائ هم ينزلون الضَّواحى They alight, or abide, in the exterior tracts. (S.) [Hence also,] الضَّواحى من الْبَعْل The exterior districts of the Greeks. (K.) And الضَّواحى من النَّخل What are in the open country, of the palm-trees that imbibe with their roots, without being watered: opposed to الضَّواحى من النَّخل what are outside of the town-wall, of the palm-trees: thus used, theضَاهَائى من النَّخل is an epithet in which the quality of a subst. is predominant. (TA.) And ضَاهَائى قُريش Those [of Kureysh] who abide outside of Mekkeh. (TA.) And هو من أهل الضَّاحِى He is of the people of the desert. (TA.) Also signifies The parts, of a man, that stand out, or are exposed, (K, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders: (K, TA;) pl. of ضَاحِى The sides of a watering-trough. (K.) And The heavens. (S, K.) [Hence also,] فعله ضَاحِى He did it openly. (S, A, K.) means ضَناحى المَال The cattle, (K,) or sheep or goats, (TA,) that drink in the time of morning called ضَناحى, applied to a horse, i. q. Of a colour in which whiteness predominates over ضَناحى, أَضْحَى
blackness; &c.: fem. ضَحَيَّةٌ (S, K) or ضَحِيَّةٌ (K) or was also, (S, and so afterwards in the K,) the name of a certain mare, belonging to 'Amr Ibn-Ámir (S, K) Ibn-Rabee’ah. (S.) And ليلةُ ضَحَيَّةٍ (S, K) and ضَحَيَّةٌ with the short أ, both mentioned by ISd, (TA,) and ضَحِيَّةٌ, (S, K,) and ضَحِيَّةٌ accord. to the K, but [SM says] I have not found any mention of this last, [meaning except in the K,] and probably the right word is ضَحِيَّةٌ, as in the books of strange words together with ضَحِيَّةٌ, and accord. to the Irtisháf ed-Darab of AHei one says [also] ضَحِيَّةٌ with fet-h, (TA,) A bright night, (S, K, TA,) in which are no clouds: (S, TA:) and in like manner, يوم ضَحيٌّ (in the K, erroneously, ضَحيٌّ, a bright day, in which are no clouds, as in the M; or bright with the brightness of the ضحيٍّ, accord. to Er-Rághib; or [simply] bright, and so ضحيٌّ, which is likewise applied in this sense to a moon, as also امرأة ضحيٌّ, and to a lamp, or its lighted wick. (TA.) And ضحيٌّ A woman whose hair of her تناع will not grow forth; (K, TA;) as though her تناع, being bare of hair, had no shade upon it. (TA.) ضحيٌّ is a saying mentioned by Az in art. طهٍ as meaning I know not what one of mankind, or of the people, he is. (TA.) [a coll. gen. n., of which the n. un. is ضحيٌّ: see ضحيٌّ. Hence, ضحيٌّ. The day of the victims; which is the tenth of Dhu-l- Hijjeh]; (S, Mgh, K, * TA;) so says Yaakoob; (TA;) or ضحيٌّ the festival of the victims]: (Msb:) and by ضحيٌّ when it is made masc. is meant that day. (Fr, S, Msb.)

ضحيٌّ: see the next preceding paragraph.

ضحيٌّ, and the former with: see ضحيٌّ, in five places. ضحيٌّ is also the name of A certain plant, (K, TA,) resembling the أفخوان [or chamomile] in appearance. (TA.)

ضحيٌّ, (As, S, Mgh, Msb, K,) of the measure أفعولةٍ [as though originally أفضويةٍ], (Msb,) and ضحيٌّ, (As, S, Msb, K,) pl. [of each] ضحيٌّ, of which the pl. is ضحيونا, and ضحيٌّ, of which the pl. is ضحيٌّ, (As, S, Mgh, Msb, K, [in copies of the K and in my copy of the Mgh written ضحيٌّ], but it is properly speaking a coll. gen. n. of which ضحيٌّ is the n. un., and is therefore with tenween,]) like أرطَاةٌ أرطٌّ (As, S, Mgh, Msb; *) A sheep or goat (S, K, KL) &c. [i. e. meaning also
a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K, KL,) in the time called (K,) on the day called [the day of the victims, which is the tenth of Dhu-l-Hijjah]. (S, K, * KL.)

A land from which the sun is hardly, or never, absent; (K, TA;) i. e. an exposed land. (TA.)

A man entering upon the time of morning called (K, * TA.)

see what next precedes.

see what next precedes.
ضحي

ضحو ضحي See ضحو ضحي
ضرخم

1. [aor. — — ] (S, Msb, K) inf. n. ضخم, (S, Msb, TA,) accord. to the copies of the K ضخم, but this is wrong, (TA,) and ضخامة, (S, Msb, K,) It, or he, was, or became, large, big, bulky, (S, * Msb, K,) or thick: (S:) or large in body, portly, or corpulent, and fleshy. (K.)

He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK in art. دلف.)

(Ibn-'Abbád and K * voce أغلظ له) q. 4. ضخم, (Ibn-'Abbád and K * voce أدلف) لته. Large, big, bulky, (S, * Msb, K,) or thick, (S:) applied to a thing (Msb, K) of any kind: (K:) or large in body, portly, or corpulent, and fleshy: (K:) pl. ضخام; (S, Msb:) like سهام. Applied to a woman; (Msb:) pl. تامخام, with the خ quiescent, (S, Msb,) because it is an epithet. (S.)

See also ضخم. It was said to a man, [app. meaning Verily thou hast wealth ]; and he replied, أَجِلْ خَيْرٌ لَّكُمْ لَكَ لَهِ [app., Yea, large wealth]; which is tropical. (TA.) And one says, لَهُ سُوْدَة ضَخَم [He has great lordship or dignity], and شُرْفُ ضَخَم [great nobility], and شَأْنُ ضَخَم [great importance or rank]. (TA.) Applied to a road means Wide. (K, TA.) And applied to water, Heavy. (K, TA.)

: see the next preceding paragraph.
, applied to a woman, *Very wide, or wide and fat,* and *soft, or tender.* (K., TA.)

**ضخمة**

* see **ضخم:***

**ضخام:***

One says [also], *أضخم: [This is larger, bigger, &c., than it, or he].* (S.)

and **أضخم:*** see **ضخم.***

A woman's *عَظَامَة [or thing resembling a pillow],* (S., K., TA,) *with which she makes herself to appear* large behind her waist [or posteriors]. (TA.)

, as an epithet applied to a chief, or lord, *Noble, and portly, or corpulent;* (K., TA;) as also . (TA.)

And, applied to a man, (TA,) *Vehement in dashing himself against another; and in striking,* or *beating.* (K., TA.)
ضر

(ضر) (ضر) (ضر) (ضر) (ضر) (ضر) (ضر) (ضر) (ضر)

He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it; contr. of نفعه;

(S, A, K;) did to him, or it, an act that was evil, or disliked, or hated. (Msb.) ___

لا يضرك عليه جمل No camel will be more sufficient for thee than he; syn. لا يزيدك: and

لا لا كَرْضَيِهِ يِهْلَع لُجَر No man will be more sufficient for thee than he; or thou wilt not

find a man who will be more sufficient for thee than he; i. e. لا يجد رجلاً يزيدك على ما

ما يضرك على الصب صيد: عند هذا الرجل من الكثافة No animal that is hunted is

more sufficient for thee than the and so ما تضرك عليها خارجة: and No girl, or

young woman, is more sufficient for thee than she; syn. ما تزيدك: and

شيئاً He, or it, is not at all more sufficient for thee than he, or it; syn. (A;) and

لَا يزيدك: (Iaar, TA.) ضر, [sec. pers. app. ضر] part. n. ضر [ضر] He was, or became, blind: part. n. ضر [ضر] (MA.)

ضره 3, inf. n.مضارع, ضر, (S) or, accord. to some, it is Syn. ضر; and in the

phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. مضارع in the case of a testament is the not

executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the ضر. (TA.) ___
He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him; syn. خَالِفَهُ. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) i. e. Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him; (Zj, O, * TA;) because of his manifest appearance: (Zj, TA;) or the meaning is, لا تضالون لا تضالون, (S, K,) and thus some relate it, (TA,) meaning ye will not draw yourselves together, (K, TA,) and straighten one another; one saying to another Show me Him, like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA;) or, as some say, it is لَا نَوْرَاضُت لَا نَوْرَاضُت, [originally لَا تضالون لَا تضالون, [which is the same in signification as لَا نَوْرَاضُت لَا نَوْرَاضُت], i. e. with fet-h to the ت of (TA, and so in one of my copies of the S;) and some say، لَا نْوَرَاضُت لَا نْوَرَاضُت, (Mgh, TA;) [i. e. ye will not be hurt.;] meaning ye will not hurt one another: (M in art. ضَرْب:) and some، لَا تضالون لَا تضالون. (Mgh, TA.) See also 4; and the phrase ضَرْب نَزَوجَ عَلَى مَضَارَةٍ، voce اضْرَبَ عَلَى الْأَمْرِ 4 He compelled him against his will to do the thing. (Sgh, K;) [See also 8.] ضَرْب، intrans., It (anything) approached so near as to harm, injure, or hurt; (TA;) or so near as to straighten, or incommode. (L.) You say، ضَرْب، meaning It approached very near to him, so as to annoy him: (TA, from a trad.:) or he drew very near to him: (S, A;) or he clave, or stuck, to him. (A.) And اضْرَبَ بَيْنَ فَلَانِ يَضَرَّ بِالطَّرِيقَ He approached the road, but was not upon it. (TA,) And اضْرَبَ بَيْنَ فَلَانِ يَضَرَّ بِالطَّرِيقَ The sons of such a one are one
the travelled track. (A.) And the torrent drew near to the wall: and the clouds to the earth. (K.) He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him, or harassed him. (A.) The horse champed the [q. v.] of the bit; (A’Obeyd, S, A;) and so (S.) and the [see ] or he gave [a woman] in marriage to a man having at the time another wife. (TA.) He took to himself a wife while having another wife: (As, S, Msb, TA:) but Et-Toosee says that this is a mistake, and that it is correctly (TA.)

5 ضَرَّ He was [harmed, injured, or hurt; or] afflicted, grieved, or sick: and he experienced straitness, pressure, or inconvenience. (K.)

6 لا تَضاَرُونَ [originally تَضاَرُونَ]: see 3.

8 ضَرُّهُ إِلَى كَذاَ He was, or became, necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it; (Msb, K;) so that he had no means of avoiding it; as also it made him to want, or be in need of, such a thing: (K, TA:) from signifying narrowness, or straitness. (TA.) [See also 4. Hence the phrase, لَا ضَرَّتْ إِلَى كَذاَ: (Msb;) it was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it: (S, K;)
he wanted, or was or became in need of, such a thing. (K.)

ضر�: see the next paragraph, in two places.

ضر� Harm, injury, hurt, mischief, or damage; contr. of نفع; as also ضر, (A, K,) or this is an inf. n., (S, Msb, K,) and the former is a simple subst.; (ADk, Msb, K;) and ضر [which is now the most common]: (S, Mgh, Msb, TA:) or an evil state or condition; (ADk, T, S, L, Msb, K;) as also ضر and تضر and ضر ذكراء, and for the right reading in the K is ضر and ضر سوء الحال, as in the L, &c.; not ضر, TA; [but in some of the copies of the K, and in the TA, this signification is assigned to ضر instead of ضر; and in the latter, its pl. is said to be ضر];} and poverty; and bodily affliction: [but the contr. of ضر is termed نفع, with fet-h: (ADk, T, Msb, TA:) [see also ضر and ضر and ضر and ضر and ضر and ضر and ضر, all of which have similar meanings:] and disease; (A, Msb;) thus in the Kur xxvii. 83: (Msb:) or leanness: (S, A, TA:) the state, or condition, of him who is termed ضریر [q. v.]. (TA.) See also the next paragraph, in two places.

ضر� The taking a wife in addition to another wife; (S;) a subst. from ضر. (K.) You say, ْنَٰكَحَتْ لِلْمَرَأَةِ ضِرَٰرًا ْعَلَى ضِرَٰرٍ The woman was taken to wife in addition to a former wife. (S.) And, accord. to Aboo-'Abd-Allah Et-Tuwál, ْنَٰكَحَتْ لِلْمَرَأَةِ ضِرَٰرًا ضَرَٰرٍ ْعَلَى ضِرَٰرٍ I took the woman to wife in addition to another wife. (S.) And ْنَٰكَحَتْ لِلْمَرَأَةِ ضِرَٰرًا ضَرَٰرٍ I took the woman to wife in addition to another wife, i. e. ْمَضَارِعَةً ْعَلَى ضِرَٰرٍ ْعَلَى ضِرَٰرٍ, meaning He married so as to have two or three wives together. (K.) And Kr mentions the phrase, ْنَٰكَحَتْ لِلْمَرَأَةِ ضِرَٰرًا ْعَلَى ضِرَٰرٍ I took the woman in addition to others who were her fellow-wives: and if it be so, ضر is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. Áضْرَأ], or it is a pl. that has no sing. (TA.) One says also رجل ضر أضرار (K, TA) i. e. A man [who is] a strong one of strong ones; like as one says ضل أصلال and صل أصلال: (TA:) or very cunning (دَاهِيَةُ) in his judgment, or opinion. (K, TA.)
Necessity, or need; a subst. from ب (K, TA:) hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt. (Sgh, K.) See also [ضر، and]
ضراء، and ضرورة. A woman’s husband’s wife; her fellow-wife: (S, Msb, K:) an appellation disliked by the Muslim; جارية being used in preference to it; accord. to a trad.: (TA:) pl. ضرائر (Msb, K) and ضرائط (Msb;) the former extr.
[with respect to rule; (TA;) the latter regular. (Msb.) See also ﱢرﺿ، and ﱢررﺿ، and ءآرﺿ، and ﱢررورﱢﺿ.] Hence, sing. of ضرائر signifying Discordant things or affairs; likened to fellow-wives, who will not agree. (TA.) And [hence also, app.,] ﱢرﱠرضىٌ is a term applied to The two stones of a mill. (S, M.) The flesh of the ضرع [or udder]: (S:) or the udder (ضرع) altogether; (K, TA,) except the أطلاع [or teatس], when containing milk, but not otherwise: (TA:) or the base of the ضرع, which is never, or scarcely ever, without milk in it: (TA:) or the base of the ضرع [or breast]: and i. q. خلف [q. v.]. (K:) One says ضرة شكرى، meaning A full ضرة: (S in this art.:) or a having much milk. (S in art. شكرى ( ضرة الإهمام) The portion of flesh that is beneath the thumb, which is what corresponds to the اليل in the hand: (S:) or the العلل signifying the portion of the palm of the hand extending from beneath the little finger to the Wrist: (Zj, in his Khalk el-Insán: ) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the اليل in the hand: (TA:) or the portion of flesh beneath the thumb: (K:) or the root thereof [i. e. of the thumb]: (TA:) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) See [اليل.] The pl. of ضرة (in all the senses expl. above, TA) is ضرائر، (K, TA,) which [as said above] is extr. (TA.) And ﱢرﱢرضىٌ signifies The buttocks, on each side of the bone thereof: (K:) or the two flabby portions of flesh, on each side. (M, TA,) Also Much property, (S,) or many cattle, (S, * TA,) exclusive of money: (TA:) or property, or cattle, (مال) upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations: (TA:) and a detached number of cattle, of
camels, and of sheep or goats. (K, TA.)

Defect, deficiency, detriment, or loss, (Msb, K,) and so ضررة, ضررة, ضررة, ضرارة, ضرارة, ضررة. (TA,) that happens to a thing, (K,) or to articles of property. (Msb.) You say, دخل عليه ضررة فماله Defect, deficiency, detriment, or loss, came upon him in his property, or cattle. (TA.) And هو في ضررة خير He is in a state of defective, or little, prosperity. (TA.) See also ضررة. Also Defect, deficiency, detriment, or loss, came upon him in his property, or cattle. (TA.) And هو في ضررة خير He is in a state of defective, or little, prosperity. (TA.) See also ضرارة. Also Narrowness, or straitness. (A ‘Obeyd, S, K.) You say مَكَانٌ ذو ضَرْر A narrow place. (A ‘Obeyd, S.) And ضَرْر مَاء ضَرْر Water in a narrow place. (IAar.) And The brink, or edge, or a cave, or cavern. (AA, O, K.) One says، لَا تَمْشِ عَلَى هذَا الضَّرْرِ Walk not thou on this brink, or edge, of a cave. (AA, O.)

ضرر i. q. ضرارة [i. e. Injurious conduct, either in the first instance or in return or requital: &c.: see 3]: (S, A, K) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.)

Jealousy. (S, A, K) One says، مَا أُشْدَدَ ضَرْرَهُ عَلَيْهَا How great is his jealousy on her account! (S, A.) And إِنَّهُ لَذُو ضَرْرٍ عَلَى أَمْرَاتِهِ Verily he is jealous on account of his wife. (TA.) Also

Spirit (نفس), and

remains of stoutness of body ضرير (ضرير). (S, K) or, as some say, remains of spirit (ضرير). (TA.) One says A she-camel strong in spirit, slow in becoming fatigued: (S,
TA:) also expl. as meaning that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying. (TA.) And referring to camels, is expl. by As meaning Whose strength is lasting. (TA.) Also Patience, (S, K,) and endurance. (S.) Verily he has patient endurance of evil: (TA:) and Verily he has patient endurance of evil and hardship; (As, S, * TA;) a phrase used in relation to a man and to a beast. (TA.) Also [an epithet] signifying Anything intermixed, or mingled, with [i. e. harm, injury, &c.]; and so . (K-) Blind; (S, K,) [a more respectful epithet than: (K:) harmed by the loss of an eye, or by a constant and severe disease: (Msb:) diseased: (A, K:) and lean, or emaciated: (K:) affected with a malady of long continuance; or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease:

(TA:) fem. with 5: (A, K,) and pl. as above. (TA.) And Persevering, and strong. (TA.) [Thus having contr. meanings.] And Very patient (AA, S, K) in endurance of everything; applied to a beast, (AA, S,) and also to a man. (TA.) Also The brink of a valley; (S, K;) the side thereof: one says, نَّزِلَ فِلاَنْ عَلَى أَحَدَ ضَرْرِيِّ الْوَادِيَ, meaning [Such a one alighted] upon one of the two sides of the valley: (S:) pl. . (TA.)

[Freytag has explained it also, from the Deewán of the Hudhalees, as meaning The last part of a journey.]

Persons in want, needy, or poor: (S.) Also pl. of ضَرْرَة, [q. v.,] (Msb, K, TA,) in various senses. (TA.)

see ضَرْرَة, in two places. Also Blindness. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

Necessity, necessitude, need, or want; (Lth, S, Msb, K;) as also ضَرْرَة and ضَرْرَة and ضَرْرَة: (K, TA;) pl. ضَرْرَات. (TA.) You say, حَمْلَتْ الضَّرْرَةَ عَلَى كَلِّدَكَ وَكَذَا ضَرْرَة, [Necessity urged me to do such and such things]. (Lth.) And رجل ذو ضَرْرَة and ضَرْرَة A man in want. (S.) [And hence
In the case of necessity in poetry or verse: and ضرة by necessity; meaning by poetic license. See also ضروة. And Difficulty, distress, affliction, trouble, inconvenience, fatigue, or weariness. (Msb.) [See also ضر، and ضر، and ضر، and ضر،.]

ضرورى [Necessary knowledge]; as opposed to اكتسابى, [natural, bestowed by nature, instinctive, or] such as the creature has by [divine] appointment; and, as opposed to [intuitive, immediate, axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull.) [See also.]

ضرورية [Necessity]. (See also ضرورى.) As fem. of the epithet ضرورى, see this latter word.

ضروراء A hurtful state or condition; (IAth;) contr. of ضرء: (IAth, Msb;) or hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]; (AHeyth;) i. q. ضرءة: (S, A, K;) as also ضرءة، like which it is a fem. n. without a mase.; and accord. to Fr, أضر وأضر may be used as pls. of these two ns.: (S;) or, accord. to Az, that [evil] which relates to the person; as disease: whereas ضرء is that which relates to property; as poverty: (Bd in ii. 172:) or detriment, or loss, with respect to property and with respect to persons; (A, K;) as also ضرة، ضرة، or ضرة، (accord. to different copies of the K,) and ضرارة: (K;) and [hence] poverty: and punishment: and drought, or barrenness; or vehement, or intense, drought; (TA: [see also ضارورى،]) and disease of long continuance; or such as cripples, or deprives of the power to move or to stand or to walk; (A, K;) as also ضر، as used in the Kur iv. 97: or, accord. to Ibn-'Arafeh, the latter there means a hurtful malady that cuts one off from serving in war against unbelievers and the like; as also ضر، relating to
sight, &c. (TA.) [Also, accord. to Freytag, Tangled trees, in a valley: but the word having this meaning is correctly ضَرَّرَن ضَرْرِر و, belonging to art. And be explains it also as meaning a bare, or an open, place; and the contr. i. e. a place covered with trees; referring to the Kitāb el-Addād.]

[That harms, injures, hurts, &c., much]. (TA in art. خَلُو.)

[act. part. n. of 1; Harming, injuring, hurting, &c.; or that harms, &c.; noxious, injurious, &c.].

النَّافِعُ الضَّرَّر, an appellation of God, means He who benefiteth and who harmeth whomsoever He will, of his creatures. (TA.)

ضَرُّرَن ضَرْرِر و: see ضَرُّرَن.

ضَرُّرَن ضَرْرِر و: see ضَرْرِر و; and ضَرْرِر و, in two places.

ضَرَّرْرَن Drought: and hardship, distress, or adversity. (K.) See also ضَرَّرْرَن. [And see ضَرْرِر و, and ضَرَّرَن.]

صَفَةُ أَضَطَرَارَةُ [i. q. صَفَةُ خَلْقِيَّة. i. e. A natural quality; opposed to صَفَةُ أَخْتِيَارِيَّة.]

ضَرْرِر و: see ضَرْرِر و; and for the former see also ضَرْرِر و.

مَضْرَر Approaching (K, TA) to a thing: and approaching so near as to harm, injure, or hurt.

(ESHAB مضْرَر means Clouds approaching the earth. (S, A.) Also A man having two wives, (S, K, *) or having [several] wives at the same time. (Msb.) And a woman having a fellow-wife, (TA,) or having fellow-wives; (S, Msb;) having a fellow-wife, or two fellow-wives; as also مَضْرَر. (K.) And A man having a ضَرْرِر و [q. v.] of cattle: (TA:) or who has a ضَرْرِر و of cattle that return to him in the afternoon, or evening, from the place of pasture. (S, TA.)

مَضْرَر A cause, or means, of harm, injury, hurt, mischief, or damage; contr. of منفعة. (S,
A woman, and a she-camel, and a mare, *that takes fright, and runs away, and goes at random*, by reason of briskness, liveliness, or sprightliness. (IAar, K.)

* pleasantly: see ضرير.

* بيع المُضْرَرُ, which is forbidden in a trad., is of two kinds: one is *The sale that one is compelled to contract against his will; and this is null: the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession; and this kind of sale is valid, though disapproved by the people of knowledge.* (IAth, TA.)
ضرج

1. ضرجه

(S, O, L, K) aor. — (O,) or — (L,) inf. n. ضرجه

(S, O, L,) or — (L,) inf. n. ضرجه

(S, O, L, K;) aor. — (O,) or — (L,) inf. n. ضرجه

(S, O, L, K;) and so ضرجه [but app. in an intensive sense, or said of a number of things, inf. n. ضرجه]; namely, a garment, &c. (L.) [Hence,] فتح لها عينا [i.e. He made an opening in the live coals of the fire, in order that it might burn up well.] (Ahn, TA.) — And He smeared it, daubed it, or defiled it; (O, L, K;) and so ضرجه [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And He threw it, or threw it down. (K.) ضرجة [signify the same, i.e. She was choked with her cud; or she swallowed her cud with difficulty; the former verb being app. formed by transposition from the latter; but ضرجة seems to be better known than ضرجة; said of a camel. (O, TA.)

2. ضرجه

see above, in two places. — One says also, ضرجة بالدم — (S, O,) or بالدم — (K,) He made his nose to bleed. (S, O, K,)

And ضرجة الثوب — (S, O, K,) inf. n. ضرجة الثوب — (S, O,) He dyed the garment, or piece of cloth, of a red colour, (S, O, K,) making it less fully dyed than that which is termed مشبع مورد — (S, O,) [Hence,] ضرجة الكلام — (A, K,) inf. n. as above, (O,) He embellished the speech, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O,) ضرجة جيبها — (O,) See (a woman) loosened her جيب [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]. (O, K:* in the latter, ضرجة الإبل — (O, K,) inf. n. as above.) We urged on the camels, in making a hostile, or predatory, incursion. (O, K. *)
**تَضْرَحَ** see 7, in four places. It also signifies *became smeared, daubed,* or *defiled,* (S, A, O, L, K) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.)

And *The cheek became red,* (O, K, TA,) on an occasion of shame. (O.) You say, *I spoke to him and his cheeks became red.* (A, * TA.)

**جِرْضَت** The cheek became red, (O, K, TA,) on an occasion of shame. (O.) You say, *The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men,* (A, O, K, TA,) and embellished herself. (A, TA.)

**جَرْضَت** (a garment, A, L) *split, slit, or rent asunder or open;* (S, O, L, K;) as also *انضْرَحَ* (but app. in an intensive sense, or said of a number of things): (L:) the latter is said of a garment in the former sense; (TA;) or as meaning *it became much rent, or rent in several places.* (L:) When the fruits of herbs, or leguminous plants, appear, one says, *انضْرَحَتِها،* and *انضْرَحَتْ،* meaning *Their envelopes,* or *pericarps,* and *their calyces,* rent asunder or open, so as to disclose them. (A, TA.)

[And the like is said in the S and O.]) And one says also, *

The envelopes, or pericarps, of the herbs, or leguminous plants, opened so as to disclose what was within them. (S, O.) And *انضْرَحَ النَّورُُ،* *The blossoms opened.* (K.) And *انضْرَحَ الشَّجرُ* *The buds of the trees burst open and the extremities of the leaves appeared.* (L.) And *انضْرَحَ* said of lightning means *It clave the clouds, and extended high, into the midst of the sky;* or *it was in a state of commotion in the clouds;* or *it spread wide and long.* (S, A, O, K.) ___ Also *It was, or became, wide, or ample.* (El-Muärrij, S, O, K.)

*You say,* *انضْرَحَتْ لَنا الْطَرْيقُ* *The road was, or became, wide to us.* (TA.) And *انضْرَحَ مَا بَيْنَ الْقُوَّمِ*
The space between the people was, or became, far-extending: (As, S, O, K: *) and so ضراح (___ انضرحت العقب). (S in art. ضراح (___ انضرحت العقب) The eagle darted down upon the prey: (O, K:) or betook itself, or advanced, to it: (O:) or took a sidelong course to it. (O, K: *)

ضرراح A garment, or piece of cloth, smeared with a red, or yellow, colour; as also ضراح: or this latter is only [applied to a garment, or piece of cloth,] of the kind called خر. (TA.) [And ضراح means Having the ends of the fingers smeared, or defiled, by blood: see Hamp. 799.]

ضرجة A species of bird. (TA.)

ضرج A vehement running. (S, K.)

ضريج A yellow [garment of the kind called] Aكساء: (K:) a yellow sort of Aكساء: or a كساء made of excellent [down of the kind called] Aكساء: (TA:) or made of the best of Aكساء: (Lth, O, TA:) and, (O, K,) accord. to Lh, (TA,) red [cloth of the kind called] خز (O, K, TA:) and signifies the Aكسية of red خز (A, TA:) or of yellow خز. (TA. See also ضيج.) And ضيج A garment saturated with redness. (A. ___ And A red dye: (O, K, TA:) so it is said to signify: and hence ضيج نوبر A garment, or piece of cloth, dyed of a red colour in the manner expl. voce ضيج. (TA.) And A horse that is swift and excellent: or swift, or excellent, in running: (AO, S, O, K, TA:) Vehement in running: (S, O, TA:) or having a large mane: (AO, TA:) or Wide in the لبنان [or breast, or middle of the breast]. (TA.)

ضريج: see its pl., ضيجر, below.

ضريجر Having the cheeks made red. (A, * TA.) or المضرج, (so in the O,) المضرج, (so accord. to the K, there said to be like مضرج, مضرج, The lion. (O, K.)
مضرح: see what next precedes.

عين مضروحة An eye wide in the fissure: (S, O, K:) a wide eye. (A.)

مضرح i. q. مشاق [i. e. Fissures; lit. places of slitting: pl. of مشق]. (O, K.) Himyán Ibn-Koháfeh Es-Saadee says, describing the tushes of a stallion-camel,

أوسط من أشداقه المضرحة [That widened the fissures of the sides of his mouth]. (O.) Also Old and worn-out garments, (A'Obeyd, S, O, K,) that are used for service and work, like what are called معاوز: sing. مضرح. (A'Obeyd, S, O.)
He removed it from its place; put it away or aside; pushed, or thrust, it away: (S, * O, L, K) he took it, and threw it away or aside: (L) he pushed it, or thrust it, away with his foot: (Expos. of the Amálee of El-Kálee:) [and]

He threw [from him] the thing; and put it away or aside: and He cast off from him the garment. (A.) See also 4. [And see 8.]

I invalidated the testimony of the people or party, or annulled its claim to credibility, and cast it from me, or rejected it: (S, O, K: *) said by one against whom false witness has been borne, and who has shown its falseness. (A.) And

He digs a [q. v.], (S, A, Msb, K) [for the corpse]. (A, * K.) [He clave the ground; (see ] he split, slit, or rent asunder or open, anything; like

He threw off the [garments called] الأربود: others relate it with ج; and in this case he says that it means we rent asunder or open. (Az, O, TA.) [as though quasipass. of ضرح] signifies also He, or it, was, or became, distant, or remote; or removed to a distance; went far away. (L) [See also 7.] And
The market was, or became, stagnant, or dull, with respect to traffic.

(O, K, TA.)

He reviled him, or vilified him, being reviled, or vilified, by him; so that the last seems to be here used tropically. (TA.) ___ And i. q. He drew him near to him; (O, K;) namely, his companion. (O.) ___

Also, inf. n. He, or it, resembled, and corresponded to, him, or it; syn. قابلته ضارعه. قابلله ضارعه and ضارعه are [all] one [in signification, app. meaning]

Also, inf. n. He, or it, resembled, and corresponded to, him, or it; syn. ضارعه. ضارعه and ضارعه are [all] one [in signification, app. meaning]

He made, or found, the market to be stagnant, or dull, with respect to traffic; syn. أكسدتها. (O, K *)

It was, or became, wide, or ample. (TA.) You say, انضرح ما بين القوم The space between the people was, or became, far-extending: like انضرح. (As, S.) ___ Also It split, slit, or rent asunder or open: like انضرح. (TA.)

They cast such a one aside: (O, * L, TA: [see also 1, first sentence:])) the vulgar say انضرحو فلاؤا thinking it to be from انضرح, whereas it is from انضرح. انضرحو is changed into انضرحو, and incorporated into it. (L, TA.)

Between me and them is a wide distance,
and solitude. (TA.) Also A skin. (O, K.)

A distant, or remote, thing, or place, that is the object of an action or a journey: &c.; (O, K;) as also &c. (O.) applied to a man, Bad, corrupt, or vicious. (El-Muärrij, O, K.)

The temple called the Kaabeh, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عرش, or in the First Heaven: (TA:) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.)

A bow that propels the arrow with vehemence; (S, A, K; *) as also طروحة. (q. v.). (S and O and K in art. And طرحة A beast that kicks with its hind leg (S, K) [or with its fore legs: see 1].

Distant, or remote: (S, K;) of the measure فيصل in the sense of the measure مفعول. (TA.) Also A trench, or an oblong excavation, in the middle of a grave; (S, A, Mgh, Msb, K;) and so ضريحه What is termed فيصل is in the side: (S;)
or a grave (K, TA) altogether: (TA:) or a grave without a grave: (K, TA:) pl. منْرَةَ. (Msb.) One says, نُورُ أَلَهَمُ: (K, TA:) See also الضَّرَاحُ. (TA) ___ See also ضَرِيحُهُ.

ضَرِيحَةٌ: see the next preceding paragraph.

ضَرْحٌ: مَضْرَحٌ.

ضَرْحُ A garment, or piece of cloth, or other thing, used as a repository for clothes:

ضَرْحٌ pl. مَضْرَحٍ. (O.)

ضَرْحٌ A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also مَضْرَحٌ; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA;) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or white, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, black: (Ham p. 95;) or a vulture intensely red [or brown]: (Ahát, O:) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewan of Jereer, acc. to Freytag:) or i. q. قَطَامُغٌ صَفْرٌ أَجْدَلٌ: (A'Obeyd, TA:) [it is mentioned in the K again in art. مَضْرَحٌ; for,] accord. to some, the م is radical: (TA in art. مَضْرَحٍ;) or, applied to a hawk, it means that darts down sideways; or that thrusts the prey. (Ham ubi suprà.) ___ [Hence,] A chief, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O.) ___ Also White as an epithet applied to anything. (K.) ___ And تَال, or long. (K, TA.)

شَيْءٌ مَضْرَحٌ A thing cast aside. (S, K.)
(Quasi root)

as though from 8 in art.
ضرس

1. ضرس, (A, TA,) aor. — , (TA,) inf. n. ضرس, (S, A, K,) He bit it: (TA:) or he bit it vehemently with the [pl. of ضرس, q. v.]; (S, A, K;) as also ضرس: (A:) or with the ضرس, (T, TA.) __He (a beast of prey) chewed his flesh, (i.e., the flesh of his prey,) without swallowing it; (A;) as also ضرسه. (A, TA.) __

He bit it (namely an arrow) to try it; to know if it were hard or weak: (S:) he marked it (namely an arrow) by biting it with his ضرس, (M, A,) or with his teeth. (Az, TA.) __He tried him with respect to his claims to knowledge or courage. (IAar.) __Things or affairs, or calamities, tried, or tested, him; as also ضرسه الحروب __. ضرسه. (TA.) __

Wars tried, or proved, him, and rendered him expert, or strong; (TA:) as also ضرسه الحروب __. ضرسه. (S, A, K,) inf. n. ضرس, (S, K,) __Fortune became severe, rigorous, afflicting, or adverse, to them; (S, A, K; *) as also ضرس __. ضرس __. (A, TA.) __She was evil in disposition: (TA:) and ضرس [alone] the being evil in disposition. (IAar.) __

__Also signifies The biting of blame, or reprehension. (IAar.) __And The keeping silence during a day, until the night: (O, K, TA:) as though biting one’s tongue. (TA.) __Andضرس البشر, aor. __

(O, K, TA) and — , (TA,) inf. n. ضرس, (O, TA,) He cased the well with stones: (O, K, TA:) or, as some say, he closed up the interstices of its casing with stones: and in like manner one says of any building. (TA.) __

ضرس أسناته, (S, K,) aor. — , (K,) inf. n. ضرس __. ضرس __. (S,) His teeth were set on edge (كلت) by eating or drinking what was acid, or sour. (S, A, * K,) And ضرس الرجل The man's teeth were set on edge. (TA.) It is said in a trad. of Wahb Ibn-Munabbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereby he said, “O my Lord, my two
parents eat sour herbage, and are my teeth set on edge? Thou art more gracious
than to suffer that); and his offering was accepted. (O in art. حمص.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] ___ Also, ضرَسَ He was angry by reason of hunger: because hunger sharpens the ضرَسَ (TA.) ___ And ضرسوا بالحرب They persisted in war until they fought one another. (T, O, TA.)

ضرسة 2 inf. n. ضرس, in five places. ___ also signifies An indentation, or serration, (Az, TA.) like ضرَسَ (TA,) in a sapphire (ياقوتة) and a pearl, or in wood. (Az, TA.)

ضرستُ الأَمْوَر 3 I became experienced in affairs, and knew them. (T, TS., ضارَسوا, (K) inf. ضرسة, and ضارَست; so in the Tekmileh; but in the M, ضارِسوا;) They warred, or fought, one against another, and treated one another with enmity, or hostility: (K, TA:) from ضرض, [inf. n. of ضرس,] signifying the being angry by reason of hunger. (TA.)

ضرَتَ 4 It (acid, or sour, food, or drink,) set his teeth on edge; (Ibn-'Abbád, K; *) syn. لاَكَّأ ضْرَتَه. (Ibn-'Abbád.) [And so, app., ضرَتَه أسنانه. ] ___ Also He, or it, (an affair, or event, S,) disquieted him. (Ibn-'Abbád, S, O, K, TA.) ___ And ضرسه بالكلام He silenced him by speech. (Ibn-'Abbád, O, K.)

ضرَتَ 5 see what next follows.

ضرَتَ 6 ضرة, (S, A, K,) in the M, ضرة, (TA,) It (a building) was, or became, uneven, (S, M, A, K,) and irregular, (A,) having in it what resembled ضرة, (M,) see 3. ضرة Land of which the herbage is here and there (IAar, T, O, K, TA) and on which rain has fallen here and there: (IAar, T, TA:) and a portion of land upon which rain has fallen a day or part of a day. (TA.) ___ See also ضرة.

ضرة A tooth: (S, K;) pl. ضرَثْوا, and (sometimes, S, Msb) ضرَثَوا, (S, Msb, K) and ضرة [which is a pl. of pauc., as is}
also, properly, the first of the pls. here mentioned]; and quasi-pl. n. ضَرْس [written in the TA without any syll. signs, so that it may be ضَرْس, or ضَرْس (like the sing.), or ضَرْس]; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [a lateral tooth; for] theضرَس اضرَس are the teeth, except the central incisors: (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the teeth absolutely, but properly] the molar teeth, or grinders, which are twenty in number, [including the bicuspid,] next behind the canine teeth: (Zj, in his Khalk el-Insán: ) or i. q. (S and Msb and K, art. رحي: [see أرحا: (S and Msb and K, art. رحي: [see راياعة: [ضرس س: and see also راياعة: [ضرس س: and see also راياعة: [ضرس س: (Mgh, K, and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Msb;) but if called س: it is fem.: (Msb:) or it is properly masc.; and if found in poetry made fem., س: is meant thereby: (Zj, Msb:) but As denies its being made fem.; (Msb, TA;) and as to the saying ascribed to Dukeyn,

* فَقَطَتْ عِنْي وُضْنَتْ ضَرْس

[And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is وَطْنَ ضَرْس and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.)

What are called أضرَس الحلم أضرَس العقل [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the

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[other] teeth have become strong. (TA. [See نَامَذِجَ: ] (Hence,] sing. of ضَرْوس (K) which signifies The stones with which a well is cased. (S, O, K,) And A فَنَد [app. as meaning a peak, or the like, in a mountain. (TA,) And A rough hill, or eminence, or elevated place, such as is termed] أَكَمْة (T, O, K, TA) and [such as is termed] أَخْشَب (T, TA;) or rough ground; written by Sgh ضَرْس: (IAar, TA;) or a portion of a tract such as is termed] قُفَسْنِه, somewhat elevated, very rugged,
rough to the tread, consisting of a single piece of stone [or rock], unmixed with clay, or soil, and not giving growth to anything: pl. ضروس. (TA.) Also Light rain: (IAar, TA:) or a rain little in quantity: (S, O:) or a light rain: pl. ضروس من مطر: (K:) or ضروس means scattered rains: (As, TA:) or Scattered showers of rain: (S, O:) and some say, i. q. جدر [app. a mistranscription, probably for خدر, which signifies rain; or clouds, or mist, and rain]: and [it is. said that] ضروس signifies also a raining cloud that has not [much] width. (TA.) See also ضروس, last sentence.

ضرس A man having his teeth set on edge. (TA.) And A man angry by reason of hunger; (AZ, K, TA;) because hunger sharpens the حزنى حزينة. (K;) So that there is nothing that comes to him but he eats it, by reason of hunger: (TA:) pl. of the latter ضرسى is a pl. of حزنى. (K;) And A man (S, A, O) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (Yz, S, A, O, K;) evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. ضرس. (K;) You say رجل ضرس شرس. (Yz, S, A, O.) [See ضروس.] See also مضروس, last sentence.

ضرسة Ruggedness, and roughness. (TA.)

ضراس Toothache. (MA.)

ضراس [seems to signify, properly, A disposition to bite]. (Hence, أنتق الناقة بجن ضراسها means The she-camel is in the case of the recentness of her bringing forth, when she defends her young one; from the epithet ضروس; (S, Meyd, O; but in the S and O, هي, referring to the she-camel, is put in the place of الناقة;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, أنتق الناقة بجن ضراسها, meaning Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of
her attachment to her young one. (A, TA.) [In the TA, in art. جن, this saying is mentioned with ضرامها in the place of ضرامها; the former may perhaps be another reading; but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Bahllee's having explained سرام as meaning سرام, and that it is likewise explained in the T as meaning سرام: but I know no such word as سرام; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word سرام has been altered by the copyist in each instance in the TA; so that it seems to have been indistinctly written by the author.] [Hence also] ضرام الحرب The biting of war. (Ham p. 532.)

ضروس A she-camel of evil disposition, (S, K,) that bites her milker: (S, A, K:) or that has a habit of biting to defend her young one. (TA.) [Hence,] حرب ضروس Devouring, biting, war: (TA:) or Vehement war. (Ham p. 87.) And A she-camel Whose flow, or stream, of milk does not make any sound to be heard. (TA.)

ضريس Stones resembling أضراس [i.e. teeth or lateral teeth or molar teeth]: with such, a well is cased. (TA.) [Hence,] And The Vertebræ of the back. (O, K.) Also, and مضرورة A well (بشر) cased with stones. (S, K.) See also ضروس.

ضرس an imitative sequent to أخرس as an epithet applied to a man. (S, K)

ضرس A sort of figured cloth or garment, (S, O, K,) having upon it forms resembling أضراس [i.e. teeth or lateral teeth or molar teeth], (K,) or thought by IF to be thus called because having upon it such forms: (O:) or, applied as an epithet to [the kind of garments called] طير, as meaning figured with the marks of folding: or meaning folded in a square form: or, as some say, مضرورة signifies a sort of cloths, or garments, upon which are lines and ornamental borders. (TA.) And An arrow that is not smooth, or even; because it has in it what resemble أضراس. (TA.) And حرة مضرورة and A
stony tract] in which are stones like the أَضْرَاسٍ of dogs. (A'Obeyd, S, K.) Also A man who has been tried, or proved, or tried and strengthened, by experience; (A, TA;) whom trials have befallen, as though he had been bitten thereby: (TA;) who has been tried, or proved, and rendered expert, or strong, by wars, (S, A,) and by affairs, or calamities: (A:) like منْجَدٍ: (A, TA:) or who has become experienced in affairs: (AA, S:) one who has travelled, and become experienced in affairs, and fought; as also ضَرِّسٌ. (TA.)

المَضْرِسُ The lion, that chews the flesh of his prey without swallowing it: (Q, K;) or the lion; so called because he does thus. (TA.)
1. طَرَﺿَ, aor. طَرَﺿَ; (S, Msb, K;) and طَرَﺿَ, aor. طَرَﺿَ; (Msb;) inf. n. طَرَﺿَ (S, Msb, K, in the Msb said to be of the latter verb,) and طَرَﺿَ (Msb, K, in the Msb said to be of the former verb,) and طَرَﺿَ, (K;) or the last is a simple subst., (Msb,) [a coarse word, signifying] He broke wind, i. e. emitted wind from the anus, with a sound. (S, K.)

[When it is without sound, you say أُدوُى العِير أَن ضَرَّطًا. Hence the prov., The ass had no power remaining except [that of] emitting wind from the anus, with a sound: (S, K:) applied to a vile, or an abject, person, and to an old man; and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use: (K;) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun. (O.) And أَجِينٌ مِنْ المَنِزَفِ ضَرَّطًا [More cowardly than he who is exhausted by emitting wind from the anus, with a sound], another prov.: [its origin is variously related: see Freytag's Arab. Prov., i. 320:] or أَجِينٌ مِنْ المَنِزَفِ ضَرَّطًا [or طَرَﺿَ, for it is differently written in different copies of the K,] is a certain beast, between the dog and the cat, (K,) or between the dog and the wolf, (O,) which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice. (Sgh, K.)

2. طَرَﺿَ see 4, in two places.

3. طَرَﺿَ, and طَرَﺿَ, (S, O, K,) He made him to emit wind from the anus, with a sound: (S:) or he did to him that which caused him to emit wind from the anus, with a sound. (O, K,) and طَرَﺿَ, (S, K,) inf. n. طَرَﺿَ; (K) He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound;
he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him. (K, * TA.)

\[\text{ضرط بالسائرل، said in a trad., of Alee, means} \]
\[\text{He treated the asker with contempt, disapproving what he said; he derided him. (TA.)} \]

\[\text{ضرط: part. n. of ضرط. (Msb.)} \]

\[\text{ضرطة: [inf. n. un. of 1; A single emission of wind from the anus, making a sound. It is said in a prov., of him who has done a deed of which he has not done the like before nor after,} \]
\[\text{كانت منه كضرطة الأصم. [There proceeded from him what was like the ضرطة of the deaf]. (Sgh, TA.)} \]

\[\text{ضرطا: An emission of wind from the anus, with a sound: (S, TA:) or the sound thereof: (K, TA: [in the CK, صوت النفيح is put for صوت الفيح: صوت النفيح: a subst. from 1. (Msb.)} \]

\[\text{ضروطا: see ضرطا.} \]

\[\text{ضريطي: see ضريت.} \]

\[\text{ضريطي: see ضريت.} \]

\[\text{ضريطي: see ضريت.} \]

\[\text{ضريطي: see ضريت.} \]

\[\text{ضريطي: see ضريت.} \]

An emission of wind from the anus, with a sound, much, or frequently; \[\text{who emits wind from the anus, with a sound, much, or frequently;} \]

\[\text{the last mentioned by Sb, and expl. by Seer. (TA.)} \]

\[\text{ضروطا: see the next preceding paragraph.} \]
[as though signifying *He who makes the stones to emit sounds, from fear:*] an
appellation given to 'Amr Ibn-Hind, because of his strength and hardiness and courage, (S,) or because of the awe which he inspired.

(A, TA.)
ضرع

1. ضرع, said of a lamb or kid, *He took [with his mouth] the ضرع [meaning dug] of his mother.* (TA.)

   [This seems to be regarded by some as the primary signification.] ___ And (TA) the same, (S, Msb, K,) said of a man, (S,) aor. — ; (Msb, K;) and ضرع, aor. — ; (K;) inf. n. (S, Msb, K) of the first (S, Msb, TA) and of the third (TA) ضراععة, (S Msb, K,) and (K) of the second (TA) ضرع; (K) *He was, or became, lowly, humble, or submissive;* (S, K;) and low, abject, or abased; (S, Msb, K;) ضرع إلى له (K) and ضرع [to him]: (TA:) or ضرع and ضرع signify he lowered, humbled, or abased, himself. (K, * TA,) [like تضرع, which is more commonly used in this sense,] and made petition for a gift: (TA:) and ضرع, (Msb, K, TA,) inf. n. ضرع, (Msb,) or ضراععة, (TA,) *he was, or became, weak;* (K, TA;) and it is said that the verb in this last sense is from ضرع in the sense expl. in the first sentence: so in the Mufradát [of Er-Râghib]: likewise, like فرح [in measure], signifies *he was, or became, weak in body, slender, spare, or light of flesh: and ضريع, [app. as an inf. n. of which the verb is ضريع,] the being lean, or emaciated. (TA.) For another explanation of ضراععة, see 5. ___ ضريع is made trans. by means of ب: one says, ضريع به فرسه *His horse humbled him, or abased him:* (O, K, TA:) or, as in the L, overcame him. (TA.) ___ ضريع, said of an animal of prey, (IKtt, K, TA,) inf. n. ضريع, (K,) *He approached* (IKtt, K, TA;) him i. e. a man, (IKtt, TA,) or it i. e. a thing. (K.) ___ See also the next paragraph.

2. ضريع signifies *The drawing near, or approaching, by little and little, in a deceitful, or guileful, manner, going this way and that, or to the right and left;* (Ibn-'Abbâd, O, K;) as also ضريع the الشمس, (K,) you say ضريع and تضرع. (O, TA.) ___ And (K) you say ضريع and ضراععة the الشمس. (S, O,) *The sun approached the setting;* (S, O,) [like ضراععة،] and ضريع signifies the same; [like ضراععة،] or the sun set; (K;) and ضريع, inf. n. ضراععة، مضارعه the الشمس, signifies the same as ضريع and ضراععة. (TA.) ___ And (K) ضريع, inf. n. ضراععة، مضارعه, signifies the same as ضريع and ضراععة.
The cookingpot approached, or attained, to the time of the cooking of its contents; and so, app., accord. to the TA, but the passage in which this is there indicated presents an obvious mistranscription. (S, O, K, TA. [In the CK, ّكِرْﺪُت is erroneously put for ّكَرْﺪُت.]) And ّعﱢﺮَﺿ ﱡبﱡﺮﻟا means The rob, or inspissated juice, became nearly mature; or] the expressed juice was cooked, but its cooking was not complete. (O, K, * TA. [In the CK, ّبﱡﺮﻟا is erroneously put for ّبﱡﺮﻟا, ّﺦَﺒَﻃ for َﺦِﺒُﻃ, and ّﻢِﺘُﻳ ُﻪَﺨْﺒَﻃ for َﺚَﻢَي ُﻪُﺨْﺒَﻃ.] 3 ﺃﺿَرَعَة is syn. with مشارَحة: (S, O, Msb:) accord. to Er-Rághib, its primary meaning is The sharing [in a thing, or particularly in the ّضَرَع, or udder], like مشارَعة، which is the sharing in sucking. (TA.) You say ّضَرَعُهُ He, or it, resembled him, or it; was, or became like him, or it. (K, TA.) And بينهما مشارَعة الكَّاس ومشارَعة الأَجَاس [Between them two are the sipping of the wine-cup, and the resemblance of kinds; or compotation and congeniality]: said in the A to be from ّضَرَعُهُ. (TA.) [See also an ex. voce مَقَارِبة ّخَلَج.] Also i. q. مقارِبة [meaning The approaching a thing]. (TA.) See 2, in two places.

4 ﺃﺿَرَعَة, said of a ewe or she-goat, Her milk descended [into her udder, i. e. she secreted milk in her udder], as is shown in the lexicons in many places, (see for instance, ْتﱠدَرَأ, and ٌةﱠدِر), a little before her bringing forth: (S, O, K:) and [in like manner] said of a she-camel, her milk descended from ّضَرَعُهَا a little before her bringing forth: (S, O, K:) and [in like manner] said of a she-camel, her milk descended from ّضَرَعُهَا a little before her bringing forth; and the epithet applied to her is مَضَرَعَهَا [without ّة]: or, as in the A, said of a she-camel and of a cow, her udder became prominent before bringing forth: (TA:) or, said of a ewe or she-goat, she showed herself to be pregnant, and became large in her udder. (T in art. ﺃﺿَرَعَتُ ٍرَأسُ ٍولَد.) And ّضَرَعَتُ ٍرَأسُ ٍفَلَانَّ [She secreted milk, or became large, in the udder, at the time of bringing forth, or when about to produce the young, like as one says ّضَرَعَتُ ٍرَأسُ ٍفَلَانَّ expl. in art. ﺃﺿَرَعَتُ ٍرَأسُ ٍفَلَانَّ, said of a ewe or
goat. (S in arts. and Rqús. [in both of which the meaning is clearly shown] and in art. دفع [in which last see several sentences].) [Hence, app.,] أضرعت له مالٍ (I gave him liberally, unsparingly, or freely, my property. (O, K. *) And ُهَعَرْضُا ُهَل ِلىِلَم أضرعه إليه, signifies also He, or it, lowered, humbled, or abased, him. (S, O, K.) Thus, in a trad. of `Alee, أضرع الله خزودكم May God lower, or humble, or abase, your cheeks. (TA.) One says also, كان مرهوا أضرعه الفقر [He was proud, haughty, or insolent, and poverty lowered, or humbled, or abased, him]. (TA.) And it is said in a prov., اضْرُعْهُ إِلَيْهِ أضرعه الحب [The fever abased me to thee, or to sleep,*] asserted by El-Mufaddal to have been first said by a certain man named Mureyr, to a Jinnee by whom he was carried off while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murârah and Murrah, who had also been carried off by Jinn: [his story is related at length in the O and TA, as well as by Meyd.; and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5:] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) ___ One says also, ُهَعَرْضُا ِهِلَإ Aضرعه إليه, or ُهَعَرْضُا ﱡبُحْلا Love rendered him lean, or emaciated. (TA.)

5 Aضرع He lowered, humbled, or abased, himself: (O, K, TA:) or he addressed himself with earnest, or energetic, supplication: (TA:) syn. ُبَتَّهَل to God (إِلٍّ َُّ أَلِّلَهَ Aبتهل.) (S, O, K;) or he manifested i. e. severe poverty, (O, TA:) and want, (TA:) to God: (O, TA:) or i. q. تَعَرَّضَ بَلََّ بلََّ تَعَرَّضَ i. e. You say, تتَعَرَّضَ جَلَّ جَلَّ يتَعَرَّضَ and i. e. Such a one came asking, or petitioning, to another for a thing that he wanted. (Fr, S, O.) [See also ُتَسْرَعَ i. e. شَرَعَ ُتَسْرَعَ.] ___ Also ُتَسْرَعَ أضرع he writhed; and asked, or called, for aid, or succour. (TA.) And, said of the shade, It contracted, shrunk, or decreased; or it went away; (TA:) syn. ُقْلِصِّ قَلَصَ Aضرع. (Ibn-`Abbád, O, K, TA;) and Aضرع is a dial. var. thereof. ___ See also 2.
a word of well-known meaning; (TA:) [properly and generally, the udder, but sometimes applied to the dug, or teat:] the ٌعْﺮَﺿ is of every female that has a cloven hoof, or of the she-camel: (S, O:) [i.e.] of each of these: (K:) or [of the former only; i.e.] of the sheep or goat and of the cow and the like; that of the camel being termed خَلْف: (Lth, O, K:) it is, to the clovenhoofed female, like the ٌعْﺮَﺿ to the woman: (Msb:) or, to cattle, like the ٌعْﺮَﺿ to the woman: (Towsheeh, TA:) accord. to the IF, it is of the sheep or goat and of other animals: accord. to IDrd, of the sheep or goat [only]: AZ says, it comprises the which are the أَطْيَاء, أَحْلَال, which are the orifices for the passing forth of the milk: (O:) the pl. is ٌعوُﺮُﺿ. (O, Msb, K.) ٌعْﺮَコーヒ [lit. He has not seed-produce nor an udder] means he has not anything: (TA:) or it means he has not land to sow, nor ewe or she-goat or she-camel or other animal having a ٌعْﺮَコーヒ. (O.) See also the next paragraph, in two places. ٌعْﺮَコーヒ A like; a similar person or thing; (IAar, O, K;) as also ٌعْﺮَコーヒ: (IAar, TA in art. ٌعْﺮَコーヒ:) and so (O, TA) and ٌعْﺮَコーヒ. (O and K and TA in art. ٌعْﺮَコーヒ.) And A sort, or species: and a state, condition, or manner of being: of a thing: as also ٌعْﺮَコーヒ: and so ٌعْﺮَコーヒ and ٌعْﺮَコーヒ: (TA in art. ٌعْﺮَコーヒ:) and so (O: ٌعْﺮَコーヒ:) ٌعْﺮَコーヒ and ٌعْﺮَコーヒ. (O, K: and the CK adds ٌعْﺮَコーヒ.) And A strand of a rope: (O, K;) and so ٌعْﺮَコーヒ: (O:) ٌعْﺮَコーヒ. (TA in art. ٌعْﺮَコーヒ:) and so (O:) ٌعْﺮَコーヒ. (O, K: and the CK adds ٌعْﺮَコーヒ.) ٌعْﺮَコーヒ Lowly, humble, submissive, or in a state of abasement; [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number: (O:) and ٌعْﺮَコーヒ signifies the same, applied to a single person; (O, Msb;) as also ٌعْﺮَコーヒ, (K, *TA:) accord. To Lth, one says ٌعْﺮَコーヒ, (O,) and ٌعْﺮَコーヒ, which signifies the same, (Ham p.
Thy cheek is lowly &c., and so thy side, and the like is said in the Ham p. 590,} and [Thou art lowly &c.: O:] and the pl. of ضرع ضراع significies, and so ضراجع ضراجع, and [in an intensive sense] ضريع ضريع, lowering, humbling, or abasing, himself: (K;) or thus, and making petition for a gift: (TA:) and ضريع signifies weak; (S, Mgh, Msb, K;) as also ضريع (K;) the former (Msb, K) originally an inf. n. (Msb) [and therefore, as an epithet,] applied to a single person and to a pl. number: (K;) and ضراح ضراح small; applied to anything: or small in age, weak, (K, TA,) and lean, spare, or light of flesh: (TA:) and ضريع ضريع ضريع ضريع ضريع, ضريع, (S,) and ضريع ضريع ضريع ضريع ضريع, (TA,) lean, spare, or light of flesh, and weak, in the body; (S, TA,) applied to a man: (S;) and ضريع ضريع applied to a colt, not having strength to run, (K, TA,) by reason of the smallness of his age. (TA.) Also Cowardly, or weak-hearted: you say, هو ضريع ضريع [both app. meaning the same]. (TA.) And, applied to a man, Inexperienced in affairs; ignorant; or in whom is no profit nor judgment; syn. غمان. (TA.)

ضريع: see ضريع, in three places.

ضريع: see ضريع. ___ It is also a pl. of ضريع ضريع ضريع [as mentioned above, voce ضريع]. (TA.)

سبب ضريع occurs in a trad. as meaning A reviler of men, who becomes like them and equal to them. (TA.)

ضريع: see ضريع.

ضريع pl. of ضريع [q. v.]. (O, Msb, K.) ___ Also A species of grape, (AHn, O, K,) growing in the Saráh (ةاَﺮﱠﺴﻟا O,) white, large in the berries, (AHn, O, K,) having little juice, great in the bunches, like the sort of raisins called طائفی. (O.) It is also a pl. of ضريع [as mentioned above, voce...
Large in the [udder]; (IF, S, O, K;) and in like manner applied to a ewe or she-goat: (K;) or ↓ the last is applied to a woman as meaning large in the breasts,

and in like manner to a ewe or she-goat: (IDrd, TA;) or, accord. to the L, the second and ↓ third, as first expl. above, are applied to a ewe or she-goat, and to a camel; and the first is applied to a ewe or she-goat, as meaning goodly in the [udder]. (TA.) Also, the first of these words, (O, K;) mentioned in the Kur lxxxviii. 6, (O,) i. q. which is A bad sort of pasture, upon which the pasturing cattle do not make fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture; (Ahn, O;) or, accord. to IAnh, the is a certain plant in El-

Hijáz, having large thorns: (TA;) or, the plant called that is dried up; (Fr, S, O, K;) being its appellation when it is in its fresh state; (Fr, K, TA;) the people of El-Hijáz call it in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K;) and (K) what is dry of any tree;

(Ibn-'Abbád, O, K;) accord. to some, peculiarly, of the dry herbage: (TA;) or [any] dry herbage. (TA in art. ) and, (K,) accord. to Lth, (O,) a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground: (O, K;) or a certain thing in Hell, more bitter than aloes, and more stinking than the carcass, and hotter than fire; (K, TA;) the food of the inmates of Hell; but this was unknown to the [pagan] Arabs: (TA:) and, (K,) as some say, (O,) a certain plant, (K, O,) green, (O,) thus in the L, but in the Mufradát red, (TA:) of fetid odour, cast up by the sea, (O, K,) light, and hollow. (TA:) and, (K,) accord. to Abu-I-Jowzâ, (O,) the prickles of the palm-tree: (O, K;) and, (K,) accord. to IAar, (O,) the tree called, in its fresh state. (O, K) Also Wine: or thin wine: (K) or thin.
beverage. (Ibn-'Abbád, O, K.) __ And the skin that is upon the bone, beneath the flesh (Lth, O, K) of the rib: (Lth, O:) or the integument upon it. (TA.)

جُوَّام ضِرَّعٍ mean Stars inclining to setting, or to the places of setting. (A and TA in art. خَضِعَ.)

ضرِّعٍ: see ضِرَّعٍ, in seven places. __ ضِرَّعٍ mean Stars inclining to setting, or to the places of setting. (A and TA in art. خَضِعَ.)

ضرِّعٍ: see ضِرَّعٍ, and for its fem., ضِرَّعَة, see ضِرَّعَة, in three places.

ضرِّعٍ an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4.

ضرِّعٍ [ part. n. of the intrans. verb ضِرَّعَ. __ In the TA, voce مَعْرَضٍ, which is evidently a mistranscription for مَضَرَّعٍ, is expl. as an epithet applied to a preparation of أَقَطٍ (q. v.) as meaning Such as has become thick, or coagulated, and almost thoroughly cooked: on the authority of AHát.]

ضرِّعٍ [as a conventional term of grammar] The future tense; [or rather the aorist; for it is properly the present, and tropically the future: ] so called because it resembles nouns in admitting the desinential syntactical signs. (TA.)

ضرِّعٍ: see ضِرَّعٍ.
Q. 1 The men of valour acted like lions; as also (K) or, as some say,  the choosing of valiant men [app. as antagonists] in war, or battle. (TA.) And you say, The men of valour attacked one another like lions in war, or battle.] (S, TA.)

Q. 2: see what precedes, in two places.

or : see the next paragraph.

or : (MA, K, and so in some copies of the S,) and (MA, K, and so in other copies of the S,) and (MA,) or like (K, TA,) The lion: (S, MA, K;) or a lion accustomed to prey, strong, and bold. (TA.) ___ And The constellation of the Lion. (Ham p. 110.)

: see . Hence, as being likened to a lion, (TA,) Courageous; (K, TA;) as an epithet applied to a man.

And A powerful stallion [camel]. (K;) ___ And A strong man; (K, TA;) as being likened to a lion. (TA.) ___ And is said in the Nawádir el-Aaráb to mean Slime, or mire. (TA.)
ضرم

ضرم النار، (S, Msb, K.) aor. ضرمت، (Msb, K.) inf. n. ضرمت، (Msb, TA;) and [in an intensive sense] ضرمت، (S, Msb, K;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. (S, Msb,) or اشتعلت، (K.) And The thing was, or became, intensely hot. (S, K. *) And ضرمت الحرب، and [in an intensive sense] ضرمت The war was, or became, kindled; or it burned fiercely, or raged. (TA.) And ضرم said of a man, (S, Msb, K,) inf. n. as above, (Msb,) said of a man, (S, Msb,) He was, or became, vehemently hungry: (S, Msb, K, TA:) or he burned with hunger: said by Z to be tropical: (TA:) and so حرق ضرم جوعًا. (TA in art.) And ضرم شاذة [lit. His flies have become vehemently hungry, or burning with hunger]. (S in art. شاذة.) And ضرم في الطعام، (K,) inf. n. as above, (TA,) He applied himself to the eating of the food vigorously, or with energy, not pushing away aught thereof. (K, TA.) And ضرم عليه، (Msb, * K) His anger became violent [against him]: (Msb;) or he burned with anger against him; as also ضرمت عليه; (K;) or the latter signifies he became angered against him: (S, TA;) and ضرمت عليه, he was, or became, angry with him. (TA.) And ضرم said of a horse, He ran vehemently [or ardently]: and they say also ضرم، [or perhaps correctly ضرم في الرقاق،] meaning He ran vehemently in a tract of soft ground: (TA:) and ضرم جرمه، (His running was, or became, vehement, or ardent,) is likewise said of a horse. (As, S * and K * in art.)
see the next paragraph.

4. (S, Msb, K,) inf. n. إِضْرَامَةُ (Msb;) and استِضْرَامَةُ (S, K,) but this is with teshdeed to denote intensiveness [of the signification]; (S;) and استِضْرَامَةُ (K,) in which the prefix is not meant to denote demand; (TA:) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; (S, Msb, K;) syn. وَأَقْدُها (K,) or شَلَّلَها (S in art. شعل.)

5. (مَرْضَة) see 1, in four places. 

8. (مَرْضَة) see 1, in four places. ____ One says also, اضْرَامُ المَشْيِبِ Whiteness of the hair became glistening (K, TA) and much in degree. (TA.) ____ And اضْرَامُ المَشْرِبِ بينهم Evil became excited among them. (TA.) ____ [And استِضْرَامَةُ is said of a stallion-camel meaning He was, or became, excited by lust, or by vehement lust: see its part. n., below.]

10. (مَرْضَة) see 4.

and (نَارٍ, K, TA,) the former of which is that commonly known, (TA,) A species of tree or plant (شَجْرَةٌ) of sweet odour, (K, TA,) found in the mountains of Et-Tā‘if and El-Yemen, (TA,) the fruit of which is like the acorn, and the flower like that of the species of marjoram called سَعِتْر (K, TA,) fed upon by bees, (TA,) and the honey thereof has an excellent quality; (K, TA,) and is called (عَصَلَ الصَّرْمَةٌ (TA: being the n. un. :) or it is what is called in the ancient Greek language أَسْتوُخُودوس [app. a mode of writing, gen. of; for it is applied in the present day to stœchas, commonly called French lavender]. (K, TA.)

see 2, in two places: __ and __. 

[part. n. of 1: Becoming kindled; &c. __ And hence, Burning with hunger; or] vehemently
hungry; (Msb:) [or simply] hungering, or hungry: (S, K:) or burning with anger; or] violently angry. (Msb:) And A beast of prey in a state of excitement by lust. (TA:) And A horse that runs vehemently [or ardently]; (S, K, TA;) and so 

And The young one of the eagle. (S, K.)

A palm-branch with its leaves upon it, or a plant of one of the species of wormwood called [i. e. plant of one of the

having fire kindled; in its extremity: (S, K:) pl. [or rather coll. gen. n.] . (S.) [Hence,] one says, [in the CK, ] meaning, anyone. (S, K, TA.) Also A live coal. (K.) And Fire, (K, TA,) itself, as some say; (TA;) or so ,

(S:) or such as is weak and soft (K, TA) thereof: (TA:) such as has [i. e. leaves] no live coals: (K, TA:) pl. of ; which is expl. in the A as meaning slender firewood; (TA;) or which means firewood, and what is thrown into fire [as fuel]: (Har p. 27:) or signifies firewood that has kindled, or burned up, &c.: as also . (K.)

Burnt with, or in, fire: (KL:) in the K, the word expl. as signifying is said to be like , i. e. . (TA:) And Burning in the bowels. (TA.)
The gum of a certain tree. (K.)

See ضرام, last explanation. Also The terebinth-tree. (K.)

See ضيرم.

A stallion [camel] excited by lust, or by vehement lust. (TA.)
ضرر
ضرر بِهِ ١

He was, or became, attached, addicted, or devoted, to it; (S, M, K, TA;) and (TA) he habituated, or accustomed, himself to it, (M, * Msb, K, * TA;) so that he could hardly, or in nowise, withhold himself from it; (TA;) and emboldened himself to do it or undertake it or the like: and he kept, or clave, to it; and became attached, addicted, or devoted, to it; like the animal of prey to the chase. (Msb.) [And ضرِّيْهِ occurs in the M, in art. مرس, in explanation of ضَرْرَةَ بِهِ, app. for ضرَّهُ بِهِ, in the same sense.] It is said in a trad., إنَّ لِلإِسْلَامِ ضَرْرَةً. e. Verily there is a habituating and an attachment of oneself to El-Islám; meaning, one cannot withhold himself from it. (TA.) And in a saying, (S,) or trad., (M, TA,) of 'Omar, إِيَّاكمُ وَهذِهِ الْمَجَازِرْ فَإِنْ لَهَا ضَرْرَةٌ كَضَرْرَةِ الخَمْرِ (S, M, TA) i. e. [Avoid ye these places where cattle are slaughtered and where their flesh is sold, for there is a habituating of oneself to them, and a yearning towards them, like the habituating of oneself to wine; for he who habituates himself to flesh-meat hardly, or in nowise, withholds himself from it, and becomes extravagant in his expenditure. (TA. [See also ضَرْرَةُ البَصْدِ, (S, M, Mgh, K,) in Har p. 579 which I do not find elsewhere,] aor. ضرَّرَ, (S,) inf. n. ضرَّرَةُ, (As, S, Mgh,) or ضرَّرَةٌ (As, S, Mgh,) and ضرَّرَةٌ. (M, K,) the last on the authority of AZ, (M,) He became habituated, or accustomed, to the chase. (S, Mgh, TA.) And, ضَرْرَيتُ الجَرْةُ بالحَلَلِ [The jar became seasoned with vinegar] and ضَرْرَيْنَ النَّبِيذِ [With must or the like]. (TA.) And ضَرْرَيْنَ النَّبِيذِ The jar became strong [by remaining several days in the jar or skin]. (TA.) And ضرْرُهُ, (S, K,) aor. ضرْرُهُ, (S,) or ضرْرُهُ, (K,) said of a vein, It shed blood: (S, K,) or, accord. to the T, it quivered, and gushed with blood or
made a sound by reason of the blood coming forth: Z says that the form of the verb is altered because of the alteration of the meaning. (TA.) And ضرأ, (M, K) aor. ـ، (K) likewise said of a vein, (M) signifies It flowed, (M, K, TA,) and ran [with blood]; on the authority of IAar. (TA.) And ضرأ, aor. ـ، said of a wound, It ceased not to flow [with blood]. (IAth, TA.) And ضرأ, inf. n. [whether ضرأ or ضرأ is not shown], said of a man, He hid, or concealed, himself. (Iktt, TA. [See also 10.])

ضرأ به ۲ He caused him to become attached, addicted, or devoted, to it; (M, Kudot;, TA;) he habituated, or accustomed, him to it, (M, * Msb, Kudot;, * TA;) [So that he could hardly, or in nowise, withhold himself from it; (see 1, first sentence;]) and emboldened him to do it or undertake it or the like. (Msb.) And ضرأ الكلب ـ، (S;, * Mgh,) inf. n. as above; (Sudot;, Mgh;) and ضرأ به ـ، (S, Mgh, TA, ast;) inf. n. [See also 1, last meaning.] (Mgh;) He habituated, or accustomed, the dog to the chase; (S, Mgh, TA;) and incited him, or caused him to become attached or addicted, thereto. (S.)

ضرأ ۴ see the next preceding paragraph in two places.

I deluded, or circumvented, the object, or objects, of the chase, at unawares. (S. [See also 1, last meaning.])

ضرأ: see the next paragraph, in three places.

ضرأ A dog, (M,) or young dog, (S, Kudot;,) such as is termed ضرأ [L. e. habituated, or accustomed, to the chase]; (S, M, K;) as also ضرأ: (K, TA: [in the CK, ضرأ is erroneously put for كُلُبٍ] the latter word is like ضرأ: (TA:) the fem. of the former is with ظ and the pl. [of pauc.] ضرأ and [of mult.] ضرأ آكل. (S, M.) And A taint of بذأ (or elephantiasis): (M, K;) occurring in a trad. in which it is said of Aboo-Bekr,
He ate with a man in whom was a taint of elephantiasis. It is from the inf. n. صَرْوَةٌ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the Ghareebeyn: (M:) or, as some relate it, the word is with the fet-h, [i.e. صَرْوَةٍ], and is from صَرْوَةٌ said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA:) Also, and صَرْوَةٍ. A species of tree, of sweet odour, with the wood of which the teeth are rubbed and cleansed, and the leaves of which are put into perfume; (M, TA:) i. q. مَهْلَبٌ [q. v.]; so says Lth: (TA:) AHn says, the places of its growth are mostly in El-Yemen; (M, TA:) and some say that the صَرْوَةٍ is the مَطْبِهٍ [or terebinth-tree, or the fruit thereof]: (M:) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA, *) having clusters of berries like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قَبِطَةٌ [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces: (M, TA:) or the gum of a certain tree called the كَمَكَامٌ [i.e. the cancamum-tree], brought from El-Yemen: (S:) or this is a mistake, for it is the tree so called, not its gum: (K:) [but] it is said in the T, on the authority of AHn, that كَمَكَامٌ signifies the bark قَرِفَ of the tree called ضَرْوَةٌ, and some say that it is the resin عَلَّكَ of the ضَرْوَةٌ, and in the Moheet of Ibn-Abbád it is said that كَمَكَامٌ signifies the bark قَرِفَ, or, as some say, لَحْاءٌ of the tree called ضَرْوَةٌ, and is an aromatic perfume: (TA:) and (K, TA) IAAar says, (TA,) the كَمَكَامٌ is the حُبةٌ خَضْرَاءٌ [or fruit of the terebinth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and
cleanses her teeth with a stick of the tree called \textit{ضَرُو} the saliva with which the stick is moistened from her mouth is like honey.\textsuperscript{[1]} (TA:) and the word is also pronounced \textit{ضَرُو}. (K.)

A level tract of land in which are beasts of prey and a few trees: (M, K:) or a piece of land, or ground, that conceals one: (AA, TA:) and trees, &c., that conceal one: (M:) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, \textit{تُوارَى الصَّبَدِ مَنِيٕ في ضَرَاةَ الوَادِي}. [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And \textit{فَلَانُ يَمِشِي الضَّرَاةَ} \textit{وُهُبِّي} \textit{ضَرَا} meaning \textit{Such a one goes along lurking among the trees that conceal him}. (S.) And \textit{هو} \textit{يَدِبُّ لَهُ الْضَّرَاةَ} \textit{وُهُبِّي} \textit{ضَرَا} \textit{لَهُ}, meaning \textit{The thicket will not be crept through to such a one: but mentioned after the last of the explanations here following}. (M.) \textsuperscript{[2]} [See also \textit{ضَرَا}, in art. \textit{ضَرر }, first sentence. \textsuperscript{[3]} It is said that] it signifies also The \textit{hiding} or concealing, oneself: (AA, K, TA:) \[or\] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.)

\textit{ضَرَا}, a pl. epithet, [of which the sing. is probably \textit{ضَرِي}] \textit{Courageous}: hence, in a trad., \textit{إِنَّ فِيْنَا ضَرَاةَ عَلَّهِ}. [Verily among us are the champions of God]. (TA.)

\textit{ضَرَّ}, a vein, \textit{ضَرَر}, first sentence. \[Applied to a vein, (S, M, K, TA:)\] \textit{Flowing}; as also \textit{ضَارُّ}: (M:) or \textit{flowing much}; (TA:) of which the blood hardly, or in nowise, stops; (S, K, TA:) as though it were habituated to the flowing. (TA.) \[See also \textit{ضَرَا}, \textit{ضَرَّ}.

\textit{ضَّارُ} Attached, addicted, or devoted, to a thing; (TA:) habituated, or accustomed, thereto, (Msb,
so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like: and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase. (Msb.) [Hence,] كلب ضار، (S, Mgh,) كلب ضار بالصيد، (M, K,) A dog habituated, or accustomed, to the chase: (S, Mgh, TA:) and إذا تطم بلحمه, كلمه ضارية. (S. [See also first sentence.]) كلب ضار بالصيد is also expl. in the TA by the words إذآ تنفع بلحمه. مظله ضارية. app. meaning A dog having his appetite excited by tasting the flesh of the game. ضوار.

is pl. of applied to an irrational animal, and as such signifies [Animals accustomed to prey; rapacious, or ravenous, beasts; and particularly] lions. (TA.) And المواشي الضارية The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And البيت ضار باللحم A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And سقاء ضار بالذئاب, thus correctly, as in the M, but in [some of] the copies of the K بسمن, (TA,) A skin in which milk is long kept so that its flavour becomes good. (M, TA.) And جرة ضار باللحم, [A jar become seasoned with vinegar and with must or the like]. (M, TA.) And [A jar become seasoned with vinegar and with must or the like]. (M, TA.) And الإِنْبَدِ البَخْرِ. (TA.) occurring in a trad. of 'Alee, is said to mean The jar that runs or leaks; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar: but it is also expl. as meaning the wine-jar that has become seasoned with wine; (مَرْقِيَّة بِلِحْمٍ) so that when نبيب is put into it, it becomes intoxicating. (TA.) And عرق ضار means A vein shedding blood: (S, K, TA:) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb:)] or flowing, or running; (TA: see ضرّى) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.)
ضریب

ضریب See ضریب ضریب
ضع

1. (S, O, K) an inf. n. of which the verb is ضع, aor. — (TK) The breaking, or training, (S) or training well, (IAar, O, K) a he-camel, (IAar, S, O, K) and a she-camel, not previously trained: (IAar, O, K) or the saying to a camel ضع in order that he may become well trained. (Th, S, O, K)

R. Q. 1 ضعٌ، (inf. n. ضع، TK) He threw it down, or pulled it down, [or raised it,] to the ground; (S, O, K) namely, a building. (S, O, K) And ضعٌ، Time, or fortune, lowered, humbled, or abased him; (S, O, K) and so ضعٌ، (TA) [See also ضعٌ below.]

R. Q. 2 ضعْعُضْعَت، referring to a building, i. q. ضعْعُضْعَت، i. e. [Its angles, or corners, or its sides,) sank down; and became in a state of ruin. (PS, K) And ضعْعُضْعَت said of a man, (S, O, K) He was, or became, lowly, humble, submissive, or abased; (S, O, K) or he lowered, humbled, or abased, himself; 1 لآخر، (S, K) or لغني، [to a rich person]. (O) Hence, (S)

Aboo-Dhu-eyb says,

* وَعَبَّدَ لِلشَّامِتَينَ أَرْضِمَ٢ِ
* أَنَّ لَرَبِ الدُّهْرِ لَا أَضْعَعَ

[And my constraining myself to behave with hardness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time]. (S, * O) And He became poor: (O, K) as though from ضع: (O,) and تصعَع is a dial. var. thereof, on the authority of Aboo-Sa’eed. (TA,) And He became weak, and light in his body, by reason of disease, or of grief. (TA,) And تضعع ماله His property became little. (TA,) See also
R. Q. 1.

"ضَعَّضَع": see the first paragraph above.

"ضَعَّضَع": see "ضَعَّضَع".

"ضَعَّضَع": see "ضَعَّضَع".

inf. n. of "ضَعَّضَع" [q. v.]. (TK.) ___ And [as though inf. n. of "ضَعَّضَع"] Lowliness, humility, or submissiveness: (TA, and Ham p. 369:) [as used in the present day, a state of depression; languor; weakness; and poverty:] and hardship, or adversity. (TA.)

"ضَعَّضَع": Weak: applied in this sense to anything. (S, O, K.) ___ And A man Without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K;) and "ضَعَّضَع" signifies the same, (S, O, K,) being a contraction of the former word. (S, O.)

"مُضَعَّضَع" [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man. (O.)
ضعف، (S, O, Msb, K) and ضعف، (O, Msb,

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K,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each —, (Msb, K,) inf. n. and ضعف ضعف (S, * O, * Msb, K)
[and app. ضعف (q. v. infrà) or this is a simple subst.] and ضعف ضعف، ضعف (S, O, Msb, K,) all of which are inf. ns. of the former verb,

(TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Msb,) He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound; ضعف and ضعف being the contr. of قوة، (S, O, Msb, K,) and of صحة، (Msb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Basrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Msb, K; but this is omitted in my copy of the TA.) ___ 

ضعف عن means He lacked strength, or power, or ability, to do or accomplish, or to bear, the thing; he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing;] syn. عجز عنه، (Meb in art. عجز، or عجز عنه، (Meb in the present art.) __ [See also ضعف ضعف below.] ضعف also signifies It (a thing) exceeded; syn. زاد، (L, TA.) ___ And you say ضعفت القوم (Lth, O, K, *) aor. —، (O,) or —، (K, TA,) inf. n. ضعفت (O,;) [and app. ضعفت] I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had. (Lth, O, K, *) ___ See also 3.

ضعف، inf. n. ضعف: see 4: and see also ضعف ضعف. ____ Also He reckoned, or esteemed, him ضعف [i.
e. Weak, &c.; (O, K;) and so signifies he found him to be so; (TA;) or he asserted him to be (جَعَلَ) so; (Msb;) or, as also, he esteemed him to be so, and therefore behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of his poverty, and meanness of condition.

The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness.  

He attributed, or ascribed, (O, K,) to him, i.e. a man, (O,) or to it, i.e. a tradition, &c., (meaning Weakness, app., in the case of a man, of judgment, and in the case of a tradition &c., of authority). (O, K, TA.)

And He doubled it, or made it double, covering one part of it with another part. (TA.)

3 He doubled it, or made it double, or two-fold; (O, K;) [and trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or manyfold; i.e. multiplied it; for] Kh says, the التَّضَعِيف signifies the adding to a thing so as to make it double, or two-fold; or more, i.e. treble, or threefold; and several-fold, or many-fold, (Ham. p. 257.) The saying, in the Kur [xxxiii. 30], يضاعفُ ها العذاب ضعفين, (Mgh, O, K;) in which AA read ضعف (TA,) accord. to AO, (Mgh, O,) means, The punishment shall be made to her three punishments;

(Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled twofold, [or is repeated twice,] the one
becomes three: (TA:) he adds, (O,) and the tropical meaning of مجاز يضاعف (for which is erroneously put in the CK]) is two things’ being added to a thing so that it becomes three: (O, K:) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, she shall be punished with twice the like of the punishment of another; (Mgh;) [so that it may be rendered the punishment shall be doubled to her, made two-fold; and in like manner Ibn-'Arafeh explains it as meaning she shall have two shares of punishment. (O,) And He will multiply it to him many-fold, or, as some read, [I doubled, or multiplied, the recompense to the people, or party]. (Msb;) And The people, or party, had a doubling, or multiplying, [of their recompense, &c.,] made to them; (Msb;) [and so, app., (see)] i. q. ضوع ف هم. (S, O, K.)

He, (God, Msb, or another, S,) or it, (disease, TA,) rendered him ضعيف [i. e. weak, &c.;] (S, O, Msb, K;) as also ضعيف. (L, TA,) And ضعيف، said of a man, He became one whose beast was weak. (S, O, K.)

See also 3, first sentence, and last two sentences.

He manifested weakness: see ضعور.]

It became double, or two-fold; and treble, or threefold; and several-fold, or many-fold. (O, K.)

an inf. n. of 1, like ضعيف، (S, O, Msb, K,) [both, when used as simple subs., signifying Weakness, feebleness, &c.,] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and
**ضعف** signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.)

**ضعف** means such a construction of the members of a sentence as is contrary to the generally approved rules of syntax; as when a pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, [His, i.e. Zeyd's, young man beat Zeyd]. (KT.) When the pronoun is affixed to the objective complement, as in [Omar feared his Lord] such introduction of it is common: (I'Ak p. 128:) and it is [universally] allowable when the pronoun is of the kind called ضمير ضمير or ضمير نعم or ضمير رب or ضمير قائم. (Kull p. 56.)

In the CK, a signification belonging to ضعف is assigned to ضعف.

ضعف in the Kur xxx. 53 means Of sperm. (O, K, TA.) AA, reciting before the Prophet, said ضعف; and was told by the latter to say ضعف, [i.e. with damm. (TA.)

ضعف الشيء signifies The like of the thing, (AO, Zj, S, O, Msb, K, TA,) that doubles it ضعف (ضعفاء); (Zj, TA;) and ضعفاء, twice the like of it; (AO, S, O, Msb, K;) and أضعفه, the likes of it: (S, Msb:) and ضعفة in the [proper] language of the Arabs means the like: this is the original signification: (Az, Msb:) and (K, TA, but in CK or,) then, by a later [and conventional] usage, (Az, Msb,) the like and more, the addition being unlimited: (Az, Msb, K;) one says, This is the like of this: and هذان ضعفه, i.e. These two are twice the like of it: and it is allowable in the language of the Arabs to say, هذَا ضعفه meaning This is twice the like [i.e. the double] of it, and thrice the like [i.e. the treble] of it, [and more,] because the ضعف is an unlimited addition: (Az, Msb: and the like is said in the O, on the authority of Az:) and one says, لك ضعفه meaning Thou shalt have twice the like of it, (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also thrice the like of it, and more without limit: (K;) and the like is said in the O, on the authority of Az:)] and one says,
In that case we would assuredly have made thee to taste the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel:) [Sgh adds, app. on the authority of Ibn-‘Arafeh,] the meaning is, the punishment of others should be made two-fold, or more, (بضاعفع) to thee, because thou art a prophet. (O.) In the saying, فَأَوَلَّانَا هُمُ جَرَاءُ الْضَّعَعٍ يَأْتُونَا مَا عَمَلُوا, in the Kur [xxxiv. 36], by is meant the الضعع [i.e. For these shall be the recompense of the likes for what they have done]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], Whoso doth that which is good, for him shall be ten of the likes thereof. (O.) In the saying, فَأَوَلَّانَا هُمُ جَرَاءُ الْضَّعَعٍ يَأْتُونَا مَا عَمَلُوا, in the Kur [vii. 36], by is meant the ضعفع [i.e. Therefore do Thou recompense them with a doubled, or a double, punishment]: meaning a punishment as though doubled, one part of it upon another. (TA.) __ means The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book: (S, O, K, TA:) so in the saying, وَفَوْلَانَا فِي أَضَعَعٍ كَتَابٍ [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book]: (S, O,
The limbs, members, or organs, of the body: (O, K:) or the bones thereof: (AA, K:) or the bones thereof having flesh upon them: (TA:) sing. ضعف. (K.) Hence the saying of Ru-beh,

And God is between the heart and the limbs, &c. (TA.) And it is said of Yoonus, [the prophet Jonah,]

He was amid the members of the fish. (TA.)

Weakness of heart, and littleness of intelligence. (TA.)

A party, or company, or small company, (شردة:) of the Arabs. (TA.) Also a pl. of ضعف.

Weak, feeble, faint, frail, infirm, or unsound: (S, * O, * Msb, K:) pl. (of the first, S, O, Msb) ضعاف and ضعفاء ضعف and ضعف. (S, O, Msb, K,) which last is [said to be] the only instance of its kind except خبيث خبيثة [q. v.,] (TA,) and ضعف, like جريح pl. of جريح: (Msb:) fem. ضعف (Ibn-Buzurj, O, K) and ضعيفة ضعافات and ضعيفة ضعافي and ضعف. (K) and تارف ضعافات (TA.)

For man was created weak, or subject to be inclined by his desire. (O, L, K.) And the two weak ones [The two weak ones] means the woman and the slave: hence the trad., أثمنا الله في الصعيفين

Fear ye God in respect of the woman
and the slave]. (TA.) ___ In the dial. of Himyer, Blind: and [it is said that] thus it signifies in the phrase

Verily we see thee to be, among us, blind], (O, K,) in the Kur [xi. 93]: (O;) but Esh-Shiháb rejects this, in the 'Inayeh. (TA.) ___ [As a conventional term] in lexicology, applied to a word, [Of weak authority;]
inferior to what is termed, (O, K,) in the Kur [xi. 93]: (O;) but Esh-Shiháb rejects this, in the 'Inayeh. (TA.) ___ [As a conventional term] in lexicology, applied to a word, [Of weak authority;]
inferior to what is termed, (O, K,) in the Kur [xi. 93]: (O;) but Esh-Shiháb rejects this, in the 'Inayeh. (TA.) ___

Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. عِلِيْل: thus used by Kh. (TA.) ___ The saying of a man
who had found a thing dropped on the ground (أَهْتُفْرَعُفَ أَفِيْعَضَ), *means And I made it known in a

suppressed, or low, [or weak,] voice. (Mgh in art. (نثرة))

ٌضاَعَف A cow having a young one in her belly; (IDrd, O;) as though she were made double thereby: (TA:) but

IDrd says that this is not of high authority. (O.)

ٌضاَعَف inf. n. of 2. (S &c.) ___ The doubles, or trebles, or multiples, of the

thing; (O;) in this sense, ضَعَفُ الكُتَابَ __ تَبَشِّر &c. (TA.) ___ ضَعَفُ شَيْءٍ منهَ ___ ضَعَفُ
near the end. ___ As expl. by Lth, (O,) ضَعَفُ التَّضَعَفَ __ حَلَالَةٌ الكِيْمِيَّةٍ [i. e. What is used as an alloy in
chemistry or alchymy]. (O, K.)

ٌمضَعَف A man whose beast, (S, K, and Mgh in art. كَفَأ,) or whose camel, (O,) is weak, (S, Mgh, O, K,) or
untractable. (O.) Hence the saying of 'Omar, *He whose beast is weak,* or

untractable, is ruler over his companions; (O, K;) i. e. in journeying; (O,) because they go his pace. (O, K.) And the saying, in a trad., يُزْدَهَرُ مِنْهُمْ عَلَى مَضَعَفِهِ [expl. in art. (Mgh in art. كَفَأَوَلَأَلَكَ هَمُ الْمَضَعَفُونَ)] in the Kur [xxx. 38], means These are they who shall have their recompense doubled, or

multiplied: (Az, Bd, TA:) or those who double, or multiply, their recompense (Bd, Jel) and ,

their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel: *) but some read المَضَعَفَ __ المَضَعَفُونَ (Bd.) also signifies [He whose property has become wide-spread and
abundant. (Ibn-'Abbád, O, L, K.)

Land upon which a weak rain has fallen: (Ibn-'Abbád, O, K:) and [in like manner]

signifies a place upon which has fallen only a little, or weak, rain. (O in art. ___)

One of the arrows used in the game of the msr, that has no share, or portion, allotted to it; as though it were disabled from having a share. (TA:) the second of the arrows termed that have no notches, and to which is assigned no portion and no fine: these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion of foul play. (Lh, M.) (See asf.) See also ضعف.

A man having manifold good deeds. (TA.)

Rendered ضعيف [i. e. Weak, &c.: (AA, S, O, K:) by rule it should be ضعيف. (O, K.) A man Weak in intellect: (IAar, TA:) or Weakhearted and having little intellect. (TA.) See also أرض ضعيفة, above.

A coat of mail composed of double rings. (S, O, K.) as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.)

The meet for Paradise is every weak person who is esteemed weak]. (K, * TA. [In the CK, erroneously, and in the K, الهجنة is omitted.])
He hid, or concealed, himself. (ISd, K.)

A species of tree, (S, K, TA,) in the desert: or it is [a plant], like the [species of panic grass called] (TA:) accord. to Az, a species of (TA in art. )(TA:) or another plant: and some pronounce it [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is

Of, or relating to, the above mentioned. (S, K.)
He collected it together. (O; K) And He closed his fingers together and put them near to the fire. (Fr, O, K) And He milked the camel with the whole hand; (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of the: (S, O;) or, accord. to Fr, the doing thus is termed but signifies the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together: or, as is said on other authority, signifies the clapping the two teats together with the hand when milking: [but this is also said to be the meaning of:] or, as Lh says, the grasping the teat with all one's fingers. (TA;) The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water. (TK;) [See also what next follows.]

They multiplied, or became numerous, (S, O, K,) and collected themselves together, (O, K,) [and, accord. to an explanation of the part. n., by Lh, pushed, pressed, crowded, or thronged, together,] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تصافوا وصافوا. (TA;) And signifies also, accord. to the O and K, خقت أحوالهم; but correctly, as in the Nawádir of AZ, [i.e. Their possessions became scanty]. (TA;)

Narrow, or strait, and hard: so in the phrase A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K: *) and one says also قوم ورجل ضَفَحَ الحَالَ.
A ewe, or goat, whose stream of milk from the udder is wide. (AA, O, L, K.)

A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed [q. v.]: (Aboo-Málik, O, K) pl. ضففة, like ضردة. (K.)

A single act of pushing, pressing, crowding, or thronging, together upon water. (S, O, K. [See also 1, last explanation.]) And Numerousness of the
persons composing a family, or household. (S, O, K) or, accord. to Lh, visitors and friends that come time after time; and one's household, or family: or, as some say, i. q. حشام [i.e. one's dependents, &c.] (TA.) And The taking of food with other people: (S, O, K: *) thus in a trad. in which it is said of the Prophet, ما شبع من خبر وحمل إلا على ضفف [He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others], as expl. by a man of the desert in answer to a question put to him by Mâlik Ibn-Deenár: (S, O: but in the latter, لم يشبع) or the case of the eaters' being too many for the food: (Th, O, K:) [or,] accord. to Kh, (S, O,) numerousness of the hands upon the food: (S, O, Msb:) [or,] accord. to As, the case of the property's being little, and the devourers thereof many. (S, O.) [See also ضفف.] Accord. to AZ, (S, O,) Straitness, and hardness, or hardship: (S, O, Msb:) accord. to Fr, (S, O,) Want. (S, O, Msb, K.) [See two exs. voce ضفف.] Also Weakness. (Fr, O, K.) And Haste (Fr, S, O, Msb) in an affair: (Msb:) so in the saying, لقيته علي ضفف [I met him, or found him, in a state of haste]. (Fr, S, O.) And A quantity less than will fill the measure, and less than anything that is filled. (Sh, O, K.) And Food, or the eating, less than satiates. (TA.) See also ضفف.

ضفف [thus written without any syll. sign] The quality denoted by the epithet ضفف applied to a she-camel or a ewe or goat. (TA.)

ضفف Having much milk, not to be milked save with the whole hand; (O, K: *) applied to a camel, (O, K,) and to an ewe or goat: so in a verse cited voce ضفف, as some relate it; but as others relate it, the word is ضفف, with ص. (TA.) And hence, app., A source abounding with water. (TA.)

ضفف فلان من لفيفنا وضففنا, (O, TA,) in the K هو من ضففنا ولفيفنا, but the former is the right order, (TA,) a saying mentioned by Aboo-Sa'eed, (O, TA,) means Such a one is of those whom we associate with us,
and those whom we congregate with us, when events befall us. (O, K, * TA.)

Devoid of intellect, or intelligence. (O, K.)

A water that is thronged [so that it has become little in quantity]; (S, O,
K;) like

A man exhausted of what he possessed in consequence of much begging]; like (S, O, TA:) [see also مشغوف] some say

(TA.)
Q. 1. **ضَفَّعَ**, said of water, *It had in it* [or *frog*]. (O, K.) And, said of a man, *He shrank*, or became contracted; syn. *تَقْبِضَ*: or *he voided his excrement*, or *ordure*; or *thin excrement*; syn. *سَلَحَ*: or *he emitted wind from the anus, with a sound*. (TA.)

**ضَفَعَ** (S, O, Msb, K) and **ضَفَعْ** and **ضَفَعٌ** (K) and **ضَفَعَ** (S, O, Msb, K) this last said by some, (S, O, Msb,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Msb,) [for] accord. to Kh [and others] there are only four words of the measure **ﻞَﻠْﻌِفَ** in the language, which are **ﻢَﻫْرِد** and **عَﺮْﺠِﻫ** and **ﻊَﻠْـﺒِﻫ** and the proper name **ﻢَﻌْﻠِﻗ** (S, O,) [The frog; and app. also the *water-toad*; a certain reptile (داية) of the rivers, (K, TA,) generated in the river, (TA,) the flesh of which, cooked with oliveoil, is [said to be] an antidote to the poison of venomous creatures, (K, TA,) when put upon the place of the sting, or bite: (TA:) and [a certain reptile] of the land, (K, TA,) [app. the landtoad,] that lives, or grows, in caverns and caves, (TA,) the fat of which is [said to be] wonderful for the extraction of teeth (K, TA) without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible (طافية الإخفاء [a vulgar term]) is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous:

(TA:) the fem., (S, O, Msb,) or the n. un., (K,) is with س: and the pl. is **ضَفَعٌ** (S, O, Msb, K) [and **ضَفَعَ**; in the Msb and K, **ضَفَعٌ** is said to be a var. of **ضَفَعَ**; in the O, correctly, **ضَفَعٌ** is said to be a var. of **ضَفَعَ** like **ضَفَعٌ** of **تَعَالَى** (†) of the plural. نَقْتُ **ضَفَعٍ** بَطْنِهِ. [lit. *The frogs of his belly croaked*] means *he was, or became, hungry;* (O, K,) like نَقْتُ **ضَفَعٍ** بَطْنِهِ. (O,) **ضَفَعٌ** نَقْتُ عَصَافِيرِ بَطْنِهِ. (The bright star [α] on the mouth of *Piscis Australis;* (Kzw, Descr. of Aquarius;) also called [Idem, Descr. of Piscis Australis;) and
The star on the southern fork of the tail of Cetus. (Idem.) And
A certain bone [or horny substance, which we, in like manner, call the
frog,] in the interior of the horse's hoof, (O, K,) in the sole thereof. (O.) [See also
نـسـر.]
Waters abounding with [or frogs]. (S, O.)
ضرَّف

1. ضَرِّفَ (A, Msb, K) aor. — (Msb, K) inf. n. ضَرِّفَ, (S, A, &c.,) * He plaited, braided, or interwove, (S, A,

Mgh, K) hair, (S, Mgh, K) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] دَوْاَبَة, and a [girth of thongs such as is called] نَعْس, (A,) in a wide form; (S, Mgh;) as also ضَرِّفَ, inf. n. تَضَرَّفَ، (S, TA:) he made hair into ضَفَّائِر, pl. of ضَفَّاَر. each ضَفَّاَر consisting of three or more distinct portions. (Msb.) — He twisted a rope or cord. (K.) — ضَرَّفَت شَعْرَهَا, (S, TA,) aor. — (TA,) inf. n. as above, (K,) said of a woman, (S, TA,) * She gathered together her hair. (K, * TA.) — And ضَرِّفَ, from the same verb in the first of the senses expl. above,

He made, or constructed, a [dam of the kind called] ضَفَّاَر. كَلَسْ and without clay. (K, * TA.) You say, ضَرِّفَ, الحَجَارَة حَوْلَ بِيْتِهِ [He built the stones around his house, or tent, without mortar or clay]. (TA,) ضَرِّفَ، (A,) inf. n. ضَرِّفَ الْعَرْبِ الْعَلِّفِ، (K,) * He put the fodder into the mouth of the camel, (A, K, *) against his will. (A,) And ضَرِّفَ الْفِرْسْ لَجَامِهِ، (A,) or ضَرِّفَ الْدَابَّةَ، aor. — (TA,) inf. n. ضَرَّفَ، (TA,) He put the bit into the mouth of the horse, (A,) or of the beast. (TA,) Also ضَرَّفَ، aor. — (S, Msb, K,) inf. n. ضَرَّفَ، (S, Msb,) * He ran; syn. and ضَرَّفَ. سَعَى عَدَا وَهَلَفَ: (S, Msb, K;) or he hastened, or went quickly: or he bounded, or sprang: (TA:) he leaped (As, K) in his running. (As, TA.)

2. ضَرَّفَ see the preceding paragraph, first sentence.

3. ضَرَّفَهُ He aided him. (A, Msb.) [See also 6.]

6. ضَرَّفُوا They leagued together, and aided one another; (Ibn-Buzurj, S, * A, * Msb, * K, *) عَلَى (عَلَى) عَلَى فَلَانَ الْأُمَّرَ to do the thing, (S, A, * K,) and عَلَى فَلَانَ against such a one. (Ibn-Buzurj.)
The two ropes became twisted together. (S.)

A camel's girth, of plaited goats' hair; (K, * TA;) as also ضفَرَ: (K,) the girth of a camel's saddle: (S:) a wide girth of a camel's saddle; as also ضفِرَةَ: pl. [of mult.] (of the first, TA) ضفَرَةَ ضفَر. (K, TA) and [of pauc.] ُضفَرَةَ ُضفَر: (TA;) and (of the second, TA) ضفَرَة. (K, TA,) See also ضفِرَة, in three places. Also

A great quantity of sand that has become collected together: or a quantity of sand that has become accumulated, part upon part; (K;) and (K) so ضفَرَةَ: (S, K,) pl. [of the former] ضفر. (K;) and [coll. gen. n.] of the latter حَقَفَ: (S:) or a long, broad, حَقَفَ, [generally expl. as meaning a winding tract] of sand; by some pronounced ضفَرَةَ حَقَفَ: (Lth, TA;) [or] a حَقَفَ of sand is termed ضفِرَة. (S.)

ضفر: see the last preceding sentence.

ضفر and [its n. un.] كَانَة ضفَر: ضفِرَة. كَانَة ضفِرَة [in the TA ضفِرَة, evidently a mistranscription,] i. q. ضفِرَة. (Mgh, Msb, TA,) [i. e. A full quiver]. (S, O. [Freytag writes كَانَة ضفَر, and explains it as meaning Gens Cinanah impleta est: but in my copies of the S and in the O, it is كَانَة.] )

ضفر: see ضفر, first sentence.

A rope of goats hair; (Mgh, Msb, TA,) twisted: of the measure فِي الْمَعْطَفَ in the sense of the measure ضفِرَة. (TA,) And The shore, or side, of the sea or of a great river; (O, K, * TA;) as also ضفِرَةَ. (TA.)

ضفرة (As, S, M, A, Mgh, Msb, K) and ضفر, (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,)

A single lock of hair: (M, Msb, K,) and (Msb) a [lock of hair such as is termed] دَوْاءَة. (Mgh, Msb,)
or جميرة, of a woman: (As, TA:) or a plaited, braided, or interwoven, دؤابة: (A, TA:) or [a plait of hair] consisting of three, or more, distinct portions: (Msb:) or i. q. عقبصة [q. v.]: one says عقيصة: (Yaakoob, S:) or the pl. of غذائر, ضفائر and ضفائر, meaning عقيصة: (Yaakoob, S:) or the pl. of غذائر: (AZ, TA:) the pl. of غذائر is ضفائر and ضفائر, and the pl. of ضفائر is ضفائر. (A.) See also ضفائر, in two places. ___

ضميرة also signifies A dam, (IAar, S, A, Mgh, Msb,) extending in an oblong form upon the ground, having in it wood and stones. (IAar, TA.) And A plain, or soft, tract of land, oblong, producing herbage or the like, extending to the distance of the journey of a day, or two days. (TA.) See also ضفر.

ضفائر في الحج He who twists, or plaits, يقص his hair during the performance of the pilgrimage. (TA.)
1 It (a thing, S, and a garment, S, Msb) was, or became, complete, full, ample, or without deficiency. (S, Msb, K. *) __ And It was, or became, much in quantity; (S, K, * TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, i. q. رَقَتْ ضَفَتُهُ فَتْ فَتْتَ عليه النعمة, i. e. Wealth became abundantly bestowed upon him]. (M in art. فَرِف.) And ضَفَا العَيْش, meaning i. e. The means of subsistence became ample]. (Msb.) __ And ضَفَا الخَوْض, (TA,) inf. n. ضَفُو (K, TA,) The watering-trough overflowed (K, * TA) by reason of its fulness. (TA.) He (a man) became poor: mentioned by Az in art. قَيَض. (TA.) __ ضَفَا أَيْضَهْوَاهُ, or its, two sides. (K.) [ضَفْنُهُ ضَفْنُهُ and ضَفْنُهُ, also, have a similar meaning.] __ ضَفُو [an inf. n. of 1, q. v.: and as a simple subst.,] Wealth, or prosperity, and ampleness of circumstances).] (TA.) [See also what next follows.] __ ضَفُوْ العَيْش An easy and a plentiful state, or condition, of life. (K, TA.) One says, فُلَانٌ فِي ضَفْنُهُ صَنَاعَةٍ من عِبَشِه, [Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence]. (S.) __ ضَفُوْ أَيْضَفَ A garment that is complete, full, ample, or without deficiency. (S, Msb, K. *) And A horse full, or ample, in the سِبْبِ ضَفَا السِّبْبِ, or hair of the forelock or of the mane or of the tail]. (TA.) And رِجَالُ ضَفَا الرَّأسِ A man having much hair of the head. (S.) And دِمَةٌ ضَفَاْةٍ A lasting, or continuous, or continuous and still, rain, in consequence of
which the land becomes abundant with herbage. (TA.) And \( \text{هو ضافل الفضل} \) (He is abundant in excellence). (TA.)
I erred, strayed, or went astray; (Mgh, Msb;) deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way; (Mgh, Msb;) inf. ns. as above, signifying the contr. of (S, O, TA,) and (K, TA.) [See below.] Hence, in the Kur [xxxiv. 49], 

Say thou, If I err, I shall err only against myself, i.e., to my own hurt. (O, Msb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, 

His error became error indeed; a phrase similar to جَدَّ جَدْهُ q. v.: or his erring passed away; see 4, latter part. (TA.) And 

He deviated from the right way or course. (TA.) And the verb is trans. as well as intrans.: you say, ضَلَّ عَنَّ الْقَصْدَ, and ضَلَّ عَنَّهُ, aor. —، (Mgh, Msb,) inf. ns. as above, meaning He erred, strayed, or went astray, from the road, or way; (Msb;) he did not find the way to the road: (Mgh, Msb;) and of anything stationary, if you miss the place thereof, you say ضَلَّتْ ضْلَةٌ التَّرَكْ, and ضَلَّتْ ضْلَةٌ التَّرَكْ: (Az, Msb;) or you say, ضَلَّتْ ضْلَةٌ المسْجِدَ, (K;) or ضَلَّتْ ضْلَةٌ الْدَّارَ, (ISk, S, O,) [I missed, or lost, the right way to the road, or the mosque, and the house,] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K;) and AA says the like: but that one says of a thing that falls from his hand, and a thing that quits its place, أَضَلَّ بَعْرِى، (IB, TA,) which means I lost it, and knew not its place; meaning, for instance, a horse, or she-camel, or the like: (Az, Msb;) [thus] one says, أَضَلَّ بَعْرِى، I lost my camel, and knew not his place; (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does
not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, ضَلْلاً ضَلَّتْهُ. (Msb.) ضَلْلَهْ signifies also He was, or became, confounded, or perplexed, and unable to see his right course. (Ibn-Es-Seed, TA.)

Also, aor. ضَلَّ (S, O, K) and ضَلَّ (K,) the pret. being like ضَلَّ (TA,) inf. n. ضَلَّل, It (a thing, S, O, TA) became lost; [as though it went astray] it perished, came to nought, or passed away. (S, O, K, TA.) Thus in the phrase ضَلَّ عَنْي كَذَا Such a thing became lost from me. (Mgh.) One says to him from whom pieces of money have dropped, قد ضَلَّتْ عَنْك [They have become lost from thee]. (TA.) And to him who has done a deed from which no profit has resulted, you say, قد ضَلَّ سَعَيْك [Thy labour has been lost]: the like occurs in the Kur xviii. 104, meaning ضَعَاع. (TA, in two places.) And He (a man, TA) died, and became dust and bones. (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of ضَلَّلَصْلَنَا, صَلَنَا [q. v.], with صَلَنَا: (TA:) or the verb in that instance has the meaning here next following. (S.) And He, or it, (a man, S, TA, or a camel, Msb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent, (S, Msb, K, TA.) Hence the phrase, ضَلَّلَصْلَنَا [The water became unperceived, or concealed, in the milk]. (TA.) One says of a road to which he has not been able to find the way, ضَلَّ عَنْي. (S, O, TA) i. e. May-be, I shall be unperceived by God,

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or concealed from Him: (S:) or may-be, I shall be hidden, or absent, from God's punishment: (O, TA:) or, as El-'Otbee says, may-be, I shall escape God, and my place will be hidden from Him. (TA.) And pl. ضَلَّ said of one forgetting means His memory became absent from him. (O, Msb, TA:) or, as El-'Otbee says, may-be, I shall escape God, and my place will be hidden from Him. (TA.) And ﱡﻞَﺿ said of one forgetting means His memory became absent from him. (O, Msb, TA.) or, as El-'Otbee says, may-be, I shall escape God, and my place will be hidden from Him.

And pl. ضَلَّ also signifies I forgot the thing: whence one says of a woman, ضَلَّ فَلَانٍ [She forgot the days of her menstruation]; and so أَلْضَتْهَا: (Mgh:) or ضَلَّ فَلَانٍ مَلَـﻓ ْرَﺪْﻗَأ ِﻪْﻴَﻠَﻋ (O,) meaning Such a one went away from me, (O, Msb, K,) and I was unable to compass him [or to find him]: so in the Bári'. (Msb.) ضَلْنَأ حَيْضِهَا]

He was made, or caused, to forget such a one. (K. [In the CK, أَنْسِيْهِ is erroneously put for أَنْسِهِهِ.]) It is said that, in the Kur xx. 54, means My Lord will not be unmindful: or nothing will escape Him. (TA.) And one says, ضَلْنَأ فَلَانٍ فَلَمْ أَقْدِرْ عَلَيْهِ, (Msb, K,) or ضَلْنَأ فَلَانٍ, (O,) meaning Such a one went away from me, (O, Msb, K,) and I was unable to compass him [or to find him]: so in the Bári'. (Msb.) ضُرِبَ, as a verb of wonder: see ضُرِبَ.

ضَلْنَأ ُمُﻬُـﻴَّعَس, a phrase used by a poet, means Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal. (Ham p. 771.) [Hence,] one says, ضَلَّ مَالَك Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves. (O.) See also the next paragraph.
made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right; to miss, or lose, the right way; or to lose his way. (Az, TA.) [See also 2, first sentence.] إِضَلالُ البَيْرِ (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case when the إِضَلالُ of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's إِضَلالُ of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rághib, TA.) ___ Also He, or it, made, or caused, him, or it, to perish, or become lost; syn. أَهْلَكَهُ, (S, TA,) and أَضْعَاهُ, (El-Fárábee, S, O, Msb,) or أَضْعَاهُ أَضْعَاهُ; (TA;) [signifying the same; and so أَضْعَاهُ and أَضْعَاهُ; whence,] أَمَّلَ يَجِلُ كَيْدَهُمْ فِي تَضْلِيلٍ, in the Kur cv. 2, means [Did He not make their plot to be such as ended] in a causing to perish, or become lost, (Ksh, Bd.) and in annulment? (Ksh, Bd.) in the Kur [xlvi. 1 and 9, which may be rendered He will cause their works to be lost, or to be of no effect], means, accord. to Aboo-Is-hák, He will not recompense them for their good Works; the phrase being similar to the saying ﴿قَدْ ضَلَّ سَعَيْكُ﴾ [expl. above]. (TA.) And ﴿أُسْلَمْ لِلّهِ ذَلِكَ﴾ [May God make thine erring to be no more, or to come to an end,] is expl. by ISk as meaning may thine erring pass away from thee, so that thou shalt not err; and he adds that the saying ﴿ذَهَبَ عَنْكَ حَتَّى لَا تَحْلَٰلُ مَلَائِكَ﴾ means ﴿أُسْلَمْ لِلّهِ ذَلِكَ﴾. (TA.) ___ Also He buried, and hid, or concealed, him, or it. (K, TA.) You say, ﴿أُسْلَمْ لِلّهِ ذَلِكَ﴾ [The dead was buried. (S, O.) The phrase ﴿أُسْلَمْ لِلّهِ ذَلِكَ﴾ meaning His mother buried him, in a verse cited by IAar, is extr., or anomalous. (TA.) ___ And He found him to be erring, straying, going astray; deviating from the right way or
course, or from that which was right; missing, or losing, the right way; losing his way; not rightly directed, or not finding the way to the truth: like as one says اَحْمِدْهُ, and أَخْلِهُ, meaning Such a thing was, or became, beyond my power, or compass. (IAar, Msb, TA.) ___ See also 1, near the end.

Τεττλλλλ "It went away: so in the saying, [The water went away from beneath the stone]. (O, TA.)"

Τεττλλλ "He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way. (O, TA.)"

His erring demanded that he should err [the more], so that he did err [the more]: like as erring is said to be a cause of one's being made to err: see 4: and see also ﱱﻞُﺿ َﻪُﻟَﻼَﺿ, near the beginning of the art.: so in the saying of Aboo-Dhu-eyb, 

رَآِهَا الْفَؤَادَ فَاتَّسِطَلَّ صَلَالَهُ

[The heart beheld her, and his erring demanded that he should err &c.]. (Skr, S, TA.)

" see صَالَلَهُ. 

邸َالَلَّ: see صَالَلَهُ. ___ [Also, app. as meaning A lost state; a state of perishing, coming to nought, or passing away;] a subst. from ضَلَّ signifying هَلَكَ ضَلَّ. (S, TA.) ___ And hence [its usage, in the manner of a proper name, in] the saying, ُهوَ ضَلِّ بن ضَلِّ, (S,) which means, (S, O, K,) as also ﱱﻞُﺿ ُﻦْﺑ ٍّﻞُﺿ, (TA:) or he is one in whom is no good: (K:) or he is one
who persists in error. (M, K.) [Hence also, perhaps, it is said that] 
means [in the CK] يا ضل ما يجري به العصا [i.e., app., O the loss, or O the coming to nought, of that by reason
of which the mare El-'Asà is running!]: (K, TA:) a prov.; said by Kaseer Ibn-Saad to Jedheem El-Abrash, when he
went with him to Ez-Zebbà; for when they were within her province, he repented, and Kaseer said to him, Mount this my horse, and
ecape upon him, for his dust will not be cloven [by the pursuer, i.e., he will not be overtaken]: (TA: [but the mare is thus made a
male:])) or it was said by 'Amr Ibn-'Adee, when he saw El-'Asà, the mare of Jedheemeh, with Kaseer upon her: قوم is suppressed after
 يا; and ضل is of the forms [of verbs] denoting wonder, originally حب بفلان, with damm, like حب, originally حب; and the meaning of the prov. is, O people, what a case of perdition is that by reason
of which El-'Asà is running! I.e., the death of Jedheemeh. (Meyd.) ضل يتضلال means A vain, or futile, thing: (S, O, K:) [or a vain, misleading thing; يتضلال being an inf. n. of يتضلال:] 'Amr
Ibn-Shâs El-Asadee says,

تذكرت ليلا لات حين أذكراها

وقد حين الأضلاع ضل يتضلال

[I remembered Leylà when it was not a time for remembering her, the ribs

having become bent by the bending of the back with age: it was a vain, misleading thing]. (S, O.)

ضلة: see ضلة. ضل بن ضلة: see ضلة. هو ضل بن ضلة: see ضلة. ضلة: see ضلة. ضلة: see ضلة.

Confusion, or perplexity, and inability to see the right course: (K) [or error: for]
one says, ذهب ضلة ففعل ذلك ضلة He did that in error (في ضلالة): and فلان يلبوني ضلة He went away not
knowing whither he went: (TA:) and فلان يلبوني ضلة Such a one blames me wrongly: (S, O:) [or, behind my back, or in my absence: for] ضلة signifies
also *speech respecting a person behind his back, or in his absence;* relating to good and to evil. (M, K, TA.) [Freytag explains it as signifying also *One in whom is no good,* on the authority of Meyd.]

Skill in guiding, or directing aright, in journeying. (Fr, K, * TA.)

_His blood went unrevenged, or without retaliation._ (K, TA.) __And he is a follower of women._ (TA in that art.) __or he is one in whom is no good, and with whom is no good._ (IAar, Th, TA:) __or he is a very cunning man (ذاهره,*), one in whom is no good;__ (IAar, O, K, TA;) and so *trueborn._ (O, L, TA;) as some relate it; (L, TA;) and in like manner, *is a son unlawfully begotten,* or *not trueborn._ (AZ, A, K, TA.) __His blood went unrevenged, or without retaliation._ (K, TA.) __And he is a follower of women._ (TA in that art.) __or he is one in whom is no good, and with whom is no good._ (IAar, Th, TA;) __or he is a very cunning man (ذاهره,*), one in whom is no good;__ (IAar, O, K, TA;) and so *trueborn._ (O, L, TA;) as some relate it; (L, TA;) and in like manner, *is a son unlawfully begotten,* or *not trueborn._ (AZ, A, K, TA.) __Skill in guiding, or directing aright, in journeying._ (Fr, K, * TA.)

_He is his son unlawfully begotten, or not trueborn._ (AZ, A, K, TA.) __He is a follower of women._ (TA in that art.) __or he is one in whom is no good, and with whom is no good._ (IAar, Th, TA;) __or he is a very cunning man (ذاهره,*), one in whom is no good;__ (IAar, O, K, TA;) and so *trueborn._ (O, L, TA;) as some relate it; (L, TA;) and in like manner, *is a son unlawfully begotten,* or *not trueborn._ (AZ, A, K, TA.) 

Also *Water (O, K)* running (K) beneath a rock, which the sun does not reach: (O, K) one says *ءآَم ُلَلَلْضَأ* (O:) __or running among trees._ (K.) __[See also *لَلْضَأ.*]__

_[an inf. n. of 1: used as a simple subst.,] Error; contr. of رشاد, (S, O, TA,) and of هدى; (K, TA;) as also أضلا، (Lth, O, TA;) as in the saying *مادى في أضلال الهوى* [He persevered in the errors of love], (TA;) __or أضلا، as some say, has no sing., or its sing. is supposed, or has been heard, and is أضلا، or some other form: _the going away from the right course, or direction._ (Ham p. 357:) or it signifies, accord. to Ibn-El-Kemel, *the loss, or missing, of*
that which brings, or conducts, to the object sought: or, as some say, the pursuing a way that will not bring, or conduct, to that object: or, accord. to Er-Râghib, the deviating from the right way: and it is said to be any deviation from that which is right, intentional or unintentional, little or much; because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the صَلَال of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the Kur iv. 135; or it is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA.) ___ Also A state of perdition: so in the Kur liv. 24: (S, O:) [and in like manner صَلَال: for] the عمل signifies The annulled and lost state of work. (TA.) ___ And Absence, or a state of concealment. (Msb. [This is there said to be the primary signification.]) ___ صَلَلا is also see expl. voce صَلَل. صَلَل: see صَلَل, in the beginning, and near the end, of the paragraph. One says, صَلَل, صَلَل, سَيَل. صَلَل: (S, O;) in which the latter noun is an imitative sequent. (S and K in art. تَل.)

A man (S, O) who errs, strays, goes astray, or deviates from the right way or course, much, or often: (S, O, K;) or who errs, &c., much, or often, in religion: (TA:) and صَلَل which in some of the copies of the S is written thus and also صَلَل, (TA;) signifies the same; (S, TA;) or one who is not disposed, or directed, to good; in the K, يُؤْتَى خَبَرُ الْذِّي لا يَؤْتَي خَبَرٌ, [or خَبَرُ الْذِّي, as in the CK,] but correctly الْذِّي لا يَؤْتَي خَبَرٌ; or, as some say, a committer of errors, and of false, wrong, or vain, actions: and صَلَل is also expl. as signifying one who will not desist from error. (TA.) Imra-el-Keys was called [The much-erring king], (S, O, K, TA, [in the CK, erroneously, الملك الصَلِيل, صَلِيل, الملك المضَلِّع, الملك مِلْصَلِيل, the much erring king,)] and
Erring, straying, or going astray; deviating from the right way or course, or from that which is right; missing, or losing, the right way; or losing his way; (S, *

Msb, TA;) and ضلال is syn. therewith; (K;) [or rather with ضليل, accord. to a general rule:] pl. of the former ضلال, [of which see an ex. in a verse cited voce رسول:] and ضلالون: [in the Kur i. last verse,] some read ولا آضلاون, to avoid the concurrence of two quiescent letters. (TA.) You say ضلال تال in which the latter epithet is an imitative sequent. (S and K in art. تلل,) __

[Also Becoming lost; &c. ___ And Forgetting. It is said that] وأنا من آضلاون [in the Kur xxvi. 19] means I being of those that forgot. (K, TA.) And امرأة ضالة means A woman forgetting the days of her menstruation. (Mgh.)

ضالة an epithet in which the quality of a subst. is predominant, (IAth, TA,) A stray; i. e. a beast that has strayed: (S, O, TA;) or a camel remaining in a place where it is lost, without an owner (K, TA) that is known: (TA;) or a lost animal (IAth, Msb, TA) or other thing, whatever it be: (IAth, TA;) applied to the male and to the female, (S, O, Msb, K,) and to two and to a pl. number: (TA;) and it has for its pl. ضوان, (Msb, TA,) like دواب of a subst. (Msb.) It is said in a trad., حرق المومن حرق النار [expl. in art. حرق]. (TA.) And one says، الحكمة ضالة المومن [Wisdom is the object of persevering quest of the believer]; meaning that the believer ceases not to seek wisdom like as a man seeks his stray. (TA.)

ضالس and ضالس, (As, S,) as though contracted from ضلالئلة أرض, (S,) or ضلالس and ضلالس [in the CK ضلالس and ضلالس and ضلالس and ضلالس (K) and ضلالس (Lh, K) and ضلالس (IDrd, K,) Rugged land or ground. (As, S, K,) And مكان ضالس, originally ضالس, A hard, stony place. (Fr, TA,) ___ Also, (so in the K,) i. e. (TA) ضالس and ضالس, accord. to As, (O, TA,) or ضالس, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but
A stone, (As, S, O, K) or stones, (K) such as a man can lift from the ground and carry: (As, S, O, K) or, accord. to the T, [thus in the TA, app.]

signifies any stone such as a man can lift from the ground and carry, or above that, smooth, found in the interiors of valleys. (TA.)

A skilful guide of the way. (IAar, O, K, TA.)

The remains of water: (O, K) so says Lh. (O.)

The fall into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment: (Ibn-'Abbád, S, O, K, TA:) or, accord. to the A, means They perished.
A road that causes to go astray, or to deviate from the right course. (TA.)

And, accord. to As, مضلٌ signifies A land (أرض) in which one loses his way. (TA. [See also the next paragraph.])

[ Hence, ] مضلة means [A trial, or sedition, or discord, &c.,] that causes men to go astray, or to deviate from that which is right. (TA.) And [hence also, ] المسَّلٌ means The سراب [or mirage].

(TA.)

مضلةٌ a subst. like مضينة and مضحلة [i. e., as such, signifying A cause of erring, straying, going astray, or deviating from the right way or course or from that which is right, &c.]: (TA.) [and used in the manner of an epithet:] one says أرض مضلةٌ, مسَّلةٌ, ضلَّةٌ, مضّلةٌ, مضلةٌ, a land that causes one to err, &c.: (TA:) or, as also أرض مضلةٌ, Masb, K, TA, [in the CK مضلةٌ], and ضملةٌ, (O, K,) a land in which one errs, or strays, from the [right] way; (S, O, Msb, K; *) in which one does not find the right way: and خرق مضلةٌ [A desert, or farextending desert, &c., in which one errs, &c.]: it is used alike as masc. and fem. and pl.: but one says also أرضون مضلاتٌ. (TA.)

مضلةٌ: see the next preceding paragraph.

مضائلٌ: see مضائل, in two places.

مضائلْ [part. n. of 6, q. v.]. One says, إنّك تهدى الضائلّ ولا تهدى المضلَّةَ Verily thou wilt direct aright the erring, &c., but thou wilt not direct aright him who feigns himself to be erring, &c. (S, O.)
Q. 4 accord. to some, but Q. Q. accord. to most. ضِحْلِ اًضِحْلَ : see art.
**ضمَّد**  
ضَمَّدِ الجُرحَ 1

*He bound the wound* (and in like manner one says of other things, L) *with a* ضَمَّدِ or حَرْحُما ضَمَّدِ, (S, L, K,) *and* ضَمَّدِه ضَمَّدِ, (A, K,) *inf. n.* ضَمَّدِ, (TA;)


**He bound the wound** (and in like manner one says of other things, L) *with a* bandage, or fillet, (S, A, L, K,) or kerchief. (A.) This is the primary signification. (L.) And ضَمَّدِ رأسه ضَمَّدِ, (L,) or ضَمَّدِه ضَمَّدِ, (K,) inf. n. ضَمَّدِ, (TA;)

ضَمَّدِ يضَمَّدِ, (L, K,) *inf. n.* ضَمَّدِ, (TA;)

**He wound a piece of rag round his head, after anointing it, or wetting it with water:** *(Lth, L;)* and ضَمَّدِه ضَمَّدِ, inf. n. ضَمَّدِ, (TA;)

**He bound his head with a fillet, or bandage,** (S, A, L;) or a kerchief, (A,) or a piece of cloth, not a turban. (S.) And ضَمَّدِ, inf. n. ضَمَّدِ, (TA;)

ضَمَّدِ, also signifies *He applied a remedy* [or dressing] *to the wound, without bandaging it.* (L.) And ضَمَّدِه ضَمَّدِ عينه بالصبر ضَمَّدِ, (L, from a trad.) And ضَمَّدِ ببالزعفران ضَمَّدِ, (L, K;)

**He smeared him, or it, over, [or poulticed him, or it,] with saffron and aloes.** (Az, L.)

ضَمَّدِ عُلِيَّك ثيابك ضَمَّدِ, (Ibn-Málik, A,) and غَصَامِك [thy turban]. (A.) And ضَمَّدِه ضَمَّدِ العدل ضَمَّدِ, (TA;)

**Bind thou upon thee thy garments,** (Ibn-Málik, A,) and غَصَامِك [thy turban]. (A.) And ضَمَّدِه ضَمَّدِ العدل ضَمَّدِ, (TA;)

And ضَمَّدِه ضَمَّدِ, *He struck him, or hit him, on his head* with a staff or stick: (S, K;) sometimes used in this sense: (S:) or *he cut,* or wounded, (A, L,) *him* (L,) or *it,* i. e. his head, (A,) *in the place of the turban,* with a sword; syn. ضَمَّدِ (A, L;) ضَمَّدِ, (TA;)

ضَمَّدِ, (TA;)

**The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or striving, endeavouring, or desiring, to do so.** (S, L, K;) And ضَمَّدِت, (A, L;) *aor* ضَمَّدِت, (L,) *inf. n.* ضَمَّدِت, (TA;)

ضَمَّدِت (AA, S, L, K) and ضَمَّدِت, (Fr, A, L,) *She* (a woman) *took to herself two friends,* (S, A, L, K;) or secret friends, or amorous associates, (A,) *together:* (S, A, L, K;) or *she took another man beside her husband* (AA, A, L) *as her friend,* or secret friend, or amorous associate; (A;) or *two other men:* (AA, L;) or she
associated as a friend with two or three men in a time of drought, in order that
she might eat with one and then with another so as to satiate herself. (Fr.) And
She (a woman having a husband or a friend [or lover]) took him (another man) as her friend
or lover. (L.) Aboo-Dhu-eyb says,

[Thou desirest to take me as thy lover together with Khálid: but can the two
tswords (mercy on thee) be combined in one scabbard?]. (S, L.) And one says, They
both associated as friends [or lovers] with her, or made love to her. (L.) It
dried; (Hr, L, K;) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L.) Also, inf. n. It
acted wrongfully, or injuriously, or unjustly. (L.) They, aor. –––, inf. n. He bore
rancour, malevolence, malice, or spite, against him: (S, L, K: *) or held fast rancour, &c.,
against him in his heart. (L.) And He was angry with him: or vehemently enraged
against him and angry with him: or he was enraged against him; i.e. one over whom he had
power to vent his rage. (L.)

2 ﻀَﻤَّدَ  see the preceding paragraph, in four places.

4 َﺪَﻤَﺿَأ He collected them together. (K, TA.) And َﺪَﻤَﺿَأ The plant called
contained its [q. v.] lying hidden within it, not yet appearing. (S, K: *)

5 ْﻢُﻫَﺪَﻤْﺿَأ It (a wound) was bound with a bandage or fillet [or kerchief (see 1)]. (K.) It (a man’s head)
was bound with a bandage or fillet [or kerchief] or with a piece of cloth, not a
turban. (S.) [And He used it, or applied it, as a poultice or the like.]

Such as is fresh, or moist, of herbage or trees: and such as is dry thereof: (S, * L, K: *) thus having two contr. meanings: (K:) or fresh and dry herbage mixed together: and herbage of which every twig, or shoot, has put forth its leaves. (L) \(\text{ضَمَد} \) means Such as is dry of blood; dry blood. (L) Also The better, or best, and the worse, or Worst, of sheep or goats: (S, L, K:) or the young, and the old: or such as are in a sound, or good, state, and such as are in an unsound, or a bad, state: or the slender, and the large. (L) A man says to his creditor, \(\text{ضَمَد} \) \(\text{أَفْضِيَّكَ مِنْ} \) \(\text{ضَمَد} \) \(\text{ذَهَّنَ} \) \(\text{مَنْ} \) \(\text{ضَمَد} \) \(\text{أَمَّر} \) \(\text{نَّكَحَ} \) \(\text{ضَمَد} \) [I will pay thee with some of the better, or best, or of the worse, or worst, &c., of these sheep or goats]. (S)

A friend; or a true, or sincere, friend; or a special, or particular, friend. (K)

A remainder, that is due to one, of a fine for blood, or of any other debt. (S, K)

One says, لَنَا عِنْدَ فَلَانِ \(\text{ضَمَد} \) A remainder of a fine for blood, or of another debt, is owed to us by such a one. (S)

A bulky, thick, slave. (El-Hejeree, TA)

A bandage, or fillet, (S, A, K,) or a kerchief, (A,) that is bound upon a wound; (S, A, K) as also \(\text{ضَمَاد} \) \(\text{ضَمَد} \) \(\text{ضَمَاد} \) \(\text{ضَمَاد} \) \(\text{ضَمَاد} \) and a piece of rag that is wound round the head, after anointing it, or wetting it with water: (Lth, L:) and sometimes put upon the head on account of a headache: pl. ُضَمَادَات. (L) Also A remedy [or dressing, such as a poultice and the like,] that is applied to a wound. (Ibn-Háni.)
means *I have become on the point, or verge, of the affair, or event.* (S.)

ٌﺪِﻣﺎَﺿ i. q. لَزَم [Cleaving, clinging, holding fast, &c.]. (AḤn.)

مضَمَّة [A sort of yoke;] a piece of wood which is put upon the necks of the two bulls [in ploughing], having at each extremity a perforation, and between the two perforations, in its upper side, a notch [app. for the tying of the beam of the plough thereto so that it may not shift from the middle], each of the perforations having a string put into it with the two ends thereof coming forth beneath the مضَمَّة, and each end of the string having a [short] staff, or stick, tied to it; the neck of the bull being put between the two staves, or sticks. (TA.)
ضَنَنَّه: first pers. (Mgh, Msb.) and one may say عليه (Mgh, Msb, *.) and unth. in the place of به (see ضَنَنَّه) and

ضَنَنَّه: first pers. (S, Msb, *) and one may say عليه (S, Mgh, Msb, K,) and

ضَنَنَّه: first pers. (S, Msb, *) and one may say عليه (S, Mgh, Msb, K,) accord to Fr, (S,) or, accord. to Th, Fr said, I have heard ضَنَنَّه, though I have not heard ضَنَنَّه, but this aor. is mentioned by Yaakoob; (TA,) inf. n. ضَنَنَّه ضَنَنَّه ضَنَنَّه الْزَنَلِ (S, Mgh, Msb, K) [in the CK ضَنَنَّه] is erroneously put for ضَنَنَّه) and ضَنَنَّه (TA) and ضَنَنَّه ضَنَنَّه ضَنَنَّه (Mgh, TA,) with fet-h, (Msb, TA,) and ضَنَنَّه (Msb,) or this last is a simple subst.; (Mgh,) He was, or became, niggardly, tenacious, stingy, or avaricious, (S, Mgh, Msb, K,) of it.

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(S, Mgh, Msb. [See also 8.]) You say, عليه (Mgh.) And ضَنَنَّه تَذَكَبْلِي، (S, &c.) [Only he who clings is to be clung to]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And ضَنَنَّه بِلِذَلِكْ ضَنَنَّه ضَنَنَّه (TA) and ضَنَنَّه ضَنَنَّه ضَنَنَّه (Msb,) I kept tenaciously to, or I did not quit, or relinquish, the place of alighting, or abode. (TA.)

ضَنَنَّه (originally ضَنَنَّه : اضْضَنَّه TA) He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious. (K.) [See also 1.]

ضَنَنَّه an inf. n. of 1 [q. v.]. (S, &c.) Also A thing highly esteemed, of which one is tenacious. (TA.) [Hence] one says, ضَنَنَّه هو ضَنَنَّه He is the person of whose affection I am tenacious; as also
and [chosen from among my brethren]; (S, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the S, it is like special appropriation [of the person to oneself]. (TA.)

[And as ضَنْنَي is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., إنَّ اللَّهَ ضَنْنَيًّا مَنْ خَلَقَهَُُو allocation of a thing held in high estimation, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

[Verily God has] specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)

Verily God has specially-distinguished individuals of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.; (K, TA;) the sing. of ضَنْنَي, of the measure مَنْ خَلَقَهُ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.)
themselves. (TA.) And َاَذْخَتُ الْأَمْرِ ِبُضُنْانِهِ َتْﺬَﺧَأ َﺮْﻣَﻷا ِﻪِﺘَﻧﺎَ Nan's. (TA.)

I took to the affair in its fresh state. (TA.)

and its pl. َضَنْانِ َضَنَٰنَ disingenuous; and its pl. َضَنَٰنَ َضَنَٰنَ: see .

[the former mentioned after the latter in the S] This is a thing

held in high estimation, of which one is tenacious, (S, K, TA,) and for which people vie in desire. (TA.) [See also عَرَق، last sentence.]

**المَضَنَّونَ** a name of [The compound of perfumes commonly called *Ez-Zejjájee, S, K, TA;* as also *Ez-Zejjájee, S, * TA;* which latter is said by As to be a sort of perfume; and so is the former in the A: in the M the former is said to be the oil of *ben.* it is thus called because one is tenacious of it. (TA.) Also, (IKh, TA,) or 

**المَضَنَّونَ** (K, TA,) a name of The well Zemzam. (K, TA.)

*المَضَنَّونَ* : see the next preceding paragraph, in two places.
is syn. with ضهاه، (K, TA, [the before ضهاه in the CK should be erased,]) i. q. مشاكلة (S, O, Msb, TA:) you say, ضايهتته ضهااته and ضايهته ضهااته (Eyn, S, * O, * Msb, * TA,) i. e. I resembled him; syn. شابهته: (Eyn, TA:) [or I conformed with him:] or ضايهأه، inf. n. as above, signifies he imitated him; syn. ياراه عارضه and ضايهته ضهاهته. (Eyn, TA:) [or I resembled him; syn. ضايههته ضهاهته: (Msb, TA:) the verb is read both with and without س in the Kur [ix. 30]. (O, Msb, TA.)]

one says also, ضايهته ضهاهته، inf. n. (Msb:) the verb is read both with and without س in the Kur [ix. 30]. (O, Msb, TA.)]

(A 'Obeyd, TA,) [or like ضايههته، mentioned in art. ضههه,] inf. n. as above, (K,) He (a man) was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c., with him, or to him. (A 'Obeyd, K, * TA.)

ضهماً: see art. ضهماً.
Q. 1: ضهضض 1 see 2 in art.
A woman whose breasts have not become prominent, or protuberant. (L, K.) [See also ضهیاء, in the next art.]
Q. 1

He fell short of doing what he ought to have done in his affair; and did not decide it, or and did not perform it firmly, or soundly: 

of the measure, or, as some say, 

if of the latter, [said to be] the only instance of this measure in the language; 

being a foreign proper name; (TA;) or, being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in , which is with tenween, is augmentative, because it is syn. with , which is with the long and imperfectly decl., for the cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art.) [a word like and (which see in art. ) in most, or a some seem to say in all, of its meanings;] A certain tree, resembling the , (AZ, O, K,) each of which has its fruit in a [or pod]; it has weak thorns, and grows in the valleys and on the mountains: (AZ, O:) Ed-Deenawaree [i. e. Ahn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the is a great tree of the kind called , having a [q. v.] and a pod [which succeeds the , and many thorns; its pods are intensely red, and its leaves are like those of the [species of acacia called] .

Also A woman that does not menstruate: and that has neither milk nor breast: as also : (K;) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without , is not mentioned:]): 

Seer says, in his Expos. of the Book of Sb, that , like [which belongs to art. ] is a subst. as well as an epithet,
signifying a woman whose breast has not grown forth: and one who has not menstruated: and also A land that has not given growth to anything: (MF, TA:) or ضهيأة

signifies as above: and also a desert (فَلَاء) having in it no water: (O, K, TA:) or that does not give growth to anything; app. because it has no water. (TA.) [Accord. to those who hold the ك to be augmentative,] a woman is thus termed because she resembles men (لأنَّها ضاهِأةُ الرَّجَال). (O, TA.)

ضهيأة: see the next preceding paragraph, in two places.
They cried out, shouted, or clamoured; first pers. sing. ضوضًت, the [second] وbeing changed into ى (S, TA.)

A crying out, shouting, or clamouring; (S, K;) so says As, and AZ says the like; (S;) as also ضوضًت (S, K) and ضوضًت, [these two there mentioned as inf. ns., on the authority of IKtt,] and ضوضًت. (K in art. ضوضًت). One says, سمعت ضوضًت الْقُوم (I heard the crying out, shouting, or clamouring, of the people, or part). (As, AZ, S.)

ضوضًت ضوضًت ضوضًت and and ضوضًت; see the next preceding paragraph.

ضوض Large, big, or bulky; thick; or large in body; syn. ضحم, (K and TA in art. ضحم); عظيم, (TA.)

ضوضية: see what next follows.

ضوضية ضوضية ضوضية, (K, TA,) in the dim. form, (TA,) A calamity, or misfortune; (K, TA,) because of its greatness; (TA;) as also ضوضية. (K, TA.) And A stallion [camel] excited by lust. (Sgh, K.)

ضوض A man crying out; shouting, or clamouring; (K and TA in art. ضوضٌ; [in the CK erroneously written ضوضٌ]] like ضوضٌ. (TA in that art.)
1. ضَوْأَ see 4, in two places.

2. ضَوْأَ see the next paragraph, in two places. One says also, ضَوْأَتُ عَنْهُ [meaning I brought to light, made visible, discovered, or revealed, him, or it]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, اللَّهُمَّ ضَوْأَتَ عَنْهُ [O God, bring it to light, or discover it]. (A, TA.) Accord. to Lth, but he is the only authority for it known by AM, (TA,) ضَوْأَتُ عَنْ الأَمْرَ, inf. n. تَضَوْأَتْ means He declined, or turned away, from the affair. (K, TA.)

4. ضَأَاءً ( , M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or ضَأَءَتْ ( , A 'Obeyd, S, O,) inf. n. أَضَأَءَ ( , Msb;) and ضَأَءَتْ ( , S, O,) aor. يَضَأَءُ ( , M,) or ضَأَءَ ( , S,) inf. n. ضَأَءَ ( , S, M, O, Msb, K) and ضَأَءَ ( , S, O, K,) or the latter is a simple subst.; (Msb;) but the former verb is preferred; (TA;) It gave light, was light or bright, shone, or shone brightly. (Msb, K, * TA.) [See also an ex. of ↓ the latter verb in a verse cited voce قُفُأ; and cited here in the TA.] And أَضَأَءَتْ لَهُ [I gave light to him]. (M.) The former verb is also trans.: you say, أَضَأَءَتْ النَّارَ [The fire made it to be light or bright, to shine, or to shine brightly]: (S, O:) and أَضَأَءَتْ النَّارَ [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Msb, * K;) and أَضَأَءَتْ بَيْتَهُ [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) [Hence,] أَضَأَءَ بَيْلَةَ He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. خَذَفَ بِهِ; (K, TA;) or خَذَفَ بِهِ; (so in a copy of the M, as on the authority of Kr;) or, as in the A, أَذَرَّ بِهِ. (TA,) And they said [How light, or bright, is it!]. (S voce مَلْظَأ [q. v.]) And أَصَابَ ضَأَءًا أَضَأَءَ أَضَأَءَ [He saw (lit. lighted on, or
found,) light, or brightness]. ([q. v.])

5 He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him. (AZ, TA.) And [He stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

10 I sought to obtain light by means of it; I made use of it for light]. (M, K.) [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means Seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs: (O, K,) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

ضوء and ضوء and ضوء (S, M, O, K) and ضوء (M, K,) the last of which is [erroneously] written in the L ضوء, (TA,) signify the same, (S, M, O, K,) i.e. Light, syn. نور, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and ضوء is an inf. n. of ضوء, (S, M, O, Msb, K,) and so is ضوء, (S, O, K,) or this is a simple subst. from ضوء, ضوء, and so is ضوء, which is also, sometimes, written ضوء,ضوء, from ضوء as syn. with ضوء: (Msb:) the pl. of ضوء (M, TA) and ضوء (M) is ضوء; (O,) أضواء which is also,ضوء, ضوء, ضوء and ضوء (M) is ضوء; (O,) أضواء which is also,ضوء, ضوء, ضوء, and that hence God has likened his direction [the Kur-án] to نور, rather than to نور, because if it were otherwise, no one had erred: and that hence, also, [in the Kur x. 5,] the sun is termed ضوء, ضوء, and the moon, نور: it is also said that ضوء signifies the rays that are diffused by what is termed نور: the kádee Zekereeyà affirms that these two words are syn. by their original application, but that ضوء is more forcible accord. to usage: and some say that ضوء signifies that [light] which subsists by itself, as [that of] the sun, and fire; and نور, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

ضوء: see the next preceding paragraph, in three places.
ضوء: see ضوء.

ضياء: see ضوء, in five places.

ضياء: see ضوء, in five places.
ضوح

ضوح 2 : see 2, in two places, in art.
ضاد

The name of one of the letters of the alphabet. \((L, \text{Ms}, \text{K})\) See the letter ض.
ضور

 conquered: see ضارب, aor. ضاز: in art. ضاز.

5 He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K:) he cried out and writhed on being beaten, (Lth, S, A,) or by reason of vehement hunger: (S, A:) he writhed and cried out and turned over, by reason of the vehemence of fever: (TA:) he manifested harm, injury, or hurt, that he suffered; and was in a state of agitation: (IAmb, TA:) he manifested weakness: (Abu-l-'Abbás, in TA: [but for تضعيف, as the explanation of the inf. n., in the TA, I read تضعيف:]} he (a wolf, and a dog, and a lion, and a fox,) cried out (M, K) with hunger. (M.)
You say also [He made me to suffer loss]. (Kr, M, TA.) And ضاز is also [intrans.] like ضار، q. v. (TA in art. ضاز.)

1. q. ضار: see art. ضار. (M, TA. *)
ضوع

ضاعه ١، (aor. ضاعه، S, O,) inf. n. ضاعه، He, or it, put it, or him, into a state of motion, commotion, or agitation; (S, O, K;) as also ضاعه، inf. n. ضاعه: (TA:) and disquieted, or disturbed, him, or it; and frightened him: (S, O, K;) and some say, roused, or excited, him: and ضاعه، also, has the last but one, or the last, of these meanings. (TA.) One says، By no means let that which thou hearest from her move thee, or disquiet thee, or frighten thee; or] do not thou be moved by what thou hearest from her; or do not thou care for it, or regard it. (TA.) And ضاعه، أمر كذا وكذا ضاعه، Such and such things frightened him. (AA, TA.) ___ And، said of the wind، It made it to incline; namely, a branch: (K;) and it (the wind) bore heavily upon it. (TA. [The object of the verb in this sense is not there mentioned.]) ___ And i. q. ضاعه، (He, or it, excited his desire?): (so in the O, on the authority of Ibn-'Abbád;) or i. q. ضاعه، (he acted with him contrarily, or adversely, and inimically; &c.). (So in copies of the K.) ___ And ضاعه، (O,) or ضاعه، (K,) said of journeying It rendered lean, or emaciated, (O, K,) the camels, (O,) or the beast. (K,) ___ And ضاعه، (IAar, O, K,) aor. as above, (IAar, O,) and so the inf. n., (TA,) It (a bird) fed its young one with its bill. (IAar, O, K,) When you command the bird to do so, you say ضاعه، ضاع (IAar, O,) is also intrans.: see 5, in two places.

ضاعه ٢ see 1, first sentence, in two places.

ضاوع ٤، said of odour, means How sweet [or fragrant] is it! (Har p. 670.)

ضاوع ٥ said of the wind، It became in motion. (TA.) And ضاعه، The odour of the perfume diffused itself, or became diffused. (O,) And ضاعه، (S, K;) as also ضاعه، (S;) or
The musk, being put in motion, diffused its odour, or fragrance; (S, O, K, TA;) or the thing diffused its odour: (Msb:) so in a verse of Imra-el-Keys cited voces [in which, in the place of تَضِوُع, some read تَضَّوُع, for تَضِوُع] (TA:) and in like manner one says of a stinking thing. (IAar, K.) And [It diffused the odour, or fragrance, of musk]. (S, O.) And He snuffed, or scented, or smelt, from him, or it, an odour. (TA.) Also, said of the [bird called] ضَوْع, It cried, or uttered a loud cry or crying. (AHát, O.) And, (O,) said of a child, (K,) He writhed, (K,) or cried out and writhed, (O, K, * TA,) in weeping; (K, * TA; in the former, من البَكْيَة; TA;) as also ضَع, (Lth, O, K,) aor. ضَع, (Lth, O, inf. n. ضَع) both signify he cried, or uttered a loud cry or crying, in weeping; as one does when beaten: or the former, mostly said of a child, signifies he writhed in weeping with vehemence, and raising the voice; as expl. by Lth: (TA:) or it signifies also he (a child) wept vehemently: (O:) and, said of a young bird, it writhed, or cried out and writhed; (O, K,) as when said of a child; and soمضاع, said of both: (K:) or مضاع, said of a young bird, (S, O, K,) as also مضاع, (O, K,) signifies it spread its wings to its mother in order that she might feed it with her bill. (S, O, K.)

ضَع : see the next preceding sentence, in two places. Also He was frightened at a thing, and cried out at it, or uttered a loud cry or crying by reason of it. (TA.)

A certain night-bird, (S, O, Msb, K,) [a species of owl, i. e.,] of the kind termed [اًهَام] (S, O, Msb:) or [a male owl;] the male of the species [نُبَوم] (S, O, Msb, K;) accord. to El-Mufaddal: (S, O:) said by ADk to be a bird that utters a scream when it perceives the daybreak: (O:) or the [a name now given to the stonecurlew, or charadrius œdicnemus]: (K:) or a certain black bird, resembling the [or crow], (Et-Táifee, O, K,) smaller than this,
but red in its wings, these being of a roseate colour: so says A'Hát, on the authority of Et-Tâaffe:

accord. to others, he says, it is a small bird, less than the [which may be the fem. or a n. un.] is of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow; and that it is thus called because of the cry that it utters at the commencement of daybreak: accord. to El-Hanashee, the [q. v.], resembling the domestic hen, (O,) the flesh of which is good: (O, K:) but he adds that it has been said by some to be not a bird: and in another place of the book he says that the [a pl. of pauc.] and [a pl. of pauc.]. (S, O, Msb, K.)

The cry of the bird called [O, TA:] app. from said of journeying, meaning it rendered lean, or emaciated: (O:) by rule it should be [O TA:]

[The fox. (Ibn-'Abbád, K.)]
ضرورة

ضرورة، inf. n. ضيف ضيف: see 1 in art.

ضرورة: ضيف.

ضرورة: ضيف: see art.
wronged him, &c.] (M, TA.)
ضون

1. ضونة (K), an inf. n. of which the verb is ضون, aor. ضون, said of a man, (TK) The having numerous offspring; as also ضون. (K) [Probably from ضون.] see the preceding paragraph.

ضون The [i.e. runnet, or runnet-bag, of a hid, or lamb]. (K)

ضانة A nose-ring of brass (بَرَةَ M, K, من صفر M) for a camel: (K) or a camel's nose-ring such as is termed] accord. to Sh: mentioned in the K in art. ضان; but this is its proper place, for it is without. (TA.)

ضون A young female child. (K, TA. [In the CK, the الصبية is put for الصبية.])

ضون, (S, M, K,) of the measure بَعْلَة, not فعل, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving its original form, (M,) without [i.e. not having its و incorporated into the ک so as to become ضينع, as it should by rule,] because it is a primitive noun, (S,) like حبوة, which is a proper name of a man, (S, M,) but more extr. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [A he-cat] i. q. منور [q. v.]; (M:) the male منور: (S, K:) or a certain small beast resembling the منور, (M:) pl. منور, (S, K,) in which the و is unaltered because it is so in the sing.: (S, TA:) Sb says, the dim. is منور, like منور [dim. of أسود], but he who says منور may say
and see what next precedes.
1. **ضَوَى**

*He (a child, Msb) was, or became, lean, or emaciated,* (S, Msb, K,)

and small in body: (Msb) or slender in the bones, and spare of body, naturally. (M, K,)

[See also 4.]

1. **ضَوَى**

*He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him; syn. (S, M, K;) as also (Har p. 73;) and he had recourse, or betook himself, to him for protection, or refuge.* (S, * M, K;) ___ And **ضَوَى** to منَه خِبَر, inf. n. i. q. [i. e. Bounty flowed to me from him]: (M, TA:) accord. to the copies of the K, ضَوَى إِلَى خَبِير سَال; which is wrong. (TA. [In my MS. copy of the K, إلى خبره سال.]) ___ And **ضَوَى** signifies also *It came by night:* (M, K;) you say, ضَوَى إِلَى خِبَرْهُ السَّال. ___ And **ضَوَى** to *The news, or tidings, of him, or it, came to us by night.* (M, TA.) **ضَوَى**, said of a camel, *He was, or became, affected with the tumours termed* **ضَوَى**, (Lth, TA,) or with what is termed **ضَوَى** [q. v.]. (M.)

4. **ضَوَى**

*He (a man, TA) was, or became, slender (K, TA) in his body.* (TA. [See also **ضَوَى**.) And **ضَوَى** to *The people's cattle became lean, or emaciated; like أصْوَى الْقُوم.* (IKtt, TA in art. **صَوَى**.) ___ And **ضَوَى** to *He (a man) had offspring such as is termed* **ضَوَى** born to him: and in like manner **ضَوَى** is said of a woman [as meaning she brought forth such offspring]; (M;) or *she brought forth a boy such as is so termed.* (K,) (S, M, Msb,) occurring in a trad., (S,) means *Marry ye among women that are remote in respect of relationship, (S, M, Msb, *) and not among the relations of your paternal uncles, (S,) or and not among your near relations, lest your offspring be such as is termed* **ضَوَى**: (M, Msb:) for the Arabs assert that a man's offspring from his
near relation is meagre, though generous, of the nature of his people. (S, Msb.) *You say, He rendered it weak; (S, TA;) did not render it firm, or sound; or did not perform it in a firm, or sound, manner. (S, K, TA.) And He curtailed him, or defrauded him, of his right, or due. (IAar, M, K. *) The night made him to have recourse, or to betake himself, to him for protection, or refuge. (TA.)

ٌىَﻮَﻀْﻧِإ see 1, second sentence.

ٌىْﻮَﺿ inf. n. of ُىْﻮَﺿ [q. v.]. (S, M, &c.) See also the next paragraph.

ضوى [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] A ganglion (ٌغٌدَدَغ, M, or ُغٌدَدَغ, K, TA) beneath the lobe of the ear, above the ُةَﻒَﻜَﻧ [q. v.]: (M, K, TA:) or, accord. to Az, [a thing] resembling a ُغٌدَدَغ. (TA.) And A tumour occurring in the fauces of camels and other animals: pl. ُىْﻮَﺿ ( : M:) or this latter [is properly termed a coll. gen. n., of which ٌىْﻮَﺿ is the n. un., and] signifies tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the halter called ُخَطَام; and sometimes it is in the side of the mouth. (Lth, TA.) And (M, TA) A ُسَلَعَة [or ganglion] (S, M, TA) in a camel, (S,) or in any part of the body. (M, TA.) Also A certain thing, or small thing, (ُهَنَة,) that comes forth from the she-camel's vulva before the coming forth of the foetus. (M, K, TA.)

ضاو: see the next paragraph. Also Coming by night; syn. ُطاَرَق [which Golius here explains as meaning Lucifer, and supposes to be for ُضاَوَئ]. (M, K.)
(S, M, Msb, K,) of the measure (originally ضَأَوَيْ, فَاعَوْلٍ, ضَأَوِّي) (S, Msb,) and (Msb, TA,) applied to a boy, (S, M, K,) and with َّي applied to a girl, (S, Msb, K,) Lean, or emaciated, (S, Msb, K,) and small in body: (Msb;) or slender in the bones, and spare of body, naturally: (M, K,) and likewise applied to any species of animal: (M:) accord. to the T, the offspring of an incestuous union. (TA.,) ُضِرْأَيُّ, (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of A certain horse, (T, K, TA,) belonging to Ghanee. (T, TA.) ___ Also the former, disordered, or diseased, and near to dying: [so I render َضَأِّيَّ, q. v.:] and weak; in a bad, or corrupt, state. (TA.)

ٌضَاوَيْ In him is leanness or emaciation [&c.]: (S:) i. q. ُضَاوَيْ [the inf. n. of ُضَاوَي, used as a subst.]. (TA.)

ضِرْأَيُّ, applied to a camel, part. n. of ُضَاوَيْ [q. v.]. (Lth, TA.)
The tracts of land became vacant, (K, TA,) by reason of drought. (TA.)

He mixed the milk with water; (S, O, K,) so that it became; (S;) as also, as heard by Az from an Arab of the desert; (TA;) and (O, K,) inf. n. ضاحه (S;) as also, (O, K,) inf. n. ضاحه, but this last is said by IDrd to be obsolete: (O:) or ضاحه, inf. n. ضاحه, he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence. (T, TA.)

And He gave him to drink thin milk, mixed with water, such as is termed ضاحه; (S, K;) as also ضوحه. (K.)

It became what is termed ضباح, and fit to be eaten. (O.)

It (milk) became what is termed ضباح, i.e. it was diluted with water, and stirred about until it became of a uniform consistence: and so any medicine, or poison. (TA.)

And He (a man) drank what is termed ضباح. (K.)

Thin milk, mixed (S, O, K, TA) with much water: the former expl. by As as meaning milk in which is much water: the latter expl. in the T as thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence: also, both words, milk, whether it be fresh or such as is termed ضباح [q. v.], upon which water is poured until it has become thin: and ضباح and ضباح any medicine or poison having water
poured into it, and then stirred about until it becomes of a uniform consistence:

or, accord. to Lth, only milk is termed خضاو also signifies Honey. (O, K.) __ And

Ripe مقل [or fruit of the Theban palm]: (O, K: [see 4:]) this is of the dial. of El-Yemen, universally. (O.)

i. q. ضيح (K:) ascribed by IDrd to the vulgar. (TA.) Also an imitative sequent to ريح, (K:) [i. e.] a corroborative of ريح, (O,) in the phrase جاء بالريح والضيح [expl. voce ضيح], and therefore having no meaning if used alone.

(O, * TA.)

The sight: (O, K:) one says، ما أَجَوَد ضاحته [How good, or excellent, is his sight!]: (O:) or the eye. (K.)

A single drink, or draught, of thin milk, such as is termed ضيح. (TA.)

ضيح: see ضيح, in two places.

ضيح: see ضيح.

عيش مضيح A turbid life; syn. ممدوق. (F, O, K, TA.)

Coming to the watering-trough when

most of the contents thereof has been drunk and there remains but little, mixed,

(IAth, * O, K, Ta,) and turbid; (IAth, Ta;) this being likened to milk mixed with water: (TA:) or coming to water the last of the people. (AHeyth, TA.)
ضر

ضر, aor. ضرر, inf. n. ضرر, ضرار, ضحور (S, M, K).

It (a thing, M, K)

harmed, injured, hurt, mischieved, or damaged, him; i. q. ضرر, ضرر, ضرار (S, M, K); or ضرر, ضرر (Msb.).

You say, This is of the things that will not harm thee: and لو فعلته لم يضرك [Hadst thou done it, it had not harmed thee]: and لا ضير عليك [No harm shall befall thee]. (A.) And يضرك على الضبن ضرر i. q. ما يضرك. q. v. (A in art. ضر.) And Ks says that he had heard (from one of the people of El-Áliyeh. TA) the phrase لا يضرني ذلك ولا يضرني [That will not benefit me, nor will it harm me]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3.
1. (S, K) aor. ضِيِّضِرَ, inf. n. ضِيِّضِرَ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K,) in the judgment: (S:)

.like ضِيِّضِرَ, aor. and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (S, M, K:) like ضِيِّضِرَ, aor. and (K:) he refused it to him, or withheld it from him: (AZ, M, TA:) and sometimes one says ضِيِّضِرَ, aor. and inf. n. (S, TA.)

An unjust, (S, M,) or a defective, (K in art. ضِيِّضِرَ,) division: (S, M, K:) as also ضِيِّضِرَ, (M:)

In the Kur liii. 22, is read by all without hmez: (TA:) it is of the measure ضِيِّضِرَ, like فَعَلَى and ضِيِّضِرَ, but the ضِيِّضِرَ is with kesr in order that the ضِيِّضِرَ may remain unchanged; for there is not in the language an epithet of the measure ضِيِّضِرَ; this being a measure of substantives, like ضِيِّضِرَ, and ضِيِّضِرَ, or, accord. to Aboo-' Alee, it is not an epithet, but an inf. n., like ضِيِّضِرَ, as though the meaning were ضِيِّضِرَ. (S:) or, (Har p. 524:) Fr says that some of the Arabs say ضِيِّضِرَ, and AHát mentions AZ's having heard the Arabs say ضِيِّضِرَ, with hmez. (S.)
perished, came to nought, passed away, or became lost. (S, O, Msb, K.) It is said in a trad. of Saad, i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) ___ And [K, TA] inf. n. It (a thing) was left; left, or let, alone; or neglected. (K, TA.) Hence, ضاع العيال, and ضاعت البغل, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA.) ضاع, aor. said of perfume, or sweet odour, i. q. ضاع having for its aor. ضوع: and see also 5 in the present art.]  

He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it. (Msb, K, TA.) Hence, ضيعا فلأتا is used by the vulgar as meaning They beheaded such a one with the sword. (TA.) It is said in a prov., الصيف ضيعت اللتين [In the spring, or in the summer, thou lostedst the milk], in which the ضيعت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K; *) being in the accus. case as an adv. n.: so says Yaakoob: (S, O;) or El-Aswad Ibn-Hurmuz divorced his wife El- ' Anood Esh-Shenneeyeh, (O, K,) of the BenooShenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K; *) then there occurred between them what led to their separation, and he sought to obtain [again] El- ' Anood, and sent a message to her; but in replying to him she said,
[Thou hast begun to seek our union: in the spring, or in the summer, thou lostedst
the milk]: (O, K.) the ل in this case being with fet-h. (K. [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both
of which, however, and in the O, ضيعت is with kesr in the latter case, as in the former.]) [One says also, ضيع عهده, meaning
He broke his compact, contract, or covenant]. The phrase, in a trad., نهى عن إضاءة المال, means
He forbade the expending of wealth otherwise than in obedience to God, and
the squandering thereof, and extravagance. (TA.) ___ See also the next paragraph.

ضيعت الشيء 4: see 2, first sentence, and last but one. ___ Also, [and app. ضيعه likewise, accord. to the K.] He left the
thing; left it, or let it, alone; or neglected it. (K, TA.) You say, اضاع عليه. He neglected his
family, or household; omitted taking good care of them, or being mindful of them.
And God will not neglect [or make to be lost] your prayer. (TA. [in the Kur [ii. 138], means А说道
Who neglected, or omitted, prayer, (Bd, TA,) altogether: (TA:) or deferred it: (Bd:) or Who performed it in other than
its right time: but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) اضاع [is also intrans.,
and] may signify He found his affair to be coming to nought. (Ham p. 33.) ___ And His estates
(became wide-spread, (S, O, K,) and many, or numerous. (S, O, Msb, K.)

5, said of the wind, It blew: because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be
from what here follows.]) ___ Said of musk, It diffused its odour, or fragrance: (S, O, K;) a dial. var. of ضوع
: (S:) or an instance of substitution [of ك for و]. (O.) [See also 1, last explanation.]

ضياعه: see ضياع.
an inf. n. of 1. (S, &c.) ___ See ضياع, below, last sentence but one. ___ Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost; or of being left, left or let alone, or neglected. (TA.) __ تركنه بضياع means I left him unsought-after, or unminded, or unmissed. (TA. [See also a similar phrase voce ضياع, below, last sentence but one.]) Also i. q. عقار [meaning An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like]; (S, O, Msb, K;) and [particularly] land yielding a revenue; (K;) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land: but the Arabs [of the desert] know not the word in this sense: (Az, TA:) IF says, I do not reckon the application of this word as a name for the عقار to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed ضياعة because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ضياعة، for which one should not say ضياعةي: (S, O, K;) the pl. is ضياع and ضياعات: (S, O, Msb, K,) as though the latter were a contraction of the former, (Msb,) and ضياعات: (K;) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement; which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضياعات occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Msb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any habitual work or occupation of a man; (T, O, Msb, K) as the sewing of skins or boots and the like; and the twisting of ropes; and the weaving, or plaiting, of palm-leaves; and the culture of
palm-trees; and the pasturing of camels; and the like thereof; (T, O;) including the
sowing, or tilling, of land: (TA:) or the management, or tending, of
camels and of sheep and goats: and the term includes a man's craft, or handicraft, or means of
gain: (Sh, O:) and his traffic: (Sh, O, K:) one says to a man, [Arise to thy craft, &c.]: (Sh, O:)
and [Every man should occupy himself with his proper craft, &c.] (Msb.) occurring in a trad., means God made or may God make, his means of subsistence to be abundant. (TA.) And one says, فَشَّتَ عَلَى ضِيِّعَتِهِ, [or, more commonly, فَشَّتَ عَلَى ضِيِّعَتِهِ, as in the TA in art. فَشَوْ, &c.] which is said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object [or his affairs (as in the TA in art. فَشَوْ)] became disordered so that he knew not with which of them to begin: (TA:) or he took to doing an affair that did not concern him: (TA, and Hamp. 33:) it is nearly like the saying [Verily I see property that nothing but a sleep will restore to a right state] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.)

مَاتَ ضِيِّعَةُ: see the next paragraph.

He (a man, TA) died unsought-after, or unminded, or unmissed. (K, TA. [See also a similar phrase voce ضِيِّعَةُ.]) Also A family, or household: (ISh, O, K:) or the meaning is عِمَالُ ضِيِّعَ, (Mgh, O, K, *) i.e. a family, or household, neglected, untended, and unminded; (TA:) or such as are exposed, or liable, to perish, (مَعَارِضَةٌ أَنْ يَضِيَعَ as young children, and those who are crippled, or
deprived of the power of motion, who cannot manage their own affairs: (Mgh:)

occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (مغ: تركة ضياعا) they were to be brought to the Prophet, (مغ, أ:) to be maintained by means of the government-treasury: (مغ:) a prefixed noun is to be understood [i.e. it is for عيال ضياع or the like]: (مغ:) or it is an inf. n. used as a subst. [properly thus termed]: (مغ, أ:) or, accord. to one relation of the trad., the word is ضياع [which is likewise an inf. n., and in this case to be expl. in the same manner]: (مغ:) if read ضياعا, it would be pl. of ضياع. (مغ, أ:) Also A sort of perfume, or odoriferous substance. (K.)

ضائع dim. of ضياع, q. v. (S, O, K.)

ضائع Perishing, coming to nought, passing away, or becoming lost: (مغ, * مسبر:) [and being left; left, or let, alone; or neglected:] part. n. of 1: (مغ, مسبر:) pl. ضياع (مغ, أ, مسبر, K) and ضياع. (مغ, أ, * مسبر, K. *) [See an ex. of the latter pl. in a verse cited voce ناد, in art. دين. See also سائع, in art. سوء.] And A man in a state of poverty: or having a family, or household, to sustain: or in a state of circumstances by means of which he is unable to subsist. (تارى.) And A

فلان يأكل في معي جائع ضياع [i.e. Such a one eats into a hungry, or an empty, gut]: and it was said to the daughters of ElKhuss, What is the sharpest thing? (ءيش امام دحأ) and she answered, (مغ: عم عياعي قلى في معيضائع) (ما أحد شيء) and she answered, (S.)

A hungry canine tooth that throws the food into an empty gut. (S.)

أضحى means أضرعأ: so in the saying. (مغ: أضرع من فلان) such a one is in a more perishing state than such a one]. (تارى.)

مضيع act. part. n. of the trans. v. (تارى) [See مسياع, in art. سوء.] And part. n. of the intrans. v. (تارى) as such signifying One whose estates (ضياعه) are becoming wide-spread, and many, or numerous. (S, تارى.)
He left his family, or household, in a state of perishing, &c. (Mgh.) So too in the saying, The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state. (Mgh.) And so in the saying, (S, * O, K) and (O, K)

[He is in a place (lit. an abode) of perdition, &c.]: or as meaning in this saying, abandonment, and ignominy. (TA.) And means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Msb.) Also, [or perhaps the latter only, as meaning A cause of perishing &c., this latter being app. of the class of &c.,] A desert, or waterless desert, that is cut off from inhabited regions: or, as expl. by IJ, a place in which a man perishes, or is lost. (Msb.)

: see what follows.

: i. e. A man who wastes, or squanders, wealth, or property. (S, O, K.)
**ضيف**

ضيف (M, K) [aor. ضيف] inf. n. ضيف (TK) and وضيف (M) and وضيف (K) He, or it, inclined, (M, K) and approached, or drew near; إليه [to him, or it]. (M.) And ضاف الشمس (S, M, Mgh,) or ضاف الشمس للغروب (O,) aor. ضيف (M) and ضافت (S, M, Mgh,) or ضافت للغروب (O,) and ضيفت للغروب (O,) The sun inclined, (S, Mgh, O,) or drew near;

(M.) to setting. (S, M, Mgh, O.) And ضاف said of a woman, aor. as above, She menstruated; (O, K.) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.) And ضاف السهم, (M,) or استضاف منه (TA:) or he was cautious of it with the caution of one encompassed, or beset, thereby. (Z, TA:) ضيفته (S, M, O, Msb, K) aor. ضيفته (O, K) inf. n. ضافة, (S,) or ضيف (Msb,) or both; (M, O, K,) and ضيفت (S, M, O, K,) I alighted at his abode; (M, Msb;) and inclined to him: (M;) or I alighted at his abode (S, M, O, Msb, K) as a ضيف [or guest], (S, O, K,) or and became his ضيف [or guest]. (M, O, Msb. [See also 3.]) And ضيف القوم, and ضيفتهم (O,) I alighted at the abode of the people, or party, as a ضيف [or guest]. (Mgh,) And ضيفته I came to him as a ضيف [or guest]; (L, TA;) 

[Hence,] Anxiety befell him. (S, M, O. [See, again, 3.]) And ضيفته signifies also I sought, or desired, of him entertainment as a ضيف [or guest]; and so ضيفته (M,) or this latter, (L, Msb,) and ضيفته (M,) I asked of him such entertainment. (M, L, Msb.)
2. ضيف

Intrans.: see 1, first and second sentences. As trans.: see 4, last sentence, in four places. [Hence,] ضيفته signifies also I protected him, or defended him, from him who sought, or pursued, him: (Msb:) I rendered him safe, secure, or free from fear; and became at peace with him; thus used metaphorically. (TA.)

3. ضيفه

[App. signifies He straitened him: (see 6:) or, perhaps, he became his guest; like ضافه, &c]. [Hence one says,] ضابه الهم [Anxiety straitened him: or, perhaps, befell him; like ضافه]. (TA.)

[And ضيفه, inf. n. مضافة, signifies also It was, or became, correlative to it; as, for instance, fatherhood to sonship. See also the next paragraph.]

4. ضاف

Intrans.: see 1, in three places. Also, said of a man, He ran, and hastened, made haste, or sped, (Ibn-'Abbád, O, K,) and fled, or turned away and fled: (K:) and said of a dog as meaning he ran away, or fled. (TA in art. جِبن.)

And أشرَ عليه الضاف على الشيء [He looked upon, or viewed, the thing from above: or he was, or became, on the brink, or verge, or at the point, of the thing:] &c. (O, K, * TA.)

تضيف إلى صوت الفحل; said of a she-camel, means She hears with desire of going to him the voice, or sound, of the stallion. (M.)

And التضيف الإضافة and التضيف signific Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other; as in the case of [i. e. fatherhood and sonship]. (KT. [See also 3.])

He made it to incline towards it; (S, M, * O, Msb, K;) namely, a thing (S, O) to a thing. (S, O, Msb:) He made it to lean, rest, or stay itself, against it, or upon it. (M, TA.) You say, اضاف ظهره إلى الحائط He
leaned his back against the wall. \(\text{MA.}\) And اضاف إليه أمرًا He rested, or stayed, upon him an affair, and desired him to do what would suffice. \(\text{TA.}\) ___ And He made him to have recourse to it, or to betake himself to it for refuge. \(\text{S, O, K.}\) ___ And He adjoined it to it. \(\text{Msb.}\) ___ And hence as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: \(\text{Msb.}\) [for] the اضاف الاسم إلى الاسم is \(\text{The prefixing the noun to the noun so that the former governs the latter in the gen. case}\) as when you say "مضاف إليه خلام, and is termed مضاف إليه خلام: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the اضاف of a thing to itself [i.e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; \(\text{S;}\) unless by an ellipsis, as when you say حُقٌّ النَّشِئِ وَالْيَقِينِ حُقٌّ النَّشِئِ for حَقٌّ النَّشِئِ وَالْيَقِينِ حُقٌّ النَّشِئِ or, or accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. \(\text{S voce مضاف إليه خلام}\). ___ Hence also, In comparison with (lit. to), or in relation to, (like إلى كذا) such a thing; as though in juxtaposition to it: a phrase of frequent occurrence: see an ex. in Bd ii. 6.] ___ اضافته \(\text{inf. n. اضافته, Msb}\) and ضيفته (inf. n. ضيفته, O) both signify the same, \(\text{S, M, O, Msb, K,}\) from الضيافة; (O;) i. e. both signify I made him a guest, or lodged him, or gave him refuge or asylum, \(\text{S, M, Msb,}\) with me, as a ضيف or ضيف [or guest], \(\text{S,}\) and entertained him: \(\text{S, M, Msb,}\) and اضافته both signify أضيفته: (Mgh:) accord. to Th, أضيفته signifies I lodged him at my abode as a ضيف: and I gave him (i. e. one in fear) protection, or refuge or asylum: \(\text{Msb,}\) and اضافته is also expl. as meaning I fed him: and اضافته as meaning he made him to be in the condition of أضيف [or guests]. \(\text{TA.}\)
intrans.: see 1, first and second sentences. **تَضَيَّف** signifies also the **being collected together.** (K., from the Mj.) And the **being a** تابع [or follower, &c.]. (Id.) As trans.: see 1, latter half, in four places.

**تَضَيَّف** see 4. **تَضَيَّف** as said of a valley, [from ضيَف a side, ] It became narrow; syn. **تَضايَفِق** (S, M, O.)

**تَضايَفِق** عليه, a phrase used by a poet [describing camels following an old camel], They became near to him, (S, M, O.) by his side. (S, M.) And you say, **تَضايَفِق** the القوم The people, or party, became on both sides of him. (TA.) And **تَضايَفِق** السباعان The two beasts of prey hemmed him in on both sides. (TA.) And **تَضايَفِق** عليه, تضايفت عليه, تضايفت عليه, تضايفت عليه, **تَضايَفْتِ الْكَلَابِ الصَّيْدِ** The dogs hemmed in the object of the chase on both sides, or round about. (TA.) [In the TA, all these are said to be tropical; but why, I see not.]

**تَضَيَّف** اِلَيْهِ He, or it, became joined, or adjoined, or added, to him, or it: and he joined himself to him: but is perhaps postclassical.

**تَضَيَّفَانِي** meaning He desired me, or asked me, to grant him protection, or refuge. (Msb.) And **تَضَيَّفَانِ فَلَانَ إِلَيْ فَلَانِ** Such a one had recourse, or betook himself, to such a one for protection, or refuge. (IAar, M.)

**ضَيَفِّ أَغْنِسْتُم** A guest: and guests: (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Msb, K,) and to a male and to a female, (S, O, Msb, K,) because it is originally an inf. n.: (MA, Msb:) as a sing.,] i. q. **ضَيَفِّ أَغْنِسْتُم** which is syn. With تَوْلِيد: (TA:) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of **ضَيَافْتَانِي,** which is syn. with صَوْمِ رَوزِن. صَوْمِ رَوزِن and it is also pluralized, having for its pl. : (M:) and a female is termed **ضَيَافَانِي** أَضْيَافٍ أَضْيَافٍ and **ضَيِّفَانِي** ضِيَافَانِي **ضَيِّفَانِي** (S, M, MA, O, Msb, K) and **ضَيِّفَانِي** (S, M, MA, O, K) and **ضَيِّفَانِي** (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed **ضَيَافَانِي** أَضْيَافٍ أَضْيَافٍ as well as **ضَيِّفَانِي** (S, M, O, Msb, K,) El-Ba'eeth says,
[A castaway with whom his mother became pregnant while she was a guest]: (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) ___

Menstruating: (O, K:) so says AHeyth with reference to the citation above from El-Ba’eeth. (O.)

The side (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [sic., see 6]: and, as metaphorically used by an anonymous poet, of the فَلَانْ في ضِفْف مَضَائِف signifies the sides of a valley. (TA.) And one says, فَلَانْ meaning Such a one is in the vicinage, or quarter, of such a one. (M.)

One who comes with a guest: (S, O:) or who so comes intruding without invitation: (K:) or one who follows a guest: derived from ضيف, accord. to Sb; but said by AZ to belong to art. ضيف: (M:) [accord. to J and Sgh] the ن is augmentative: the pl. is ضيافون. (S, O.)

ةَفْـﻴَﺿ an inf. n. of ضفنته in the first of the senses assigned to the latter above. (S, M, O, K.) [And] a subst. from ضفنته [as such signifying The entertainment of a guest or guests; i.e. the act of entertaining: and an entertainment as meaning a repast, given to a guest or guests; a banquet, or feast].

(Msb.) [Hence, دار الضيفة The house of entertainment of guests.]

A man alighting as a guest; syn. نازل: (M, TA:) see ضيف: its [proper] pl. is ضياف. (TA.)

مضاف إلَّا مضيف: see 4. ___ The former signifies also One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them. (M, TA.) One says, مَا هْوَ إِلَا مضيف [He is none other than an adjunct, or adherent]. (TA.) ___ And One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it: (O, K, TA:) and (K) whose origin, or relationship, is referred
to a people, or party, of whom he is not a member. (O, K, TA.) And One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow; or confined, place, and who is burdened with evil: (TA:) El-Bureyk El-Hudhalee says,

\[
\text{وَيَحْيِي الْمُضَافَ إِذَا مَا دَعَٰ} \\
\]

[And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid]. (M.) And signifies the same as [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwás Ibn-Heiyán El-Azdee,

\[
\text{وَلَقَدْ أَقَدَمْ فَى الْرُّوُعَ أَحْمَيْ الْمُضَافَا} \\
\]

[app. meaning And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge]. (TA.) [See also .] Also One who is beset, hemmed in, or encompassed, in war, or battle: (S, O, K: said in the TA to be tropical:) or one falling among the horsemen and men of valour, having in him no strength. (M.)

[See, again, .] And One in a state of fear. (TA.)

\[
\text{مُضَافٌ Beset by distress of mind: (TA:) [accord. to Freytag, as from the Deewán of the} \\
\]

Hudhalees, constrained to seek refuge: (see also .) it occurs in the saying of the Hudhalee,

\[
\text{أَنَّى تُجَبِّ دَعَةَ الْمُضَافِ} \\
\]

[Thou answerest the prayer, or call, of him who is beset &c.; and is formed after the manner of .] for . (M, TA.)
a dial. var. of ضيف [q. v.], (TA.) [ISd says that] ضيفا occurring in a verse of Aboo-Dhu-eyb [as some relate it], cited voce كربة, [where the reading of ضيفا is given,] is for ضائفأ, meaning Turning aside; crooked. (M.)

مضيف Fleeing; or turning away and fleeing. (Ibn-'Abbád, O. [See also its verb.])

مضافة Hardship, or difficulty; or distress. (TA.) See also the next paragraph.

 مضوفة, an anomalous word, by rule مضيفة, ضوف;) Anxiety; and want, or a want; (O and K in that art.;) and these two signify the same; (O in that art. and in art. ضيف; or these two signify anxiety, and

مضوفة  an affair, or event, that is feared, or of which one is cautious; (S and M in this art.;) thus accord. to As; and مضيفة and مضافة signify the same. (S, L, TA.)

مضوفة  of the measure ضيفة, منحلة, A place of ضيافة [i. e. entertainment of a guest or guests: pl. مضائف]. (TA.)

مضيف : see ضيف.

مضيف The master of an abode in which guests are entertained; as also مضاييف. (TA.)

مضيايف [One who often entertains guests]. (Har p. 579.)

مضيايف [pl. of مضيفة and also of a sing. not mentioned]: see ضيف.

مضيايف [from مضياف pl. of مضيفة]: see ضيف.

إجمال مضايافه Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of
another; as ابن and أب [father and son]. (Er-Râghib, TA.)

ماضِف:  see مستضاف.

مستضِيف [act. part. n. of 10, q. v.:] Asking, or calling, for aid, or succour. (Ibn-'Abbád, O, K.)
ضيق

١

ضاق, aor. n. ضيق (S, O, Msb, K) and تضيق, (S, O, K,) or this latter is a simple subst., (Msb,) It was, or became, narrow, or strait; contr. of تضيق, (Msb, K) as also تضيق, [or rather this signifies it was, or became, rendered narrow, or strait, being quasipass. of ٢] and تضايق : (K:) it is said of a thing, (S, O, Msb,) and of a place. (Msb,) [See also تضيق below:] 

ضاقت عليهم الأرض, in the Kur ix. 119, means The earth became strait to them. (Bd, Jel.) And one says، تلقع تضاقت عليه الأرض، [meaning, in like manner, The earth, or land, became narrow, or strait, with him]: ‘Amr Ibn-El-Ahtam says،

* لعمرك ما ضاقت بلاد بأهلها

* ولكن أخلق الرجال تضيق

[By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow]. (O, TA.) [ضاق به often signifies, and so does تضايق به, It was, or became, choked, surcharged, or overfilled, with it; for instance, a water-course with water, and a place with people.] And ضاق عليه means [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. بحرة, conj. 6.]) One says also، ضاقت عليه معاشه، ضاقت عليه الوقت، ضاقت صدره، The time became strait, or contracted. [And ضاق صدره His bosom, or mind, became strait, or contracted: (Msb:) and ضاق عنه صدرك, Thy mind became so contracted as to be incapable of it: or thy mind shrank from it]. (K.) [And ضاق عن العقل عن تقديره The intellect is incapable of determining its limit, or limits, or the like.] And ضاق على الجواب على الجواب [He was straitened, or embarrassed, so as to be unable to reply,
or to answer; he was incapable of replying, or answering]; both signify the same. (TA in art. ﴿زِنُد﴾.)

And ضاق بالامر ﴿ذَرِعا﴾, (S, O, * Msb,) meaning The thing, or affair, was difficult, or distressing, to him, (Msb,) originally ضاق ﴿ذْرِعًا﴾, (S, * O, * Msb,) i. e. his ability [was straitened by it, or was inadequate to it]; and his power: (Msb:) or his art, or artifice, or cunning: or his way, course, mode, or manner, of acting ﴿مَذْهِبٍ﴾ [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ﴿ذَرِع﴾: and see a similar phrase in the Kur xi. 79 and xxix. 32.]) And hence, app., the saying ضاق المال عن الديون ﴿لَا يَسْعَى شَيْءٌ﴾ [meaning لَم يَسْعَى شَيْءٌ ﴿عَنْكَ﴾, وَوَضَيقْت عنك] (S, O, * TA, [in the O, erroneously, ﴿نِغْتَسَيَ لَا إِنْفُسَى﴾]) i. e. [A thing will not be allowable to me conjointly with its being disallowable to thee, meaning ﴿وَأَنَّ يَضَيقَ ﺑِكَ﴾، ﴿بَل مَّتَى وَسْعُ شَيْءٍ وَسْعُ﴾ ﴿يَضِيقَ﴾، (S, * TA,) He was or became, niggardly, or avaricious. (S, O, Msb, K, TA.)

ضيقيه 2، (Msb, K,) inf. n. ضيقيه، (Msb, TA,) He made it strait, or narrow; (Msb, K;) namely, a place [&c.]; (Msb;) as also اضاقت عليه المكان، (S,) or ضيقت عليه، (O.) And يضيق عليه، (K,) inf. n. اضاقت عليه، (TA.) You say, say, ضيقت عليه، (S,) or ضيقت عليه، (O.) And ضيقت عليه، (K,) inf. n. ضيقت عليه، (TA.) I straitened, or made narrow, to him [the place, or the thing; or I scanted it, or made it scantly]; contr. of ضيقيه 2، (Msb, K,) inf. n. ضيقيه، (Msb, TA,) He made it strait, or narrow; (Msb, K;) namely, a place [&c.]; (Msb;) as also اضاقت عليه المكان، (S,) or ضيقت عليه، (O.) And ضيقيه بين شيتين، (O.) And ضيقيه بين شيتين، (K,) inf. n. ضيقيه بين شيتين، (TA.) And ضيقيه بين شيتين، (Msb,) And ضيقيه بين شيتين، (O.) And ضيقيه بين شيتين، (K,) inf. n. ضيقيه بين شيتين، (TA.) [See 3. In order that ye may straiten them], implies relation to expenses and to the bosom. (TA.) [See 3. ضيقيه بين شيتين، occurring in the S and K in art. حوص، means The making a coarctation between two things.]
He straitened him: (MA:) [see also 2: or, properly, he straitened him, being in like manner straitened by him: see 1 in art. (TA.)  
and he treated him, or behaved towards him, with hardness, or harshness; (O, * K, * TA:) [in, or in respect of, such a thing]. (TA.)

His means of living became strait (ضاقت عليه معاشه); (TA;) his property went away; (S, O, Msb, K;) and he became poor. (TA.) See also 2.

see 1, first sentence.

They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. [زحم بعضهم بعضًا]; (Msb in art. (TA.) or they became straitened in a place, or in disposition. (S, O.)

She endeavoured to constrict her vagina by means of a pessary], (O, K, TA;) or [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.)

an inf. n. of 1, (S, O, Msb, K;) as also ضيق and ضيق the latter is a simple subst.: (Msb ;) [both, used as simple subs., signify Narrowness, or straitness: ] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that] what my body is in that which does not [really] become wide, like the mind (الصدر); (O:) or it is that of which the mind by its being contracted is incapable, or from which the mind shrinks; an explanation not given in the K as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for what my body is in that which may be [really] wide, like the house and the garment: (O, K;) and the former [is also used as an epithet, being a contraction of ضيق in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O:) or both are alike [in signification]: (K;) and ضيق ضيقة is syn. with ضيق ضيقة. (S.)

Also, and ضيق, accord. to AA, (O, [the latter there expressly said to be بالتحريك]) or the former and ضيق, (K, [said in the TA
be a mistake for ضيق, but see what follows,])) Doubt (AA, O, K) in the heart: (K) the first is more common than the second, in this sense; and occurs in the Kur in xvi. last verse and xxvii. 72: (O:) [but] Ibn-Ketheer read, in both of these instances, ضيق; and this and ضيق are dial. vars. signifying straitness of mind. (Bd.) See also ضيق, in two places: ___ and ضيقة, second sentence, in two places.

ضيق: see the next preceding paragraph, in five places.

ضيق, latter part.

ضيقة: see ضيق, latter part. ___ Also (S) Poverty; and an evil state or condition; (S, O, K, TA;) and so...

ضيقة: (K, TA:) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ضيقة: (Fr, S, K, TA: [in the CK, erroneously, ضيقة:)] Fr says, when you see ضيقة to have occurred in the place of الضيقة, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of the ضيقة; or it means the narrow, or strait, thing, ضيقة being a contraction of ضيقة. (TA.) ___ And ضيقة (O,) or ضيقة [without the article], (JK, O, TA,) or ضيقة, (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, ضيقة is written ضيقة,)] is the name of A certain mansion of the moon, (JK, O, K, TA,) [not one of the Twentyeight Mansions,] close by the the_names_of_28_mansions [or the Pleiades]: (JK, O, TA:) or, as Ikt says, on the authority of Ibn-Zyád El-Klábee, sometimes the moon falls short of the two small stars, near together, between the the_names_of_28_mansions and alights in the ضيقة, i. e. two small stars, near together, between the the_names_of_28_mansions and the ضيقة: (TA:) it is asserted by the Arabs to be an inauspicious place. (O, * TA.) Hence the saying of El-Akhtal,
[And therefore didst not thou draw an omen from the flight of birds on the night when thou camest to her, when the moon was in Deykah, between the Pleiades and Ed-Debarán?]: he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] 

الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A 'Obeyd, is thus,]

* بضيقة بين النجم والدبران

from as syn. with ; (S,) and as AA relates the verse, it is [thus] with kesr to the in ; the word not being made the [proper] name of a place, but the meaning being [i. e. in the narrow space between the Pleiades and Ed-Debarán]. (TA,) ___

ضيقة is also the fem. of ضيق the contracted form of ضيق. (S, O, TA.)

ضيقة : see the next preceding paragraph, former half, in two places.

* ضيقة and ضوقي are fems. of ضيق the former [as well as the latter] is [originally] of the measure فعالى. (TA,) each being originally ضيقة, the being changed in the former into because quiescent and preceded by dammeh: (S, O, TA:)

the former occurs in the saying of a woman to her fellowwife, contending with her for superiority,

* ما أنت بأخويرة ولا الضوقي حرا

[Thou art not the better nor the narrower &c.; خورى being in like manner fem. of أخيرى.]. (TA.) Accord. to Kr, the former is pl. of ضيقة ; (TA;) and he says the same of ضيقة also; (TA voce كيس;) but ISd says, I know not how this may be, for فعالى is not of the measures of pls. except of the kind of pl. which differs not from its sing. otherwise than in the latter's having [as an affix], like and [q. v.]. (TA in the present art.)

مضيقة : see .
ضاقت : see the next paragraph, in four places.

ضاقت , (S, O, K) the latter a contraction of the former, (S,) the two being like هين and هين [8c.], (O,) and ضاقت , (K) Narrow, or strait: (S, * O, * K,) or ضاقت is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ضاقت as meaning [being, or becoming, narrow or strait; or]

temporarily narrow or strait: (Msb:) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is

ضاقت , (S, O, TA:) see also ضاقت , (O, Msb:) the pl. of the first and second, applied to rational beings, is ضاقت , like ضاقت , and ضاقت , and the pl. of ضاقت is ضاقت . (TA.) You say ضاقت , (O, Msb) and ضاقت , (O) A narrow, or strait, thing. (O, * Msb.) And ضاقت is an epithet used in this sense when permanence [of the attribute] is meant [meaning the same]. (TA.) And ضاقت , (Msb.) in the Kur [xi. 15], means And thy mind is temporarily strait or contracted thereby. (Msb.) ضاقت signifies also Niggardly, or avaricious. (KL.) [And ضاقت , (Msb.) A narrow, or illiberal, in disposition.]

ضاقت [More, and most, narrow or strait or contracted]: (S, O, K,) see its fems. ضاقت , above.

[See also three exs. voce ضاقت , in art. ضاقت ,] A narrow, or strait, place: (K,) [a pass: a place of narrowness or straitness] of land; and of the vulva; and [a place, or state, of straitness] of life, or of the means of subsistence: (K in art. [أزم]) and a narrow, or strait, affair or case: (K, TA:) pl. ضاقت . (TA.)

أمر ضاقت [An affair rendered strait]. (TA.)

ضاقت , (JK, and O on the authority of Ibn- 'Abbád, and TA,) or ضاقت , like ضاقت , in measure, thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] A pessary A pessary of rag and perfume, with which a woman endeavours to constrict her vagina (JK, Ibn- 'Abbád, O, K.)
The land had in it [trees of the species called] لـاَﺿ (Fr, S, O:) or [species called] لـاَﺿ (Ahn, M, K:) or had in it many لـاَﺿ (IKtt, TA.) and the place gave growth to لـاَﺿ (AHn, M, K:) or had in it many لـاَﺿ (AHn, M, K:) or had in it many لـاَﺿ (AHn, M, K:) or had in it many لـاَﺿ (AHn, M, K:)

The wild [Species of lote-tree called] سـَدَر [q. v.:] (S, O, K:) or such of the سـَدَر as are watered only by the rain; (M, K:) the سـَدَر of the mountains, which is thinner in its wood than that of the rivers: AHn says, it grows in the plain, or soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood: (M:) n. un. with ظ (S, M, O, K.). See also عمرى, and عِمْرُى.) Also Another species of tree; (M, K:) AHn says, it is a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow fruit of the sort called a [See also: ] brake, of a very pungent odour, so that its odour comes to you before you reach it: it is not of the سـَدَر thus called. (M.)

Also Arrows, (M, O, TA,) and bows, (TA,) made of the [Species of lote-tree called] لـاَﺿ: (M, TA:) this is the primary signification: (TA:) or arrows, (IB, K,) because they are made thereof: (IB:) or it signifies, (K,) or signifies also, (O,) all kinds of weapons. (O, K,) One says, [I saw him shooting arrows] (TA,) And [He went forth having in his hand] a bow. (TA,) And [Verily he is complete in respect of weapons. (O.) And Such a one went forth with his weapons. (O.)
ضَيْم

He wronged him; treated him wrongfully, unjustly, injuriously, or tyrannically: (S:) he harmed, injured, hurt, or damaged, him: (Msb:) and ضَيْم ُهَمَاتْسا signifies the same. (S.) And ضَيْم ُهَمْوَضْيَأ, (M, K,) aor. as above, (K,) and so the inf. n., (M,) He defrauded him of his right, or due, partially or wholly; (M, K;) as also أَسْتَضَيْمَة. (K.)

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And ضَيْم I was wronged, &c.: of which there are three dial. vars.; one says of a man ضَيْم; and ضَيْم, with [the pronunciation termed] مَا ضَيْمَتْ أَحَدٌ وَمَا ضَيْمَتْ[I have not wronged any one, and I have not been wronged]; i. e. no one has wronged me. (TA.) It is said in a trad., as some relate it, نَبَرَانُمَا ضَيْمَةَ نَدْرُمَا ضَيْمَةَ

Ye will not be wronged in the seeing Him]. (M. [For other readings and explanations of this trad., see 3 in art. ضَرَّر.])

ضَيْم ٣ and ٦: see the preceding paragraph.

٠ أَسْتَضَيْمٌ ١٠ see ١, in two places.

ضَيْم Wrong; i. e. wrongdoing; or wrongful, unjust, injurious, or tyrannical,

ضَيْم treatment: (S, K;) an inf. n. which is pluralized; its pl. being ضَيْم. (M, K.)

ضَيْم The side of a mountain, (S, M, K,) and of an eminence such as is termed] أَكْمَة. (M.)
Wronging, or a wrongdoer: pl. ضَامَّة: the latter occurring in the prov.,

[The wrongdoers bring thee, or cause thee to come, to the covert of the lion];

meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction: applied in offering an excuse for venturing upon

that which is perilous: or, as some relate it, ضَامِّة, from ضَامِّة; meaning want, or the object of want, that brings thee and causes

thee to have recourse [to a thing]. (Meyd.)

Wronged; treated wrongfully, unjustly, injuriously, or tyrannically: as also

مَضَامِّ: see what next precedes.

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The sixteenth letter of the alphabet; called ط [and طا]; the ئ of which is reduced to ئ [as its radical letter]: when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] This is a tall ط: it is one of the letters termed مجهرة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed نطعية, like د and ت, because originating from the نطع [q. v.] of the roof of the mouth. (TA.) It is substituted for the ت in the measure أفتحل and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص, ص, ص, ص, ص, ص]; (MF, TA;) as in لعفاط and لعفاط and لعفاط and لعفاط and لعفاط and لعفاط and لعفاط; and in حفظت and حفظت and حفظت and حفظت and حفظت and حفظت and حفظت; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo- Temeem. (TA.) It is also substituted for د: thus Yaakoob mentions, on the authority of As, مط الدحوف, for دط الدحوف; and Aboo-'Amr Ez-Zāhid, in the Yawákeet, دط الدحاك. (TA.) [As a numeral, it denotes Nine.]
R. Q. 1

ُطَأَطٌّ رَأَسهُ He lowered, or depressed, a thing. (TA.) You say, He lowered his head; (S, K, TA;) and so ُطَأَطَّأ ُعَنْ ِالشَّيْءِ He lowered his head from the thing. (TA.) And ُطَأَطَّأْتُ هُمْ ُطَأَطَّأَوْ ُعِدَّةُ أَلْدَةٍ He lowered his head alone. (TA.) And ُطَأَطَّأَتْ ﺎََﳍَ ُﻚْﺌِﻄُْﲣ Stoop thy head to it, i. e. to an accident, or a calamity, and it will [miss thee, or] pass by thee: applied in relation to the abstaining from exposing oneself to evil. (Meyd.) And ُطَأَطَّأَتْ ﺑَرَاءُ ﻫِئُْ She (a woman) lowered her veil, or curtain. (TA.) And ُطَأَطَّأَتْ ﺑُدَهُ ﺑِلَانَانٍ He lowered his hand with the rein, for the purpose of [the horse's] running and hastening. (K, * TA.) And ُطَأَطَّأَتْ ﻦِمْ ُنَﻼُﻓ He struck his horse with his thighs, to make him go quickly. (K, * TA.) And ُطَأَطَّأَتْ ﻦِمْ ُنَﻼُﻓ He lowered the reputation, or estimation, or dignity, of such a one. (TA.) He hastened, or was quick. (TA.) You say, ُطَأَطَّأَتْ ﺑِيِّ ﻓِيَ ﻃَأَطَأَتْ ﻳَدَهُ ﺑِلَانَانِ He hastened, and exceeded the usual bounds, in the expenditure of his property. (A, K, TA.) And ُطَأَطَّأَتْ ﻓِي ُقَتَّالِهِمْ He hastened, and exceeded the usual bounds, in their slaughter. (TA.) He filled up a hollow, or cavity, dug in the ground. (TA.)

R. Q. 2

ُطَأَطَأَتْ It was, or became, low, or depressed. (S, O.) It (the head) was, or became, lowered. (K.) See also the first paragraph, in three places. One says also, ُتطَأَطَأْتُ ﻋَلَّى ُفَطَأَطَأَتْ ﻣِنْ ُفَلَانٍ He domineered over me, or exalted himself above me, and I humbled, or abased, myself to him: see ﻦِمْ ُنَﻼُﻓ, above. (TA.)
A low, or depressed, place, (S, O, K,) of the ground, that conceals him who is within it: (K,) or, as some say, a narrow, depressed place; also called صاع and معنى. (TA.) And A short, short-necked, camel. (O, K.)
طب

1 طب, aor. — , (O, Msb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and — , (K, TA,) which is irregular, (TA,) inf. n. طب (O, * Msb, K, * TA) [and app. طب also accord. to the O and K, but, accord. to the Msb, طب is the subst. from this verb, and app. طب is likewise a simple subst.], He treated medically, therapeutically, or curatively; (O, * Msb, K, *) another person (O, Msb) [or the body, and in like manner the soul: see below]. And طبّيت, with kesr, (S, O, K,) and طبّبت, with fet-h, (O, K,) [third pers. of each طب, and, accord. to analogy, the aor. of the former is — , and of the latter — , but from what follows it seems probable that one says also طبّبت in the same sense, aor. — , unless طبّبت have تطتب as an irreg. aor.,] Thou wast, or becamest a طبّيت [or physician], not having been such. (S, O, K,) One says, إن كنت ذا طب فطب كتابك، (S, O, and so in copies of the K,) or إن كنت ذا طب فطب كتابك، (ISk, TA,) and إن كنت ذا طب، (S, K,) and ذا فطب كتابك، (K,) [i. e. If thou be a possessor of the art, or science, of physic, be a physician to thine eyes, or thine eye, or thyself;] meaning, begin by rectifying thyself. (ISk, TA. [See also Freytag's Arab. Prov. ii. 902.])

And [hence] طب signifies also He acted with skill, or expertness: [and in this sense likewise the second pers. is probably طبّيت and طبّبت and طبّبت, of which last the inf. n. is app. طبّبة, occurring in one of the phrases here following:] so in the saying، اصنعه صنعة من طب لمن حب، i. e. Do thou it in the manner of him who acts with skill, or expertness, for him whom he loves: a prov., relating to the accomplishing an object of want skilfully and well. (El-Ahmar, TA. [See also Freytag's Arab. Prov. i. 717.]) One says also، عمل في هذا عمل من طب لمن حب، Do thou, in this, the deed of him who acts with skill, or expertness, for him whom he loves,] (M, Msb, * TA.) And من أحب طب من حب، (Meyd,) or من احب طب، (K,) He who loves is skilful, or intelligent, and exercises art, or ingenuity, for him whom he loves:
he who loves executes affairs with deliberateness and gentleness. (K.) [That one says طَبِيب and طَبَيب, as well as طَبَيب, seems to be indicated by the fact that طَبَيب, as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The medical art: Golius, however, appears to have found it written, in a copy of the same work, طَبَيب, which is agreeable with analogy as inf. n. of a verb of the measure فَعَل significant of an art, and is probably correct: Freytag mentions the pl. طَبَيب as signifying medical arts, on the authority of the Deewán of the Hudhalees.] ___ طَبِيب also signifies He enchanted him, or fascinated him: (O:) and طَب he (a man, S, A) was enchanted, or fascinated. (S, A, O. [See also طَب, below.]) ___ طَب, aor. طَب, (S, TA,) inf. n. طَب; (K, TA;) and طَب, with teshdeed to denote muchness, (S, TA,) inf. n. طَب; (K, TA;) He covered the seams of the water-skin, or milk-skin, with a طَب [q. v.]: (S, K, * TA;) and طَب الْخَرْز he covered the seams with a طَبَت المُزَادَاة she (a girl, or young woman,) put [or sewed] a piece of skin called طَبَت upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مُزَادَاة [or leathern water-bag]; as though she rectified the مُزَادَاة thereby. (A.) ___ طَب 2 طَب also signifies The inserting a بنِيَة [or gore] for the purpose of widening: (K, TA;) or, as in the A, one says of a tailor, طَب الْثَّوب, meaning he added, in the garment, a بنِيَة [or gore], in order that it might become [more] wide. (TA.) ___ Also The hanging a سُقَاء [or milk-skin] (S, K, TA) to a pole: (S, K, TA;) but Az says, I have not heard explained in this sense except on the authority of Lth, and I think that it is تطَيِّب. (TA.)
signifies The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. (K, TA.) One says, 

I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it]. (A, TA.)

How [knowing, or] skilful, or expert, are they! (Meyd, in explaining a prov. cited below, voce طب).

He applied himself to the science of physic: (TA:) [or he applied himself to the science of physic but did not know it well: (see the part. n., below:)] or he practised physic: and he professed physic. (KL.) And He inquired of [or consulted] the physicians for him. (TA.)

He asked, or sought, a medical prescription for his pain, or disease. (S, A, Msb, K.) And He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them. (A.)

It flowed with water so that one heard it to make a sound like طب طب (Lth, TA:) or it made a sound طب طب (K, TA) with the water. (TA:) signifies The Sounding of water (IAar, S, K, TA) when in a state of commotion and collision, (IAar, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.) And It made a sound, or noise, طب طب [like طب طب] said of water and the like, (S,) and of a woman's breast: (TA:) a poet says,

* إذا طحت دينه لعليها
* تطلب ثديها فطار طحيتها

* * *
When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away. He put the water into a state of commotion. (TA.)

R. Q. 2: see the next preceding paragraph.

Knowing, or possessing knowledge, (S, A, Msb, TA,) respecting a thing, or of a thing; (A, Msb, TA;) and so skilful, or expert; (T, K;) as also gentle; (Nh, TA;) and so too. (TA.) One says, Such a one is knowing with regard to, or is one possessing knowledge of, such a thing. (TA.) And the people, or party, are knowing, or skilful, or expert: and [Meyd says,] I know not any way in which the latter is explainable unless be syn. with and, like, and a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a [or physician], the Prophet replied, meaning He who has knowledge respecting it is He who created it. (TA.) And El-Marrár El-Fak'asee says,

[She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] A stallion [camel] expert in covering, (S, Msb, K, TA,) as also that knows the she-camel that is pregnant from her that
is not, and her that desires the stallion from her that is covered without desire, and the motion of the fœtus in the womb, &c. (TA:) or that is gentle, and does not injure the female that he covers. (A, TA.) And A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees. (TA.)

ٌﲑِﻌَﺑ ﱞﺐَﻃ: see the next paragraph: and see also ﱞﺐَﻃ. (S, A, O, Msb, K) and ﱞﺐَﻃ and ﱞﺐُﻃ (S, A, O, K,) Medical, therapeutical, or curative, treatment, (A, * O, * Msb, K, *) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul. (K.)

[And Knowledge.] ﱞрутٌ طُب [Knowledge is near], or, as some relate it, ﱞрутٌ طُبٌّ, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase ﳌَنعم ﺮِحْلَا (Meyd, O, TA,) is a prove.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, ﳉَأَنَتْ عَلَىَّ ﺮِحْلَةٍ المُحْرِب [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Hání. (TA.) 

And Skill, or expertness. (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see طَﺑِّيبٍ.]___ And Gentleness; gentle treatment or conduct. (K, TA.) ___ And Enchantment, or fascination: (S, O, K, TA: but only طَﺑِّيبٍ is mentioned in this sense in the S and O:) used in this sense as omitting cure. (AO, O, * TA,) And طَﺑِّيبٍ signifies also Desire, or appetite; syn. شَهْوَةٌ: and will, or wish; syn. إِرَادَةٌ. (K.) ___ And State, condition, or case; syn. دَأْبٌ: (A, TA:) [or by the latter of these two words may be meant what here follows:] custom, habit, or Wont. (S, K, TA.) One says, ﱕاَدَأَبُ ﱞطَﺑِّيبٍ That is not my custom, habit, or Wont. (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce ﳉَنَإ, page 107, col. iii.] See also طَﺑِّيبٍ: see طَﺑِّيَاءٍ, in two places.

ٌﺔﱠﺒُﻃٌ: see طَﺑِّيَاءٍ, in two places.

An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also طَﺑِّيَاءٍ.
(A; and likewise of skin: or a square piece of the latter: and a round piece in a مُرَادَة and a سَفْرَة and the like: (TA:) pl. طَبِيبٌ and, as also طَبِيبٌ, (As, S, TA,) a streak in sand and clouds, (As, TA,) or a streak of sand or clouds: (S:) or طَبِيبٌ and طَبِيبٌ and طَبِيبٌ signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and of land or ground, and of clouds: (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and of sand, and of clouds: (TA:) and a long and narrow tract of land abounding with plants or herbage: (AHn, TA; and A in explanation of the first word:) pl. [of the first] طَبِيبٌ and [of the same, or of the third, or a coll. gen. n. of which the second word is

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the n. un.,] طَبِيبٌ. (K.) And sometimes طَبِيبٌ is applied to The piece that is sewed upon the edge of the leathern bucket and upon that of the سَفْرَة: and the pl. is طَبِيبٌ and طَبِيبٌ and طَبِيبٌ (M, TA) and طَبِيبٌ, طَبِيبٌ, طَبِيبٌ (As, TA) or طَبِيبٌ (TA:) or طَبِيبٌ and طَبِيبٌ and طَبِيبٌ and طَبِيبٌ signify The streaks that are seen in the rays, or beams, of the sun when it rises. (As, S, A, * TA:) ___ i. q. نَاجِحَةٌ [i. e. A side; or a region, quarter; or tract; &c.]: (so in a copy of the A:) or i. q. نَاجِحَةٌ [i. e. a forelock; &c.]. (So in the TA.) [One of these two explanations is app. a mistranscription for the other.] ___ And one says, إِنَّكَ لَتَلْقِي فَلَأَنَا عَلَى طَبِيبٍ عَلَى أَلْوَانٍ [i. e. Verily thou wilt find such a one to be of various moods, dispositions, or characters]. (A, TA.)

طَبِيبٌ [like عَلَاجٍ] A thing that is used for medical, or curative, treatment: so in the saying, ذَا طَبِيبٌ عَلَاجٍ. (A, TA.) See also طَبِيبٌ, latter half, in four places. And see طَبِيبٌ, in five places: and 1, last sentence. [This, or that, is what is used for the medical, or curative, treatment of this disease]. (A, TA.)
A physician; one skilled in medical, therapeutic, or curative, treatment; (S, TA;) or one who practises medical, therapeutic, or curative, treatment; (Msb;) and طبيب signifies likewise one who practises physic: and a professor of physic: (see its verb:) or] one who applies himself to the science of physic: (S, K, TA:) or one who applies himself to that science but does not know it well: (Nh, TA:) it has been said that the طبيب is so called from the same epithet as signifying skilful, or expert; but this is not a valid assertion: (TA:) the pl. (of pauc., S) is طبيب and (of mult., S) طبيب. (S, Msb, K.) The first of these words طبيب occurs in a trad. as meaning A judge; being metonymically thus used, because the office of him who judges between litigants is like that of the طبيب who cures diseases of the body. (TA.) [And hence، فقه於 العرب طبيب see فقه in art. ] 
See also طبيب in six places.

طبابة: see 1, latter half. Also A piece of skin with which the seams of a سقاً are covered, extending across, [so I render طبابة معرضة، app. meaning from side to side, for one edge of the skin beneath overlaps the other، like the finger in breadth, doubled [but see what is said below on the authority of AZ] over the place of the sewing: pl. [or rather coll. gen. n.] طبابة: (As, S, TA;) or that which is put over the place where the two edges of the skin meet, when it is sewed, in the lower part of the سقاة and of the طبابة طبابة and of the إداوة: so says As: or, as also طبابة، the piece of skin that is put over the two edges of the skin, in these things, when it is laid flat and then sewed, without being doubled: (TA:) accord. to AZ, when the [piece of] skin, in the lower parts of these things, is doubled, and then sewed, it is called طبابة عراق: and when it is laid flat and then sewed, without being doubled, it is called طبابة: (TA; and the like is said in the S in art. طبابة عراق:) or طبابة and طبابة both signify, accord. to As, a piece of
skin with which the punctures of the seams are covered:  (S in art. عَرَقٌ) or a طَبَاطَةٌ is a wide strip of skin, in which is the sewing:  and the pl. [or coll. gen. n.] is طَبَاطَةٌ: (M, TA:) or, accord. to the K, a strip of skin that is in the lower part of a قَرَبةٍ, between the two seams; as also طَبَاطَةٌ: but in this explanation, its author has confounded the words of Lth, who says that طَبَاطَةٌ signifies the strip of the skin that is between the two seams; and طَبَاطَةٌ, the strip of skin that is in the lower part of the قَرَبةٍ, and that contracts the seams: (so I render بَقِيرَةٍ, but the meaning of this phrase is not, to me, clear). (TA.) See also 1, last sentence. ____ And see طَبَاطَةٌ, in two places. ____ Also, and طَبَاطَةٌ, طَبَاطَةٌ, (K, TA, in the CK طَبَاطَةٌ) [or the latter is a coll. gen. n.,] A streak, or narrow elongated tract, of the sky: (K, TA:) [and app. any portion of the sky not of large extent:] an ex. of the latter word occurs in a verse cited voce مَرَاكُذٍ: and in another verse, a man in a prison is described as seeing only a طَبَاطَةٌ of the sky like a shield; i. e. a round portion thereof. (Az, TA.)

طَبَاطِيَةٌ, see طَبَاطَةٌ, in two places.

Medical, therapeutical, or curative; of, or relating to, medical, therapeutical, or curative, treatment. (Msb.)

A certain broad thing, one part of which is struck with another part thereof. (TA.)

A kind of whip, or scourge, such as is called [q. v.]: (K, TA:) because the sound that is made by its fall is like طَبَاطَةٌ طَبَاطَةٌ. (TA.)

A certain bird, or flying thing, طَبَاطِيَةٌ (طائرٌ), having large ears. (K.)

A broad piece of wood, with which one
plays with the ball, (K, TA,) or with which the horseman plays with the ball. (T, TA.)

The عَجْمِ الطَّيطَبُ [i. e. Persians, or foreigners]. (L, TA.)

And its pl., أَطْبُونِ; see طَبِ. A man enchanted, or fascinated. (S, A.)

: see طَبِ. 
ذزﱪﻃ

طبرذرذ

an arabicized word, (S, L, Msb, K,) from the Pers. طبرذرذ (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Msb, K,) طبرذرذ in Pers. signifying an axe or a hatchet, (L,) [and زد he struck, ] originally meaning what is chipped, or cut, or hewn, with an axe or a hatchet; (Shifá el-Ghaleel;) [Sugar-candy; called in the present day طبرذرذ and طبرذرذ and طبرذرذ: see دند and دند: or excellent sugar: (MF, voce دند) or sugar: (L, K:) as also دند.

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طبرذرذ

(Msb;) and طبرذرذ and طبرذرذ: (As, S, L, Msb, K;) and Yaakoob says طبرذرذ and طبرذرذ and طبرذرذ: but ISd remarks upon these forms as being unknown to him. (L.)

طبرذرذ: see the preceding paragraph.
طبرزل

See طبرزل
1 طبعٍ، aor. طُبِعَ, inf. n. طِبْعٌ, He sealed, stamped, imprinted, or impressed; syn. ختمَ (Msb:) [and, as now used, he printed a book or the like:] طبعت and ختمت both signify the making an impression in, or upon, clay and the like: (S, Mgh, O, K:) or, as Er-Rághib says, the impressing a thing with the engraving of the signet and stamp: (TA in this art. and in art. ختمَ: [see more in the first paragraph of the latter art:]]) and he says also that طبع signifies the figuring a thing with some particular figure; as in the case of the طبع of the die for stamping coins, and the طبع of coins [themselves]: but that it is more general in signification than ختمٍ, and more particular than شقن; as will be shown by what follows: accord. to Aboo-Is-hák the Grammarian, طبع and ختم both signify the covering over a thing, and securing oneself from a thing's entering it: and IAth says [in like manner] that they held طبع to be syn. with رين [inf. n. of ران:] but Mujáhid says that رين denotes less than طبع, and طبع, less than إجمال الكاب: (Mgh, Msb,) and طبع على الكتاب. (S, Mgh, Msb, K, *) He sealed (ختم, S, Mgh, Msb, K,) the writing, or letter. (S, Mgh, Msb.) And طبع branded, or otherwise marked, the sheep, or goat. (O. [See طيب.]) And طبع علی القلبه طبع God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good; (Mgh;) or so that belief should not enter it: (O:) [and in like manner, ختم عليه, q. v.:] in this, regard is had to the طبع, and the طبعة, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) ___ Also He began to make, or manufacture, a thing: and he made [a thing] as in instances here following. (Mgh.) You say, طبعت من the الطين جرة He made, [or fashioned, or moulded,] of the clay, a jar. (S, O, K.) And طبعت اللين طبعته, (Mgh,
He made (S, Mgh, O, K) the crude bricks, and the sword, and the dirhem: or he struck (Mgh, Msb) with the die (Msb) [i.e. coined, or minted, the dirhems, or money. (Mgh, Msb.) And [hence] one says, طبَّقَهُ اللهُ عَلَيْهِ الأمرُ, aor. and inf. n. as above, God created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case; or adapted him, or disposed him, by creation, [or nature], thereto. (TA.) And طبَّعَ على النَّضْيِهِ He (a man, O, TA) was created with an adaptation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto; syn. جِبْلٌ, (IDrd, O, K, TA,) or فَطْرٌ. (Lh, TA.) Also, (aor. as above, TA, and so the inf. n., O, TA,) He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;) and so طَبْعٌ, (S, O, K,) inf. n. تَطْبَعُ, (S, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.) And طَبْعٌ قَفَاهُ, (IAar, O, K,) inf. n. as above, (IAar, O,) He struck the back of his neck with his hand; (IAar, O, K;) i.e. the back of the neck of a boy: if with the ends of the fingers, one says, ﻣَا أُدْرِى مِنْ أَينَ طَبْعٌ قَفَاهُ. means I know not whence he came forth; syn. طَبْعُ, (aor. as above, TA,) inf. n. طَبَعٌ, said of a sword, It was, or became, rusty, or overspread with rust: (S:) or very rusty, or overspread with much rust. (K, TA: from an explanation of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, أَطْبَعُ. [An explanation of أَطْبَعُ in the O and K confirms the reading أَطْبَعُ; and another confirmation thereof will be found in what follows in this paragraph.]) Said of a thing, (Msb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبَعُ, It was, or became, dirty; (Msb, TA;) and تَطْبَعُ is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voice ﱄِرِﺂَنِرْ, in art. رَأَنِرْ،) Said of a man, He was or became, filthy or foul [in character]. (S.) And He was, or became, sluggish, lazy, or indolent. (S.) One says of a man, يَطْبَعُ (O, K,) like يَنْفِرُ (K,) meaning He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of
attaining honour, like the sword that is overspread with much rust. (O, K.) طَعْبٌ (O, K.) inf. n. طَعْبٌ (O,) said of a man, He was rendered [or pronounced] filthy or foul [in character]; (O, K;) on the authority of Sh; (O,) and so طَعْبٌ; (TA as on the authority of Sh; [but this I think doubtful;]) and disgraced, or dishonoured: (K;) طَعْبٌ طَعْبٌ, (O, TA,) inf. n. طَعْبٌ (TA,) he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended. (O.)

He sealed well [or much, or he sealed] a number of writings &c. (KL: in which only the inf. n. is mentioned.) __ And He loaded [a beast heavily, or] well. (KL) ___ See also 1, a little after the middle. طَطْبَعٌ signifies also The rendering unclean, dirty, filthy, or impure. (O, K.) ___ See 1, last sentence.

He affected what was not in his natural disposition. (Har p. 236.) You say, طَطْبَعٌ He affected, or feigned, his [i.e. another's] natural dispositions. (O, K, TA.) ___ Also It (a vessel) became full or filled: (S, O, K:) quasi-pass. of طَطْبَعٌ. (S.) And It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly. (TA.) ___ See also 1, last quarter.

It melts, and then it admits of being sealed, stamped, imprinted, or impressed, is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech]. (Mgh.) ___ [Golius has erroneously expl. طَطْبَعٌ as meaning Mansuetus, edoctus, obsequens fuit; on the authority of the KL; evidently in consequence of his having found its inf. n. (طَطْبَعٌ) written in a copy of that work for طَطْبَعٌ, the reading in my own copy.] طَطْبَعٌ see in art.

المَالَاء طَطْبَعٌ for المَالَاء طَطْبَعٌ see in art. طَطْبَعٌ, originally an inf. n., (S,) signifies A nature; or a natural, a native, or an innate, disposition or
temper or the like; or an idiosyncrasy; synth. سِّجَبَةُ (S, O, K, TA) or خَلِيَّةً (Msb) and خَلِيَّةً (TA;) to which a man is adapted by creation; (S, O, Msb, K, TA;) [as though it were stamped, or impressed, upon him] as also طِبْعَةً; (S, O, K, TA;) or this signifies his مَزْجَة (i.e. constitution, or temperament, or aggregate natural constituents), composed of the [four] humours; (Msb; [see مَزْجَة]) and طَبَاعٍ; (S, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, what is, or are, constituted in us in consequence of food and drink &c. مَكَمْلَةً فينا من المَطْعِمِ والمَشْرِبِ وَغَيْرِ ذلِكَ [in which مَكَمْلَةً and مَشْرِبِ are evidently used as inf. ns. agreeably with general analogy], (O, K, TA;) by خِيْرٍ ذلِكَ being meant such as straitness and ampleness [of circumstances], and niggardliness and liberality, (TA;) of the natural dispositions that are inseparable from us; (O, K, TA;) and this word is fem., (O, TA;) like طَبَاعٍ, as is said in the م; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبَاعٍ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.;] and طَبَاعٍ is syn. with طَبَاعٍ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with طَبَاعٍ; of which the pl. is طَبَاعٌ. (TA;) Also Model, make, fashion, or mould: as in the saying، اضْرِبْ عَلَى طَبَاعٍ هَذَا [Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this]. (IAar, O, L, K, TA.)

طَبَعٍ A river, or rivulet; (As, T, S, O, K, TA;) so called because first dug [and filled] by men, having the meaning of مَطْعُوعِ، like قَطْفٍ مَطْعُوعٍ، in the sense of مَطْعُوعٍ مَطْعُوعٍ; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof: (Az, TA;) pl. طَبَاعٍ [properly a pl. of pauc.,] (As, S, O,) or طَبَاعٌ، as heard by Az from the Arabs, and طَبَاعٌ: (TA;) or طَبَعٍ، as some say, is the name of a particular river: (S, O:) or it is also thus applied, i.e. to a particular river. (K.)
And i. q. A place where water sinks, or goes away, into the earth; or where water enters into the earth; and where it collects: (O, K:) pl. أطباع. (O, TA.) And The quantity sufficient for the filling of a measure for corn or the like, and of a skin, (O, K, TA, [in the CK being a mistake for و السقاء]) such as does not admit of any addition: and the quantity that a vessel holds, of water. (TA.) See also the next paragraph, in two places.

طباع Dirtiness, (S, Msb,) or dirt: (S:) or, as also طبع, rustiness, or rust, (O, K, TA,) upon iron; (TA,) and dirtiness, or dirt, (O, K, TA,) covering the sword: (TA:) or the former signifies much dirtiness or dirt, from rust: (Lth, O, K:) pl. أطباع. (K. [See طباع, of which طبع is the inf. n.]) Also Disgrace, or dishonour; (A’Obeyd, O, K, TA;) and so طبع; (TA;) it is in religion, or in respect of worldly things.

(A’Obeyd, TA.) Thábit-Kutneh says, in a verse ascribed by Et-Tanookhee to ‘Orweh Ibn-Udheyneh,

لا خير في طبع يهدى إلى طبع
وعقلة من قوام العيش تكفين

[There is no good in coveting, or covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me]: (O, TA:) يهدى in this case means يهدى in this case means.

(O.)

طباع Rusty; applied to a sword. (TA.) Dirty. (Msb.) Applied to a man, (O,) Filthy, or foul, base, ignoble, mean, or sordid, in disposition; that will not be ashamed of an evil action or saying. (O, K, TA,) And Sluggish, lazy, or indolent. (TA.)

طباع The clay with which the prince, or governor, seals. (O, K.)

طباع, as a sing. and a pl.: see طبع.
The art, or craft, of the manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) [Also, as used in the present day, The art of printing.]

... see, in two places. [It generally signifies] The [or nature, as meaning the constitution, or temperament, or aggregate natural constituents, of an animal body, or any other thing, for instance,] of medicine, and of fire, which God has rendered subservient to some purpose or purposes.

(TA.) [Hence the phrase, meaning He became costive. And The four humours of the body: see خلط and مراح.]

Natural; i.e., or relating to, the natural, native, or innate, disposition, or temper, or other quality or property; like جبلى; meaning essential; resulting from the Creator's ordering of the natural disposition in the body. (Msb in art. جبيل.) [Hence، علم الطبيعى Natural, or physical, science.]

A manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.)

A certain venomous [or insect]: (El-Jähidh, O, K, TA:) or, (K,) as said to Az by a man of Egypt, an insect of the same kind as the قردان [or ticks], (O, K,) but the bite of which occasions intense pain; (O, K;) and sometimes, or often, he that is bitten by it becomes swollen [app. in the part bitten], and is relieved by sweet things: Az says that it is with the Arabs [called, or what is called,] the تير [which is expl. as meaning the tick; or an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell; or as being smaller than the tick, that bites, and causes the place of its bite to swell; &c.]: (O:) [accord. to Dmr, as stated by Freytag, i. q. قمامة, which is expl. as applied to a small tick; and a species of louse, that clings tightly to the roots of
the hair, app. meaning a crab-louse:] what is known thereof [or by this appellation] now is a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly, or not at all, severed, except by the application of mercury. (TA.)

The heart (لَبِّ), as meaning the Spathe of the palm-tree; (O, K.) so called because of its fulness; expl. in a trad. of El-Hasan El-Basree as meaning the طَلْعٍ [i.e., in this case, agreeably with general usage, the spadix of the palm-tree] in its طَأْبِعٍ [i.e. spathe], the طَأْبَعٍ كَفَرْٰى being the envelope of the طَلْعٍ. (O, TA.)

And طَأْبِعٍ (S, O, Msb, K, &c.) i. q. خَامِمٍ (S, O) and خَامِمٍ (O) [meaning A signet, seal, or stamp; i.e.] a thing with which one seals, stamps, imprints, or impresses: (Msb, TA:) and also a seal, or stamp, as meaning a piece of clay or wax or the like, or a place in a paper &c., impressed, or imprinted, with the instrument thus called.] and accord. to Ish, the former, (O,) or each, (K,) signifies the مِيَسْمُ [which means the instrument for the branding or otherwise marking, and the brand or other mark,] of the فَرَائضٍ [or beasts that are to be given in payment of the poor-rate: see طَأْبَعٍ]. (O, K.) One says, طَأْبِعٌ الطَّابِعِ الطَّابِع [The signet, &c., is a thing that seals, &c.;] which is like the attribution of the act to the instrument. (Er-Rághib, TA.) And طَأْبَعٌ مَلْكٍ هَيْلَعٍ [Language upon which is the stamp of chasteness, or perspicuity, &c.;] (TA.)

طَأْبِعٍ [see the next preceding paragraph, in two places: and see also طَأْبِعٍ.

مَطْبَعٌ [A place where anything is sealed, stamped, imprinted, or impressed. And, as used in the present day, A printing-house; as also مَطْبَعَةٌ.

مَطْبَعَةٌ, applied to a she-camel: see the next paragraph.

مُطْبَعٌ Filled: so its fem. in the phrase قَرْيَةٌ مُطْبَعَةٌ طَعَامًا [A skin filled with food]. (TA.) And مَطْبَعَةٌ
applied to a she-camel, *Filled with fat and flesh, so as to be rendered firm in make:* (Az, TA:)
or [simply] *fat.* (Z, TA:) And, (TA:) so applied, *Heavily laden;* (S, O, K, TA:) and [in like manner] a she-camel
heavily burdened by her load. (TA:) And *مُطْبَعٌ مُطْبَعَ مُطْبَعَ*  
A colt trained, or rendered tractable or manageable. (TA:)

**مُطْبَعٌ** [pass. part. n. of *عَبَطَة* in all its senses]. ___ You say, *هو مطبع على الكرم* [*He is created with an adaptation, or a disposition, to generosity*]. (TA:)


The clouds covered the mid-air between the heaven and the earth: (K) and (Mgh, TA) both signify the same. (TA) And The water covered the face of the earth, or land. (K) And The thing was, or became, common, or general, in its relation or relations, operation or operations, effect or effects, &c. (K) And as syn. with عم [This is rain that has included the general extent of the land within the compass of its fall.]

(TA) And one says also, طبيق العَمْل, (S, O, TA) inf. n. as above, (S, O, K, TA) The clouds rained upon the whole of the land; (S, O,) or made their rain common, or general, (K, TA)

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*He put the two things...*
together, face to face. (See also 3.) Hence, in the divinely-appointed act of prayer is The putting the hands together, palm to palm, between the thighs in the act of bowing oneself; (S, O, K;) and in like manner in the act termed [q.v.]. (El-Harbee, TA.) One says of a person bowing himself in prayer, طبَقَتُ النِّفَالِ الطَّريِقَ The putting together between the thighs in the act of bowing, (TA,) or طبَقَتَ كُفْهُهُمُ وَضَعَهُمَا بَيْنَ فَخُذْهُمَا, (O,) طبَقَتُ النِّفَالِ الطَّريِقَ The putting together between the thighs in the act of bowing.

He put his hands together, palm to palm, ana then put them between his thighs.

(Mgh.) The doing thus is forbidden; (Mgh, O;) for the hands should be placed upon the knees. (O.) Also The horse's raising his fore feet together and putting them down together in running: (S, O, K;) or, accord. to As, the leaping of a camel, or of a she-camel, and then alighting so that the legs fall upon the ground together; the doing of which is not approved. (TA.) And The camels travelled the road without declining from the right direction. (TA. [The verb is there written without any syll. signs; but is evidently thus.]) And طبَقَتُ السَّيْفِ المَفْصلِ The sword hit the joint (S, O, K, TA) and severed the limb: (S, O, TA:) or fell between two bones. (TA.) A poet says, (S,) namely, El-Farezdak, praising El-Hajjáj, and likening him to a sword, (O,) يَضَمُّ أَحِيَانًا وَحِينًا يَطَبَقُ He hits aright the argument, proof, or evidence: (S, O:) and this is also said of an eloquent man. (AZ, TA voce بَالَاق, q. v.) Hence also, He hit upon the right mode of judicial decision: (O, TA:) and the text of the tradition. (TA.)

* * *

[expl. in art. صمَمَ. (S, O.) Hence, يَطَبَقُ المَفْصلِ means He hits aright the argument, proof, or evidence: (S, O:) and this is also said of an eloquent man. (AZ, TA voce قَالَب, q. v.) Hence also, طبَقُ_alone, He hit upon the right mode of judicial decision: (O, TA:) and the text of the tradition. (TA.)

3 مَطَابِقَةٌ signifies The putting a thing upon, or above, or over, another thing commensurate therewith: whence the phrase, طَبَقَتُ النَّفَالِ لِثَيْبَيْنِ I sewed another sole upon the sole or sandal. (Er-Rághib, TA.) [Hence] one says also, طَبَقَتُ بَيْنَ الشَّيْئَيْنِ I made the two things commensurate, and stuck them together: (S, O. [See also 2.]) And طابق
He put on, or attired himself with, two shirts, one over, or outside, the other; (K, TA;) and in like manner طاقَتْ، (TA;) and ظَاهِرَ. (A &c. in art. طابق، (K, TA;)

It suited, matched, tallied, conformed, corresponded, or agreed, with it; (S, O, K, TA;) and was equal to it; or was like it in measure, size, quantity, or the like. (TA.) [Hence,] one says، هذا جواب بِطاقَت السؤال، (K, TA;) طابقت زوجها. (TA.) She (a woman) complied with the desire of her husband: and طابقت said of a she-camel, and of a woman, She was, or became, submissive to him who desired her. (TA.) He obeyed me with respect to my right, or due, and hastened to render it; or he acknowledged to me my right, or due, willingly. (TA.) He combined with him, and aided him, to do the thing: or [simply] he aided him to do it. (TA.) طابق على العمل. (S, O, K, TA;) in his running, (S, O,) and in like manner of a camel, as in the A, (TA,) means His putting his hind feet in the places that were those of his fore feet. (S, O, K, TA.) (hence, TA) The Walking as one shackled; (S, O, K, TA;) i.e., with short steps. (TA.) [See an ex. voce حجل.

He covered it; (S, O, K;) as also طبُقْهُ. (K;) [i.e.] he made it to be covered; (S, O;) he put the طبُقْهُ, i.e. cover, upon it, namely, a jar or the like. (Mgh. [And the like is said in several other arts. in other lexicons.]) I put the upper mill-stone upon the lower. (TA.) [Hence,] He covered it as meaning it became a cover, or like a cover, to it; and طبُقْهُ likewise has this meaning; as also طبُقْهُ عليه. (K, TA;) طبَقَ عليه. (S, O, K, TA;)
one says, "Illegible text." Insanity covered [i. e. veiled, or wholly obscured,] his reason, or intellect. (TA.) And insanity covered (Mgh, O, TA) The fever was, or became, continual upon him, not quitting him night nor day. (TA.) composite consensually, or agreed together, respecting, or to do, the thing, or affair; (S, * Mgh, * O, * Msb, TA; *) and so They came round about him. (MA.) And They came round about him. (MA.) And They came round about him. (MA.) ___ And They came round about him. (MA.) ___ And (_Illegible text._) The fever was, or became, continual upon him, not quitting him night nor day. (TA.) ___ They said, "Illegible text." They made it to cover it; i. e., to be a cover, or like a cover, upon it. You say, He made it to cover the part of the tongue which was the place of utterance of the letter what was opposite to it of the palate; i. e. he put that part of his tongue close beneath the opposite part of the palate]. (O.) ___ [Hence,] They made punishment to fall, or come, upon them in common, or universally, [as though He made it to cover them,] so that none of them escaped. (Jel in xci. 14.) ___ And God made the fever to be continual upon him, and in like manner insanity: the verb being used as intrans. and trans. (Msb. [But its author adds that he had not found this: meaning that he had not found any classical authority for the trans. use of the verb in this and similar senses.] ___ One says also, [He closed the door]. (Msb and K in art. وصد; &c.) And [Close thy lips;] i. e. be thou silent. (TA.) [And He closed, or shut, the book. And He folded together the garment, or piece of cloth.] See also 2, in the middle of the paragraph. How skilful is he (O, K) for the performance of such a thing? (O) is form طَبَّقَ لَاصُفَمَا (JK.)
If the heaven became as a cover upon the earth, I would not do such a thing]. (S, O.)

The two things suited, matched, tallied, conformed, corresponded, or agreed, each with the other; (S, O, * TA;) and were equal, each to the other; or were like each other in measure, size, quantity, or the like. (TA.) And ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

It was, or became, covered; (O, K;) i. e. it was made to be covered; or it had the cover, put upon it;] quasi-pass. of ُهـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

Speech is as though it were closed against him; i. e. he is impeded in his speech, unable to speak, or tonguetied. (O.) See also 4. [Hence one says of a rule, ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

This thing is the match of this; or what suits, matches, tallies, conforms, corresponds, or agrees, with this; what is equal to this; or the like of this in measure, size, quantity, or the like]. (IAar, O, K, TA;) ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

I remained at his abode during a space, or period, (Ibn-Abbád, O:) and ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

And ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

A space, or period, of the day; and so ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

I remained at his abode during a space, or period, of the day: (Ibn-Abbád, O:) and ْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْـِْ~

i. e. a while, or a long time, syn. ْـِْـِْـِْ~
(Ibn-'Abbád, O, K,) or, accord. to the L, one says, أَتَانَا بَعْد طِبْقٍ مِنُ النِّهَارَ

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...he came to us after a space, or period, (حَيْنَ,) of the night; and in like manner, طِبْقٍ مِنُ النِّهَارَ of the day: (TA:) the pl. of طِبْقٍ is طِبْقٌ. (K.) [See also طِبْقٍ, in, or near, the middle of the paragraph.] Also

Bird-lime; a dial. var. of طِبْقٍ. (IbDr, O, K.) And The fruit of a certain kind of tree (app. meaning the
berries of the viscum, or mistletoe, of which birdlime is mostly prepared, and which are called طِبْقٌ in the present
day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing (or substance) to which the exterior lamina of the pearl is stuck so that it
becomes like it; as also طِبْقٌ. (TA,) — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád, O,) like طُخَاخ فِنْطٍ; as also طِبْقٍ; of which [latter] the sing is طِبْقَةٌ. (Ibn-'Abbád, O, K.) Also A road, or way: and i. q. دَسْتُور [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in
this instance]. (KL. [But for these two significations I have not found any other authority.])

طِبْقٍ A thing that is the equal of another thing (Msb, K) of any kind (K) in its measure so that it
covers the whole extent of the latter like the lid: this is its primary signification: (Msb:) [whence] one
says, هَذَا السَّنَةُ طِبْقٌ هَذَا, like طِبْقٌ, q. v.: (IaAr, O, K;) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar,
(Mgh,) or of anything: (K) pl. أَطْبَاقٌ (S, * O, * K) [and أَطْبَاقٍ, mentioned in the Msb as a pl. of طِبْقٍ in another, but similar, sense,
which will be found in what follows, but better known as a pl. of أَطْبَاقٌ طِبْقَةٌ أَطْبَاقٍ, and أَطْبَاقْةٌ is added as another pl. in the K, but [SM says] this
is strange; I have not found it in the [other] lexicons; and it may be that the right reading is أَطْبَاقْةٌ, as syn. with what immediately
there follows it, i. e., أَطْبَاقْةٌ مُوَافِقٍ شَن طِبْقَةٍ (TA,) [and أَطْبَاقْةٌ is a prov.] expl. (O, K, TA) by As (O, TA) as said of a company of men who had
a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طِبْقٍ [or cover] for it: (O, K, TA:)
[so that the meaning is, A water-skin that had become old and worn out suited its cover:] or َﻦَﺷ ٌﻖَﺒَﻃ [in the O طِيَّة] were two tribes; (S, * O, K * TA;) and, as ISd says, َﻦَﺷ does not here mean a water-skin, for this has no ٌﻖَﺒَﻃ (TA:) or [the thing is for طِيَّة, and] was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA.

[See Freytag's Arab. Prov., ii. 800.] Also A certain household utensil; (Msb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقٌ أَطْبَاقٌ and أَطْبَاقٌ.

(Msb.) ___ The surface of the earth [considered as a cover]. (K, TA.) [And in like manner applied to A layer, or stratum, of earth. ُﺖْﻨَـﻓَد َءْﻰﱠﺸﻟا is expl. in the Msb as meaning ُﻪُﺘْـﻴَﻔْﺧَأ َﺖَْﲢ ِقﺎَﺒْﻃَأ ِباَﺮﱡـﺘﻟا I concealed it beneath the layers, or strata, of the earth, or dust. See also ٌﻖَﺒَﻃ.]

The exterior part of the pudendum muliebre [considered as a cover]. (Ibn-Abbád, O, K, TA.) ___ A fold, a ply, or an overlapping part, of a thing. (PS. [See ُحْبَت.] ___ And hence, app., A roller of the sea: see إِذآ.] ___ A thin bone [or cartilage] that forms a division between any two vertebrae: (S, O, K:) what is between any two vertebrae of a horse [&c.]: pl. أَطْبَاقٌ أَطْبَاقٌ (Kr:) and some say, the vertebrae altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, تَبْقَى أَصْلَاءَ المنافين طَبْقًا وَاحِداً, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were) one vertebra: or, as some say, طِيَّة; and [they say that] طِيَّة is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عَمْ.] ___ And Any of the successively-superimposed cartilages of the windpipe: pl. أَطْبَاقٌ أَطْبَاقٌ. (See حْبَت, in art. حَبْر; and see also حَلْقَوْمٍ.) ___ Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, السَّمَوَاتُ طِيَّة, meaning The Heavens are [composed of stages] one above another; (S, O, Msb; *) every heaven [except the lowest] being like a طِيَّة to another: (Msb:) or
this is said because of their being conformable, one with another: (K.) and it is said in the Kur lxvii. 3, ىِﺬﱠﻟَا َﻖَﻠَﺧ َﻊْﺒَﺳ ٍتاَﻮَٰﲰ, منسّح [Who hath created seven heavens] placed one above another; ىِﺬﱠﻟَا َﻖَﻠَﺧ َﻊْﺒَﺳ ٍتاَﻮَٰﲰ, and it is said in the Kur lxvii. 3, ىِﺬﱠﻟَا َﻖَﻠَﺧ َﻊْﺒَﺳ ٍتاَﻮَٰﲰ, meaning [q. v.], used as an epithet; or for ُﺖْﻘَـﺑﺎَﻃ َﻞْﻌﱠـﻨﻟا, pl. of ُﺖْﻘَـﺑﺎَﻃ َﻞْﻌﱠـﻨﻟا, طَـﻠِ_TRAIN ْبَّـا َّتْاَـرَٰﻄَـا َّتْاَـرَٰﻄَـا َّتْاَـرَٰﻄَـا َّتْاَـرَٰﻄَـا. (Bd.) ___ [Any of the bones] of the head; because they compose a covering; or] أَطْـبَاقُ الرَّأس means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art.]

* * *

Any joint of a limb: pl. أَطْـبَاقُ. (As, TA.) ___ A collective number of men, and of locusts; (S, O, K;) as also طَـيْبَأ (K,) which is thus expl. by As in relation to men: (TA:) or a multitude of men, and of locusts: (K;) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) ___ A generation of mankind; or the people of one time; syn. ﻻَـ رْـ نَـ قَن and ﻻَـ مْـ أَـعَـﺎَمَن; as in the saying of El-'Abbás,

إِذَا مَضَى عَالَمُ بَدا طِـقُّ

* * *

[metre منسّح, i. e. ﻻَـ رْـ نَـ قَن, or ﻻَـ مْـ أَـعَـﺎَمَن: When a generation passes away, a generation appears in its place]: the طَـيْبَأ because they are a طَـيْبَأ [i. e. cover] to the earth: then they pass away and another طَـيْبَأ comes: (O, TA:) or, as I'Aar says, طَـيْبَأ signifies a people after a people. (TA.) And (TA) A ﻻَـ رْـ نَـ قَن [i. e. generation of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, طَـيْبَأ has this latter meaning. (TA.) ___ A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA;) and of wide extent; termed by a poet (namely, Imra-el-Keys, O, TA) طَـيْبَأ نَرْضُم, or a lasting rain, consecutive in its falls. (Msb.) And طَـيْبَأ أَصْبَحَتْ الأرض طِـقًا وَـاحَدًا means [The land became, or became in the morning,] covered with water over its surface. (TA.) ___ A main portion of the night and of the day: (S, Q, K;) or, accord. to the Mufradât [of Er-Râghib], طَـيْبَأ النَّهَار وَالْنَّهَار signifies [app. a mistranscription for ﻻَـ مْـ أَـعَـﺎَمَن, and meaning the commensurate, or similar; or
equal, portions of the night and of the day]. (TA.) See also طبق, ___ And A state, or condition; (S, O, K, TA;) as also طبق, of which the pl. is طباق: the pl. of the former in this sense is طباق أطباقي. (TA.) Hence the phrase، لتركين طبق عن طبق، (S, O, K, TA,) in the Kur [xxxiv. 19], meaning (Ye shall assuredly enter upon] state after state, (S, * O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed طبق because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عن being put in this instance, as it is in many others, in the place of بعد: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طبق accord. to this rendering being regarded as pl. [or coll. gen. n.] of طبقة: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مهل [i. e. molten brass or iron &c., as is said in the Kur lx. 8,] and then successively in other states: (O, TA;) so says Aboo-Bekr: accord. to Er-Râghib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l- Hadeed, it means (Ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لتركين، meaning thou, O Mohammad, shalt assuredly mount upon stage after stage of the stages أطباقي of heaven; and I'Ab and Ibn-Mes-ood read لتركين ب، with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ي: 'Omar read لتركين، either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA;) One says also، بات يرعي طبق النجوم، meaning [He passed the night watching] the state of the stars in their course: (TA:) or طبق النجوم، means the falling [or app. setting] of stars after [other] stars: or, accord. to Es-Sadoosee, the
rising of a star and the setting of another: and a collective number thereof after a collective number [of others]: and such, he says, are termed جَاءَتِ الْإِلَٰهُ طِيَابَاتٌ مِّنَ النُّجُومَ [i.e. The camels came following one another, in a single line: see art. خف]. (TA.) And one says, ولدت الغنم طبقا, meaning The sheep, or goats, brought forth one after another: (L:) El-Umawee says, when they do thus, one says, ولدتها طبقا and ولدتها الرجاء ل [They brought them forth (i.e. their young ones) one after another]. (S, O, K.) ___ [The pl.] الأطباق also signifies Those who are remote, and those who are remotely connected: so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, يَوْصِلُ الأطباق وَيُقْطِعُ الأرَاحِمُ [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA.) ___ بنت طبق is an appellation of A female tortoise, [app. because of the cover of her back,) which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoises, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] an أسود; (S, O, TA;) or, accord. to Az, sixty-nine [eggs], and the seventieth is [eventually] a viper. (So in a marg. note in one of my copies of the S; in which, also, the appellation is written بنت طبق, instead of بنت طبق.) Hence the phrase بنات طبق بنات طبق, meaning A calamity; (S, O, TA;) as also بنات طبق بنات طبق (TA:) meaning calamities [like مطبقات: as well as tortoises: and serpents: (K:) and طبق [in like manner] means calamity: (TA in art. طبق:) or, accord. to EthTha‘alibee, طبق [thus, imperfectly decl., as written in the L,) signifies a yellow serpent: (L, TA:) and طبق أم طبق and بنات طبق أم طبق are said to signify the serpent, because of its coiling itself round: or طبق is an appellation applied to serpents because of their winding themselves round (لإطباقيها) upon him whom they bite; or, as some say, because the حواء أَسْفَاطَ أَطْباقٍ [q. v.] confines them beneath the lids طبق (أَطْباقٍ) of the baskets (أسفاط) covered with leather; or, as Z says, because they resemble the طبق [i.e. cover, or dish, or plate,) when they coil themselves round.
Earth, or what fills, or would fill, the earth, extending over it in general, or in common, (O, TA,) as though it were a cover to it. (TA.) It is said in a trad. respecting Kureysh, علم عالمهم طبق الأرض i.e. The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it; (O, * TA;) or, as some relate it, المطبق الأرض. (TA.) See also طبق الأرض. And see مطبق.

Earth, or a portion like a layer, stratum, or the like: pl. طبقات and طباق means What is upon the earth: (S, O;) or what fills, or would fill, the earth, extending over it in general, or in common, (O, TA,) as though it were a cover to it. (TA.) It is said in a trad. respecting Kureysh, علم عالمهم طبق الأرض i.e. The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it; (O, * TA;) or, as some relate it, المطبق الأرض. (TA.) See also طبق الأرض. And see مطبق.

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with his breast by reason of his heaviness: \( \text{(K, TA:)} \) or impotent; syn. \( \text{(S, O:)} \) or impotent \( \text{(عَمِّي)} \), heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age: accord. to As, stupid, foolish, impotent in speech or actions, dull, or heavy: accord. to IAar, whose reason is veiled, or wholly obscured, \( \text{هَوَّرَبُهُ} \) by stupidity, or foolishness: or, as some say, whose affairs are veiled to him \( \text{سُهَّلَ عَلَيْهِ} \) so that he sees not how to accomplish them]; or who lacks ability to speak, his lips being closed. \( \text{(TA:)} \) means They collected themselves together against that man, all of them. \( \text{(ISh, O:)} \)

طَبَاقٌ A species of tree, \( \text{(S, O, K,)} \) growing upon the mountains of Mekkeh; \( \text{(K:)} \) described to AHn by some one or more of Azd-es-Saráh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip \( \text{ةَخَطَّتَةَ} \) between the fingers \( \text{عَضْرَةَ} \) when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the \( \text{عَرَعَرُ} \); the bees eat from its flowers, and the mountain-goats also feed upon it; \( \text{(O:)} \) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing. \( \text{(K:)} \) thus written by Golius, without teshdeed, is said by him to be \text{Ocimum agresti}; as on the authority of Meyd; but he has not given the syn.
by which Meyd has explained it.] by which Meyd has explained it. ]

these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.)

A large brick: (Mgh:) or a large baked brick: (S, O, K;) or a large tile, or flat piece of baked clay: and a large piece of glass: (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from (Mgh: O,) [and particularly a large flat piece of baked clay, or of stone, &c., that is used for a trapdoor:] whence, [the chamber that has a trap-door]: (Mgh: [see also طابق and طابق and طابق and طابق. (O.) And in like manner the طابق of iron [is from the Pers. (O:) [i.e.] طابق signifies also, (K, TA,) and طابق likewise, (accord. to the K,) A certain vessel in which one cooks, (K, TA,) [meaning a frying-pan,] of iron or of copper: (TA:) arabicized from طابق. (K, TA,) [And A plate, or flat piece, of metal. A well in which are projecting edges. (Ibn-'Abbád, O.) And طابق and طابق signify also A limb, or member, (Th, O, * K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like: (Th, TA:) applied in a trad. to the hand of a thief, which is to be cut off: (TA:) [see طوف, in art.] or they signify [or signify also] the half of a sheep, or goat: (K, TA;) or as much thereof as two persons, or three, eat. (TA.)

The mode of disposing the turban without winding [a portion thereof] beneath the chin: (O, K;) a mode which is forbidden. (O.) Such a one came having his turban disposed in the manner above described. (IAar, O.)
Covering. (O, K, TA.) Hence, (K, TA,) Insanity that covers [i.e. veil, or wholly obscures, the reason, or intellect. (TA.) A continual fever, not quitting night nor day. (S, Msb, * TA.) means A hard, or severe, year. (TA.) And may have the same meaning as . (TA. [But in what sense the latter is here used is not specified.]) It signifies also A subterranean prison; or a place of confinement beneath the ground. (TA. [The word in this sense, which is probably postclassical, is there said to be like ; but perhaps only because of its having been found written ; for I think that I have heard used in this sense; and I find an apparent authority for this in a copy of the M in arts. and are expl. as meaning : and likewise in the TA in art. where I find , thus written; see 2 in that art.: it seems also that may have the same signification; for I find expl. as meaning.
in the K in art. ٌعَصَد; and thus in the O in art. ٌعَصَد, and likewise ٌعَصَد.

: see طَبَق, last quarter.

Jerad مُطَبِق Locusts extending in common or universally [over a tract or region]. (TA.) And ٌجَرَاد مُطَبِق A cloud raining upon the whole of a land. (S, O.) مُطَبِق signifies also [A sword hitting the joint, and severing the limb: or falling between two bones. And hence,]

One who takes the right course in affairs by his [good] judgment. (K, TA.)

: see an ex. voce طَبَق
**He beat the drum; he drummed.**

1. **A drum;** a certain thing with which one beats, (S, O, K, ) or rather upon which one beats, (Msb,) well known, (Msb,) having a single face, and having two faces: (Msb, K,) pl. [of mult.]

2. **A drum;** a certain thing with which one beats, (Lth, O, Msb, K,) aor. — (Lth, O, Msb) and —, (Msb,) inf. n. **He beat the drum; he drummed;** (Lth, O, Msb, K,) and —, (Msb, K,) inf. n. **He beat the drum; he drummed.**

The term signifies he did so much. (Msb.)

See the preceding paragraph.

A drum; a certain thing with which one beats, (S, O, K, ) [or rather upon which one beats, (Msb,)] well known, (Msb,) having a single face, and having two faces: (Msb, K,) pl. [of mult.]

A certain sort of garments, or cloths, (Lth, IDrd, O, K, *) upon which is the form of the drum, (Lth, O, K,) or figured with the like of drums, (T, TA,) of the fabric of El-Yemen, or of Egypt, (K,) or brought from Egypt, and called also أرديَّة الطَّيْل, (Lth, O:) which last appellation is expl. in the A as meaning [garments of the
kind called) worn by the lords, or principal personages, of Egypt. (TA.) And The
tax called (IAar, O, K:) or instalment thereof; for] one says, and and The people of Egypt payed an instalment of the instalments and several instalments;) so called after the instailment [or drum] of the general of the tax, who, it seems from this, announced his coming by the beating of a drum: (A, TA:) and probably syn. with as meaning revenue in a general sense; for it is added,] hence [the saying] (O, K [in the CK is erroneously put for]) i.e. He loves the instalment (O,) or the money of the instalment (K,) without fatigue. (O.) signifies also [i.e. The created beings in general and mankind in particular]: one says, (S, O:) and so i.e. [I know not] what one of mankind he is: (S, O:) and so (S, K.) Tarafeh says,

*A ewe; (S, O, K;) as also (TA:) pl. of the former: a ram is not to be called. (S, K.) Tarafeh says,
Hanâneh announced to me death (app. meaning predicted my death, for otherwise it should be a ewe that eats dry 'ishrik]: (S, O, TA:) [in explanation of which it is said, ] أَخَبَرَنِي ْنَعَانٍ means آخَبَرَنِي نعَانٍ يَعِشُ بِشَرْكٍ: (S, O, TA:) [in explanation of which it is said, ] إِنَّهُ لَيَعِشُ بِشَرْكٍ: and حَناتَةً is the name of a pastor: and طَوْبَالَةٍ is put in the accus. case as a term of revilement, as though the poet said أَعِينَ طَوْبَالَةً. (TA.)
He understood it; or knew it; or had knowledge, or was cognizant, of it: (S, K) some say that طين relates to good, and طين to evil; but AO says that طين and طين are one, meaning the being very intelligent or knowing; and Lh says that طين and طين, and طين and لقانة, and طين and لقانة, and طين and لقانة, and طين and لقانة [app. mistranscriptions for طين and لقانة], are one [in meaning]. (TA. [See more in the first paragraph of art. ___.])

The pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning He apprehended what was the state, or disposition, of her mind, and that she was one who would comply with the endeavour to seduce her: or, accord. to Sh, it is پرب طين لها, like برض, and means he deceived her, or corrupted her, and beguiled her: accord. to Az, طين يه, aor. طين, inf. n. طين; طين, aor. طين, inf. n. طين; signify I deceived him, or deluded him. (TA.) And طين, accord. to IB, signifies also A man's looking at his wife, and either debarring her from appearing or being angry and jealous. (TA.) طين النّار, (S, K) aor. طين, (K, TA, [in the CK],) inf. n. طين, (K,) He covered the fire [in a hollow] in the earth, in order that it might not become extinguished.

(S, K)

طين هذة الحفرة (S) or طين هذة الحفرة (K) means Lower thou [or deepen thou] this hollow in the ground [app. for fire to be covered over therein; see 1, last sentence]; syn. طينها طأّمنها. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in

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some copies of the K.) ___ And He lowered, or bent down, his back; syn. طامنه. (TA.) And طابن ظهره. (TA.) And طابن. (K.) inf. n. طابن and طبان. (TA.) He, or it, agreed, or accorded, with him, or it. (K.)

Q. Q. 4 i. q. اطمانتا; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. طمن.) So in the phrase اطمانتا َفْيَبَلْهِ, meaning His heart became quiet, at rest, at ease, or tranquil. (TA.)

طين A numerous collection or body (K, TA) of men; (TA;) as also طين. (K, TA.) [Freytag adds طين and طين in this sense; but they are mentioned in the K as syns. of طين meaning a certain game: and Golius adds, instead of these two, طين and طين, which are altogether wrong.] ___ And one says, ما أدرى أى الطين هو, (S, K, *) meaning أى الناس هو [i.e., I know not what one of mankind he is]: (S, K;) and so طين هو. (S and O in art. طين.) Also, [and it is implied in the K that the following explanation applies likewise to طين and طين and طين, but the TA restricts it to طين,] A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey. (K, TA. [Freytag assigns this meaning to طين only.]) See also طينة.

طين The [kind of mandoline called طينور] طنور (IAar, K;) or the [i.e., lute]. (K.) ___ See also طينة. ___ And see طين.

طين: see طينة and see also طين. الطين also signifies What the wind brings, or bears along, of firewood [app. meaning of fragments thereof], and sometimes the house ( البيت) that is built, or constructed, therewith is thus called. (TA.)

طين: see طينة: and see also طينة.

طين Intelligent, understanding, skilled, or knowing, (S, K, * TA,) in everything: (TA:) the former is syn. with توم. (q. v.) (M in art. توم.) and طين signifies Very intelligent &c., being of a measure proper to intensive epithets; or simply) skilled, or skilful. (TA.) And for the first of these words طين, see also طينة.
A certain game, (S, K, TA,) [said to be] played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them (TA;) called in Pers. مُرْحَب or مُرْحَب (acc. to different copies of the S,) or مُرْحَب, (acc. to some copies of the K, and the TA, [this and Mُرْحَب being app. for مُرْحَب, which is syn. with مُرْحَب, Mُرْحَب, Mُرْحَب, and in the K and TA in art. [both app. mistranscriptions for مُرْحَب, i.e. having three doors; (TA;)] [app. the same that is sometimes called in Pers. مُرْحَب;] the game that is called in Turkish مُرْحَب, and in Arabic called also مُرْحَب (and مُرْحَب), and in the K and TA in art. مُرْحَب, which is said in the K and TA in art. مُرْحَب, to be the game called مُرْحَب accord. to an explanation and diagram there given, played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place [بِضَعَةٍ] pebbles. مُرْحَب is evidently from the Pers. مُرْحَب, it is said in the TA in art. مُرْحَب to be also pronounced مُرْحَب, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains as follows: Pers. مُرْحَب, Turc. مُرْحَب, Græc. ῥυθίου, Trium, vel novem, scruporum ludus. Freytag explains the same word as meaning Triodii seu trivalli ludus; adding a loose rendering of the explanation of مُرْحَب in the K. signifies also The sound of the [musical instrument called] مُرْحَب. (IAar, K.)
Intelligence, understanding, skill, or knowledge: (S, K:) pl. طَبَن. (K.)

طَبِنَة: see طَبِن.

طَبِنَة: طَمْانِيَة. [q. v.]. (TA.)

طَبِن: see طَبِن.

طَبِنَة: طَمْانِيَة. [q. v.]. (TA.)

A place in which fire is covered in a hollow in the earth, in order that it may not become extinguished: (S, K:) pl. طَوَابِين. (TA.)

طَوَابِين: مَطْبِين. [q. v.]. (S.)
He called him: (S, K) or, accord. to Sh, he called him with a gentle calling: (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضارب, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and اطْبَاح, (Sh, S, K, [in the CK erroneously written اطْبَاح]) of the measure افتحله, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَدْرَايْ مَنْ أَيْنَ اطْبَتْ [a mistranscription for اطْبَتْ] , [i. e. اطْبَتْ] , [I know not whence thou hast been called; or] whence thou hast come. (TA in art. طَيِّبٍ.)

I acted with him as a friend, then I slew him. (Iktt, TA.) And اطْبَتْ الْقُلُوب signifies also He attracted him to himself; or sought to make him incline. (TA.)

[thus written without any vowel-sign] is said in the TA, in art. طَيِّبٍ, to signify (i. e. Stupid, &c.): but I think it probable that this is from a mistranscription for طَيْبَةٌ, properly meaning a hyena; a beast proverbial for stupidity: see ضَيِع.]
I turned him away, or back, from it, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA,) And I called him to it; as also (Lth, TA.) And I led him. (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضرَّع, (TA.) or طبيبَتٌ طبيِّن شديداً (K; in the CK, erroneously, طبيبَتٌ طبيبَين;)] said of a she-camel, Her طبيِّن [q. v.] was, or became, flaccid, flabby, or pendulous; (TA;) or very flaccid &c.; (K;) on the authority of Fr. (TA.)

see the preceding paragraph: and see also the same verb in art. طبيبٌ طبيبٌ (S, Mgh, Msb, K, &c.) and طبيبٌ طبيبٌ (S, K) [A teat, or dug, of any of certain animals mentioned in what follows;] agreeably with an explanation of its pl. in the O, voce ضرَّع, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce خلف, on the authority of Lth: this is the most usual, if not the only proper, signification: the ضرَّع [which sometimes means the teat, or dug, and is app. here used in this sense]; mostly, of a beast of prey: (Mgh:) or it is to the beast of prey, and to the solid-hoofed animal, (As, T, S,) like the ضرَّع to others; and sometimes to the camel; (S;) or that of the camel and of the cloven-hoofed animal is termed خلف: (As, T:) or, to the camel, and to the cloven-hoofed animal, like the تدٌ [which some-
teats], (TA,) of the [or udder], of the camel, and of a cloven-hoofed animal, and of a solid-hoofed animal, and of a beast of prey: (K) [and طبیع is perhaps a dial. var.: (see خاتم, last sentence but two:)] pl. أطباء. (S, Mgh, Msb, K.) It is said in a prov., (S,) [and] in a letter of Othman to Alee, (TA,) جاور الخزام. (S, K) The girth passed beyond the طبیان [or two teats, or two pairs of teats]; (TA;) meaning the affair, or case, became distressing, and formidable. (K, TA.) ___ El-Hoseyn Ibn-Muteyr

uses the pl. metaphorically in relation to rain, by way of comparison, saying,

* كدشت كثرة وله أطباؤه
  * فاذ تجلت فاضت الأطباء

[in which, for تجلب, I read تغلب; for the verse, literally rendered, seems to mean, Its teats were abundant as the abundance of its heavy rain, (or rather I would read لكثره وله by reason of the abundance &c.,) so that when it flowed with rain, as though it were milked, the teats poured forth exuberantly]. (TA.) ___ Bitch's dugs is an appellation of the tree called خماتة [i.e. the sebesten]. (TA in art. طبیع, q. v.)

طبیع: see the next preceding paragraph.

طبیع: see the next preceding paragraph.

طبیع like فرحة طبیع, on the authority of Fr, in the K erroneously written طبیع (TA,) [and also there misplaced, for, with فهى (in the CK preceding it, it should follow immediately after the explanation of the phrase طبیع التلقة, being the part. n., and thus signifying Whose طبیع is flaccid, flabby, or pendulous, ] applied to a she-camel; (Fr, TA;) and طبیع ظوآءا signifies the same; (Fr, K, TA;) or this is applied to a she-goat, meaning whose dugs خلفاه (خلفاه) descend towards the ground. (So in one of my copies of the S: in the other copy omitted.)
i. q. [meaning *Yielding milk*]; (S, K; [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, *حِبَبَ*, which is evidently wrong;]) as though called, and answering the call. (JM.)
The act of frying: (K:) an adventitious word in the Arabic language. (TA.) You say, ُةَطَجْنَ الشَّيْء, aor. ُةَطَجْنَ, inf. n. ُةَطَجْن, He fried the thing. (TK.)

طَجْنَ, (S,) or طَجَنَ, (T,) or both, (Msb, TA, and in a copy of the S written طَجَنَ, طَجَنَ,) and طَجِنَ, (S, Msb, K,) A frying-pan; syn. مَطْبَاقِي, (Msb;) a طَبَاقِي upon which one fries: (S, K:) arabicized words, (S, Msb, K,) because ط and ج do not occur in the original language of the Arabs: (S, TA:) [app. from the Greek τήγανον:] the pl. of طَجَن is طَجَنَ, طَجَنَ (Msb, TA;) and that of طَجِنَ, طَجِنَ (Msb,) or طَجَنَ, طَجَنَ (MA, TA.)

طَجِنَ: see the next preceding paragraph, in two places.

طَجْنَ Fried in a طَجَنَ. (K)
1 He scraped it with his heel so as to remove its superficial part; grazed it with his heel: (S, O, K: *) or he put his heel upon it and then so scraped it. (TA.) — And He spread it, or expanded it. (IDrd, O, K.)

4 He made it to fall, threw it down, or let it fall: and he threw it. (Fr, O, K.)

7 It (a thing, O) became spread or expanded; or it spread, or expanded, itself. (O, K.)

R. Q. 1 He dispersed, or scattered, them, (S, O, TA,) destroying them: (TA:) or he dispersed, or scattered, them, and overcame them. (IF, O.) And He dispersed, or scattered, it, destroying it: (Lth, TA:) or he destroyed it: (IDrd, O:) and he broke it: (S, O:) or he broke it, destroying it: (TA:) and he dispersed, or scattered, it. (S, O.) And he dispersed, or scattered, them. (A.) And He dispersed, or scattered, his property. (A.) And He laughed slightly: (K:) or so He laughed, or He dispelled, or and He destroyed, in [a] piece; (TA:) which means the same as and and and and and. (O, TA) And and and. (TA.)

i. q. مساحح [pl. of مساحح and of مساحح: see these two words]. (IAar, O, K.)

A grinder of corn &c. With a mill is said by Ks to be of the measure of corn from [the inf. n.] طح. (O, TA.)

[But see art. طح.]

ما على رأسه طحان means There is not upon his head a single hair: so says A2: Lh says, أتانا.
He came to us not having upon him anything: (O:) or the last word in

signifies anything: or any hair. (K.) [See also ﻁَﻠْﺣِﺑَةٌ.

The lion. (IDrd, O, K.)

The hinder part of the hoof of a sheep or goat: (Lth, IAar, O, K:) or a thing resembling 

[generally meaning the whirl of a spindle], in its foot, with which it scarpes the 

ground: (Th, O, K:) Lth says that, beneath its hoof, in the place of the 

is a little bone like the (O.)
He hit, or hurt, his spleen [or spleen]. (S, O, K.) And He filled it; (O, K;) namely, a vessel. (O.) He had a complaint of his spleen: (S,) or he became large in his spleen; (O, Msb, K;) and like, inf. n. He was, or became, of the colour termed; said of a wolf; and in like manner one says of a sheep or goat. (K, TA.) It was, or became, corrupt, (S, O, K;) and altered in odour, (S, O,) or stinking, by reason of black mud. (K.)

Having his large, or enlarged; (Msb, K;) or having pain therein; as also, hit, or hurt, therein. (S, TA.) And [Spleenful, as meaning] angry. (IAar, O, K.) And

Black: (O, K;) or of a dusky, or dingy, black colour; (IAar, TA;) which, Z says, may be from [the colour of] the spleen, or from the meaning of the spleen: (TA; [see also أَطْلَحُ the spleen]) [for it signifies also] Overspread with the green substance termed; (IAar, O, K;) or having much spleen; applied to water: (AZ, IAar, O, K,) and in like manner one says a source having much spleen. (Msb.) Also Full; (IAar, O, K;) and so a source having much; applied to a vessel. (K.)

A colour between that of dust and whiteness, (S, M, O, TA,) with a little blackness, like the colour of ashes: (M, TA;) or a colour between that of dust and
blackness, with a little whiteness. (K.)

The spleen; one of the intestines, (Msb,) or a piece of flesh, (K, TA,) well known, (S, O, Msb, K,) black, (or rather blackish,) and broad, in the belly of man and of others, on the left, cleaving to the side, (TA,) or cleaving to the ribs on the left side, (Zj in his Khalk el-Insán,) and said to pertain to every ruminant except the horse, which has none: (Msb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:;) it is of the masc. gender: (Lh, Page 1831

TA:) the pl. is طَحاَلٌ (Msb, K, TA) and طَلاَحَاتٌ and طَلْحَاتٌ. (Msb. [The second and third of these plts. appear to be rare; for it is said in the TA that the first is the only pl. form: and the last is anomalous.]) One says of the horse, لا طَحَال لَهُ [lit. He has no spleen]; which is a metaphor, meaning he is quick, or swift, in his running; like as one says of the camel, لا هَلاَرَم لَهُ [lit. he has no gall-bladder ]; meaning he has no daring. (S, O.)

اطْحَالٌ: see the next paragraph, in two places.

Of a colour like that of the طَحَالٌ [or spleen], (Ham p. 96, and TA,) thus applied to a [garment of the kind called] كَسْاءٍ (TA,) and this is said to be the primary signification: or of the colour of ashes: (Ham ubi suprà:) or of the colour termed طَحَلَاةٍ expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحَلَاةٍ applied to a sheep or goat (شَآةٍ), (K,) and the masc. applied to ashes (رَمْدَه:) (S, O:) also, (S, O,) and (O) طَحَلٌ طَحَلٌ, (O, K, [in the CK طَحَل، q. v.,] applied to beverage or wine (شَرَابٍ), (S, O, K,) meaning not clear, (S, O,) or turbid; and so طَحَلٌ applied to dust (غَرَابٍ, K, TA, [in the CK غَرَاب،] and قَتَانٍ, O and TA). And one says فَرْسُ أَخْضَرُ أَطْحَالٌ meaning A horse whose خَضْرَةٍ [i. e. dingy ash-colour, or dark dust-colour,) is overspread by a little
yellowness. (S, O.)

: see \( \text{طَحَل} \), first sentence: ____ and the same, also, last sentence.
Q. 1 The water became overspread with the green substance called or had much thereof. The land became green with herbage: or began to become so: He slew such a one. He sheared the camels. And 

The green substance, or green slimy substance, that overspreads water which has become stale: or what is upon water, resembling the web of the spider: n. un. with . [See also ]

There is not upon him a hair. [See also ]

A source, and water, overspread with having much thereof. [K.]
1. the verb َحَطَّ, [aor. — ,] inf. n. َحَطَّ, He filled it. (TA.)

(S, K) and َحَطَّ (K, and thus also in some copies of the S) and َحَطَّ (K) The [as meaning َتيد, or َرِشْد,] of a torrent, (S, K,) and so [as meaning َتيد] of a valley, (K,) and so [as meaning َيِدْخَل, or َيِدْخَلْت,] of night; (S, K;) and the greater, or main, part of a torrent, and of night: (S:) or the first َتيد, and the greater, or main, part: or the impulse, or driving, of the greater, or main, part [of a torrent]: and accord. to Z, َحَطَّ is tropical, and means the greater, or main, part of the blackness of night. (TA.) ___ And A company, or congregated body, of men: (S, A, K, TA:) or, as in the M, a rush, or rushing body, of men, more in number than such as are termed قاديَّة, which means the first that come to one, or come upon one. (TA.) ___ And َحَطَّ means The َتِتْلَتَة, or wheeling about, or the defeat, and return to fight, of men on the occasion of َتِتْلَتَة [i. e. conflict and faction, or the like]. (TA.) See also َحَطَّ.

: see the next preceding paragraph.

: see the next preceding paragraph.

A man َحَطَّ, (S, K.) And Numerous camels. (K.)

A species of plant, (S, K,) growing in plain, or soft, land, of the kind called َحَطَّ (TA:) or i. q. َحَطَّ (AHn, K, TA,) which is the best of all the َحَسَّ, َحَسَّ, or َحَسَّ, [herbaceous, i. e.] not having wood fit for fuel nor such as is fit for carpentry, and eaten by the
camels; (AHn, TA;) as also طَحْمَة, (K, TA,) which is said by AHn to be of the kind called حَمْض, broad in the leaves, and having much juice. (TA.)

That impels, or propels, much, or vehemently: (K:) applied to a bow; as also طَحْوُر: or a bow of which the arrow is swift. (TA.)

ِسَوْلُ طَواحمٗ i. q. دَوَافِعٗ [i. e. Torrents pouring as though impelling, or propelling, themselves]. (TA.)

ٍمَطْحُومٗ Filled. (K.)
طَحْنٌ

1 طَحْنُ الْبَرِّ, aor. ـ, inf. n. طَحْنٌ, (S, Msb, K.) said of a man, (S,) He ground the wheat; i.e. he made the wheat into دِقَّة [i.e. flour]; and so [but app. in an intensive sense] طَحْنُهُ. (K.) ـ [Hence] one says, حَرْبُ طَحْنٍ كُلّهُمْ [He crushed them and destroyed them]. (T and M and K in art.) ـ And طَحْنُهُ كُلّهُمْ فَأَهْلَكُهُمْ [A war that crushes every thing]. (TA. [See also طَحْنٌ.] And طَحْنُهُ المَنْوَى [Time, or death, reduced them to dust]. (TA.) ـ And one says also, طَحْنُ الرَّحِيْمِ [The mill-stone ground; or revolved]. (S.) ـ And [hence,] طَحْنُ الْأَفْعَى The viper turned round about; or coiled itself. (S, K.*)

2 طَحْنٌ see the preceding paragraph, first sentence.

طَحْنٌ فِلْوَرٌ; (S, MA, K;) as also طَحْنُ مَدْرَجٍ or ground wheat and the like; [or meal;] and sometimes the inf. n., طَحْنٌ, is used in this sense. (Msb.) Hence the prov., ّيَرَأُ ِنَحْطَتِ عَْﲰَأ [I hear a sound of the mill, or mill-stone, but I see not flour]. (K.)

طَحْنٌ ُبِطْرُوْدٌ, (دوِبَةٌ, S, K, TA,) in form like the species of lizard, or reptile, called ّمُأ ْﲔَـﺒُﺣٌ [see art.] ّمُأ ْﲔَـﺒُﺣٌ, but more slender ْطَحْنٌ أَثْلَفٌ than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil; and one never sees it but in a tract of ground such as is termed ُبِلْوَقَةٌ. ُبِلْوَقَةٌ ُتَحْنَى Az says that طَحْنَةٌ signifies a certain small creeping thing
like the [beetle called] جعل طحنة and that طحة is the pl.: [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.:] As says that it is [a creature] smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving [into the sand]: (TA: [see also عوانة:) and, (K,) accord. to Aboo-Kheyreh, (TA,) the طحنة is what is called لعج [q. v. in art. عفر], (K, TA, in the CK لعج, أليث عفرين) resembling the pistachio-nut, in colour like the dust, that buries itself in the earth. (TA.) ___ [Hence, app.,] Short: (K:) or accord. to Zj, طحنة signifies short, having in him لونة [app. meaning stupidity, or the like]; and IB says that he who is tall, having in him لونة is termed عسق: (TA:) accord. to IAar, short in the utmost degree: (Az, TA:) accord. to IKh, the shortest of the short; and the tallest of the tall is termed سمر طول. (TA.)

طحنة: see the next preceding paragraph, in two places.

A war حرب that crushes (تطحن) everything. (TA.) And [hence] الصحون is a name for War: (Az, K, * TA.) ___ And [hence also] A [or troop] that crushes (تطحن) what it meets: (S, TA:) or a great كتبة: (K) or a كتبة of horsemen, mighty, or valorous, and numerous. (TA.) ___ And

Numerous camels; as also طحنة رفاق, and have their owners with them; (TA:) as also رطون رثانة رطون: (As, TA in art. رطن, q. v.:) and the former, about three hundred sheep or goats; (K:) accord. to Lh; but ISd says, I know not any other who has mentioned the طحون of sheep or goats. (TA.)

موضعود Ground wheat (Msb, TA) and the like thereof. (Msb.) ___ For the first, see
also طَحْن.

The craft, or occupation, of the طَحْن [or miller]. (K.)

The dregs of the oil of sesame. (TA.)

meaning A miller, or grinder of wheat and the like,] is thus, perfectly decl., if you do not derive it from طَحْن: (K, TA:) i.e. طَحْن, if you derive it from طَحْن, is perfectly decl.; but if you derive it from طَحْن, or from أَمْثَالُ الطَّحَّانَةُ which signifies the expanded tract of land, it is imperfectly decl.: (S, TA:) if from طَحْن, it is of the measure فَعَلَ, not فَعَلَانُ; and if from طَحْن, it would be by rule فَعَلَانُ طَحْن. (IB, TA.)

see طَحْن: طَحْن: and see also طَحْن.

The bull, of those that tread the wheat, that stands [ىِﺬﱠﻟا ُمﻮُﻘَـﻳ, for which ِﱴﱠّﻟا ُمﻮُﻘَـﺗ is erroneously put in the K and TA,] in the middle of the heap thereof and around which the other bulls turn: (K, TA:) mentioned by En-Nadr, on the authority of El-Jaadee. (TA.)

[mentioned by Freytag as meaning A frying-pan (sartago), is evidently a mistranscription, for طَحْن.] طَحْن, (Msb, TA,) in which the ُمَلْعَبُ is added to give intensiveness to the signification, (Msb,) [or to convert the epithet طَحْن into a subst.,] sing. of طَحْن, (Msb, TA,) which signifies The أَضْرَاسَ [as meaning the molar teeth, or grinders,] (S, Msb, K, TA) of a man and of others; as being likened to a mill. (TA.)

see طَحْن: طَحْن: A mill: (S, Msb, K:) [also called in the present day طَحْن: and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it,) to طَحْن, pl. طَحْن: and by Golius to مَطْحَانَةُ likewise:] or a mill that is turned by water; (Lth, MA, Mgh;) as also طَحْن: (Lth, Mgh, TA:) or this signifies a mill
that is turned by a beast [as طاحون do in the present day]: (MA, Mgh:) pl. of the first طاحون.

(Msb, TA.)

is said by Golius, as on the authority of the KL, (in which however I do not find it,) to signify A place where grinding is performed.

: see طاحونة.

: see طاحون.

A viper turning round about; or coiling itself. (S, K.) A poet says,

* بُخْسَاءَ مُطُحانَ كَانَ فَحْيِها
  * إِذَا فَرَعَتْ مَاءٌ هَرِيقٌ عَلَى جَمِّ

[With a coiling viper, as though its hissing, when it is frightened, were the sound of water poured upon live coals]. (S, TA.) See also طاحونة.

: see طاحون. Also Milk: so called as being likened to corn ready-ground, and fit for food. (L in art. مسند.)


ٌﻮْﺤَﻃُ, aor. inf. n. ٌﻮْﺤَﻃُ, aor. inf. n. ٌﻮْﺤَﻃُ, aor. inf. n. ٌﻮْﺤَﻃُ; two dial. vars., though only ٌﻮْﺤَﻃُ, like ٌﻮْﺤَﻃُ, is mentioned in the K; (TA:) He spread [a thing]; spread [it] out, or forth; expanded [it]; or extended [it].

(K, TA.) You say, ٌﻮْﺤَﻃُ, like ٌﻮْﺤَﻃُ, i. e. I spread it; &c. (S.) And you say, ٌﻮْﺤَﻃُ The people, or party, repel one another. (TA.) ٌﻮْﺤَﻃُ, (K,) or ٌﻮْﺤَﻃُ, (TA,) also signifies It, or he, became spread, spread out or forth, expanded, or extended; (K, TA;) being intrans. as well as trans. (TA.)

Accord. to As, (TA,) ٌﻮْﺤَﻃُ means He became extended (S, TA) upon the ground (TA) in consequence of the blow: (S, TA:) [and this is probably meant by what here follows:] ٌﻮْﺤَﻃُ is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him; or when he prostrates him on the ground: (TA:) but accord. to Fr, one says, ٌﻮْﺤَﻃُ, (AA, S,) or ٌﻮْﺤَﻃُ, (K, TA,) He drank until he stretched out his legs: and ٌﻮْﺤَﻃُ, (AA, S,) or ٌﻮْﺤَﻃُ, (K, TA,) The camel stuck to the ground, either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed: as though, by saying this, he contradicted As as to its being without teshdeed. (TA.) Accord. to AA, (S,) ٌﻮْﺤَﻃُ means I lay, or lay upon my side, or laid my side upon the ground. (S, K. *) And you say, ٌﻮْﺤَﻃُ, (AA, S, K:) like ٌﻮْﺤَﻃُ (S in art. ٌﻮْﺤَﻃُ). One says, ٌﻮْﺤَﻃُ I know not whither he has gone away &c. (S,) And ٌﻮْﺤَﻃُ His heart carried him away in [the pursuit of] anything: (S, K:) whence the saying of Alkameh Ibn-Abadeh,
A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived: (S, TA.) And ُﺐﻴِﺸَﻣ ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

Thy anxiety has carried thee away in a far-extending course. (TA.) And ُﺐﻴِﺸَﻣ

He threw the ball. (TA.) And ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

An expanded tract of land. (S, K.) [And the same word, app., written in the TA ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

A portion of clouds; as also ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

spread; spread out, or forth; expanded; or extended. (S, * K. [See also ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

That has filled everything by its multitude: (K, TA:) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

A great (T, K, TA) spreading tent. (T, K, * TA.) And That ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

The vultures that circle in the sky around the bodies ُﺐَـٰﺣِّٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

[106x710]َﺪْﻴَﻌُـﺑ ِبﺎَﺒﱠﺸﻟا َﺮْﺼَﻋ َنﺎَﺣ ُﺐﻴِﺸَﻣ

[106x710]َﺪْﻴَﻌُـﺑ ِبﺎَﺒﱠﺸﻟا َﺮْﺼَﻋ َنﺎَﺣ ُﺐﻴِﺸَﻣ

[106x710]َﺪْﻴَﻌُـﺑ ِبﺎَﺒﱠﺸﻟا َﺮْﺼَﻋ َنﺎَﺣ ُﺐﻴِﺸَﻣ

[106x710]َﺪْﻴَﻌُـﺑ ِبﺎَﺒﱠﺸﻟا َﺮْﺼَﻋ َنﺎَﺣ ُﺐﻴِﺸَﻣ
of the slain. (S, TA.) Also High, elevated, or lofty: so in the phrase [No, by the high moon]; an oath of some of the Arabs. (TA.) [And Tall as applied to a horse: so is expl. in the TA; but this, being without the article ال, is a mistake for طاح.] ___ And A great congregated body of men. (IAar, K.)

Spread, expanded, or extended; [like طاح] or thrown down upon his face; or lying, and stretching himself, upon his face, on the ground. (TA.) And Cleaving, or sticking, to the ground. (TA.) A herb, or leguminous plant, growing upon the surface of the earth, (K, TA,) having spread itself upon it. (TA.)
The night was, or became, dark. (TA. [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the authority of J; but I do not find it in either of my copies of the S.]) And He was, or became, foolish, stupid, or unsound [as though obscured] in intellect or understanding. (TA.)

The sky became overspread with meaning clouds, and darkness. (TA.)

The sky became overspread with meaning clouds, and darkness. (TA.)

Darkness; as also meaning and so (ISd, K; and so (TA.)) And A portion of clouds; like or a thin cloud; (M, TA; and so (M, K, TA; [see also meaning and so (TA.)]) but, (TA.) accord. to Lh, one says, a thin cloud; (K;) or a thin cloud; (M, TA;) and so meaning There is not in the sky aught of clouds. (S, TA.) Also Foolish; stupid, or unsound [as though obscured] in intellect or understanding; pl.

(Az, ISd, K.)
The darkness of clouds. (Lth, Mgh, TA.) And A dark night; (S, K;) as also a night intensely dark, (ISd, Mgh, TA,) in which the clouds have concealed the moon: (ISd, TA:) and dark night: and dark nights. (TA.) And a sentence, or an expression, not understood. (S, K.) And [hence, perhaps,] one says [of a he-goat], That was in his state of rattling at rutting-time]. (JK. [See a similar phrase in art. and in like manner] expl. in some of the copies of the S as meaning grief, or anxiety, that presses heavily]: (S:) or it signifies heaviness: or rancour, malevolence, malice, or spite. (T, TA.)

Clouds: (TA:) or high, or elevated, clouds; (A’Obeyd, Az, S, K;) as also thin clouds: [see also] any round portion of cloud that excludes the light of the moon. (TA.) And Any covering, or envelope, of a thing: one says, Upon his heart is a covering: (M, TA:) the of the heart is said to be a covering thereof like that of the moon: (TA:) or the like thereof, (S,) [i.e. grief, or anxiety, that presses heavily,] upon the heart; (S, K;) as in the saying, I experienced, upon my heart, grief, or anxiety, that pressed heavily]: (S:) or it signifies heaviness: or rancour, malevolence, malice, or spite. (T, TA.)

Intense darkness; (K, TA;) [in like manner] expl. in some of the copies of the S as meaning. (TA.)
طخى

Seen
A custom, or habit, that is constant, settled, or established; old, or inveterate. (S, K.) طدو and داد are also expl. as meaning Continuous; or constant and uninterrupted. (TA in art. طدو.)
1. **He cut, or divided, lengthwise; slit; or rent;** (S, A, Msb, K) a garment or piece of cloth: (TA:) and *he cut* [in any manner] (S, A, K) the same, (A, TA,) or some other thing. (A.)

He cut off a man's arm or hand, by a blow, or stroke; (A;) as also اَطْرَ (S, A, K;) and so اَطْرَ. (TA.) **He cut,** or clipped, his mustache. (TA.) And one says of a woman, تَطْرُ شَعْرَها She cuts her hair short. (A.) [And app.

She cuts her hair over the forehead so as to form what is termed a طُرْة: see also 2.]

And طَرَّتِ النِّبِيُّ الَّذِيْنَ الطَّلَاقُ والأَوَّامُ The camels traversed the mountains and the hills. (A.) And I passed by the people, all of them. (Yoo, TA.) Also, طَرَّ, (S, A,) aor. as above, (TA,) inf. n. طَرَّ (A, K) and طَرُّور (K,) **He sharpened** (S, A, K, TA) a spear-head, (S,) or a knife (A, K) &c., (K,) or an iron implement. (TA.)

And طَرَّ He polished a sword. (O.) **And, (TA,) inf. n. طَرَّ, (K,) He renovated** a building. (K, TA. [In the CK, تَطْرُدْتَ as the explanation of the inf. n.]) And طَرَّ He plastered with clay his wateringtrough, or tank: (S, TA:) and likewise his mosque, or oratory, and decorated it. (TA.) And طَرَّ, aor. —, inf. n. طَرَّ, He eulogized him. (TA voce ﺑَِّ ﻲَ حَمَم.) And, aor. as above, (TA,) inf. n. طَرَّ, (S, A, K,) **He drove away;** sy. ﻟَّا طَرَّ And you say ﻟَّا طَرَّرَتِ النِّبِيُّ الَّذِيْنَ طَرَّ, (S,) inf. n. طَرَّ, (K,) I drove, or brought, or gathered, the camels together, from their several quarters; (S, K; *) like ﺗَطْرِدْتُهَا: (S:) or, accord. to Yaakoob, I walked on one side of the camels, and then on the other side, to put them in right order. (S,) And طَرَّ signifies also The act of seizing, or carrying-off, by force; or snapping at awares. (Kr, K,) And The act of slapping with the palm of the hand. (Kr, K.) As an intrns. v., طَرَّ, aor. — (S, A, Msb, K) and —, (Msb, K,) the latter agreeable.
with analogy, (TA,) [but the former the more common,] inf. n. ٌروُﺮُﻃ (S, Msb,) or ُطرُّ (K,) or both, (TA,) It (a plant) clave the earth: (A:) or grew forth, or sprouted: (S, Msb:) or came up, or forth. (K.) And it is likewise said of the mustache (S, A, Msb, K) of a boy, (S, A, Msb,) and of hair in general; meaning It burst through the skin: (A:) some say, ِروُﺮُﻃ ُﻪُﺑِرﺎَﺷ [meaning his mustache grew forth]; (O, TA;) but ُطرُّ is more chaste. (Az, TA.) occurring in a trad., means The stars rose; (O, TA;) from ُطرُّ said of a plant: (TA:) or the phrase, as some relate it, is ِتﱠﺮَﻃ ُمﻮُﺠُّﻨﻟا which means the stars shone; (O, TA;) from ُطرُّ meaning he polished a sword. (O.) ___ And ُطرُّ يدَهْ, (S, K, * TA,) aor. — and — (K, TA) by common consent of the authorities on inflection, (TA,) His arm, or hand, fell off; (S, K, * TA;) [being severed by a blow, or stroke;] like ْتَرﱠﺮَﻃ ُﻩّﺮﻃا, (S, TA.) See also 4. ُطرُّ said of a man, [app. of the measure َﻞُﻌَـﻓ, originally ٌةَراَﺮَﻃ, He was, or became, beautiful, goodly, or comely. (ISh, TA.) ___ And ُطرُّ, [app. of the measure ٌرَﺮَﻃ, originally ِتْﺮَﻃ ُمﻮُﺠَّﻨﻟا, Felt, originally ُطرُّ, aor. َﻂَرِّ, He excited, or incited; syn. َأَرْﻏَأ (AZ, S. K.) ___ See, again, 1. ُطرُّ is also syn. with ْأَدَّلُ [as meaning He acted with boldness, or he emboldened himself: in the CK, erroneously, َأَدَّلُ. (S, K.) Hence, [accord. to ISk, َأَطْرِى ُفَتَّانُك نَاعَلَة: (ISk, S, K,) or ُطرُّ, (K,) both mentioned by Aboo-Sa'eed, (TA,) a prov., (S, TA,) meaning Act thou with boldness, or embolden thyself, ٌأَدَّلُ, for thou art wearing sandals: (ISk, S, K;) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (S;) or, (S, K,) accord. to AO, (S,) it means Venture thou upon the affair that is difficult, for thou hast strength for it; and was originally said by a man to a woman who
was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning *take thou to the* طَرْطُرٍ, i. e. sides, of the valley; and he says, I think that by the sandals he meant the roughness of the skin of her feet: (S, K: *) or it means

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collect thou together the camels: (K:) or, accord. to Aboo-Sa'eed, *take thou to the* أَطْرَارٍ, i. e. sides, of the camels; i. e. take care of them, from the most remote of them [inclusively], and keep them in safety. (TA.) Some say أَطْرَىٰ. (M and K in art. طَرْر.) And one says, of a man, مَا أَطْرَىٰ, meaning *How beautiful, or goodly, or comely, is he!* (ISH, TA.)

*استطرَ إِبْتَامَ الشَّكْرِ* 10 *It caused the* {downy, or fine,} *hair to grow to its full, or complete, state:* occurring in some verses of El-Ajjáj. (O, TA.)

R. Q. 1 طَرْرَطُر، [inf. n. طَرْرَطُر،] (K;) said of a man, (TA.) *He glori ed, or boasted, vainly, and praised himself for that which was not in him;* syn. طَرْرَطُر. (K.) IDrd says, طَرْرَطُرٍ is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers: one says، طَرْرَطُرُ بَيْضَانِه. (O, TA.) ___ And طَرْرَطُرٍ بَيْضَانِه. (O.) *A man in whom is vainglorying &c.* (طَرْرَطُرٍ) and loquacity. (O, TA. ) ___ And طَرْرَطُرٍ بَيْضَانِه. (O, TA.) *He called his ewes to be milked,* (O, K, TA,) saying to them طَرْرَطُرٍ طَرْرَطُر. (TA.)

Q. Q. 3 أَطْرُرَيْنِ 3 طَرْرَطُرٍ He (a man, TA) *became filled by repletion of the stomach, or by anger;* (O, K, TA;) as also أَطْرُرَيْنِ. (O.) [But the former verb is also mentioned in the K, in art. طَرْرَطُرٍ, as of the measure أَفْمُوعٍل; and the latter, in art. طَرْرَطُرٍ] طَرْرَطُرٍ a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.]
is said in enjoining one to abide in the neighbourhood of the House of God [at Mekke], (O, K,) and to do so constantly: (K:) so says IAar: (TA:) Az has mentioned it in this art.; but if it be a word repeated, from its proper place is art. طور: the present art. would be its proper place only if it were [imperative of طرط: (O:) [F says,] in my opinion it should rightly be mentioned in art. طور; but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.)

The fur, or soft hair, called طر, and hair of the ass, that comes forth after the falling off of former hair. (K)

A collective body [of men]. (Yoo, TA,) One says, جاؤوا طرا They came all; (S, TA;) and it is said that is here in the accus. case as a denotative of state, or as an inf. n.: Sb mentions the phrase I passed by them all; and he says that the last word is used only as a denotative of state: but Khaseeb En-Nasránee used it otherwise; replying to one who said to him, How art thou? [I praise God to all his creatures]; and the phrase I saw the sons of such a one, all of them, has also been transmitted: some say that طرا in the first of the phrases above is put in the place of an act. part. n., and is [originally] an inf. n. (TA.)

A single act of cutting [&c.: an inf. n. of 1, q. v.]. (TA.) And Impregnation by a single act of initus: (O, L, K;) [used in relation to camels:] or it signifies [simply] a single act of initus: thus in the phrase Alfections her by a single act of initus: (TK,) (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also The flank. (AHeyth, O, K.)

A thing that is cut. (TA.) The hair that is cut over (lit. over against, حدا, the
forehead: (Mgh, Msb, voce: قُصُة) What a girl cuts short, of the full hair upon her forehead, and forms into a row or rows: (A:) [so accord. to present usage; the hair over the forehead of a girl or woman, cut with a straight or even edge, or with two such edges one above the other, so as to form a kind of border; as also قُصُة: what is cut, in the fore part of the ناصية‎ [or hair over the forehead] of a girl, like the علم [or ornamental border], (K, TA,) or like the طِرَة [which seems here to signify the same as علم, or nearly so], (TA,) which is beneath a crown: and sometimes it is [an imitation of a band, across the forehead,] made of (the black substance called) رِمَك (K, TA:) or طِرَ [so in the O:] or the latter signifies a طُرَة made of رِمَك: (O, TS:) pl. (of طِرَ, TA) طُرَ, and (of طِرَ [or طُرَ], TA [and accord. to analogy of طُرَ also]) رِمَك.

(K.) ___ Also (K) [absolutely] The hair over the forehead; syn. ناصية. (S, O, K.) ___ [Hence, app., The طِرَة of a building; also called its صَنْف: see this latter word.] ___ And The طُرَة of a garment or piece of cloth; (S, A, O, Msb:) i.e., (S,) the border, or side, thereof, that has no هَدِب [or end of unwoven threads]: (S, O, K:) [and the fringed end thereof: (see and صَنْف and هَدِب:) or the ornamental, or figured, or variegated, border (علم) thereof: and, in like manner, of a [water-bag of the kind called] مَلَع: (K, TA: [and the مَلَع in the CK is a mistake for المَلَع:)] or the طِرَة of a garment or piece of cloth is a thing resembling two ornamental, or figured, or variegated, borders (علم) sewed upon the two sides of a دْرِب, upon its border: (Lth, TA:) pl. طِرَ (Msb, K) and طُرَ (K.) And طُرَات [is likewise a pl. of طِرَ, and] occurs in a trad. as meaning Veils (سئْتَر), or head-veils, (O, TA,) or pieces [or strips], (Z, TA,) cut by women from a garment of the kind called مَسْتُور: (Z, O, TA.) ___ And The side, or edge, of a river, and of a valley: (S, A, O, K:) the border of a land or country: (TA:) and the edge of anything; (S, O, K:) its extremism: (K:) pl. طِرَ (S, O, K) and طُرَ (K:) and أطرار [also signifies the sides of a valley; and in like manner, of a country, and of a road; (TA:) and the extremes of a country; (S, O, TA;) and its sing. is طُرَ; or, accord. to the T, طُرَ (TA:) and signifies also the margins of a book or writing; (A, TA;) and the sing. is طُرَ. (TA in arts.
And the two lines, or streaks, upon the two shoulders of the ass: (K: or al-ṭarat) signifies the streaked place upon each side of that animal: (TA:) or two black streaks upon the two shoulders of the ass: and applied by Aboo-Dhu-eyb to those of the wild bull: (S, O:) or two stripes, or streaks, on the back of the ass: (A:) and ُةﱠﺮُﻃ ِﻪِﻨْﺘَﻣ the streak of his back. (S.)

A streak of cloud: (S, A, * O, K:) an oblong portion of cloud, commencing from the horizon: (TA:) its dim., طَرِيْر، occurs in a trad. (O, TA.)

And one says, رأيت طرة بين فلان I saw the mode, or manner, of alighting and abiding of the sons of such a one, from afar. (TA:) The indications, or signs, or tokens, of the affair, or event, appeared. (A, TA.)

He spoke the thing eliciting it from his mind. (TA.)

Sharpened; applied to a spear-head; (A, K, TA;) as also مط́رَطَر: (A, TA:) or, so applied, polished: (O:) or thus also, applied to an arrow; and so مط́رَطَر applied to a sword. (TA:) Goodly, or pleasing, in aspect; (S, A, O, K;) applied to a man: (A:) a beautiful, goodly, or comely, man: (ISh, TA:) a man beautiful, goodly, or comely, in face: and some say, whose prime of manhood is future: (TA:) or a youth, or young man, soft, or tender, fleshy, and fat: (Ham p. 513:) pl. طأْر. (ISh, TA.)

A she-ass driven away: (O, K, TA:) or a brisk, lively, or sprightly, ass. (TA.)

A cutpurse; one who cuts, or slits, purses, (A, Mgh, Msb, * TA,) and takes people's money at unawares: (Msb:) or who slits a man's sleeve, in which he carries his money and the like, and gently extracts what is in it: (TA:) from the act of slitting (S, Msb) and cutting. (S.)
A table upon which one eats; syn. خوان (K:) or a dish, or plate, طبق (O.) upon which food is eaten. (O.) [But see طريان in art.]

A boy whose mustache is growing forth: (S, A, Msb:) or whose mustache has grown forth; (Lth, L, K;) as also طير. (K.) And طير طار. (O.) A sort of [cloth of the kind called] خزر طار [app. having a nap]. (A, TA.)

A sort of فلنسوة [q. v.], (S, K,) worn

by Arabs of the desert, (S,) tall, or long, and narrow (S, K) in the head, or top: (S:) in the present day applied to a sort of high, conical, cap: and a cowl. [And A slender and tall man. (S, K.) And, (K,) accord. to IAar, (O,) Low, ignoble, mean, or sordid, (واعد,) and weak: (O, K:) pl. طرائر. (O.)

A boy having a طرائر: as also مطر. and the latter with ظ is applied to a girl. (So in a copy of the A.) And جلب مطر. [A thing, or things, brought for the purpose of traffic,] come from the extremities (أطران) of the country. (TA.) غصب مطر. Anger that is misplaced, and for a thing that does not require it: (S, K:) or in which is somewhat of boldness, or presumptuousness: or such as is vehement, or violent. (TA.) جآ فلان مطرأ. Such a one came domineering, or exalting himself; behaving boldly, or presumptuously. (As, S.)

Custom, habit, or wont: (O, K;) so says AZ: (O:) [the form given in the O seems to be preferable: but] F has also mentioned it as without teshdeed, [i. e. مطرأ and thus it is mentioned [in the K] in art. مطرأ. (TA.)
مطر : see مطرر.

مطرر : see مطرر, in two places.
أَرَطُوا عَلَيْهِمْ ۱ َأَرَطُواْ مَهْيَلَعَّ، (Mgh, Msb, K) and َأَرَطَ، (S, K,) He came to them from a place; (K,) or from a distant place, unexpectedly: (Mgh:) or he came forth upon them (S, Msb, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S:) or he came to them without their knowledge: or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] َأَرَطُواْ مَهْيَلَعَّ, [q. v.: see also َأَرَطُواْ مَهْيَلَعَّ, aor.], inf. n. ُءْرَطُواْ (S, Mgh, Msb, K) and ُءْرَطُواْ (S, K,) He came to them from a place; (K,) or from a distant place, unexpectedly: (Mgh:) or he came forth upon them (S, Msb, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S:) or he came to them without their knowledge: or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] َأَرَطُواْ مَهْيَلَعَّ, [q. v.: see also َأَرَطُواْ مَهْيَلَعَّ, aor.], inf. n. ُءْرَطُواْ (S, Mgh, Msb, K) and ُءْرَطُواْ (S, K,) said of a thing, (Msb,) aor. as above, (Msb, TA,) inf. n. [app. ُءْرَطُواْ (Mgh, K) and ُءْرَطُواْ (K,) in some of the copies of the K َأَرَطُواْ مَهْيَلَعَّ, and َأَرَطُواْ مَهْيَلَعَّ, (TA,) It came, (Msb, TA,) came to pass, happened, or occurred, (Msb,) unexpectedly. (Msb, TA.) It is said in a trad., ِنآْرُقَُّلَا َأَرَطَ ﱠﻰَلَعَّ, as though meaning A portion of the recitation of the Kur-án came to my turn at an unexpected time. (TA.) َأَرَطُواْ مَهْيَلَعَّ, [aor.], (Mgh, Msb, K,) inf. n. ُءْرَطُواْ (Mgh, K) and ُءْرَطُواْ (K,) in some of the copies of the K َأَرَطُواْ مَهْيَلَعَّ, and َأَرَطُواْ مَهْيَلَعَّ, (TA,) It (a thing, Msb) was, or became, fresh, juicy, or moist; (Msb,) contr. of ُدَوَ، (K,) i. q. ُءْرَطُواْ مَهْيَلَعَّ, inf. n. ُءْرَطُواْ مَهْيَلَعَّ (Mgh, Msb,) of which it is a dial. var., (Msb,) and which is the more common. (TA.) ُةَأْرَطُواْ مَهْيَلَعَّ, inf. n. ُةَأْرَطُواْ مَهْيَلَعَّ, He rendered it fresh, juicy, or moist. (TA.) ُةَأْرَطُواْ مَهْيَلَعَّ, inf. n. ُةَأْرَطُواْ مَهْيَلَعَّ, He praised him: (TA:) or he praised him greatly, or extravagantly; or exceeded the just, or usual, bounds, in praising him: (K, TA:) accord. to Es-Sarakustee, ُهُتْأَرْطَأْ أَرَطُواْ مَهْيَلَعَّ signifies I praised him: and ُهُتْـيَرْطَأْ أَرَطُواْ مَهْيَلَعَّ, [in like manner,] I eulogized, or commended, him. (Msb.) [See also the latter verb in art. ُءْرَطُواْ مَهْيَلَعَّ.] ُةَأْرَطُواْ مَهْيَلَعَّ, i. q. ُةَأْرَطُواْ مَهْيَلَعَّ, [l. e. The tide, or what pours forth at once, of the torrent:] (K,) from ُةَأْرَطُواْ مَهْيَلَعَّ,
he came forth from a land. (TA.)

unknown, or disapproved, or deemed strange or extraordinary: (O, K:) [or an affair, or event,] unknown, &c., and wonderful. (TA.)

which one knows not whence it has come: (K:) an irregular rel. n. from َأَﺮَﻃ ﺎَﻨَـﻴْﻠَﻋ ٌنَﻼُﻓ ٌنآْﺮُﻃ, the name of a certain mountain in which are many pigeons; (O, K;) and hence the epithet above mentioned as applied to a pigeon: (O, TA:) Aboo-'Obeyd El-Bekree writes this name, in the Moajam, with dāmm to the first letter and tashdeed to the second: the vulgar say ﺢَﻣَام طَرَآن, which is a mistake. (TA.) ___ See also ﺔَئِرﺎَﻃ.

Fresh, juicy, or moist; (A, * Mgh, * Msb, TA;) a dial. var. of ﱡِرﺎَﻃ. (Msb.)

[He is of those who come from another place, or country; not of the settled residents.] (A, TA.) ___ [It is also applied to a signification, as meaning Adventitious.]

A calamity, or misfortune, (O, K, TA,) of which one knows not whence it has come.

(TA.)
**1. طّرب**

\( \text{(S, Msb, TA,)} \) aor. — \( \text{(Msb,)} \) inf. n. \( \text{(S, * Msb, K, * TA,)} \) He was, or became, affected with emotion, or a lively emotion, or excitement, agitation, or unsteadiness, \( \text{(K, Msb, K, * TA,)} \) or of the heart or mind, by reason of joy or of grief, \( \text{(K, TA,)} \) or of intense grief or joy, \( \text{(S,)} \) or of intense fear or joy: \( \text{(Msb:)} \) or \( [\text{he was moved with joy, or delight;} \) he was joyful, mirthful, or glad: and the contr., i. e. he was affected with grief, sadness, or sorrow. \( \text{(K, * TA,)} \) [See طّرب, below.]

**2. طّرب**

\( \text{(TA,)} \) inf. n. \( \text{(K,)} \) He sang. \( \text{(K, TA,)} \) And طّرب في صوته He trilled, or quavered, and prolonged, his voice: \( \text{(Msb:)} \) or التّطّريب في الصوت the prolonging of the voice, and modulating it sweetly. \( \text{(S, TA,)} \) And, said of a bird, or, accord. to some, peculiarly of the ظَّامك, It prolonged its voice, and trilled, or quavered, it, or Warbled. \( \text{(TA,)} \) And in like manner, طّرب في قرأته He recited, or read, with a prolonging, and trilling, or quavering, of the voice. \( \text{(A, TA,)} \) They raised their voices, cried out, or cried aloud, time after time. \( \text{(Skr, TA,)} \) طّربه: see 4. \( \text{[Freytag adds that, in the Fākihet el-Khulafà, p. 42, l. 5 infr., it means} He asserted him to have sung excellently.]}

**4. طّرب**

\( \text{(S,)} \) or it, (one's voice, A,) caused him to be affected with طّرب [i. e. emotion, or a
lively emotion, &c.; as also طربٌ, طربٌ; for طربٌ signifies the same as طربٌ, طربٌ; (K,) generally, he, or it, rendered him lively, brisk, or sprightly: and طربٌ is said of joy, and of grief, meaning [it affected him with طربٌ; or] it rendered him restless, or unsteady. (MA.)

see the next preceding paragraph, in two places.

He, or it, sought, or demanded, طربٌ [i. e. emotion, or a lively emotion, &c.], (K, TA,) and diversion, sport, or play. (TA.) And They (a party, or company of men,) became affected with intense طربٌ. (A, TA,) He put in motion the camels by urging them with singing. (K.) You say طربٌ The drivers, singing to them, excited, moved, or stirred, the camels, ] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirimmáh,

* وَأَسْتَطِرَتْ ظُعْنَهُمْ لَمَّا أَحْزَالَ مَهُمُ آلُ الصَّحِيْحِ نَاشِطًا مِنْ دَعَابَتٍ دَدَ *

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but in his poem it is فاء with [i. e. with the letter فاء] File. [this latter reading is, I doubt not, the right; and the meaning seems to be, And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited anew longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion: the verse as cited by Az may admit of a similar rendering if we suppose استطَرَتْ to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in
but in my opinion unsatisfactorily, to explain it; and has supposed استطربت: his two notes, moreover, are inconsistent: [The verse is there cited with two readings differing from the words given by Az; thus written with ق instead of ف, a manifest mistake, and من داعب دد (I) استطربته استطربت.]

signifies also He asked him to sing. (A, TA.)

Erreur, or a lively emotion, or excitement, agitation, or unsteadiness, (خفّة, S, A, Msb, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy: (Msb:) or joy, mirth, or gladness: and the contr., i.e. grief, sadness, or sorrow: (Th, K;) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow: so in the M: (TA;) the vulgar apply it peculiarly to joy; (Msb;) [but] the application of it peculiarly to joy is a mistake: (K;) it signifies also motion; syn. حركة: (K;) it is said in the M, Th says that الطرب is derived from الحركة; whence it seems that الطرب is, in his opinion, syn. with الحركة; but [IS adds] I know not this: (TA;) [It does, however, obviously imply the signification of motion, either ideal or actual:] also desire, or yearning or longing of the soul: (K;) the pl. is أطراب. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, using it in relation to anxiety, (TA,)

[And I perceive myself to be affected with emotion, or a lively emotion, after them, (i.e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]: (S, TA:) the pl. signifies من المختبئ اثناك and the more fragrant of such plants. (O, TA.)

Affected with طرب [i.e. emotion, or a lively emotion, &c.]: (S, A, O, Msb, TA:) pl. طرب. (A, TA,)
A Hudhalee says,

*بَاتَتْ طَرَابًا وَبَاتُ اللَّيْلَ لَمْ يَنْمِ
*بَاتَتْ طَرَابًا وَبَاتُ اللَّيْلَ لَمْ يَنْمِ

[They passed the night joyful, or glad, and he passed the night without sleeping]:

(O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce

means *Camels yearning for their accustomed places of abode:* (S, O, TA:) or they are so termed when they are *excited* (*إِذَا طَرَبَتََْ مَمَّا فِي الْقُلُوبِ* by reason of their drivers' urging them with singing. (A, TA.) Also The *head* [*meaning the hair of the head*]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase [*That he may dye the hair of the head with*] [بَرَطَبَة] i. e. [*hair*] (L, TA.)

*بَرَطَبَة* (A, O, Msb, K, TA) and *بَرَطَبَة* (A, O, K, TA) and *مَطَرَبَة* [which is of a very unusual form (see *مَعْرَابِة*], (Lh, K, TA,)

applied to a man, (O, K, TA,) *Much, or often, affected with* [بَرَطَبَة] [l. e. emotion, or lively emotion, &c.]: (O, Msb, TA:) [but the last is doubly intensive, signifying *very much, or very often, so affected:* ] pl. [of the second and third] [A.] One says, [*إِذَا حَفَقَتْ المَضَارِبَ حَفَقَتْ المَطَرَبَة*]

[When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And [*مَطَرَبَة*] [A pigeon that cooes much or often]. (A, TA.)

And [*مَطَرَبَة*] [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see [بَرَطَبَة]. (A, TA.)

*مَطَرَبَة* and *مَطَرَبَة* A separate, or straggling, road, or way: (S, O:) or a narrow road, or way:

(K:) or the former, a conspicuous road or Way: (IAar, TA:) and the latter, a small road, or way,
leading into a great one: or a narrow road, or way, apart from others: (TA:) or a small road, or way, branching off from a main road: (O:) pl. مطَرَب (S, O:) [It is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA,)

* متَلَف مثل فَرَق الرَّاس خَلَج
* مطَرَب زقَبَ أميَّافا فُح

(S, O, TA) i. e. Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whereof the portions over which the eye can reach are far-extending,] protract; some of these roads, or ways, tending this way and some that way. (TA. بِرَاطُمٍ is here with tenween for the sake of the measure. See also زقَب. Perhaps the poet means to liken the said roads to the ropes of a tent.) It is said in a trad., [May God curse him who alters the بِرَاطُمٍ]; i. e., the road thus called. (TA.)

مطَرَبٍ : see the next preceding paragraph, in two places.

طُرُوبٍ, and its pl.: see طُرُوبٍ, in four places.

مطَرَبٍ : مطَرَّابٍ
He extended [or emitted] his urine upwards. (S, O, K.) And
He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms. (O.)

A high portion of a wall; (S, O;) whence the saying, in a trad., that when any one passes by a leaning
he should quicken his pace: (O;) it resembles a منظره of the مناظر of the 'Ajam, being in
form like a صومعة [q. v.]: (AO, O, TA:) or a sign of the way, constructed (O, K) upon a
mountain: (O:) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated
in form towards the sky, (O, K,) and inclining: (O:) and any high building: (K:) [and this seems
to be meant by what here next follows:] accord. to IAar, a high, or an overtopping, or overlooking,
(_TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S,
K:) ISh says that it is a structure erected as a sign for horses to run thereto in a race,
and one kind thereof is like the صومعة [q. v.]: Fr, that it signifies a صومعة [q. v.]: (TA:) and [it is said that] the
of Syria are ITS صوامع. (S, O, K,) Az mentions his having heard [the pl.] عزازيل طرابيل، and عزازيل طرابيل، likewise, applied to
Booths constructed of palm-branches, in which the watchers of the palm-trees
shelter themselves from the sun. (TA.)

[perhaps from the Latin tribula or tribulum] The machine, or drag, called نورج [q. v.] with which the
heap of corn is thrashed. (Ibn-'Abbád, O, K.)

A jar long in the sides. (Sh, TA.)
He gathered, or collected, the species of plants called طُرْطُثُ. (S, Msb, K.)

Any plant (نبات K [so in the TA and in my MS. copy of the K, in the CK哪اء which is an evident mistranscription,]) that is fresh and juicy. (K.)

The extremity of the بَطْر [q. v.]. (K.) And Flaccidity, or flabbiness. (L.)

A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of phallus;] a plant of the same kind as

the and the دُؤْنُونَ (IAar, T in art. ردان) accord. to Lth, a slender, oblong plant, inclining to redness, and serving as a دْبَأ غْدَيْر to the stomach [app. meaning a stomachic], included among medicines, of which there is a bitter sort and a sweet sort; (Msb;) in the M said to be a plant of the sands, long and slender, similar to the فُطْر [q. v.], inclining to redness, which dries, and serves as a دْبَأ غْدَيْر to the stomach; n. un. with ة; on the authority of AHn: it is of two sorts; one sweet, which is the red; and one bitter, which is the white;

IAar says that it is a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle; (TA;) Az says that the طُرْطُثُ of the desert has no leaves (Msb, TA) nor any fruit, (TA,) grows in the sands (Msb, TA) and in the level grounds, (TA,) has in it no acidity, (Msb,) but a sweetness inclining to astringency and bitterness,
and is red, with a round head, (Msb, TA,) like the glans of a man's penis: (TA:) [Ibn-Seenā whom we call Avicenna], in his list of medicinal simples, (book ii., p. 183 of the printed ed.,) describes طَرَائِثث as *pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert. See also طَرَائِثث لا أَرْطَلِيٌّ لَهَا. The Arabs say, طَرَائِثث لا أَرْطَلِيٌّ لَهَا: because the former grow not save with the latter: a prov., like ذَائِثَيْنَ لَا رَمِتْهَا: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذَائِثَيْنَ لَا رَمِتْهَا, last sentence.]) ___ Also The glans of a man's penis: (K, TA:) so called as being likened to [the head of] the plant above described. (TA.)
حَرَط

and حَرَطِا، (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and حَرَط is syn. with a verb that is trans. by means of ب، as will be shown in what follows, (Msb,)
aor. —، (Mgh, Msb, K,) inf. n. حَرَطِا، (S, Mgh, O, Msb,) He cast it, threw it, or flung it; or cast, threw; or flung, it away; [and particularly as a thing of no account; (see حَرَط;)] syn. رَمَى بِه، (S, A, O, K,) or بِه، (Mgh, Msb,) and أَلْقَاهُ; (A, Mgh;) من يَدَه [from his hand]. (Mgh.) You say، (A, TA) He threw to him the pillow, or cushion; syn. أَلْقَاهُ، (TA) And طَرَحتُ الرَّدَاء عَلَى عَائِقَيْه، أَلْقَاهُ، (Msb,) And [hence] طَرَحَ عَلَى الْمَسْأَلَةَ He put, or proposed، (lit. threw;) to him the question: (A, * TA;) thought by ISd to be post-classical. (TA.) [And in post-classical language، حَرَط signifies also The making a throw in the game of backgammon and the like; and the making a move in the game of chess &c.] Also، i. e. حَرَطِا، He removed it; placed it، or put it، at a distance; put it away، or far away; [cast it off، rejected it، or discarded it;] (ISd، K، TA;) as also حَرَطِا، (S، A، O، K;) [respecting which see 8 in art. ضَرْح] and حَرَطِا، (K;) inf. n. تَضْرِيح، (TA;) or this last signifies he cast it، threw it، or flung it، or he cast، threw، or flung، it away، much، or frequently. (S، A، O.) One says، اِلْيَئِر يَوْتُو بَفْلَان كَلْ مَطَرَح، i. e. [Removal، or distance، or the place to which he journeyed،] rendered such a one (utterly) remote [or cast away]. (S، O، TA. [Here مَطَرَح is an inf. n.]) And [in like manner] حَرَطِا، i. e. (Time، or fortune،) removed him، or separated him، (utterly،) from his family and kindred. (TA.) And ما طَرَحْكَ إِلَيْهِ هَذِهِ الْبَلَادِ [What has driven thee to these regions؟]. (A.) And أَطَرَحْ إِلَيْهِمْ عِنْدَهُم [Cast thou from thee، to them، their covenant؛ i. e. reject it، or renounce it، to them]. (Bd in viii. 60.) And حَرَطِا
Dismiss thou this discourse. (A, TA. [See the pass. part. n., below.]) And Let thou alone, or abstain thou from, thanking me and blaming me. (Har p. 332.)  

He (a man, IAar, O) was, or became, evil in disposition. (IAar, O, K.) And He enjoyed, or led, a life of ample ease and comfort. (IAar, O, K.)

He made a thing long, or he made it high: (TA:) or he made his building long; (S, K) as also, (S, K in art. طَرُطِحَ, طَرُطِحِ) in which the م is [said to be] augmentative: (S:) or both signify he made his building long and high: (A:) or the former signifies he made his building very long. (O.) And He (a horse) took long, or wide, steps in running. (O, TA.)

The bandying of words, one with another; (KL, and Har p. 190;) the holding a colloquy, or a discussion, with another: and it is [said to be] primarily used in relation to singing. (Har ibid.) You say; He held a colloquy, or a discussion, with him. (MA.) And I bandied with him scientific discourse and songs. (A.) [See also 6.]

Look thou: (A, TA:) from طَرُطِحَ and طَرُطِحَ. (TA.)

He attired himself with a طَرُطِحَ: a post-classical word.

They bandied questions, one with another; put, or proposed, (lit. threw,) questions, one to another. (A.)

: see 1, in three places.

: see 2; and see also art. طَرُطِحَ.
A thing (S, A) cast, thrown, or flung, away, syn. (S, A, K) and not wanted by any one. (S.) One says,:

If thy household goods passed the night, or remained during the night, cast away and neglected, they would not be taken]. (A, TA.) And

Distance, or remoteness. (TA.) See also , in two places.

The [article of apparel called] [q. v.]: (O, K:) it was not known to the Arabs. (O.) [See Sacy's Chrest. Arabe, sec. ed., ii. 267-269: and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind: it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.]

A distant place; as also , (S, K,) and [app. meaning Distant dwellings or abodes [as though the latter word were pl. of ] [A stage of a journey], far-extending, (A, * O: in a copy of the former] [q. v.]: (A, TA.) [Hence,] A far, or distant, journey: (As, S, O, K;) or a hard journey. (TA.) And

A palm-tree having long

\textit{ضَرِحٌ} (O in that art.) i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K,) And

\textit{ضَرِح} (O in that art.) i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K,) And

\textit{ضَرِح} (O in that art.) i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K,) And

\textit{ضَرِح} (O in that art.) i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K,) And

\textit{ضَرِح} (O in that art.) i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K,) And
racemes: (S, O, K:) or of which the upper part is far from the lower: pl. طُرح، with two

dammehs. (TA.) A bow that propels the arrow with vehemence; (S, A, O;)

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i. q. ضروح: (S, O, K:) or that sends the arrow far: (TA:) or that sends it to the furthest

limit. (AHn, TA.) A man who, when he compresses, impregnates. (Lh, O, K.) And

فشل طروح i. q. مطرح q. v. (O.) A time that casts the people thereof into

places, or positions, of peril: and [or طرح, as above, Accidents that cast people

into such places or positions]. (A.)

See طريح and see also مطرح.

طروح: سير طراحي.

مطرح: طراحه.

طروح: [fem. with ة; and pl. of the latter طراح واطراح] see طروح.

سِنَامَ اطْرِيح A long, (S, O, L, K,) or tall, (S, * O, * L, K, *) camel’s hump, (S, O, L, K,) leaning on one

side. (L.) [See an ex. voce إسليح.;]

A question that one puts, or proposes, lit. throws. (TA.)

فَلَان يَلْقِي الْأَطْراَحٍ is expl. by AO as meaning Such a ones moves both his arms up and down

[in walking]: denoting a proud and self-conceited manner of walking. (O.)

A place where, or into which, a thing [or person is cast or thrown or] is made to
be: pl. مطرَح (Har p. 188.) [And hence,] A state in which a person is \textit{put, or placed}: so in the saying, ماَطْرَحَكَ هَذَا المطرَح What hath put, or placed, thee in this state in which thou art? (A.)

F. q. طراح. has the same, or a similar, meaning; applied in the present day to \textit{a horse-cloth, and the like}; and to a mattress: pl. مطرَح A stallion that sends his semen far into the womb; (A, * O, K;) like حورَط An eye that sees far; (A, O, K;) as also حورَط A long spear. (A, K;) And حورَط Quick, or swift, camels. (A, TA.) مطرَح, as stated by Freytag, is also expl. by Reiske as meaning Camela in cujus ventrem aqua profunda cadit: but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.]

[rejected] saying, to which no regard is paid. (A, TA.)

He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling, or throwing himself down; \textit{syn. متساقطا} like one fatigued, or \textit{Weary}, (IDrd, O, K;) and weak. (TA.)
(**�َدَﺮَﻃ**)

He drove away him, or it; as also **اٌدَﺮَﻃ** he drove him away, expelled him, or banished him, (ISk, S, L, K) and said to him, Depart thou, or go thou away, from us: (ISk, S, L, K) he removed him, or it; put, or placed, him, or it, at a distance, away, or far away; (S, A, Mgh, L, K; *) with his hand, or arm, or with an instrument in his hand; as when one says [I drove away the flies from the wine, or beverage]. (Durrat el-Ghòwás, in De Sacy's Anthol. Gramm. Ar., p. 60 of the Ar. text.) You say, **هُﺗْدَﺮَﻃ ُبَﻫَﺬَﻓ** [I drove him away, &c., and he went away], (Sb, S, Msb,) using ذْهُب in the place of the quasi-pass., (Msb,) not using [in this case] the measure انفعل (S, A) nor افتتعل (S, L), [i.e.] you do not say مرِ فانَ يطرِدمهم *Such a one went along driving them away and pursuing them.* (S, L) And [aor. ٌدَﺮَﻃ, (S, L)] you say, **تَدَﺮَﻃ ُبَﻼِﻜﻟا** The dogs drove away, and pursued closely, the wild animals, or the like. (L) And طَرَاد الصَّيَد, inf. n. طَرَاد and طَرَد, aor. and inf. n. as above, He coursed, pursued, hunted, or strove to gain possession of or to catch, wild animals or the like: the inf. n. طَرَد is expl. as signifying مزاولة الصَّيَد [and is very frequently used in this sense]. (S, K) You say, خرج يطرِدم حَمِ السَّيْل: The dogs drove away, and pursued closely, the wild animals, or the like. (L) And طَرَاد الصَّيَد, inf. n. طَرَد, He circumvented, in order to snare, entrap, or catch, the wild animal, or wild animals, or the like; and in like manner, a serpent. (L) And طَرَد القَوْم I came to the people, or party, or came upon them, or destroyed them, (K, T, S, L).
and passed through them. (T, S, L, K.) And The wind blows away with violence the pebbles and the dust. (A.) And the plains have the mirage running along them like water. (A.) And I directed my observation to the affair, or case, of the people, or party]. (A.) And I put forward an opposition, or a contradiction, in the question: app. 

from the المطاردة meaning the making to run in a race. (Msb.)

2 طرده  طرده صوته He prolonged his voice; syn. طرده意思是 the extending, or stretching forth, the whip. (K, TA.) [The latter I think a mistranscription.] طرده جرحهم, said of a judge, means He bade him, (i.e. a litigant) to invalidate their testimony, or evidence, if able to do so. (TA, from a saying of EshShaf'ee.)

3 طرده قرهه He charged upon, or assaulted, or attacked, his adversary, (S, A, K,) the latter doing the same, (S, K,) and fought him, whether he drove him away or not. (A.) One says, هم فرسان الطرد They are the horsemen who charge upon, assault, or attack, one another. (S, K, TA.) طرد, inf. n. مطاردة, signifies [also] He made [a horse] to run in a race. (Msb.) طارد الصيد: see 1, latter half.

4 طرده He made him, or caused him, (ISH, ISk, S, Mgh,) or he ordered him, (L, K,) to be driven away, expelled, banished, removed, or put or placed at a distance or away or far away, (ISH, ISk, S, Mgh, L, K,) so as not to be in a state of security; (ISH, Mgh, TA;) said of the Sultan: طرده عن البلد, and طرده, with teshdeed, he (the Sultan) expelled him, or banished him, from the town, or country. (Msb.) And طرده الإبل He
ordered that the camels should be driven, or brought, or gathered, together, from their several quarters. (S, L.) And طَرِيدَ الْعَنَمَ أَطْرُدُها We sent the he-goats among the herd. (IAar, TA.) And أَطْرُدُهُ He (i. e. a person about to race with another, L) said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing; (A 'Obeyd, Mgh, L, K;) as also طَرِيدُهُ . (L)

They two charged upon, assaulted, or attacked, and fought, each other, whether they drove each other away or not. (A.)

انْطَرَدَ ٧ a word of a bad dialect. (S, A, Msb.) See 1.

8 أَطْرُدَ المَلَائِكَةَ The water flowed in a regular, or a continuous, or an uninterrupted, course, one portion following another: (A, * L, Msb:) and طَرْدَتُ الْأَنْهَارُ The rivers so flowed: (Msb:) or [simply] the rivers ran, or flowed. (S.) And طَرْدَتُ الْخِيْلُ The horses ran, following one another: occurring in a trad.: the verb is originally طَرِيدَ; the augmentative تِنَ تَ is changed into ضَ، (L:) and for طَرِيدَ اَطْرِدَمَا إِلَىَ المَسْرِيَّةَ. (Az, TA in art. وَضَعَجْ) And طَرِيدَ The thing, or the affair, followed a regular and con. tinuous course, one part, or stage, following another

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uninterruptedly: (S, A, L, Msb, K;) and طَرِيدَ الْأَمْرُ signifies also the affair followed a right, a direct, or an even, course. (S, L, K.) And طَرِيدُ الكَلامَ. The language, or speech, was
consecutive, or uninterrupted, in its parts. (L.) ـاَرْدَتْ قِرَأْتهِ His recitation, or reading, continued uninterrupted: from ـاَرْدَتْ لَهُمّ طَرَّادْ The definition was of uniform, undeviating, or general, application; it uniformly, or commonly, or constantly, applied, or obtained; i. e. all the things to which it related followed one uniform, or undeviating, way, like the course of rivers. (Msb. [And in like manner one says of a rule.] ـاَرْدَتْ said of a word, form or measure, construction, or government, means It was agreeable with the common, or constant, course of speech in respect of analogy, or rule; it was agreeable with common, or constant, analogy, or rule: and, said of the same, or of a rule, it was agreeable with the common, or constant, course of speech in respect of usage; it was agreeable with common, or constant, usage; it commonly, or constantly, obtained: [the verb is used absolutely to express each of these two meanings; the context in general showing clearly which meaning is intended:] the former meaning is also expressed by the phrase ـاَرْدَتْ فِي الْقِيَاسِ; and the latter, by the phrase ـضْرُدْ فِي الْاستِعْمَالِ. (Mz, 12th نوع. [See also the contr. ـذَش: and see ْدِرْطُم, below.])

10 ـاَرْدَتْ He desired, or sought, to drive away, expel, banish, remove, or put or place at a distance or away or far away. (KL.) ـاَرْدَتْ لَهُ (S, L, Msb, in the K ـاَرْدَتْ لَهُ), denotes a kind of stratagem, (S, L,) or what is as though it were a kind of stratagem, (K,) meaning He fled, or wheeled about widely, from him, i. e. from his adversary in fight, to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain. (Msb.) ـاَرْدَتْ لَهُ And hence, app., the phrase, ـاَرْدَتْ لَهُ ـوَهْجَ الْاَسْتِرْدَدَ That occurred in the way of a digression, not being mentioned in its proper place. (Msb.)
Water in which beasts have waded, and in which they have voided their urine and dung. (K.)

A charge, or an assault, of two horsemen, each upon the other, at one time. (K.)

A certain food of the [people called] [pl. of كرداك]. (K.)

Such a one walks in a straight, a direct, or an even, course. (L, TA.)

A man driven away, expelled, banished, or outcast; (L;) a man removed; put, or placed, at a distance, away, or far away: (S, L;) is likewise applied to a female, as also ; and the pl. of both in this case is . (M, L;) means A she-camel driven away, and taken away: pl. . (L;) And One who is born after another: (S, L, K;) the second is termed the of the first. (S, L;) Also One who is born before another. (K.) And hence, The night and the day: (A, L, K;) each being the of the other. (A, L;) See also . Also Old; applied to a garment, or piece of cloth; syn. . (A, TA;) And is mentioned by Lh as meaning An old, worn-out, garment, or piece of cloth. (TA;) And The base, or lower part, of the raceme of a palm-tree; (S, L, K;) as also . (L)

A wild animal, or the like, that is coursed, hunted, snared, entrapped, or caught: (S, L, K, TA;) pl. . (TA;) The female that is the
object of the chase of a male [wild] ass. (M * and K * and MF, all in art. البَلَّاء) A number of camels driven away together, i.e., (S,) camels that are stolen: (S, K,) a number of camels attacked by a troop of horsemen and driven away. (A, L,) A cane wherein is a notch (حِزَة), which is put upon spindles and arrows, (S, L, K,) and upon a stick, (L,) and thus used for planing them: (S, L, K,) i.e., a cane which is hollowed, and has some notches cut in it, (AHeyth, L,) through which an arrow is put (AHeyth, A,) and repeatedly drawn [to smooth it]: (AHeyth, A,) or a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow [which are to be smoothed therewith]. (AHn, L,) An oblong piece (A, K) of a garment (A) or of silk: (K,) or a long strip (AA, IAar, TA) of rag (AA, TA) or of silk. (IAar, TA,) A piece of rag, which is moistened, or wetted, and with which the [kind of oven called] رُوتُور is wiped; as also مُطرَدة. (K,) A narrow strip of herbage (A, K, TA) and of land. (K, TA,) And The line, or streak, خطَّة, between the rump-bone and withers. (L,) See also طَرِيد, last sentence. الطَرِيد is also the name of A certain game (K, TA) of the boys of the Arabs of the desert, (TA,) called by the vulgar المسَة, (K, TA,) and some say المسَة, (TA,) and the الضَبَطة: when the hand of the player falls upon the body or head or shoulder of another, it is [said to be] المسَة, and when it falls upon the leg, or foot, it is المسَة: (K, TA,) but this [app. meaning المسَة] is not of established authority: it was also played by girls. (TA,) See also what here follows.

A small and swift kind of ship or boat: (K, TA,) called by the vulgar تَطْرِيدَة (perhaps a mistranscription for طَرِيدَة, which is a postclassical term for a vessel used for the transport of horses; and of which is the pl.: see Quatremère’s Hist. des Sultans Mamlouks, i. 144]. (TA,) One who prolongs a recitation, or
reading, [of the Kur-án] to people so that he drives them away: (K;) or one who

drives away people by the length of his standing and the muchness of his

recitation, or reading. (Mgh.) ___ And Wide, spacious, or ample; (A, K;) applied to a plain, (A, TA, K,) or place.

(K.) And An even, wide, roof. (K, TA, K, Mgh.) And Wide, or spacious, regions or lands, (A, L, K,) in

which the mirage [in appearance] flows. (L,) ___ Also, (A, Mgh, L, K,) and طِرْطُم, (L, K,) A

long day: (L, Mgh, K, TA:) a whole, or complete, day, (A, L, K,) or month. (A, TA, L, K,) And Whole, or

complete, years. (A.) ___ See also طَرَئِد.

[act. part. n. of 1: fem. with طرائدة, and pl. of the latter طرائدة الإبل.

Hence Those that remain

behind, [as though driving away the others,] of the camels. (A.)

طَرِيد: see طرائدة.

A spear; so called because one hunts (طرد) with it: (Msb:) or, (S, M, A, Mgh, L, K,) as also طَرَئِد, (L, K, [in my copy of

the Mgh, app., طرائدة, its pl. being there plainly written طرائدة, though the sing. is doubtfully written, and it may be that Freytag,

who mentions طرائدة as signifying a spear, was led to do so from his finding طرائدة, which I believe to be pl. of طرائدة, written

طرائدة,) a short spear; (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [I. e.] With which

one hunts (طرد), or with which one hunts wild animals; (M, L, K,) [a short hunting-
spear;] or a short spear with which one thrusts, or pierces, (S, L, K,) wild animals, (S, K, L, M,) or

wild asses: (L,) pl. طرائدة. (A.) [And Freytag mentions طرائدة as a pl. without sing., occurring in the Deewán of the

Hudhalees, meaning Long arrows.]

طارِئِد A means of driving away, removing, &c.; so in the phrase طرائدة الدّاء عن الجَسَد A means

of driving away, or removing, disease from the body. (L, from a trad.) ___ And The beaten

track; or main part, and middle; of a road; as also طرائدة. (K.)
Altogether straight, so that the whole trembles:

for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for  

A rivulet, or streamlet, [regular, or uninterrupted, and] swift in course. (L.) 

___ [In a copy of the A, among tropical phrases, I find  

A camel that continues his pace, or course, 

uninterruptedly, and does not become out of breath from running. (L.) 

is used by a poet as a name for  

The nose of a running horse [app. meaning uninterrupted in 

breathing]. (S, L.) 

applied to a word, form or measure, construction, or government, means Agreeable with the common, or constant, course of speech in respect of analogy, or rule; agreeable with common, or constant, analogy, or rule: and, applied to the same, or to a rule,
agreeable with the common, or constant, course of speech in respect of usage; agreeable with common, or constant, usage; commonly, or constantly, obtaining:

(Mz, 12th) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24 to represent universality, 23 in comparison therewith is 20;] 23 in comparison with 23 is 15; 24 is 3; and 1 is 8.  (Mz, 13th

[See also the contr. and see 8 in this art.])

Sand of which one part drives away and follows another.  (L.)
1. زَﺮَﻃَٰ, aor. (K, inf. n. (TK, He became goodly in shape, form, or aspect, after having been thick. (Sgh, * K, * TK) He became good in disposition, after having been evil. (K) He was nice, or dainty in apparel, (K, * TA,) and in diet; (TA,) not wearing, (K, TA,) and not eating, (TA,) aught but what was good: (K, TA,) as also (TA) Accord. to IAar, signifies the ruff بالل الكريم الطَّرُّز, (thus in the L and TA; but, I think, incorrectly, for الدَّعَع بالل الكريم,) and one says, طَرُّزٌ, inf. n. (app. meaning He repelled him by striking with his fist). (L, TA)

2. طَرُّزُ الثَّوْبَ (S, K, &c.,) inf. n. (Msb, K) He embroidered, or variegated, or figured, the garment, or piece of cloth. (S, A, Msb, K) [See طَرْزٌ]

3. طَرْزٌ It (a garment, or a piece of cloth,) was embroidered, or variegated, or figured. (K) See also 1.

4. طَرْزٌ (Msb, and so in two copies of the K, and in the TK,) like طَرْزٌ فَلْسٌ [in measure], (Msb,) or طَرْزٌ (so in the K accord. to the TA, and so in a copy of the A,) Form; shape; outward appearance; or garb; syn. شَكْلٌ; (IAar, Msb, TA;) and طَرَزٌ (TA;) as also نَبِّيَة. (S, You say, هَذَا طَرُّزٌ هِدَا) This is of the form, or shape, of this. (Msb,) A way, or manner, of acting; (A, TA;) as also طَرَزٌ, (so of the latter TA;) نَبِّيَة, (S, Msb, K,) and طُسْرٌ (TK) You say, ما أَحْسَنَ ضَرْزُ فَانَان How good is the way of acting of such a one! and طَرُّزْهُ حَسْنَ How good is the way of acting of such a one! and طَرُّزُ حَسْنَ His way of acting is a good way of acting. (A, TA,) And (S, Msb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies Of [the people of] the first (and best) way of acting; i. e., (S, Msb,) [But see a different explanation of this phrase below, voce طَرْزٌ] Anything
good, goodly, or excellent; as also طَرَاز . (TA.)

طَرَازٍ: see طَرَازٍ, in three places. Also A house, or chamber; (بَيْت) somewhat long; [said to be] a Pers. word arabicized: or a summerhouse, or summer-chamber. (TA.)

The embroidery, or variegated or figured work, (عَلَم,) of a garment, or piece of cloth: (S, A, Mgh, Msb, K:) a Pers. word, (S, A, TA,) arabicized: (S, A, Msb, K:) said to be originally طَرَازٍ, meaning, in Pers., even measurement: (TA:) [or originally طَرَازٍ, which has the same meaning in Pers. as the arabicized form has in Arabic:] pl. طَرَازٍ. (Msb.)

And A garment, or piece of cloth, woven for the Sultán: (K:) also arabicized [from the Pers. طَرَاز meaning, a royal robe, or rich embroidered garment]; and one also says, ثَوب طَرازيٌ: (TA:) or this last is so called from a place named طَرَازٍ. (Mgh.)

And A place in which goodly garments or cloths are woven: (Lth, Az, A, K:) and this also is arabicized [from the Pers. طَرَاز which has the same meaning]. (TA.) You say، عمَّل هَذَا النَّتَوبُ فِي طَرَازٍ فَلَانٍ This garment, or piece of cloth, was made in such a one's place for weaving goodly garments or cloths. (A.) And لَمَّا عَمَّل فِي طَرَازٍ إِنَّهُّ It is what has been made in God's place of creation of goodly things]: said of a beautiful face. (A, TA.) And هَذَا الكَلامُ الحَسنُ مِن طَرَازٍ فَلَانٍ [This beautiful language is of the elegant composition of such a one]. (A, TA.) And هُوَ مِن الطَّراز الأَوْلِ [app. He is of the first noble extraction]. (A, TA. [See also طَرَاز]) And one says of a man, when he utters a good thing of his own excogitation, لَيْسَ هَذَا مِن طَرَازٍ [This is of his clever excogitation]. (Sgh, TA.) And in like manner is expl. the phrase, in a trad., طَرازٌ لَيْسَ هَذَا مِن طَرازٍ This is not of thine own authorship and excogitation. (TA.) See also طَراز, in four places.

طَرازيٌ An embroiderer; one who does figured work upon garments or cloths; as also طَرازيٍ مَعْطَرٍ. (TA) [and طَرازيٍ مَطْعَرٍ: see طَرازيٍ]. طَرازيٌ: طَرازٍ (مَعْطَرٍ).

طَرازٍ, or طَرازٍ, or طَرازاً, or طَرازٍ, or طَرازاً, or طَرازاً, (accord. to different copies of the Mgh and K,) The case (غَلَاف) of the balance
an arabicized word; (Mgh, K;) mentioned by Sgh; in Pers. 

[but this is expl. in Pers. dictionaries as meaning the 

scale of a balance]. (TA.)

: see the paragraph next but one above.

A garment, or piece of cloth, *embroidered*, or *variegated*, or *figured*. (S, Msb.)

: see.
سَرِط

1. تَرَسَهُ, inf. n. طَرَسٌ, He wrote it; namely, a writing or book; as also سَرِطٌ, a verb like فَرَجَن. He (a man) became worn out in body, and aged. (Sgh, TA.)

2. طَرَسٌ, (M, A,) so written by El-Urmawee, (TA,) inf. n. تَرَسَهُ; (A;) or طَرَسٌ, aor. فَرَجَن; (K;) He obliterated it, or effaced it; (K, TA; [compare هَرَطَس]) and (TA) he marred, or spoiled, it: (M, TA:) or he obliterated it, or effaced it, well. (A.) Also, the former, (M,) inf. n. as above, (K,) He blackened it; namely, a door. (M, K,) And طَرَسٌ, (TK,) inf. n. as above, (Lth, K,) He restored the writing upon a thing whereon the writing had been obliterated, or effaced. (Lth, K.)

3. سَرِطٌ He ate not, nor drank, aught save what was good; (K, TA;) like سَلِطٌ: so says IF. (TA.)

4. تَرَسَهُ He shunned it; kept aloof, or preserved himself, from it; (Sgh, K, TA;) and held himself above the commission of it. (Sgh, TA.)

5. A written paper or the like; syn. صَحِيحَةٌ, (S, A, Msb, K;) or صَحِيحَةٌ إِذَا كُتِبَتْ; as also طَلُسٌ: (Sh, TA;) or one of which the writing has been obliterated, or effaced, and which has then been written upon [again]; (S, A, Msb, K;) a palimpsest; as also طَلُسٌ: (S:) or one of which the writing has been obliterated, or effaced, well: (Az, in TA, art. طَلُسٌ:) or a writing that has been obliterated, or effaced, and then written [again]; as also طَرَسٌ: (M:) or an obliterated, or effaced, writing upon which one is able to renew the writing: (Lth, TA:) pl. [of pauc.] طَرَسٌ, أَطْرَاسٌ (S, M, Msb, K) and [of mult.] طَرُوسٌ. (M, A, Msb, K.)

مَنْتَرَسْ One who seeks, pursues, or desires, the
most pleasing of things; who picks, or chooses. (T, K, TA.)
شَرْطَ, aor. ضَرْعُ, (Mgh, Msb, K,) inf. n. ضَرَعْ (S, A, Mgh, Msb, K,) He was, or became, deaf: or affected with something less than deafness: (Msb:) or like deafness: (Mgh:) [meaning, heaviness, or dulness, of hearing: (see ضَرَعْ)] or شَرْطَأ is the slightest deafness: (S, A, K: in the CK it is erroneously written شْرَط:)) but some say that it is not pure Arabic: (Msb:) and some say that it is post-classical: (S, Msb, K:) so says IDrd: (O:) AHát disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying ضَرْعُ, but have formed from it a verb, namely, ضَرَعْ: (O, TA:) ElMa'arree says that the verb has been formed by the vulgar from أَطْرُعُ, which is an Arabic word. (TA.)

5 ضَرَطَ He stood and sat; said of one who is convalescent: (O:) or he became convalescent, and nearly recovered, and arose and walked; syn. ضَرَطَأ َبَلَحَمْ. (O, K.) e. He went to and fro, repeatedly, with the young lambs or kids; strangely expl. in the TK as said of a camel, and as meaning he became mixed, or confounded, among the beasts. (O, K.)

6 ضَرَطَ He feigned himself deaf: (O, K:) or heavy, or dull, of hearing. (Mgh.)

بِهْ ضَرُطَأ In him is the slightest deafness. (Ibn-'Abbâd, O, K.)

أَطْرُعُ, (Msb,) or أَطْرُعُ (Az, A, Mgh, O, Meb, K,) of which Az says, I know not whether it be Arabic or adventitious, (Msb,) and IDrd says that it is not genuine Arabic, (Mgh,) and AHát disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA,) Deaf; (Msb, K,) and in some of the copies of [the work of] Yaakoob, أَطْرُعُ is found, thus expl.: (TA:) or heavy, or dull, of hearing: (Mgh,) or affected with something less than deafness: (Msb:) or with the slightest deafness: (A:) the fem. of أَطْرُعُ is أَطْرَعَأ and the pl. is أَطْرَع. (Mgh, O, Msb, K. *)
Accord. to Z, [in the A.,] أطرش, applied to a man, signifies *Having thin eyebrows.* (TA. [But I think that this is a mistranscription for أطرط].)

أطرش: see the next preceding paragraph.

أطروش: see the next preceding paragraph.
طَرَطَٰ، [aor. ـَـَـِـ، ] inf. n. طَرَطَٰ، He had thin eyebrows: (Ibn-'Abbád, O;) or he had light, thin, or scanty, hair of the eyes, of the eyebrows, and of the eyelashes. (K.) ___ And He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.)

Thinness of the hair in the eyebrow. (IAar, TA.)

Also Foolish, stupid, unsound in intellect or understanding, or deficient therein. (K)

Light, thin, or scanty, in the hair; (IAar, O, L, K) applied to an eyebrow. (L)

A man destitute of eyebrows; (AZ, S, O;) as also أَمْرَطُ الْحَلْجِينِ; (O;) and some say أَضْرَطُ الْحَلْجِينِ, but Abu-l-Ghowth knew it not: (S, O;) or having light, thin, or scanty, hair of the eyebrows; and so طَرَطَٰ the mention of the حَلْجِينِ is indispensable; (AZ, S, O, K;) but sometimes omitted, on the ground of a weak authority: (K, TA;) and accord. to Ibn-'Abbád, أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ أَطْرَطَٰ A woman having scanty eyelashes. (O, K;)
Q. 1 He (the milker) called the goats, app. by making a sound with the lips; for, accord. to AZ, طِرْطَبُهُ is with the lips: (S:) he called the goats: (IKtt, TA:) and he called the ewe: (AZ, TA:) [and Freytag says, on the authority of the Kitâb el-Addâd, that طِرْطَبُهُ signifies also he drove away sheep from himself:] the inf. n. signifies the milker's making a sound to the goats with his lips, (ISd, K, TA,) to quiet them, or appease them: (ISd, TA:) and the calling sheep or goats to be milked, (K, TA,) as some say, with the lips: (TA:) also the calling of asses: (Az, TA:) and, accord. to some, the whistling with the lips to sheep. (TA:) طِرْطَبُهُ, occurring in a trad., means Putting in motion his mustache [lit. some small hairs that he had in his speech: or, as some say, blowing with his lips into his mustache] by reason of rage and pride. (O.) طِرْطَبُهُ signifies also The agitation, or commotion, of water in the belly (IKtt, K, TA) and in a skin. (IKtt, TA:) And The act of fleeing. (IKtt, TA.)

طِرْطَبُهُ: see طِرْطَبُهُ, in two places.

طِرْطَبُهُ: see طِرْطَبُهُ: and طِرْطَبُهُ.

طِرْطَبُهُ A long breast: (S:) or, as also طِرْطَبُهُ, and, accord. to him who makes ثِدى [the breast fem., طِرْطَبُهُ, a large, flabby breast: (K:) or a large, flabby, long breast: (TA:) and the first word, a long udder; (Ham p. 809:) [and] so طِرْطَبُهُ, written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA:) One says, آخِرى آلهُ طِرْطَبُهُ. May God expose to shame her long breasts. (A, TA:) Also, and طِرْطَبُهُ, The penis: (K:) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called
A woman having long breasts: (S, TA:) or having large breasts: or having flabby breasts. (TA.) And, or accord. to the TA and some copies of the K, said in the TA to be without teshdeed,) as also

Having a long udder: (K:) or a she-goat having long teats. (TA.)

This art. is included in some of the lexicons in art.
He looked from the outer angle of the eye: or he put the edge of his eyelid in motion, or in a state of commotion, and looked: (M, TA:) or منظر الافترام signifies the putting the eyelids in motion, or in a state of commotion, in looking: (Mgh, * TA:) one says, shaped by an eye, or eyes, has, or have, become fixedly open, or raised, and he does not put his eyelids in motion, or does not twinkle with his eye, or eyes, in looking: (TA:) or one says, منظر الافترام, aor. and inf. n. as above, meaning the eye, or eyes, [twinkled, or] became in a state of commotion: (Msb:) or منظر الافترام بنعه, (O, K, TA, and so in a copy of the S,) or منظر الافترام بنعه, (so in one of my copies of the S,) aor. and inf. n. as above, [he winked, i. e.] he closed one of his eyelids upon the other: (S, O, K: [see also 4:]) or منظر الافترام بنعه [in the CK] he put his eyelids in motion, or in a state of commotion: (K, TA:) and منظر الافترام بنعه, aor. and inf. n. as above, his eyelids were put in motion or in a state of commotion, by looking. (As, TA:) [Another meaning of منظر الافترام بنعه, and another of منظر الافترام بنعه, said of the eye, will be found below.] An eye that twinkles, or puts the eyelid in motion, or in a state of commotion, with looking, is used for جُدَع عين تْرَف, meaning a living being. (Mgh.) [There remained not of them one having an eye twinkling] means they died, (O, K, TA,) or (O, in the K erroneously and, TA) they were slain. (O, K, TA,) ___ [Also He looked: for] منظر الافترام is used as meaning the act of looking (Er-Rághib, Msb, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rághib, TA:) and منظر تْرَف, inf. n. as above, signifies I saw, or I looked at or towards, him, or it; syn. (Ham p. 111.) It is said in the Kur [xiv. 44] لا يرتد إليهم منظر تْرَف. (Their
look shall not revert to them; i. e., shall not be withdrawn by them from that upon which they shall look. (S, O.) And in the same [xxvii. 40], أَنَا آتِيكِ بِذلِكَ أَن يَرْتَدَّ الْيَلِكَ طَرَفَكَ, [meaning, in like manner, I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom: or,] accord. to Fr, meaning before a thing shall be brought to thee from the extent of thy vision: or, as some say, in the space in which thou shalt open thine eye and then close it: or in the space in which one shall reach the extent of thy vision. (O.) And one says, نَظَرُ فَلَانَ بِطرَفِ خفَى [Such a one looked with a furtive glance], meaning, contracted his eyelids over the main portion of his eye and looked with the rest of it, by reason of shyness or fear. (Har p. 565.) And نَظَرُ الْرَجُالَ [app. meaning She looks at the men] is said of a woman who does not keep constantly to one. (TA. [See another explanation of the latter in the first sentence.]) And نَظَرَ الْرِيَاضَ رِوْضَةً بِعَدُدٍ مَطْرُوْفَة [app. meaning She looks at the meadows, meadow after meadow, to pasture upon them in succession,] is said of a she-camel such as is termed طَرَفُتُ عَيْنِهُ, (S, O, Msb, in the K) aor. and inf. n. as above, (Msb, TA,) I hit, struck, smote, or hurt, his eye with a thing, (S, O, Msb, K, [in the CK is put for يَشَى),] such as a garment or some other thing, (TA,) so that it shed tears: and one says of the eye, طَرَفَتُ. (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyâd, in reciting a خَطَبَةٍ, said, فَقَدْ طَرَفَتَ أَعْيَنِكُمُ الْدُّنْيَا وسَدَّتَ مَسَامِعَكُمُ الشَّهَوَاتِ [The good of the present world hath smitten your eyes, and appetences have stopped your ears]. (O.) And one says طَرَفَتُ طَرَفَهُ طَرَفُهُ, meaning He, or it, struck, smote, or hurt, his eye. (TA.) And طَرَفَهَا الحَزْنُ وَالِبْكَاءُ Grief and weeping hurt it (the eye), so that it shed tears. (TA.) And طَرَفُهَا حُبُّ الرَجُالِ The love of the men smote her eye, so that she raised her eyes and looked at every one that looked
at her; as though a [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) ___ The slapping with the hand (K, TA) upon the extremity of the eye. (TA.) ___ Then it became applied to signify The striking upon the head. (TA.) ___ signifies He turned him, or it, away, or back, from him, or it. (S, O, K.) Hence the saying of a poet, (S, O, TA,) 'Amr Ibn-Abee-Rabee'ah, (TA,) or a young woman of the Ansár, (O,)
(a man, S, O) fought around the army; because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K,) and drives them back upon the main body: (S, O:) or, as in the M, he fought the most remote thereof, and those that formed the side, or flank, thereof. (TA.) And طَّرْفٌ عَلَىُّ الإِبْلَ He drove, or sent, back to me those that formed the sides, or extreme portions, of the camels. (O, K.) And طَّرْفٌ الخَيْلِ He drove back the foremost of the horsemen (O, K, TA) to, or upon, the hindmost of them. (TA.) Accord. to El-Mufaddal, تَطْرُفْ يُمُّي signifies a man's repelling another man from the hindmost of his companions: (O, TA: *) one says، طَّرُفٌ عَنَا هُذَا الفَارِسٍ [Repel thou from our rear this horseman]. (O, TA.) For another signification [from the طَّرَفُ] see 4. [Hence also,] تَطْرُفْ مَانَانِّ [The making the ear of a horse to be pointed, tapering, or slender at the extremity. (TA.) Hence, Khálid Ibn-Safwán said، خِيْرُ الكَّلَامِ مَا طَّرَفَ مَعَانِي وَشَرْفَ مَبَانِيِّهِ The best of language is that of which the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with شَرْفٍ، pl. of شِرْفَةٍ q. v.]. (TA: there mentioned immediately after what here next precedes it.) And طَّرُفُ السَّنَيِّ [from طَّرُفُ signifying anything chosen or choice ] means He chose, or made choice of, the thing; as also طَّرُفُهُ. (TA. [See also 10.]) And طَّرُفُ said of a camel means He lost his tooth [or teeth] (O, K, TA) by reason of extreme age. (TA.)

4 طَّرَفُ He (a man, K) closed his eyelids. (Ibn-'Abbád, O, K. [See also 1, first sentence.]) طَّرَفُ اللَّنْبَٰبَ In the end, or طَّرَفُ اََطْرَفُ إِطَارِفُ اَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَى ِاَطْرَفُ عَلَي
given to any one before him: (L, K, * TA;) or he gave him a thing of which he did not possess the like, and which pleased him: (TA;) [and he gave him property newly, or recently, acquired.] You say, ُﻪَﻓَﺮْﻃَأ اَﺬَﻛ (Har p. 54.) ___ [Hence,] فﺮﻃا ُنﻼُﻓ signifies َءﺂَﺟ ٍﺔَﻓْﺮُﻄِﺑ ( , S, and Har p. 54,) as meaning Such a one brought something newly found, or gained, or acquired: (Har p. 54:) and as meaning he brought a thing that was strange, or extraordinary, and approved, or deemed good: (Id. p. 615:) and as meaning he brought new information or tidings. (Id. p. 32.) And one says, [and خبر (see Har p. 529)] meaning He told him new information or tidings. (Az, TA.) ___ اَﺬَﻜِﺑ, meaning ُﻪَﻔَْﲢَأ [i. e., app., The being numerous, as said of ancestors, meaning ancestors of note]. (TA.) فﺮﻃا ُﺪَﻠَـﺒﻟا ( , S, O, K, TA,) and ِتُ невоз ُضْرَﻷا ( , TA,) The country, and the land, abounded with the kinds of pasture called ُةَﻔِّرَﻃ [q. v.]. (S, O, K, TA.)

5 تُطرف [as quasi-pass. of 2 signifies It became pointed, tapering, or slender at the extremity: see ُذِبَن ُذِبَنَبِ السَّيف in art. ] ى. q. صار ظَفا [It became an extremity, or a side; or at, or in, an extremity or a side] (TA.) ُكَانَ لَا يَتُطرفَ مِنَ البُولٍ, in a trad. respecting the punishment of the grave, means He used. not to go far aside from urine. (L, TA. *) تُطرفَت said of a she-camel: see 1, near the end. ___ Said of the sun, It became near to setting. (TA.) تُطرفَتَ عَلَى الْقُومُ He made a sudden, or an unexpected, attack upon the territory, or dwellings, of the people. (TA.)
He took from the side of the thing; [and] he took the side of it. (MA.) ___ See also 2, last signification but one.

I purchased the thing new. (S, O, K. [See also 10.]

He counted, accounted, reckoned, or esteemed, it new; (PS;) or [as meaning newly, or recently, acquired]. (S, O, K.) One says of good discourse, [He who has heard it esteems it new]. (K.) ___ And he found, gained, or acquired, the thing newly. (S, O, K. [See also 8.] ___ You say of a woman who does not keep constantly to a husband, [She takes, or chooses, new ones of the men]: she who does thus being likened to the she-camel termed that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage. (Har p. 569.) See also 1, last quarter. ___ And one says of camels, They chose, or selected, the pasturage: or they took the first thereof. (TA. [See also 2, last signification but one.])

The eye; a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes]: (S, O, Msb:) or, (K,) as Ibn-'Abbád says, (O,) it is a coll. n. signifying the [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the sense of sight], and is not dualized nor pluralized: or, as some say, it has for pl. [but this is refuted by the occurrence of in a pl. sense in the Kur xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet; meaning seer; and, being originally an inf. n., seers also; and this is the more probable because]
[is an epithet used as a subst., and thus signifies the eyes, (S, O, K,) as in the saying.

[He is in a place in which the eyes will not see him]; (S, * O, * TA;) pl. of طَارَقْةُ.

[ Hence,] the name of Two stars, which precede the two eyes of Leo; one of the Mansions of the Moon: (S, O, K,) [often called the two eyes of Leo, consisting of two small stars in front of the head, q. v.:] the عينى of Leo, like the فُرَدَانٌ.

but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon: (Kzw in his descr. of that Mansion:) or the star [app. lambda] in the face of Leo, together with that which is outside [app. alpha] on the figure of Cancer: (Kzw in his descr. of Leo:) or the bright star [alpha] on the hinder, southern, leg, or foot, [i.e. claw] of Cancer.

(Kzw in his descr. of Cancer.) [See طَرفُ العينِ, in art. طَرَفٌ, نزل] And طَرَفٌ signifies The eyelid. (TA.) Also طَرَفُ العينِ signifies The eyelid. (TA.)

A man generous, or noble, (K, TA, [see also طَرْفٌ, first sentence.] in respect of ancestry, up to the greatest [i.e. most remote] forefather. (TA.) See also طَرْفٌ, first sentence.

A generous horse: (As, S, O, K;) or, accord. to Er-Rághib, one that is looked at طَرَفٍ, i.e. طَرَفٌ مؤَّتَمٌ, like طَرْفُ النَّفَس, pl. طَرَفُ (As, S, O, K) and طَرَفُ (O, K;) accord. to AZ, an epithet applied peculiarly to the males: (S, O, K:) or generous in respect of the sires and the dams: (Lth, O, K;) or recently acquired; not of his owner's breeding; fem. with ظُهَّى, (O, K,) occurring in a verse of El-'Ajjáj: Lth says that they sometimes apply the epithets طَرَفٌ and طَرَفُ العينِ, in a manner unusual in the language: (O:) accord. to Ks, طَرَفُ is applied as an epithet to a mare: (TA:) and طَرَفُ signifies also a horse long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities. (TA in the supplement to this art.) And Generous (S, O, TA)
as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also 

generous in respect 
of his male and his female ancestors. (K, * TA;) pl. أَطْرَافَ (O, K;) when applied to other than man, its pl.

[or rather one of its pls.] is ٌفَرْط (O, K:) See also ٌفِرْط, latter half. And ٌفِرْط, (K, TA;) with kesr, (TA,)

[in the CK, erroneously, ٌفْرُط,] A man whose nobility is recent: as though a contraction of ٌفْرَط . (K, TA.)

And ٌفَاوَرَطَأ, (K, TA,) with kesr, (TA,) [in the CK ٌفْرَط,] A woman whose discourse is
good; every one who has heard it esteeming it new (ُﻪُفِرْﻄَﺘْﺴَﻳ .) K, * TA.) And One desirous
of possessing everything that he sees. (K.) See also ٌفِرْط, in two places. And see ٌفِرْط. Also

Anything of the produce of the earth still in the calyxes thereof. (Ibn-'Abbád, O, K, *)

ٌفَرْط

The extremity, or end, of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.;] thus

accord. to ISd; but in the K this meaning is assigned to ٌفْرَط : (TA: [several evidences of the correctness of the former word in this

sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded

by the lexicographers as too notorious to need its being mentioned:)] and a side; a lateral, or an outward, or

adjacent, part or portion; a region, district, quarter, or tract; syn. ٌتَأْحِية (S, O, Msb, K:) and a

part, portion, piece, or bit, (syn. طَائِقَة,) of a thing: (S, O, K:) it is used in relation to bodies, or material things, and to
times &c.; (Er-Rághib, TA;) and is thus used in the sense of ٌتَأْحِية of a people, in the Kur iii. 122; (Ksh;) [and may often be rendered

somewhat of a thing, whether material (as land &c.) or not material (as in the T and S voce ٌوْرَذ, where it is used of a saying,

and as in the S and A and K in art. ٌسَوُه &c., where it is used of madness, or insanity, or diabolical possession:) the pl. is أَطْرَافَ (O, Msb, K.)

[Hence,] ٌأَطْرَافَ signifies The fingers: and [when relating to the fingers] has no sing. unless this is used

as a prefixed noun, as in the saying ٌأَشَأَتْ بِفَرْطٍ إِصْبَعَهَا (She made a sign with the end of her

finger): but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr,

* 

ypadن أَطْرَافًا لَا طَافًا عِنْهِ 

*
They show an elegant finger like a fruit of the species of tree called عَمَّ [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the ه in this case as the ه of pausation, of which see an ex. voce حَيْن; and accordingly to render the saying, they show elegant fingers like fruits of the عَمَّ]. (TA.) It is said in a trad. of Abraham, when he was a little child, جَعَلَ رَزَقَهُ فِي أَطْرَافِهِ [His sustenance was made to be in his fingers]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) ___ And [hence] أَطْرَافُ الْعَذَارَى A species of grapes, (A, K, TA,) white and slender, found at Et-Táïf: (A, TA:) or, as in the L, black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حَنَّاء], because of their length; and the bunch of which is about a cubit long. (TA.) ___ ذُو الطَّفْنِ is an appellation of A sort of serpent, (K,) a sort of black serpent, (TA,) or the [Serpent called] دَوْسَأ ( , O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once. (O, K, TA.) ___ طُرفَةُ الدَاَبَّةُ sometimes means The fore part and the hinder part of the beast. (TA.) ___ And أَطْرَافُ الجَسَدِ (O) or أَطْرَافُ الْبَدنِ (K) means [The extremities of the body; i. e.] the arms or hands, and the legs or feet, and the head: (O, K,) or, as in the L, طُرفُ شَوَا [n. un. of شَوْيَة, q. v.]. (TA.) ___ And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) كان إِذَا أَشْتَكَى أَحَدٌ مِن أَهْلِهِ لِمْ تَزَلَّ الْبِرْمَةُ عَلَى الْئَابَر حَتَّى يَأْتَى عَلَى أَحَدٌ طُرفِهِ [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits]; meaning convalescence or death; because these are the two terminations of the case of the diseased. (O, K,) ___ And one says لَامَلِكْ طُرفِهِ He will not have control over his mouth and his anus: referring to him who has drunk medicine or become intoxicated.
Such a one is corrupt in respect of the tongue and the (TA.) He will not, or does not, know which of his two extremities is the longer; meaning his دُكَر and his tongue; (S, O, K, TA;) whence طَرَف is used as signifying the tongue: (TA;) or the meaning is, as some say, which of his two halves is the longer; the lower or the upper: (TA;) or the lineage of his father or that of his mother (O, K, TA) in respect of generosity, or nobility: (O, TA;) i.e., which of his two parents is the more generous, or noble: so says Fr. (TA.) كَرِيم الْطَرَفَين means

Generous, or noble, [on both sides, i.e.] in respect of male and female ancestors. (S, O, TA.) And أَطْرَاف الأُرْض means also A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry. (AZ, S, O, K.) And Noble, or exalted, men: (Th, S;) or أَطْرَاف الأُرْض means the noble, or exalted, men, and the learned men, of the earth, or land: (O, K, TA;) one of whom is termed طَرَف, or طَرَف. (O, See the latter of these words.) And hence, as some explain it, the saying in the Kur [xiii. 41, like one in xxi. 45], أَوْمِ بِيِوْانَا نَأَتِ أَئْلَلَ الأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا [Have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men: (O, TA;) or, as some say, [curtailing it of its inhabitants and its fruits; for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA;) or it means, curtailing it of its sides, or districts, one by one: (Az, O, L;) Ibn-'Arafeh says that the meaning is, we lay open by conquest, to the Prophet, (ُﺢَﺘْﻔَـﻧ ﻰَﻠَﻋ ِِّﱮﱠﻨﻟا) the country around Mekkeh. (O, TA;) [ ___ أَطْرَاف النَّاس also means The lower orders of the people: but this I believe to be post-classical.] ___ طَرَف in the Kur xi. 116, means [i.e. Morning and afternoon]; by the former being meant
daybreak; and by the latter, noon and the
in the Kur xx. 130, means At daybreak and at sunset: (Ksh, Bd:) or at noon and at the
or, accord. to IAar, in the hours (シア) of the day: Abu-l-’Abbás says that it means
often occurs as meaning Beside, aside, or apart; like: and in like manner
the Persians say من طرف فلان. And is often used as meaning On the part of such a one; but is
perhaps post-classical.] And you say, [meaning There are two ways of performing the
affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce
He made it allowable, or free, in respect of both the alternatives,
either way one might choose to take]. (Msb in art. ) [And hence, perhaps, ] signifies also
Anything chosen or choice: pl. [whence] أطراف الحديث means Chosen, or choice,
subjects of discourse; as also أطراف الأحاديث: and أطراف الفعلات means [the same, or] colloquies
of friends, consisting of mutual communications, and oblique expressions, and
allusions: so says ISd: and this is likewise a meaning of أطراف السباب, which latter [properly signifying mutual reviling
] is given in the K as an explanation of the former. (TA.) Also Flesh, or flesh-meat; syn. ُلحم. (TA.)

فرط, in the K فِرْط, but the former is the right, (TA,) A male camel that removes from one pasturage to
another; (K, TA;) not keeping constantly to one pasturage. (TA.) And A she-camel that
does not keep constantly to one pasturage; (S, O, K;) that depastures the
extremities, or sides, of the pasturage, and tastes, and does not keep constantly
to one pasturage: (Har p. 569:) or, accord. to As, that looks at the meadows (تَطْرَفُ الْرِياضِ,
meadow after meadow [app. to pasture upon them in succession]: (TA:) and ُمُسْتَطْرَفُهُ, so
applied, signifies the same as ُطَرْفُهُ: (TA, but not as on the authority of As:) and ُمُطَرَافُهُ, so applied, that will not feed
upon a pasturage unless she choose anew, or take the first of, and hence (see 10) a man who does not keep constantly to a wife, or woman, nor to a companion: (S, O, K:) and thus accord. to the K, (TA, [in which it is said that by rule it should be applied to a man signifies That does not keep constantly to a wife, or woman, nor to a companion: (S, O, K:) and thus accord. to the K, a man who does not keep constantly to the companionship of one person, by reason of his weariness. (K.) And applied to a woman That chooses new ones of the men, not keeping constantly to a husband; as being likened to the she-camel termed . (Har p. 569.) And applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, or, ]) accord. to IAar, Whose fore part of the head has gradually shed its hair ; or whose fore part of her mouth has shed its teeth one after another by reason of extreme age. (O, K. [See 2, last sentence.]) Also, and Contr. of ; and the pl. of as meaning the contr. of is , and the pl. of in the same sense is and , the second and third of which pls. are anomalous. (TA.) also has the contr. meaning; or One whose nobility is recent: and the like is said of ; that it has two contr. meanings: see .

A wink, i. e. a closing of one of the eyelids upon the other: (S, O, K) or [a twinkling of the eye, i. e. a putting the eyelids in motion or in a state of commotion. (K.) One says ; Quicker than a wink, or a twinkling of an eye].
And He does not separate himself from me during a wink, or a twinkling of an eye. (TA.) Also A red spot of blood, in the eye, occasioned by a blow or some other cause. (S, O, K.) And A brand, or mark made with a hot iron, having to it no [or sides, or lateral portions], being only a line. (Ibn-Abbád, O, K.) And A certain star or asterism (K.) [There thus mentioned as though different from the asterism commonly called, which I do not believe to be the case: see the latter appellation.] A hurt of the eye, occasioning its shedding tears. (K.) And Newly-acquired property; (S, O, K;) anything that one has newly acquired, and that pleases him; as also [or] a thing newly acquired; (Har p. 54;) and a thing that is strange and deemed good; (Id. p. 615;) [a pleasing rarity;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before; (K, * TA;) and a gift of which the recipient did not possess the like, and which pleases him; (TA;) [generally, a novel, or rare, and pleasing, present; like and] pl. (Har p. 32.) [See also and .] A single tree of the species called , q. v. (AHn, S, O, K.) Remoteness in lineage from the [chief, or oldest,] ancestor: is nearer therein. (IB, TA.) [See ] [accord. to some and accord. to others, as will be seen from what follows.] A kind of trees, (S, O, K,) of which there are four species, one of these being the [q. v.]: (K;) [or it is different from the: the name is now generally applied to the common, or French, tamarisk; tamarix gallica of Linn.: (Forskål's Flora Aegypt. Arab. p. biv. no. 181; and Delle's Floræ Aegypt. Illustr. no. 349;) AHn says, it is of the kind called , q. v. are like those of the: it has no wood fit for
carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as [q. v.] when they find no other حمض: AA, he adds, says that it is a sort of حمض: (TA:) the n. un. is طرفة (AHn, S, O, K,) [which is irreg.,] and طرفة (AHn, O, K, [in the CK, erroneously, طرفة,]) [and this requires طرفة to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طرفة is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طرفة, like as شجرة is of شجرة: (S in art. شجر:) or it is coll. gen. n.: accord. to IJ, the ء in طرفة is a denotative of the fem. gender; but in طرفة, the ء is a denotative of the fem. gender, and the ء is augmentative. (M, TA.) ___ Also A place of growth of the طرفة. (TA.)

The portion that is taken [app. meaning cut] from the extremities الأطراف of corn, or seed-produce. (Ibn-'Abbád, O, K.) ___ توارثوا

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They inherited, one after another, glory from nobility of ancestry]. (Ibn-'Abbád, O, K.) ___ See also طريفي. ___ And see طرف, last sentence but one. Also A tent of skin, or leather, (S, K, TA,) without a كناء [q. v., for it is variously explained]; of the tents of the Arabs of the desert. (TA.)

مطروف طرف: see طرف, طائف, طرف, طائف, (S, O, K,) and طرف, طائف, (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طرف, طائف,] Property newly acquired; (S, O, Msb, K;) as also طرف, طائف, (K) and مستطرف طرف, طائف; (TA;) [and it is said in one place in the TA that مطرف is dial. vars. of مطرف; but I think that this last word is probably a mistake for مطرف, (S, O) [and تلايد: pl. of the first and third طرف, (K,) ___ Also, the first, A thing that is good [and recent or new or fresh]: (Msb:) what is strange, (IAar, K, TA,) [or rare,] and coloured, or of various colours, (IAar,
TA,) [or pleasing to the eye,] of fruits and other things, (IAar, K, TA,) [in which is evidently a mistranscription for , i. e., of such things as are given as (pl. of meaning rare and pleasing gifts]. (TA, from IAar.) ___ See also , latter part, in three places.

The plant called when it has become white (S, O, K, TA) and dry: (TA:) or when it has attained its full perfection: (ISk, S, O, K, TA;) and the plant called in this same state: (ISk, S, O, TA;) or the first of any herbage that the cattle choose and depasture: (TA:) or the best of pasturage, except such as is termed ; including the sorts termed and and and and and and and . (O, TA.) ___ [As a subst. from , rendered such by the affix , it signifies Anything new, recent, or fresh: and anything choice: pl. (See also ). Hence, The choice articles, such as vessels &c., of the house: see . And hence also,] one says, . Whence, app., one says, , meaning He brought much property, or many cattle. (S, O, K, TA.) ___ The phrase , the large property, means ; pl. of signifying property newly acquired, means [i. e. What the modern excogitative faculties have originated]. (Har p. 63.) means The portions of the sides of the tent that are raised for the purpose of one's looking out: (S, O, K;) or, as some say, rings attached to the skirts of the tent, having ropes by which they are tied to the tent pegs. (TA.) And means Beasts of prey that seize, or carry off by force, the animals that are the objects of the chase. (O, K)
He is the most remote of them from the greatest [or earliest] ancestor. (Lh, TA.)

**طاًفَرْطاً:** see طَرْفَة.

اختصبت تطريف

She (a woman) dyed [with حَيْأٍ] the ends of her fingers. (O, K.)

**طاًفَرْطاً:** see مُّطَرَفٍ: and see also مَّطَرَفٍ.

**طَرْفَه**

[act. part. n. of 4, q. v.]. أُنشَد الْبَيْتِينَ المَطْرَفِينَ, a phrase used by Al-Hareeree, means Recite thou the two verses that adduce what is strange, or extraordinary, and approved, or deemed good: or, as some relate it, مَّطَرَفٍ, expl. by Mtr as meaning that are ornamented at their two extremities; like the رِدَآءٍ مَّطَرَفٍ: or مَّطَرَفٍ, meaning, if correctly related, that are beautified, and excite admiration, in the first and last foot; as being likened to the horse termed مَّطَرَفٍ, that is white in the head and the tail: and مَّطَرَفٍ [i.e. مُّهَمَّطَرَفِينَ المَطْرَفِين] may mean مُّهَمَّطَرَفِينَ مُّهَمَّطَرَفِينَ [i.e. مُّهَمَّطَرَفِينَ القُطُّعَاتِ]. (Har p. 615: in the next p. of which, an ex. is given.) See also مَّطَرَف.

**مَّطَرَفٍ**

(S, O, L, Msb, TA) and مَّطَرَفٍ (S, O, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from مَّأْطَرَفٍ, but the dammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مَّأْطَرَفٍ [q. v.], (Fr, TA,) and IAth mentions also مَّأْطَرَفٍ (TA,) A garment, (Msb,) or [such as is termed] مَّأْطَرَفٍ رَدَآءٍ, (S, O, K,) of the kind of cloth called مَّأْطَرَفٍ خَزٍّ, (S, O, Msb, K,) square, or four-sided, (S, O, K,) having ornamental or coloured or figured, borders مَّأْطَرَفٍ [أَعْلَامٍ: (S, O, Msb, K:) or a garment having, in its two ends, or sides, مَّأْطَرَفٍ (Fr, TA:) or a square, or four-sided, garment of خَزٍّ مَّأْطَرَفٍ (Msb:) pl. مَّأْطَرَفٍ: (S, O, Msb, K:)}
applied to *Clouds* [as being likened to the garments thus called]. (TA in art. دُكَنٌ.) ***See also طَرِيفٌ.***

A horse *white in the head and the tail, the rest of him being of a different colour*: and in like manner *black in the head and the tail*. (S, O, K.) And, accord. to AO, أَلْبَقُ مُطْرِفٍ *A horse white in the head*: and likewise *white in the tail and the head*. (TA.) And *Sha'at* مَطْرِفَةٌ *A sheep or goat black in the end of the tail, in other parts white*: (S, O, K.) or *white in the ends of the ears, and for the rest part black*: or *black in the ends of the ears, and for the rest part white*. (TA.) ***See also مُطْرِفٍ.***

Repeatedly improved in generosity by descent from a number of generous sires and dams]. (O, TA.) ***See also مِسْتَطِرَفَةٌ.***

A man *who fights around the army*: (O, K, TA: [see 2, second sentence: J) or, as some say, *who fights the أَطْرَافٍ [app. meaning noble, or exalted, pl. of طَرِفٍ, q. v., or of طَرِيفٍ, q. v., or of طَرِيفٍ, or of طَرِيفٍ, pl. of طَرِيفٍ, q. v.], of men*. (TA.) ***In a verse of Sá'deh the Hudhalee, (O, TA,) describing a horse, (O,) it signifies مَرْدَدُ في الكَرْمٍ [app. meaning مَرْدَدُ في الكَرْمٍ].***

... in a verse of Sá'deh the Hudhalee, as some relate it, but accord. to others it is مُطْرِفٍ [q. v.], (O, TA,) describing a horse, (O,) it signifies مَرْدَدُ في الكَرْمٍ [app. meaning مَرْدَدُ في الكَرْمٍ].***

... in a verse of Sá'deh the Hudhalee, (O, TA,) describing a horse, (O,) that repels those that form the side, or flank, of the horses and of the [hostile] company of men: but as some relate it, the word is مُطْرِفٍ [q. v.]. (O, TA.)

... see طَرِيفٍ, former half.

... مَطْرِفٍ [pass. part. n. of طَرِفٍ, q. v.]. You say, فَلَانُ مَطْرِفُ العَينِ بَنَلَانِ, meaning *Such a one is, exclusively of others, looked at by such a one*. (S, O.) ***And عَينٌ مَطْرِفَةٌ An eye of which the lids are put in motion or in a state of commotion, by looking. (As, TA.)***

An eye, hit, struck, smitten, or hurt, with a thing, so that it sheds tears. (S, O, K.) And مَطْرِفٍ applied to an eye signifies the same as مَطْرِفَةٌ [in one of these senses, but in which of them is not said]. (TA.) ***
applied to a woman means As though her eye were hit, struck, smitten, or hurt, with something, (O, and EM p. 83,) so that it shed tears, (O,) by reason of the languish of her look; (EM ibid;) and this is said to be its meaning in the saying of Tarafeh,

(O, EM,) i. e. When we say, Sing thou to us, she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself in her singing; but as some relate the verse, the word is مطَّروفةٌ, meaning weakly: (EM:)
or it means Whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her; as though a طرفَةٌ [or red spot of blood], or a stick or the like, hurt her eye: (Az, TA:) or having a languishing eye; as though it were turned away, or back, طرفَتْلً، from everything at which it looked: (IAar, TA:) or as though her eye were turned away, or back so that it, or she, is still: (TA:) or who looks at the men تَنْتِرَفُ الرَّجَالَ; i. e. who does not keep constantly to one; the pass. part. n. being put in the place of the act.; but Az says that this explanation is at variance with the original purport of the word: (TA:) or مُطَّروفةٌ بالرجالٍ means a woman who raises, or stretches and raises, her eye at men, (S, O, K, TA,) and turns away her look from her husband, to others, (S, TA, *) and in whom is no good: (TA:) or who looks not at any but the men; (K;) or مطَّروفةٍ العَيْنٍ بالرجالٍ has this meaning. (AA, TA.)

Land abounding with the herbage called طَرِيفَةٌ. (S, O, K.)
A camel newly purchased: (S.) or purchased from another part of the country, and therefore yearning for his accustomed place. (IB, TA.)

A man who does not, or will not, keep constantly to an affair; [but I think that أمَّرَ (which I have rendered an affair) in my original is evidently a mistranscription for أمِّرَةَ, i.e. a woman, or wife;] as also مَسْتَطْرَفْ. (TA.) See also طَرَفْ.

I did it in the first, or first part, of the days; (I have) فَعَلْتَهُ فِي مَسْتَطْرَفِ الأَيَامِ (as also في مَسْتَطْرَفِ الَّيْلِ) (S, O, K.)

See also طَرَفْ. See also مَسْتَطْرَفْ.
The word **طرق** signifies The **beating** [a thing], or **striking** [it, in any manner, and with anything]; (K, TA;) this being the primary meaning: (TA:) or **with the** مطرقة, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA:) and the **slapping** (K, TA) with the hand. (TA.) You say, طرق الباب, aor.rq, inf. n. طرق, He knocked [or (as we say) knocked at] the door.

(Msb.) طرق الصوف, (S, O, TA, *) or طرق المثير, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) He beat the wool, (S, O, K, TA,) or the hair, (TA,) with the rod, or stick, called مطرقة, (S, O,) to loosen it, or separate it: (S, * O, * TA:) or he plucked it [so as to loosen it, or separate it]. (K, TA.) طوق تِشَيْمَو, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning Beat thou the wool with the stick, and mix the hair with the wool, is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein. (Az, TA. [See Freytag’s Arab. Prov. ii. 28.]) And you say also, طرق الحديدة He beat the piece of iron [with the مطرقة: (Mgh, * Msb:) and طوق عنها he beat it much, or vehemently. (Msb.) And طوق بكفه, inf. n. as above, He slapped him with his hand. (TA.) And طوق الطريق I travelled [or beat the road. (Msb.) [And hence, app., ] طوق signifies also The being quick of pace; [probably as an inf. n.;] or quickness of going along. (Sh, TA.) And طوق الأرض The ground was beaten so as to be rendered even, or easy to be travelled; and trodden with the feet. (TA.) And طوق الدواب الجمال بالرجل حتى تكدده The beasts beat the water with the foot so as to render it turbid, or muddy]: (Er-Rághib, TA;) or طوق الإبل الماء Approaching, (S, O, TA,) aor. as above, (O,) the camels staled and dunged in the water. (S, O, TA.) Also The coming by night; (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طوق [which is the more common
Such a one came to us by night. (S.) And He came to the people, or party, by night. (TA.) And He came to his أهَل [meaning wife] by night: (S, * O, TA:) the doing of which by him who has been long absent is forbidden by the Prophet. (O, TA. *) And The star, or asterism, rose: and of anything that has come by night, one says Such a one was made an object of or was visited by or was smitten by nocturnal accidents or calamities. (TA.) And Time, or fortune, visited him, or smote him, with its accidents, or calamities; or did so suddenly, like one knocking at the door in the night]. (TA.) And An apparition, or a phantom, visited me in the night]. (TA.) And Anxiety came upon me; or did so suddenly, like one coming in the night]. (TA.) And [hence, app.,] Such a thing struck my ear]: and My ears were struck by good tidings]. (TA.) Also The stallion's covering the she-camel; (Msb, K; *) and so and covering her. (TA.) You say, The stallion covered the she-camel: (Msb:) or leaped the she-camel, (S, O, TA,;) and covered her. (TA.) And [The practising of pessomancy; i. q. ضرب البَخْسَى: (S, IAth, O, K;) which is performed by women, (IAth, TA;) or by a diviner; (K;) a certain mode of divination: (S;) or [the practising of geomancy; i. e.] a man's making lines, or marks, upon the ground, with two fingers, and then with one finger, and saying, ابني عيان أسرعا البيان: (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. خط:]:) or it is the making lines, or marks, upon the sand: (TA:) you say, He made
lines, or marks, with a finger, (&S, &c.) in divining. (JK.) [See the last sentence in art. جبت.] Also The

diviner's mixing cotton with wool when divining. (Lth, K.) And طرننا النعجة, aor. —, inf. n. طرقة

We branded the ewe with the mark called طرقة. (ISH, O.) طرقا (K, TA,) like عني (TA,) [inf. n.,

app., q. v.,] He was, or became, weak in intellect, (K, TA,) and soft. (TA,) طرقة, aor. —, (K,)

inf. n. طرقة, (Fr, S, O, K,) He (a camel) had a weakness in his knees: (Fr, S, O, K: [see حلل :) or, said of a

human being and of a camel, he had a weakness in the knee and in the arm or the fore leg:

(TA:) or, said of a camel, he had a crookedness in the ساق (Lth, * O, * K) of the kind leg, [app. meaning

in the thigh,] without the [kind of straddling termed] فحج, and with an inclining in the heel. (Lth, O.) [See also طرقة below.] طرقة signifies also He drank turbid, or muddy, water, (O, K, TA,) such as is termed طرقة and متروقب. (TA. [In the K it is said to be, in this sense, like مع، which seems to

indicate that the inf. n. is طراق, not طراق.] )

طراق الحديثة 2 He made a road plane, or even, so that people travelled it [or beat it with their feet] in their passing along. (TA.) The saying لا تطراقو المساجد means Make not ye the mosques to be roads [or places of passage]. (TA.) طرقات له is from: (S, O:) you say, طراق لها [app. referring to camels] He made for them a road, or way: (K:) or طرقات له he gave a way to, or admitted, him, or it. (MA.) طراقى said of the [bird called]

قِطَة, peculiarly, (inf. n. طرقيى, O, K,) She arrived at the time of her egg's coming forth: (As, A'Obeid, S, O, K:) or she (a قِطَة) hollowed out in the ground a place wherein to lay her

eggs: as though she made a way for them: so says A Heyth: but the verb may be similarly used of other than the قِطَة,

metaphorically; whence the saying,

قد طرقت بكرها أم طبق
i. e. *Calamity has prepared to bring forth her first-born.* (Az, TA.) [Hence, app.,] one says also, *He beat him until he gave passage, or was about to give passage, to his ordure.* (As, S, O.) And طَرَقَ لَىَ، inf. n. أُخْرِجَ تَطْرَقٍ، signifies [app. meaning *He gave forth, or produced, to me something.*] (TA.) طَرَقْتُ بَوْلَدَهَا، said of a camel, means *She brought forth with difficulty, her young one sticking fast, and not coming forth easily;* and in like manner it is said of a woman: (As, S, O, K:) so in a verse of Ows Ibn-Hajar, cited voce نَفَاسٌ: (O:) or طَرَقْتُ said of a woman and of any pregnant female, means *the half of her young one came forth, and then it stuck fast.* (Lth, TA.) [Hence,] طَرَقْتُ إِلَى سَمَارْنًا سَمَارْنًا فَلَانَ بْحَقِّي *Such a one acknowledged my right, or due, after disacknowledging it.* (As, S, O, K, TA.) Accord. to AZ, (TA,) طَرَقْتُ الإِبْلْ إِلَى سَمَارْنًا وَلَا يَدْخِلُونَ الْمَسْلُوْمَاتٍ *He withheld the camels from pasture,* (S, O, K, TA,) or *from some other thing:* (S, O, TA:) Sh, however, says that he knew not this; but that IAar explained طَرَقْتُ، with ف، as meaning I repelled. (TA.)

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Such a one practised artifice and divination. (TA.) طَرَقْتُ التَّرِسٍ أَخَذْ فَلَانَ فِي التَّطْرَقِ I sewed the shield upon another skin: and طَرَقْتُ النَّعَلُ، inf. n. تَطْرَقْنَ النَّعَلُ، I made the sole of two pieces of skin, sewing one of them upon the other. (Msb. [See also the next paragraph.])

3 طَرَقْتُ النَّعَلُ [meaning *I sewed another sole upon the sole*] is an instance of a verb of the measure relating to the act of a single agent. (AAF, TA in art. خَذَعٍ.) [See also 2, last sentence.] You say also، طَارَقَ الرَّجُلُ نعَلَيْهِ،* The man put one of his two soles upon the other and sewed them together.* (As, TA.) And طَارَقَ بَيْنَ نعَلَيْهِ،* He sewed one sole upon another.* (S, O, K,) And طَارَقَ بَيْنَ نعَلَيْهِ،* He sewed one sole upon another.* (S,) or طَارَقَ بَيْنَ اثْنَيْنِ،* between two.* (O, K,) and طَارَقَ بَيْنَ اثْنَيْنِ،* between the two.* (TA,) i. q. طَارَقَ، طَارَقَهُ، i. e. *He put on himself
one of the two garments, or one of two garments, [and one of the two coats of mail,]
over the other. (S, O.) 

[It was put one part thereof upon, or
above, another; and so 生产车间 [and in like manner [and for] one says of shields,]

One of them is sewed upon another: (S, O, K,) and

They were clad [or covered] with skin and sinews. (S, O.) 

The clouds followed upon
the darkness. (TA.) And 生产车间 He practised, or took to, various modes, or
manners, in speech; syn. 生产车间. (TA.)

He lent him his stallion (camel) to cover his she-camels. (S, O, K.) 

May God not cause thee, or him, to have one whom
thou mayest, or whom he may, take to wife, or compress. (O, K, TA.) See also 3, latter part. 

He inclined his head (downwards). (TA.) And 生产车间 Lower thine eyes
towards thy breast, and be silent: occurring in a trad. respecting the looking unexpectedly [at one at whom one
should not look]. (TA.) And 生产车间 alone, He bent down his head: (MA:) or he lowered his eyes,
looking towards the ground; (S, O, K,) and sometimes the doing so is natural: (TA: [and the same is indicated in the
S:)] and it may mean he had a laxness in the eyelids: (A'Obeyd, TA:) or he contracted his
eyelids, as though his eye struck the ground: (Er-Râghib, TA:) and he was, or became,
silent, (ISk, S, O, K,) accord. to some, by reason of fright, (TA,) not speaking. (ISk, S, O, K,) It is said in a
prov.,

*[生产车间 肉车间 生产车间 肉]*

*[生产车间 生产车间 肉]*

[Lower thine eyes karà: lower thine eyes karà:生产车间 meaning the male of the生产车间, a name]
now given to the stone-curlew, or charadrius aëdinemus: verily the ostriches are in the towns, or villages: applied to the self-conceited; (S, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result: and by the saying is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying كروان : (S: and see also Freytag's Arab. Prov. ii. 30-31.)] It is asserted that when they desire to capture the كرا, and see it from afar, they encompass it, and one of them says, أطرق كرا لا ترى [or أطرق كرا إنك لا ترى (Meyd in explanation of the preceding prov.) i.e. Lower thine eyes, or be silent, karà: thou wilt not be seen:] until he becomes within reach of it; when he throws a garment over it, and takes it. (‘Eyn, TA.) And أطرق كرا يحلب لك [Lower thine eyes, or be silent, karà: milk shall be drawn for thee:] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) One says also, أطرق إلى الثؤم He inclined to diversion, sport, or play. (I'Aar, K, TA.) اطرق إلى اليل عليه He set a snare for the beasts, or birds, of the chase. (TA.) And hence, اطرق فلان لفنان Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult. (TA.)

5 أطرق إلى كذا He found a way to such a thing: (MA:) or he sought to gain access to such a thing. (Er-Râghib, TA.)

6 أطرق signifies The coming consecutively, or being consecutive. (TA.) You say, تطارقت الإبل The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not: (TA:) or went away, one after another; (S, O, K;) as also أطرقت ; (O, K, TA;) in the S, incorrectly, أطرقت ; (O, K, TA;) in
mentioned in the K, in another part of the art., and there expl. as meaning the followed one another; but the verb in this sense is أثرقت: (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks: (O, K, TA:) As cited as an ex., (from Ru-beh, TA,) describing camels, (O,)  *

meaning They came together, and went away in a state of dispersion. (S, O, TA.) And you say، تطأرقت同等 عالم الغمام The darkness and the clouds were, or became, consecutive. (TA.) And تطأرقت علينا الأخبار [The tidings came to us consecutively]. (TA.)

Its feathers overlay one another: (TA:) or it was, or became, abundant and dense [in its feathers]. (S, TA.) And The earth became disposed in layers, one above another, being compacted by the rain. (TA.) And The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it. (TA.) And أثرقت عليه النليل, as in the O and L; in the K, erroneously، أثرقت The night came upon him portion upon portion. (TA.) See also 6, in three places.

He desired, or demanded, of him a stallion to cover his she-camels; (S, O, K;) like أستطأرقه فحلا. (TA.) And أستطأرقه He desired, or demanded, of him the practising of pessomancy (الضرب بالخصى) and the looking [or divining] for him therein. (K, * TA.) And He desired, or demanded, of him the having, or taking, a] road, or way, within some one of his boundaries. (TA.) من غير أن يستطأرقه نصب الآخر a phrase used by El-Kudooree, means Without his taking for himself the portion of the other as a
road or way [or place of passage]. (Mgh.) And the going [or the taking for oneself a way] between
the ranks [of the people engaged in prayer]: from the الطريق. (Mgh.) And I went along a
road, or Way, to the door. (Msb.) [Hence a phrase in the Fákihet el-Khulafà, p. 105, line 15.] ___ in a
verse cited in the K in art. ِقْﺮَﻃ is a mistake for ِقَﺊْﻄَاَت، with ِقَﺊْﻄَاَت, see 10 in art.]

Originally an inf. n., and as such app. signifying An act of striking the lute &c.: and hence,] a species
(ضرائب) of the اصوات [meaning Sounds, or airs, or tunes,] of the lute: (TA:) or any صوت [i.e. air, or
(tune), (Lth, O, K, TA:) or any نغمة [i.e. melody], (K, TA:)] of the lute and the like, by itself: (Lth, O, K,
TA:) you say, ِقْﺮَﻃ This girl, or young woman, or female slave,
plays such and such airs or tunes, or such and such melodies, of the lute or the like.

(Lth, O, K. *) ___ [Hence, probably,] ِقْﺮَﻃ a phrase mentioned by Kr; thought by ISd to mean
He has [various] sorts, or species, of speech. (TA.) ___ See also ِقْﺮَﻃ, in four places. Also A stallion
[camel] covering: (O, K, TA:) pl. ِقْﺮَﻃ [or an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for
ِقْﺮَﻃ. (TA.) ___ And The sperma of the stallion [camel]: (S, K:) a man says to another, ِقْﺮَﻃ
[Lend thou to me] the sperma, and the covering, (As, TA:) which latter is said to be the original meaning,
(TA:) of thy stallion [camel this year]. (As, TA:) And it is said to be sometimes applied metaphorically to The
sperma of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned
above,] and not

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The hire that is given for the camel's covering of
the female. (TA in art.) Also, and مَطَرَوقٌ, Water (S, O, K, TA) of the rain (S, O, TA) in which camels (S, O, K) and others [i.e. other beasts] have staled, (S,) or waded and staled, (S, * O, K, TA,) and dunged: (S, O, TA:) or stagnant water in which beasts have waded and staled: (Mgh:) and طَرَقٍ [expressly stated to be مَهْرَكَة] signifies [the same, or] water that has collected, in which there has been a wading and staling, so that it has become turbid; (TA;) or places where water collects and stagnates (S, O, K, TA) in stony tracts of land; (TA;) and the pl. of this is طَرَقْ أَطْرَاقٍ. (TA.) also signifies A [snare, trap, gin, or net, such as is commonly called] فَخٍ, (IAar, O, K,) or the like thereof; and so طَرَقْ: (K: [by Golius and Freytag, this meaning has been assigned to طَرَقْ; and by Freytag, to طَرَقْ also; in consequence of a want of clearness in the K:])) or a snare, or thing by means of which wild animals are taken, like the فَخٍ (Lth, O;) and طَرَقْ, (S, O, K,) of which the pl. [or coll. gen. n.] is طَرَقٌ, (S, K,) signifies [the same, or] the snare حَبَلٌ (ـ) of the sportsman, (S, O, K,) having [what are termed] كُفَّ [pl. of كُفَّة, q. v.]. (S, O) And A palm-tree: of the dial. of Teiyi. (AHn, K.) And Weakness of intellect, (K, TA,) and softness. (TA [See طُرَقٍ.]) طُرَقٍ: see طَرَقْ. [Also a contraction of طَرَقْ, pl. of طَرِيقٍ, q. v.] And pl. of طَرِيقٍ [q. v.]. (K.) طَرَقَ Fat, as a subst.: (S, O, K:) this is the primary signification. (S, O,) [See an ex. voce بن.] And Fatness. (AHn, K.) One says, هذا البعير ما به طَرَقٍ i. e. This camel has not in him fatness, and fat. (AHn, TA.) It is said to be mostly used in negative phrases. (TA.) Also طَرَقٌ, third quarter. ___ Also i. q. مَدَّتَلٌ [applied to a beast, app. to a camel,] meaning Rendered submissive, or tractable; or broken. (TA.) It is also pl. of طَرَقْ, [or rather is a coll. gen. n. of which the n. un. is طَرَقٌ] (S, O, K,) which latter signifies A row’ of bricks in a wall, or of other things, (S, O,) or [particularly] of palm-trees. (As, TA.)
Also, ↓ the latter, [as is expressly stated in the TA, and indicated in the S and O, (آثار and آثار in the CK being mistakes for بعضها.) The foot-marks [or track] of camels following near after one another. (S, O, K.) You say, جآءت الابل على طرق واحدة The camels came upon one track [or in one line]; like as you say, على حف واحد. (S, O. [See also a similar phrase voce مطرق.] And Aboo-Turâb mentions, as a phrase of certain of BenooKlab, عرقتها and مررت على طرق الإبل and meaning I went upon the track of the camels. (TA.) See also طرق, last quarter. Also, i. e. طرق, A duplicature, or fold, (ثينى, in the CK [erroneously] ثينى) of a water-skin: (S, O, K) and طرق is its pl., (S, O,) signifying its duplicatures, or folds, (S, O, K,) when it is bent, (O,) or when it is doubled, or folded, (S, K,) and bent. (S.) And أطراف البطن The parts of the belly that lie one above another (K, TA) when it is wrinkled: pl. of طرق. (TA.) See also طرق in the feathers of a bird is their Overlying one another: (S, O, K, TA:) or, accord. to the A, it is softness and flaccidity therein. (TA.) [Also inf. n. of طرق, q. v.]}

A time; one time; syn. عينة, (S, O, K;) as also طرقة, (O, K) and طرقة, and طرقة. (K.) You say, اختصبت You dyed your hands with hinnâ once, or twice. (S, O, K.) And أنا آتي فلانا في اليوم طرقتين, (O, K,) and طرقتين, (S, K,) or طرقتين, (O, K,) &c., (K,) i. e. [The woman dyed her hands with hinnâ] once, or twice. (S, O, K.) And هو أحسن من فلان بعشرين طرقة He is better than such a one by twenty times]. (A, TA.) [Also تطريقة The main and middle part, or the distinct [beaten] track, of the road. (TA.) And هذة النبل طرقة رجل واحد These arrows are the work, or manufacture, of one man. (S, O, K.) See also طريقة. طرقة i. q. طرقة, q. v. (K.) And sing. of طرقات, i. e. [The beaten tracks in roads; and of طرقات in the phrase طرقات الإبل meaning the tracks of the camels following one another consecutively. (TA.) Also A way, or course, that one pursues (طريقة to a thing. (K.)
And A custom, manner, habit, or Wont. (S, O, K.) One says, That ceased not to be thy custom, &c. (S, O.) — And A line, or streak, (طُرَقَةٌ) in things that are sewed, or put, one upon another. (K, * TA: [طُرَقَةٌ in the CK is a mistake for المَطَارَقَةٌ]:) as also طُرَقَةٌ. (K.) — And A line, or streak, in a bow: or lines, or streaks, therein: pl. طُرَقَةٌ (K) or its pl., i.e. طَرَقَةٌ, has the latter meaning. (S, O.) — And Stones one upon another: (O, K.) Also Darkness. (Ibn-'Abbád, O, K.) One says, [I came to him in the darkness of night]. (TA.) And i. q. مَطْعِم [app. as meaning Inordinate desire, though it also means a thing that is coveted], (Ibn-'Abbád, O,) or طَمْع [which has both of these meanings]. (K.) — [That the former is the meaning here intended I infer from the fact that Sgh immediately adds what here follows.] — Iaar says, (O,) طُرَقَةٌ means In such a one is خَيْنَث ٰلاَز ٰﻚِﻟٰذ ٰﻚَﺘَـﻗْﺮُﻃ [i.e., app., a certain unnatural vice; see 2 (last sentence) in art. خَيْنَث]:(O, TA:) and so فيه توضع و سطط [O, TA:] See also طُرَقَةٌ. Also Foolish; stupid; or unsound, or deficient, in intellect or understanding. (O, K.) [Freytag adds, from the Deewán of the Hudhalees, that it signifies also A prey (præda).]

طُرَقَةٌ: see the next preceding paragraph.

طُرَقَةٌ: see طُرَقَةٌ, in four places: — and see also طُرَقَةٌ, last quarter. — One says also, طُرَقَةٌ خَيْنَث.i.e. He put the things one upon another; and so طُرَقَةٌ طُرَقَةٌ. (TA.)

A man who journeys by night in order that he may come to his أُهُلٰ [meaning wife] in the night: (S, O, TA:) or one Who journeys much by night. (L in art. خَيْنَث.)

طُرَقَةٌ (of which طُرَقَةٌ is the pl. [app. in all its senses]) Any sole that is sewed upon another sole so as to make it double, (S, * O, K,) matching the latter exactly: (O, K:) [this is called طُرَقَةٌ تَعَلَّل; for it is said that] طُرَقَةٌ النَّعِل signifies that with which the sole is covered, and which is sewed upon it. (S.) — And The skin [meaning sole] of a sandal, (Lth, O, K,) When the [thong, or strap,
called كَارِش has been removed from it. (Lth, O.) El-Hárith Ibn-Hillizeh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the Soles that are attached to the feet of camels. (TA:) or he there means by it the marks left by the طِراَق of a she-camel. (EM p. 259.) And A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed. (O, K.) ___ And Anything made to match, or correspond with, another thing. (Lth, O, K.) ___ Iron that is expanded, and then rounded, and made into a helmet (Lth, O, K) or a [kind of armlet called] مِسَاعِد (Lth, O) and the like. (Lth, O, K.) And Any [i.e. plate, likened to a قبِيلَة of the head] of a helmet, by itself. (Lth, O.) And Plates, of a helmet, one above another. (TA) ____ Feathers overlying one another. (S.) And طَارِقُ طِراَق الْرِيْشِ A bird whose feathers overlie one another. (TA.) Also A brand made upon the middle of the ear of a ewe, (En-Nadr, O, K,) externally; being a white line, made with fire, resembling a track of a road: (En-Nadr, O:) there are two such brands, called طُرَقْان. (TA.) See also طَريَّة. A road, way, or path; syn. مْسِبِيل (S;) [i.e. a beaten track, being of the measure فَعَّيل in the sense of the measure مَفْعُول; and applied to any place of passage;] and signifies the same: (K;) [see also مِسْتَطِرَق:] it is masc. (S, O, Msb, K *) in the dial. of Nejd, and so in the Kur xx. 79; (Msb;) and fem. (S, O, Msb, K) in the dial. of El-Hijáz: (Msb:) the latter accord. to general usage: (MF:) [see أَطْرِقَة:] the pl. [of pauc.] is أَطْرِقُ أَطْرِقَة (S, Msb, K) with those who make the sing. masc. (Msb) and أَطْرِق (O, K) with those who make the sing. fem. (TA) and [of mult.] أَطْرِقُ أَطْرِق (S, O, Msb, K) and أَطْرِقَة (O, K, K) and أَطْرِقُ أَطْرِقَة (S, O, Msb, K) i.e. pl. of أَطْرِق. (Msb, TA.) ___ In the saying أَهْلُ الطَّرِيقِ الْرِيْشِ is for [the meaning therefore is, The sons of
such a one sojourn, or encamp, where the people of the road tread upon them, i.e., become
their guests: (see more in art.] or, as some say, the wayfarers here means the wayfarers without any suppression.

(The duty relating to the road) is the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil. (El-
Jâmî‘ es- Sagheer. See लेखन its meaning जेस।) [He intercepted the road] means he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers].

(And became, a robber.] [Hence,] अति the same; or, as expl. by Freytag, on the authority of Meyd, था, or he was, or became, a robber.] [Hence,] (And came the same; or, as expl. by Freytag, on the authority of Meyd, था, or he was, or
came, a robber.) [Hence,] (And became the same; or, as expl. by Freytag, on the authority of Meyd, था, or he was, or became, a robber.)

The hyena: erroneously written by Sgh, था, the road; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) See also अति is a phrase of frequent occurrence, app. post-classical; lit. By the fitter way; meaning with the stronger reason; à fortiori: see an ex. in Beyd xiii. 3, and De Sacy’s Anthol. Gr. Ar. p. 467.] Also A sort of palm-tree. (TA.) See also अति (of which it is said to be a pl.), last sentence.

(Exit: see अति.

A she-camel covered by the stallion; of the measure नुमाज in the sense of the measure मुखुला।
A she-camel that has attained to the fit age for her being covered by the stallion: (S, O, Msb, K:) it is not a condition of the application of the term that he has already covered her: (Msb:) or a young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him.

And one says to a husband, كيف طروقتك, meaning How is thy wife? (TA:) every wife is termed *ةَﻗوُﺮَﻃ* , (O,) or طروقة بعلها; (K * TA:) which is thought by ISd to be metaphorical. (TA:) One says also, نَوَّحَ آلِهِ الأرض طروقة للماء. God made, or may God make, the land capable of receiving the water [of the rains so as to be impregnated, or fertilized, or soaked, thereby]; expl. by جعلها مثأ تطبيقه. (S in art. نَوَّح.) [See also a verse cited in art. سُف. Conj. 4.]

A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. مُدْهَب,) S, TA, and مَسْلِك, and سِيرَة, (Msb,) or طروقة فحلها; (Msb, * TA:) of a man, (S, TA,) whether it be approved or disapproved; (TA;) as also طريق, which is metaphorically used in this sense: (Er-Rághib, TA:) [like مُدْهَب, often relating to the doctrines and practices of religion: and often used in post-classical times as meaning the rule of a religious order or sect:] and meaning also a manner of being; a state, or condition; (syn. حَالَة, S, or حَالَةُ, O, K;) as in the saying, ما زال فلنان على طريقه واحدة. [Such a one ceased not to be in one state, or condition]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, هو على طريقته [He is following his own way, or course]. (TA voce وَل اَوْمَاقَْتسٱ ىَلَٰعِة ُقِئاَرِطَلا) in the Kur [lxii. 16], means, accord. to Fr, [If they had gone on undeviating in the way of polytheism: but accord. to others, of the right direction. (O.) [The pl. is طُرَاقٍ] [It is also used for أَهْلُ طَرَاقٍ: and in like manner the pl., for أَهْلُ طُرَاقٍ. Thus,) كَثَٰنِى طُرَاقٍ قَدَّا, in the Kur [lxii. 11], means We were sects differing in our desires. (Fr, S, O. [See also قَدَّا.) And طريقه القوم means The most excel-lent, (S, O, K, TA,) and the best, (S, O,) and the eminent,
or noble, persons, (K, TA,) of the people: (S, O, K, TA:) and you say, These are [the most excellent, &c., or] the eminent, or noble, persons of their people: (S, O, TA:)

so says Yaakoob, on the authority of Fr. (S, O, TA.) and you say, And that they may take away your most excellent body of people: (O:) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that is for (TA:) or, accord. to Akh, the meaning is, your established rule or usage, and your religion, or system of religious ordinances. (O, TA.) ___ [Also The Way, or course, of an event: and hence,] means The vicissitudes of time or fortune. (TA.) ___ [And The air of a song &c.: but this is probably post-classical.] ___ Also A line, streak, or stripe, in a thing: (K, TA:) [and a crease, or wrinkle; often used in this sense:] and [its pl.] signifies the lines, or streaks, that are called حبل, or a helmet. (TA.) The طريقة [or line] that is in the upper part of the back: and the line, or streak, that extends upon [i. e. along] the back of the ass. (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand; and likewise of fat; and [likewise of flesh; or] an oblong piece of flesh. (TA.) ___

[Hence, app.,] A garment old and worn out [as though reduced to strips or shreds]. (Lh, K.) ___ A garment old and worn out [as though reduced to strips or shreds].

(Lh, K.) ___ A garment old and worn out [as though reduced to strips or shreds].

(TA.) ___ And The stages of Heaven; so called because they lie one above another: (TA:) [for] The Heavens are seven stages, one above another; (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see دارك.] (TA.) See also طريقة. ___ Accord.
signifies also *Anyٍﺔَﻘﻳِﺮَﻃ* (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or *ةَدوُﺪْﺧُأ* (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except *روُﺪْﺣُأ* and *دوُﺪْﺧُأ*, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a *declivity, slope, or place of descent*, and the latter a *furrow, trench, or channel, of the earth or ground:* (O, K, TA:) or [any] *border, or side*, (صنف,) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed].

(O, TA.) ___ And *A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the [or oblong pieces of cloth that compose the main covering of the tent] meet, from the *قْرَف* [q. v.] to the *كسر*; (S, O, K, TA;) *it is* app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one ٌْﱳَﻣ* and the other half thereof to the other middle ٌْﱳَﻣ*; (see Burckhardt's Bedouins and Wahábys, p. 38 of the 8vo ed.;) and sometimes, it seems, there are three طرائق, one in the middle and one towards each side; for it is added,] and in them are the heads of the tentpoles, [these generally consisting of three rows, three in each row,] between which and the طرائق are pieces of felt, in which are the nozzles (انف) of the tent-poles, in order that these may not rend the طرائق. (TA.) ___ Also *A tent pole; any one of the poles of a tent:* a بيت has one طريقة خباء—a بيت has two and three and four [and more]: and the part between two poles is called متَن. (AZ, TA in
or the pole of a large tent such as is called) (K, TA,) and of a (TA,) ___ And A tall palm-tree: (K;) or the tallest of palm-trees: so called in the dial. of ElYemámeh: (AA, ISk, S, O:) or a smooth palmtree: or a palm-tree (the head of) which may be reached by the hand:

(TA:) pl. [or rather coll. gen. n.] (AA, ISk, S, O.)

*** طَرَاقُ *** : see طَرَاق.

*** طَرِيقٌ *** : see طَرَاق, latter part.

means [i. e. One who lowers his eyes, looking towards the ground, much, or often; or who keeps silence much, or often]; (Lth, O, K;) applied to a man: (Lth, O:) and مُطَرَاقٍ signifies [the same, or] one who keeps silence much, or often; as also مَطَرَقٍ [except that this does not imply muchness or frequency]. (TA,) ___ And The male of the (bird called) كَرَوْانٍ; (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4.] ___ Soft, or plain, land or ground; (O, K;) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.)

*** طَرِيقٌ *** [fem. of طَرَاقُ: see what next precedes. And also a subst., signifying] Gentleness and submissiveness:

(S, O;) or softness, or flaccidity, and gentleness: (O, K;) and softness, or flaccidity, and languor, or affected languor, and weakness, in a man; as also طَرَاقٍ طَرَاقٌ and طَرَاقٌ طَرَاقٌ. (TA,) One says، تَحْتُ طَرَاقٍ لَعَدَادَةٌ وَلَعَدَادَةٌ طَرَاقِ طَرَاقِ (S, O, K) i. e. Beneath thy gentleness and submissiveness is occasionally somewhat of hardness: (S, O, TA:) or beneath thy silence is impetuosity, and refractoriness: (TA:) or beneath thy silence is deceit, or guile. (K, voce، عَنْدَاءٌ أَوْ، q. v.)

*** طَرَاقٍ *** [act. part. n. of طَرَيقٍ; and, as such, generally meaning] Coming, or a comer, (S,) [i. e.] anything
coming, (O, Msb,) by night: (S, O, Msb:) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradât [of Er-Râghib] said to signify a wayfarer (سَالِكُ لِلطَّرِيقِ): but in the common conventional language particularly applied to the *comer by night*: its pl. is طَارِقُ المَنَّاَبَ [and app., as in a sense hereafter mentioned, طَارِقٌ المَنَّاَبِ] (TA.) means The summoner of death, lit., of deaths; because death makes known its arrival or approach suddenly, like a person knocking at the door in the night.] Hence طَارِقُ, mentioned in the Kur [kxxvi. 1 and 2], *The star that appears in the night*: (Er-Râghib, O:) or the morning-star; (S, O, K;) because it comes [or appears] in [the end of] the night. (O.) Hence the saying of Hind (S, O) the daughter of 'Otbeh the son of Rabee'ah, on the day [of the battle] of Ohud, quoting proverbially what was said by Ez-Zarkà El-Iyádeeyeh when Kisrâ warred with Iyád, (O,)

*لا نحن بنات طارق*
*نحن بنات طارق*
*مُشَٰهِي على النُّمَارِقُ*
*لا نحن لوامِق*

[We are the daughters of one like a star, or a morning-star: we bend not to a lover:
we walk upon the pillow, S]: (S, * O, * TA:) meaning *We are the daughters of a chief;* likening him to the star in elevation; (O, TA;) i. e. our father is, in respect of elevation, like the shining star: (S:) or بنات طارق means The daughters of the kings. (T and TA in art. بنى.) And طَارِقُ signifies also *A diviner: and particularly, by means of pebbles; a practiser of pessomancy: or* one who is nearly a كاهن; possessing more knowledge than such as is termed حَاَزَح: (ISh, TA in art. حَزَحِ) [is its p., and] signifies practisers of divination: and طَارِقٌ [is pl. of طَارِقٌ, and thus] signifies female practisers of divination: Lebeed says,

*لَعْمُرُكَ ما تَدْرِى الطَّوِّرَاَضْ بِالْحَصَى*
[By thy life, or by thy religion, the diviners with pebbles know not, nor the
diviners by the flight of birds, what God is doing]. (S, O.)

An event occurring, or coming to pass, in the
night: pl. طَوَارِقُ. One says, [We seek protection by God from the
nocturnal events or accidents or casualties that are occasions of that which is
evil]. (Er-Râghib, TA.) And طَوَارِق Entrepreneur occurring in a trad. of 'Alee is expl. as signifying طَوَارِق ﺞَﲝ [app. meaning An event
that has occurred in the night bringing good, or good fortune]. (TA.) Also A man's [Small
sub-tribe such as is called] ﻏُمَشِيَّةٍ (S, O, K) and [such as is called] ﻓِحَدَ (S, O.) And A small
couch, (IDrd, O, K,) of a size sufficient for one person: of the dial. of El-Yemen. (IDrd, O.) [El-Makreezee
mentions the custom of attaching طَوَارِق حَرِيضَةٍ upon the gates of Cairo and upon the entrances of the houses of the
ءآَﺮَمُأ؛ and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is Cuirasses, from the Greek θώραξ: (see De Sacy's Chrest. Arabe, sec. ed., vol. i. pp. 274-5:) but I think that the meaning is more probably large maces; for such maces,
each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the
gates of Cairo; and if so, طَوَارِق in this case is app. from طَرَقٍ he beat: see also
عمودٍ.

A sort of palm-tree of El- Hijáz, (AHn, O, K,) that is early in bearing,
before the other palm-trees; the ripening and ripe dates of which are yellow: (O.)
AHn also says, in one place, the قﲑﻃا is a species of palm-trees, the earliest in bearing of all the palm-trees of El- Hijáz; and by certain of the poets such are called the الطريقون. (TA.)

A shield having another sewed upon it: or covered with skin and sinews: (S:) and مطَرْقَة, (S, Msb, K,) or مطَرْقَة, (O, Msb, K,) Shields sewed one upon another; (S, O, K,) formed of two skins, one of them sewed upon the other; (Msb;) like نعل مطَرْقَة a sole having another sole sewed upon it; as also مطَرْقَة, (S, O, K,) or shields clad [i. e. covered] with skin and sinews. (S, O,) ٌقَرَرْطُم or مطَرْقَة, (O, Msb, TA,) i. e. [As though their faces were] shields clad with sinews one above another, (TA,) means having rough, or coarse, and broad, faces. (Msb, TA.) And رُيْش مطَرْقَة Feathers overlying one another. (TA.)

Having a natural laxness of the eye [or rather of the eyelids, and a consequent lowering of the eye towards the ground]: (S, O:) [or bending down the head: or lowering the eyes, looking towards the ground; either naturally or otherwise: (see its verb, ٌقِّرِط)] and silent, or keeping silence. (TA. See also ٌقِّرِط.) It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جمالية طريق [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean That does not utter a grumbling cry, nor vociferate: or, accord. to Khálid Ibn-Jembeh, [quick in pace, for he says that] it is from طريق signifying quickness of going. (Sh, TA.)

See also مطَرْقَة, last sentence. And, applied to a man, Low, ignoble, or mean, (K, TA,) in race, or parentage, or in the grounds of pretension to respect or honour. (TA.) Also An enemy: from اطرق فإن للغان لفلاً expl. above [see 4, last sentence]. (TA.)

مطَرْقَة: see the next paragraph.
The rod, or stick, with which wool is beaten, (S, O, K, TA,) to loosen it, or separate it; (S, * O, * TA;) as also . (O, K, TA.) And A rod, or stick, or small staff, with which one is beaten: pl. ُقِرْاطَم. one says, ُﻪَﺑَﺮَ остальнِقِرْاطَم (TA.) ___ And The implement [i. e. hammer] (S, Mgh, O, Msb) of the blacksmith, (S, O,) with which the iron is beaten. (Mgh, Msb.)

Stamped, or minted, gold; syn. مَسْكُوكَة. (TA.) ___ And The implement [i. e. hammer] (S, O,) with which the iron is beaten. (S,) ___ See also ُقِرْاطَم, in two places.

A bird of the species called ُقَطَاءَ that has arrived at the time of her egg's coming forth. (S,) ___ See also ُقَطَاءَ. Also A she-camel recently covered by the stallion. (O, TA.) And pl. of ُقَلْقَل ُقَلْقَل in the saying (TA) which means The camels came in one ُقَلْقَل [i. e. road, or way]: (Er-Rághib, TA:) or the camels came following one another (S, O, K, * TA) when drawing near to the water. (O, K, TA. [See also a similar phrase voce ُقَلْقَل.] ___ Hence, ُقَلْقَل signifies That which follows the thing; and the like of the thing: (K:) one says, اَﺬٰﻫُقَلْقَل اَﺬٰﻫ This is what follows this; and the like of this: (S, O,) and the pl. is ُقَلْقَل. (S,) ___ And ُقَلْقَل signifies also Persons going on foot: (K:) one says, خَرجَ الفَوْقَاءَ ُقَلْقَل The people, or party, went forth going on foot; having no beasts: and the sing. is ُقَلْقَل, (Eyn, L, * TA, *) accord. to A 'Obeyd; the latter, if
correct, extr. (TA.)

قوُﺮْﻄَم [pass. part. n. of طَرَق; Beaten, &c.] means He is one whom every one beats or slaps (TA.) ___ And A man in whom is softness, or flaccidity, (As, S, O, K, TA,) and weakness: (As, S:) or weakness and softness: (TA:) or softness and flaccidity: from the saying اصابته حادّة كنتهه, seems to mean he is smitten by an event, or accident, that has disabled him as though it bound his arms behind his back; but I think it probable that كنتهه is a mistranscription: or because he is مصروف [app. a mistake for مضروب], like as one says مروخ [app. meaning beaten and subdued, or rendered submissive]: or as being likened, in abjectness, to a she-camel that is termed مَطِروغة مَطِروغة [like مَطِروغة (q. v.)]. (Er-Rághib, TA.) مَطِروغة applied to a woman means [app. Soft and feminine;] that does not make herself like a man. (TA.) [See also a reading of a verse cited voce مَطِروغة.] ___ Also Weak in intellect, (K, TA,) and soft. (TA.) ___ Applied to herbage, Smitten by the rain after its having dried up. (Ibn-Abbád, L, K.) ___ See also طَرَق, latter half. Applied to an ewe, مَطِروغة signifies Branded with the mark called طَرَق upon the middle of her ear. (ISH, O, K.)

مَطِروغة: see its fem., with حِيَة, voce مَطِروغة.

مَطِروغة: q. i. مَطِروغة [app. as meaning A road, like طَرِيق; or a highway]. (TA.)

مَطِروغة: Mineral substances. (TA.)
Q. 1. 

He gloried, or boasted, vainly, and praised himself for that which was not in him: (AIeyth, L,) Th says, in his Amálee, that is a genuine Arabic word; (L,) and so says El-Kálee: (TA:) but in the S it is said to be not of the language of the people of the desert. (L, TA.)

He gloried over him, and praised himself for that which he did not possess.

(L, K.)

In him is pride: (Abu-l-'Abbás, L,) [or Vain-glorying: see 1.]

: see the last paragraph below.

and: see the next paragraph.

One who glories, or boasts, vainly, and praises himself for that which is not in him; (L, K,) as also , (L, K,) and , (L,) or , (K, in which it is mentioned in a separate art.,) but is said to have been unknown by AIar: (TA:) or one who boasts of abundance which he does not possess; as also the last of the above-mentioned epithets, which also signifies one who boasts of that which he does not perform. (L) Also A horse of generous breed. (Th, L.)

A man who says but does not act, or perform; (S, L, K,) and who does not act seriously, or in earnest, in affairs: (K,) or, accord. to some copies of the K, who does not verify things. (TA.)
طغو

1 طغو aor. طغى, (S, M, Msb, TA, &c.) not mentioned in the K [in art. طغو, but in some copies thereof mentioned in art.]; perhaps dropped by the copyist; (TA;) and طغو, aor. طغى, (S, Msb, K;) inf. n. طغو, which is of the first, though mentioned in the K as being of the last; (TA;) and طغيان (S, K,) which is also of the first, and second, (S,) or of the last, as also طغيان, (K,) mentioned by KS as from some of the tribe of Kelb; (TA;) or طغيان is a simple subst.; (Msb;) and طعيا, mentioned by Az as an inf. n. [app. of the first]; (TA;) and the inf. n. of the second is طغو, (Msb,) or طغو, (K accord. to the TA,) like طغو, (TA,) or طغو, (so in some copies of the K,) and طعوى, mentioned as an inf. n. by Az, (TA,) and طعوى; (K, and mentioned in the S as syn. with طغى) and the inf. n. of طغى طغى (Msb, TA;) He exceeded the just, or common, limit or measure; was excessive, immoderate, inordinate, or exorbitant; (S, Msb, K, TA;) [and particularly] in disobedience: (S, * Msb, * TA;) he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing: (K;) accord. to El-Harälleel, طغيان signifies the acting wrongly in respect of the limits of things and the measures thereof. (TA.) [Hence,] طغو, in the K طغو, but the former is the right, (TA,) or طغو, (Msb,) said of a torrent, (Msb,) or of water, (K, TA,) It rose high, (Msb, K, TA,) so as to exceed the ordinary limit in copiousness: (Msb,) or طغو or طغو, (accord. to different copies of the S,) said of a torrent, it brought much water: and, said of the sea, its waves became raised, or in a state of commotion: and, said of the blood, it became roused, or excited. (S,) [Hence also the phrase طغى مرقمك Thy pen has exceeded its due limit: see art. رقم, (K,) aor. رقم, (TA,) means The البقرة يبقر The bovine antelope called €4 uttered a cry or cries. (K,) €4 It, (i. e. wealth, S,) or he, (a man, Msb,) made him to exceed the just, or common, limit or
measure; to be excessive, immoderate, inordinate, or exorbitant. (S, Msb, K.)

The waves conflicted, or dashed together, with excessive vehemence: a phrase mentioned by Z. (TA.)

: see what next follows.

: accord. to the copies of the K, but this is incorrect; A sound, or voice; of the dial. of Hudheyf: one says,

I heard the sound, or voice, of such a one: and, as in the Nawádir, I heard the sound, or voice, [or voices,] of the people, or party.

(TA.)

: see what next follows.

The top, or upper part, of a mountain: (S, TA:) and any high, or elevated, place; as also

A small quantity (ٌةَﺬْﺒُـﻧ) of anything: (S, K: *) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK

And A smooth stone or rock. (K.) And, accord. to the copies of the K, signifies

[as though meaning What is deemed, or found, difficult, of the mountain]: but [SM says, though I think this doubtful,] it is correctly [meaning what is refractory, or untractable, of horses], as in the M. (TA.)

a subst. from the verb طَغَّى, (K, TA,) [and] so is طَغِيْانِاء, (Msb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طَغِيْانِاء, and so too is طَغِيْانِاء, which latter is said by Zj to be the original of طَغِيْانِاء: (TA:) it is like طَغِيْانِاء and طَغِيْانِاء. (S.) Hence, in the Kur [xci. 11], [Thamood disbelieved by reason of their exorbitance];

(K, * TA;) meaning that they did not believe when they were threatened with the punishment of their طَغِيْانِاء: or, as is said in the
Expos. of Bkh, the meaning is, *by reason of their acts of disobedience*. (TA.)

see the next preceding paragraph. It is also a proper name for [*The bovine antelope called*] بقرة الوحش; (K, TA;)[expl. above: see 1, last sentence]: (TA;) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طغية or طغيان signifies, accord. to IAar, a بقرة uttering a]

*cry or cries, or a loud cry or loud cries:* [or طغية with damm accord. to As, or طغيان with fet-h accord. to Th, signifies a youngling of the بقرة الوحش. (S.)]

: see what next precedes, in two places.

: see next precedes, in two places.

Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (S, Msb.)

*i. q.* جبار [i. e. Insolent, tyrannical, &c.]; (K, TA;) who deviates from the right way or course, or transgresses the just limit: (TA;) and stupid, or foolish; proud; (K, TA;) wrongful, unjust, or injurious, in conduct: (TA;) or one who cares not what he does, devouring [the property of] men, and oppressing them, and who is not turned from his course by a disposition to shun sin or crime, nor by fear. (Sh, TA;) [Hence.] الطغية is an appellation of *The king of the* (or Greeks of the Lower Empire); (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) ___ And *A thunderbolt;* syn. صاعقة. (S, K.) ___

And The *cry of punishment;* by which Thamood were destroyed, as mentioned in the Kur [lxix. 5]: (S, TA;) or, accord. to
Zj, it there means their طَغَىَّانٍ [or exorbitance]: being a subst. like عَافِقَةٍ and َعَافِقَةٍ. (TA.) ___ Also The flood denoted by the words of the Kur [lxix. 11] (Er-Rághib, TA.)

طَغَوْتُ is of the measure طَغَوْتٌ, from فُلُوْتُ; (M, K,) formed by transposition, though like لَأَهْوَت, which is not so formed: (S:) it is originally of the measure فُلُوْتُ, which is changed to طَغَوْتٌ, so that it becomes طَغَوْتٌ, and this is then altered to طَغَوْتُ: (Msb, TA:) it is held to be altered from طَغَوْتٌ rather than from طَغَوْتٌ because the transposition of و is more common than that of ي, as in فَأَعْوَلْ وَيُشَأَّكَ &c.: (M, TA:) or, as some say, the فَأَعْوَلْ is a substitute for وَيُشَأَّكَ, and the measure is فَأَعْوَلْ, and some say that the measure is فَأَعْوَلْ, and that it is originally طَغَوْتٌ: (TA:) the pl. is طَوَٰلَّا طَغَىَّاتٌ (S, K) and طَوَٰلَّا طَوَٰلْا (K,) the latter mentioned by ISd. (TA.) It signifies A devil; (S, Msb, K, TA;) thus expl. by Abu-l-‘Áliyeh and others, and said to be on the authority of ‘Omar: (TA:) or one that is exorbitant in pride or corruptness or disbelief or disobedience, of the jinn, or genii: (Er-Rághib, TA:) or الطَّاغُتُ means [the idol called] the ثلاثٌ and [that called] الزَّعَزَعُ; (K,) or thus some expl. الطَّاغُتُ الجَهَّلَةَ and الطَّاغُتُ الزَّعَزَعُ [together, in the Kur iv. 54]: (TA:) or whatever is worshipped instead, or to the exclusion, of God; (Zj, K, TA;) as also الطَّاغُتُ the جَهَّلَةَ (Zj, TA:) and the idols [in general]: (K;) or it is of the idols, and of the jinn, or genii, and of mankind: (Akh, TA:) or he who turns from the good way: (Er-Rághib, TA:) and the diviner: (S, K, TA:) and the enchanter: thus expl. by 'Ikrimeh; and said to mean thus in the Kur iv. 63: and so the جَهَّلَةَ accord. to Zj: (TA:) and any head, or leader, of error: (S, K,) and the exorbitant in pride or corruptness or disbelief or disobedience, of the people of the Scripture: (K:) it is used as a sing., (S, K,) as in the Kur iv. 63; (S;) and as a pl., (S, K,) as in the Kur ii. 259; (S;) and masc. and fem., (Msb, TA,) as fem. in the Kur xxxix. 19: (TA:) or by جَهَّلَةٌ is meant Hoyeí Ibn-Akhtab; and by الطَّاغُتُ, Kaab Ibn-Elashraf: (I'Ab, K) and the pl. جَهَّلَةٌ طَوَٰلَّا طَغَىَّاتٌ and طَوَٰلَّا طَوَٰلْا signify [sometimes] idol temples: so says El- Háfidh in the preface to the Fet-h [i. e. his celebrated work entitled Fet-h el-Bári ]. (TA.)
1 The fire became extinguished, or quenched: (Msb:) or ceased to flame: (K, TA:) [or rather, ceased to flame and its live coals became cool; for] when the flame of the fire has become allayed but its coals still burn, it is said to be هامدة. and when its flame is extinct and its coals have become cool, it is said to be هامدة. (TA.)

4 He extinguished, or quenched, the fire. (S, * Msb, K, * TA.) Hence, اطفاً الحرب. He extinguished the fire of the war. (TA.) And اطفأا الانتفاضة, or ُتْﺄَﻔْﻃَأَ الانتفاضة I allayed the sedition, or conflict and faction, or the like. (Msb.)

7 اطفأا انطفأا see the first paragraph.

Fire becoming, or become, extinguished; see 1.

The extinguisher of the live coals; one of the seven days called أيام النئام. The extinguisher of the five days; (K) so in the M &c.: (TA:) or the fourth thereof: (O, K,) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جمرات becomes extinct: see جمر and see also عجوز مطافئة الرضف (so in the M and O and L and in some copies of the K, in other copies of the K مطافئي, TA) A piece of fat which, when it falls upon the الرضف [or heated stones], melts, and quenches them. (Lh, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حذس لهم مطافئة الرضف (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حذس:) or a fat sheep or goat, (AO
and T, TA in that art.,) *which quenched the* רפִף by its fat. (T, TA ibid. [See also דָמֶג.]) Also *A
serpent, the poison of which, as it passes by the* רפִף, *extinguishes their fire:* (O, K,) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] מָטַלְתָא. (O.) *And A calamity,* or *misfortune:* (O, K, TA:) said by AO to mean originally *such as has made one to forget that which was before it, and extinguished its heat:* (O, TA.)

:** Margin:** see the next preceding paragraph.
日々

and its variations: see art.
(S, Mgh, Msb, K) aor. **قوات الطَّفَّا فَوْقَ المَاءَ** (S, Mgh, Msb,) inf. n. **نَفَطَي** (S, Mgh, Msb, K) and **نَفَطَي** (S, Msb, K,) *It (a thing, S, Mgh, Msb) floated upon the water; (S, Mgh, Msb, K,) and did not sink. (S, Msb.)* [Hence,] one says, **نَفَطَي** (S, Mgh, Msb, K,) and **نَفَطَي** (S, Msb, K,) *It (a thing, S, Mgh, Msb) floated upon the water, (S, Mgh, Msb, K,) and did not sink. (S, Msb.)* *The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage]. (TA.)* And **نَفَطَي** and disappeared, as though sinking [in the mirage]. (TA.) *The leaf of the date-palm, or of the Theban palm, &c., appeared [above the trees]. (K, TA.)* And **نَفَطَي** said of a bull, (K,) or of a wild bull, (TA,) *He mounted upon the hills (K, TA) and upon the sands. (TA.)* [In the CK, *فَوْقَ المَاءُ* is erroneously put for *فَوْقَ اْلَّاَمَكُمْ.*] ___ And **نَفَطَي** *I leaped upon it. (TA.) The saying *

أَبَّدَ اذِإْ مَا رَسَبَ الْقُوْمُ نَفَطَي

is expl. by IAar as meaning [A slave] who, when the people are grave, leaps by reason of his ignorance. (TA.)* And **نَفَطَي** [not a mistranscription for **نَفَطَي**] *The water rose, or became high. (TA voce طَفَّا, q. v.)* And **نَفَطَي** said of a gazelle, *He ran vehemently. (K.) One says of a gazelle, رَمَّرَيْنَطَق، meaning He passed by, or along, or away, going lightly, or briskly, upon the ground, and running vehemently. (S, TA.)* And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) *He died. (K, TA.)* ___ And *He (i. e. a man) entered into [or upon] an affair:* (K, TA:) [or,] accord. to the Nawádir, one says, **نَفَطَي** in the **أَرْسَابُ** in the **أَرْسَابُ** [app. as meaning becoming firmly fixed therein]. (TA.) *The water is made trans. by means of [أَرْسَابُ.]

*
He kept continually, or constantly, to the eating of fish found floating upon the water. (TA.)

طِنْفَى: ʿ坳ٍفِطًى, (K,) thus it should app. be accord. to the K, but in copies of the M, طِنْفَى, with damn, (TA,) A thin, or slender, plant. (K.)

طِنْفَى: see what next precedes: ___ and see also the paragraph next following.

The leaf of the مَقِيل [or Theban palm]; (S, Mgh, Msb, K,) and so طْنْفَى: (As, TA,) pl. طِنْفَى (S, * TA) or طِنْفَى (Msb,) which is [also] pl. of طْنْفَى. (As, TA,) [According to Forskål (Flora Ägypt. Arab., p. cxxvi.), the Theban palm itself, which he terms borassus flabelliformis, is called طْنْفَى, as well as دُوم.] ___

And [hence] طِنْفَى (K,) or دُوُّ الطَّفْنِييْنِ, (S, Mgh, Msb, TA,) is the name of A serpent (S, Mgh, Msb, K) of a foul, or malignant, sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Msb, K,) which are black, (S, Mgh, Msb,) resembling two leaves such as are termed طفْنِييْنِ: (S, Mgh, Msb, K,) and sometimes it is termed طْنْفَى, meaning دْواَذِ الطَّفْنِييْنِ: and طْنْفَى is used as the pl., meaning دْواَذَ الطَّفْنِييْنِ. (S.)

طَفْأَةٌ The floating froth or scum (K, TA) and grease (TA) of the cooking-pot. (K, TA,) ___ And A halo around the sun, (S, K,) and also around the moon [like هَيَالَةَ: (K,) the former accord. to Fr, and the latter accord. to AHát. (TA,) ___ And one says, أهِبْنا طَفَأَا مِن الرِّيح: meaning [i. e. We obtained somewhat of the herbage, or perhaps of the rain, of the season called ربيع]. (S, TA,) ___

طَفْأَةٌ سَمِكُ طَفْأَةٌ Fish floating upon the surface of the water, having died therein. (Mgh, Msb, TA,) ___ [Hence,] فَرْسُ طَفْأَةٌ A horse elevating his head. (TA,) ___ كَأنَّ عينِهِ عَبْنَةٌ طَفَاٰةٌ [As though his eye were a floating grape], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent
and conspicuous. (TA.)
طَلْس

1. طَلْسَةٌ (S, M, A, K.) aor. — , (K, MS, O, TA, but in a copy of the A, — , ) inf. n. طَلْسَةٌ (S, M, A, K) and طَلْسَةٌ (M, A, K) inf. n. طَلْسَةٌ; (A2) He obliterated it, or effaced it, namely, a writing; (S, O, K) i. q. طَلْسَةٌ (M) or he obliterated it, or effaced it, namely a writing, [So far as] to mar, or spoil, its characters; thus differing from طَلْسَةٍ (M) which signifies he obliterated it, or effaced it, well. (T, A.) Hence, طَلْسَةٌ (M) or he obliterated it, or effaced it, well. (T, A.) He took away, or destroyed, his sight: (A, TA:) in the K [and O] طَلْسَةٍ (M) his sight went away, or became destroyed; on the authority of Ibn-'Abbád. (TA.) طَلْسَةٍ (M) a garment, or piece of cloth,) was, or became, old and worn-out. (IKtt.) طَلْسَةٍ (M) and طَلْسَةٍ (M) He, or it, was, or became, of a dusty colour, inclining to black. (IKtt: the inf. ns., only, are mentioned in the M.)

2. طَلْسَةٍ see above, first sentence.

3. طَلْسَةٍ طَلْسَةٍ (S) [See also 7.] طَلْسَةٍ (M) and طَلْسَةٍ (M) He clad, or attired, himself with a طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.

4. طَلْسَةٍ طَلْسَةٍ (M) [The former verb is used by El-Hemedhánee transitively, as meaning, He put on, or made use of, a napkin as a طَلْسَةٍ (M) طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.

5. طَلْسَةٍ (S) [See also 7.] طَلْسَةٍ (M) and طَلْسَةٍ (M) He clad, or attired, himself with a طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.

6. طَلْسَةٍ (M) [The former verb is used by El-Hemedhánee transitively, as meaning, He put on, or made use of, a napkin as a طَلْسَةٍ (M) طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.

7. طَلْسَةٍ (M) [The former verb is used by El-Hemedhánee transitively, as meaning, He put on, or made use of, a napkin as a طَلْسَةٍ (M) طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.

Q. Q. 2 طَلْسَةٍ (M) طَلْسَةٍ (M) طَلْسَةٍ (M) طَلْسَةٍ (M) طَلْسَةٍ (M) طَلْسَةٍ (M) (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.
Black; as also طَلْسِانَ طَلْسِانَ ; accord. to the O and K, the former signifies a black طَلْسِانَ ; but this is a mistake. (TA.)

ٌسْرِطٌ i. q. طَرْسٌ (S in art. طَرْسٌ ، M ، Msb ، TA:) i. e. ، (TA,) A written paper or the like، syn. صَحِيفَة (K ، TA:) or one of which the writing has been obliterated، or effaced، (A ، K ، TA,) but not well obliterated\; thus differing from طَرْسٍ ، accord. to the T: (TA:) pl. طَلْوسٌ. (Msb ، TA.) See طَرْسٌ. Also The skin of the thigh of the camel (T ، M ، K) when the hair has fallen off. (T ، K) See also آَطْلسٌ , in three places.

ٌتَسْلِطٌ of the measure طَلْسٌ في المعوَّل، Having the eye blinded: in the O and K erroneously said to be طَلْسٌ: but in the Tekmileh، correctly، طَلْسٌ: like أمير طَلْسٌ ، (TA.)

ٌتَلَّسَةٌ A piece of rag with which one wipes a tablet (A ، K ، TA) upon which is writing، and with which the writing is obliterated، or effaced. (A ، TA.)

ٌتَلْسَانَ see طَلْسِانَ.

ٌتَلْسَانَ see طَلْسِانَ.

ٌتَلْسِانَ (El-Fárábee ، S ، M ، Mgh ، O ، Msb ، K) and طَلْسِانَ (M ، O ، K) the latter form used by some، (El-Fárábee ، Msb،) or by the vulgar، (S،) and disallowed by As، (M ، Msb ،) and طَلْسِانَ (M ، O ، K) طَلْسِانَ مُحَرَّر. all these three forms being mentioned by 'Iyád and others، (K،) [accord. to the TA، following Lth; but the words of Lth، as cited in the TA، and in the O، rather signify that، if، instead of طَلْسِانَ، with kesr to the ل، one said طَلْسِانَ، with damm to the ل، like خيَرَان، it would be more agreeable with analogy، and the like is said in the Msb، as on the authority of Az:] and طَلْسِانَ (M ، Mgh ، O ، K) طَلْسِانَ طَلْسِانَ طَلْسِانَ طَلْسِانَ ءﺂَسِك (M ، Msb،) arabicized words، (S ، Mgh ، Msb ، K،) from the Pers. (S ، Msb،) originally طَلْسِانَ طَلْسِانَ ءﺂَسِك، (as in some copies of the K،) طَلْسِانَ طَلْسِانَ ءﺂَسِك، (as in some copies of the K،) طَلْسِانَ طَلْسِانَ ءﺂَسِك، (as in other copies of the K،) طَلْسِانَ طَلْسِانَ ءﺂَسِك، (as in other copies of the K،) طَلْسِانَ طَلْسِانَ ءﺂَسِك، differently expl. by different persons; (TA:) [app. accord. to the fashions of different times and countries;] accord. to some، (TA,) A certain kind of كِسَّاء: (M,
or a certain article of apparel worn by the Persians or other foreigners, of a round form, and black; accord. to the Jemã et-Tefâreek, having its woof and warp both of wool: (Mgh:) or aءﺂَﺴِﻛ, of a dark, or an ashy, dust-colour; worn by persons of distinction: (EshShereeshee, in Har, p. 238:) [see also ﹰﺖَﺑ and ﹰجﺎَﺳ: El-Makreezee mentions a kind of طيلسان

having a round piece cut out from the middle of it (مقوٰم) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طرحة: (see this word: and see De Sacy's Chrest. Arabe, sec. ed., ii. 267269; and Dozy's Dict. des Noms des Vêtements chez les Arabes, 27890:) it seems to have resembled our academic hood, of which it was perhaps the original: the term طيلسان is now commonly applied to an oblong piece of drapery, or a scarf, or an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back: this is worn by many of the professional learned men in winter, in Arabian countries: it is also used in the sense of the word ﹰتَب, meaning an end of a turban, when made to hang down between the shoulders: see [lit. ﹰعَذَب] the pl. (of طيلسان and طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلساة، طيلسaton, ] meaning, O 'Ajamee, (A, Mgh,) or Aajamee, (K,) [i. e., Persian, or foreigner; used in reviling another; (Mgh, K,) for the عَجم are those who [most commonly] attire themselves with the طيلسان. (TA:) See also ﹰتَب.
Old and worn-out; (S, M, K;) applied to a garment, or piece of cloth: (M, K;) as also ٌﺲْﻠِﻃ
A man whose garment is old and worn-out. (S.) ___ A dirhem [of which the impression is obliterated;] having no impression. (Msb, voce مسيح.) ___ A wolf whose hair has fallen off by degrees; (Az, TA;) as also ٌﺲْﻠِﻃ (IAar, A, K;) or a wolf of a dusty colour inclining to blackness; (S, M, A, K;) and anything of that colour; (S, K;) whether a garment or any other thing: (TA;) fem. ُءﺂَﺴْﻠَﻃ (M:) pl. ٌﺲْﻠُﻃ (A.) ___ A man having little hair upon the side of the cheek; pl. or i. q. [q. v.]: of the the dial. of El-Yemen. (TA.) ___ Dirty, or filthy; as also ٌﺾْـﻟْسآ: of the latter applied to a garment, or piece of cloth, (K, TA,) in the colour of which is a dusty hue: (TA:) and ٌﺾْـﻟْسآ a dirty rag. (O.) ___ A man dirty, or filthy, in apparel: likened to a wolf in respect of the dusty hue of his clothes:
(M:) or black and dirty. (O.) [Hence,] A man who is accused of foul, or evil, conduct; (Sh, O, K;) and so ٌأَطْـﻠَﺳ التَّوْبِين an expression used by Ows Ibn- Hajar. (Sh, O.) ___ Black, as an Abyssinian and the like: (O, K;) as being likened in colour to a wolf. (TA.) [See also ٌﺾْـﻟْسآ.] ___ A thief: (O, K;) because of his evil nature, (TA,) being likened to a wolf. (O, TA,) [Satin; so called in the present day:] a garment, or piece of cloth, of woven silk: [app. because of its smoothness:] but this is not [of the classical] Arabic: pl. ٌﺾْـﻟْسآ (TA.) ٌأَطْـﻠَس.
2 طَلَفَ عَلَيْهِ He exceeded it; (O, K;) [meaning a certain number of years; for] it is like دَرَفٍ and ضَفْتُ and نُمْلُ. (IAar, TA in art. طَلَفَ.)

4 طَلَفَ [He escaped being a victim of his adversary's blood-revenge; expl. as meaning] the blood-revenge of his adversary was ineffectual, or had not effect. (Ibn-Abbád, O, K.)

اطلعَهُ He made it [i. e. a man's blood] to go for nothing

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[. i. e. unretaliated, or uncompensated by a mulct;] or to be of no account. (S, O, K.) And

He gave him (S, O, K) a thing (O) as a free gift. (S, O, K.)

طلَفُ : see the next paragraph in two places.

اطلعَ A thing that goes for nothing; [as blood that is unretaliated, or uncompensated by a mulct;] that is of no account, ineffectual, or null; syn. هَدَرٌ; (S, O, K;) [and so طَلَفُ, as shown by what follows;] as also طَلِيفٌ. (O, K;) You say, ذَهَبٌ دَمِه ضَلُفًا, (AA, S, O, K;) and طَلِيفًا, (AA, O, K;) and طَلِيفًا, (AA, O,) His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct; syn. هَدَرٌ, (AA, S, O, K, TA,) and باطلاً بَاطِلاً مَالَهُ [his property]. (TA. [See also طَلِيفُ.]) And Ru-beh says,
How many enemies are there whose possessions are things that have gone for nought! (O, as an ex. of the last word in the sense of هَدْر.) ___ And (S, O, K) hence (O) A gift; (S, O, K;) a gift freely bestowed, not for any compensation. (S, TA.) ___ And A thing that is easy; or of light estimation, paltry, or despicable; [as also ﺪْﻠَﻓ] syn. (IF, O, K.) ___ And A redundant portion of a thing: (IF, O, K;) if this be not what is meant by the saying that ﻪَدْر is syn. With فَضْل, this saying is of no account. (IF, O.)

Also A thing that is taken. (O, K. *) [And hence, perhaps, the saying of Ru-beh cited above.] ___ One says also, ﺪْﻠَﻓ ﺪْﻠَﻓ and ﺪْﻠَﻓ i. e. Such a one went away with the property without compensation. (Yoo, O.) ___ And أَكَلَ مَالهُ ﻓِي ﻪَدْر He devoured his property in a vain, or an ineffectual, procedure. (O.)
The she-camel was, or became, loosed from her bond, (S, Mgh, Msb,) or cord, by which her fore shank and her arm had been bound together. (S, Mgh.) And The she-camel was, or became, loosed from her bond to repair to the water: (Msb,) or to the water (AZ, As, S, TA) aor. as above, (As, TA,) inf. n. The camels were, or became, loosed to repair to the water, it being distant two days' journeys, (AZ, As, S, TA,) and were left to pasture while going thither: and the subst. is طَلَقَتْ حَيَّةٌ [q. v.]. (AZ, S, TA,) [Hence,] طَلَقَتْ حَيَّةٌ [properly طَلَقَتْ حَيَّةٌ, for it is said that طَلَقَتْ حَيَّةٌ is the subst., (Msb,) or طَلَقَتْ حَيَّةٌ is also a subst. syn. with طَلَقَتْ حَيَّةٌ, (Mgh,) and طَلَقَتْ حَيَّةٌ, (K,) aor. —; (Th, S, O, Msb, K;) and طَلَقَتْ حَيَّةٌ also; (I'Aar, Th, Mgh, Msb;) the latter of which is preferable, but the former is allowable; (I'Aar, TA;) or the latter is the more common; (Th, TA;) but accord. to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلَقَتْ حَيَّةٌ, (Th, S, Mgh, O, K,) or [properly طَلَقَتْ حَيَّةٌ, for it is said that طَلَقَتْ حَيَّةٌ is the subst., (Msb,) or طَلَقَتْ حَيَّةٌ] said of a woman; (I'Aar, Th, S, &c.;) She was, or became, [divorced, or] left to go her way, (O,) or separated from her husband [by a sentence of divorce]. (K, TA,) And His tongue was, or became, eloquent, or chaste in speech, and sweet therein. (Msb. [See also طَلَقَتْ حَيَّةٌ: and see 7.]) And طَلَقَتْ حَيَّةٌ, (S, O, K, TA,) inf. n. طَلَقَتْ حَيَّةٌ, (S, O,) or طَلَقَتْ حَيَّةٌ and طَلَقَتْ حَيَّةٌ, (TA,) He was, or became, laughing, or happy, or cheerful, and bright, (K, TA,) in face, or countenance: (S, O, K, TA;) or, if (the face, or countenance,) was, or became, cheerful, or happy, (MA, Msb,) the contr. of frowning or contracted, (Mgh,) displaying openness and pleasantness; (Msb;) and طَلَقَتْ حَيَّةٌ signifies the same; (MA, Mgh;) as also طَلَقَتْ حَيَّةٌ; (Mgh;) syn. طَلَقَتْ حَيَّةٌ; (K;) whence the saying, أَنْبِسِطْ طَلَقَتْ حَيَّةٌ.

The she-camel was, or became, loosed from her bond to repair to the water: (Msb,) or to the water (AZ, As, S, TA) aor. as above, (As, TA,) inf. n. The camels were, or became, loosed to repair to the water, it being distant two days' journeys, (AZ, As, S, TA,) and were left to pasture while going thither: and the subst. is طَلَقَتْ حَيَّةٌ [q. v.]. (AZ, S, TA,) [Hence,] طَلَقَتْ حَيَّةٌ [properly طَلَقَتْ حَيَّةٌ, for it is said that طَلَقَتْ حَيَّةٌ is the subst., (Msb,) or طَلَقَتْ حَيَّةٌ is also a subst. syn. with طَلَقَتْ حَيَّةٌ, (Mgh,) and طَلَقَتْ حَيَّةٌ, (K,) aor. —; (Th, S, O, Msb, K;) and طَلَقَتْ حَيَّةٌ also; (I'Aar, Th, Mgh, Msb;) the latter of which is preferable, but the former is allowable; (I'Aar, TA;) or the latter is the more common; (Th, TA;) but accord. to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلَقَتْ حَيَّةٌ, (Th, S, Mgh, O, K,) or [properly طَلَقَتْ حَيَّةٌ, for it is said that طَلَقَتْ حَيَّةٌ is the subst., (Msb,) or طَلَقَتْ حَيَّةٌ] said of a woman; (I'Aar, Th, S, &c.;) She was, or became, [divorced, or] left to go her way, (O,) or separated from her husband [by a sentence of divorce]. (K, TA,) And His tongue was, or became, eloquent, or chaste in speech, and sweet therein. (Msb. [See also طَلَقَتْ حَيَّةٌ: and see 7.]) And طَلَقَتْ حَيَّةٌ, (S, O, K, TA,) inf. n. طَلَقَتْ حَيَّةٌ, (S, O,) or طَلَقَتْ حَيَّةٌ and طَلَقَتْ حَيَّةٌ, (TA,) He was, or became, laughing, or happy, or cheerful, and bright, (K, TA,) in face, or countenance: (S, O, K, TA;) or, if (the face, or countenance,) was, or became, cheerful, or happy, (MA, Msb,) the contr. of frowning or contracted, (Mgh,) displaying openness and pleasantness; (Msb;) and طَلَقَتْ حَيَّةٌ signifies the same; (MA, Mgh;) as also طَلَقَتْ حَيَّةٌ; (Mgh;) syn. طَلَقَتْ حَيَّةٌ; (K;) whence the saying, أَنْبِسِطْ طَلَقَتْ حَيَّةٌ.
It behooves the judge to treat with equity the two adversaries in litigation, and he shall not speak to one of them with a cheerful countenance, nor with sweet speech, not doing this to the other: or it may be from signifying the going away, and may hence mean, and he shall not turn his face, or pay regard, to one of them [in preference to the other]. (Mgh.) And طاق, inf. n. طاقہ، طاقہ، طاقہ، طاقہ، said of a day, It was, or became, such as is termed طاق; i.e. [temperate; neither hot nor cold; [&c.; see طاق،] and in like manner طاق is said of a night (ليلة). (K, TA.) تباعد طاق، (O, K,) with kesr, (O,) like عِﲰ، signifies طاقہ، طاقہ، طاقہ، طاقہ، and طاق، (TA,) inf. n. طاق، (S, Mgh, * O, * Msb, K,) and inf. n. un. طاق، (TA,) She (a woman, S, O, Msb) was taken with the pains of parturition: (S, Mgh, O, Msb, K,) a phrase implying a presage of good [i.e. of speedy and safe delivery]. (Mgh.) And طاقہ، طاقہ، طاقہ، طاقہ، She was, or became, in labour with him.]

2 طاق ناقنة He left, left alone, or let go, his she-camel. (TA.) See also 4, second sentence. ___ [Hence,] طاق أمرتها، (S, Msb, K,) inf. n. طاق أمرتها، (S, Mgh, O, Msb,) from طاق [q. v.]; (O,) and طاقها، (K,) inf. n. طاق، (S, Mgh, O, Msb,) aor. طاق، (S,) inf. n. طاق، (S, Mgh, * O, * Msb, K,) and طاق، (TA,) She (a woman, S, O, Msb) was taken with the pains of parturition: (S, Mgh, O, Msb, K,) a phrase implying a presage of good [i.e. of speedy and safe delivery]. (Mgh.) And طاق، طاق، She was, or became, in labour with him.]

[Hence,] طاق أمرتها، (S, Msb, K,) inf. n. طاق أمرتها، (S, Mgh, O, Msb,) from طاق، (K,) inf. n. طاق، (S, Mgh, O, Msb,) aor. طاق، (S,) inf. n. طاق، (S, Mgh, * O, * Msb, K,) and طاق، (TA,) He divorced his wife;] he separated his wife from himself [by a sentence of divorce]. (K, TA.) طاق in this sense is opposed to راجع، and hence the meanings of these two verbs in a verse of En-Nábighah which I have cited in art. نذر، (see conj. 6 in that art.,) and which is also cited in the S and O and TA in the present art.] ___ And طاق البلاذ He left, or quitted, the country. (IAar, TA,) El-Okeylee, being asked by KS, أطلقَت أمرتك، the land behind her. (IAar, TA,) And one says, Aطلقَت القوم، I left, or quitted, the people, or party: and طاق الابیال He left [or deserted] the household, like as the man leaves [or divorces] the woman, or
wife. (TA.) And [he] left her: and The she-ass submitted herself [the verb which I thus render has been altered to which I read ṣadad] to him, after having been incompliant. (TA.) ___ And The he-ass passed by, or beyond, his she-ass, and then left her: and The she-ass submitted herself to him, after having been incompliant. (TA.) ___ And The person bitten by a serpent became rid of the pain: (Er-Rághib, TA:) or recovered himself, and his pain became allayed, (S, O, K,) after the paroxysm: (S, O:) inf. n. as above. (K.) ___ The loosing, or setting loose or free, and letting go. (TA.) You say, اطلق التثاقة من عقاقها, (S, O, Msb, TA,) or من العقال, i. e. He loosed the she-camel from the bond, or cord, by which her fore shank and arm were bound together; (Mgh;) as also اطلقها. (TA.) And اطلق عنقه, (S, Mgh, O, Msb, K, TA,) and اطلق عليه, (O, TA,) He let go the captive; (S, O, K, TA;) and set him free; (TA;) he loosed the bond of the captive, and let him go: (Mgh, Msb:) and أطلق عنه إسارة, أطلق عنقه إسارة He made his horses to run [in the race-ground]. (TA.) And اطلق خيله في الخيلات He drove the she-camel to the water: (TA:) or اطلقت التثاقة إلى الماء I loosed the she-camel from the bond to repair to the water: (Msb:) or اطلقت إليها إلى الماء, (AZ, S, O, TA) I loosed the she-camel from her bond to repair to the water, it being distant two days' journeys, and left them to pasture while going thither. (AZ, S, O, * TA.) And اطلق القوم means The people, or party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither. (S, K, * TA.) And اطلق أمرانه: see 2, third sentence. ___ أطلق الدوآء بطنه The medicine loosened, or relaxed, his belly [or bowels]; (Msb;) or moved his belly. (TA.) ___ Aطلق عنانه He let loose, or slackened, his (a horse's) rein; and so made him
to quicken his pace. (See Har p. 356.) And He hastened him; or desired, or required, him to hasten, or be quick; as also استطلق رجله (TA. [Whether the pronoun relate to a beast or a man is not shown. By as استطلقله is not meant as استطلق رجله (S, O, 

He hastened him; or desired, or required, him to hasten, or be quick; as also (TA.) And He gave him property: (MA:) and طلقه he gave (Ibn-'Abbád, O, K) a thing. (K.) And اطلق صاحب الدين كذا (The creditor remitted so much of the debt; being asked, or desired, to do so: see 10]. (Msb.) اطلق له also signifies He made it allowable, or free, to be done, or taken, &c. You say, اطلق له فعل كذا He permitted him, or gave him permission or leave, to do such a thing; i. q. اطلق له فيه أذن كذا (Msb in art. (اذن) And He made it to be unrestricted. Hence the saying, اطلق لفظا He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.] And أطلقت البيئة I made the evidence, proof, or voucher, to be without any mention of the date; contr. of أرختها (Msb in art. (ارخذت) or I gave the evidence without restricting it by a date: from أطلقت الأسير (Msb in the present art.) And hence also اطلقت قول I made the saying to be unrestricted, and unconditional. (Msb.)  He uttered, or mentioned, or used, a word, or an expression, without restriction: and in like manner, اطلق alone is often employed. And He used, or applied, a word, or an expression, without restriction, اطلق مصدر على الفاعل to signify a particular meaning: thus in the saying اطلق المصدر على الفاعل He used, or applied, the infinitive noun without restricting it by the prefix ذو, or the like, to signify the active participial noun; as اطلق اسم على عدا، and thus in the saying اطلق اسم على عدا.
He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as, the alaiyah of the Quran. and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also, in the freedom from [the whiteness termed [meaning, q. v.,] in the leg [of a horse]: and some make to signify the having a fore leg and a hind leg in one side with [as inf. n. of the pass. v.,] the having a fore leg and a hind leg without [meaning, q. v.,] He dosed his enemy with poison. (IAar, O, K.) He fecundated his palm-trees; (IAar, O, K, TA;) said when they are tall; (IAar, O, TA;) as also (IAar, O, K,) inf. n. Ta.))

5, said of a gazelle, He went along, (S, O, Msb, K,) or bounded in his running, or ran briskly in one direction, and went along, (TA,) not pausing nor waiting for anything; (S, O, Msb, K, TA;) as also (TA.) The horses went [or ran] a heat without restraining themselves, to the goal. (TA.) And, said of a horse, He staled after running. (AO, O, K.) Said of the face: see 1, latter half.

7, inf. n. of which the dim. is, the conjunctive 1 being rejected, so that it becomes, (S, O,) [He was, or became, loosed from his bond: whence,] The rein's being let loose, or slackened,] is a phrase metonymically used to denote quickness in going along. (Har pp. 355-6.) [Hence,) He (a captive loosed from his bond) went his way: (Msb:) or [simply] he went away, or departed: (S, Mgh, O, K;) or he went removing from his place. (Er-Raghib, TA.) Thus in the Kur [xxxvii. 29], [meaning to the punishment: (Bd, Jel:) or, accord. to IAth, [it seems to mean go ye away quickly into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kur, that] means سرعة الذئاب في أصل المحن [the打印机];] (TA.) And one says also,
He went away doing, or to do, such a thing. (TA.) And the chief persons of them broke forth, or launched forth, with their tongues, saying: Go ye on, or continue ye, in your course of action &c. (Mughnee, voce نأ) And one says, (S, O, K,) meaning He, or it, was taken away; (K) like as one says, (S, O, O.) ___ انطلق لسانه] means His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech. See an ex. in the Kur xxvi. 12: and see also انطلق لسانه. [meaning طلق لسانه] said of the face: see 1, latter half, in two places.

(My mind does not become free from straitness for, or with respect to, this thing, or affair). (S, O, K. *)

[primarily signifies The desiring to be loosed, unbound, set loose or free, and let go]: its dim. is تطلِيق. (S, O, K.) ___ [Hence,] استطلق بطنه His belly [or bowels] became [unbound, loosened, or relaxed; (Msb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth. (TA.) ___ Said of a gazelle, i. q. طلق, q. v. (TA.) [It is also trans., as such primarily signifying The desiring a person or thing to be loosed, unbound, set loose or free, and let go. ___ Hence,] one says, استطلق البراعي ناقة لنفسه (S, O) [meaning The pastor desired a she-camel to be left, or he left a she-camel, for himself, not milking her at the water; as is plainly indicated by what immediately precedes it in the S: or] the pastor took, (PS,) or retained, [which is virtually the same,] a she-camel for himself. (PS, TA.) ___ And استطلقت من صاحب اليدين كذا I desired, or demanded, of the creditor, the remission of so much of the debt]. (Msb.) ___ See also 4, former half. 

Loosed from his bond, set loose or free, or, as expl. by IAar, let go; as also طلق and مطلق.
and a man not having anything upon him, as expl. by Ks: and a camel not having the fore legs bound. (TA.) You say, حرس طلقنا, (so in the CK,) or طلقنا, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i.e. طلقنا,] accord. to the K, but correctly with two dammehs, [i.e. طلقنا,] (TA, and thus in the S,) He was imprisoned without shackle and without bond. (K, TA) See also طلق, first sentence. [Hence,] طلق اللسان, (S, O, Msb, K,) and طلق اللسان, (K,) and طلق اللسان, (TA,) Eloquent, or chaste, in speech, and sweet therein: (Msb:) and طلق اللسان and طلق اللسان (free from impediment of the tongue; or] eloquent, or chaste in speech. (TA.) And طلق ذلق, and ذلق طلق, (S, O, K,) but the last two of these were unknown to As, and the latter of them was disallowed by IAar, (TA,) and طلق ذلق, (O, K,) [expl. in the K as meaning A tongue having sharpness; but correctly] meaning a tongue free from impediment, or eloquent, or chaste in speech, (O, TA,) and طلق اليددين, (S, Mgh, O, Msb, K,) and طلق اليددين, (O, K,) and طلق اليددين, (O, TA,) and طلق اليددين, (L, TA,) Liberal, bountiful, munificent, or generous; (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb:) and in like manner, a woman: (TA:) [or] a woman is termed طلق الوجه, which [generally] has another meaning, expl. in what follows. (TA.) And يده طلق, His hand is liberal; syn. يبسط طلق, (TA in art. يبسط:) and so طلق الوجه, (S and K and TA in that art.) or the latter signifies opened; and so طلق الوجه, (S, O, Msb, K,) and طلق الوجه, (IAar, O, K,) and طلق الوجه, (IAar, K,) and طلق الوجه, (K,) and طلق الوجه, (S, O, K,) Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openeness and pleasantness, in the face; and so طلق alone: (Msb:) and طلق طلق الوجه open and pleasant, and goodly, in countenance: (AZ, TA:) and طلق alone, joyful, and open or cheer-
ful, in countenance. (TA. [And it is there said that the pl. of طَلَقُّاتٌ is not allowable, except in poetry. (IAar, TA.) ___ And ليلةٌ طَلَقٌ (Lth, S, Mgh, O, K,) and طَلَقَةٌ (Lth, S, Mgh, O, Msb, K) A day, and a night, in which is neither heat nor cold: (Lth, Mgh, O, Msb, K:) or in which is no cold nor anything hurtful: (S:) or in which is no rain: or in which the cold is mild: (TA: [after which is added, من أيامٍ المَّوَى طَلَقُّاتٌ but the last word seems, as in an instance before mentioned, to be mistranscribed, or أيامٍ (i. e. أيامٍ المَّوَى) may be a mistake for ليلةٍ طَلَقٌ means a night in which is no cold: (AA, TA:) or in which the wind is still: (O, TA:) and ليلة طَلَقَةٌ sometimes means a moon-lit, or a light, or bright, night: (IDrd, O, TA:) and one says also ليلة طَلَقَةٌ, (K, TA,) meaning a still, or calm, and light, or bright, night: (TA:) and لِيَلاَّت طَلَقٌ (K, * TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Rá'ee says,

* فَلِيَامَ عَلَى الْشَّمْسِ فِي يَومٍ طَلَقَةٌ (And when the sun came upon him, or it, in a day of a night in which was neither cold nor wind: i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase في يوم طَلَقَةٍ occurs in like manner in a verse of Dhu-r-Rummeh. (Az, TA.) ___ For the epithet طَلَقٍ (applied to a horse, accord. to the K,) see طَلَقٌ. ___ And for other meanings assigned in the K to طَلَقٌ (TA:) see طَلَقٌ طَلَقَةٌ: (K, * TA,) meaning the pain of childbirth. (S, O.) One says, ضَرَّتْهَا الطَّلَقُ [The pain of childbirth smote her]. (O.) [See also طَلَقَتْ, of which it is the inf. n.] And [it is said to signify] A sort of medicine. (S.) See طَلَقٌ, latter half, in two places.

طَلَقٌ الطَّلَقُ: (K, TA,) and طَلَقٌ الْوَجَهِ: see the next preceding paragraph.

طَلَقٌ الْسَّمَانَ: (K, TA,) and طَلَقٌ الْوَجَهِ signifies also Lawful, allowable, or free: (S, Mgh, O,
Msb, K, TA:) or it signifies, (Msb, TA,) or signifies also, (Mgh,) مطلق، (Mgh, Msb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Msb.) One says, [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] هو لَكَ طَلَقَ [It is thine lawfully &c.]. (TA.) And Do thou this as a thing lawful &c. to thee. (Msb.) And أعطيته من طلق مالي I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property: (Msb:) or of what was clear from any claim or the like, and good, or lawful, of my property. (TA.) And الخيل طلق, occurring in a trad. as meaning Horses are allowable to be betted upon. (TA.) And أنت طلق من هذا الأمر Thou art clear of this affair; (S, O, K, * TA; *) quit of it, or irresponsible for it. (K, TA.) ___ [In consequence of a misplacement in some copies of the K, several meanings belonging to طلق are assigned to طلق, latter half. ] See also طلق, latter half.

طلق: see طلق, second sentence. ___ Also the subst. from ابن: (AZ, S, TA: [see 1, second sentence:]); and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطلق [or ليلة الطلق (see حوز)] the pastor loosing them to repair to the water, [in the CK حوز is put for ليلة] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be طوال ق [or قوارب الطلق (S, O, K, TA:) or signifies the first of two days intervening between the camels and the water; and in the second night, الاقرب (S, O, K, TA:) or signifies the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and the second night: (As, TA:) but it has been said that ليلة الطلق means the second of
the nights in which the camels repair to the water: Th says that \text{طَلَق} signifies \textit{the second of two days during which the camels seek the water when it is two days distant from them}; and the first of those days: and it is said that \text{ليلة طلق} means \textit{the night of the turning of the faces of the camels towards the water:} but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْز, in which it is used tropically.] Also \textit{A heat}; i. e. \textit{a single run, or run at once, to a goal, or limit}; syn. شَوْط; (S, IAth, O, Msb, K, TA;) meaning \textit{a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit:} (Msb:) and \textit{the utmost extent to which a horse runs.} (TA.) One says of a horse, طَلَقين عِدًا طَلَقًا [\textit{He ran a heat or two heats}]. (S, O, Msb, K. [In the CK, erroneously, طَلَقين and طَلَقات.]) And (hence, TA) \textit{A share, or portion,} (Ibn-'Abbád, A, O, K, TA;) of property [\&c.]. (A, TA.) Also \textit{A shackle, or pair of shackles,} (مَّقَدِيد,) of skins: (S, M, O, K, TA;) or a rope strongly twisted, so that it will stand up. (TA.) And sing. of أَطْلَاق which signifies The [intestines into which the food passes from the stomach, termed the أَقْعاَء, or the أَطْلَاق of the belly;] (IDrd, O, K;) * [in some copies of the last of which, أَطْلَاق is erroneously put for أَطْلَاق as one of the words explaining أَطْلَاق;] so in one or more of the dialects: AO says, in the belly are أَطْلَاق of which the sing. is طَلَق; (O, TA;) meaning the lines, or streaks, طَرَائِق of the belly: and طَرَائِق البُطْن is also expl. [in like manner] as meaning the جَدَة of the belly; pl. as above. (TA.) Also The [plant called] شَبَرْم: [but what plant is meant by this is doubtful:] or a plant that is used in dyes: or this is a mistake: (K;) [or] accord. to Ibn-'Abbád, طَلَق is \textit{what is used in dyes; and is said to be the} شَبَرْم: (O, TA;) and (K) accord. to As, (O,) طَلَق signifies \textit{a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire: (K;) or \textit{a species of plant:} so says As: (O:) the appellation by which it is generally known is طَلَق, with the ل quiescent; (O, K;) or this pronunciation is incorrect: (K;) and AHát mentions, (K, TA;) on the authority of As, (TA,) its being termed طَلَق: (K, TA;) but it is not a plant: it is of the nature of
stones, and of [what are termed] حُاف [thin white stones]; and probably he [referring to As] heard that it is called كَوُكُبُ الْأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances: (O, TA:) the word is arabicized, from تُلْكَ: (K, TA: in the O written تُلْكَ:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenà, whom we call Avicenna,] says, (TA,) it is a brightly shining stone, that separates, when it is bruised, into several laminæ and split pieces, of which are made مَضَائِئَ مَضَائِئَ, meaning small circular panes which are inserted in apertures to admit light, for the [cupolas of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.)

Not shackled; applied to a she-camel, (S, O, Msb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also applied to a she-camel; but طَلَقٌ is more common: (Aboo-Nasr, TA:) the pl. of طَلَق. (S, TA:) See also طَلَقٌ, second sentence. ___ [Hence,] طَلَقٌ لسان طلق ذلق: (S, O, TA,) طَلَقٌ لسان طلق ذلق: see طَلَقٌ. ___ طَلَقٌ , (S, O, Msb, TA,) with two dammehs, (Msb, TA,) or طَلَقٌ , (K,) but this requires consideration, (TA,) Not shackled;
[As an epithet in which the quality of a subst. is predominant,] طَلَقٌ (Ibn-'Abbád, O,) or طَلَقُ (K, [but this, as in the instances above, is questionable,]) signifies A gazelle: (Ibn-'Abbád, O, K:) so called because of the quickness of its running: (O, * TA:) pl. طَلَقُ أَطْلَاقٌ. (Ibn-'Abbád, O, K.) ___ And A dog of the chase: (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) طَلَقٌ أَطْلَاقٌ is mentioned by Ibn-'Abbád as signifying dogs of the chase. (O.)

طَلَاقٍ [A single divorce: used in this sense in law-books]. (T and Msb in art. طَلَقٌ, &c.)

مَطْلَاقٌ: see طَلَاقٍ.

طَلَاقٌ is the inf. n. of طَلَقَت said of a woman: (Th, S, Mgh, O, K;) or the subst. therefrom: (Msb:) or [rather] it is also a subst. in the sense of طَلَقَتْ ابْنَةَ ابْنِ ابْنِ تَقْلَطٍ (Mgh;) [whence,] طَلَقُ ابْنَةَ ابْنِ ابْنِ تَقْلَطٍ signifies The letting the wife go her way: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] the dissolving of the wife's marriage-tie: and the other is the leaving, and dismissing, of the wife [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.)

طَلَقٍ A captive having his bond loosed from him, (S, O, K, TA,) and let go. (TA.) See also طَلَقٍ. (TA.) ___ And A man freed from slavery; emancipated; i. q. عَتَيْنَى; i. e. who has become free: pl. طَلَقَاءٌ. (TA.) ___ It is said in a trad., طَلَقَاءٌ من قَرِينَةٍ العَتَيْنَىَ مِن تَقِيفٍ [The الطَلَقَاءُ are of Kureysh; and the الطَلَقَاءُ, of Thakeef]: being app. applied to Kureysh as it has a more special signification.
than: but accord. to Th, signifies those who have been brought within the pale of El-Islám against their will. (TA.) ___

and طَلْقُ الْبَيْدِين: __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __
The former, without, used by all, the latter occurring in a verse of El-Aashà, [which cite the verse somewhat differently,] A woman [divorced, or] left to go her way, [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, some, however, say that the ه is affixed in the verse of El-Aashà by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to As, is related to have said [which equally completes the hemistich]: and the Basrees hold that the sign of the fem. gender is elided in طلالة because it is a possessive epithet, meaning [having divorce]. (Msb.) ___: and طلالة ليلة طالقة: see طلقة, latter half.

Water that is unrestricted. (TA.) And حكم طلقة means [A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or] in which is no exception. (TA.) ___: and طلقة اليد اليمنى: each applied to a horse: see طلقة. [Golius, as on the authority of Meyd, explains it as signifying also A place where horses meet to be sent forth to run, or race: but what here next follows inclines me to think that it may be correctly طلقة.]

One desiring to outstrip with his horse in a race. (K.)

Also, (S, O, Msb, K,) and طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة, (O, Msb, K,) and طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة, (K,) and طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة، طلقة, this last mentioned by Z, (TA,) One who oftentimes divorces, or dismisses, wives. (S, O, Msb, K, TA.)
A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)

A woman taken with the pains of parturition. (Mgh, Msb.)
It made a sound of a continued or a reiterated kind, and either low or sharp. The flies made a humming, or buzzing, sound. And in like manner is said of other things than flies. (Msb.) Thus, the basin of brass or other metal made a ringing, or tinkling, sound. (S, MA.) The duck, or goose, utters a sound or sounds [i.e. quacks]. (S.) Hence, one says also, The camels thirsted [app. because thirst is often attended with a ringing, or tingling, in the ears]. (TA.) And His shank was quickly cut off: the verb being imitative of the sound of the shank in its falling. (TA.) And He (a man) died: (S, K:) so in the Musannaf [of Aboo-'Amr Esh-Sheybánee]. (S.) And He licked his finger. (TA.)

2 طَن طَن see the foregoing paragraph, first sentence.

4 طَن طَن He caused the basin of brass or other metal to make a ringing, or tinkling, sound. (S, K.) And he made his arm, or hand, to fall off; (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting. (S,) or the sound of the limb in its falling; and in like manner one says [and أَطْنَطْنَط or أَطْنَطْنَط, meaning the same. (TA.)

8 هو يُطَن بِكَيْدًا, meaning He is suspected of such a thing, is originally يُطَن بِكَيْدًا; as also يُطَن بِكَيْدًا. (TA.)
R. Q. 1 طَنْطَنَّ : see 1, first and second sentences.

[accord. to the CK طن, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] Fresh, ripe, red dates, very sweet, (K, TA,) and having much flowing juice; as also طن, with damm. (TA.)

Also, [if not a mistranscription for طن,] A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds: from El-Hejeree. (TA.)

A bundle of reeds or canes, (S, M, K,) or (so accord. to the Msb, but in the TA and ) of firewood: (Msb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طن n. un. with ة; (K:) [i. e. طن] signifies a single reed or cane [or piece of firewood] of a bundle: (S:) and the pl. is أطَنُانَ [Msb:] [or,] accord. to AHn, a طن of reeds or canes, and of fresh branches, is a [app. meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) __ And A thing that is put between the two half-loads that are upon the sides of a beast. (Ahleyth, K.) __ And The stature [of a man]: or, accord. to IAar, (TA,) the body of a man and of any animal: pl. أطَنُانَ and طن (K, TA:) whence, he says, the saying, فلَانَ لَا يَقْمُ [Such a one will not rise with his own body: how then with another?]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) See also طن.

طُنُّ : see the next preceding paragraph.

A large-bodied man. (K, TA.)

طَنْيِنَ an inf. n.: (MA, Msb: [see 1:]) [as a simple subst.,] The sound of flies [i. e. a humming, or buzzing]: and
of a basin of brass or other metal [i. e. a ringing, or tinkling]: (S, K, TA:) and of the ear [i. e. a ringing, or tingling]: and of a mountain: and of a hard thing [of any kind]: and has a similar meaning. (TA.)

قَصِيدَةٌ طَنَّانَةٌ [A sonorous ode.] (TA.)

ٌﻞُجَر وُذ ٍنﺎَﻄْﻨَﻃ A clamorous man. (K.)
1. طَنِّى، aor. — , (S, K.) inf. n. طَنِّى، (S,) said of a camel, *He had his spleen adhering to his side in consequence of vehement thirst:* (S:) or, said of a man, *he had his spleen and his lungs adhering to the ribs on the left side,* (K, TA,) *so that, sometimes, they become putrid and black;* but mostly this is the case in camels; (TA;) as also طَنِّى: (K:) or *he (a man) had a tertian fever,* and his spleen in consequence became enlarged: (Lh, * TA:) and, said of a camel, *his spleen became enlarged in consequence of the disease of the lungs called* حَازَار. (Lh, TA.) [And طَنِّى is a dial. var. thereof.] ___ And, said of a man, *i. q. طَنِّى [i. e. He was, or became, slender, and small in body: or diseased, disordered, or sick: or lean, or emaciated: &c.]. (TA.)

2. طَنَّاَ، inf. n. طَنْنيَةُ, *He treated him to cure him of the disorder of the spleen mentioned above;* (S, K,) namely, a camel, (S,) or a man: (K:) and *he cauterized him (i. e. his camel) in his side;* (K, TA;) or, as in the Nawádir of Lh, طَنِّى بِعِرُهُ فِي جَنِبيهِ he cauterized his camel [in his sides] by reason of the disorder above mentioned: and the cure [or curing] of that disorder is [also] the taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through. (TA.)

4. طَنِّى: see 1. ___ Also *He inclined to suspicion, or evil opinion:* (K, TA;) and sometimes pronounced طَنِّى. أُطْنِىَ أَطْنىَ, *He (a man) hit him (i. e. another man) in that which was not a vital part.* (K, TA. In some copies of the K, أُطْنىَ أَطْنىَ is [erroneously] put for أَطْنىَ أُطْنىَ.) And, said of a disease, *It left him (i. e. a sick man) with somewhat of life remaining in him.* (IAar, TA.) One says, هِذهُ حَيَّةٌ لَّا تَطُنِّى This is a
A serpent that will not suffer him who is bitten by it to survive; (ISk, * S, * K;) that kills instantly: (ISk, S;) or that will not miss: (AHeyth, TA;) originally

He struck him a blow that would not be slow in killing him. (TA.)

[A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.]

from this verb as expl. in all these phrases is طَنَّىَة. (TA.)

A bier: [like طَنَّىَة:] one says, طَنَّىَة فَلَانَ فِي طَنَّىَة, [and] طَنَّىَة فَلَانَ فِي طَنَّىَة, Such a one was cast into his bier; meaning, when he died. (TA.) See also the next paragraph.

The adhering of the spleen to the side in consequence of vehement thirst. (S.) [See also طَنَّىَة, of which it is the inf. n.] And Disease [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, طَنَّىَة, which is wrong.] And Ashes in a state of extinction: (K, TA:) and so طَنَّىَة. (O and K in art. طَنَّىَة.) And Doubt, or suspicion, or evil opinion; or a thing that occasions doubt &c.; (K, * TA;) as also طَنَّىَة, طَنَّىَة, with ٌءِ طَنَّىَة, with ٌءِ طَنَّىَة, with ٌءِ طَنَّىَة, (TA.) And Opinion, of any kind. (TA.) See also 4, last sentence. And see the next paragraph.

A camel having his spleen adhering to his side in consequence of vehement thirst: (S;) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, * TA;) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA;) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) and so طَنَّىَة. (K, TA.)
ٌحْﻮَﻃ
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was, or became, at the point of perishing; (K;) and he, or it, (i.e. anything, TA;) went away;

passed away; (K, TA;) came to nought. (TA.) And (as some say, TA) He, or it, fell; (S, A, K;) and so

, as in the phrase [It fell into the well], said of a bucket. (TA.) And He lost his

way, syn. تَآَهَةَ, (S, A, K;) in the land, (S, K;) or in the desert; as also تَطَّوُّحَ and تَتَطَّوُّحَ. (TA.) And, said of an arrow, It

missed its aim. (Har p. 126.) And أَبَنَ طِيَّحَ بَكَّ Whither hast thou been taken, or carried, away? (A.) And طِيَّحُ تَهُّ بَهَ فَرْسُهُ His horse went away with him [or carried him away] like an

arrow. (A.) And ما كَانَتْ إِلَّا مَرَّةٌ طَبَحَ جَما لِسَانِيَ It was nought but a jest, or joke, which my

tongue hastily uttered, or which my tongue let full]; (A.) See also the next paragraph.

2 طُوُّحَ He caused him, or it, to perish, or come to nought; as also طَوُّحَ بِهِ; (A,) and طَيِّحَهُ; (A, and

K in art. طَيَّحَ) and طَيِّحَهُ اْطَاحَهُ signifies the same, (IAar, K;) said of a thing, (K;) or of property, (IAar, and K in art. طَيَّحَ) as is also

طَوُّحَهُ, (IAar,) and he made it pass away. (K;) And He sent him to a land from which he

should not return. (K;) And طَوُّحَ بْنَوَيْهِ He cast his garment [app. meaning himself (see a verse of Esh-

Shemækh, or of Leylā, cited voce بَوَيْهِ)] into a place of destruction; as also طَيَّحَ بِهِ. (L, and K in art. طَيَّحَ) And

قَذُفَتْهُ الطَّوَافُهُ الطَّوَافُ i. q. Accidents, or events, that cast into places of

perdition [cast him thereinto]: (MF, * TK:) one should not say المَطْوَافَاتِ: it is an extr. phrase, (S, K;) like the
phrase in the Kur [xv. 22], accord. to one of the two interpretations thereof: (S:) and 
signify the same, i.e. (A;) or [rather] the former of these two phrases has a similar meaning [i.e. the 
places of perdition caused him to fall thereinto; unless have a signification which I do not 
find explained]. (TA.) And He incited him, induced him, or made him, to venture upon 
a desert in which perdition was to be feared. (K, * TA.) ___ Also He, or it, caused him to 
lose his way, syn. (S, K) and so (Har p. 126,) and (K in art. *), and carried him 
away hither and thither, (S,) or so that he cast himself hither and thither; (K, TA,) and so 
He made himself to be, or become, confounded, or perplexed, 
and unable to see his right course; like (S in art. *), also signifies (K) He 
threw it, or cast it, in the air. (K, TA. [For *, Golius and Freytag have read *.
See 5.]) ___ And He beat him, or struck him, with a staff, or stick. (K.) He went round 
about much, or often, in the mountains; i.e. (S in art. *) He contended with him in casting, or shooting. (L, K.) A poet says, 

* فَأَمَّا وَاحِدٌ فَكَفَّدَكَ مَنْ * 
فَمَنْ لَيْدَ عَضُورُهَا الأُيُوْدٍ *

Now as for one, what would proceed from me would suffice thee: but who will 
be responsible for a hand with which several hands contend in casting, or 
shooting? (L.)

He, or it, caused his hair to fall off. (K.) [And 
is said of a horse, or of a man in relation to a horse, app. meaning He made his legs to fall in a 
particular manner: see **.] ** * ما أُطُوَّه* and ** ما أُتِبِّه* to * ما أُتِبِّه* and **.

* أَطُوَّح* see 2, in two places. One says also, ** He, or it, caused his hair to fall off. (K.)
Also [He lost his way, or was made to lose his way, and] he
cast himself hither and thither (S, K) in the countries. (S.) 
And He, or it, went and came, or moved to and fro, in the air: 
and he moved to and fro in sleep, upon the back of a camel. (L.)

signifies The casting, or throwing, a thing (to and fro,) one with another; or one to, or 
at, another. (KL.) [Hence,]

i. q. [app. meaning A distant, or remote, thing, or place, that is the object of an 
action or a journey]; (K, and O in art. like and and .) (O.)

i. q. [i.e. Accidents, or events, that cast into places of perdition:
(MF, * TK:) said in the 'Ináyeh to be an anomalous pl. of 
meaning he, or it, caused to pass away, and to perish,
or come to nought. (MF.) See 2.

is expl. by Freytag as signifying Evilaffecting: but he names no authority.]

A child's swing, of rope. (TA voce .)

[part. n. of 1] Perishing [\\&c.]. (L.) See also art.

, correctly , is expl. by Freytag, on the authority of the Deewán of the Hudhalees, as meaning An army.]

see .

A staff, or stick, (K, TA,) [as being] an instrument of destruction. (TA.)
i. q. (S, K.) which means *Places of perdition*; (TA in art. ُفِذِّٔ١ which means [pl. of ُمَطَادَة]. (S and TA in art. ُطُوُد.)

ُحِوَاطُم [ , app. a mistranscription for ُحِوَاطُم, which lit. means *A place of casting, or throwing, to and fro*, is expl. by Freytag, on the authority of the Deewán of Jereer, as meaning the *intermediate part between the top and bottom of a well.*]
1. دَوِطَ (aor. تَدوُطَ, inf. n. دُوِطَ, TK) *It* (a thing, TK) was, or *became, firm, or steadfast.* (Fr, L, K.)

2. دَوِطَ (S, L, K,) inf. n. دَوِطَ, (S, K) and دَوُطَ, (Fr, L, K,) *He went round about much, or often,* syn. دَوِطَ in the mountains: (S:) or the former, he went *round about much, or often, in the countries to seek the means of subsistence.* (IAar, L.) And one says also, دَوِطَ, (L,) *He went round about &c. by himself,* and دَوِطَ with such a one. (L.)

3. دَوِطَ, (S, L, K) and دَوُطَ, (L,) inf. n. دَوِطَ, (S, K) and دَوُطَ, (Fr, L, K,) *He (God) made it high, or tall.* (A.)

4. اَمِطَ دَوِطَ *He made, or rendered, firm, or steadfast:* so accord. to Freytag; but he names no authority.

5. تَدوُطَ *see 2.

6. انِطَادَ دَوِطَ *It rose, or ascended, in the air.* (K.)

7. اَنِطَادَ دَوِطَ *Heavy:* (K:) and اَمِطَ دَوِطَ, (L:) or both signify *heavy and firm or steadfast.* (TA.)

   — Also the former, A stallion excited by lust. (K.)

   — A mountain: (K:) or a great mountain (S, L, K) rising high into the sky: (A:) or i. q. هَضَبَةٌ دَوِطَ (either as denoting a hill or mountain or a tract of sand: see the next sentence): (IAar:) pl. طَوِطَاتَ (A, L, K) and دَوِطَاتَ. (K.)

   — And An elevated, or overlooking, tract of sand; (K, TA,) as also هَضَبَةٌ. (TA.) — And the pl. طَوِطَاتَ (A, L, K) and اَمِطَاتَ, (K, L, A,) as being likened to mountains because of their height. (IAar, L, A, K, * K: *)

   — ابن الطُوْدَ *The mass of rock (الجَرْمَود) that falls from the upper part of a mountain:* (A, L, K, * K: *) or the echo. (A.) One says, ابن الطُوْدَ أَسْرَعُ مِن أَبِن الطُوْدَ Quicker, or swifter, than the mass of
rock that falls &c.: or than the echo. (A.)

A desert, or waterless desert, far-extending: (K;) pl. مطادود. (TA.) And the latter (i. e. the pl.),

Places of perdition; (K, TA;) it is like مطاحح. (S, TA.)

Remote, or distant. (K.)

A lofty building, (K, TA;) rising high in the air. (TA.)
He went, or hovered, round about it. (K, TA.)

Hence, He will not approach my immediate vicinage. (TA.)

Approach thou not our environs. (S, O, TA.)

I will not approach him, or it:

Such a one as it were hovers round about such a one, and draws near to him. (TA.)

A time; one time; like the French fois; syn. تارهة: (S, A, O, Msb, K.)

You say, أطوار. (S, K, A.)

I came to him time after time. (A.)

He did that time after time. (Msb.)

I came to him several times. (A.)

And State; condition; quality, mode, or manner; form, or appearance: pl. أطوار. (Msb.)

You say, الناس أطوار. (TA.)

Mankind are of divers sorts and conditions: (TA:) or of different forms, every one of his proper form: (Th, TA:) or of various aspects and dispositions: (TA:) or one time, a clot of blood; and one time, a lump of flesh: (Akh, S:) or [one time,] seed; then, a clot of blood; then, a lump of flesh; then, bone. (Fr, TA.)

And Quantity; measure; extent: (K) limit: (S, A:) a limit between two things. (O, K) You say, عدا فلان طوره. (TA:) and

Such a one exceeded his proper measure, or extent: (TA:) or his proper limit: (S, A, O, TA:) and

he transgressed the limits of his proper state, or condition. (Msb, TA.)
A thing that is commensurate, (L, K, TA,) or equal in length and breadth (see [عَدَّةٍ وَرَأْبِهِ]) or correspondent, to a thing; (L, K, TA,) as also طور and طور. (K.) You say of anything that is the equal of another thing, هو طوره, and It is the equal of it. (Aboo-Bekr, TA.) You say also, هذه الدار بطور هذا الدار I saw a rope of the length of this wall. (TA.) And This house has its wall contiguous to the wall of this [other] house, in one rank, or series. (TA.) And دار طور دار, طورها, طورها, and (O.) The part of the فتاء [or exterior court, or yard] of a house, that is coextensive with the house; (S, A, O, K;) * i. q. طور. (K in art. جواره.) [See also the next paragraph.]

The yard of house; (K;) as also طور, voce طور, last signification.] A mountain: (S, O, K;) or any mountain that produces trees, otherwise a mountain is not so called. (R, TA.) [Hence the Mount of Olives, and to several other mountains; as is said in the K &c.]

طور: see طور, last signification: and also طور

طور i. q. طور. [q. v.;] (K;) a dial. var. of the latter word. (O.)

طور Wild; that estranges himself, or itself, from mankind; (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also طوران, حمام طورى, طورانى. (O.) You say, طورانى, and Wild pigeons: (S, TA;) so called in relation to a certain mountain; or the mountain is called طوران, and [if so] it is an irreg. rel. n.: or that have come from a distant country. (TA.) [See also عرف Wild Arabs of the desert, that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in relation to the mountain named الطور in Syria. (TA.) And رجل طورى A stranger: (O, TA;) as also دورى دوارى There is not in it (i.e. in the house, A, TA) any one: (Lth, S, A, O, K;) as also دورى دوارى
Such a one attained the two extremes of science, or learning; the beginning and the end thereof; as also the utmost point thereof; accord. to AZ, as related by A’Obeyd: or he attained, in science, or learning, his utmost, and his ambition; accord. to IAar: or he attained the utmost of his endeavour. I did the utmost in the case of such a one. Such a one encountered fortune and its two extremes. He experienced from him, or it, calamity.
He was, or became, submissive to him; (S, O, Msb, K;) as also
He commanded him and he obeyed him, with 1, not otherwise; (S;) or He commanded him and he obeyed him; for it is said that
The pasturage enabled him to pasture his cattle upon it (S, O, K, * TA) wheresoever he would, (TA,) and it was ample to him; (O, TA;) and it was not
inaccessible to him. (TA.)

2. [primarily] signifies The making obedient; or the causing to obey. (KL.)

(Primarily) signifies And his soul, or mind, facilitated to him[the slaying of his brother]; (Akh, S, O, Msb, TA;) like طَوْعَتْهُ; (Akh, S, O, TA;) and like طَوْعَتْهُ, [which is one of the explanations in the O and K, and] which means the same; (Msb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of طَوْعَتْهُ and طَوْعَتْهُ are said to signify alike: (TA;) or the meaning is, aided him, or assisted him; (Fr, O, K;) accord. to which explanation, and that of Mbr, is said by Az to be suppressed; the meaning being,

and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujáhid, (O,) encouraged him, and (O, K) A 'Obeyd says that by this Mujáhid meant aided him, and complied with his wish. (O, K, TA.)

3. طَوْعَتْهُ, (IF, Msb, K, TA,) inf. n. طَوْعَتْهُ, (S, O, TA,) and quasi-inf. n. طَوْعَتْهُ, (TA,) i. q. [as meaning He complied with him]. (IF, S, * O, * Msb, K, * TA.) You say, طَوْعَتْهُ, quasi-inf. n. طَوْعَتْهُ, The woman complied with her husband. (TA.) It is said that differs from طَوْعَتْهُ. (Msb, TA,) But see 1, latter half, in two places. ___ See also 2. ___ One says also, طَوْعَتْهُ, The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily. (TA.)

4. طَوْعَتْهُ, inf. n. طَوْعَتْهُ, and quasi-inf. n. طَوْعَتْهُ; see 1, in four places. It also signifies He consented; or complied with what was desired of him; and so طَوْعَتْهُ: see 1, last sentence. One says also, طَوْعَتْهُ, (S, O,) and طَوْعَتْهُ, (S, O, K,) The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered. (S, O, K, TA,) And طَوْعَتْهُ, The dates attained, or were near, to the time, or season, for their being cut off. (TA.)

5. طَوْعَتْهُ, He desired the thing; or sought it; or sought it by artful, or skilful,
management: or he constrained himself to do it: or he took it, or imposed it, upon himself submissively. (TA.) You say, (S,) and (S, K, *) Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it. (S.) And He did the thing without its being incumbent, or obligatory, on him; syn. (S, O, * Msb.) من تَطْوُع خِيْرًا, in the Kur ii. 153 [and 180], means Whoso does good that is not obligatory on him: (Jel:) or does good in obedience, whether obligatory or supererogatory: or does good beyond what is obligatory on him: (Bd:) being for خُبَرًا or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of أَمَلِيَ or فعلٌ: (Bd:) and the Koofees, except 'Ásim, read َيَطْوُعَ َيْتَطْوُعَ for ِتَطْوُعَةَ التَّطْوُع. The supererogatory prayer; syn. (O, K.) And Az says that َعُوْطاَتْيَن أَنَفَّالتَّعْطِيْتْيَا (O, B, TA,) signifies A thing that one does spontaneously, not made obligatory on him by an ordinance of God; as though it were made a subst. (TA.)

6. رَكَّعَتْ [meaning ]

7. رَكَّعَتْ [meaning ]

10. رَكَّعَتْ [meaning He was able; and he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.;] (K, TA; [in the CK, erroneously, ] which, however, correctly explains one meaning of رَكَّعَتْ, as will be seen by what follows;) the inf. n. being syn. with أَطَاقَةُ، (S, O, TA,) or أَطَاقَةُ (Msb,) and أَطَاقَةُ (Msb, TA;) but it is said peculiarly of a human being [or a rational creature], whereas أَطَاقَةُ is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Râghib, TA:) and one says also, (K,) or
sometimes they said, (S, O, Msb,) استطاع, (S, O, Msb, K,) aor. يستطاع, (S, O, Msb,) with fet-h [to the first letter]; (Msb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Hamzeh (i. e. Ez-Zeiyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فَمَا أَسْتَطَاعُوا with idghám, combining two quiescent letters: (S, O, K;) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-'Abbás Ahmad Ibn Mohammad Ibn-Abd-El-Ghanee Ed-Dimyátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezeree, and El-Háfidh Aboo-'Amr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say استطاع, aor. يستطاع (S, O, K,) rejecting the ط (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say أَطَعَ, aor. أَطَعَ (Msb,) with the disjunctive أَطَعَ in the former, meaning أَطَعَ (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [إِطَاعَ], (Akh, S, O,) for, as is said by Kh and Sb, أَطَعَ is originally أَطَعَ أَطَعَ (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to أَطَعنَ, inf. n. أَطَعَ (Msb;) but Zj says that he who reads فَمَا أَسْتَطَاعُوا errs; for the س of ما أَسْتَطَاعَ is never movent: and Sb mentions استطاع ما أَسْتَطَاعَ; holding it to be an instance of substitution. (TA.) See also 4. Some say that هل يجيب ربك أن ينزل علينا مائدة من السماء, in the Kur [v. 112], means هل تستطيع ربك أن ينزل علينا مائدة من السماء [i. e. Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?]: (Er-Rághib, TA:) and Ks read هل تستطيع ربك, meaning Wilt thou demand of thy Lord that He consent, or comply with the desire? (O, TA;) for استطاعه signifies also He demanded his obedience, and his consent, or compliance with what he desired of him. (TA.)

طَاعَ accord. to the copies of the O and K; but some say طَاعَ accord. to the O: see طَاعَ, in three places.

طَعَ see طَعَ, in seven places.

طَعَ [quasi-inf. n. of 4: as a simple subst., sometimes meaning Submission, or submissiveness: but mostly,
obedience to a command: see 1, in three places; and see also طَعَانٍ, of which it is a pl.

\[\text{see } 1, \text{ in three places; and see also طَعَانٍ, of which it is a pl.}\]

: see what next follows.

: see what next follows.

i. q. طَعَانٍ: (S, O, K:) so in the say-

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Such a one is good in obedience to thee: (S, O, TA:) or it is a subst. from 3 [q. v.]; and so طَعَانٍ [app. طَعَانٍ]. (L, TA.)

(S, O, Msb, K) and طَعَانٍ, (O, K,) and some say طَعَانٍ: طَعَانٍ by transposition, (O,) and طَعَانٍ, signify the same,

(S, O, Msb, K,) i.e. Being, or becoming, submissive; [or, simply, submissive; and obeying; or obedient;] (Msb;) and طَعَانٍ, originally an inf. n., is likewise used as syn. with طَعَانٍ: (Ham p. 408:) the pl. is طَعَانٍ, (S, O, K,) i.e. pl. of طَعَانٍ, (S, O,) and طَعَانٍ [also a pl. of طَعَانٍ, like as of طَعَانٍ; or] Syn. with مطيعون: (TA in art. طاعون:) whence one says, خرج من طاعته, and دخل في طاعته, He entered among, and he quitted, his obeyers, or those who obeyed him; i.e. he became obedient, and he became disobedient, to him:] and طَعَانٍ, مطيع, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning very submissive or obedient, but is said to be, in like manner,] Syn. with مطيع, (S, O, K,) applied to a man: (S, O:) and طاعون, applied to a man, [is app. a doubly intensive epithet; or] is Syn. with مطيع: (TA:) and is applied to a pl. number, as meaning compliant and submissive. (Har p. 237.) One says, جاء فلان طاعًا Such a one came [submissively, or obediently, or willingly,] not being compelled against his will. (S, O.) And a poet says,

* حَلَفَتُ بِالْبَيْتِ وَمَا حَوَلَهُ

* من عائَذَ الْبَيْتِ أَوْطَاعَ
I swore, or have sworn, by the House of God (i.e., the Kaabeh), and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience by visiting it. (O.) And one says also, [He came of his own accord, or Willingly]. (M and TA voce) And A man chaste, or eloquent, in speech. (TA.) And A she-camel that is gentle; [or tractable;] that does not contend with her leader. (TA.) And A traciable horse. (S, O, K, TA.) And Such a one is submissive to thy hand. (S, O, K, TA.) And A woman submissive to the bedfellow. (TA.) And Such a one is submissive to misfortunes, [being] subject thereto. (T, TA.) [See also an ex. of طَعَعُأ in a verse cited in art. تَمُحِّدَم. This means He is one to whom the spear-head is subservient, howsoever he will. (K in art. سن.)

طَعَعُأ: see the next preceding paragraph, in four places.

أَطَعُوُك [as signifying More, and most, submissive or obedient is regularly formed from طَعَعُأ; or] is from الطَّعَعَة, and similar to أَجَابُهُ, أَجَابَهُ, and therefore anomalous. (M and L in art.) جَوِّبُهُ (أَطَعُوُعْ من فَرَس) جَوِّبُهُ (أَجَابَهُ, and therefore anomalous). (Meyd.) [It app. signifies also Very submissive or obedient: see an ex. in a verse cited voce تَبَدَّلَعُ. And it is also a simple epithet, like أَهُوَنُ &c.:] see طَعَعُأ, last sentence.

شَحُّ مَطَعَحُ A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights, or dues, (O, K,) which God has rendered obligatory on him, in respect of his property: occurring in a trad. of the Prophet. (O.) And المَطَعَحُ, as a name of the Prophet, means He whose prayer is answered; whose intercession for his people is accepted. (TA.)
an epithet applied by the grammarians to a verb that is \textit{intransitive} [such as I term \textit{quasi-passive}; expl. as meaning a verb whose (grammatical) agent receives the effect of the action of the agent of another verb]. (S, O, TA.)

\(\text{m\textsuperscript{a}t\textsuperscript{a}w}\): see what follows.

\(\text{m\textsuperscript{a}t\textsuperscript{a}w}\): A supererogator in any good act. (O, K.) One says, \textit{فَعَلَهُ مَتَّطَوَعًا} \(\text{He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation:}\)

\(\text{m\textsuperscript{a}t\textsuperscript{a}w}\): Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like; (S, O, Msb;) originally \(\text{m\textsuperscript{a}t\textsuperscript{a}w}\): (Msb:)

hence \(\text{m\textsuperscript{a}t\textsuperscript{a}w}\) in the Kur ix. 80; originally \(\text{m\textsuperscript{a}t\textsuperscript{a}w}\). (S, O.)
The inf. n. طَوْف primarily signifies, accord. to Er-Râghib, The act of going, or walking, in an absolute sense:

or the going, or walking, around, or otherwise. (MF, TA.) [Hence,] طَوْف حُولَ الشَّيْءِ, (S,) or طَوْفُ حُولَ الكَعْبَةِ, (O, K,) and كَمَا, (K,) aor. طَوْف (S, O, Msb, K) and طَوْف (O, Msb, K, and mentioned also in the S but not there said to be an inf. n.) and طَوْفُانَ, (S, O, K,) [and perhaps طَوْفُانَ, q. v.,] He went round or round about, circuited, or circuited around, or compassed, (Msb, TA,) the thing,

(S, Msb,) or the Kaabeh; (O, K,) and so طَافٍ, aor. طَفَّطَ, (Msb; [but this I think doubtful];) and طَوْفَانَ, (S, Msb, K,) and طَوْفَانَ, a variation of that next preceding, (Msb, TA,) inf. n. طَوْفَانَ, (TA;) and استطافَة (S, Msb, K;) as also طَوْفَانَ, (TA;) and طَوْفَانَ, aor. طَفَّطَ, (Msb,) or طَفَّطَ, (TA;) and طَوْفِيَّة, inf. n. طَوْفِيَاتِ, (K;) or this last signifies he did so much, or often. (S, TA.) And طَوْفِيَّة, aor. طَفَّطَ, inf. n. طَوْفِيَاتِ and طَوْفِيَاتِ, (TA;) and مَطَأَف, طَوْفِيَاتِ and طَوْفِيَاتِ, He went round about [or round about among] the people, or party; as also طَافِي, the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of طَفاَطٍ بَعْلَ الْبَيْتِ طَفاَطٍ بَعْلَ الْبَيْتِ, (TA.) And طَفَّطَ بَعْلَ الْبَيْتِ. I went round the House of God, i. e. the Kaabeh, with him; or I made him to go round, or to circuit, or compass, the House.

(Msb. [The vulgar in the present day say طَفَّطَ بَعْلَ الْبَيْتِ: and they apply the appellation طَوْفُانَ to One who makes the circuits round the Kaabeh with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, طَفَّطَ فِي الْبَلَادِ طَفَّطَ فِي الْبَلَادِ, inf. n. طَفَّطَ, and طَفَّطَ, inf. n. طَفَّطَ, and طَفَّطَ, (TA.) And طَفَّطَ فِي الْبَلَادِ, He journeyed [or journeyed round about] in the countries, or tracts of country; and so [or as meaning he did so much or often] طَفَّطَ, inf. n. طَفَّطَ, and طَفَّطَ, (TA.) In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like طَفَّطَ, but see this latter, which is very extr.: see also below.] I will assuredly practise circumvention
like his practising thereof]. (Fr, O and K in art. سع, q. v.) See also 4, in two places. طَفَّ، (S, Mgh, O, Msb, K,) aor. as above, (S, O, Msb,) inf. n. طَفَّ، (S, Mgh, O, Msb,) from طَفَّ signifying غَانَطُ، (S, O;) as also اطَّافُ، (IAar, S, K, TA, [in the CK, erroneously, اطَّافُ,]) He voided his excrement, or ordure; (Mgh, Msb; *) or he went away (S, O, K) to the field, or open tract, (S, O,) to void his excrement, or ordure. (S, O, K.)

2 طَفَّ see 1, in three places. You say also، طَفَّ النَّاسُ، and the جَرَادُ، The men, or people, and the locusts, filled the land like the طُفِّانَ [or flood]. (TA.)

4 طَفَّ see 1, in two places. اطَّافُ بالشَّيْءِ اطَّافُ، (Msb.) And اطَّافُ به He came to him; visited him; or alighted at his abode as a guest; syn. أَطَّفَ به اطَّفَ، and he approached him; or drew, or was, or became, near to him; اطَّفَ، (S, K,) [And] اطَّفَ، (Msb.) And اطَّفَ عليه اطَّفَ، and He came to women, or the women; visited them; or alighted at their abodes as a guest; syn. أَطَّفَ (Msb.) And اطَّفَ عليه اطَّفَ، and اطَّفَ He came to him by night: and sometimes improperly used as meaning by day: a poet says،}

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[...]
visited him, in sleep. (TA.)

5 طَوْفٌ: see 1, first sentence.

8 طَافٍ: see 1, last sentence.

10 إِسْتَطُوْفَ: see 1, first sentence, in two places.

طَافٌ A man Who goes round, or round about, much, or often; (S, O, K,;) and so طَاَفِ: and طَاَفِ: a woman who goes round, or round about, much, or often, to the tents, or houses, of her female neighbours. (Msb.) See also طُوف.

طَوْفٌ in the phrase طَوْفٌ طَاَفِ, i. q. طَاَفِ. (TA. See طَافِ below, and in art. طَافِ [Also A kind of float composed of inflated water-skins bound together, (S, O, Msb, K,) with wood [or planks] laid upon them, (Msb,) so as to have the form of a flat roof, (S, O, Msb, K,) upon the water; (Msb;) used for embarking thereon upon the water and for carriage thereon (S, O, K, TA) of wheat or other provisions and of men, and for the crossing [of rivers] thereon: (TA:) i. q. طَمْتَ: and sometimes it is of wood, or timber: (S, O:) accord. to Az, a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness: and it is also called طَاَفِ, without teshdeed to the م: (Msb, TA,) and The bull طَوْفٍ طَافِ (Msb, TA,) around which turn the oxen in the treading of corn. (TA:) [See طَفِ below,] and i. q.
A portion of water for irrigation: for it is immediately added], and signifies the quantity of water with which the canes are irrigated. (TA.) Also the foul matter that comes forth from the child after suckling: (El-Ahmar, Msb, TA:) and by a secondary application, (Msb,) human excrement, or ordure, (S, Mgh, O, Msb, K,) in an absolute sense: (Msb:) what Er-Rághib says respecting it indicates that this is metonymical. (TA.)

An overpowering rain: and overpowering water, [a meaning erroneously assigned in the CK to instead of ] that covers [or overwhelps] everything; (S, K, TA;) in the common conventional acceptation, water abounding to the utmost degree; [i. e. a flood, or deluge;] such as befell the people of Noah; (TA;) or signifies the water that covers [or overwhelps] everything: (Msb:) and a drowning torrent: (K:) and much of anything, [like as we say a flood of anything,) such as includes the generality of persons, or things, within its compass: (K, TA;) and particularly death; or quick, or quick and wide-spreading, death; or death commonly, or generally, prevailing; (TA;) or quick, or quick and wide-spreading, death, commonly, or generally, prevailing: and quick [and extensive] slaughter: (K:) and any accident [or evil accident] that besets a man: and trial, or affliction: (TA:) and El-'Ajjáj likens to the rain, or water, thus called, the darkness of night; using the phrase طَفَّانَ الطَّلَامَ (kh, S;) by which he means the intensity of the darkness of the night: (TA:) is said to be a pl. [or coll. gen. n.]; (Msb, TA;) and its sing. [or n. un. is طَفَّانةِ; (S, Msb, K, TA;) accord. to analogy: (S;) thus says Akh: (S, TA:) or it is an inf. n., like رَجَحَانِ and قَصَصَانِ; and is from بُطْفٍ. طَفَّانَ (S, Msb, TA,) thus says Abu-l-Abbás; and he says that there is no need of seeking for it a sing.: some say that it is of the measure طَفَّانَ, aor. طَفَّانَ meaning the water rose, or became high; the لَ being transposed to the place of the ع; but this
is strange. (TA.)

[is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أطَفَات [which is regularly pl. of أطَفَ. (TA.)

ةَطَافْ; and its fem., with §: see طَافَة. __ The former signifies also A servant who serves one with gentleness and carefulness: (K, TA:) pl. طُفَائْن: so says AHeyth: IDrd explains the pl. as meaning servants, and male slaves. (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is من الطُفَائْن عَلَيْكَمْ, or الطُفَائْن; [i. e. of those that go round about waiting upon you;] she being thus put in the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA.) [In the CK, a meaning belonging to نَافَط is erroneously assigned to فاَطَة. Also A maker of the طُفَ which is composed of [inflated] water-skins [&c.] upon which one crosses [rivers &c.]. (TA.)

طَائِفَة, part. n. of طَافِ, signifying Going round or round about, &c. (Msb.) __ [And hence.] The عَمَسَ [quasi-pl. n. of عَمَسَ]; (S, O, K, TA;) [i. e.] the patrol, or watch that go the round of the houses; thus expl. by Er-Rághib; and said to mean particularly those who do so by night. (TA.) __ And The bull that is next to the extremity, or side, of the كُلِّس [or wheat collected together in the place where it is trodden out]. (Ibn-'Abbád, K:) [See طَائِفَة.] __ The طائفة of the bow is The part between the [or curved portion of the extremity] and the أَبَهَر [q. v.]: (S, K;) or near [the length of a cubit or] the bone of the fore arm from its middle portion called the كِتْبَة [thus I render قريب من كِتْبَة which, I think, can have no other meaning]: or the طائفة are [Two parts] exclusive of the two curved ends (ذُوْنَ الْسْتِنَاتِ: [K: [this last explanation seems to leave one of the limits of each undefined:)] or, accord. to AHn, the طائفة of the bow is the part beyond its كلية [q. v.], above and below, [extending] to the place of the curving of the end of the bow: the pl. is طَوْفَايْن. (TA.)
occurs in a trad. respecting a runaway slave, as meaning \textit{I will assuredly cut off} some one, or \textit{more, of his} \textit{أَطرَاف} [\textit{app. meaning fingers}]: or, as some relate it, the word is \textit{طَائِف}. (TA.) And Aboo-Kebeer El-Hudhalee says,

\begin{quote}
 تعالى على طوائف منهم
\end{quote}

meaning, it is said, \textit{(The swords fall upon) arms and legs or hands and feet of them:} but in this case, \textit{may be pl. of طائفة}. (TA.) One says also, \textit{A visitation from the} \textit{Devil befell him}; and \textit{likewise, in the same sense}. (TA. [See also طيف.])

\textit{طائفة} \textit{A detached, or distinct, part or portion; a piece, or bit; [or somewhat;] of a thing:} (S, Msb, K;) and \textit{a} \textit{فقرة} \textit{of men [i.e. a party, portion, division, or class, thereof; as those of one profession or trade:} a body, or \textit{distinct community:} a sect: a corps: and sometimes \textit{a people, or nation:}} (Msb:) and \textit{a company, or congregated body,} (Msb, KL,) \textit{of men, at least consisting of three;} and sometimes applied to \textit{one;} and \textit{two:} (Msb:) or \textit{one:} and \textit{more than one:} (S, K;) so, accord. to I’ Ab, in the Kur xxiv. 2: (S:) or \textit{up to a thousand:} (Mujáhid, K;) or \textit{at least two men:} (’Atà, K;) or \textit{one man;} (K;) \textit{as is said also on the authority of Mujáhid;} (TA;) \textit{so that it is syn. with نفس [as meaning a single person, or an individual:]} (K;) \textit{[and sometimes it is applied to a distinct number, or herd &c., of animals:]} Er-Rághib says that when a plural or collective number is meant thereby, it is \textit{[what lexicologists term] a pl. of طائف;} and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of علامة راوية and the like; (TA:) \textit{[pl. طوائف.]} \textit{See also طائف, last sentence but one.}

\textit{طائف} \textit{A sort of raisins, of which the bunches are composed of closely-compacted berries:} app. so called in relation to \textit{[the district of] Et-Ṭāīf}. (AHn, TA.)

6
A garment in which one goes round, or circuits, i.e. the Kaabeh. (JM.)

A place of going round or round about, or circuiting. (Msb.)

: see 1, latter half.


1 طَلَّ (S, O, Msb, K) said by some to be of the class of طَوْلُ (Msb) first pers. طَلَّتْ (Tā) inf. n., طَلُّوُّلَ (S, * O, * Msb, K) It (a thing, S, O, Msb) was, or became, elongated, or extended; [i.e. it was, or became, long; and it was, or became, tall, or high;] which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says طَلَّ عَلَى وُجُهَ الْأَرْضِ it was, or became, elongated, or extended, upon the surface of the earth or ground; and طَلَّ فِي السَّمَاءِ it was, or became, elongated, or extended, towards (lit. into) the sky; ] (S, O, Msb, K) and اسْتَطَلَّ signifies the same. (S, O, K) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see طَلُّوُّلَ, below:] thus one says [The night became long, or protracted:] (Tā:) [and thus طَلَّ عَلَى الْأَمْرِ, in the Kur lvii. 15, means The time became extended, or prolonged, unto them:] and طَلَّ عَلَيْهِمْ العَمَّرِ, in the Kur xxviii. 45, means, in like manner, [Life was prolonged unto them; or] their lives became long, or prolonged:

(Msb:) and طَلَّ الْمَجَلِسُ The time of the assembly was, or became, extended, or prolonged:

(Jel:) and طَلَّ الْمَجَلِسُ The time of the assembly was, or became, extended, or prolonged:

(Msb:) and طَلَّ الْحِمْمُ Anxiety became protracted.] (Tā:) [One says also طَلَّا مَا فَعَلَ كَذَٰلِكَ Long time did he thus; and the like; with the restrictive مَا: see Har. p. 17.] When trans. [without a particle it is of the class طَلُّوُّلَ; not فَعَلَ, because this is not trans.: (Tā:) one says طَلَّتْهُ meaning I exceeded him, or surpassed him, in الطُّولُ [i.e. tallness; or I overtopped him]: and also in الطُّولُ [i.e. beneficence, and excellence, &c.] (S, O, K) See 3. A poet says,

* إنَّ الفَرْزَدَةِ صَخْرَةٌ عَارِيَةٌ
َ ْ‫ﺖ ﻓَـﻠَﻴ‬
ْ َ‫ﻃَﺎﻟ‬
‫ﺲ ﺗَـﻨَﺎُﳍَﺎ اﻷَْوَﻋﺎ ُل‬

*

*

Verily El-Farezdak is a bare rock that has exceeded in height the mountain-goats so

[

that the mountain-goats do not reach it]: he means ‫ﺖ اﻷَْوَﻋﺎَل‬
ِ َ‫ﻃَﺎﻟ‬. (TA.) And it is said in a trad., ‫ﻓَﻄَﺎَل‬

ُ ‫ اﻟَﻌﺒﱠﺎ‬i. e. And El-'Abbás exceeded 'Omar in tallness of stature. (TA.) And you say, ُ‫ﻃَﺎﻟَﻪ‬
‫س ﻋَُﻤَﺮ‬
َ
‫ﺐ‬
ِ ‫[ ِﰱ اﳊَﺴ‬He excelled him in the grounds of pretension to respect or honour]. (K and TA
ُ َ َ : in the CK [erroneously] ُ‫ﻃﺎَوﻟَﻪ‬.) One says also, ‫ﻃﺎل َﻋَﻠْﻴﻪ‬, (S,) or ‫َﻋَﻠْﻴِﻬْﻢ‬, (Msb, K,) the verb in this case
in explanation of ‫ﺷ ﺮﻓَﻪ‬
ِ
َ ‫ﻗَﺎ‬, aor. ‫ﻳَﻄُﻮُل‬, (Msb,) inf. n. ‫( ;ﻃَْﻮٌل‬S, * Msb;) and ‫( ; ﺗﻄّﻮل‬S, Msb, K;) and ‫( ; اﻃﺎل‬Msb;) He
being of the class of ‫ل‬

bestowed, or conferred, a benefit or benefits, or a favour or favours, (S, Msb, K,) upon him,
(S,) or

ْ َ ‫ ﺗﻄّﻮل ﻋََﻠﻴْـﻨَﺎ ﺑ‬He gave to us a thing; like ‫ ;ﺗـَﻨـَﱠﻮَل‬but the latter is said
upon them. (Msb, K.) And ‫ﺸﻰٍء‬
ِ

by Aboo-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art.

2 ُ‫ ﻃّﻮﻟﻪ‬, (S, O, Msb, K,) inf. n. ٌ‫( ;ﺗَﻄِْﻮﻳﻞ‬O;) and ُ‫اﻃﺎﻟﻪ‬
same; (S, O, Msb, K;)

, (S, O, Msb, K,) and

‫ﻧﻮل‬.)

ُ‫ أَﻃَْﻮﻟَﻪ‬, (S, O, K,) inf. n. ٌ‫( ;إِﻃَﺎﻟَﺔ‬O;) both signify the

He elongated it; extended it; lengthened it; or made it long, or tall or

َ . (O, TA.) You say, َ‫ﺖ اﳊَﺪﻳَﺪة‬
ُ ْ‫ ﻃَﱠﻮﻟ‬I elongated, or
high; (S, * O, Msb;) syn. ُ‫َﻣﱠﺪﻩ‬, (S, * O, * Msb,) and ‫ﺟَﻌﻠَﻪُ ﻃَِﻮﻳًﻼ‬
ِ

lengthened, the piece of iron. (Msb.) And ُ‫ اﻃﺎل ٱّٰ�ُ ﺑـََﻘﺂءَﻩ‬God extended, or prolonged, his
continuance [in life]; or may God extend, &c.
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َ ‫ اﻃﺎل اﳌَْﺠﻠ‬He extended, or prolonged, the time of the assembly. (Msb.) And ‫ﻃﱠﻮل‬
‫ﺲ‬
ِ
‫ﻟِﻠَْﻔَﺮِس‬, (S, O,) or ‫ﻟِﻠﱠﺪاﺑﱠِﺔ‬, (Msb, K,) He slackened [or lengthened] (S, O, Msb, K) the tether, (S, O, K,) or
(Msb.) And

rope, (Msb,) of the horse, (S, O,) or of the beast, (Msb, K,) in the place of pasture, (S, O, K,) or that it might
pasture [more largely]: (Msb:) and

‫ اﻃﺎل َﳍَﺎ اﻟ ِﻄَّﻮَل‬and ‫[ اﻟ ِﻄّﻴََﻞ‬signify the same]. (TA, from a trad.) And [hence] ُ‫( ﻃّﻮل ﻟَﻪ‬inf. n.
2


as above, S) He granted him a delay, or respite; (S, O, Msb, K;) said of God: (S,) and the المطاولة في الأمر signifies he delayed, or deferred, with him, (S, O, K, TA,) [in the affair], (S, O,) or in the الدين [in the case of the debt] and the عدة [the promise]. (TA.) [And طول عليه and طول He was prolix, or tedious, to him: see 2 in art. يسبق; and see an ex. of the former voce حوجز.]

طوال طأولن فظانته 3 He contended with me for superiority (Ks, O, TA) in the الطول [i. e. tallness], and also in the الطول [i. e. beneficence, and excellence, &c.,] and I exceeded him, or surpassed him, therein. (S, O, K,) يبل أطول أو أطال occurs in a prayer of the Prophet, and is from the الطول, meaning [By means of Thee I contend for] superiority over the enemies. (O.) One says also, طال ولأكبر وقال أنا أكبر منك He contended, or disputed, with him for superiority in greatness, and said, I am greater than thou. (A in art. كبر) [And المطاولة في الخطوة, occurring in the TA in art. ﻹممو, means The contending, or vying, or competing, for superiority, in highness of rank.] See also 2, last sentence but one.

4 طال The woman brought forth tall children, (S, A, O, K,) or a tall child. (K.) It is said in a trad., (S,) or in a prov., not a trad., (K,) but IAth declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) إن القصيرة قد تطول وإن الطويلة قد تقصر [Verily the short woman sometimes brings forth tall children] (S, O, K,) and verily the tall woman sometimes brings forth short children. (O.) See also 1, last sentence but one. One says also، اطال لفرسه He tied his horse with the rope [or tether, called طول طأطل] (TA.)

5 ططول see 2, last sentence: [ ] and see also 1, last two sentences.

6 ططول: see 1, former half. Also It became high by degrees; said of a building. (L in art. شيد.) And i. q. ططول or تطول، ططول، ططول، ططالل، ططالل، ططالل meaning He (a man, S, TA) stood upon his toes, and stretched his
stature, to look at a thing: (TA:) or تطاولت في قَيَامِي I stretched my legs, in my standing, to look. (O.) One says, ينطأَل لِلْأَفْقَان وَيَمْتَدُّهَا بِالْحَيْجَن He stretches himself up towards the branches, and draws them to him with the hooked-headed stick]. (S in art. ورَحَق And it is said in a trad., تطاول عليهم الربُ بِفَضْلِه The Lord looked down upon them, or regarded them compassionately; (آَشْرَف) with his favour (O.) — Also He made a show of the طول i.e. tallness, or the طول i.e. beneficence, and excellence, &c. (TA.) — He held up his head with a show of superiority over him; (Az, TA;) [i.e. he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly, or proudly, towards him; domineered over him; or exalted himself above him;] or he overbore, overpowered, subdued, or oppressed, him: (Msb:) استطال عليه is also expl. as meaning he arrogated to himself excellence over him, syn. استطال عليهم: (K, TA;) and exalted himself above him: (TA:) and استطال عليه as meaning they slew of them more than they had slain (S, O, K) of them [the former]: (O:) and الاستطالة في عَرْض النَّاس occurs in a trad. as meaning the contemning of men, and exalting oneself above them, and reviling them, vilifying them, or detracting from their reputation. (TA.) One says also تطاول بما عَدَه He exalted, or magnified, or boasted, himself in, or he boasted of, what he possessed. (TA in art. فتح And الفحل يتطأَلُ على إِيْلَه The stallion [overbears, or] drives as he pleases, and repels the other stallions from, his she-camels. (O.) — And تطأَلُ They vied, competed, or contended for superiority, each with the other in the طول i.e. tallness, or in the طول i.e. beneficence, and excel-lence, &c.: see 3]. (TA.)

استطال 10: see 1, first sentence. — Also It extended and rose; (K, TA;) said of a crack [in a wall]; like:
mentioned by Th. (TA.) [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to 

[See also 6, in four places. This verb is also used, by Z and Bd, in a trans. sense; and 

واستطاع: See also 6, in four places. This verb is also used, by Z and Bd, in a trans. sense; and 

 ocorring in the Mufassal of Z is expl. as meaning (He reckoned it long, &c.); and in like manner it is used 

by Es-Saad in the Mutowwal: but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is 

intransitive. (TA.)

[is originally an inf. n.: (see طال عليه:) and, used as a simple subst.,] signifies Beneficence; and bounty: (S, TA:) and [a benefit, a favour, a boon, or] a gift. (Har p. 58.) And, (O, K, TA,) as also طالتا طالتا, (K, TA,) Excellence, excess, or superabundance: and power, or ability: and wealth, or 

competence: and amleness of circumstances: (O, K, TA:) and superiority, or ascendancy.

(O, TA.) One says, لفَلَان عَلَى فَلَان طَوْلُ To such a one belongs excellence, or 

superabundance, above such a one. (O. [And the like is said in the Mgh.]) And it is said in the Kur [iv. 29], And such of you as is not able to obtain 
superabundance so that he may marry the free women, let him marry a female slave; (Mgh;) i. e. 
such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.) In the phrase طَوْلُ الْحَرْرَةِ, the 

former word is originally the inf. n. of the verb in طال عليها meaning he benefited her; because, when one is able to give the dowry 
of the free woman, and pays it, he benefits her: or, as some of the lawyers says, this phrase means The 

superabundance of the means of sustenance that suffices for the marrying of the 

free woman, agreeably with a saying of Az: or, as some say, طال means wealth, or competence; and the 

phrase is originally طال إلى الحررة meaning he benefited her; because, when one is able to give the dowry 
of the free woman: (Msb:) Esh-Shaabee is related to have used the phrase الطال إلى الحررة; and in like
manner are I'Ab and Jábir and Sa'eed Ibn-Jubeyr. (Mgh.) ذَٰ١٠ الطَّوُلُ in the Kur xl. 3 means The Possessor of all-sufficiency, and of superabundance, or of bounty: (O:) or the Possessor of power: or of bounty, and beneficence. (TA.) And أُولُو الطَّوُلُ منهم in the Kur ix. 87 means Those, of them, who are possessors of superabundance, and of opulence. (Bd.) See also طَوُلُ, latter half, in two places.

طولٍ [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies Length; and tallness, or height; contr. of عَرْضٍ; (S, O, Msb;) or of قَصْرٍ: (M, TA:) pl. أَطَوَالٍ: (Msb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Ràghib, TA.) [One says, لَعُطَاقٍ طَولٍ and لَوُأ لْوُطْلَه. He cut it lengthwise.] And The utmost extent of time. (TA.) You say, لا أَكْلُهُم طَوُلَ الدَّهْرِ (S, O, TA) and طَوَالَ الدَّهْرِ, (S, O, K, * TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] during the utmost extent of time. (K, * TA.) [In geography, The longitude of a place: pl. as above.] See also طَوُلُ, in two places.

طولٍ Length in the upper lip of the camel, (M, K, TA,) beyond the lower. (M, TA.) طُالٍ طُالٍ: see طَوَلُ. Also pl. of أَطَوَالٍ, fem. of أَطَوَالٌ. طُالٍ طُالٍ, for which عَطَالٍ occurs in poetry, (S, O, K,) and طُالٍ طِلْبٍ, for which also طَلِبٍ أَطَالْةٍ occurs in poetry, (K) and طَوِيلٍ طَوِيلةٍ, (Lth, O, K,) but this is disapproved by Az, (TA,) and طَوِيلٍ, (K,) A tether; i. e. the rope that is extended for a horse or similar beast, and attached to which he pastures: (S, O:) a rope with which the leg of such a beast is bound: (K:) a long rope thus used: (TA:) or with which one binds him, holding its extremity, and letting the beast pasture: (K, TA:) or of which one of the two ends is bound to a stake, and the
other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA.) An ex. of the first of these words occurs in a verse of Tarafeh cited voce. (S, O.) And it is said in a trad. that when a man of an army alights in a place, he may debar others from the extent of the طَوْلُ his horse. (TA.) __ [lit. meaning He relaxed, or slackened, to him the tether] means [also] he left him to his own affair. (A and TA in art. رَخَوُ.) ___ And one says, طَوْلُ and طَوْلُ and طَوْلُ and طَوْلُ and طَوْلُ and طَوْلُ and طَوْلُ and طَوْلُ (ISk, S, O, K) and طَوْلُ (K) meaning Thy life has become long; or may thy life become long: (ISk, S, O, K: [see also طَلَفْنِأ]) or thine absence: (S, K:) or thy tarrying, (A, K, TA,) and thy flagging in an affair. (A, TA.) Tufeyl says,

* أَتَانَا فَلَمْ نَدْفَعِ اذْجَاءَ طَالَّ َوَقَلْنَا لَهُ طَالَ طَوْلُ فَأَنْزَلَ

meaning [He came to us, and we did not repel him since he came as a nightly visiter, and we said to him,] Thy case in respect of the length of the journey and the endurance of travel [has been long, therefore alight thou: or the right reading may be طَوْلُ , which is better known]: or, as some relate it, طَوْلُ. (TA.) [It is also said that] طَوْلُ is a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is طَيْلٌ طُوْلَةٌ; and in like manner, طِيْلٌ طِلْبٌ طِلْبٌ طِلْبٌ طِلْبٌ طِلْبٌ طِلْبٌ طِلْبٌ طِلْبُ (TA.) طَيْلٌ : see the next preceding paragraph, latter half, in two places. ___ [In the phrases طَيْلٌ طِلْبٌ طِلْبٌ طِلْبٌ يَوْمٌ, it app. means A tedious period, or length of time.]

طَيْلٌ : see طَوْلُ, in three places.

A she-ass: (O, K:) said to occur [as meaning a wild she-ass] in a poem of Dhu-r-Rummeh, who likens thereto his she-camel: but unknown to Az. (TA.)
Life; the period of life. (K, TA.) One says, [God prolonged, or may God prolong, his life]. (TA.) [See also طول.] 

طيلة: see طول, last sentence.

طيلة: see طول, last sentence.

طول: fem. of أطول: used as a subst.,] A high, or an elevated, state or condition: pl. طول. (K.)

طولان: see طول.

طول: see طول, first sentence.

طول: see طول, first sentence.

طول: see طول: and see also طول.

طول: see طول: and see also طول.

طويل: see طول.

طول Elongated, or extended; [i. e. long; and tall, or high:] (S, O, Msb, K;) as also طوال, طويل, and مستطيل, is used in the sense of طويلة, طويلة, طويلة, [being syn. sometimes with طويلة, طويلة, and طويلة,] in a verse of El-Farezdak cited voce زيزع (O, TA:) [it seems, from a comparison of explanations of عزيز., and سلبم and &c. in the S and K, that طويل applied to a horse or the like generally signifies long-bodied. طويل is the only epithet, known to IJ, of the measure طويل having the الف sound and having و for its ع, except عويص, which is [held by him to be only] used as a subst.: (M in art: طويل: the pl. (of طويل and طويل, TA) is طوال (S, O, Msb, K) and طوال (S, O, K;) the latter anomalous, and said by IJ to occur only in one verse: (TA:) the fem. is طوال (Msb, K) and طوال (K, * TA;) and the pl. of the former of these is طوالات. (Msb.) They said, [Verily the night is long, and may it
not be long save with good fortune]: mentioned by Lh, as expressing a prayer. (TA.) And قصيرة من طويلة
[A short thing from a tall thing]; meaning a date from a palm-tree: a prov., alluding to the abridging of
speech, or language. (IAar, Meyd, K.) See also 4. ٌةَﲑِﺼَﻗ ْﻦِﻣ ٍﺔَﻠﻳِﻮَﻃ
is also the name of A certain kind of metre of verse; (S, O, K;) [namely, the first;] consisting of eight [a mistake for four] times: (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a postclassical term. (S, O, K.)

طويلة as a subst.: see طول

A certain bird, (S, O, K,) of the aquatic kind, having long legs. (O, K.)

The wind's counterwind. (S, O, K.)

Very, or exceedingly, tall; (S, O, K, TA;) applied to a man; as also, in the same sense, طوال, (TA,) the latter having a stronger signification than طويل, [with which it is mentioned above as syn.,] (TA voice ركيب,) or it denotes less than طوال; (O in art. طورف;) and so طوال and طولا ذتي, in the dial. of the vulgar: طوال has no broken pl., its pl. being only طوالون its fem. is with ة, and so is that of طوال: each applied to a woman. (TA.)

Benefiting; bestowing, or conferring, a benefit or benefits, or a favour or favours.

(Msb.) [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Msb, K, TA,) هو غير طائال, (Msb,) or ما هو بطال, (K, TA,) [It is not good for anything; it is unprofitable, useless, or worthless]; and in this manner it is used alike as masc. and fem. (TA:) And it is said in a trad., ضريته بسيف غير طائال, meaning I smote him with a sword that was not sharp. (TA:) And in another trad., كفين في كفن غير طائال, i.e. [He was shrouded in grave-clothing] not of delicate texture, and not of a
goody kind. (TA,) And [hence] it signifies [also] Benefit, profit, utility, or avail; and
excellence: thus in the saying, He did not find or experience, or get or obtain, from it, or him, any benefit, &c.: it is only used in negative phrases [in this sense]: (S, O, K, TA:) and [thus] one says also, He spoke that in which was no profit}. (TA in art. بوخ.) See also طول, second sentence. Also Enmity: and blood-revenge: (S, O, K, TA:) pl. طوال. (TA.) You say, فلان يطلب بنى فلان بطالله i. e. Such a one seeks to obtain of the sons of such a one blood-revenge. (TA.) [See also an ex. in art. عقل, conj. 8.]

أطولَ Exceeding, or surpassing, in [i. e. length, and tallness or height]: (S, O, Msb, * K:) and also in the الطول [i. e. beneficence, and excellence, &c.]: (S, O, K:) fem. طولَ أطولَ السبع الطولُ: (S, O, Msb, K:) pl. of the former, applied to men, أطولُ; (S, O;) and of the latter طولُ. (S, O, Msb, K. *) أطولُ The seven longer chapters of the Kur-án, (O, TA,) are the chapter of البقرة and the next five chapters of which the last is الأعراف, and one other, which is the chapter of يونس or براءة الأنفال and together, these being regarded as one chapter, (O, K, TA,) or, as some say, الكهف, and some say الثوبية [which is the same as براءة], and some say the chapters vulgarly called the حواميم [which are the fortieth and six following chapters']: but the first of all these sayings is the right. (TA.) And طول الطوليين: The longer of the two longer chapters of the Kur-án, occurring in a trad. of Umm-Selemeh, was expl. by her as meaning the chapter of the الطوليان: (O:) أسرع كثَّوَافاً بي أطولك يداً, or, as some relate it لحاقاً, as saying of the Prophet to his wives, means [The quickest of you in attaining to me is, or will be, the most extensive of you in giving]. (O.) ___ See also طويل. ___ Also A camel Whose upper lip is long, (S, O, K, TA,) extending beyond the lower. (TA.)

طولَ: see طويل, first sentence.
The *penis*. (O, K.) ___ And *A halter*; syn. *رسن* (Kió pl. *مطالَّن*), signifying the *halters* (أرسان) of horses.

(O, K.)

: see طوال. [And see also its verb.]

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A distant limit, or far-extending space. (W p. 50.)

is used by Z and Bd as meaning *Reckoned long*, on the ground of analogy. (TA. [See its verb.])

: see طويل الفجر المستطيل. The first dawn; also called the false; and termed ذنب السرحان [the tail of the wolf], because it appears rising without extending laterally. (Msb:) opposed to طير. (TA in art.)
I wrote a ط. (TA.)

One of the letters of the alphabet [i.e. the letter ط] is originally ط. (TA.) [See art. ط.] It is also an epithet applied to a man, meaning Multum coiens. (KL, TA.)

ٌءﺂَﻃ, also pronounced ط, and ط, and ط, and ط (also pronounced ط): and ط, ط or ط: see in art.
طيب

طيب 1 طَبَبَ aor. طَبَبُ (S, Msb, K, &c.,) inf. n. طَبَبْ (S [but there mentioned app. as a subst.], O, Mgh, Msb, K) and طَببَ (S, O, K) and طَبَبِ (K) and طَبَبَ (q. v. infrà) (Ksh and Bd in xiii. 28) and طَبَبِ (S, K,) [the last of which is of a measure denoting intensiveness, and is said in the TA to be with fet-h because it is unsound, whereas the inf. n. of a sound verb, if of the measure تفعال, is with kesr, but this is a strange mistake, (see 2 in art. فين،)] It was, or became, the contr. of طَبَبَ, (S, Mgh,) in two senses: (Mgh:) [i. e.] it was, or became, [good,] pleasant, delightful, delicious, sweet, or savoury; syn. َذَّلَّ (A, K;) or َنَك اًذَّلَّ (Msb;) or it was esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, in taste, and in odour: (Mgh:) and it was, or became, pure, (Mgh, K,) or clean. (Mgh.) [See also طَبَبَ نفسه] His mind [or he himself] was, or became, [cheerful, happy, pleased,] dilated, or free from straitness. (Msb.) And طَبَبَ بَه نَفْسَه i. q. I, or my mind, was, or became, cheerful, happy, pleased, or dilated, by means of it; agreeably with what next precedes: or pleased, content, or willing, to grant, concede, give, or do, it: (S, O, K:) [for طَبَبَ نفسه بالشيء] [often] signifies He granted, conceded, or gave, the thing, liberally, [willingly, or of his own good pleasure,] without constraint, and without anger. (TA.) And طَبَبَ بَه نَفْسَه I did that [of my own free will; willingly;] not being constrained by any one. (S, O.) And طَبَبَ نفسه عليه [My mind was agreeable to it,] said when a thing is agreeable, or suitable, to one's mind; and [in like manner] طَبَبَ نفسه للعمل وخبره (TA.) And طَبَبَ نفسه عن ذلك تركًا [He was cheerful, happy, pleased, or willing, to do work &c.,] (K in art. بنَصْط.) And طَبَبَ نفسه عَن ذلِك تركًا [I was pleased, willing, or content, to leave, give up, relinrish, or be without, that;] and [in


But if they be pleased, or willing, or content, to give up, or relinquish, or remit, unto you somewhat thereof]. (TA.) And طَبَّ, (A, O, Msb, TA,) inf. n. طَبِّيَّة, (Msb, K) and طَبِّيْه, (K,) It was, or became, lawful, allowable, or free. (A, O, Msb, K, * TA.) [In the K, الطَّبَّة and الطَّبِّيْه are expl. as meaning 하늘, which Golius has supposed to mean in this case quod licitum, legitimum; and which Freytag has in like manner expl. as meaning res licita, and licitum: but it is here an inf. n., of حل, not syn. with the epithet الحل, which is given as an explanation of الطَّبَّة كُدًا. You say, طَابَ لِي, ] Such a thing became, or has become, lawful, &c., to me. (A.) Hence the saying of Aboo-Hureyreh, طَبَّ أَمْضَرْبَ, (O, TA,) as some relate it, accord. to the dial. of Himyer, (TA,) meaning طَابَ أَمْضَرْبَ, i. e. Now fighting has become lawful. (O, TA.) فَاتَّكِحَوا مَا طَابَ لَكُم مِن آنَّسَاء, in the Kur [iv. 3], means [Then take ye in marriage such as are lawful to you.] The land became abundant in herbage. (K, TA.) See also 2, in two places: ___ and see 10.

2 طَبِّيْه, (S, M, A, O, Msb, K,) inf. n. طَبِّيَّة; (KL;) and طَابِه; (S, O, K;) and طَابِه, (IAar, M, K;) He, or it, made it, or rendered it, good, pleasant, delightful, delicious, sweet, or savoury: perfumed, or rendered fragrant, him, or it: (S, MA, O, * K, * KL;) [and made it or rendered it, pure, or clean: (see 1, first sentence:) you say, طَبٌّ جَلِّسَاهُ, He perfumed his companions with whom he was sitting: (A:) and طَابِه, طَابِه, (IAar, M, TA;) or طَبِّيْه, I daubed, or smeared, him, or it, with perfume, or some odoriferous or fragrant substance: (Msb:) and طَابِه, طَابِه, (K,) طَابِه, (IAar, M, TA;) or طَابِه, I daubed, or smeared, him, or it, with perfume, or some odoriferous or fragrant substance. (TA.) He perfumed him, or daubed him, or smeared him, with some odoriferous or fragrant substance. (TA.) [Hence,] طَابِه, تنفسه, which latter is a phrase of frequent occurrence, He placated, or soothed, his mind; he spoke to him pleasantly,
sweetly, or blandly. (TA.) And Thou hast made me to be pleased, or happy, or content, without thee. (S in art. ِﻂﻴﺒَـﺗِ ﻰِﺴْﻔَـﻧ َﻚْﻨَﻋ) And He made it lawful, allowable, or free. (TA, from a trad.) Hence, He acquitted his debtor of the half of the property; gave up, resigned, or remitted, it to him. (A.) See also 10.

He jested, or joked, with him; (S, O, K;) indulged in pleasantry with him. (KL.)

Saw 2: and see also 10, in four places. اطاب signifies also He brought, brought forward, offered, or proffered, good, pleasant, delicious, or savoury, food. (O, K.) He spoke good, pleasant, or sweet, words. (O, K.) He begat good children. (K.) And He wedded lawfully. (O, K.) أَطْيَبْهُ, and the latter formed by transposition, (S, TA,) or a dial. var. of the former, (TA in art. ِطبيعه) and أَطْيَبْهُ, and أَطْيَبْهُ, are all allowable [as meaning How good, pleasant, delightful, delicious, or sweet, is he, or it! or how pure, or clean, &c.!] (TA.) And one says, Aَطْيَبْهُ ﻰِﺴْﻔَـﻧ َﻚْﻨَﻋ [How pleased, or happy, or content is he to be without thee, or to give thee up, or to relinquish thee!]. (IAar, K in art. ِﻂﻔﺳ.

He found it, or saw it, (S, K;) and saw it, (Sb, Msb, K;) and saw it, (TA,) and saw it, (TA,) and saw it, (TA, [but this last I think doubtful,]) He found it, (S, K;) or saw it, (Msb,) to be [i.e. good, pleasant, &c.]. (S, Msb, K.)
One says, [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) ___ And استطاب فلان الديمة, (S, A, O, Msb, K), or استطاب نفسه, (TA, and A, O, K) or استطاب نفسه, (TA, i. q. He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement]. (S, A, O, Msb, K) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] ___ And استطاب He shaved his pubes. (O, K, TA.) ___ And He asked people for sweet water. (K.) Thus, accord. to IAar, the saying [of a poet]

* فَلَمَّا أَسْتَطَابَوا صَبْٰحَ الْصَّحِّ نَصْفُهُ

means And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows. (TA, i. e. wine]: so in the M. (TA.)

طَابُ is an inf. n. of طَابِ (K,) and Syn. with طَيِبِ طيِبِ, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez,

* مَقْبَلُ الإِعْرَاقِ فِي الطَّابِ طَابِ
* بَيْنَ ابْنِ اللَّاِقِ الْعَاصِمِ وَاَلِ الحَطَابِ

[i. e. Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l- 'Ásee on the one side and the family of ElKhattáb on the other: for it is evidently cited as an ex. of used as a subst. and as an epithet; so that by قَبْلِ الطَّابِ طَيِبِ في الطَّابِ the object of praise being the son of 'Abd-El-'Azeez the son of Marwán the son of El-Hakam the son of Abu-l-Ás [or 'Ásee], and his mother being Umm-'Ásim the daughter of 'Ásim the son of 'Omar the son of El-Khattáb.
(S, O.) ___ is the name of A sort of palm-trees in El-Medeeneh [app. so called because of the sweetness of their fruit, or طَابِرُ أَبُو طَابِرُ a name of ElMedeeneh]: (K;) or, as also رُطَبِ أَبُو طَابِرُ, a sort of dates of El-Medeeneh: (S, O:) or ابن طاب is a name of a sort of fresh ripe dates: (K:) and ابن طاب and ابن طاب are two sorts of dates: (S:) accord. to IAth, ابن طاب is the name of a sort of dates of El-Medeeneh so called in relation to Ibn-Tāb, a man of its inhabitants. (TA.) طَابِرُ is [asserted to be] One of the names of the Prophet in the Gospel; [but where said to occur, I know not;] the interpretation of مَأَدْ مَأَد, meaning very good in disposition, &c.;] the second word corroborating, and denoting intensiveness of signification. (TA.)

طَيَبُ mentioned in this art. in the S and K, [as though it were originally طَيِّبُ] see in art.

طَيِّبُ an inf. n. of طَابِرُ. (O, Mgh, * Msb, K.) [Used as a simple subst., Goodness, pleasantness, &c.] You say، ما مَن الطَّيِّبِ بَيْنَ الطَّيِّبِ [There is not in him aught of goodness, &c.:] you should not say، مَن الطَّيِّبِ. (S, O.) [See also طَيَبُ: and طَيِّبُ.] ___ [Also] a word of well-known meaning; (K;) [A perfume; a fragrant, or an odoriferous, substance;] a substance with which one perfumes himself, (S, O, Msb,) of what is termed عَسَرٍ. (Msb.) [The pl. accord. to Golius and Freytag is جَوْزُ الطَّيِّبِ. Hence، جَوْزُ الطَّيِّبِ The nutmeg:) see جَوْزُ. ___ Also The most excellent of any sort of thing. (K.) [See also طَيَبُ: and طَيِّبُ.]

طَيَبٌ Wine: (S, O, K:) as though meaning طَيَّبٌ طَيَّبٌ: (AM, TA:) or i. q. عَصِيرٌ [i. e. expressed juice]. (TA, from an explanation of a trad.) طَيَبٌ: see what next follows.

طَيِّبٌ a name of The city of the Prophet; (S, O, Msb, K;) as also طَيِّبٌ طَيِّبٌ، طَيِّبٌ، طَيِّبٌ، (O, Msb, K,) and المَلِيَّةُ الطَّيِّبَةِ، المَلِيَّةُ الطَّيِّبَةِ، and (K,) which last may be also written المَلِيَّةُ الطَّيِّبَةِ. (TA.)

طَيِّبٌ an inf. n. of طَابِرُ. (S, O, K,) ___ Also The clearest of wine: (K:) and the choicest of herbage. (TA.) طَيِّبٌ is a name
Persons (As, TA) made captive lawfully, (As, S, * A, O, * K, * TA,) without perfidy and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (As, TA,) nor when there is any doubt respecting their state of slavery: (O:) in the sense of طيب, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فعلة, with kesr and then fet-h, (TA,) i. e. with only fet-h to the 

خفوش, of the measure طيفيأ, originally طيب, (Zj, S, O, Msb,) an inf. n. of طب, (Ksh and Bd in xiii. 28,) SYN. with طيب: (Seer, K: [in my MS copy of the K طيب, a manifest mistake:]} and fem. of طيب: (ISd, K:) and pl. of طيبة أطيب, (K,) accord. to Kr, who says that there is no word like it except طيهأ and طيهأ ضوقى and pl. of طيهأ كيسى ضوقى and pl. of طيبى كيسى and طيبى طوبى and ضوقى أطيب and أطيب and فعالي is the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of طيبة, with kesr and then fet-h, (TA,) i. e. with only fet-h to the 

خفوش, of the measure طيأ, originally طيبى (O:) Aboo-Hátim Sahl Ibn-Mohammad Es-Sijistánee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing طيأ for طيأ it signifies حسنى [as meaning A good final, or ultimate, state or condition: and (some say, O, Msb) خير [meaning good, good fortune, and the like]: (O, Msb, K:) and خيرى [meaning God's blessing or favour, &c.:] (K:) as some say: (TA:) or eternal life: (Zj, TA:) or a pleasant life: (Msb:) and (O, K) a certain tree in Paradise; (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ل, and the like is said in the M: (TA:) or it signifies Paradis in the Indian language; (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also طيبى طوبى لهم [which seems to be best rendered as an announcement, meaning A good final state, &c., shall be to them, or be their lot]: (Msb, TA;) Sb holds that it is an invocation of good, or a prayer, [as though قل i. e. say thou were understood before it,] and that طيأ is
virtually in the nom. case, i.e. مرفوعاً, as is shown by the words immediately following ṭawīb ḥusn māʿab: but Th, who makes مرفوعاً to be an inf. n. like رجعي، says that one reading is ṭawīb ḥusn māʿab, like the phrase سقية له: MF, however, [supposing Th to have said مرفوعاً, though I think it indubitale that he said مرفوعاً, and only meant that it was used as virtually, not literally, with مرفوعاً,] observes that مرفوعاً, with مرفوعاً, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Katádeh says that مرفوعاً is a phrase of the Arabs; who say، اَﺬَﻛَو مرفوعاً كَلَّا ْنِإ َﺖْﻠَﻌَـﻓ اَﺬَﻛَو: (A) good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]: and it is said in a trad., مرفوعاً مرفوعاً لَّكَ إنْ فَعَلْتَ كَذَا وَكَذَا: [May good, &c., betide Syria]; in which case، مرفوعاً مرفوعاً is of the measure مرفوعاً مرفوعاً، and does not mean Paradise, nor the tree. (L, TA.) One says، مرفوعاً مرفوعاً كَلَّا ْمَُﳍ َﻦْﺴُﺣَو ٍبﺂَﻣ: (S, K;) but مرفوعاً مرفوعاً is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moatezz uses it in the following verse:

مرَتْ بِنَا سَحْراً طَيْرَ فَقِلْتُ لَهَا
طرَبُكَ يَا لِبَنَتَيْنِ إِيَّاكَ طَرِبُكَ

[A flock of birds passed by us a little before daybreak, and I said to them, Good betide you: would that we were you: good betide you]: Esh-

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Shiháb El-Khafájee says that لَك is understood [before the طوبَاك] in طوبَاك; but MF has argued well against this assertion. (TA.)

طيبٍ طيّبٌ: see the next preceding paragraph, former half, in three places.

طيبٍ طيّبٌ A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones
hanging to the bases of the dates; though they are large; and if the fruit is
gathered when fully ripe, the stone does not come off with it. (L, TA.)

\( طَيْبٌ \) (S, M, Mgh, O, Msb, K) and \( طَابَ \) (S, M, O, K) the latter originally and deprived of its medial radical letter, or of the
measure \( فَعُلٌ \) (M, TA.) Contr. of \( حَبْيَتُ \) (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant,
delightful, delicious, sweet, or savoury; syn. \( لَّدِيْذٌ \) (Msb, K;) or esteemed [good,] pleasant,
delightful, delicious, sweet, or savoury, (مستَنِسٌ) in taste, and in odour: (Mgh:) and pure,
(Mgh, K,) or clean. (Mgh.) You say \( طَعَامُ طَيْبٌ \) Food [pleasant in taste; or] that descends easily
[and agreeably] down the throat. (TA.) And \( مَآءٌ طَيْبٌ \) Sweet water; (O, TA;) or pure water.
(TA.) [And \( راَحَةٌ طَيِّبَةٌ \) A pleasant, sweet, or fragrant, odour.] And
\( بَلْدَةٌ طَيِّبَةٌ \) A country that has
no salsuginous places in it: (O, TA;) or a land of good and fertile soil. (Mgh.) And
\( صَعِيدٌ طَيِّبٌ \) Pure ground. (Zj, Mgh, O.) And
\( الكَلَّمُ الطَّيِّبُ \) [The good saying] i. e. [There is
no deity but God]. (TA.) And \( فَلَانٌ فِي بَيْتِ طَيِّبٍ \) i. e. [Such a one is of a good house, or
family; meaning,] of high, or noble, birth. (TA.) And
\( فَلَانٌ طَيِّبُ الْإِزَارٍ \) Such a one is continent,
or chaste. (O.) And \( فَلَانٌ طَيِّبُ الأخْلاَقِ \) Such a one is [of good, or pleasant, dispositions;]
easy in converse, conversable, or affable. (O, TA.) [And \( طَيْبُ النَّفْسِ \) Cheerful, happy,
pleased, or dilated, in mind. (See \( طَبَّتْ نَفْسَهُ \) A mind cheerful, happy,
pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant,
concede, give, or do, a thing: and \( طَبَّتْ نَفْسَهُ \) pleased, willing, or content, to leave,
give up, relinquish, or be without, a thing. (See, again, 1.)] Also \( لَا يَسْتَوِى \) (لَا يَسْتَوِى
\( طَيِّبَتْ وَلَطِيبٍ \) in the Kur [v. 100], means The unlawful and the lawful of property and the
unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind shall not be equal in your estimation. (Mgh.) [See also the next paragraph.]

Expend ye of the good things that ye have gained: (Mgh:) or of your lawful gains. (Mgh, O.) And [fem. of طب: and also a subst., made so by the affix ؤ; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and a pure, or clean, thing: pl. طببب, in the Kur [vii. 30], means And what are esteemed good, pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And, in the same [ii. 269],

* Verily we found its water to be very good, pleasant, or sweet. (S, O.)
Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury}: its fem. is طَإْـب، (ISd, K,) and is its pl.: (S:) and is a dial. var. of أَتْيَبُ، or is formed from the latter by transposition. (TA in art. يَبِطْبُ (الأَطْبَان))

The two best, or most pleasant, &c., of things,] means Eating and coïtus: (IAar, S, A, O, K:) or sleep and coïtus: (ISk, O, TA:) or the mouth and the vulva of a woman: (Yaakoob, A, O, K:) or fat and youthfulness: (A, K:) or strength and appetite: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خرَىز [or water-melon]: or milk and dates. (TA.)

signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA:) as also مَطَابَة، a pl. which has no sing., (K, TA,) of the same class as مَلاَحَم، (TA,) or its pl. is مَطَابَة الـمَطَابَة، (Ks, O, K,) or مَطَابَة الـمَطَابَة، (M, K:) or you say, أَطْبَأَهُم من أَطْبَأَهُم. (S, O;) or you say, من مَطَابَة الـمَطَابَة، (As, A, O;) or the latter, but not the former; (Yaakoob, TA;) or you say مَطَابَة الـمَطَابَة، and مَطَابَة الـمَطَابَة، (the best of fresh ripe dates); (IAar, K;) and AHn uses the phrase [the best portions of the herbage]. (TA.)

The she-goat's lusting for the male. (AZ, O, K.)

Nor didst thou visit us save when thou wast a lawful wedder: because, in the estimation of
excessive lovers, what is unlawful is more sweet. (TA.)

[A cause of pleasure or delight]. One says, [هَذَا شَرَابٌ مَطْيَبٌ لِلْنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.)

These were five tribes; Benoo-' Abd-Menáf and Benoo-Asad-Ibn-' Abd-El-' Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Hárith and Benoo-Fihr: (TA:) and they were so called for the following reason: when Benoo-' Abd-Menáf desired to assume [the offices of] the [الحَجَّة and the رَفَادَة and the سَقاَة and the حَجَّة, [see arts. بَجَح c.,] which belonged to Benoo-' Abd-ed-Dár, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Kaabeh in token of confirmation of the covenant: and Benoo-' Abd-ed-Dár, also, and their confederates, (K, TA,) composing six tribes, Benoo-' Abd-ed-Dár and Junrah and Makhzoom and ' Adee and Kaab and Sahm, (TA,) concluded together another covenant, and were thence called [الفَلْحَأْلا ( K, TA:)] this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عَمَرا, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Mohammad was one of the مُطْيَبُون ( K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and ' Omar was an [مَطْيَبٌ. (TA,)]
ٌبﻮُﻴْﻄَﻣ pass. part. n. of طَابِه; like خاطِه [from مخبوط]. (TA.)

ُﺐِﻳﺎَﻄَﻣ: see ُﺐَﻴْﻃَأ, in four places.

مطَيَّبٌ: مطَيَّب, in four places.
طيب

١ طَحَثٌ aor. يطِحتٌ inf. n. طِحْثٌ: see ١ in art. طَحَثٌ. Sb says that this verb is [originally طَحَثٌ, aor. i. e.,] of the measure فَعِلٌ, aor. يفعلٌ accord. to those who say طَحْثَحٌ, and not طِحْثَحٌ: but accord. to those who say طِحْثَحٌ, it is [originally طِحْثٌ, aor. يطِحتٌ, of the measure فَعِلٌ, aor. يفعلٌ] like بَلِّيٌّ, aor. يبيعٌ. (L, TA.)

٢ طَحِيٍّ: see ٢ in art. طَحَثٌ.

٣ ما أطَحِيٍّ: see ٤ in arts. طَحَثٌ and تَوَهٌ طَحَثٌ.

٤ تَطِيٍّ, syn. with تَطَوِّح: see ١ in art. طَحَثٌ.

٥ تَطَيٍّ It became scattered, or dispersed; or it flew away or about; syn. نَطَأَيرٌ. (Ham p. 615.)

٦ تَطَيِّحٍ A piece of wood that is in the أَصِلٌ [app. meaning lower part] of the plough. (K.)

أُصِلٌ أصل them طِحْثَحٌ: (K, TA:) so says Aboo-Sa'eed. (TA.) And one says، طَوْهَتْهُم طِحْثَحَاتٍ Calamities destroyed them. (TA.) And ذَهَبَتْ أَمْوَالُهُم طِحْثَحَاتٍ Their possessions, or cattle, went away dispersed, or scattered, and remote. (TA.) [See also طَيِّحٌ.]

٧ تَلِيّ حَطَحٌ كَفْ طَأْتَحٌ: تصَرِّحُ ابْنُ ْعَطَيْحٍ أَمْلِيٌّ occurs in a trad. of Aboo-Hureyreh as meaning A hand flying from its wrist. (TA.)

٨ مُطِيِّحٍ، accord. to the K, signifies بَنَاءٍ, corrupt, or vitious: but it may be a mistranscription, for مطَّيِّحٌ [or this is a mistranscription for مطَّيِّحٌ, which is expl. as having this meaning]. (TA.)
طَيِّحٌ

1. طَيِّحٌ, aor. طَيِّحُ (S, L, K,) inf. n. طَيِّحٌ; (L,) as also طَيِّحٍ; He became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L)

And طَيِّحٌ, aor. as above, (S, L, K,) and so the inf. n., (L,) He magnified himself, or was proud. (S, L, K)

And He exerted himself, or strove, and persisted, or persevered, in that which was vain. (K,) aor. طَيِّحَهُ, طَيِّحٌ, طَيِّحٌ, طَيِّحٌ, طَيِّحٌ, inf. n. طَيِّحٌ; as also طَيِّحَهُ, aor. طَيِّحٌ, inf. n. طَيِّحٌ; but the former is the more common; (TA in art. طَيِّحٌ,) and طَيِّحٌ; He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L,) And طَيِّحٌ أَسْحَابِهِهِ He reviled and harassed his companions. (Aboo-Málik, TA.)

And طَيِّحٌ، طَيِّحٌ أَسْحَابِهِهِ He corrupted, vitiated, or marred, the affair. (ISd, TA.)

2. طَيِّحٌ see above, in two places. طَيِّحٌ العَذَابُ عَلَىٰهُ, (K,) or rather (TA) طَيِّحٌ العَذَابُ عَلَىٰهُ, (AZ, TA,) Punishment pressed severely, or persistently, upon him, so that it killed him. (AZ, K, TA.)

And طَيِّحٌ السَّمْنُ Fatness filled him with fat and flesh. (AZ, K, TA.)

3. طَيِّحٌ see 1, first sentence.

4. طَيِّحٌ see the next paragraph.

5. طَيِّحٌ a word imitative of the sound of laughing. (Sb, K,) قالوا طَيِّحٌ طَيِّحٌ, the word طَيِّحٌ being in this case indecl., with kesr for its termination, means They uttered a reiterated laughing [like a repeating of طَيِّحٌ]. (Lth, K, TA.)

Also, and طَيِّحٌ, Ignorance. (TA.)
ٌﺔَﺨْﻴَﻃ (L, K) and طِيْخَةٍ [which last is a doubly intensive epithet] (L) Stupid, in whom is little good: طِيْخَةٍ (L, K:) or stupid and dirty: pl. of the first طِيْخَاتٍ: it has no known broken pl. (L) [See also طِبْحَةٍ and طِيْحَةٍ.] Also the first. Trial; sedition, or conflict and faction; or the like; syn. فِتْنَةٍ (K, TA;) and War. (TA.) [See also طَيْخَةٍ.]

ٌﺦِئَاط and ٌتَأْيِطاَمٍ [app. applied to a camel] Smeared with tar: (K.) And Bad, corrupt, or vitious. (K.)
moved in the air by means of his wings; flew; (A, K;) moved in the air as a beast does upon the ground. (Msb.) ___ It is also said of other things than those which have wings; as in the saying of El-'Ambree (Kureyt Ibn-Uneyf, Ham p. 3):

* [They fly to it in companies and one by one]; (TA;) i.e. they hasten to it: for طئرٌ إلى كذا I hastened to such a thing: and طئرٌ بكذا I outstripped, or became foremost, with such a thing. (Ham p. 6.) And طئر على منى فرسه He fled upon the back of his horse. (TA, from a trad.) And طئروا سراً They went away quickly. (Msb.) And طئر عقله His reason fled. And طئر فؤاده His courage (i.e. his heart) fled away: see also 10: and see شعاعٌ. (Both are phrases of frequent occurrence.) ___ 

And طئر طائره طائره [And see an ex. voce طئر قلبه مطارد] My heart inclined towards that which it loved, and clung to it. (TA, from a trad.) And طئر به, addressed to a woman, is expl. by IAar as meaning Love thou, or become attached, to him. (TA.) ___ طئر عينه (S and K in art. خلخ His eye throbbed. (PS and TK in that art.) طئر له صيت في الناس [He became famous among the people; lit. means fame among the people became, or came to be, (صار, his)] [A.] [And in like manner one says, طئر له من نصبه كذا Such a thing became his, or came to him, of his lot, or portion; syn. (صار, and حصل لن.) طئر لنا It came to our lot, or portion. (TA.) And
The share of each came to him. (TA.) See also 6, in two places. He is also
syn. with طاطر لهكم منهم شيء The she-camels conceived. (O, TA.)

He made him to fly. (A, Msb, K.) [See also 10.]

He made the sparrows to fly away, scared them, or dispersed them, from the seedproduce. (A.)

[They are in that whereof the crow is not made to fly away, because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) One says also The crow was made to fly away. (S.) [See also 10.]

He, or it, made his courage (lit. his heart) to fly away. (S in art. طفر, &c.)

He divided the property into lots, or shares, among the people: (O, K, * TA:) signifying I divided into lots, or shares, occurs in a trad.; but some say that the أ is a radical letter. (IAth, TA.)

The stallion made all the she-camels to conceive: (K, TA:) or, to conceive quickly. (TA.) And they conceived quickly. (TA.)

Our land abounded, or became abundant, in birds. (TA.)

...
**quiescent letter**, (S,) inf. n. [or rather quasi-inf. n.] ُةَﺮَـﻴِﻃ, the only instance of the kind except ُةَﺮَـﻴِﺧ, which is the same in relation to ُةَﺮﱠـﻴََﲣ (IAth.) He augured evil from it; regarded it as an evil omen. (S, Msb, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Msb.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) ُةَﺮَـﻴِﺧ ُنِفَاءَ لَ (TA) signifies the contr. of ُتَـطِر. (TA.)

6 It became scattered, or dispersed; (S, K; TA;) flew away or about; went away; became reduced to fragments; (TA;) as also َضْرَعَ, (K, TA;) and َضَرَعَ. (TA.) __ It became long, or tall; (S, K;) as also َضَرَعَ, (Sgh, K;) which is said of hair, (TA;) as also the former, (S, TA;) and of a camel's hump. (Sgh, TA;) It is said in a trad., ُخَذْ مَا تَضايَرَ مِنْ شَعْرِكَ (S, TA) [Clip thou what has become long and dishevelled of thy hair]. (TA.) __ ُتَضايَرَ السَّحَابُ في السَّمَاء The clouds became spread throughout the sky. (K, TA.) [See also 10.]

7 It became split, slit, or cracked. (K, TA.) [See also 10, latter part.]

10 َضَرَعَ [He made a thing to fly]. See also 2. __ Hence,] He drew forth a sword quickly from its sheath. (K, TA;) ُضَرَعَ __ It (for ex., dust, S) was made to fly. (S, K;) You say, ُضَرَعَ ُعَذَّبَهُ [He was almost made to fly by reason of the vehemence of his running]. (A.) And َضَرَعَ ُفَؤَادُهُ مِنْ الفَزْع ُعَذَّبَهُ [His courage (lit. his heart) was made to fly away by reason of fright]. (A.) __ He was taken away quickly, as though the birds carried him away. (TA.) __ He hastened, or was quick, in running; (K) he ran quickly; (O, L,) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] __ He was flurried, or frightened. (O, K,) [As though meaning originally he was made to fly by reason of fright.] ُضَرَعَ ُتَضايَرَ (TA) (the dawn) spread; (S, A, Msb, K;)
its light spread in the horizon: (TA:) [see مَسْتَطْرِبُ] and the verb is used in the same sense in relation to other things: (S:) said of lightning, it spread in the horizon: and of dust, it spread in the air: and of evil, it spread. (TA.) See also 6. ___ It (a crack in a wall) appeared and spread. (A. [See also استطالت.]) It (a slit, or crack, for السوق in the K is a mistake for الشِّقُ, or, accord. to the L, a crack in a wall, TA) rose, (K,) and appeared. (TA.) It (a crack in a glass vessel, and wear in a garment,) became apparent in the parts thereof. (TA.) ___ It (a wall) cracked (K, TA) from the beginning thereof to the end. (TA.) It (a glass vessel) showed a crack in it from beginning to end. (TA.) [See also 7.] استطارت said of a bitch, She desired the male. (O, K.)

طَيَّرٌ طَيَّرٌ طَيَّرٌ (S, K) and طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ (S) Levity; inconstancy. (S, K, TA.) You say, طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ في فِلاَن طَيْرَةٌ and طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ. In such a one is levity, or inconstancy. (S.) And اُزِجرُ أَحَنَا طَيْرَكَ [alluding to the original signification of طَيْرٌ طَيْرٌ طَيْرٌ, namely, birds, ] means جِنَابُ خَتِّكَ وَطِيشَكَ [agreeing with an explanation of the same saying voce حَنُو, q. v.]. (S.) ___

Also طَيْرَةٌ A slip; a stumble: hence the trad., إِبَاكُ وَطِيْراتِ الطَّبَابِ Beware thou of the slips and stumbles of youth. (TA.)

طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ and طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ; see طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ; the second, in four places.

طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ: see طَيْرَةٌ طَيْرَةٌ طَيْرَةٌ, in two places.

طَيْرٌ A sharp, spirited, vigorous, horse, (K, TA,) that is almost made to fly by reason of the vehemence of his running; (TA:) as also مَطْرَ. (K, TA. [The latter word in the CK written مَطَّرْبٌ; but said in the TA to be with damm, and so written in a copy of the A.]) [See also طَيْرٌ.] ___ See also مَسْتَطْرِبُ. Also A company of men.
(O.) As applied to a balance, it is not of the language of the Arabs: (O:) [i.e., it is post-classical:] it means an assay-balance (معنى and ميزان) for gold; so called because of the form of a bird, or because of its lightness: or the balance for dirhems [or moneys] that is known among them [who use it] by the appellation of the قارسطون [meaning the χαριστίων of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i.e. the hydrostatic balance]: or, accord. to El-Fenjedeehee, the tongue (لسانات) of the balance. (Har pp. 549-50.)

He is sharp, and quick in returning [to a good state], or recovering [from his anger]. (K.) [See also طيار.]

A flying thing [whether bird or insect]: (Msb, * TA:) pl. طائر, (S, Msb, K,) like as صحب is pl. of طائر: (S, Msb:) or طائر is originally an inf. n. of طار or an epithet contracted from طار: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] and طائر may also be quasi-pl. n., like جامع and بعقر: (TA:) طائر is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Msb, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading: (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] or طائر, only, is used as a sing., (Th, IAmb, Msb,) by general consent; and AO once said so in common with others: (Th:) but طير has a collective, or pl., signification: (IAmb, Msb,) and is fem.: (Mgh:) or is more frequently fem. than masc.: (IAmb, Msb;) the pl. of طائر is طيور [a pl. of mult.] and أطياف [a pl. of pauc.]: (S, Msb, K;) or طيور may be pl. of طائر, like as استجد and طيور: (TA:) طائر is seldom applied to the female. (IAmb, Msb.) طائر is a name of The constellation Cygnus; also called الدجاجة [هو ساكن الطائر] means He is grave, staid, sedate, (K,) or motionless; so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, زق فلان سكَن الطائر وخفضَ الجناح. [Such a one was endowed, or has been endowed, with gravity and gentleness]. (TA.) And
They are remaining fixed, settled, or at rest: and signifies the contrary. (A, TA.) And [As though birds were on their heads] is said of a people, meaning them to be motionless by reason of reverence: (S, K;) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, means He became grave, or sedate. (Meyd.) And means He became light, or inconstant: (Meyd:) and he became angry; (O, K, TA;) like Figuratively, (S, K,) or he hastened, and was light, or active, or agile. (Har p. 561.) And it is said in a trad., A dream is unsettled as to its result, or final sequel, while it is not interpreted. (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] see expl. in art. also signifies A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil: (K:) and and (K) and a thing from which one augurs evil; an evil omen or bodement; (S, K, &c.;) contr. of: (TA:) and signifies fortune, whether good or evil: (TA:) and especially evil fortune; ill luck; as also: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see S:] (TA:) and is an inf. n. [or rather a quasi-inf. n.] of (q. v.,) (IAth,) and signifies auguration of evil. (Msb.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,)
S, IAmb,) and طائر...meaning *What God doth and decreeth, not what thou dost and causest to be feared:* (IAmb:) accord. to ISk, one should not say طير... (S:) but the Arabs are related to have said, also، طير... [There is no evil fortune but that which is of God]; like as one says، طير... [Fortune brought to him such an event]: and hence fortune, whether good or evil, is called طائر... (TA:) And it is said in the Kur [vii. 128]، طير...، meaning *Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God,] and not that which befalls them in the present state of existence: (TA:) or the cause of their good and evil is only with God; i. e., it is his decree and will: or the cause of their evil fortune is only with God; i. e., it is their works, which are registered with Him. (Bd.) It is said in a trad., that Mohammad liked what is termed لآف... and disliked what is termed {{تَرَّيْط}}... (S:) and in another, that he denied there being any such thing as the latter. (TA:) Also The means of subsistence; syn. رزق... or misery: or happiness: every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA:) [See also what immediately follows.] Also The actions of a man which are [as it were] attached as a necklace to his neck. (S, Msb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] الطائر signifies also *The brain.* (AAF, L, K.)

أطيب مر عقاب [More swift of flight than an eagle] is a prov. said of an عقاب because it may be in the morning in El-'Irák and in the evening in El- Yemen. (Meyd.)

мест [A place to or from which a bird or other thing flies: in the phrase... (see 1,) lit. signifies a place to which one would fly... [A place of flying. (TA:) أرض مطار... [and مطار... [A land abounding with birds. (S, K,) and حفر مطار... (O, K,) [A pit, or cavity,
and a well, wide in the mouth. (O, K.)

Made to fly away: En-Nabighah says,

[And to the family of Harráb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crow is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (S:) A 'Obeyd says that Harráb and Kadd were two men of the BenooAsad. (TA in art. قدّ.) See also طيار.

* A sort of [garment of the kind called] برد (O, K) having upon it the forms of birds. (O.) And Aloes-wood: (K:) or a certain preparation thereof: (AHn, TA:) or such as is مطّر [i.e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K:) but this pleased not ISd: (TA:) or aloes-wood split and broken in pieces. (O, K. *)

Made to fly. ___ And hence,] A horse that hastens, or is quick, in running: (K:) that runs quickly. (TS, L.) It is contracted by the poet 'Adee into مسرّط for مسرّط, or مسرّط for مسرّط for مسرّط for مسرّط for مسرّط for مسرّط. (TA,) And مسرّط is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning.])

** Spreading: applied to dust; as also طيار; (TA;) and to hoariness; and to evil: (L;) rising and spreading; (K;) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed خليط الأبيض: that to which the epithet مسرّط is applied is [the false dawn,] that which is
likened to the tail of the wolf (ذَنْب السِّرْحَانَ), and is termed (ذَنْب الأَسْوَدَ), and this does not render anything unlawful to the faster. (TA.) Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is (مَهَائِح). (Lth, O, TA.)
1. He was, or became, light, inconstant, unsteady, irresolute, or fickle, syn. of the inf. n. خفَقة (S, A, Msb, K) or contr. of حَلَم (IDrd, O,) and i. q. نَزَق (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.) [And, said of a beast, He was, or became, restless, or unsteady.] 

2. His hand was light, or active, in the bowl, and took from every side. (TA.)

3. His legs were in a state of commotion. (TA.)

4. The arrow passed beyond the butt: (A, K:) or declined, or turned aside, عن الهدف from the butt; (S, Msb;) and did not hit it. (Msb.)

5. His leg turned aside [from the root thereof]: a phrase used by Aboo-Sahm El-Hudhalee, whose leg had been cut off. (TA.)
inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: [*&c. see 1:*] (TA:) and [so] (A:) and for the pl. you say قَوْمُ ُشَائْطِٗ (A:) and طَائِشٌ (A, TA,) and طَائِشٌ (TA:) and طَائِشٌ signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA.) ___ [Also, applied to a beast, Restless, or unsteady.] ___ Also, both epithets, but the latter has an intensive signification, An arrow that declines, or turns aside, from the butt; and does not hit it. (Msb.)

A certain bird: (Aboo-Málik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.)
طَّبِيعٍ

طَّبِيعٍ، aor. طَبِيعٍ، inf. n. طَبِيعٌ: see 1 in art.
is properly, or originally, an inf. n.; and طَيَّفُ الخَيَال signifies the coming of the خِيال in sleep: (S, O, K: *) accord. to El-Mufaddal, (O,) one says طَيَّفُ خِيَال because it is originally طَيْفُ فَطَفَ طَيَّفُ, and then مَيْتُ طَيَّفُ; like مَيْتُ طَيِّبُ طَيَّفُ خِيَال, and then مَيْتُ طَيَّفُ خِيَال. (O, K.) يَكُونُ طَيَّفُ الشَّيْطَانُ signifies The Devil's visitation, by touch, or madness or insanity, (Msb:) or by vain prompting or suggestion: (Msb:) or طَيَّفُ مِنَ الشَّيْطَانُ signifies A touch, or slight degree, or somewhat of a taint or an infection, of insanity or possession, from the Devil; syn. لَمْمُ; occurring in the Kur vii. 200, accord. to one reading; another reading being طَيَّفُ عَلَى النَّفْسِ نَافِعٌ, which signifies the same. (S, O. [See also طَيَّفُ فَطَفَ لَمْمُ جَنْوَن, which signifies the same. (O.) One says also طَيَّفُ جَنْوَن. [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طَيَّفُ طَيَّفُ [alone] signifies Insanity, or diabolical possession: (O, K;) so says A 'Obeyd, on the authority of ElAhmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) And Anger: (I'Ab, Mujáhid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kur vii. 200. (TA.)

طبَّطِفُ: see the next preceding paragraph.

طَيَّفُ The blackness of night: or this is طَيَّفُ عَلَى النَّفْسِ نَافِعٌ, which signifies with ن. (TA.)

طَيَّفُ: see طَيَّفُ, in four places: and see art. طَيْفُ.
طيل (Quasi root)

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and see in art.
طين

1 طانة. aor. طينتِن (S, * Msb,) inf. n. طينهَن (Msb,); or طينُن, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Msb,) He plastered it, or coated it, with طين [i. e. clay, or mud], (S, * MA, Msb, K, *) namely, a roof, or flat housetop, (S, Msb, K,) and a house, or chamber, (Msb,) or a wall. (MA,) And the former, (S, K,) and ↓ the latter also, (TA,) He sealed it with طين [i. e. clay], namely, a writing; (S, K, TA;) and so أطانه أطانه أطانه الله على الحيز God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Msb;) as also طامَه: so says ISk, and he cites as an ex.,

* ألا تلك نفس طين فيها حياها *

(S) meaning [Verily that is a soul of which the sense of shame is the natural quality.]

And طان, said of a man, signifies also حسن عمله حسن عمله خلق: (i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well;) as also طام: thus expl. by IAar: in the K, the former is erroneously expl. as meaning حسن عمل الطين (TA.)

2 طين 2 see the foregoing paragraph, in two places.

4 أطان 4 see the first paragraph.

5 طئن He (a man, TA) became defiled, or besmeared, with طين [i. e. clay, earth, or mud]. (K, TA.)

A day, and a place, and a land, in which is
much [meaning mud]. (S, K.) See also what next follows.

a word of well-known meaning, (S, Msb, K, TA,) of which طَانُ is a dial. var.; (TA:) Clay, earth, mould, soil, or mud: (MA, Kl, &c.:) it differs in different layers, or strata, of the earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are تَرْرَا sigillata, or Lemnian earth, and طَنَّانٌ الأُردُنِيَّة [Armenian bole], &c.: (TA:) طَنَّانٌ has a more particular signification, (S, Msb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] and the like are sealed. (TA.) [Hence,] شَهْوَةُ الطَّنَّانٍ [The longing for clay; a sort of malacia]. (TA voce ضَحٍّ.) And ابن الطَّنَّانِ Adam. (T in art. ضَحٍ.)

طَنَّانٌ: see the next preceding paragraph. ___ Also [A material substance considered as that of which a thing having form consists. ___ And hence,] The natural, or native, constitution or disposition. (S, Msb, K.) One says, هو من الطَّنَّانَةَ الأوليَّةَ [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إِنْ لَيَابِسُ الطَّنَّانَةَ [Verily he is tough in respect of natural constitution or disposition,] meaning he is not easy in disposition.

( TA.)

طَنَّانٌ [Of, or relating to, طَانٍ i. e. clay &c.; clayey, earthy, &c. ___ And Of, or relating to طَنَّانٍ i. e. the natural, or native, constitution or disposition; natural, or native.]

The art of working in, or with, طَنَّانٍ [or clay &c.; and particularly the art of plastering with clay, or mud]. (K.)

A worker in, or with, طَانٍ [or clay &c.; and particularly a plasterer with clay or mud]. (TA.)
مطين A roof, or flat house-top, [&c.,] *plastered, or coated, with* طين [i.e. *clay*, or *mud*]. (S, K.)


It became high, (K,) or it rose high, and filled the channel in which it flowed. (S.) [See also طَمَّ.

And, both verbs, said of a plant, It became tall.

Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) It became full: (K, TA:) so says Lth. (TA.)

And She (a woman) exalted herself with her husband; syn. اَرْتَفَعَتْ بِهَا; (S, TA;) from طَمَّتُ بِهَا said of water: (S:) or she grinned at her husband. (Z, TA.)

as above, His ambition elevated him. (K, * TA.) And به طَمَّا said of anxiety, and of grief, and of fear, It became vehement in him: the following verse by himself is quoted by Z:

قَدْ طَمَّا بِخُوفِ الْمَلِيَّةِ لَكَنْ خُوفُ مَا يَعَقِّبُ الْمَلِيَّةَ أَطْمَى

[ The fear of death has become vehement in me, but the fear of what will follow death is more vehement.] (TA.) And طَمَّ اَطْمَى

He passed by, or along, hastening, or going quickly: (S, TA:) and hence, طَمَّ, aor. طَمَّطَمَ, signifies He hastened, or went quickly. (TA.)

[ is said by Golius, as on the authority of Z, to signify Solicitude, and fear: but probably, I think, from his having found erroneously written for طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُطَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ طَمَّا بِهِمْ وَخُوفُ 

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Water rising high, and filling its channel. (S.) And بحر طَامَم [high or] copious sea. (TA.)

[More, and most, vehement]: see the verse cited above.
The seventeenth letter of the alphabet: called طاء [and ظاء]. (TA.) It is a letter peculiar to the Arabic language; and is one of the letters termed مجهورة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed لَوۡئِيَّة لَوۡئِيَّة [or gingival, like ق and ذ]. (TA.) As it does not exist in the language of the Nabathæans, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure افتعل and the forms inflected therefrom when immediately following ظ; as in ظلم, for ظلم; and it is substituted for ذ; as in قد看电视ت and تروا, as is related on the authorities of ISk and Kr; and as in أرض جلطة and جلطة, as is mentioned in the Nawádir el-Aaráb. (TA.) [As a numeral, it denotes Nine hundred.]
R. Q. 1. حضأ (L, K) and حضاة (K, TA, [in the CK حضاوئ,]), the latter allowable in the case of a R. Q. verb, as in the instances of وساسة and the like, (MF, TA,) [accord. to some, but وساسة and the like are generally held to be inf. ns. if with kesr, and simple subs. if with fet-h,] He (a goat) made a [rattling] sound, or cry, when excited by lust, or at rutting-time; syn. بث (AA, L, K.) — And حضاة (M, K,) inf. n. حضااة, (M,) He (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, * TA) spoke unintelligible speech, and with a nasal sound. (M, K.)
He made her (a camel, S, Mgh) to incline to, or to affect, a young one not her own, (S, M, Mgh, K,) and to suckle it; (M, K;) as also أَظَارِهْ أَظَارِهْ, أُظَارِهْ أُظَارِهْ (K;) and [it is also said that] أَظَارِهْ أُظَارِهْ signifies the making a she-camel to incline to, or to affect, and suckle, the young one of another, by the application of a غَمَامَة in her nose, (S, * K, * TA;) i. e. by stopping her nose, and also her eyes, (TA;) and by the insertion of a درجة [q. v.] composed of rags into her vulva, (رحم, T, TA, or حياء, S), and closing its [i. e. the vulva’s] edges by means of two pointed pieces of wood stuck through, and putting upon her a غَمَامَة covering her head, and leaving her in this state until it distresses her, (T, TA;) and she imagines herself to be in labour; (TA;) when the درجة is pulled out from her vulva (حياء), and the young one of another is brought near to her, having its head and skin bedaubed with what has come forth with the درجة from the lower part of the vulva; (T, * TA;) then they open her nose and her eyes; (TA;) and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the درجة is inserted, the space between the two edges of her vulva is closed by a thong [passed round the extremities of the two pointed pieces of wood]. (T, TA;) It is said in a trad., of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of أَظَارِهْ, returned her. (T, S, * TA,) [Hence,] أَظَرَأَهُ أَظَرَأَهُ أَظَرَأَهُ أَظَرَأَهُ, and أُظَارِهُ أُظَارِهُ أُظَارِهُ أُظَارِهُ, (so in the CK,) or أَظَرَأَهُ أَظَرَأَهُ أَظَرَأَهُ أَظَرَأَهُ, (M, TA, and so in.
some copies of the K, inf. n. (TA,) he endeavoured to turn me, or to entice me, to do the thing; (M, K, TA;) it not being in my mind: (TA;) or he compelled me to do the thing, against my will; (K, TA;) I having refused to do it. (TA.) It is said in a prov., the spear, thrusting, or piercing, with the spear inclines [one's enemies] to peace: (As, T, A, K;) J says, as also Iktt, which F disapproves; but others approve it: or the reading of the S is. (TA.) The Arabs also said, thrusting, or piercing, with the spear is a means of inclining a people to peace; (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, of which I incline you or I endeavour to turn you to the truth, and ye flee from it. (TA.) (S, K,) of which appears to be an inf. n.; or you say, and you said, and you say; (T, M, K; in one copy of the K, and so in some copies of the K,) She (a camel, T, S, M) inclined to, or affected, a young one not her own, (T, M, K,) and suckled it: (K,) or inclined to, or affected, the stuffed skin of a young camel. (S.) Hence, He returned against his enemy. (A, TA.) And, (M,,) or, inf. n. (AZ, S,) He took to himself a nurse. (AZ, S, Msb.) [See also 8.] See 1, in four places. One says also, (inf. n., T, A,) She took to herself a child to suckle. (T, M, A, K,) And there is between them two that relation which consists in each one's being the fosterer of the child of the other. (M, K,) occurs in a trad. for. (TA.) [But in what sense is not explained.] See 1, in three places. See 1, near the end. (S, and so in some copies of the K,) or, (M, and so in some copies of the K,) the former being similar to, (S,) means He took a nurse for his child. (S, M, K.)
She (a bitch) desired the male: (K;) mentioned by AM; but he says, I hesitate respecting it. (TA.) [I think it is probably a mistake for, mentioned in art. See also , mentioned in art.]

Anything accompanied by the like thereof: thus applied to a run (عبدو:) (As, T, TA:) in the K, and in the Tekmileh, عبدو is erroneously put for عبدو: (TA:) and عبدو is used by the poet El-Arkat, in describing [wild] asses, as meaning a run not unsparingly performed. (T, TA.)

One that inclines to, or affects, the young one of another, and suckles [or fosters] it; applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K;) to a female and to a male: (M, A, K;) or a she-camel that inclines to, or affects, the young one of another;

(Msb;) as also ٌروُﺆَﻇ (S:) and hence applied also to a strange woman that nurses, or fosters, the child of another: and likewise to a man who fosters the child of another: and also pronounced ظير, with the ء suppressed: (Msb:) and the epithet ظئرة ظؤُرُظ also applied to a female: (A:) the pl. [of pauc.] is ظؤُرُظ (M, K) and ظؤُرُظ (S, M, A, Msb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A:] and [the proper pl. of mult. are] ظؤُرُظ and ظؤُرُظ (M, K,) [which last is an extr. form, (M,) and (M, K,) or, accord. to Sb, this is a quasipl. n., (M,) and ظؤُرُظ (M, K,) like ظؤُرُظ and ظؤُرُظ (M:) or the pl., applied to camels, is ظؤُرُظ ظؤُرُظ (M:) or to women, ظؤُرُظ ظؤُرُظ (M:) or to women, ظؤُرُظ ظؤُرُظ (Msb:)

also signifies a nurse: (IAar:) and ظؤُرُظ signifies the same as ظؤُرُظ (TA:) or a she-camel made to incline to, or affect, the young one of another; (M,) as also ظؤُرُظ (S:) or that keeps close to the young one, or to the stuffed skin of a young one. (M,) [The pl. ظؤُرُظ (M) is also applied (by a poet, M, TA) to The three stones upon which the cooking-pot is placed: (S, M, K, TA:) likened to camels; (M, TA:) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA,) And ظؤُرُظ signifies also An
angle, or a corner, of a [or pavilion, &c.]. (K.) And A buttress built against a wall; (K * TA;) likewise called ظُؤْرَة. (TA.)

: see the next preceding paragraph.

: see the next preceding paragraph.

A cow desiring the male: (K:) mentioned by Az, on the authority of AHât; and said to have no verb. (TA. [But see 10, above.])

: see ظَئْر, in four places.

A ظَئْر [q. v.] that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one. (A.) [See also 1.]

: see ظَئْر, in two places.

Inclination to, or affection for, the young one of another: (M, K;) it may be an inf. n., as well as a pl. [of ظَئْر]. (M. ) Also [The relation in which one stands by being a ظَئْر, or nurse:] like and ظَئْر, &c. (TA.) See also ظَئْر, latter half.

: see ظَئْر, latter half.

He is the father of the child which she is nursing. (T, TA. *)
The حَدَّ, (T, M, Msb, K,) or طَرفَ, (S,) [both of which mean the end, or extremity], but the former means also the edge, of a sword, (T, S, M, Msb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrowhead and of a dagger and the like; (M;) or the part next to the طَرفَ [or extremity] of the sword; also called its ذَباب: (T:) or the طُبنان are the parts of the two edges that are on either side of the ذَباب [by which last word is here app. meant the point] of the sword: (AZ, T and TA voice ذَباب, q. v:) [for the swords of the Arabs, in the older times, were generally straight, twoedged, and tapering to a point:] or, accord. to Aboo-Riyásh, the طَبَىَّة of the sword is the part that is four digits' measure below, or within, the ذَباب thereof; and is the striking place thereof: and it is also its حَدَّ; and the طَبَىَّة of the spear-head is likewise its حَدَّ: (Ham p. 48:) the ذَباب in طَبَىَّة is a substitute for ذَباب, which is the final radical, (S, M, Msb, K,) the word being originally طَبَىَّة: (S, TA:) the pl. is أَطُبَىَّاتَ, (S, K,) a pl. of pauc., (S,) and طَبَىَّاتَ (T, S, M, Msb, K) and طبَىَّةَ (S, * TA) and طِبْوُنَ (T, S, M, Msb, K) and طِبَىَّةٌ or ذَبَىَّةٌ or ذَبَىَّةٌ: (M, K,) In the saying of EsSemow-al Ibn-'Ádiyá,

تَسْبِيلْ عَلَيْ حَدَّ الْطَبْبَاتِ نِفْسُنَا
ولْيِسْتْ عَلَيْ غَيْرِ الْطَبْبَاتِ تَسْبِيل

[Our bloods flow upon the edge of the طَبَىَّات, and upon other than the edge of the طَبَىَّات they flow not], by the طَبَىَّات may be meant the swords, altogether, or the striking-places of the swords. (Ham p. 52. [See also a similar ex. in p. 48 of the same:] Also A kind of مَرَاد [or leathern water-bag]. (M.) And A place of bending, or turning, of a valley; like طَبْبَةَ [which belongs to art. طَبْبَة]: pl. of the former طَبْبَاءُ, a pl. of a rare form. (M in art. طَبْبَة.)
A certain animal, (TA,) well known; (S, Msb, K, TA;) the غزال [or gazelle;] to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify a young gazelle; (M;) [it is the gazella dorcas, also called antilope dorcas, of which the ariel, or antilope Arabica, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of رئم), applied only to the true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes: ] it is a name for the male; which is also called تيس, when he has become what is termed a ثنى [q. v.,] which he continues to be termed until he dies: (AHát, Msb, TA;) the female is called ضبيه، (AHát, T, M, Msb, K, TA,) and the dual is ضبيه، أظبيه، (S, M, Msb, K,) a pl. of pauc., (S,) and the pl. and fem., (M, Msb,) and أظبيه، ضبيات، (S, M, Msb, K,) which is of the fem. (M, Msb.) One says، ظبيه، داَآَء أظبيه، [lit. In him is the disease of a gazelle;] meaning in him is no disease; as there is [said to be] no disease in the ظبيه، (AA, T.)

And To thee I owe a hundred camels of the age of the gazelle, i. e., all of them سنين of ظبيه، because the ظبيه، does not exceed what is termed سنين. (M.) [See also a verse cited voce نس; in which the phrase فجاءات كسن ظبيه means And they came; like the age of the gazelle was the age of every one of them.] It is said in a prov., لأتركه ترك ظبي ظله، I will assuredly forsake him as a little gazelle forsakes the place of its shade; because the ظبيه، when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything. (T. [See ظلب، where other relations of this prov. are mentioned.]) And
in another prov., said when the tie of relationship and friendship between two men is severed, and it was used in
the Time of Ignorance as a form of divorce: [so that the meaning is I have preferred, or he has preferred, the gazelles to the wild cows,] by the بقر being meant the women:
whence the saying, [expl. in art. بقر]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, أنته حين جاء يجر بقره i.e. [I came to him when its shade confined the gazelle] by reason of the vehemence of the heat: or, as some relate it, حين نشذ الطبي ظله, meaning [i.e., when the gazelle sought its shade]. (TA.) And it is said in a trad., إذا أنتههم فأريض في دارهم طبيا, [expl. voce ضبر]. (T, TA.) or, (S, TA.) not a white antelope, (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i.e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) ___ These 딥, and 딥, are mentioned by Freytag as names of Certain stars: in relation to the former of which he refers to Ideler's Unters. pp. 20-21; and in relation to the latter, to the same work p. 21.] ___ And الطبي is the name of A brand, or mark made with a hot iron, peculiar to some of the Arabs. (T, K.)

ٚ دبیة fem. of دبی [q. v.]. (AHát, T, &c.) Also a name for A woman; [or, app. a young

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woman;] and so دبی (Msb, TA.) And A man who is stupid, dull, wanting in intelligence, inert, or wanting in vigour. (K, TA: but not in the CK.) ___ And accord. to the K, i. q. المش: and accord. to the K, i. q. بفرة: but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) ___

Also The Vulva of a woman: (Lth, T, S, M, K:) and, (M,) accord. to As, (T, S,) of any solid-hoofed beast:
(T, S, M:) accord. to some, (M,) or accord. to Fr, (T, S,) of the bitch: (T, S, M;) and accord. to Lth, of the she-
camel: (T:) IAAr makes it to be peculiarly of the she-ass, and of the ewe or she-goat, and of the cow;

(M:) meaning that it signifies the vulva of these: (TA:) and it signifies also the vagina of the mare. (M.)

Also 1 [bag for travelling provisions &c., such as is called] جراب: (M, K:) or peculiarly a small جراب: (M, K:* or one made of the skin of the طلي: (M:) or a thing [i.e. a pouch] like the خريطة and the كيس: (T:) dim. and pl. طلياء. (T.)

And A [tent such as is called] خيمه. (TA.)

And A place of bending, or turning, of a valley; (M, K,) as also [mentioned in art. خليفة]: pl. طليب: (M.) is one of the names of The well Zemzem. (TA.)

طلي: [of which it is the dim.].

طليب: dim. of طليب, q. v.

أرض مطليبأ A land abounding with طلياء [or gazelles]. (M.)
**licting**

1. **بيرَظ** بهٰ, aor. بِِرَظِهِبٰ, He, or it, stuck, adhered, or clave, to him, or it. (K.)

2. **طيبت الحوافر**، inf. n. بِِرَظْب. The solid hoofs became hard and strong. (T, K.)

**بيرَظ**

A stone projecting (Lth, T, M, Msb, K) from a mountain or from rugged ground (Lth, T) and having a sharp point: (Lth, T, M, K) or an expanded mountain, (M, K, TA,) accord. to some, that is not high: (TA:) or a small mountain: (M, K:) or a small hill: (T, S, Msb:) pl. **بيرَظ** (T, S, M, Msb, K) and **بيرَظ** (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be **أَبِيرَظْب**، and it seems as though they had imagined the sing. to be **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**، and so made the pl. like **بيرَظ**，and the sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour: and the pl. is **بيرَظ** (T.) [See also this pl. below.]

**بيرَظ** Short, and thick, (M, K, TA,) and fleshy: (Lh, TA:) or a short and fleshy man. (S.)

**بيرَظ** and **بيرَظَي**، see **بيرَظ**، in three places.

**بيرَظ** and **بيرَظ**، see the next paragraph, in four places.

**بيرَظ** (S, M, Msb, K, &c.) and **بيرَظ** (AA, AZ, Msb, TA) and **بيرَظ** (IJ, TA) and **بيرَظ** (M, CK, TA, or **بيرَظ** or **بيرَظ** accord. to two different copies of the K) A small, stinking beast, (AZ, S, M, Msb, K,) resembling a cat, (AZ, S, M, K,) or resembling a short Chinese dog, (Msb,) or resembling an ape or a monkey, (AA, T, M, TA,) or above the whelp of a dog, (El-Mustaksee, TA,) that often emits a noiseless wind
from the anus; (M, Meb, * TA;) said by Az, on the authority of the handwriting of AHeyth, to be a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger, or of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears (for, in my original, I read [being like the cat's; (TA;) it is small and short in the ears, (TA;) or having a stoppage of the ears, (TA;) its earholes [only] hearing a confused, or humming, or ringing, sound; (M, TA;) long in the snout, [but El-Farezdak speaks of it as having a short nose, as is shown in the S,) black in the back, white in the belly; (M, Meb, TA;) it is said that its back is [or rather contains] one single bone, without any فَمَصْصَرَةٍ

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[or cage-formed structure of ribs, &c.;] and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose: (TA;) the pl. is طَرَابِينَ, (M, K,) or طَرَابَانَ (AZ, T, S, Meb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of طَرَابِأَ (S,) or the first ك is a substitute for the [of the sing. طَرَابِةٍ] and the second for the [M,) and (quasi-pl. ns., M, K) طَرَابِانَ (AZ, T, M, Meb, K) and طَرَابِأَ (M, K,) or طَرَابِيَّ (S, TA,) and these two are [said to be] the only pls. of this measure, (AHei, TA,) and Lth and AHeyth say that طَرَابِأَ is incorrect, and is rightly طَرَابِانَ (T, TA.) A poet says, (namely, `Abd-Allah Ibn-Hajjáj Ez-Zebeedee, M, TA,)

* أَلَا َأَبْلَغَ قَيْسَاَ وَخَذَفَ آثَى
* ضَرِبتُ كَثِيراً مَضْرِبَ الطَّربَانَ
[Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the ظَرْبْانِ, meaning that he had struck Ketheer Ibn-Shiháb (S, M, TA) El-Medh-jee upon his face; for the ظَرْبْانُ has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرَبٍ] and the same words of the latter hemistich, except that كَثِيرًا عِيدًا is substituted in them for كَثِيرًا عِيدًا, occur in a verse of Asad Ibn-Nághisah, who slew 'Obeyd by order of En-Noamán. (TA.) One says, فَسَا بَيْنُنا ظَرْبْانٌ, (S, K, TA;) [lit. The ظَرْبْانُ emitted a noiseless wind from its anus among us, or among them,) a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Msb, K,) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S,) and it is said to do so in the hole of the [lizard called] ضَبْط, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, ﴿تَشَاقَّانَا فَكَلَّمَهَا جَزَّرَ بَيْنُهُمَا ظَرْبْانًا﴾ [They reviled each other, and it was as though they slaughtered between them a ظَرْبْانَ: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And ﴿يَنَازِعُانِ جَلَدَ ظَرْبْانٍ﴾ They two contend in pulling at the skin of the ظَرْبْانَ, meaning they revile each other: (M, TA,) and ﴿يَتَمَشَّانِانِ جَلَدَ ظَرْبْانٍ﴾ They wipe their hands together upon the skin of the ظَرْبْانَ, [likewise] meaning they revile each other. (IAar, T, TA.)

[ accord. to some] signifies Four teeth behind the نَوَاجِذُ [or other grinders; app. meaning, of a horse]: (K,) or the sockets (أُطَرَابُ الْلِّجَامِ) أَوْ أُطَرَابُ الْلِّجَامِ of the teeth: (S, K,) [and it is said that] ظَرْبْانُ signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Ámir Ibn-Et-Tufeyl,

* وَمُقَطَّعُ حَلَّقَ الرَّحَالَةِ سَابِحٍ *
* بَادُ نَوَاجِذُ عَنَ الأُطَرَابِ *

3
[thus in the S, (but in the M and TA,) as though meaning *And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets*]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (ُﻩُﺬِﺟاَﻮَـﻧ) appear when he treads upon the [stones, or hills, called] باَﺮِﻇ، of which both أُطرَب and أُطرَبٍ أُطرَب are said to be pl.s.:] also that the right reading is عِّﻄَﻘُﻣَو and حِبَاس: and by the ذَﺟاﻮﻧ are meant the ﻋِّﻃَّا ﺑْرَﻈُا or teeth next behind the canine teeth, accord. to Hr. (TA.)

[accord. to the Ta, مطرمة, but this is evidently a mistake (see 2,) means *Solid hoofs* that have become hard and strong: (K, TA:) but accord. to El-Mufaddal, ﻣَظُوم, like ﻣَظُوم, signifies أَذَذِ ﺟَرَب, or، [app. meaning *that which the stones, or hills, called طَرَبُ ﺟَرَب have altered, or, perhaps, heated, in its treading upon them*. (TA.)]
فْﺮَﻇ

1. (T, S, M, &c.,) inf. n. (S, Msb,) or (T, M, Mgh, * O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and (T,) or of a young woman,] He possessed the quality, or qualities, termed الفْﺮَﻇ meaning as expl. below [i.e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Msb, K.) See also what here follows.

3. [He vied, or contended, with me in الفْﺮَﻇ and I was more أَفْرَظ كنت than he. (IKtt, TA.)

4. He (a man) had many [أَفْرَظ, or] receptacles [of any kind]. (TA.) And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were أَفْرَظ [pls. of الفْﺮَﻇ, q. v.]. (Mgh.) He mentioned the man as possessing الفْﺮَﻇ. (M, TA.) And في الفْﺮَﻇ بالرجل the expression is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be received from those who are trustworthy: if not, it is correctly أَفْرَظ, with the unpointed ط, meaning he said what was novel and pleasing. (Mgh.) He put, or assigned, or made, a الفْﺮَﻇ [or receptacle] for the goods. (O, TA.)
He affected فّﺮﻈﺗ (S, O, K;) as also تطارف. (TA.) One says, فلّان ينترف وليس بففرف [Such a one affects ففرف and he is not ففرف]. (TA.)

see the next preceding paragraph.

He found him [held him] to be طرفّ. (O, * TA.)

A receptacle (Lth, T, S, Mgh, O, Msb, K) of anything; (Lth, T, M; [a vessel, or vase;] an إبريق is thus termed as being a طرف for what is in it: (Lth, T, TA:) and AHn applies it to a seed-vessel, or pericarp, or a cell of a pericarp: (M, TA:) [and it is also applied to a case, or cover, for a book or the like:] the pl. is طرفّ: (T, S, * M, Mgh, O, Msb, K;) طرفأ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Har uses it as meaning silver. (P. 614 [referring to a phrase in p. 213].) One says, أخذت أناها بطرفه [I took the goods with the receptacle thereof]: (A, TA:) And hence, (A, TA,) I saw him himself. (A, O, K, TA:) And هو نقي الطرف He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA;) And hence An adverbial noun of place or of time, implying the meaning of the preposition ف; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed طرف الزمان and طرف المكان and طرف الزمن and طرف المكان: (S, M: *) the descriptive terms that denote the places [or times] of things are called طرف: (Lth, T;) they are thus termed by Kh; and by Ks, محال; and by Fr, صفات. (T;) Also Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rághib, TA:) or cleverness, ingenuity, intelligence, or acuteness in intellect; syn. دكاكة, (S, O, K;) or كيس, (Mgh, Msb,) and دكاكة: (Mgh:) or i. q. دكاة فلب براعة; [the former meaning excellence in knowledge, or other qualities; or
accomplishment, or perfection, in every excellence, and in goodliness;] (*'Eyn, M, O, Msb, K;*)

*) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Msb], but correctly, with the letter زأاي.

(TA:) [If so, these two explanations (ذَاكَأ قُلْبٌ وُ زَايَة) add nothing to others here given:] or

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skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen: (TA:) or *it is in the* tongue, (IAar, T, K,) only; (K,) meaning beauty of expression, (M, L, TA,) and eloquence; (L, TA;) and 

is in the eyes, and مَلَاحَةٌ is in the mouth, and جَمَالُ is in the nose: (IAar, T:) or beauty of garb, guise, or external appearance: (M:) or beauty of face, and of garb, guise, or external appearance: (O, K:) or *it is in the face and in the tongue:* (Ks, O, K:) or goodliness, or beauty; and أدب [as having the meaning first assigned to طُرف in this sentence, i. e. excellence, or elegance, in mind, manners, or address or speech; or as meaning good breeding, good manners, politeness, or polite accomplishments]: (Msb:) or, as an inf. n., the being elegant, graceful, or beautiful: and the being intelligent, sagacious, or acute in intellect: (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, * K) that are acute in intellect, clever, or skilful;

(M, O, K;) not of elders, nor of lords, or chiefs: (M, K;) but as meaning كَيْسٌ, it is common to young persons and elders: (Msb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is طُرف, with damn, to distinguish it from طُرف meaning a receptacle; but this is a sheer mistake. (MF, TA.)

* طُرفْ : see what immediately precedes.

* طُرفْیَةٌ [ , a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition في; and also, accord. to some, by a noun together
with that preposition. One says بﻮُﺼْﻨَﻣ ﻰَﻠَﻋ ِﺔﱠﻴِﻓْﺮﱠﻈﻟا, meaning Put in the accusative case as denoting place, or time, adverbiaⅭ.

Possessing the quality, or qualities, termed طَرَف, in a great, or an extraordinary degree: used alike as masc. and fem.: for I find it stated that one says ﻰَﻠَﻋ ِﺔﱢﻴِﻓْﺮﱠﻈﻟا, a phrase which I find in the T, and there expl. as meaning ﻰَﻠَﻋ ِﺔﱢﻴِﻓْﺮﱠﻈﻟا.

Possessing the quality, or qualities, termed طَرَف; (T, S, M, O, Msb, K;) as also طْرَف , (Lh, M, O, K,) the two being like طْرَف, (O,) [or the latter has an intensive signification, (see طْرَف, and see also the Durrat el-Ghowwâs, in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and طْرَف , (M, K,) or this last, which is like طْرَف, denotes more than طْرَف without teshdeed: (O:) accord. to Mbr, it is derived from طْرَف signifying a receptacle, as though meaning a receptacle for excellence, or elegance, in mind, manners, or address or speech: (TA:) [it may be rendered, agreeably with explanations of طْرَف, excellent, or elegant, in mind, manners, and address or speech; and in person, countenance or garb, guise, or external appearance: or clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; &c.:] and is expl. as meaning eloquent; thus by As and IAar: and possessing knowledge and courage: and goodly, or beautiful, in clothing, and in outer apparel: (TA:) and is used by the people of El-Yemen as meaning skilful: (O:) and, as Ks says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of طْرَف is طْرَف (S, M, O, Msb, K) and طْرَفَ (T, S, O, Msb, K) and طْرَفَ (O, K) and طْرَفَ (S, M, IB, K,) a form sometimes used, (IB, TA,) and طْرَفَ (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from طْرَف, or [anomalous] like
According to Kh (S, O) and Sb: (TA:) the pl. of طَفَقْ ا is طَفَقْ ا (Lh, M, K:) and the pl. of طَفَقْ ا is طَفَقْ ا (M, K:) the fem. of طَفَقْ ا is طَفَقْ ا; and the pl. of this is طَفَقْ ا, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and طَفَقْ ا. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAar, (Mgh, O, TA,) and by As, (TA,) اذِإ نَأَك ﱡﺺِّﻠﻟا ﺎًﻔَرِظَ اَﻻ ﻋَﻄْﻘُـﻳ، (Mgh, O, TA,) or ﱡمْ ﻋَﻄْﻘُـﻳ، (O, TA,) meaning When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand]. (Mgh, O, TA.)

ٌفَرَظٌ, as a subst., A thing, and a saying, that is طَفَظٌ, meaning elegant, &c.: pl. طَفَظٌ. طَفَظٌ: see طَفَظٌ, near the beginning and near the end.

طَفَظٌ [is distinguished from طَفَظٌ like as طَفَظٌ is from طَفَظٌ, q. v.]. Lh mentions the saying ﱡفُرْظُ اْنِإ ﺎًفَرَظَ اَذْﻛَ آََٰٔتْنُﻛ ﺎًفَرَظَ ا: in meaning the actual state, they said ﱡعْرَظَ اْنِإ ﻋَرَظَ اَذْﻛَ آََٰٔتْنُﻛ ﺎًفَرَظَ ا. (M.)

Verily he is one who possesses طَفَظٌ. (M.)

[Possess thou if thou be one who will possess it]: in meaning the actual state, they said ﱡعْرَظَ اْنِإ ﻋَرَظَ اَذْﻛَ آََٰٔتْنُﻛ ﺎًفَرَظَ ا. (M.)

What is the part that is the more excellent in طَفَظٌ (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.)

 يا مَظَفَظان is an expression similar to مَظَفَظان [and ﯾا مَظَفَظان &c.; meaning O thou who possessest the quality, or qualities, of طَفَظٌ in a great, or an extraordinary degree]. (A, TA.)
1. **ظرف**

See 2. [See also مظفرنہ لیته.]

(T, S, O, K.) aor., (O;) and, as some say,  

(ت:) His eye had what is termed ظفر on it. (T, S, O, K.)且 He (a man) had upon his eye what is termed ظفر, aor. (T, O, K.)  

(S, O) and ظفر, (Msb.) inf. n. ظفر, He attained, got, got possession of, or acquired, what he desired, or sought: (Lth, * S, * M, * A, * Msb, K: *)  

he succeeded, or was successful: (Msb:) he won, was victorious, or gained the victory: (Lth, T:) and ظفر [originally ظفر] signifies the same as ظفر. (S.) You say, ظفر به, and ظفر عليه, and, as some say, He attained it, got it, got possession of it, or acquired it; (M, K;) and in like manner ظفر, of the measure افتتعل. (K.) And ظفر بالضائة I found the stray, or lost beast. (Msb.) And ظفر بعدوه (S, A, Msb) and ظفر عليه, (Akh, S, A,) and ظفر (S,) He gained the victory, or mastery, over his enemy; he overcame him. (S, * A, Msb. *)  

(Hence,) ظفر بالضائة لفَحا The she-camel took, or received, impregnation. (A, TA.) And امت ظفر تلیة (AZ, T, S, A, K) ظفر ظفر (AZ, T) or ظفر ظفر (S, A) My eye hath not seen thee [for some time]: (AZ, T, S, A, K) like ظفر [ظفر in the dial. of Hymier is said by Freytag, on the authority of the Kitāb el-Addád, to signify He sat.]

2. **ظرف فيه**

(A, K;) inf. n. ظفر, (S,) He inserted his nail into it; (S, A, K;) namely, an apple, and the like, (S, K;) a cucumber, and a melon: (A:) and [in like manner] ظفر, of the measure افتتعل, he stuck, or fixed, his nail [into a thing]; (S, K, TA;) and so ظفر, with the unpointed ط. (TA.) You say, ظفر فلان in وجوه فلان Such a one stuck his nail into the flesh of the face of such a one, and wounded it. (TA.) And ظفر فلان in وجوه فلان Such a one clung to, caught to, or took fast hold upon, such a
thing. (A in art. Nieb.) Also ُﻩَﺮَﻔﻇ (M, K) and ُﻩَﺮَﻔْﻇَأ (TA;) He stuck his nail into his face; (M, K;) and so ُﻩَﺮَﻔﻇ (TA;) He clawed it; he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it. (M.) And ُﻩَﺮَﻔﻇ (K, TA;) and ُﻩَﺮَﻔْﻇَأ (TA;) he stuck his nail into it, or broke it, or made a mark [or scratch] upon it.

The hawk seized the bird with his talons. (K.) ___ ُﻩَﺮَﻔﻇ said of ُﻞْﻘَـﺑ [or herbs, or leguminous plants,] They put forth what resembled the ُﻩَﺮِﺋﺎﻄﻟا ُﺮْﻘﱠﺼﻟا ُﺮْﻔﻈِا of the bird. (M, TA.) And said of the ُﻩَﺮَﻔﻇ (K, TA,) and of the ُﻩُرﺎَﻔِﺘْﺣٱ ُﻦِﻜُْﳝ, (so in the M, in the K) with the nail, (M,) or with the fingers. (K.) ___ ُﻒَڪْـْﻳ ُﻪَﺑْﻮَـﺛ ُﻪَﺑْﻮَـﺛ ِرﺎَﻔْﻇَﻷِ he perfumed his garment with what are termed ُﻩَﺮَﻔﻇ (S, M, or a man, Msb) He caused him to gain the victory over him, or to overcome him, (M, Msb,) namely, his enemy. (S,
He declared him to have overcome him: said of one who has been asked which of two persons had overcome. (T.) ___ And ظفر عليه He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious. (M, K.)

4 ظفر see the next preceding paragraph, latter part, in two places.

6 تظافروا عليه They leagued together, and aided one another, against him; i.e. على فلان [against such a one]; (TA in art. ضفر:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ظ. (TA in the present art.)

8 ظفر see 2, in three places: and see also 1, in two places.

ظفر: see the next paragraph.

ظفر (T, S, M, A, Msb, K, &c.) and ظفر (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form.] (Msb,) and ظفر, which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and ظفر, which is also extr., (Msb,) and ظفر, (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of ظفر, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it is said in most of the copies of the S, (but this is not the case,) ظفر ظفر ظفر [has for its pl.] أظافر أظافر أظافر (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote:] A certain wellknown thing; (M;) [i. e. a nail; and a talon, or claw;] pertaining to a human being, (M, Ibn-Es-Seed, Msb, K,) and to others; (M, K,) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with ظلف [i. e. a cloven hoof]; (T and M in
art.  or to a beast, or bird, that does not prey; [as well as to men;] that of such as preys being termed
مَلْبَب٘: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Msb:) the pl. of (ٌرَفْظَةٗ, S, M, Msb, &c.) is (ٌرَفْظِأٗ, S, M, Msb, K, &c.) and sometimes (ٌرَفْظُأٗ, Msb,) [both of which are pl. of pauc., but the former is used as a
pl. of mult. also,] and (of ٌرَفْظُأٗ, M, Msb, or
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of ٌرَفْظُأٗ, and therefore a pl. pl., M) ٌرَفْظُأٗ that ٌرَفْظُأٗ is a sing. [and not like ٌرَفْظُأٗ which is a quasi-pl. n.] is shown
by the saying of a poet,

(ٌرَفْظُأٗ, Msb) [i.e. What is between her first morsel, when it descends into her throat,
and another that follows it, is the measure of a finger-nail]: or, as some relate it, إِذۡا
اَذِإ ْتَدَرَدْزٱ ۡلُﻛ ىِذ ٍرُفْظَةٗ because their
مَلْبَب٘ is erroneously put for مَلْبَب٘; (T, K, TA:) I'Ab says that it comprises camels; and also ostriches,
because they have nails like camels: or any bird that has a مَلْبَب٘, and any beast that has a solid hoof: or, accord. to Mujáhid and
Katádeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.) (ٌرُفْظُأٗ) is the name of Certain small stars; (ٌرُفْظُأٗ, S;) certain stars before (ٌرُفْظُأٗ) the (ٌرُفْظُأٗ) of Lyra: app. because regarded as the talons of the (ٌرُفْظُأٗ) or a certain dim star in (ٌرُفْظُأٗ) the constellation Lyra. (Kzw.) (ٌرُفْظُأٗ) Verily he is one who does not slay or wound an enemy: (T, TA:) and
Verily he is one who does little hurt to mankind. (T, A, TA.) And He is weak, or abject, or despicable; (T, S, K, TA;) said of a man; (K, TA;) or so or he is sick, or diseased. (A.) And [app. meaning In him is an evil result of a disease, that has clung to him]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words which seem to be added by way of explanation; thus in my copy; but I think that here is a mistake for , and have assumed this to be the case in rendering the phrase.])

...I wounded him much, from his nail to the edge of his eyelid; but mentioned as tropical; app. meaning from toe to head; like as one says, (A.) And , (K,) or , (A, O,) There is not in the house any one. (A, O, K,) And , (K,) or , (A, O,) The year of drought left not anything: and sometimes they said , with , for assimilation. (A in art. ) And , (O, K, TA.) I saw him himself. (O, K, TA.)

...is the name of A certain plant, (K, TA,) resembling what is properly thus termed [i. e. the talon of the vulture]. (TA.) And is the name of Another plant. (K, TA.)

And , (M,) or , (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the 'Eyn, (M,) but sometimes one said , which is not allowable by rule, and made the pl. of this to be , (T, O, K, * [mentioned in the M as a pl. of , though, if they formed a sing. from it, it should be , (T, O, K,) signifies A certain odoriferous substance, (T, Mgh, O, K,) or a sort thereof, (M,) [i. e. unguis odoratus, (called in the present day , or unguis odorati,) black, (T, M, O,) resembling a [or nail] of a man (M) pulled out (in the M and O and K and in the T, from the root thereof, (T, M, O, K, [but in the M, the words which I have rendered pulled out &c. immediately follow the words )] or resembling the [or finger-nails], (A,) and put into [or incense]: (T, M, O;) and, accord. to the K, , sometimes imperfectly decl., i. e. , signifies
the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but أَظْفَارُ الطَّيَبِ or أَظْفَارُ the مُدَّاءُ. accord. to the Minháj, أَظْفَارُ the مُدَّاءُ or أَظْفَارُ are pieces of an odoriferous substance resembling the أَظْفَارُ [properly so called]: they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render ُرﺎَﻔْﻇَأ ِﺐﻴِّﻄﻟا accord. to the Minháj, ُرﺎَﻔْﻇَأ ِﺐﻴِّﻄﻟا are pieces of an odoriferous substance resembling the أَظْفَارُ [properly so called]; they are said by [the Arabic translator of] Dioscorides to be found in an island of the Sea of India where is the ُرﺎَﻔْﻇَأ ِﺐﻴِّﻄﻟا or spikenard, a sort whereof is [called] قُرْدُمَانِ [i. e. of El-Kulzum], and another which is [called] بَيْلِيَّ [i. e. of Bábil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn. (TA.) [Forskål, in his Descr. Animalium &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: Unguis odoratus. (Opercula Cochl.) Dofr el afrít, ضِفْرُ الْعَفْرَيْتِ i. e. unguis daemonis. E Mochha per Sués. Arabes etiam afferunt. Nigris fumigatorium est. (ضِفْرُ is here written, agreeably with the usual vulgar pronunciation, for ُرْﻔُﻇ. See also ُقُسْمَةٌ أَظْفَارُ signifies also Large قُرْدُمَانِ [or ticks]. (S, O, K.) ___ And The creased parts of a skin. (M, TA.) ___ And the ُرْﻔُﻇُ of a bow is The part in the curved end that is beyond the place where the string is tied, to the extremity: (As, T, S, M, * O, K: *) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ. (M, TA.) ___ See also ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ. ___ And in a man, The quality of having long nails. (ISk, S, O.) [App., in this sense, an inf. n. of which the verb is ُرْﻔُﻇُ, as it is in other senses: see 1.] See also ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ ُظْفَرَةٌ. Also Low, or depressed, ground, (S, O, K,) that produces plants, or herbage. (S, O.) ___ And A man having upon his eye what is termed a مَظْفُورٌ مَظْفُورٌ ِمَظْفُورٌ مَظْفُورٌ مَظْفُورٌ. (T, A, Mgh, K.) ___ And An eye having what is
termed a 

ةَﺮَﻔَﻇ

(T, M, A, K;) as also (A;) Also [Successful;] victorious; applied to a man; (S;) and so

ةَرﻮُﻔْﻈَﻣ

(Msb, TA;) or

ظلَّر

(IDrd, M, A, K) and

ظلَّر

(IDrd, M, K) and

ظرَّر

(IDrd, Sgh, K) but this is said by IDrd to be not of established authority, (TA,) and

ةَرﺎَﻔْﻈِﻣ

(IDrd, M, A, K) and

ةَرْﻔُﻇ

(IDrd, O, K,) all signify a man

very, or often,

successful or victorious: (IDrd, O, TA:) or one who does not endeavour after a thing without attaining it. (M, A, K.)

ةَرْﻔُﻇ

and

ةَرْﻔُﻇ

see

ةَرْﻔُﻇ

A certain plant, burning, or biting, to the tongue, (K, TA,) resembling the ظَر

[nail] in its coming forth, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) ___ And ظَرْفَة

ةَرْﻔُﻇ

The rounded head of prickles of the [thistle called]

ۃَرْﻔُﻇ

Hask. (K, * TA.) ___ See also the next paragraph.

ةَرْﻔُﻇ

A pellicle that comes over the eye, (T, S, Mgh, O, K,) growing from the side next the nose, (T, S, O,) upon the white of the eye, (S, Mgh, O,) extending to the black: (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a certain disease in the eye, which causes a tegument like the nail to come over it: or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black: (M:) it is also called ظَرْفَة

ةَرْﻔُﻇ

(A ḍobeīd, T, S, M, Mgh, O, K) and ظَرْفَة

ةَرْﻔُﻇ

(T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظَرْفَة

ةَرْﻔُﻇ

(TA) and ظَرْفَة

ةَرْﻔُﻇ

(so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظَرْفَة

ةَرْﻔُﻇ

(So in the O.)

ةَرْﻔُﻇ

and ظَرْفَة

ةَرْﻔُﻇ

is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies Any land that is

ذَاتَ مَعْرَةٍ

but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of
many words of the measure, as, 

such as possesses means of overcoming, or withstanding, invaders: and it may be that hence is in two instances the name of a fortress.]

[app. syn. with ظفر and ظفر] is one of the appellations of the Prophet. (MF, TA.)

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[onyx of Dhafári] is so called in relation to ظفار, a city of El-Yemen, (T, S, Mgh, O, K,) near صنعاء، (K,) two days' journey from the latter. (O.) And in like manner, عود ظفارى [Aloes-wood of Dhafári]: i.e. the ظفار with which one fumigates: (S:) or قسط، (O, K, TA,) which means the same, (TA, [but see this word,]) is called in relation to ظفار, another city of El-Yemen, near مرباط, (O, K, TA,) described by Yákoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near the أُلْسُحَر (TA;) because it is brought thither from India. (O, K, TA.)

A man having long nails: (ISk, S, A:) or having long and broad nails: (M, K:) and in like manner applied to a ظفر [or foot of a camel]: (TA,) ظفر آء [the reg. fem.] has not been heard. (M.)
Also the **slender thing (or tendril) that twines upon the branch of a grape-vine.** (K.)

Also the **slender thing (or tendril)** that twines upon the branch of a grape-vine. (K.)

**A bow having somewhat cut off from each of its two ends** [which are called its ناﺮْﻔُﻇ]. (O, K, TA. [In the CK, فوس is erroneously put for قوس].)

Also the **instrument called** شﺎَﻘْـﻨِﻣ [q. v.]. (Fr, O, K.)

**Overcome, or conquered,** [as also مظْفُورٌ عليه, and مظْفُورٌ به] applied to a man. (TA.)
ﻆَلَّ، aor. يَظُلْ، inf. n. see 4. 

щаٰثْلَِّظَّ، (T, M, Msb, K,) first pers. ضَاـظَّت، (T, S, M, O, Msb, K,) [and accord. to SM ضَاـظَّت also, for he says that] the verb is of the class of ضَعْب، (TA,) and ضَاـظَّت، (T, * M, O, K,) likened to ضَلَّت، (Sb, T, M, O, K,) formed by rejecting the former ل in ضَاـظَّت، (T, O,) and ضَاـظَّت، which is [also] originally ضَاـظَّت، (Sb, T, M, O,) formed by transferring to the ض of the vowel of the rejected ل، (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijáz; (T,) aor. يَظُلْ، (S, * M, O, * Msb, K;) imperative ضَاـظِّا and ضَاـظَّ، (T) [and it is implied in the M voce ضَرَّرَ that one says also ضَاـظَّ،] which indicates that the aor. is also ضَاـظَّ، but this requires confirmation, which I have not anywhere found]; inf. n. ضَلَّت، (T, S, M, O, Msb, K) and ضَاـظَّ، (M, K) and ضَاـظَّ، (thus also in a copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Msb,) [i. e. accord. to the author of the ‘Eyn,] is said only of a thing that is done in the day, or daytimes; (T, S, M, O, Msb;) like as ضَاـظَّ، بِيَتَ، is said only of a thing that is done in the night; (T:) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset: (Esh-Shiháb, TA:) one says، ضَاـظَّ، وَهَرَأَهَـنَّ، ضَاـظَّ، (S, O, Msb. *) In the saying of ‘Antarah، ضَاـظَّ، وَهَرَأَهَـنَّ، ضَاـظَّ، (M, K:) and ضَاـظَّ، أَعَمَّلُ كَذَا، I was in the day or daytime, or I passed the day, doing such a thing; or I did such a thing in the day or daytime. (S, O, Msb. *) In the saying of ‘Antarah،

ولَمْ يَأْتَ عَلَى الْطَوْرَى وَأَظَلْتُ،

حَتَّى آتَلَهُ بِكَرِيمِ المَكْلاَّهَ

[app. meaning And verily I pass the night in hunger, and I pass the day in it, that I
may attain thereby plentiful eating. But it is said that in this case the verb has the meaning next following.

And it signifies also He, or it, became; syn. صار (Er-Rághib, TA:) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xliii. 16], [His face becomes black]: so says Ibn-Málik: (TA:) or this may mean his face continues all the day black: (Bd in xvi. 60:) and one says also, [He continued doing such a thing:] this too is mentioned by Ibn-Málik, and is of the dial. of the people of Syria. (TA.) ___ It is also a complete [i. e. an attributive] verb as meaning He, or it, continued; as is said in the Expos. of the Shifè, and by Ibn-Málik; and, as Ibn-Málik likewise says, [was, or became, long. (TA.)

2 [He made it to give shade over him, or it,) (M,) inf. n. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], And we made the clouds to give shade over them. (M.) ___ [And signifies He shaded him, or it. See an ex. in a verse of Jereer in art. (Ibn-'Abbád, O, K.)

[But at the tamarisk-trees is flesh that will not be shaded, or, accord. to the reading given by Meyd, ] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, [Shade ye the flesh of your slaughtered camel.] (S, O.) See also 4. One says also ظلَّ بالسوط meaning He made a sign with the whip for the purpose of frightening. (Ibn-'Abbád, O, K.)

4 اظل, said of a day, It was, (S, O,) or became, (M, K,) shady, or a day having shade: (S, M, O, K:) or it was a day having clouds, or other [causes of shade]: (T:) or it was continually shady; as also [It extended its shade; or] its shade
extended; as also [The tree shaded me, or afforded me shade]: and in like manner one says of other things than trees. (S, O.) ٌةَﺮَﺠﱠﺸﻟا أَظْﻠَلت (Mgh.) ِﲏْﺘﱠﻠَﻇَأ ُةَﺮَﺠﱠﺸﻟا (Er-Rághib, TA.) And ٌةَﺮَﺠﱠﺸﻟا أَظْﻠَلت ُهنﱠﻠَﻇا (Er-Rághib, T, S, O.) And ِﲏْﺘﱠﻠَﻇَأ ُةَﺮَﺠﱠﺸﻟا أَظْﻠَلت ُهَنَّﻠَﻇا (Er-Rághib, T, S, O.) And hence one says, ِﲏْﺘﱠﻠَﻇَأ ُةَﺮَﺠﱠﺸﻟا أَظْﻠَلت ُهَنَّﻠَﻇا ٌﺮْمَأ (S, O:) and in like manner one says of a month. (T, S, O.) And ِﲏْﺘﱠﻠَﻇَأ ُةَﺮَﺠﱠﺸﻟا أَظْﻠَلت ُهَنَّﻠَﻇا ٌﺮْمَأ ٍْﲔَﻌﻟا (T.) And ِﲇِّﻈِﻟِّﻞَﻈُﺘﺳا ِّﻞِّﻈِﻟِّﻞَﻈُﺘﺳا (Msb, TA,) He sheltered, or protected, himself by means of the shade: (T, TA:) or the latter means he inclined to the shade and sat in it. (M, K.) And ِﲇِّﻈِﻟِّﻞَﻈُﺘﺳا ِّﻞِّﻈِﻟِّﻞَﻈُﺘﺳا ِهِﺑ َﻦِﻣ ِءْﻰﱠﺸﻟا (M, K.) You say, ِﲇِّﻈِﻟِّﻞَﻈُﺘﺳا ِهِﺑ َﻦِﻣ ِﺲْﻤﱠﺸﻟا (T.) And ِﲇِّﻈِﻟِّﻞَﻈُﺘﺳا ُمﱠﺪﻟا (T, O, K, TA. [In the CK, ِﰱِفْﻮَﳉا ﺖّﻠﻈﺘﺳا ُْﲔَﻌﻟا is put for .]) The blood was in the ِﰱِفْﻮَﳉا (or belly, or interior of the belly, or the chest). (T, O, K, TA. [In the CK, ِﰱِفْﻮَﳉا ﺖّﻠﻈﺘﺳا ُْﲔَﻌﻟا is put for .]) The blood was in the ِﰱِفْﻮَﳉا (or belly, or interior of the belly, or the chest). (T, O, K, TA. [In the CK, ِﰱِفْﻮَﳉا ﺖّﻠﻈﺘﺳا ُْﲔَﻌﻟا is put for .]) The blood was in the ِﰱِفْﻮَﳉا (or belly, or interior of the belly, or the chest). (T, O, K, TA. [In the CK, ِﰱِفْﻮَﳉا ﺖّﻠﻈﺘﺳا ُْﲔَﻌﻟا is put for .]) The blood was in the ِﰱِفْﻮَﳉا (or belly, or interior of the belly, or the chest). (T, O, K, TA. [In the CK, ِﰱِفْﻮَﳉا ﺖّﻠﻈﺘﺳا ُْﲔَﻌﻟا is put for .])
The eye, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or the eyes, (K,) sank, or became depressed, in the head. (T, Ibn-'Abbád, O, K.) And The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches. (M, K.)

properly signifies Shade; i. e. the light of the sun without the rays: when there is no light, it is شَدَى. (S, O:) contr. of ضَحَى: (M, K:) or i. q. (M:) so some say: (M:) or so the [common] people say: (IKt, Msb:) or the former is shade in the morning; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is in the morning and in the evening; but the latter is only after the declining of the sun from the meridian: ISk says that the former is from the rising of the sun to its declining; and the latter, from the declining to the setting: Th says that the ظَلُّ of a tree &c. is in the morning; and the ظَلُّ, in the evening: (Msb:) Ru-beh says, (M, Msb,) any place, (M,) or any thing, (Msb,) upon which the sun has been and which it has quitted is termed ظَلُّ and ظَلُّ: (M, Msb:) but a thing [or place] upon which the sun has not been is termed ظَلُّ [only]; and hence it is said that the sun annuls, or supersedes, the ظَلُّ, and the ظَلُّ, in the morning, or supersedes, the sun: (Msb:) AHeyth says, the ظَلُّ is anything upon which the sun has not come; and the term ظَلُّ is applied only after the declining of the sun; the ظَلُّ, being eastwards and the ظَلُّ, being westwards; and the ظَلُّ being termed from the beginning of the day to the declining of the sun; after which it is termed ظَلُّ until the night: (T, TA:) one says the ظَلُّ of Paradise, but not its ظَلُّ, because the sun will never replace its ظَلُّ; but En-Nábighah El-Jaadee has assigned to Paradise having ظَلُّ: (M, TA:) in a verse of Aboo-Sakhr El-Hudhalee, ظَلُّ is made fem. as meaning منة [i. e. death]: (Ham p. 161:) the pl. [of mult.] is ظَلُّ (S, M, O, K) and ظَلْلُ and [of pauc.] أَظَلَّلُ (M, O, K.) The saying of a rájiz,
As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.)

[His shade, or shadow, has become sun] is said of the dead. (TA.)

He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.)

They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and hump] (T.) And one says, He follows the shadow of himself; i.e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And I left my state, or condition. (TA.) And I will forsake him, or I will assuredly forsake him, as the gazelle forsakes the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations: ] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the, is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says,
to return to it; and to the case of a man's forsaking his companion. (Meyd.) نقل النثل as applied to a man, see expl. in art. نقل:

see also Har p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase نقل و ل أظل و لا حرو، (M, K) in the Kur [xxxv. 20], Th says, accord. to some، نقل means Paradise; (M, K;) and حرو، the fire [of Hell]: but he adds, I say that نقل is the نثل itself [i. e. shade], and حرو is the حرو itself [i. e. heat]: (M; see also حرو:) and Er-Rághib says that نقل is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in نقل و نثم وموم in the Kur [vi. 42, meaning And shade of smoke, or black smoke]. (TA.) And نقل means The shades of Paradise: (Fr, T, O, K, TA:) in some copies of the K، نقل which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn- 'Abd-El-Muttalib says،

* من قبَّلها طبت في النثل و في مستودع حيث يخص الورق
*

[Before it thou wast good in, or in the shades of, Paradise, and in a depository in the part where leaves are sewed together to conceal the pudenda]؛ (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبَّلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) نقل is an appellation of A certain bird; [see art. بلعب] and one says ملاعِبات ظلَّهم and ملاعِب ظلَّها: but when you make them indeterminate, you say ملاعِبات أظلَّهم. (T, O, K. [But in the TA in art. بلعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.] نقل means The blackness of the night: (T, S, O, Msb;) metaphorically thus termed; (S;) as in the saying، أَتَانَا فِي ظلِ النثل [He came to us in the blackness of the night]: (S, O:) or it signifies جت الفئيل [app. as meaning the darkness, and confusedness, of the
night; see حَنِحٌ; (M, TA;) or so the astronomers say: (TA:) all the night is ظَلَّ and so is all the period from the shining of the dawn to the rising of the sun. (T.) ظَلَّ اللَّهْـاَرِ is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) ظَلَّ السَّحَابِ means Such, of the clouds, as conceal the sun: or the blackness of the clouds. (M, K,) And ظَلَّ الْبَحْرِ means The waves of the sea; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) ظَلَّ also signifies لَائْلَحٍ (M, O, K) that is seen, (M, K,) [i.e. an apparition, a phantom, or a thing that one sees like a shadow, i.e. what we term a shade,] of the jinn, or genii, and of others: (M, O, K;) or the like of a خَيَالٍ of the jinn. (T.) Also Anything that shades one. (TA.) And it is the subst. from ءِيْلَظَأ ُءْيَشَلٌ meaning the thing covered me; (M, K;) [i.e. it means A covering;] in which sense Th explains it in the phrase مَهْـاَلْ لَى ٍّتَلِثْيَتُ عَلَى شَعْبٍ in the Kur lxvii. 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظَلَّ will be like that of the present world. (M. [See ظَلَّ.] And ظَلَّ means That which serves for the veiling, covering, or protecting, of the thing; syn. كَنِّهُ. (M.) [Hence] one says, فَلَانُ يُعْيِشُ فِي ظَلِّ فَلَانٍ. (T, * S, O, Msb, * K.) And السلطان ظَلَّ اللهُ فِي الأَرْضِ, (O, TA,) a saying of the Prophet, (O,) [meaning The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off harm from the people like as the ظَلَّ [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, God's means of protection: or God's [or special servant]. (O, TA.) Also Might; or power.
of resistance or defence: (M, K, TA;) whence [as some say] its usage in the Kur xiii. 35, and the usage of [the pl.]

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substance, upon the surface of a garment, or piece of cloth; syn. (O, K.)

(Continuance, residence, abode, &c.). (K.) ___ And i. q. صحية: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the significations of طلة, [in a copy of the T, written in this case, as in others, طلة, ] that of صحية [q. v.]. (TA.)

A thing that covers, or protects, [or shades,] one, overhead: accord. to Lth, i. q. مطَلةٌ or مطَلةٌ meaning a thing that shades one from the sun: (T:) see an ex. voce مطَلةٌ: a covering: and i. q. طَرةٌ: (M, K:) this latter word correctly signifies مطَلةٌ for the summer: (TA in art. طَرةٌ): and a thing by which one is protected from the cold and the heat: (M:) anything that protects and shades one, as a building or a mountain or a cloud: (Mgh:) the first portion that shades (AZ, S, K) of a cloud (AZ, S) or of clouds; (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the Kur vii. 170: (TA:) and what shades one, of trees: (K:) or anything that forms a covering over one, (T, TA,) or shades one: (T:) and [particularly] a thing like the صفة [q. v.], (S, M, O, K,) by which one protects himself from the heat and the cold: (K:) or, accord. to the lawyers، طلة الدير means the سدة [or projecting roof] over the door of the house: or that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour: (Mgh:) pl. طلةٌ (S, M, O, K) and طلةٌ. (M, K.) [See also طلةٌ. One says also، طلةٌ دامت طلة الظل and طلةٌ طلةٌ، meaning That whereby one shades himself, (K, TA,) of trees, or of stones, or of other things, (TA,) [Continued.] عذاب يوم الطلة، in the Kur. [xxvi. 189], is said to mean [The punishment of the day of] clouds beneath which was a hot wind (سومة): (S, O, K,) or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them,
whereupon it covered them, (T, * K, TA,) and they perished beneath it: (T, TA:) or, accord. to some, i. q. And [xxxix. 18], means To them shall be above them coverings of fire, and beneath them coverings to those below them; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like ظلم, by which are meant Mountains, and clouds: and El-Kumeyt likens waves of the sea to ظلم. (TA.) And [the pl.] ظالم is used as meaning The chambers of a prison. (M, TA.) See also ظلة.

Water that is beneath a tree, (O,) or beneath trees, (K,) upon which the sun does not come. (O, K.) [See also ظلال.] ظلال, like سحاب, [so accord. to the K, but in my copies of the S, ظلال.] A thing that shades one, (IAar, S, O, K, TA,) such as a cloud, (IAar, S, TA,) and the like. (IAar, TA.) [See also ظلة.]

A place having shade: (M, K:) or having constant shade. (T, S, M, O, K,) And hence ظلال ظليل Constant shade: (S:) or extensive shade: (O:) or in this case the latter word denotes intensiveness [meaning dense]; (M, K, TA,) being like شاعر شاعر in the phrase شاعر ظليل in the Kur iv. 60 is said by Er-Râghib to be an allusion to ease and pleasantness of life. (TA.) One says also ظليلة أية ظليلة A collection of trees tangled, or luxuriant, or abundant and dense. (TA.) In the saying of Uheyhah Ibn-El-Julâh, describing palm-trees,
[Note] [ISd says] in my opinion, he means

; [so that the verse should be rendered] They are the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks; (see the phrase, voce, ] the inf. n. being put in the place of the subst. (M.) in the Kur [lxxvii. 31] means Not profitable as the shade in protecting from the heat. (TA.)

, (M, TA,) with fet-h, (TA,) the subst. from the verb in the phrase [expl. above, see 2; as such app. meaning either The making to give shade, like the inf. n. تْلُظْلٌل, or a thing that gives shade, like طَلَلَةٌ.] (M, TA.) And i. q. [expl. above, see ظَلٌلٌل, last quarter]: (O, K:) and so طَلَلَةٌ, with ط . (O.)

Also A cloud that one sees by itself, and of which one sees the shadow upon the earth. (K.) And one says, i. e. غِيَابَةٍ [app. meaning I saw a covert, or place of concealment, of birds]. (TA.)

A place in which a little water collects and stagnates in a water-course and the like: (Lth, T:) or a place in which water collects and stagnates in the lower part of the torrent of a valley: (M, K:) or the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein: (AA, O:) pl. طَلَلُائِل . (Lth, AA, T, O,) And A meadow (روضة) abounding with collections of trees, or of dense and tangled trees: (AA, T, O, K:) pl. as above. (K.)

A thing which a man makes for himself,

of trees, or of a garment, or piece of cloth, by which to protect himself from the
heat of the sun: a vulgar word. (TA.)

i. q. سنن, i. e. A مظللة [q. v.; or as expl. in the L, in art. سنن, a مظللة (q. v.), or a thing like the مظللة, which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat]; on the authority of IAar. (T. [Accord. to the O and K, i. q. سنن, which is evidently a mistranscription.])

[More, and most, dense in shade]. The Arabs say, ليس شيء أظل من حجر [There is not anything more dense in shade than a stone]. (TA.) And أجل, [as a subst., i. e. أجل, أظل accord. to a general rule, or, if regarded as originally an epithet, it may be أجل أظل, by poetic license (S, M, O, K) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the خف, (AHei, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the foot,] of the camel; (S, M, O, AHei, K,) so called because of its being concealed: (AHei, TA:) and, (M, K,) in a human being, (M,) signifies بطن الإنسان الإصبع; (M, K,) and [ISd says] this is in my opinion the right explanation; but it is said that أجل الإنسان signifies بطن أصابعه, which means the portion, of what is next to the fore part of the bottom of the foot, from the root of the great toe to the root of the little toe, of the human being: (M:) the pl. is أجل, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet: (M:) or أجل فد نقب خفى, إن يدم أظلاك And the prov., نقب: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

A place of shade, or of continual shade. One says, [app. مظلع, مظللة of which the aor. is يظل, is a place of shade, or of continual shade] This is my nightly resting-place for the camels, and
my place of abode, and my tent, and my place of shade, or of continual shade]. (TA.)

A thing having shade; by means of which one shades himself; as also مَّطْلَةٌ. (Msb.) And

[A cloudy day;] a day having clouds: or having continual shade. (TA.)

مَّطْلَةٌ (T, S, M, Msb, K) and مَّطْلَةٌ (T, M, Msb, K) the former with kesr to the م as an instrumental noun, (Msb,) [and the latter with fet-h as a noun of place.] A large tent of goats' hair; (S, O, Msb;) more ample than the خِيَامَةٌ خَيَامَةٌ. (TA.)

Msb.) And

مَّطْلَةٌ (T, S, M, Msb,) and مَّطْلَةٌ (T, M, Msb, K,) the former with kesr to the م as an instrumental noun, (Msb,) [and the latter with fet-h as a noun of place.] A large tent of goats' hair; (S, O, Msb;) more ample than the خِيَامَةٌ خَيَامَةٌ. (TA.)

A cloud}y day;] a day having clouds: or having continual shade. (TA.)

Msb.) And

A large tent of goats' hair; (S, O, Msb;) more ample than the خِيَامَةٌ خَيَامَةٌ. so says El-Farábee: (Msb;) one of the kinds of tents of the Arabs of the desert, the largest of the tents of goats' hair; next after which is the طُوُسَة and then, the خَيَامَةٌ خَيَامَةٌ, which is the smallest of the tents of goats' hair; so says AZ: but Aboo-Málik says that the خَيَامَةٌ خَيَامَةٌ and the مَّطْلَةٌ خَيَامَةٌ are small and large. IAar says that the خَيَامَةٌ is of poles roofed with [the panic grass called] مَّطْلُبٌ, and is not of cloths; but the مَّطْلَةٌ مَّطْلَةٌ of cloths: (T:) or it is of the tents called عَشَّةٌ خَيَامَةٌ. (M;) such as is large, of the مَّطْلَةٌ خَيَامَةٌ, and it is said to be only of cloths; and it is large, having a قَوِير [q. v.]; but sometimes it is of one oblong piece of cloth عَشَّةٌ خَيَامَةٌ, and of two such pieces, and of three; and sometimes it has a كَفَّانٌ which is its hinder part: or, accord. to Th, it is peculiarly of goats' hair: (M;) see also مَّطْلَةٌ مَّطْلَةٌ the pl. is مَّطْلُبٌ; (M, Msb;) and مَّطْلَةٌ مَّطْلَةٌ or مَّطْلَةٌ مَّطْلَةٌ occurs at the end of a verse of Umeiyeh Ibn-Abee-'Áïdh El-Hudhalee, for مَّطْلَةٌ مَّطْلَةٌ; the [latter] ل being either elided, or changed into ي. (M.) A pretext: what is the pretext of tentpegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun:] is a prov., and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse: (Meyd, TA: *) and the prov. is applied in attributing untruth to pretexts. (Meyd.) Hence, as being likened thereto, A booth, or shed, made of palm-
sticks, and covered with the panic grass called 

And The thing [i.e. umbrella] by means of which kings are shaded on the occasion of their riding;

called in Pers. (TA.)

[A booth, or shed, shaded over] is from the thing. (S.)

see مظلل.

Blood that is in the [or belly, or interior of the belly, or the chest]. (T, O.) And [Az says,] I heard a man of the tribe of Teiyi apply the term [so accord. to a copy of the T, but in the TA] to

Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease. (T.)
ظلم، aor. "ظلم"، has for its inf. n. "ظلم"، (M, Msb, K, and so in some copies of the S,) or "ظلم"، (so in other copies of the S,) or both, (T,) or the latter is a simple subst., (T, M, Msb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-hi]) and "ظلمة"، (S, TA,) or this is likewise a simple subst., (Msb,) and "ظلمة"، [or this also is a simple subst.,] and "ظلمة"، also is said to be an inf. n. like "ظلم"، these two being like لباس لياس and ليس، [or it is a simple subst. like as it is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of "ظلم"، [like as رمّاح is pl. of "ظلم"، (TA:) when intrans. generally means He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically: and when trans., he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically; or he misused:] accord. to most of the lexicologists, (Er-Râghib, TA,) primarily, (As, T, S, Msb,) "ظلم"، signifies the putting a thing in a place not its own; putting it in a wrong place; misplacing it: (As, T, S, M, Er-Râghib, Msb, K,) and it is by exceeding or by falling short, or by deviating from the proper time and place: (Er-Râghib, TA:) or the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit: (El-Munâwee, TA:) [i. e.] the transgressing the proper limit much or little: (Er-Râghib, TA:) or, accord. to some, it primarily signifies the making to suffer loss, or detriment: (MF, TA:) and it is said to be of three kinds, between man and God, and between man and man, and between a man and himself; every one of which three is really لَسْفَنْس، [i. e. a wrongdoing to oneself]: (Er-Râghib, TA:) [when it is used as a simple subst.,] the pl. of "ظلم"، accord. to Kr, is "ظلم"، as mentioned above, and "ظلم"، with damm, is said to be syn. with "ظلم"، or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like من أَسْتَرَعِي الْذَئْبُ فقد. (TA:) One says، رَخَالْ.
He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place: a prov. (S, Msb.) And [Whoso resembles his father in a quality, or an attribute,] he has not put the likeness in a wrong place. (As, T, S.) And made not aught thereof to suffer loss, or detriment: (M, K;) and in like manner Fr explains the saying in the Kur [li. 54 and vii. 160], and made not And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment: (T, TA;) in which sense it seems to be indicated in the A that the verb is tropical. (TA.) It is also trans. by means of ب; as in the phrase in the Kur [vii. 101 and xvii. 61] because the meaning is كفروا بما [i. e. And they disbelieved in them], referring to the آيات [or signs]; (M, TA; *) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of التكذيب: or [the meaning is, and they wronged themselves, or the people, because of them; for], as some say, the ب is causative, and the objective complement, i. e. the الناس, or أنفسهم, is suppressed. (TA.) And it is doubly trans. by itself: (TA:) one says, ظلمه حقه [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and ظلمه مالي [Such a one caused me to suffer loss, &c., of my property]. (S.) It is said in the Kur [lv. 44], لا يظلمهم مثلث ذاته إن الله لا يظلمهم مثلث ذاته [i. e. Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub of an ant, &c.]; or مثالث ذاته, may be put in the place of the inf. n., for ظلمه حقيا كمثالث ذاته [i. e. with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.]. (M.) One says also, مثالث ولهزة وأراد طالماه [these two nouns being inf. ns. of طالماه, or the former, as mentioned above, is, accord. to some, an inf. n. of طالماه, meaning طالماه or طالماه], and made not.
He desired the wronging, &c., of him. (M, K) ُهَﻤَﻠَﻇ, inf. n. ُﻢْﻠُﻇ [or ٌﻢْﻠَﻇ؟], also means He imposed upon him a thing that was above his power, or ability. (TA.) And ُهَﻤَﻠَﻇ ُبِعْرَةُ He is asked for a thing that is above his power, or ability. (S.) And one says, ُهَﻤَﻠَﻇ ُبِعْرَةُ The she-camel was slaughtered without disease. (S, K, TA.) And ُهَﻤَﻠَﻇ ُثَقاَةُ The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.) And ُهَﻤَﻠَﻇ ُوُطَبُ He is asked for a thing that is above his power, or ability. (S.) And one says, ُهَﻤَﻠَﻇُ ِﻊِﻴْرَّا The she-camel was slaughtered without disease: or was covered without her desiring the stallion. (M.) And ُهَﻤَﻠَﻇ ُرَأْمِحَرُ The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.) And ُهَﻤَﻠَﻇ ُوُطَبُ when she was pregnant: (S, K,) inf. n. ُهَﻤَﻠَﻇ ُبِعْرَةُ He gave to drink of the milk of his skin before its becoming thick (S, K, TA) and its butter's coming forth. (TA. [And the like is said in the T and M.] And ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ He gave to drink to the people, or party, (T, M, K,) milk before it had attained to maturity; (T, K,) as related on the authority of A. 'Obeyd, (T,) or [milk such as is termed] ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ (M:) but this is a mistake: it is related on the authority of Ahmad Ibn-Yahyà [i. e. Th] and AHeyth that one says, ُهَﻤَﻠَﻇ ُقَوْمَ ُهَمَلَظُ meaning I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter: accord. to ISk, one says, ُهَﻤَﻠَﻇ ُوُطَبُ ُقَوْمَ ُهَمَلَظُ, [but I think that it is correctly ُهَﻤَﻠَﻇ ُوُطَبُ ُقَوْمَ ُهَمَلَظُ], agreeably with a verse cited in the T and M,] meaning I gave to drink to the people, or party,] the contents of my milk-skin before the thickening thereof. (T.) And ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ is said of anything as meaning I did it hastily, or hurriedly, before its proper time, or season. (M, TA.) And ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ the مَّحْوَس means I made the watering-trough in a place in which watering-troughs should not be made. (ISk, T.) And ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ He dug the ground in what was not the place of digging: (M, K, TA:) or when it had not been dug before. (M.) And, said of a torrent, It furrowed the earth in a place that was not furrowed. (T.) And ُهَﻤَﻠَﻇُ ُقَوْمَ ُهَمَلَظُ, said of a torrent, It reached the مَّحْوَس [or wide water-courses containing fine, or broken, pebbles, &c., not
having reached them before. (A, TA.) And َﻢَﻠَﻇ ىِداَﻮﻟا

The water of the valley reached a

place that it had not reached before. (Fr, T, S, K, TA.) __ When men have added upon the grave other than

its own earth, [Transgress not ye the proper limit] is said to them. (TA.) ___ And one says, لا َتَظَلُّمْوا

Turn not thou from the main part, or the beaten track, of the road. (Fr, T, S, K, TA.) ___ And one says,
َلا اﻮُﻤِﻠْﻈَﺗ

Try not ye the proper limit Turn not thou from it at all. (T.) And َلا َتَظَلُّمْوه َﺢَﺿَو ِﻖﻳِﺮﱠﻄﻟا

Turn not thou from the main part, or the beaten track, of the road. (M.) And َلا اﻮُﻤِﻠْﻈَﺗ

Turn not thou from it at all. (T.) And َمِﺰَﻟ َﻖﻳِﺮﱠﻄﻟا ْﻢَﻠَـﻓ ُﻪْﻤِﻠْﻈَﻳ

He kept to the road, and did not turn from it to the right and left. (TA.) ___ And ْنَأ َﻞَﻌْﻔَـﺗ

What has prevented thy doing (K, TA) such a thing? (TA.) A man complained to Abu-l-Jarráh of his suffering

indigestion from food that he had eaten, and he said to him, َمِﺰَﻟ َﻖﻳِﺮﱠﻄﻟا ْﻢَﻠَـﻓ ُﻪْﻤِﻠْﻈَﻳ

[What has prevented thy vomiting?]. (Fr, T.) And one says, َمِﺰَﻟ َﻖﻳِﺮﱠﻄﻟا ْﻢَﻠَـﻓ ُﻪْﻤِﻠْﻈَﻳ

What has prevented thee from such a thing? (T.) Respecting the saying

* قَالَ بَلَى يَا مَيَى وَايَيَٰمُ ْﻆَلِّمٍ *

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is [Truly, or in

truth; i. e. He said, Yes, O Meiya, truly, or in truth, I will visit thee]; and it is a prov.; (T;) or َقَالَ بَلَى يَا مَيَى وَايَٰمُ ْﻆَلِّمٍ

is a prov.; (Meyd;) and thus it was expl. by IAar, as used in the manner of an oath: but Fr says, in my opinion

the meaning is, and a day in which is a cause of prevention shall not prevent me: [so that

the words of the hemistich above may be rendered, he said, Yes, O Meiya, though the day present an

obstacle, for I will overcome every obstacle]: (T;)

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accord. to Kr, َمِﺪَﻗ ٌنَﻼُﻓ ُمْﻮَـﻴﻟاَو َﻢَﻠَﻇ

Such a one came truly, or in truth: [or it may be rendered such

a one came though the day presented an obstacle: ] but in the saying
the meaning is said by some to be [i.e. Verily separation is to-day, and the day has wronged (us)]: or, as some say, ظَلم here means, has put the thing in a wrong place: (M:) accord. to ISk, the phrase مُلْظَأَو َمْﻮَـﻴﻟاَو ﺎَﻨَﻤَﻠَﻇ means [And, or but, or though,] the day has put the affair in a wrong place. (T.) [See also Freytag's Arab. Prov. ii. 911.] ظَلم, said of the night: see 4.

2 ظَلمُهُمُّ, inf. n. (T, S, &c.,) He told him that he was ظَلم [i.e. doing wrong or acting wrongfully &c., or a wrongdoer]: (T:) or he attributed, or imputed, to him ظَلم [i.e. wrongdoing, &c.]. (S, M, Msb, K.) ___ And He (a judge) exacted justice for him from his wronger, and aided him against him. (T.)

3 ظَلمَ, see 1, in the middle of the paragraph.

4 ظَلمُ, said of the night, (Fr, T, S, M, Msb, K,) and ظَلمٌ, (Fr, T, S, K,) the latter with kesr, (S,) like ﻋَِﲰ (K,) [erroneously written in the TT as from the M ظَلمْ: It became dark; (S, K,) or it became black; (M:) or it came with its darkness. (Msb.) It is said in the Kur [ii. 19], اَذِإَو َﻢَﻠْﻇَأ ْﻢِﻬْﻴَﻠَﻋ اﻮُﻣﺎَﻗ [And when it becomes dark to them they stand still]; the verb being intrans.: or, accord. to the Ksh, and Bd follows it, it may be trans. [so that the meaning is, and when He makes their place dark &c.]; as is shown by another reading, which is أَظْلَمْوا: accord. to AHei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Es-Saláh affirms it to be trans. and intrans.: and Az [so in the TA, but correctly ISd, in the M,] mentions the saying, ﺗَكَلَّمْ أَظْلَمَ عَلَيْنَا الْبِيْبَتَ [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) ___ And they said, أَظْلَمْوا [How dark is it! and How light, or bright, is it!]; which is anomalous. (S, TA.) And
The front teeth glistened. (T, K.) Hence the saying [of a poet],

When the beholder of her with his eye looks at the fineness, or sharpness, (but غروب is variously explained,) of her central teeth, it shines brightly, and glistens: but Az plainly indicates another meaning; i.e., he sees (ل. lights on, or finds,) brightness and lustre; for he immediately adds, without the intervention of or ん, evidently in relation to this verse,

He complained of his wrongdoing, &c., (S, M, K,) accord. to IAar, who has cited as an ex.,

She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself; which may mean that she finally confessed the wrongdoing to be hers; but [ISd says] I know not how that is: the in this case is only the complaining of wrongdoing; for when she was angry with him, it was not allowable [to say] that she attributed the wrongdoing to herself. (M,) See also 1, former half, in two
The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically. And hence the goats smote one another with their horns by reason of their being fat and having abundance of herbage. We found a land whereof the goats smote one another with their horns by reason of satiety and liveliness.

He took upon himself the bearing of the lightning [or wrong, &c.] in spite of difficulty, trouble, or inconvenience: He bore the lightning willingly, being able to resist; willingly, being able to resist; he bore signifes [thus likewise, or] he bore the lightning. The lustre, and brightness, of gold. And hence, The lustre (lit. running water) upon the teeth; the lustre of the teeth, from the clearness of the colour, not from the saliva, like blackness within the bone thereof, by reason of the intense whiteness, resembling the of the sword, or appearing like the of the sword, so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness: or, accord. to Sh, whiteness of the teeth, as though there were upon it somewhat of a blackness: or, as Abu-'Abbás ElAhwal says, in the Expos. of the Kaabeeyeh, lustre (lit. running water) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dustcolour and blackness: or,
accord. to another explanation, fineness, or thinness, and intense whiteness, of the teeth: (TA:) pl. ظلم (S, M.) Also Snow: (M, K:) it is said to have this meaning: and the phrase ظلم الأرض, used by a poet, may mean (Having the central teeth suffused with the lustre termed ظلم, as is indicated in the T and S, or) with the water of snow: (UTH, T.)

ظلم [as a simple subst. generally means Wrong, wrongdoing, injustice, injuriousness, or tyranny]; see 1, first sentence, in two places. In the CK is a mistranscription for ظلم الأرض in one place in the CK, as syn. with the ظلماً, is a mistake for ظلماً.

لقيته أدٍن ظلم (S, M, K,) or لقيته أدٍن ذات ظلم (K, TA, [in the CK]) means I met him the first of everything: (S, K, TA:) or the first thing: (M:) or when the darkness was becoming confused: (M, K:) or (K, TA, [in the CK]) means near; (El-Umawee, S, M, K,) or nearness: (M, K:) and one says, هو منك [app. He is near thee], and رأيته أدٍن ذات ظلم [app. I saw him near]; (M:) and ظلم is also syn. with شخص [as meaning an object seen from a distance, or a person]; (K:) or, as some say, it has this meaning in the phrase لقيته أدٍن ذات ظلم [so that لقيته أدٍن ظلم may mean I met him the nearest object seen from a distance, or the nearest person]; (M:) and accord. to Kh, one says، لقيته أدٍن ذات ظلم، or (as in different copies of the S,) meaning I met him the first thing that obstructed my sight. (S.) ظلم signifies also A mountain: and the pl. is مولظم: (M, K.)

ظلم an appellation of Three nights (T, S, K) of the lunar month (T, S) next after the three called درع; (T, S, * K; *) so says A’Obeyd: (T:) thus called because of their darkness: (S;) the sing. is ظلماً; (T, S;) so that it is anomalous; for by rule it should be ظلماً; (S;) and the sing. of درع is درع: so says A’Obeyd: but accord. to AHeyth and Mbr, the sings. are ظلماً and

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 Darkness; contr. of نور [or light]: or an accidental state that precludes the coexistence therewith of نور (Er-Rághib, TA:) or the departure of light; as also نور (M, K;) which last has no pl.; (T, TA;) or this last signifies the beginning, or first part, of night, (S, M, Msb,) even though it be one in which the moon shines; and is said by Sb to be used only adverbially; one says، أتىته ظلماً، meaning I came to him at night, and مع الطائلاً i. e. at the time of the night: (M, TA:) the pl. of ظلماً ظلماً (T, S, Msb) and ظلماً ظلماً (S, Msb,) or, accord. to IB, the first of these pls. is of ظلماً and the second is of ظلماً. (TA.) One says، ِخبط ظلماً، [which means the same] and ظلماً خبط، [which is also expl. in art. ظلماً خبط] ُة أَمْلَظلا is also [tropically] used as a term for Ignorance: and belief in a plurality of gods: and transgression, or unrighteousness: like as نور is used as a term for their contraries: (Er-Rághib, TA:) and it is said in the A that نور is ظلماً، like as نور العدل ظلماً (TA.) ظلماً البحر means The troubles, afflictions, calamities, or hardships, of the sea. (M.) And one says، ليلة ظلماً، [using the latter word as an epithet, (in the CK, erroneously، ظلماً،) both meaning A night intensely dark; (M, K;) or the latter means ظلماً مظلمة [i. e. dark, or black]: (S:) and also، ظلماً ليل which is anomalous, (K;) mentioned by IAar, but [ISd says] this is strange, and in my opinion he has put ليل instead of ليلة ظلماً ليل فمئا (q. v.) (M.) See also ظلماً ليلة، as in his mentioning ليلة فمئا (q. v.) and see the paragraph next preceding it. ظلماً ظلماً: ظلماً ظلماً: see ظلماً.
ﻆَلَم: see ظَلَم.

ﻆَلَم: see ظَلَم, in four places: and see also ظَلَم.

ﻆَلَم: see ظَلَم, in two places.

ﻆَلَم: see 1, in the first quarter of the paragraph.

ﻆَلَم: see 1, near the beginning: see also ظَلَم. It signifies also Little, or small, in quantity: or mean, contemptible, paltry, or of no weight or worth: whence the saying, نظر إلى ظَلَمًا, meaning شَرَّا. (K.)

[İ.e. He looked at me from the outer angle of the eye, with anger, or aversion].

ﻆَلَم: see ظَلَم. (Hence,) one says ظَلَمَة ِءﺂَﻘِّﺴﻠِﻟ ٌةَأَﺮْﻣِا [A woman wont to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter: see ظَلَمَة. (M.)

罴َمَة [as syn. with مَﻠْظَم in the primary sense of the latter I have not found: but as an epithet in which the quality of a subst. predominates it signifies] Milk that is drunk before its becoming thick and its butter's coming forth or being extracted; (S, * M;) as also ظَلَمَة, (T, S, M;) and ظَلَمَة. (T, S.) And A place that is ظَلَمَة [i.e. dug where it should not be dug]: (M, TA:) used in this sense by a poet describing a person slain in a desert, for whom a grave was dug in a place not proper for digging [it]. (M.) And The earth of land that is ظَلَمَة (S, K, TA) i.e. dig, (TA,) or dig for the first time. (S.) And The earth of the [or lateral hollow] of a grave; which is put back, over it, after the burial of the dead therein. (T, TA,) Also The male ostrich: (T, S, M, K;) said (by IDrd, TA) to be so called because he makes a place for the laying and hatching of the eggs (يَدْحِي, inf. n. يَدْحَحَى, تَدْحِحَى) where the doing so is not proper: (M, TA:) or, accord. to Er-Rághib and others, because he is believed to be deaf: (TA:) pl. ظَلْمَان (T, M, K) and ظَلْمَان (M, K) and ظَلْمَان (T, M,) which last is a pl. of
pauc. (T.)  And ِنﺎَﻤﻴِﻠﱠﻈﻟا is an appellation of Two stars; (M, K, * TA;) the two stars of سْﻮَﻘﻟا or Sagittarius that are on the northern curved end of the bow [i. e. λ and μ, above the nine stars called التَّعَاٰمُ robot, or the ostriches ] (Kzw in his descr. of Sagittarius.)  And ِمْﻴِﻠﱠﻈﻟا is the name of The bright star [ α] at the end of النَّهْر [i. e. Eridanus]: and A star upon the mouth of الحوت [i. e. Piscis Australis] (Kzw in his descr. of Eridanus.)  [It seems to be implied in the K that ِمْﻴِﻠﱠﻈﻟا is the name of two stars; or it may be there meant that each of two stars is thus called. Freytag represents the sing. as a name of stars, and the dual also as a name of stars; referring, in relation to the former, to Ideler's Untersuch, pp. 201, 228, and 233; and in relation to the latter, to the same work, pp. 106 and 184.]

ٌمَﻼِﻇ (AHn, T, M, K) and ٌمَﻼِﻇ (T) and ٌِﱂﺎَﻇ and ٌمَﻠِﻇ (T, K, TA) the last mentioned by IAar, and its sing. is ٌمَﻠْﻇ , (T,) accord. to AHn, A certain herb, (M, K, TA,) which is depastured; (M, TA,) accord. to IAar, a strange kind of tree; (T, TA,) accord. to As, a kind of tree (T, TA *) having long shoots such as are termed [pl. of عَسَالِيج q. v.], (T, K, TA,) which extend so that they exceed the limit of the أصل [i. e. either root or stem] thereof; for which reason the tree is called ٌمَﻠْﻇ . (T, TA.)  ظِلْام:  see ٌمَﻠْﻇ ,  مَلْظ:  see ٌمَلْظ .
Acting wrongfully, unjustly, injuriously, or tyrannically: and wronging; or treating, or using, wrongfully, &c.: part. n. of ﺖَﻠَﻇ (M, K) and ﺖَﻠِﻈَم signifies the same; as well as complaining of his wrongdoer: (T:) [the pl. of the former is ﺖَﻠَﻇَم and ﺖَﻠِﻈَم] and ﺖَﻠِﻈَم signifies those who debar men from, or refuse to them, their rights, or dues. (IAar, T, TA.) See also ﺖَﻠَﻇ.

More, and most, wrongful, unjust, injurious, or tyrannical, in conduct]. El-Muärrij says, I heard an Arab of the desert say to his companion, ﺎَﻇمَمَكَ عَن ﺎَﻇمَمَكَ, meaning The more wrongful in conduct of me and of thee may God do to him what He will do; i. e. may God punish him]. (T.) [And] one says, ﻓَلَّا ﺎَﻇمَمَكَ ﻓَذَكَرَ ﺎَﻇمَمَكَ وَأَﻇمَمَكَ, i. e. [May God curse the more wrongful in conduct of us]. (K. [But in the TA, a doubt is intimated as to the correctness of this latter saying.]) One says also, ﻓَذَكَرَ ﺎَﻇمَمَ ﺎَﻇمَمَ, i. e. [Verily he is more wrongful in conduct than a serpent]: because it comes to a burrow which it has not excavated, and makes its abode in it: (Fr, T:) for it comes to the burrow of the [lizard called] ﺑَﺿ, and eats its young one, and takes up its abode in its burrow. (TA voce ﺢَيَة.) And ﺍَﻇمَمَ ﺍَﻇمَمَ is an appellation of The one that beheaded.] And ﺍَﻇمَمَ ﺍَﻇمَمَ is an appellation of the [lizard called] ﺑَﺿ; because it eats its young ones. (TA.)

 Becoming dark, &c.: see its verb, 4]. [Hence,] ﺖَرْﺷ ﺖَﻠِﻈَم Hair intensely black. (M, K, TA.) And ﺖَرْﺷ ﺖَﻠِﻅ A plant intensely green, inclining to blackness by reason of its [deep] greenness. (M, K, TA.) And ﺖَرْﺷ ﺖَﻠِﻅ A day of much evil: (K, TA:) or a very evil day: and a day in which one finds hardship, or difficulty. (M.) And ﺖَرْﺷ ﺖَﻠِﻅ An affair such that one knows not how to enter upon it; (AZ, M, K;) and so ﺖَرْﺷ ﺖَﻠِﻅ ﺖَرْﺷ ﺖَﻠِﻄ ﺖَرْﺷ ﺖَﻠِﻅ, meaning a day such that one knows not how to enter upon it. (M.)

Also the former, (T, S, M, Mgh, Msb, K,) and the latter likewise, mentioned by Ibn-Málik and ISd and IKtt, and which is disallowed.
by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and (T, S, M, Mgh, Msb, K) and (S, TA,) A thing of which one has been defrauded; (M, K; [in the CK, ﺔَﻣَﻼُﻇ is erroneously put for ﺔَﻣَﻼُﻇ]) a thing of which thou hast been defrauded, (ﺎَしたこと, ﺔَﻣَﻼُﻇ) or a thing that thou demandest, (مَا ﺔَﻣَﻼُﻇ, S, Msb,) in the possession of the wrongdoer; (T, S, Msb;) a term for a thing that has been taken from thee; (S; [thus, as is said in the M, the first is expl. by Sb;) a right, or due, that has been taken from one wrongfully: (A, Mgh;) the pl. of مَْﻷْم is مَْﻷْلم (Mgh, TA.) In the phrase ﺔَﻣَﻼُﻇ the prefixed noun [i.e. طَﻠْب] is suppressed. (Mgh.) [Respecting the office termed ﻣَْﻷْلم فِي ﺔَﻣَﻼُﻇ The examination into wrongful exactions, see De Sacy’s Chrest. Ar., see ed., i. 132.] مَْﻷْم A house, or chamber, decorated with pictures; (M, TA,) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be مَْﻷْلم, and turned away, not entering: (M:) or adorned with gilding and silvering; an explanation disapproved by Az, but pronounced by Z to be correct, from مِلْﺆلْم signifying the lustre, and brightness, of gold. (TA.) And Herbage spreading (vultur percnopterus), and crows, or ravens. (IAar, M, K; *) مَْﻷْم: see مَْﻷْلم, in two places. مَْﻷْلم [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: and hence used in other senses]; see مَْﻷْلم, in three places. مَْﻷْلم is also expl. as meaning Land that is dug
in a place not proper for digging: (TA:) or land in which a watering-trough has been dug, not being a proper place for digging it: (ISk, M:) or land in which a well, or a watering-trough, has been dug, when there had not been any digging therein:

(A, TA:) or hard land, when it is dug. (Hamp. 56.) Also Land upon which rain has not fallen. (T.) And A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey. (T.)

ٌمﻮُﻠْﻈَﻣٌ: مُتظَّلِم. see ٌِﱂﺎَﻇ
(Quasi root)

ظلى

ظلى : see 5 in art. ظلى 5.
He thirsted, or was thirsty: (S, M, Msb, K) or as some say, he thirsted in the slightest degree. (M, TA.) Hence, (M,) He desired, or longed, [or, as we often say, thirsted] to meet with him. (S, M, K, * TA.)

He made him to thirst: (S, Msb, K) [or to thirst most vehemently: or to thirst in the slightest degree: see 1.] And (K) He made him lean, or lank, namely, a horse, (T, * K, TA,) by sweating him. (TA.) [See also 4 in art.]

He constrained himself to endure with patience a state of thirst. (A, TA.) A subst. from ظَمْأ (S, M, K) in both of its senses; (M, K,) [i. e.] it signifies Thirst: (MA:) [or most vehement thirst: or the slightest degree of thirst:] pl. أَظَمَاٰنَةٌ, (MA,) [And Desire, or a longing, (or, as we often say, a thirsting,) to meet with a person. See 1.] And (S, M, K) The time, or interval, or period, between two drinkings, or waterings, (T, S, M, K,) in the coming of camels to water: (T:) and the keeping of camels from the water during that interval, i. e.] until the extreme limit of the coming thereto: (S:) pl. أَظَمَاٰنَةٌ. (T, S, M,) The shortest ظَمْأ of camels is that termed غَبِث، i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed ظَمْأٌ غَبِث اٰنَةٌ, this is during the greatest heat: but when Suheyl [i. e. Canopus] rises
[aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.], they increase the season of the commencement of the era of the Flight, on the 4th of August, O. S.]

They increase the season of the commencement of the era of the Flight, on the 4th of August, O. S.], they increase

then follow the season of the commencement of the era of the Flight, on the 4th of August, O. S.], they increase

then follow the season of the commencement of the era of the Flight, on the 4th of August, O. S.], they increase

then follow the season of the commencement of the era of the Flight, on the 4th of August, O. S.], they increase

and the interval between their two drinkings is termed ظَمَّةٍ, whether long or short. (T.) One says, مَا بَقَى مِن عُمْرِهِ إِلَّا ظَمَّةُ الحَمَار, meaning There remained not of his life save a little; [lit., save the period between the two drinkings of the ass;] (S, K, * TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, * K, * TA;) for he comes to the water in summer every day twice. (T, TA.) __

also signifies The period from birth to death; (K;) or so ظَمَّةُ الْحَيَاةِ. (S, M, TA.) ___ ظَمَّوُهُ is a dial. var. of ظَمَّةٍ. (T and M in art.)

ءَمْيَةٍ, (T, S, M, Msb, &c.,) fem. ظَمَّةٍ, (T, S, M, A, L, Msb,) both imperfectly decl.; (T;) or ظَمَّانَةٍ, fem. ظَمَّةٍ, (K; [but this requires consideration, for its correctness is extremely doubtful;]) and ظَمَّيَّةٍ, (so in the K accord. to the TA, and so in my MS. copy of the K,) like كُتِبَ, [agreeably with analogy as part. n. of ظَمَّةٍ, and therefore probably correct,] (TA,) or ظَمَّيَّةٍ, (so in a copy of the M and in the CK,) fem. [of the former] ظَمَّةَةٍ, like فَرْحَةٍ, mentioned by Ibn-Málik, but generally held to be disused; (MF, TA;) and ظَمَّةٍ, like ظَمَّةٍ رَامَ (TA; [app. for ظَمَّيَّةٍ ظَمَّةٍ;]) Thirsty: (S, M, Msb, K;) or most vehemently thirsty: (T, M, K;) or thirsty in the slightest degree: (M, TA;) pl. (of the first, M, Msb, and of the second, M, or of all, mase. and fem., TA) ظَمَّاءٌ, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the Mukhassas. (TA.) ___ [Hence,] one says, أَنَا ظَمَّانُ إِلَى لَقَائِكَ I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee. (A, TA.) ___ And ظَمَّةُ وُجُوهُ ـةٍ ـةَةٍ A face having little flesh, (T, TA,) the skin of which adheres to the bone, and the sap of which is little: (TA;) an expression of praise: contr. of ظَمَّةُ وُجُوهُ ـةٍ ـةَةٍ, which is [said to be] an expression of dispraise. (A, TA.) And ظَمَّةُ ظَمَّةٍ الشَّوْقِ A horse having little flesh upon the legs: (T in art. روى:) وَرُيَّوْنَ. (S, M, TA,)
A lean shank: (T, TA:) and so ظُمَمِ. (S and M and K in art.)

An eye having a thin, or delicate, lid: (M, TA:) and so ظُمَمِ. (S and M and K in art.)

His joints are firm, not flabby, or lax, (T, S, K, TA,) nor fleshy; (S, K, TA;) and are well braced; an expression of commendation: (T;) and ظُمَمِ.

A wind that is hot, (As, T, K,) thirsty, not gentle, (K,) and without moisture. (As, T.)

Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates: (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

A thirsty place of the earth or ground. (M, K.)

A very thirsty man. (K.)

Watered [only] by the rain: contr. of ظُمَمِ. (K) and so ظُمَمِ applied to seedproduce. (S and K in art.)
A tree having the form of the plane-tree, from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried, and is used for tanning, and which is also called عَرَن, n. un. عَرَن, and the spathe, or spadix, whereof is called سَفْع: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with ؤ: or the sing. is غَمَخ, and the pl. is غَمْخَ، sometimes contracted into غَمْخ: (K:) and some say that it is the tree called مَسْمَاق: (TA, and so in one of my copies of the S, in which it is written غَمْخ: it is also called طَنْخ and زَنْخ, and غَمْخ. (TA.)
Zeemo, relating to the interval between two drinkings in the coming of camels to water. (T.) [See art. Zeema.]
1. َﻰِﻤَﻇ, inf. n. ِةَىَمِﻇَأ, He, or it, [and she, or it] had any of the qualities denoted by the epithet ِةَىَمِﻇَأ. (M, TA. [See ِةَىَمِﻇَأ, and see also ِةَىَمِﻇَأ, Germ. ِةَىَمِﻇَأ, and see also ِةَىَمِﻇَأ, expl. below.])

2. ِةَىَمِﻇ, see the next paragraph.

4. ِةَىَمِﻇُأ, inf. n. ِءَىَمِﻇُأ, He (a horse) was made lean, or lank; as also ِةَىَمِﻇ, inf. n. ِةَىَمِﻇُأ. (T, TA. [See also 4 in art. ِةَىَمِﻇ.])

ظَمَي is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The withering, or drying up, of the lip, from thirst: (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst: it is a quality that is commended: (T:) or a tawny, or brownish, or dusky, colour, and a withering, or drying-up, in the lip. (S.) And Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum. (M.) [In the T is added ُатурِعَـي ُنُـسـُحُا: and in the M, ُوـهُو ِатурِعَـي ُسـُبـُحُا, in which ُسـُبـُحُا seems to be evidently a mistranscription for ُشـُبـُحُا: I therefore think it most probable that in the T, as well as in the M, the right reading is ِатурِعَـي ُشـُبـُحُا ُوـهُو, meaning and it is incidental to the Abyssinians.] And Tawniness of a spearshaft. (T.)
Anything withering, or withered; or becoming, or become, dried up; from heat; as also

A lip that is not swollen, not having much blood; (T;)

accord. to Lth, from thirst; but AZ says that it is not so: (TA: [see ظَمِّيَّة]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S;) or a lip

withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or
dusky, colour. (K.) And A lip that is not swollen, not having much blood; (T, S,
M, K;) and so ساق ظَمِّيَّة. (M and TA in art. ظَمِّيَّة.) And ساق ظَمِّيَّة A lean shank: (S, M, K;) and so

A gum having little blood: (S, K;) or, accord. to the M, having little blood and flesh. (TA.) And An eye having a thin, or delicate, lid: (T, S, M, K;) and so ساق ظَمِّيَّة. (T and TA in art. ظَمِّيَّة.) And ساق ظَمِّيَّة means A horse having little flesh upon the legs: (TA:) and so ساق ظَمِّيَّة. (T in art. ظَمِّيَّة.) And is also applied to a man, as signifying Black in the lip: (M:) and so applied to a woman. (T, M.) And the former applied to a man, and the latter to a woman, Having the quality

of the gum termed ظَمِّيَّة expl. above. (M.) Both also, accord. to Lh, signify Tawny, brownish, or
dusky; the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spearshaft (قَنَاة.) And ظَمِّيَّة signifies also Black: (T:) thus as applied to shade: (S;) and so the fem.
applied to a she-camel: (K;) or the latter applied to a she-camel, and [the pl.] ظَمِّيَّة applied to camels, in the colour of

which is a blackness. (T.) [See also ظَمِّيَّة, in art.

Land, (M;) or [rather] seed-produce (زَرع.), (S, K;) watered only by the rain: (S, M, K;) and so ظَمِّيَّة: (K in art. ظَمِّيَّة:) such as is irrigated by running water is termed مَسْقَوٰيٌ, (S.)
He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see below: you say, "I thought the thing, &c." and Lh mentions, as heard from the Benoo-Suleym, "I thought that, &c." and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements, which are originally an inchoative and an enunciative:] you say, "I thought thee Zeyd, originally I thought thou wast Zeyd," and "I thought Zeyd thee, originally I thought Zeyd was thou," denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, "I thought surely 'Abd-Allah was better than thou." (S in art. "I thought of him, or it, such a thing:" and I thought such a thing to be in him, or it:" and is used in relation to good and to evil.] It is said in the Kur [xxxiii. 10], "And ye were thinking, of God, various thoughts." (M.) Accord. to Sb, "I made him, or it, the place [i.e. object] of my thought, [or thought, &c.]." (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence sometimes means He doubted: and sometimes, he knew, by considering with endeavour to understand, not by ocular perception; being more frequently used in this sense than as meaning he doubted, though not so frequently as it is in the sense of he thought, whence the meaning he knew is held by some to be tropical.] In the Kur [kxix. 20], means Verily I knew that I should meet with my
reckoning]. (T.) And [ii. 43], means Who know [that they shall meet their Lord, lit., be meeters of their Lord]. (Msb.) And, occurring in a trad., means I knew [what he meant to say by his making a sign with his hand]. (TA.) 

(Msb,) and so the inf. n., (M,) signifies also I suspected him; thought evil of him; (M, Mgh, Msb;) and (M) so (S, M, Mgh, K) and (M, TA) and (TA.) [Thus, too, accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, (T, S, K, but in the T) meaning Alee was not suspected [in the case of the slaying of 'Othmán], (T,) of the measure يِفْعَل يَطْنُ، (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يَطْنُ، (TA.) One says, أَظْنَتْهُ بِهِ الْنَّاسَ يَطْنُ، meaning He is suspected of such a thing. (TA in art. طَّنِنَ.) And طَنْتُ بِهِ زِيَادًا أَظْنَتْهُ, (M, Msb, TA;) [and] so أَظْنَتْهُ [alone]. (K.)

See also 1, first sentence.

4 أَظْنَتْهُ الْمَيِّ إِنَّسِ 4 I made him to think the thing. (M, TA.) And أَظْنَتْهُ بِهِ الْنَّاسَ 4 I made the people to suspect him: or I exposed him to suspicion; (M, Msb, TA;) [and] so أَظْنَتْهُ [alone]. (K.)

___ See also 1, last quarter.

The exercising, employing, or using, of [i.e. thought, &c.]; originally أَظْنَتْ، which is originally أَظْنَتْ. (S, K.) A'Obeyd says, أَظْنَتْ أَظْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ تَطْنَتْ T.) See also 1, first sentence.

5 أَظْنَنَّ 5 see 1, first sentence: ___ and again, in the last quarter, in three places.

8 أَظْنَنَّ 8 is a simple subst. as well as an inf. n.; (TA;) and signifies Thought, opinion, supposition, or
conjecture: (Er-Rághib, Mgh, TA:) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munáwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of: (Er-Rághib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rághib, TA:) contr.
of: (Msb:) and sometimes it is put in the place, (S, K;) or used in the sense, (Mgh, Msb,) of: (S, Mgh, K;) or: (Msb,)

knowledge, or certainty, [i.e. knowledge, or certainty,] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also knowledge, or certainty, (T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means suspicion, or evil opinion: (Er-Rághib, TA: [but in this last sense, (M,) or it is more common:]); as a subst., (TA,) its pl. is: (M, K, TA;) the latter anomalous, or (as ISd says, TA) it may be pl. of: (T, S, K.) but this I do not know. (M, TA.) One says, [He is evil in opinion of everyone]. (M,) [And: His opinion of such a one was evil.] And: His knowledge is but opinions; meaning that no confidence is to be placed in him. (TA.)

Suspicion, or evil opinion; (T, S, M, Mgh, Msb, K;) as also: (M,) or it is more common:; the being changed into طٰلٰنة, though there is no إدغام in this case, because of their being accustomed to say: (for, which is for: أظٰتنا,) an instance like: (for, which is for: إظٰتنا,) a like: (for, which is for: إظٰتنا,) as mentioned by Sb; (M;) and: (Mgh,) (so accord. to a copy of the M,) or: (TA,) signifies the same: (M, TA:) the pl. of: (S, K:) One says, [He is the place of my suspicion. (TA.) And hence: A little [like the French soupçon] of a thing. (TA.)]
A man who thinks evil (S, M) of everyone. (M.) Also A man possessing little good or
goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and
who is as he was thought to be: (M:) [or] طَنُّنِن has this latter meaning. (TA.) Also A man in whose
goodness no trust, or confidence, is to be placed. (M.) And Anything in which no trust, or
confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also طَنُّنِن. (M, TA.) A well
having little water, (S, M, K,) in the water of which no trust, or confidence, is to be
placed: (M:) or a well, (S, K,) or a drinkingplace, (M,) of which one knows not whether there be in it
water or not: (S, M, K,) or water which one imagines, or supposes, to exist, but of which
one is not sure. (TA.) A saying mentioned, but not expl., by IAar; [app.
meaning Every death is doubtful as to its consequence except slaughter in the way,
or cause, of God; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.)
طَنُّنِن means A debt of which one knows not whether he who owes it will pay it or
not: (A'Obeid, T, S, M, * K;) it is said in a trad. of 'Omar that there is no poorrate in the case of such a debt. (TA.) Also A man
suspected in relation to his intellect, or intelligence. (Aboo-Tálib, TA.) And A woman
suspected in relation to her grounds of pretension to respect, or honour, on
account of lineage &c. (TA.) And A woman of noble rank or quality, who is taken in
marriage, (M, K,) from a desire of obtaining off spring by her, when she is
advanced in age. (M.) Also A Weak man. (K.) [See also طَنُّنِن.] Also A man having little artifice,
cunning, ingenuity, or skill. (K.)

طَنُّنِن Suspected; (T, S, M, Mgh, Msb, K;) applied to a man; (S, M;) i. q. طَنُّنِن, (Mbr, Msb,) in this sense: (Msb:) pl.

And he is not
suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of 'Alee: or, accord. to Fr, it may mean weak; for may have this meaning like as (T:) some read (T in art. q. v.) which is said in a trad. to be not allowable, is The testimony of one who is suspected as to his religion. (TA.) And means [A soul, or person,] suspected. (TA.) Also One who treats or regards another, or others, with enmity, or hostility; (T, M;) because of his evil opinion and the evil opinion of which he is an object. (M.) See also .

One who opines, or conjectures, much [and] in an evil manner; as also . (TA.)

Such as is more, or most, fit that one should think of him to do a thing]. You say, I looked towards him who was the most fit of them that I should think of him to do that. (M, TA.)

, near the end.

, (M, Mgh, Msb, TA,) of which , mentioned by Ibn-Málik and others, and , are dial. vars., (TA,) or [rather]

signifies The place, (IF, S, Msb, K, TA,) and the accustomed place, (IF, S, Msb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Msb, K, TA,) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Msb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Msb,) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be: (TA:) [it may therefore be properly rendered
a cause of thinking, &c., the existence of a thing; and ْنِﺈَﻓ ُﻚَﻳ ٌﺮِﻣﺎَﻋ ْﺪَﻗ َلﺎَﻗ ًﻼْﻬَﺟ ْنِﺈَﻓ َﺔﱠﻨِﻈَﻣ ِﻞْﻬَﳉا ُبﺎَﺒﱠﺸﻟا ْنِﺈَﻓ ُبﺎَﺒِّﺴﻟا ْبِبْﺒَـٰﻟا ْبِبْبَﺒَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~
fitted, or suited, for one to think of his doing that: and in like manner one says of two, and of a pl.

number, and of a female. (Uh, M.)

[Thought, opined, &c.: see its verb: and] see طَيْبَةٌ. Applied to a narrative, or story, it means [Doubted; or] of which one is not to be made to know the real state. (TA in art. رَجَمْ.) In lexicology, A word of the class termed [q. v.]. (Mz 3rd نوع.)
The root, or lower part, or stem, (أصل) of a tree. (IAar, T, K.)

A sinew (عقبة) that is wound over the extremities of the feathers of an arrow, next the notch. (Ahn, M, K.)

The edge of the shin: (K:) or the tough edge of the shin: or the external part of the shank: (M, TA:) or the shin-bone: or the edge of the shin-bone: (M, K:) or the tough bone in the fore part of the shank: (S:) but accord. to AZ, this term is not used in relation to animals that have Without flesh upon the shins (TA) is an epithet applied to a male ostrich. (S, TA.)

He knocked, or struck, the shin of the camel, that he might lie down, and he might mount him: or striking the shin of his beast with his whip, [in the TA is here added which I can only suppose to be put for ,] when he desires to mount him. (TA.) [See an ex. voce .]

Such a one struck his shin to betake himself to his affair] means such a one applied himself to his affair with diligence, or energy. (T, L, TA.) Selâmeh Ibn-Jendel says,

[We were (such that), when there came to us one crying aloud, in terror, the clamour (returned) to him was the striking of the shins;] by which he is said to mean that a quick
reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, the striking of the shin. (S.) You also say, meaning He prepared himself for that affair, or thing: and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And He made, or rendered, the affair manageable. (M, K, TA.) A poet, cited by IAar, says,

*I subdued love, or subjected it to my will, on the day of 'Álij; as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him. (M, TA.)—* 

A nail that is in the part of a spear-head, [i.e., in the part into which the shaft enters,] (M, K.) where it is fixed upon the upper extremity of the shaft: and has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.)
(Quasi root)

originally see the latter, in art.

5: ظئن
It was, or became, outward, exterior, external, extrinsic, or exoteric: and hence, it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident; after having been concealed, or latent: hence the phrase [An idea, or opinion, occurred to me], said when one knows what he did not know before. (Msb.) [And This is what appears to me to be the case, or to be the right way or course; or this is my opinion.] Pregnancy became apparent, or manifest: it is said that this is not the case in less than three months. (Msb.) And it is said in a trad. of 'Āïsheh, [He used to perform the prayer of the afternoon in my chamber] before it (meaning the sun) became high and apparent: (TA:) or [When the sun was in my chamber; it not having risen high so as to be on the flat roof thereof]: referring to the Prophet. (O. But the "العصر" must be a mistranscription for "الفجر", i.e. the prayer of the dawn.) The saying in the Kur [xxiv. 31] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Āïsheh, it means the bracelet (الألفتة) and the ring (القلب): and accord. to I'Ab, the hand and the signet-ring and the face. (TA.) Also He went forth, or out, to the outside of a place. (O, TA:) And He (a bird) migrated, or went down, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) It did not cleave to him; (A, O, TA:) it was remote from
him; (TA;) it quitted him, or departed from him. (JK.) \[Respecting a meaning assigned to ظهر in the K, see أَكَلَ الرَجل أَكَلَةً ظَهْرِ منْهَا ظَهْرَةٍ.\] I gloried, or boasted, by reason of it. (O, K * TA.) [The saying ظهر بالله, (O,) namely, a house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Msb;) properly, he became upon its back: (Mgh;) and [in like manner] one says, ظهر فلان جداً. Hence, (Mgh, Msb,) ظهر عليه ظهور (S, Mgh, O, Msb, K) and ظهر عليه ظهور (Bd in xxiv. 31) and ظهر also, (Ham p. 301,) He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery or victory, or prevailed, over him; (S, Mgh, O, Msb, K;) namely, his enemy; (Msb;) and in like manner, [he conquered, won, achieved, or attained, it, i.e., a thing. (O, TA.)] The saying فلان لا يظهر عليه أي لا يسلم is expl. in the L and TA by the words ال*tَسْلِيمُ, and said to be tropical: but Ibr D thinks that the correct reading is لاِيِّسلا. And [hence also] ظهر عليه, (Msb, TA,) inf. n. ظهور, (TA,) He knew, became acquainted with, or got knowledge of, him, or it. (Msb, TA.) So in the Kur xxiv. 31, يَظْهَرُوا عَلَى عُوُرَاتِ النِّسَاءَ, (Bd, Jel,) meaning [pudenda, or] parts between the navel and the knee, (Jel,) of Women, by reason of their want of discrimination: (Bd;) or Who have not attained to the generative faculty; (O, Bd, * TA;) from the所说的 theُطَهُورُ, in the sense of theُغَلْبَةُ. (Bd.) So too in the Kur [xviii. 19], إن يظهروا عليكم If they get knowledge of you. (O, TA.) And [hence] ظهر عليه, (Fr, A, O, TA,) and استظهره, (S, A, O, K,) He knew it, or learned it, by heart; namely, the Kur-án; (A, O, TA;) and he recited it by heart: (A, * TA;
and so in the S and O in explanation of the latter:) or [simply] he recited it by heart; namely, the Kur-án; as also أَظُهَّرَ عَلَىَّ the former is a mistake for أَظُهَّرَ عَلَىَّ, aor. In the copies of the K we find أَظُهَّرَ عَلَىَّ and أَظُهَّرَ عَلَىَّ namely, the Kur-án; as also أَظُهَّرَ عَلَىَّ, aor. (O, K; TA:) For another signification of أَظُهَّرَ عَلَىَّ, see 3. أَظُهَّرَ عَلَىَّ أَظُهَّرَ عَلَىَّ, (S, A, K;)

He held the object of my want in little, or light, estimation, or in contempt; (S, A;) [lit.] he put it behind his back; (S, K;) as though he put it away, [out of his sight,] and paid no regard to it. (S, TA.) One says also, يَظَهُّرُونَ بِمَعْلُومٍ وَلا يِلْتَفَتُونَ إِلَى أَرْحَامِهِم They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) ___ See also 10, in three places. أَظُهَّرَ عَلَىَّ, (O, K;) aor. أَظُهَّرَ عَلَىَّ, (O, K; inf. n. أَظُهِّرَ عَلَىَّ, (O, K;)

He struck, or smote, (TA;) or hit, or hurt, (O, K; his back. (O, K; (TA;) or أَظُهَّرَ عَلَىَّ, (S, O, K; aor. أَظُهَّرَ عَلَىَّ, (O, O, L, K;) of the measure أَظُهَّرَ عَلَىَّ, (TA;) He was, or became, strong (JK, S, O, L, K) in the back. (L, K;)

He faced the garment, or piece of cloth; put a facing, or an outer covering, (TA;) See also 4, last sentence.

He aided, or assisted, him; (S, A, O, Msb;) as also أَظُهَّرَ عَلَىَّ (Th, K;)

And He aided, or assisted, against him. (TA;) أَظُهَّرَ عَلَىَّ أَظُهَّرَ عَلَىَّ, (K;) i. e. (TA) أَظُهَّرَ عَلَىَّ أَظُهَّرَ عَلَىَّ, (S, A, Mgh, TA;) and أَظُهَّرَ عَلَىَّ أَظُهَّرَ عَلَىَّ, (A, Mgh, TA;) and أَظُهَّرَ عَلَىَّ أَظُهَّرَ عَلَىَّ, (TA; i. q. A, K;
TA,) i. e. (TA) *He put them on, or attired himself with them,* [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he sewed them together,] one over, or outside, the other: (Mgh, TA:) app. from the sense of mutual aiding or assisting. (IAth.) The phrase اطهر بدرعين اطاهر requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) اطهر is said to signify لام بعضها على بعض [app. meaning *He folded over and fastened one part of the coat of mail upon another*.] (TA.) And اطهر عليه جلالا means *He threw upon him* (i. e. a horse) housings or coverings [one over another]. (TA in art. اطهر) And *He said to his wife* [Thou art to me like the back of my mother]; (S, Mgh, Msb, K;) [as though he said ماَراَح كوبورك *meaning* كوبُك لنكاح حرام على كوكوب أمي للنكاح; the back being specified in preference to the or فخذ بطن because the woman is likened to a beast that is ridden, and the act of كوب to that of كوك* the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Msb, * TA.) In the Kur lviii. 2 [and 4], some read يَضْهَرُون; some يَظَاهَرون; and *Asim read يَظَاهَرون* (Bd.) The verb is made trans. by means of من because the man who uttered this sentence estranged himself from his wife. (IAth.)

4 He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth: (S, O, K;) [it is also used in relation to a saying, and an action, and the like, as meaning it showed, &c., as above, or it bespoke, it:] and Mtr relates his having heard from one worthy of reliance of the people of Baghdád, that they say أظهرت به أظهره, and scarcely ever employ اظهره in its usual sense. (Har p. 85.) [Hence,
He made the doubling of a letter distinct; as in َْﺖَﺤَِﳊ, which, accord. to a general rule, should be ْﺖََﳊ opposed to َﻢَﻏْدَأ.

He showed, &c., to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing: as, for instance, love.] ُتْﺮَﻬْﻇَأ ٍنَﻼُﻔِﺑ means ُﺖْﻴَﻠْﻋَأِﻪِﺑ [a phrase which I have not found except in this instance, app.] elevated, or exalted, such a one: like ُﻌْﻠَﻳْهُ, which has this meaning]: (S, Iktt, L, TA:) or ُﻌْﻠَخَهُ [app. meaning I made such a one to be, or become, publicly known]: (So in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is َْﺖََﳊ, and refers to ُْﺖََﳊ [instead of َْﺖََﳊ] ُْﺖََﳊ; so that what its author says in this case differs in two points of view from what is found in the Kitáb el-Abniyeh of Iktt, in which the ُْﺖََﳊ has been marked as correct, and in the L [as well as in the S]. (TA.)

He entered upon the time called the ظَْهرَةُ ِهِّوُﺪَﻋ, which means God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy. (S, A, O, TA.) And [hence] ُْﺖََﳊ He (God) made him to know it, or become acquainted with it: you say, َقِﺮُﺳ ِّ因地َّ َْﺖََﳊ أَظْهَرَهُ. (TA.) See also 1, last quarter, in two places. And see 2. رَْﻬَﻈَﺗ signifies also He entered upon the time called the ظَْهرَةُ ِهِّوُﺪَﻋ, (A, Msb, K:) or the time called the ظَْهرَةُ ِهِّوُﺪَﻋ. (Msb.) And He went, or journeyed, in the time called the ظَْهرَةُ ِهِّوُﺪَﻋ, as also ظَْهرَةُ ِهِّوُﺪَﻋ, (K:) inf. n. ظَْهرَةُ ِهِّوُﺪَﻋ (TA:) or the time called the ظَْهرَةُ ِهِّوُﺪَﻋ. (S, O.)

5 ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَْهرَ ظَ�*
as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Msb.)

Thus the verb has two contr. meanings. (K.) and: see 3, latter half, in three places.

8: see 1, last quarter.

He sought aid, or assistance, in, or by means of, him, or it, (S, O, Msb, K, TA,) [against him, or it]; as also (TA.) [In the CK, after the explanation of هَأَرَـﻗَو, is an omission, to be supplied by the insertion of .] One says, هَأَرَـﻗَو [He sought aid in wealth against calamities, or afflictions]. (Msb.) And ظَاهر به signifies the same as هَأَرَـﻗَو [in this sense or in another of the senses expl. in what follows]. (TA.) And ظَهر به, and ظَهر به, and ظَهر به, I put the thing behind my back for protection, or security. (Har p. 265.) And استظهر He prepared for himself a camel, or two camels, or more, for future need: (T:) and ظَهر به, and ظَهر به, He prepared for himself two camels for future need. (T. [See ﷴْرِﻬْﻇ]) Hence, (T,) ظَهر به, and استظهر He used precaution (T, Msb) with respect to anything: (T:) he secured himself, (اًسْتَوْثَق,) by using precaution; as, for instance, a woman does by remaining three days, before she performs the ablution termed غَسَل, and prays, after the usual period of the menses. (T, L.) One says, ﷴْرِﻬْﻇ The using precaution by a second and a third washing, to make sure of being pure, is approved. (Er-Ráfflee, Msb.) And استظهرت في طُلْب الشَّيء I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing. (Msb.) See also 1, in the middle of the latter half.

The back; contr. of ﷴْرِﻬْﻇ: (S, A, O, Msb, K) in a man, from the hinder part of the كَالِهل [or base of the neck] to the nearest part of the buttocks, where it terminates: (TA:) in a camel, the part containing six vertebrae on the right and left of which are two
portions of flesh and sinew called the [AHeyth, T, O:] of the masc. gender: (Lh, A, K:) pl. [of pauc.]

A man having a small household to maintain: and having a large household to maintain. (K, * TA.)

 Thou art to me like the back of my mother: said by a man to his wife. (S, Mgh, Msb, K.) [This has been expl. above: see 3.] He stole what was behind him: (A:) [or he acted wrongfully in respect of what was behind him: for]

A thief who has acted wrongfully in respect of what was behind one, and stolen it. (O, K.) Adversaries who come to one from behind his back, in war, or fight. (S, O, K, * TA.) In the copies of the K, ﺘْﻧَأ ﱠﻰَﻠَﻋ ِﺮْﻬَﻈَﻛ is erroneously put for ﺘْﻧَأ ﱠﻰَﻠَﻋ ِﺮْﻬَﻈَﻛ. (TA.) You say also, ﻨَﻼُﻓ ُنْﺮِﻗ ِﺮْﻬﱠﻈﻟا Such a one is an adversary who comes to one from behind, unknown. (IAar, As.) He slew him unexpectedly; he assassinated him; syn. جَعَلَتْ ﻟِبْيَر ِﺮْﻬَﻈِﺑ He cast me off. (TA.) And جَعَلَتْ ﻟِبْيَر ِﺮْﻬَﻈِﺑ I cast his want behind my back: (AO, K:) and اِﻧْدِبِرَ ﻟِبْيَر ِﺮْﻬَﻈِﺑ signifies the same: (S:) and اِﻧْدِبِرَ ﻟِبْيَر ِﺮْﻬَﻈِﺑ, (K:) and اِﻧْدِبِرَ ﻟِبْيَر ِﺮْﻬَﻈِﺑ: (TA:) or the former of the last two phrases signifies he held it in contempt; as though ﺟِرْيَاء ﻟِبْيَر ِﺮْﻬَﻈِﺑ were an irreg. rel. n. from ﺟِرْيَاء ظَهْر, (TA:) or اِﻧْدِبِرَ ﻟِبْيَر ِﺮْﻬَﻈِﺑ signifies he neglected, or forgot, (S, O, * Msb,) him, as in the Kur xi. 94, (S, O,) or it, namely, what was said. (Msb.) And ﻢَأ ثْوَب ِﺮْﻬَﻈِﺑ Forget not thou, or neglect not, my want: (S:) and ﺟِرْيَاء ﻟِبْيَر ِﺮْﻬَﻈِﺑ signifies he forgot it; as well as ﺟِرْيَاء ﻟِبْيَر ِﺮْﻬَﻈِﺑ, and ﺟِرْيَاء ﻟِبْيَر ِﺮْﻬَﻈِﺑ I cared not for this thing. (Th, O.) Such a one is of those who do not belong to us: or of those to
whom no regard is paid: (TA:) or of those who are held in contempt, and to whose ties of relationship no regard is paid. (S, TA.)  

He is his cousin on the father's side, distantly related: contr. of (and小游戏) [AS, A, O, TA.]

[He receded, retired, or retreated]. (K in art.  

I met him during the day, (Msb,) or during the two days, (S, O, K,) or during the three days, (K,) or the days: (S, O, Msb:) from the next preceding phrase. (TA.) And I came to him one day: or, accord. to Aboo-Fak'as, on a day between two years. (Fr.) And I saw him between nightfall and daybreak. (TA.) And I came to him between the beginning and end of the day. (A.)  

It turned over and over, or upside down, (lit. back for belly,) as a serpent does upon ground heated by the sun. (S and TA in art.  

I turned the earth over, upside-down]. (A.) And [hence,] ظهرة للبطن ظهرة للبطن, ظهرة للبطن, ظهرة للبطن, ظهرة للبطن, which last form is preferred by El-Farezdak to the second, because [as in the third form] the second of the two words is determinate like the first word, He meditated, or managed, the affair with forecast, and well. (O, * TA.)  

The Arabs used to say, اذه ظهره للبطن, هذى ظهر السماء, which both meaning This is the apparent, visible,
part of the sky. (Fr, Az.) And the like is said of the side of a wall, which is its ظُهَرُ to a person on the same side, and its مَطْلَعُ to one on the other side. (Az.) __

[part of] a saying of Mohammad, [of which see the rest voce] means Not a verse of the Kur-án has come down but it has a verbal expression and an interpretation: (K, * TA:) or a verbal expression and a meaning: or that which has an apparent and a known [or an exoteric] interpretation and that which has an intrinsic [or esoteric] interpretation: (TA:) or narration (K, TA) and admonition: (TA:) or [it is to be read and to be understood and taught; for] by the ظُهَرُ is meant the reading; and by the مَطْلَعُ, the understanding and teaching. (TA.) [See also مَطْلَعُ.]

Camels on which people ride, and which carry goods; (S, * A, * O, K, * TA;) camels that carry burdens upon their backs in journeying: (TA:) [or] a beast: or a camel for riding: (Mgh:)

And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding: and in another, Dost thou permit us to slaughter our camels which we ride? (TA.)

And one says also, هو على ظهرُ He is determined upon travel: (K:) as though he had already mounted a beast for that purpose. (TA.) __ [Hence, app.,] Property consisting of camels and sheep or goats:

(TA:) or much property. (K, TA) __ The short side [or lateral half] of a feather: (S, O, K:) pl. طُهْرُانُ. (S, M, K, TA, &c.) opposed to بَطْنُ, sing. of بَطَنَ, (TA,) which latter signifies the long sides: (S, TA:) and طُهْرُ signifies the same as طُهْرُ, (K,) or the same as طُهْرُانُ، طُهْرَانُ, being an irregular pl.; and this is meant by the saying الطُهْرُانُ بالضِّمْ الجماعة: (TA:) AO says that among the feathers of arrows are the طُهْرُ [or outer side] of the عَصَيبُ [app. here meaning the shaft of the feather; (S, TA;) i. e., the shorter side, which is the best kind of feather; as also طُهْرُ: sing. طُهْرُ: (TA:) ISd says that the طُهْرُانُ are those
parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says
that the parts of the feathers of the wing that are apparent. (O, TA.) One says,

 Feather thine arrow with short sides of feathers,
and feather it not with long sides of feathers]. (S, TA.) [De Sacy supposes that
and are also pl. of and thus used: (see his Chrest. Arabe, sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be

convincing.] and are also used as epithets: you say, The back of the hand. And in like manner, mean The back of the hand. And in like manner, mean The upper, or

convex, side, or back, of the human foot, corresponding to the back of the hand,
including the instep: opposed to and . And , means The upper surface of the
tongue. And , also signifies A way by land. (S, M, O, Msb, K.) This expression is used when there is a way by
land and a way by sea. (M.) You say, They journeyed by land. (A.) And An

elevated tract of land or ground; as also , or rugged and elevated land or ground; (JK, K;)
as also , opposed to , which signifies soft and plain and fine and low land or ground: (TA:) and [pl. of.
signifies elevated tracts of land or ground: (S, K;) you say, meaning, the herbs,

or leguminous plants, of the elevated tracts of land, or ground, dried up: (As, S, L;) and

signifies the higher, or highest, part of a mountain; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and

, the same, of anything: (L:) when you have ascended upon the of a mountain, you are upon its

, meaning, from other rain: (IAar, O, K: *) or the former signifies their valley flowed

with its own rain: and the latter, with other than its own rain: (TA:) and some say , which Az thinks the better
form. (O, TA.) ___ [Hence, probably,] I obtained from him, or it, much good. (Sgh, O, K.) ___ And another signification of ظُهْر is What is absent, or hidden, or concealed, from one. (O, K.) ___ It is sometimes prefixed to another noun to give plainness and force to the expression; as in ظُهْر الْغِيْب meaning What is absent, or hidden, or concealed, from one. (Msb:) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

وَتَسَمَّعَتْ رَزَّ الأَنيَسْ فَرَاعَهَا
عَنْ ظَهْرِ غَيْبٍ وَالأَنيَسِ سَقَامَهَا

[And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady; i. e., a cause of pain and trouble and death to her]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غَيْب.) And you say, تَناوَلَهُ بِظَهْرٍ الْغَيْبَ يَمسِئُهُ He carped at him behind the back, or in absence, by saying what would grieve him. (TA in art. غَيْب.) And spoke it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى غَيْبِ الْغَائِبِ And قَرَأَ عَنْ ظَهْرِ الْقَلْبِ He recited it by heart, or memory; without book: (L, K: [in the latter, من is put in the place of عن; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of حَمْلِ الْقُرْآنِ]) and قَرَأَ عَلَى ظَهْرِ لِسَانِهِ and قَرَأَ ظَهَّارًا [signify the same]. (K.) And حَفَظَهُ عَلَى ظَهْرِ قَلْبِهِ عَلَى ظَهْرِ لِسَانِهِ [He knew the Kur-án by heart]. (A, * O, TA.) ___ One says Also, فَلَان يَأْكُلُ عَلَى ظَهْرِ يَدِ فَلَان Such a one eats at the expense of such a one. (A, O, K. * ) And in like manner, الفَقْرَاء يَأْكُلُونَ عَلَى ظَهْرِ أَيْدٍ النَّاسِ The poor eat at the expense of the people. (A, TA.) And gave him originally; without compensation. (O, * K; but in some copies of the K we find من in the place of عن.) It is said [in a trad.,] أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَيْبٍ I obtained from him, or it, much good.
The most excellent of alms is that which is derived from competence; or simply, the word ظِهْر, the word ظِهْر being here redundant: (Mgh:) or from manifest competence upon which one relies, and in which he seeks aid against calamities, or afflictions: or from what remains after fight: (Msb:) or from superfluous property. (TA.) See also ظِهْر بِذِلِك. The word ظِهْر means An old cooking-pot: (O, K: *) pl. ظَهُور. (O:) as though, because of its oldness, it were thrown behind the back. (TA.)

Midday, or noon: (IAth, TA:) or the time when the sun declines from the meridian:

(Msb, * K, * O, * TA:) or [the time immediately after the declining of the sun: (S, Mgh:) masc. and fem.; unless when the word ظِهْر is prefixed to it, in which case it is fem. only: (Msb:) [pl. ظِهْر. See also ظِهْر. The prayer [i. e. the divinely-ordained prayer] of midday, or noon: (IAth, TA:) or of the time after the declining of the sun. (S, O:) In the phrases أَبْرَدُوا بِالظِّهْرِ [Defer ye the prayer of midday until the cooler time of day] and سَلَّمَ الظِّهْرِ [He performed the prayer of midday], the prefixed noun ظِهْر is suppressed. (Mgh.) ظِهْر أَبيَّل وَأَحِيَّهُمْ ظِهْرًا: see ظِهْر, last quarter.

ظِهْر, (S,) or ظِهْر, (K,) [the former agreeable with analogy, being derived from ظِهْر.] A man (S,) having a complaint of the back: (S, K:) or having a pain in the back: as also مُظَهْر. (O, TA.)

ظِهْر: see ظِهْر, in three places. Also The tortoise. (O, K.)

ظِهْر: see ظِهْر, in six places.

The goods, or furniture and utensils, of a house or tent; (IAar, S, O, K, TA;) as also ظِهْر. (IAar, TA:) or the former signifies the exterior of a house, or tent; and the latter, the interior thereof. (Th, TA.) And Abundance of [i. e. property, or cattle]. (TA.) See also ظِهْر.
A camel prepared for future need; (T, S, O, K;) taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey: sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from ٌﺮْﻬَﻇ (ISd, TA:) pl. ﱞىِرآُﻬَﻇ, imperfectly decl., because the rel. ى retains its place in the sing. [inseparably; there being no such word as ٌﺮْﻬَظ: but if it be a rel. n., this pl. is irreg., like مهارى ]. (S, O, K.) ___ See ٌﺮْﻬَظ, first quarter, in five places, for examples of ٌﺮْﻬَظ and ٌﺔﱠﻳِﺮْﻬَظ used tropically.

ناَﺮْﻬُﻇ [app. ٌناَﺮْﻬُﻇ (which is also a pl. of ٌﺮْﻬَظ used in several senses), or, perhaps ٌناَﺮْﻬُﻇ, as having a dual meaning.] The upper, thick, pair of wings of the locust. (AHn, TA.) ___ [See also ٌﺮْﻬَظ.

ٌرﺎَﻬَظ The exterior (K, TA) and elevated (TA) part of a [stony tract such as is called] حِرَة. (K, TA.)

ٌرﺎَﻬُﻇ Pain in the back. (Az, O, TA.) See also ٌرْهَظ, third quarter, in two places.

ٌرْهَظ: see ٌرْهَظ. Also An aider, or assistant; (S, A, O, Msb, K;) and so ٌرْهَظ (S, K) and ٌرْهَظ (K;) [in one place, in the K, ٌرْهَظ is expl. by ٌعَون; but by this is meant, as will be seen below, the same as is meant by ٌمَعِين, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and aiders, or assistants; (S, Msb;) as also ٌرْهَظ and ٌرْهَظ and ٌرْهَظ (TA:) the pl. of ٌرْهَظ is ٌرْهَظ. (O.) It is said in the Kur [xxv. 57], ٍوَكَانَ الْكَافِرُ عَلَى رَبِّ الْزَّهْرِاءٍ, ٌوَمَا ذَٰلِكَ عَلَى هَذَا الْأَمَرِ And the unbeliever is an aider of the enemies of God [against his Lord]. (Ibn-'Arafeh.) You say also, ٌفَلَانُ ُرْهَظْتُ عَلَى فَلَانَ I am thine aider against this thing, or affair. (S, O.) And it is also said in the Kur [lxvi. 4].
And the angels after that will be his aiders: and instance of رَهَظُ in a pl. sense: (S, O, Msb:) for words of the measures لَوَعَف and لِئَعَف are sometimes masc. and fem. [and sing.] and pl. (S.) You also say، جَاءَ فِلَانِ فِي رَهَظٍ، (S, A, K,) and رَهَظُ، (A, K, and K,) رَهَظَتِهِ، (K, K,) Such a one came among his people, (S,) or kinsfolk, (K,) and those who performed his affairs for him, (S, A,) i. e., his aiders, or assistants. (A.) And هُمُ فِي ظُهُورٍ واحِدة They aid one another against the enemies. (TA.) Also Strong in the back; (K,) sound therein: (Lth:) and so هُمُ فِي ظُهُورٍ مُّظَهَّرٍ: (S, O, K,) applied to a man: (S,) or hard and strong: whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying strong, (S, O,) applied to a camel: fem. with ظَهَر. (S, O, TA.) Also A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause. (Th.) Thus it has two contr. significations. (TA.) See also رَهَظُ.

The facing, or outer covering, or] what is uppermost, (TA;) what is apparent (Msb, TA) to the eye, (Msb,) not next the body, of a garment; (TA;) and in like manner, what is uppermost and apparent, not next the ground, of a carpet; (TA;) as also ظَهَرُ: (JK:) contr. of ظَهَرَةُ: (S, O, Msb, K:) pl. ظَهَارُ. (TA.)

The point of midday: (M, A, K;) or only in summer: (M, K;) or i. q. هَجَرةُ [i. e. midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the ظُهُورُ: or from its declining until the عَصْرُ: (S, O, TA:) or the هَجَرةُ، which is when the sun declines from the meridian: (Msb:) or the vehement heat of midday: (IAth, TA:) or i. q. ظُهَرُ [q. v.]: (Az, TA:)

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pl. "AIH:] [I came to him at the point of midday in summer;

&c.:] and [when the sun had become high, and the shade had almost disappeared: so expl. in art. (S, O.) And hence, in a trad. of 'Omar,

when a man came to him complaining of gout in the feet, he said, "Kazbatu'ul-za'aher," meaning Take thou to walking
during the heat of the middays in summer. (TA.)

One of the modes of seizing and throwing down in wrestling: or i. q. Shahizah:

(K:) the twisting one's leg with the leg of another in the manner that is termed

and so throwing him down: one says, [He seized him and
threw him down by the trick above described:] both signify the same: (Sb, O:) or signifies the
throwing one down upon the back. (Ibn-'Abbád, O, K.) And (hence, as being likened thereto, TA) A

certain mode, or manner, of compressing, or coïtus. (O, K, TA.) And [Hence also,

Outwardly, exterior, external, extrinsic, or exoteric: and hence, appearing,

apparent, overt, open, perceptible or perceived, manifest, conspicuous,

ostensible, plain, or evident: in all these senses] contr. of : (S, K, TA:) and so . (TA.) [Hence,

Outwardly, &c.: and apparently; &c.: and in the in appearance. And It
appears, or it seems, or what seems to be the case is, that it is so, or thus. And
for meaning A person, or thing, in whom, or in which, such a quality is apparent, or
manifest, &c.: see an ex. in a verse cited in the first paragraph of art. ] See also [Hence also,
A prominent eye; \( (S, O, K, TA; ) \) that fills its cavity. \( (TA.) \) And \( 
\text{This is a thing, or an affair, of which the disgrace is remote from thee:} \( (S, TA:) \) or does not cleave to thee. \( (TA.) \) And \( 
\text{This is a vice, or fault, that does not cleave to thee.} \) \( (A.) \) A poet says, (namely, Kutheiyir, accord. to a copy of the S, or Aboo-Dhu-eyb, TA,)

*وَعِيَّرَهَا الْبَاهِسْنَى أَيِّ أَحْبَى
وَتَلَكَ شِكْاطَةَ ظَاهِرَ عَنْكَ عَارُها

[And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. \( (S, TA:) \) also signifies The outside, or exterior, of a thing. You say, \( 
\text{He alighted, or took up his abode, outside the city:} \) comp. \( نَزَلَ ظَاهِرَ المَدِينَةَ \) and \( ظَاهِرُ الْقَدْمَ ظَاهِرُ الْكِفَّ} \) and another signification of \( ظَاهِرَ \): for all of which see \( ظَهِّرَ} \), third quarter. \( (TA.) \) Also The external, outward, or extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind: opposed to

\( 
\text{بَاطِنَ} \) \( \) One says also, \( 
\text{Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him.} \) \( (TA.) \) And \( 
\text{This is a thing, or an affair, that overcomes, or overpowers, thee.} \) \( (TA.) \) And \( 
\text{This is an affair which thou hast power to do.} \) \( (TA.) \) And \( 
\text{He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce} \) غَرْبٌ \( \) near the end.] And \( 
\text{is one of the names of God, meaning The Ascendant, or Predominant, over all things: or, as some say, He who is known -by inference of the mind from what appears to mankind of the effects of his actions and his attributes.} \) \( (IAth, TA:) \) His want is in thine estimation an object of contempt, or neglect, as
though] cast behind the back. (O, * TA.) ___ See also ظهيرة.

Sheep, or goats, that come to the water every day at noon. (TA.)

Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, * TA;) or upon the higher parts of Mekkeh: (TA:) those who dwell in the lower parts are called قريش الباطح (O, * TA;) and these are the more honourable, (O, TA, *) because they are neighbours of the House of God. (O.)

See also ظهيرة. And see ظهیر. Also The coming of camels, (S, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (S, O, K, TA.) One says, of camels, [and of sheep or goats,] دور ظهيرة. They come to the water every day, at noon: and Sh says that they return from the water at the عصر. (TA.) And شرب الفرس ظهيرة The horse drank every day, at noon. (TA.)

The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الغبر. (O, TA.)

مٓهدٌ i. q. [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with dām to the م; TA;) and درجة [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O:) used by En-Nábighah ElJaadee as meaning Paradise. (O, TA.)

Made apparent, &c. ___ And hence, as also ظهيرة, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to ضمير and مضمور (a concealed noun, i. e. a pronoun); and to مبهوم (a noun of vague signification).]

Possessing camels for riding or for carrying goods: pl. مظهرون. (S, * K, * TA.) And A camel made to sweat by the ظهرة [or vehement heat of midday in summer]. (Sgh, K, TA.) And
accord. to As, one says, َأَنَﻼُف اًﺮِّﻬَﻈُﻣ, meaning Such a one came to us in the time of the ظُهْرَةَ [or midday in summer, &c.]: but accord. to A 'Obeyd, others say َمُظْهِرَةٌ, without teshdeed; and this is the proper form: (S)
or both mean, 
in the time of the ظُهْرَ. (O.)

: see ظُهْرُ, near the end of the paragraph.

: see مُظْهِرٌ.

: مُظْهِرُ pass. part. n. of ظُهْرَ [q. v.]. ___ See also ظُهْرُ.
(Quasi root)

 occurring in a trad. for طائر: see 3 in art.
He came driving him away; as also. (Ibn-'Abbád, O, K.)

see what follows, in three places.

He took him, or laid hold upon him, by the skin of his neck: (O, K;) or he laid hold upon the whole of his neck: or the pendent hair in the hollow of the back of his neck: (M;) i. q. He hardly escaped. (Freytag from the Deewán of the Hudhalees.)

I left him alone. (Ibn-'Abbád, O, K.)
and I made [or wrote] a beautiful ظ حسنة. (M, * TA.)

Also pronounced ظ, (TA,) A letter peculiar to the Arabic language [i.e. the letter ظ]: (Kh, T, TA, &c.) masc. and fem.: as masc., its pl. is ظاوات; and as fem., ظاوات. (TA. [See art. ظ.])
(Quasi root)

, for see the latter, in art.
The eighteenth letter of the alphabet: called عين. It is [one of the letters termed مجهورة, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حلقية [or faucial]; these being ع خ ح ه خ د [and أ]; the lowest of which in its place of utterance is ع; wherefore Kh [in the composition of his lexicon entitled Kitáb el-'Eyn ] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ء in what is termed the عنونت of تيمم; as in ﻰَلَﻋ for ﻰَن. (Kh, TA.) [As a numeral, it denotes Seventy.]
1) He (a man, Msb) drank water without taking breath: (O, Msb, TA; and T in art.) [this is the sense in which it is generally used:] or he drank water without sipping or sucking in (S, O:) thus, (S, O, Msb,) in the manner termed عَبِّ (S, O,) i. e. من غير مص: (Msb,) the pigeon drinks water, like horses and similar beasts; (S, O, Msb;) whereas other birds take it sip after sip: (Msb:) or he drank water at once, without interrupting the swallowing: AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Sháfi'ee says, the pigeon is a bird that drinks in the manner termed عَبِّ, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the livercomplaint (الكياء) is occasioned by drinking in the manner termed عَبِّ: (S, O, TA:) or عَبِّ signifies [simply] the drinking water: or the gulping, or swallowing down: or the doing so uninterruptedly: (K, TA:) or the drinking water in a single stream, without interruption: (TA:) and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel: (K, TA:) you say, في الإناة عَبِّ في الماء: he so drank of the water, and from the vessel: and [accord. to some] one says of a bird, عَبِّ; not شرب: (TA:) [but] Es-Sarakustee says, one does not say of a bird شرب، in a trad. respecting the حوض [i. e. Mohammad's pool], as some relate it, means [Two spouts] were pouring forth into it with an uninterrupted pouring: but accord. to the relation commonly known, the verb is غَتَّتْ [i. e. غبت in this sense, but غت in another sense, as meaning the making a murmuring sound] with غَتَّتْ the الدلو (K,) [aor., app. عَبِّ, (TK,)] The bucket made a sound in lading out the water. (K,) And عَبِّ البحر, inf. n. The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَبِّ said of the sea means It had
broken waves: but for this he has named no authority.] And [hence,] His speech was continual and abundant. (A.)

His speech was [an inf. n., of which the verb, accord. to general analogy, is app. عبَّ عبّ, first pers. عبّ, aor. عبّ], means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.)

His speech was [aor., app., عبّ, said of a plant, It became tall. (S.) And [said of a man] His face became beautiful, or comely, after having become altered. (TA.)

He drank the عبّ عبّ [q. v.]. (L, TA.)

He persevered, or persisted, in drinking the [beverage called] عبّ عبّ. (Lh, K.) And He swallowed in consecutive portions the عبّ عبّ and in large quantity. (A.)

R. Q. 1 عبّ عبّ He was put to flight. (O, K.)

R. Q. 2 I took it, or devoured it, altogether. (O, K.)

The light of the sun: (O, K, TA:) or the light of the dawn. (Az, TA:) By عبّ عبّ as a proper name, is meant عبّ عبّ: ISh says, among Saad are بنو عبد الشمس and among Kureysh, بنو عبد الشمس. (TA.) [See also عبّ عبّ, which means The base (أصل) of the sleeve: (S and K in art.) or the fore part of the sleeve of the shirt: (M in that art.:) or the lower part thereof: (M in that art., and Har pp. 149 and 390:) or the sleeve altogether: (M in that art.:) but, as MF says, it is a vulgar word. (TA.)

The berries عبّ عبّ [thus differently written, from the Pers. عبّ عبّ, K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art.] as meaning a gum: (TA.)
[what is here meant by it is the \textit{physalis alkekengi}, or \textit{common wintercherry}; accord. to Forskål (Flora Aegypt. Arab p. cvi.) the name عَبَب is applied to the \textit{physalis somnifera:} and also (pp. cxxi. and cxxii. and 163) to the \textit{croton lobatum} and \textit{croton villosum:} or it is applied by the physicians to the [plant itself called] عَبَب, but AM denies that the former is incorrect: (TA:) or \textit{i. q.} رَآء; (K;) i. e. the \textit{tree called} رَآء or a tree, or plant, (شَجْرَة,) of the [kind called] رَآء: (K;) AHn says, on the authority of Aboo-Ziyád, \textit{it is of the} حَرْمِل, and is a tree, or plant, (شَجْرَة,) resembling the \textit{peeganum harmala} of Linn🎸, except that it is taller, coming forth in the form of strings, and having pods (سَنْفَة) like those of the حَرْمِل, and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the [fruit of the lote tree], and larger than the grape; and people seek out the leaves thereof that have not been rendered foraminous, which leaves are then bruised, and used beneficially as a dressing for maladies attended with pain: the people assert that the jinn, or genii, perforate them in envy of mankind. (O.)

Waters pouring forth copiously. (IAar, O, K;) [It may be a pl. of عَبَب (as Gollus says), like as قَرَد is of قَرَاد [a quasi-inf. n., of the class of حِمَاد, Fجَّار, and Fجار, indecl.], [app. as used in the prov. here following] means لا عَبَب [as though لا تَعَبَ في الماء, as though

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were an imperative verbal noun: and so in the O, in which the phrase is written. I think a mistranscription.) The saying إذا أصابت الثَّيِّبَاء الماء فلا عَبَّاب وَإِنّي لَمْ أَصِبْ فَلا أَبَابَ means When the gazelles find water, they do not drink in the manner termed عَبَّاب; and when they do not find it, they do not prepare to seek it and to drink it. (K, TA; and thus (أَبَابَ عَبَّاب) it is a prov., frequently used by the Arabs in an abridged manner, as in the works of Meyd and others; (TA;) and is applied to a man who turns from a thing, not needing it. (Meyd.)

The main body of a torrent, or flow of water: and the height and abundance thereof: (O, K:) or the waves, billows, or surges, thereof: (K:) and the first portion (O, K) thereof (O) or of a thing: (K:) and the first and main portion of water: and the Vehemence of running thereof. (TA.) Hence, عَبَّاب: see 1, near the end. It is said in a trad., "إِنَّ حَيَّ مِنْ مَذْحَجٍ عَبَّابٍ شَرِّهَا وَلَبَابٍ سَلَفَهَا meaning [Verily we are a tribe sprung from Medh-hij, the chief of their nobility, or nobles, and the purest, or best, issue of their ancestry, or the purest, or best, inheritors] of their ancestral might and glory. (TA: only سَلَفَهَا in this saying being there explained.) And in a trad. of 'Alee, relating to Aboo-Bekr, حُبَابُوا بُعَابَا, expl. voce عَبَب. (TA.) And one says, They came [with their whole company, or] all together. (TA.) Also Aٌ خَوْصَا [or leaf of a palm-tree &c.]. (K)

A certain food, (K,) or sort of food, (TA,) and a beverage, (K, TA,) obtained (TA) from the [species of mimosa called طَفْرُع, of sweet flavour: (K, TA:) or the exudation [or matter exuded in the form of drops] of gum; (K, TA:) written in the TA without any syll. signs; in the CK عَرْقُ الصُّمْعُ, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from عَرْقُ the wrong reading, which is evidently the right reading;) it is of sweet flavour, and is beaten with the implement called حَدِِْﳎ
until it becomes thoroughly fit for use ( apiUrl, from what here follows, over a fire,) and is then drunk: (TA:) or what drops, or distils, of the exudations (搜救) of the ��َّﻨَـﻳ َﺞَﻀْﻨَـﻳ, accord. to ISk, is the infusion (غُسَالَة) of the ��َّﺌَى (S, TA;) being a substance which the ِتَمَّاضُمَلْْلُوتِهَلْلِّي exudes, of sweet flavour; what falls thereof upon the ground is taken, and put into a garment, or piece of cloth, and water is poured upon it, and when it flows from the garment, or piece of cloth, it is drunk, in a sweet state, and sometimes it is made thick; (S;) or ��َّﺌَى is a substance which the ِتَمَّامُمْلُوتِهَلْلِّي exudes, sweet like ِفِطَ (q. v.); and when any of it flows upon the ground, it is taken, and put into a vessel, or sometimes it is poured upon water, and then drunk, in a sweet state, and sometimes it is made thick: (TA:) or ��َّﺌَى is a decoction of the matter exuded by a species of ِتَمَّامُمْلُوتِهَلْلِّي; for] AM says, I have seen, in the desert, a species of ِتَمَّامُمْلُوتِهَلْلِّي that exudes a sweet gum, which is gathered from its shoots, and eaten, and is called ِتَمَّامُمْلُوتِهَلْلِّي: when it has remained for some time, it is found scattered at the foot of the ِتَمَّامُمْلُوتِهَلْلِّي, and is taken with its dust, and put into a garment, or piece of cloth, and cleansed by water poured upon it; then it is boiled over a fire until it thickens; when it is eaten: what flows from it [or the fluid part of it] is called ِتَمَّامُمْلُوتِهَلْلِّي: and ِتَمَّامُمْلُوتِهَلْلِّي means I drank. (L, TA.) It is stated in a marginal note in the L, that A'Obeyd [is related to have] said that ِتَمَّامُمْلُوتِهَلْلِّي is milk such as is termed ِتَمَّامُمْلُوتِهَلْلِّي: but AM observes that this is a disgraceful mistake, and that A'Obeyd is related on the authority of Sh to have assigned this meaning to ِتَمَّامُمْلُوتِهَلْلِّي. (TA.) Also The [shrub called، (K, TA,) on which camels feed, (TA,) when it is in a depressed tract of land. (K, TA.)

A woman of whom a child scarcely ever, or never, dies. (Kr, K.)

And ِتَمَّامُمْلُوتِهَلْلِّي (S, O, K, TA;) [like ِتَمَّامُمْلُوتِهَلْلِّي and ِتَمَّامُمْلُوتِهَلْلِّي and ِتَمَّامُمْلُوتِهَلْلِّي, in the CK (erroneously) without the sheddeh to the ب,) also written ِتَمَّامُمْلُوتِهَلْلِّي, with ِتَمَّامُمْلُوتِهَلْلِّي, (Abu-l-Hasan 'Alee Esh-Shádhilee,) Pride; haughtiness: (S, O, K;) and glorying. (K.) One says ِتَمَّامُمْلُوتِهَلْلِّي ِتَمَّامُمْلُوتِهَلْلِّي A man in whom is pride, or haughtiness. (S, O.) And ِتَمَّامُمْلُوتِهَلْلِّي means The pride, or haughtiness, of the people of the Time of Ignorance. (S, O.)
measure or 

if the former, from عَبَّابَاتِيْلْعَـٔفِ، meaning the height of water: if the latter, [originally عَبَّابَاتِيْلْعَـٔفِ،] from عَبَّابَاتِيْلْعَـٔفِ، meaning the height of water: if the latter, 

without ِء، meaning he prepared it; because the proud is characterized by affectation and preparation. (O.)

[app. One that drinks in the manner termed عَبَّابَاتِيْلْعَـٔفِ is an appellation of a people of the Arabs who were thus called because they intermixed with the Persians so that their horses drank بعُمَت، K, TA, i.e. بعُمَت، TA) of the water of the Euphrates. (K, * TA.)

The softness, tenderness, bloom, or flourishing freshness, of youth. (S, O, K.)

And Youth, or youthfulness, in its state of full growth, or maturity: (TA:) or a full-grown, or mature, youth: (O:) or i. q. شَابُ مَمْتِلِئٍ al شَابُ مَمْتِلِئٍ [i.e. a youth full of the sap, or vigour, of youthfulness]. (TA.) And A buck-gazelle. (S, O.) Bulky in form, big (جليل) in speech. (TA. [But the addition big in speech is app. a mistake, occasioned by an omission or a transposition: see عَبَّابَاتِيْلْعَـٔفِ.]) See also another meaning voce عَبَّابَاتِيْلْعَـٔفِ. And عَبَّابَاتِيْلْعَـٔفِ (O, K, TA,) not a mistranscription for عَبَّابَاتِيْلْعَـٔفِ (O,) but sometimes pronounced with غ، (TA,) is the name of A certain idol, (O, K, TA,) belonging to Kudá’ah (O, TA) and those dwelling near to them. (TA.) And The place of the idol [app. of the idol above mentioned] (K, TA) is also sometimes thus called. (TA.) See also عَبَّابَاتِيْلْعَـٔفِ. Also A woollen [garment of the kind called] كَسَاءٌ: (S, O:) or a soft كَسَاءٌ، (K, TA,) thickly woven, (TA,) of soft camels’ hair: (K, TA:) or a soft and thin كَسَاءٌ: (Lth, TA:) or a striped كَسَاءٌ. (TA.) And A garment wide, or ample. (O, K. *)

A flock, or small portion, of red [or brown] wool. (O, K.) And Briskness, liveliness, or sprightliness: and insanity, or madness. (TA voce عَعَتْثَةٍ.)

A tall man; (S, O, K,) as also عَبَّابَاتِيْلْعَـٔفِ. (O, K.) And A man having an ample throat and chest. (O, K.) One says رجل عَبَّابَاتِيْلْعَـٔفِ A man having an ample throat and chest, big (جليل) in
speech. (O,) And A youth, or or young man, (TA,) or an ass, (O, [in which this application is confirmed by the citation of a verse wherein the epithet is evidently applied to a swift beast such as the wild ass,]) full-grown, and goodly in make. (O, K, TA.)

Abundance of water. (IAar, O, K. [See also عب.) The ن is said by AM [and in the O] to be augmentative. (TA,) [But it is also mentioned in the K in art. عب.] And The foremost portion of a torrent; (K in art. عب;) as also عب. (So in some copies of the K and in the TA in that art.) And A certain plant. (K.)

Poor. (O, K,) And Thick-nosed. (O, K.)

A river, or rivulet, that runs in a vehement manner: (S, A, O;) or a rivulet, or streamlet, abounding in water. (K,) And hence, (A, and Har p. 68,) or from عب ماء (A, * TA) meaning the vehemence of the running of water, and therefore tropical, (TA,) A horse that runs much (S, O, TA, and Har ubi suprà) and vehemently: (TA:) or a horse that is Swift (K, TA) in his running, (TA,) and, (K,) or, as some say, (TA,) long, or tall, syn. طويل: (K, TA:) or a courser easy in his running: or that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies.)

[Golius, who writes the word عب, gives among its significations that of A locust that leaps far or rapidly, as from the K; in a copy of which he probably found جراد written by mistake for جراد.] It is also used as an epithet meaning Long, in the saying of Kuss,

* عذق بساحة حائر يعوب *

i.e. [A palm-tree bearing fruit, by the side of] a long tract depressed in the
middle, with elevated borders, containing water. (T.A.) Also Clouds. (K.) And ﺑﻮُﺒُـﻴﻟا is the name of a certain idol. (O.)
1. ٌءْﺐَﻋ, aor. as above: and some allow also [I packed the thing in the repository], aor. as above: and some allow also

2. ُتْﺄَﺒَﻋ َءْﻰﱠﺸﻟا ِﰱ ِءﺂَﻋِﻮﻟا

3. ُﺖْﻴﱠـﺒَﻋ ى [which is commonly used in the present day]: (Msb:) [and ُتْﻮَـﺒَﻋ also, inf. n. ٌﻮْـﺒَﻋ:]

4. َﺄَﺒَﻋ (, S, O, K,)
aor. as above, (K,) and so the inf. n.; (S, O:) and ٌﺔَﺌِﺒْﻌَـﺗ and ٌءِْﱮْﻌَـﺗ (; S, O, K;)

5. ّﱮﻋ (, TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that َﺄَﺒَﻋ signifies He excited a good, or pleasant, odour; as rendered by Golius: but this I think doubtful.] ___ 

6. عباً, aor. — , inf. n. ٌءْﺐَﻋ, He packed up goods, or utensils; put them one upon another: (TA:) you say, I packed the thing in the repository], aor. as above: and some allow also

7. ٌءْﺐَﻋ, He packed up goods, or utensils; put them one upon another: (TA:) you say,

8. ُتْﺄَﺒَﻋ َءْﻰﱠﺸﻟا ِﰱ ِءﺂَﻋِﻮﻟا

9. ُتْﻮَـﺒَﻋ also, inf. n. ٌﻮْـﺒَﻋ:

10. َﺄَﺒَﻋ (, S, O, K,)
aor. as above, (K,) and so the inf. n.; (S, O:) and ٌﺔَﺌِﺒْﻌَـﺗ and ٌءِْﱮْﻌَـﺗ (; S, O, K;)

11. ّﱮﻋ (, TA.) 

12. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

13. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

14. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

15. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

16. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

17. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

18. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

19. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so

20. What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) And ٌءْﺐَﻋ (, AZ, S, O, K,)
aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K,) and so
What weight have ye in the estimation of my Lord? (TA.) One says also, I did not reckon him as anything; or did not esteem him at all. (Abū-ʻAbd-Ẓar, TA.) And Abū-ʻAbd-Ẓar, Ta. And I did not care for, mind, heed, or regard, him: (T, TA:) or so God has received with approbation everything from him. (Abū-ʻAdnān, TA.) And I did not care for, mind, heed, or regard, him: (T, TA:) or so Abū-ʻAbd-Rāhmān, Ta. And I did not care for, mind, heed, or regard, him: (T, TA:) or so God has received with approbation everything from him. (Abū-ʻAdnān, TA.) He thought it, or opined it, and held it, or took to it as a tenet. (O, Ta. aor. ـ , His face shone: (IAr, Ta:) and so ـ , aor. (K in art. ـ .

see 1, former half, in two places.

8 ـ is syn. with ـ . (S, K, Ta:) one says, of a woman, ـ [or ـ alone, as indicated in the S and K, meaning She stuffed her vulva with the ـ , q. v.]. (Ta:) And ـ app. signifies He put together for himself; or grasped; or got, or gained, possession of; property,] one says, (Ibn-Buzurj, Ta.)

ـ : see the next paragraph. Also The light of the sun: (IAr, O, K:) and so ـ , (IAr, O, K, &c.,) of the former of which IAr says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that ـ signifies the same; (Ta:) or so ـ ; (Ta in art. ـ ;) the pl. of which is ـ ; (Ta in that art. and in the present also:) so too does ـ , (K in art. ـ ) accord. to some. (Ta in that art.)

ـ A load, or burden, (S, O, Msb, K, Ta,) of goods, or merchandise, &c.; (Ta:) or such as a debt, or some other responsibility that one takes upon himself: (Lth, Ta:) a weight, (Msb, K,) of debt, &c., (Msb.) or of anything: (K) pl. of ـ . (S, O, Msb.) One says, [I bore] the weights, or burdens, of debt, &c., of the people, or party. (Msb.) A half-load; or burden borne on one side of a beast, equiponderant to another on the other side; syn. ـ , (S, O, K,) of goods &c.: each of what are termed ـ : pl. as above. (S, O.) And
A like; as also (S, O, K) pl. as above. (TA.) One says, هذَا عَبْءُ هِذَا This is the like of this.

(TA.)

عباءٌ: see the next paragraph. Also, (K, TA,) applied to a man, (TA,) Stupid, dull, or heavy: (K, TA,) like عَبْءٌ. (TA.)

But see عَبِي، in art. عَبِي.

عباءة، (Msb, K, TA,) as also عَبِيَاءٌ، (Msb, TA,) a dial. var., with ك in the place of the ــ, (Msb,) or the ــ is a substitute for ك، (TA,) and عَبِيَاءٌ، (K,) or this is a pl., like عَبِيَاءٌ عَبَارَات، (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبِيَاءٌ عَبَارَة‌ٍ is the n. un.,]

A well-known [sort of woollen garment of the kind called كَسَاءٍ، (L, K, TA,) in which are [generally] stripes; and said to be a جَبَةٌ [q. v.] of wool. (TA.) [See also art. عَبِي، and for a description and representation of the عَبِيَاءٌ now most commonly worn in Egypt and Arabia and Syria, see my Modern Egyptians. ]

عبَاءٌ مَدْهَبٌ [as meaning A way of thinking to which one takes as a tenet]: (O, K,) from عَبْعَةٌ he thought it, &c. (O.)

معبَاةٌ The piece of rag used by a woman menstruating. (IAar, O, K. [See 8.])
**Aḥṣā**

1. Aḥṣā, aor. ـ، (S, A, * O, K, *) inf. n. Aḥṣā, (S, O,) *He mixed, or mingled, (S, A, O, K,)* it. (S, O,)  [Hence,]

Aḥṣā, aor. as above, (K,) and so the inf. n., (S, O,) *He made, or prepared, (S, O, K,)* or so as also Aḥṣā. (S, O,)  One says, Aḥṣā المراةً، meaning *The woman poured out what was moist of the preparation of curd called* أقط، when it was cooked, on what was dry thereof, upon the [mat, or cloth, called] مشر، or مشر [the former accord. to the O and a copy of the S, and the latter accord. to another copy of the S,] in order that what was dry thereof might bear [and not suffer to pass through the] مشر what was moist. (Aboo-Sá'id El-Kilābee, S, O.) And Aḥṣā، aor. and inf. n. as above, *He dried the أقط in the sun: or he mixed it with clarified butter: and Aḥṣā، with غ، is a dial. var. thereof. (TA.) Aḥṣā، aor. ـ، (S, Mgh, O, Msb, K,) inf. n. Aḥṣā، (S, Mgh, O, Msb,) *He played, or sported; (S, Mgh, O, Msb, K;) and mingled together unprofitable actions; (Mgh;) or and did that in which was no profit; (Msb;) or he played with that which did not concern him and for which he did not care. (TA.) You say, Aḥṣā به He played, or sported, [or amused himself,] with him, or it; (TA;) and Aḥṣā به [which signifies the same]. (Ham. p. 710.) And Aḥṣā به الداهر [Fortune made sport with him]; a phrase alluding to the mutability of fortune. (Msb.)  [Fortune made sport with him]; occurring in a trad., means *He moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving or receiving. (TA.)*

4. أُغَيِّثَ see 1, second sentence.

5. تُعِيَثَ see 1, last sentence but two.
Play, or sport, (S, O, TA,) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also عَبَث, of which it is the inf. n.]

غَيْبَةٌ, with the ب quiescent, A single act of عَبَث [or play, sport, &c.]. (S, O.)

: see عَبَث. Also, in a certain dial., i. q. مَصِر [q. v.: accord. to ISk, this latter

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means The fluid that flows from أقط when it is cooked]. (L, TA) Also A certain sweet-smelling plant. (O, K.)

غَيْبَةٌ [The preparation of curd called] أقط whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it: (Aboo-Sâ'id El-Klîbbee, S, O:) or أقط مَعَالِج [i. e. أقط prepared by mixing, or otherwise, app. in the manner described above]: (K: [see also 1, third sentence:)] and أقط and سوِيِق [or meal of parched barley or wheat, mixed with clarified butter, and then eaten: (S, O:) or أقط mixed with clarified butter: and أقط pounded with dates, or with dried dates, and then eaten, and drunk; as also عَبَث: (TA:) or it signifies, (K,) or signifies also, (S, O,) طَعَامُ [app. meaning wheat] which is cooked, and in which locusts (جرد) are put: (S, O, K:) and wheat and barley mixed together: so in the saying, جَاءَ فلأَن غَيْبَةٌ في وعَائِه غَيْبَةٌ [Such a one came with wheat and barley mixed together in his provision-bag]: pl. غَيْبَاث. (S, O.) Also Sheep, or goats, mixed together. (TA.) One says, تَلَظَّمَتْ ُتِمْهَّلَةٌ غَيْبَةٌ واحِدةٌ [The sheep, or goats, became one mixed flock or herd]: and so غَيْبَةٌ 

this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) And غَيْبَةٌ 

The mixed sorts of men or of the people, (S, O, K, TA,) who are not from one
ancestor, and who are congregated from various, or sundry, places. (TA.) And عبّيث signifies also One whose line of ancestors is mixed (AO, S, O, K, TA) and vitiated. (S, O.)

عبّيث One who plays, or sports, much, or often. (K. [In the O written عبّيث, but said in the K to be like سكّين, perhaps a mistranscription for سكّيت.])

عبّيث [as part. n. of عبّيث] Playing, or sporting, (Msb, TA,) with that which does not concern him and for which he does not care, (TA,) and doing that in which is no profit. (Msb.)

خصيف عوبتائٌ Flour and clarified butter and dates mixed with fresh milk: so it is said to mean in the following verse:

إذا ما الخصيف العوبتائن سأنا
تركناه وأخترنا السديف المسنودا

[When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump, or the camel's hump cut in pieces]: (S, O: [see also خصيف: ]) this verse is by Nâshîreh Ibn-Mâlik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.)
اوَعَدَنِ اَنَّ أَهَجُّوُ كُلِّيَا بِدَارِمَ}

١٠

**عبد**

 عبدالله ١

عبد َأُر. inf. n. العبادة (Ikt, L, Msb, &c.) and عبودية (Ikt) and معبدة (L)

*He served, worshipped, or adored, God; rendered to Him religious service, worship, or adoration: (L) or he obeyed God: (Ikt) or he obeyed God with humility or submissiveness; rendered to Him humble, or submissive, obedience: (IAth, L, Msb:) [or, inf. n. العبادة, he did what God approved: and, inf. n. عبودة, he approved what God did: (see the former of these ns. below:)] the verb is used in these senses only when the object is God, or a false god, or the Devil. (TA.)

تُدَبَّعُ أَمِّي مَا عَبْدَكَ عَنِي I was excited against him to annoy, molest, harm, or hurt, him. (O, K.)

And ما عُبِدَ عَنِي What has withheld thee from me? (IAar, L.)

accord. to Lh and Ikt, but A'Obeyd held that there is no verb to these two ns., He was, or became, a slave, or in a state of slavery: or he was, or became, in a state of slavery, his fathers having been so before him; as also عبد. (L) Lth read [in the Kur v. 65] وَعَبْدُ الطَّاغُوتَ, explaining the meaning to be, Et-Tághoot having become an object of worship; and saying that عبد, here, is a verb similar to فقده ظرف: but Az says that in this he has committed a mistake. (L) عبد ا. (L) عبد, aor. inf. n. عبودة (and عبودية, or this is a simple subst., L), He was, or became, angry; (Fr, S, O, * L, Msb, K;) [and so عبود, in the Deewán of Jereer, accord. to Freytag.] like عبد and أَهَجُّوُ كُلِّيَا بِدَارِمَ and he was long angry. (L) You say, عبد عليه He was angry with him. (Fr.) And ElFarezdak makes it trans. without a prep., saying يعِدَّني. (L) He disdained, or scorned. (AZ, S, O, L) El-Farezdak says,
And I disdain to satirize Kuleyb with Dārim: the former being unworthy to be coupled with the latter even as an object of satire. (S, O, L.)

He denied, disacknowledged, or disallowed. (O, K.)

He repented, and blamed himself, (O, K, TA,) for having been remiss, or having fallen short of doing what he ought to have done. (TA.)

He mourned, grieved, or was sorrowful. (L.)

He was, or became, affected with mange, or scab: (L:) or with incurable mange or scab: (O, L:) or with severe mange or scab. (K.)

And, (O, L, K,) said of a camel, (L,) He was, or became, affected with mange, or scab: (L:) with incurable mange or scab: (O, L:) or with severe mange or scab. (K.)

He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K:) or He made to be as a slave to him. (A, TA.) See also 1, former half. You say [also] Covetousness made him a slave. (A.)

And he made me to possess such a one as a slave: (A, O, Msb, K:) so accord. to Lth: but Az says that the meaning of اَتْبَعْتُ ُعَمَّلَا is as commonly known to the lexicologists is : he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.)

He took an emancipated man as a slave: i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force; or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.)

He brought him under, (namely, a man,) subdued him, or rendered him submissive, so that he did the work of slaves. (AZ, TA.)

He rendered a camel submissive, or tractable. And He beat, or trod, a road,
or path, so as to make it even, or easy to walk or ride upon. [as intrans., inf. n. as above, He departed, taking fright, and running away, or going away at random: (O, K.) or he hastened, or went quickly. (TA.) And He hastened time after time, running. (TA.)

ما عَدَّ أَنْ فَعَلَ ذَٰلِكَ He delayed not, or was not slow, to do, or in doing, that. (S, O, K. *)

They collected themselves together; assembled together. (K.) 

The people, or party, beat the man: (O, K.) or collected themselves together and beat him. (TA.)

His riding-camel became fatigued: (S, O, K.) or perished; or flagged, or became powerless; or stopped with him: (S, O:) or died, or became ill, or went away, so that he was obliged to stop: (L:) I. q. أَبْدَعَ بِهِ

[q. v.], (S, O, L, K.) from which it is formed by transposition. (TA.)

He became, or made himself, a servant of God; devoted himself to religious services or exercises; applied himself to acts of devotion. (S, A, O, L, Msb, K.) And He became, or made himself, a servant of God by following the religion of El-Islám; [I. e. he followed El-Islám as his religion;] syn. دَانَ بِهِ (Msb in art. شَيْء.) Also, He (a camel) became refractory, and difficult to manage, (K.) like a wild animal. (L.) ___ See also ⌂ عبدت, first sentence. ⌂ عبدت: see 2, first sentence, in two places. ___ Also He called him, or invited him, to obedience. (Msb.) ⌂ عبدت الابْنِ He drove away the camel until he became fatigued (O, K, TA) and was obliged to stop. (TA.)

see 2, former half, in three places.

see 2, in two places.
They (a people) went away in parties in every direction. (TA.) [See عباد.]

عبد, originally an epithet, but used as a subst., (Sb, TA,) A male slave; (S, A, O, L, Msb, K;) i. q. مملوك, (L, K;) [but عبد is now generally applied to a male black slave; and مملوك, to a male white slave; and this distinction has long obtained;] contr. of حر; (S, A, O, L, Msb;) as also عبد, (L, K;) in which the ل is augmentative: (L:) and a servant, or worshipper, of God, and of a false god, or of the Devil: (Lth, L, &c.;) you say عبد السَّمِس (L,) applied to a male and to a female: (Ibn-Hazm, TA;) whether free or a slave: (K;) pl. عبد (S, O, Msb, K) and عبد (S, O, Msb, K,) which two and the first are the most commonly known of all the many pls. of عبد, (Msb,) and عبد being like كلب as pl. of كلب, a rare form of pl.; (S, O;) or, accord. to some, it is a quasi-pl. n.; accord. to Ibn-Málik, عبد occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عبد, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of عبد الحكيم and عبد.; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between عبد and عبد, by the former meaning slaves [and by the latter meaning servants of God and also simply, with the article ال, mankind], saying, هؤلاء عبد هؤلاء عبد these are slaves, and [this is a servant, of the servants of God: (Az, L:) [and a distinction is also made between عبد and عبد, respecting which see what follows:] other pls. of عبد are عبد (S, O, K,) like عبد pl. of مر, (S, O,) and عبد, (S, O, K,) like
pl. of غَفَّر (S, O,) and is also a pl. of غَفِّر (L,) and some read [in the Kur v. 65] غَفَّر (Akh, S, O,) and غَفِّر (MF) and and غَفِّر (Iktt, TA,) the last three of which are also pls. of غَفِّر: (L:) one says of the worshippers of a plurality of gods, غَفِّر [they are the servants of Et-Tághoot]; but the Muslims one calls مَدَخ (Zj,) and is also a pl. of مَدَخ (S, O,) and مَدَخ (O, K,) a pl. of the sound class, adopted because مَدَخ is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely, (O, K,) accord. to some, who read [in the Kur ubi suprà] مَدَخ (TA,) and [the following, making the former a prefixed noun, as meaning the servants (خَدَم) of Et-Tághoot; but it is a n. of the measure مَدَخ, like and مَدَخ, not a pl.; the meaning being the servant (خَدَم) of Et- Tághoot; (Akh, S, O;) and it is also used by poetic license for مَدَخ; (Fr, T, S, O;) and مَدَخ (S, O, K;) or, accord. to some, the last of these signifies slaves born in a state of slavery; and the female is termed مَدَخ; and Lth says that مَدَخ signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that مَدَخ signifies the same as مَدَخ, that it is thus used in a trad., and that مَدَخ is applied in another trad. to poor men of the class called مَدَخ (L:) and مَدَخ (Iktt, TA,) and مَدَخ (O, K,) and مَدَخ (Yaakoob, S, O, K) and مَدَخ (Iktt, TA,) and [pl. pl.] مَدَخ (O, K,) said to be pl. of مَدَخ, مَدَخ (Ta,) and pl. pl. مَدَخ (K,) pl. of مَدَخ (Ta,) and مَدَخ (Es-Suyootee, MF,) app. pl. of مَدَخ. مَدَخ in the Kur lxxxix. 29, means Then enter thou among my righteous servants: (Ksh, Bd, Jel:) or it means [among my peculiar party]. (S, O.) Also Ignoble, or base-born; like as جَر is used to signify generous, noble, or well-born. (Mgh in art. جَر.) Also A certain plant, of sweet odour, (O, K, Ta,) of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot, (O, or حرَ, حَرَ, حَرَ, حَرَ Ta,) in temperament; and when they
depasture it they become thirsty, and seek the water: (O, TA:) so says IAar. (O.) And A short
and broad [or arrow-head, or spear-head, or blade]. (AA, O, * K.)

عابد: see عابد.

عابد: see the paragraph commencing with عابد, latter half.

Angry. (L.) And (both words) Disdaining, or disdainful; scorning, or scornful. (L.) Accord. to AA, the words of the Kur [xlix. 81], فان أن أول
means The disdainers, or scorners, and the angry: (S, * L:) but Ibn-'Arafeh rejects this assertion:

(TA:) these words are variously explained; as meaning There is not to the Compassionate a son; and I
am the first of the angry disdainers or scorners of the assertion that there is: or, and I am the
first of the deniers of this assertion: or, and I am the first of the worshippers of God according to
the unitarian doctrine, or, of the worshippers of God of this people: or if there were to the
Compassionate a son, I would be the first of his worshippers: or if there be to the
Compassionate a son, I am the first of worshippers; but I am not the first worshipper of God: or,
accord. to Az, the best interpretation is one ascribed to Mujáhid; i. e. if there be to the Compassionate a son
in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you
with uttering a falsehood in this your assertion. (L.)

عابد: see عابد, latter half.

عابد [as a subst. from عابد (q. v.), Anger. ] Disdain, or scorn; (S, O, L, K;) disdain occasioned by
a saying at which one is ashamed, and from which one abstains through scorn
and pride: (L:) or intense disdain or scorn. (A.) Strength: so in the saying مَا لَوْبَكَ عَبْدَهَا
[There is not any strength to thy garment]. (S, O.) ___ Strength and fatness: (S, O, K:) thus in the phrase [A she-camel possessing strength and fatness]. (S, O.) And one says [also] [if this be not a mistake for the phrase here next preceding] meaning A strong she-camel. (L, Msb.) ___ And Lastingness, or continuance; syn. (O, L, K, TA;) in some lexicons (TA;) and strength. (L.) One says, ليس لثوبك عيدة meaning There is not to thy garment any lastingness, or continuance, and strength. (Lh, L.) Also A stone with which perfume is bruised, or pounded. (O, L, K.)

عيدة [a rel. n. from عبد الدراهم العبدية Certain Dirhems, which were superior to those of late times, and of greater weight. (O, K, TA.)

عبدية, as a subst.: see عباد and عبداً.

عبدة: see عبد, last quarter.

عبدى: see عبد, latter half, in two places.

عبدى: see عبد, latter half.

عبداء: see عبد, latter half.

عبدل: see عبد, near the beginning.

عبدوًى: عبده [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the Cucumis chate, which is app. from فتنة, denoting several species of cucumber; but it is] a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to 'AbdAllah Ibn-Táhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Latief: see pp. 52 and 54 of the Ar. text, and pp. 34 and
35, and 125-7, of De Sacy’s Transl. and Notes: and see also Forskål’s Flora Ægypt. Arab. pp. lxxvi. and 168.)  [See also

عجور.]

عبد: see عبد, first and last quarters.

عبد [dim. of عبد. ___ And, used as a proper name,] The son of the desert, or of the waterless desert.

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desert: thus expl. by El-Kanánee to Fr. (O.) ___ And [hence] The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate: (K,) or the land that is vacant, or desolate: (El-Kaná-nee, Fr, O:)

or the land that the rain has missed. (O, K,) And sometimes it is used as meaning Great calamity:

( TA:) it is said in a prov., وقعا في أم عبد تصايع حياتها [for تصايح, lit. They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another],

meaning [they fell] into a great calamity. (Meyd, TA.)

عبادة (S, IKtt, A, IAth, L, K) and عبادة (IKtt, K) and عبودة (Fr, K) and معبدة (L) [all said by some to be inf. ns., except the fourth,] Religious service, worship, adoration, or devotion; (L:)

obedience: (S, IKtt, A, K;) obedience with humility or submissiveness; humble, or submissive, obedience: (IAth, L:)

the approving what God does: and the primary signification of العبدة is humility, and

submissiveness: (S, A, O:) is rendered only to God, or a false god, or the Devil. (TA.)

عبادة: see the next preceding paragraph, in two places: ___ and see عبادة.

The portion, or appertenance, of the stomach, of a ruminant, called حبة, (O, K, TA,) also called حبة [q. v.]. (TA.)
The state, or condition, of a slave; slavery; servitude; (S, O, L, Msb;) as also عبودية (S, O, L) and عبودة (O, Msb) and عبودية (L). See also عبادة, in two places.

زهد: see عبد, last quarter.

Parties of people (S, O, K) going in every direction: (S, O:) and horsemen going in every direction. (K.) One says, ضار القوم عباد and عباد They went away in parties in every direction. (S, O.) And ذهوا عباد and عباد They went away in parties in every direction. (TA.) Also (both words, K, or the latter [only], TA,) Far-extending roads: (K:) or diverse and far-extending roads: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.) Also (or the former [only], TA)

Hills such as are called مَرْ راكباً عباد and عباد He passed, or went away, riding upon the extremities of his buttocks. (O, K.)

زهد: see عبد, last quarter.

A server, a worshipper, or an adorer, of God: (L:) an obeyer of God with humility, or submissiveness: (L, Msb:) [a devotee:] a unitarian: (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Msb:) pl. عباد and عبادة (L, Msb) and عبادة and عبادة and عبادة which are also pls. of عباد [q. v.]: (L:) [and quasi-pl. n. عباد (like as خادم is of خادم), accord. to a reading of a phrase in the Kur v. 65, as expl. by some.] And A servant: a meaning said to be tropical. (TA.) See also عبد, in two places.

زهد: see عبد, and see also عبادة.
A shovel, or spade, of iron; syn. معايدة (K.) pl. معاياد (TA.)

Rendered submissive, or tractable; broken, or trained; syn. مذلة (A, L.)
or anointed with tar; (S, O, K.) and rendered submissive, or tractable: (S, O:) or whose whole skin is anointed with tar: (Sh:) or mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar: or rendered submissive by the mange, or scab: or affected with the mange, or scab; or with incurable mange or scab. (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] A ship, or boat, tarred: (AO, S, O, L, K:) or smeared with fat, or oil. (AO, L.) ___ Applied to a road, Beaten; syn. مطأ (S, A, O, K;) trodden; (Az, TA;) or travelled by many passengers going to and fro: (TA:) and syn. with مطأ as applied to other things also. (K.) ___ And [hence] A wooden pin, peg, or stake. (Az, O, K, TA. [In the CK, مطأ is erroneously put for مطأ المُؤَد.) So in the following verse of Ibn-Mukbil:

[And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not wobble]. (Az, O, TA.) ___ Also Honoured, or treated with honour, (L, K,) and served; applied to a camel. (L.) Thus it has two contr. significations. (K.) ___ And A camel left unridden. (O, L.) ___ And, applied to a stallion [camel], Excited by lust, or by vehement lust. (O, K.) ___

Also, applied to a country, or tract of land, In which is no footprint, or track, nor any sign of the way, nor water: (O, K:) you say بلد معايدة. (O.)
A place appropriated to religious services or exercises, or acts of devotion. (TA.)
عبر

1 عبرة, aor. (S, Mgh, O, Msb, K) inf. n. عبر and عبرة, [the latter of which is the more common.] (S, O, Msb, K) He crossed it, went across it, or passed over it, (Mgh, Msb, K) from one side thereof to the other; (Msb, K) namely, a river, (S, Mgh, O, Msb, K *) and a valley, (K, TA) &c. (S, Mgh.) Hence: see 2.

عبر السبيل, (Msb, K) aor. (S, Mgh, K) inf. n., عبر, (TA,) He travelled, or passed along, the way, or road; (Msb, K *) as though he cut it, or furrowed it. (K * TK) And hence, (TA,) عبر, (aor. as above, S,) He died: (S, O, Msb, K) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.) A poet says,

* فإن عبر فإن لآ لمات
* وإن عبر فنهن علآ نذور

i. e. So if we die, there are others like to us; and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it. (S, O.) And عبر السحاب The clouds travelled, or passed along, quickly. (TA.) عبر عبرت الطيّر: see 2, in two places. And [hence, perhaps,] عبرت, aor. (O, K) and - (O, K) inf. n. عبر, (TA,) i. q. Zجرتها [I augured from the flight, or alighting-places, or cries, &c., of the birds; or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K) And عبر الکتات, aor. (As, S, A, * O, K, *) He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (As, S, O, K) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (As, S, A, O, K) i. e. in reading.
it. (K.) And you say, [i.e. He considered and compared one part of the book, or writing, with another part, in order to understand it]. (TA.)

And (K, TA.) aor. ﺪَـﺒَـﻋ, inf. n. ﻋُـﺒِر, (TA,) He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.) And you say, "I tried, or examined, the dirhems, and found them to be a thousand." (Msb.) See also 8, second sentence. (M.)

He shed tears; his eyes, or eye, watered. (S, A, K, TA.) And (TA.) aor. ﺪَـﺒَـﻋ, inf. n. ﻋُـﺒِر, inf. n. ﻋُـﺒِر; (K) [but the former seems to be the more correct, as will be seen from what follows;] and (A, O, K;) He shed tears; his eyes, or eye, watered. (S, A, K, TA.) And (TA.) aor. ﺪَـﺒَـﻋ, inf. n. ﻋُـﺒِر; (AZ, T, O, * L, TA;) or ﻋُـﺒِر, inf. n. ﻋُـﺒِر; (K;) [but see above;]}

He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.)

What aileth him? May he be sleepless by night, and may he grieve, or mourn:

is a form of imprecation against a man, used by the Arabs. (TA.) And (A,) She became bereft of her child, or children, by death. (A.) [See ﻋُـﺒِر.] He made him to cross, go across, or pass over, or he conveyed him across, the water, (Lh, K,) and the river. (TA.)

He interpreted, or explained, the dream, (S, A, O, Msb, K,) and told its final sequel or result: (A, O, K;) or the former verb has an intensive signification:

(Msb:) and has a more particular [or more restricted] meaning than [q. v.;] or, as
some say, it is from عَرْبُ، signifying the side of a river, because the interpreter of the dream considers the two sides thereof, and

meditates upon every particular of it from its beginning to its end. (TA.) In the phrase of the Kur [xii. 43], the لَامَ التَّعَقِيبُ is termed لَامَ التَّعَقِيبَا [the phrase is succedaneous to the connection termed لَامَ التَّعَقِيبِ], because it is succedaneous to the connection termed إِضَافةٌ [i.e. the phrase is succedaneous to the dream]. If ye be interpreters of the dream: (O, TA:) or it is inserted as an explicative: (Zj, TA:) the phrase is similar to إن كنت للملام جامعاً، (A, K, TA,) 

inf. n. as above, (TA,) He declared, spoke out clearly or plainly, or explained, what was in his mind. (A, * K, * TA;) And The tongue declares, or explains, what is in the mind. (S, * O, * Msb) Another spoke, or spoke out, or explained, for him; (L, * K, * TA;) he (the latter) being unable to say what he would. (L, TA;) And عبر عنه فلان I spoke for such a one. (S, O, Msb.) Hence, يَعْبُرَ عَنْ كَذَا It expresses the meaning of, signifies, or denotes, such a thing. And يَعْبُرَ بِهِ عَنْ كَذَا The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.

[Upon swiftly-running mares that show the mountain kids, in the swiftness of their pace, what makes their eyes to weep from envy]. (TA.) And you say also, عبر عينه، meaning He made his
eyes to weep. (TA.) Also He destroyed him: (K, TA:) as though he showed him what would make his eye to weep, or make it hot. (TA.) Also He caused him to fall into difficulty, or distress. (A.) And It (an affair, or event,) Was, or became, difficult, or distressing, to him. (O, K.)

8 ُﱪﺘﻋا He became admonished, or reminded; he took warning, or example: in this sense the verb is used in the Kur lix. 2: and you say, َﺮَـﺒَـﺘْﻋِا ﺎَِﲟ ﻰَﻀَﻣ He became admonished or reminded, or he took warning or example, by what passed: (Msb:) and as inf. n. of َِﱪَﻋ, aor. َِهُوُا, signifies the same as ٌرﺎَﺒِﺘْﻋِا: (Fr, O, L, K, TA:) whence the saying of the Arabs, ﻲِﻘﱠﺸﻟاَو ِﻦَﻣ َﺮَـﺒَـﺘْﻋٱ ِﻪِﺑ ُﺪﻴِﻌﱠﺴﻟا َﻦِﻣ َﺮَـﺒَـﺘْﻋٱ ِﻩِْﲑَﻐِﺑ The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning]. (Kull p. 60.) And َُﱪْﻌَـﻳ ﺎَﻴْـﻧﱡﺪﻟا َﻻَو ﺎَﻫُﺮُـﺒْﻌَـﻳ ﺎَﻨْﻠَﻌْﺟٱ ْﻦﱠِﳑ ُﺮُـﺒْﻌَـﻳ ﺎَﻴْـﻧﱡﺪﻟا َﻻَو, the former verb with ب and damm, and the latter with م and damm: and in the A is given, as a trad., َُﱪْﻌَـﻳ ﺎَﻴْـﻧﱡﺪﻟا َﻻَو ﺎَﻫوُﺮُـﺒْﻌَـﺗ اوُﺮُـﺒْﻋُا: but the reading given by Sgh and in the L is pronounced by MF to be the right. (TA.) See also ﻤِهُوُا. (And see 10, last sentence.) Also He took, or regarded, what he witnessed, or saw, or beheld, as an indication, or evidence, of what was concealed from him: (O:) he compared what was unapparent with what was apparent and so judged of the former from analogy; or he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known. (Kull p. 60.) See, again, ﻤِهُوُا. Ibn-Seereen used to say, ﻤِهُوُا the hadith I judge by comparison with what has been transmitted by tradition from the
Prophet]; meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-án; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, * TA.) ___ See also 1, latter half, in two places. ___ Also He accounted, or esteemed, or regarded, a thing, in respect of predicamental order. (Msb.) See, again,عبرة. ___ [And He esteemed a person, or thing; held him, or it, in high estimation or regard. ___ And He took a thing into account, regarded it, or included it in a mental view or an examination. Hence the phrase With regard, or respect, or with regard had, to such a thing; in consideration of such a thing, or of the implication thereof; and having regard, or respect, to such a thing; as also and considered in one respect; in one and the same light. Hence also the phrase, Such a thing is made a condition [or is taken into account] for the soundness, or validity, of the contract. (Msb.) ___ عَتْبَرَهُ ___ means He wondered at him, or it. (K, TA. In the CK, منه is omitted.)

He desired to cross, go across, or pass over, a river or the like. (See رَبِّعُ.) ___ He asked him to interpret, or explain, the dream; (K;) he related to him the dream in order that he might interpret, or explain, it. (S, O.) ___ لقد آسرعت أَستَعْبِرَكَ is a saying mentioned by As as meaning Assuredly thou hast hastened thy drawing forth of the dirhems. (O.) See also 1, last quarter, in two places. ___ [Accord. to Golius, أَستَعْبِرَ is also syn. with أَعْتُبَرَ in the first of the senses assigned to the latter above; but for this I do not find any authority.]

see عبر: see what here follows.

 Über Asfār (S, K) and عبر Asfār and عبر Asfār (K) and عبر Asfār and عبر Asfār (TA) A he-camel, and a she-camel, and camels, like a ship [or ships], i. e. upon which journeys are continually made:
(S:) or a she-camel *that is strong* (K, TA) *to journey,* (TA:) [as though] *cutting,* or *furrowing,* what she passes over, (K, TA,) and upon which journeys are made: (TA:) and likewise a man (K, TA) *bold to undertake journeys,* vigorous and effective therein, and *strong* to make them: and in like manner a he-camel, and camels: (TA:) applied to a sing. and to a pl. (K, TA) and to a fem.: (TA:) and in like manner also عَبَار, applied to a he-camel, (K,) meaning *strong* (O, TA) *to journey,* and so عَبَار, with kesr, [app. pl. عَبَر] applied to camels. (TA:) Hence one says, إنَّ فلَنَا عَبَر لِكَلِّ عَمَل Verily such a one is fit, and sufficiently strong, for every work. (A.) [Hence likewise عَبَر signifies Clouds that travel, or pass along, vehemently [or quickly]. (K.) See also عَبَر and عَبَر (S, O, K. TA, in the CK عَبَر and عَبَر,) and عَبَر signify A weeping with grief: (TA:) or *heat in the eye,* causing it to weep: (S, O:) or *heat of the eye.* (K.) One says, لَأَمُّهُ العَبَر, and العَبَر, and العَبَر, (S, A, O, TA,) and العَبَر, meaning *May his mother have weeping with grief:* (TA:) or *heat in the eye,* causing it to weep: (S, O:) or *may his mother be bereft of her child,* or *children,* by death. (A.) And أَرَأَاهُ عَبَر عَيْنِهِ He showed him what would make his eye to weep: or what would make his eye hot. (TA:) And أَرَأَى فلَان عَبَر عَيْنِهِ Such a one saw what made his eyes hot. (S, O:) And إنَّهُ لَيُنَظِّر إِلَى عَبَر عَيْنِهِ Verily he looks at that which he dislikes, or hates, and at which he weeps. (A.) And

the phrase عَبَر جَارَّةً عَبَر also occurs in the trad. of UmmZara, meaning *And, by reason of her chastity and beauty,* a cause of weeping to her fellow-wife. (TA:) عَبَر also signifies Women bereft of their children by death; syn. عَبَر: (K, TA:) as though pl. of عَبَر, (TA,)
The bank, or side, (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nábighah Edh-Dhubyánee says, of the Euphrates,

 Its waves casting foam upon the two banks]. (S, O.) And one says, فَلَانَ فِي ذَلِكَ الْعِبَرَ Such a one is upon that side. (TA.) See also the next preceding paragraph, in three places.

inf. n. of عَرْبَة [q. v.]. (AZ, T, &c.) See also عَرْبَة, in two places: and عَرْبَة.

; and its fem., with ; see عَارَبَة.

; see عَرْبَة, in two places.

عَرْبَة: see عَارَبَة. Also أَنَّ شَفَايِ عَرْبَةً لَوْ سَفَحُتُها

[And verily my cure would be a tear if I shed it]: and of the last, the following is an ex.:

أَنَّ شَفَايِ عَرْبَةً لَوْ سَفَحُتُها

or, as some relate it, لَكَ مَا أَبْكَى وَلَا عَرْبَةٌ يَ

For thy sake I weep, but there is grief in me for myself: so says As: (TA:) or in this saying, which is a prov., ما may be redundant, or it may be what is termed مصدرية; and the meaning is, For thee I weep, or for thee is my weeping, I [myself] having no need of
weeping. (Meyd.)

اءَرْبِع a subst. from اعتِبار; An admonition, or exhortation: (Bd in iii. 11): an admonition, or exhortation, by which one takes warning or example: (Jel in xxii. 21:) a thing by the state, or condition, of which one is admonished, or reminded, and guided, or directed: (Bd in xxiii. 21:) i. q. [lit. a being admonished, or reminded, &c.; but meaning a cause of being admonished, &c.; i.e. a warning, or an example]: (Jel in xvi. 68:) or اعتِبار إِمَا تَذْكَرُ وَأَتَعَاعُ المَضَى i.e. اتعاع and تذکر [meaning, in like manner, a cause of being admonished, or reminded, by what has passed]: (Msb:) an indication, or evidence, (Bd and Jel in xxiv. 44, and Bd in xvi. 68,) whereby one passes from ignorance to knowledge: (Bd in xvi. 68:) a state [of things or circumstances] whereby, from the knowledge of what is seen, one arrives at the knowledge of what is not seen; as also اعتبار and a wonderful thing [app. such as serves as a warning or an example]: (A, K:) pl. عبرة (Msb, TA.) ___ And The account, or estimation, or regard, in which a thing is held in respect of predicamental order; as also اعتبار (Msb.) [Hence the common phrase لا عبرة به, meaning No regard is due to it.] See also عبرة. عبري, applied to the [species of lote-tree called مرْدِس means That grows on the banks of rivers, and becomes large: (S, O:) an anomalous rel. n. from عمر: (TA:) [or a regular rel. n. from عمر as syn. with عمر:] or, accord. to ʻOmárah, such as is large in the leaves, having few thorns, and taller than the ضال: or, as Aboo-Ziyád says, that has no thorns except such as hurt [not (see مرده)] the thorns [that hurt] being of the مرده called ضال: he does not say, as others do, that it is that which grows upon the water: some assert that it is also called عمرى the ب being changed into م: (O:) or, as some say, such as has no trunk; and such is only of those that are near to the عبر [or bank of a river]: Yaakoob says that the terms عمرى مرده
and such as does not this is that of the desert, and is the that is old. (TA.) [See also عربية.

عربية [Hebrew: and a Hebrew] is an appellation of The Jews [i.e. the Hebrews]. (O.) And
عربية, and عربية, (S, A, K,) or عربية, (O) and عربية, (O, TA,) [The Hebrew language; the language of the Jews. (S, A, O, K, TA.)

عبرا: and its fem. عبرى, in six places.

عبري: see عبر, in six places.

عبرى: see عبرى, in six places.

عبرى: The star Sirius; a certain bright star; (TA:) one of the which in the order of rising is after, or behind, [in the TA, erroneously, with, ] [here meaning Gemini]: (S, O:) called عبرى because of its having crossed the Milky Way. (S, O, TA.) [See also عبرى in art. شعر. Hence the saying, عصفت دبوره وسقطت عوره.

عبرى: A certain mixture (As, S, O, Msb, K) of perfumes, (Msb, K,) compounded with saffron: (As, S, O:) or, (K,) with the Arabs (S, O, TA) of the Time of Ignorance, (TA,) accord. to AO, it means saffron (S, O, K, TA) alone: but in a trad., mention is made of smearing with عبرى or with saffron; and this shows عبرى to be different from saffron: (S, O, TA:)

IAth says that it is a sort of perfume, having colour, compounded of certain mixtures. (TA:) [See a verse cited voce حيذ; and another cited voce رقه.

عبارة: see the next paragraph, in two places.
Speech that passes from the tongue of the speaker to the ear of the hearer.

(And hence, A passage in a book or writing.) A word, an expression, or a phrase. (Kull p. 60.) And [An explanation, or interpretation;] a subst. from عبارة عن as also عبارة عن حسنته, عبارة عن or عبارة about عبارة, accord. to different copies of the K. (TA.) You say, عبارة عن كذا. He has a good faculty of explaining, or of diction, or of speaking perspicuously. (Msb.) This is a word, or an expression, or a phrase, for, or denoting, such a thing; lit., an explanation of such a thing.] Also A thing that is made a condition: or a thing that is made account of, or esteemed, or regarded as being of importance. (Msb.)

عبار: see عبار. Also An interpreter, or explainer, of dreams. (TA.)

أو عبارة سبيل A wayfarer; a passenger; a person passing along a way or road; (S, O, TA;) a traveller: (TA:) or one who passes through without abiding: (Mgh:) or عبارة about عبارة, and عبارة سبيل. (TA:) Or عبارة السبيل The wayfarer; the passer along the way or road. (Msb.) إلا عبارة السبيل, in the Kur [iv. 46], means Except those who, wanting something in the mosque, and their houses or tents being distant, [merely pass through, or] enter the mosque and go forth quickly: (TA:) or except travellers; for the traveller sometimes wants water [which is found in the mosque]: or, as some say, except passers through the mosque, not meaning to pray. (Msb, TA.) Hence عبارة signifies Dying, or dead. (TA. [See 1.]) And Passing, or having currency. Hence, لغة عبارة An allowable form of word or expression: (S, K, TA:) from عبارة signifying he passed over a river. (TA:) also signifies Examining a thing: examining a book, or writing, and considering and comparing one part of it with another, so as to understand it.

(Also Shedding tears, (S, O, *) applied to a man, and likewise to a woman: and عبارة weeping, applied to a
man; and so [its fem.] عَبْرُونى signifies weeping and grieving, applied to a man; as also عبرى عَبَرَ and عبرى عَبَرَ and عبرى عَبَرَ are applied to a woman in the same sense, (K,) or as meaning grieving: (TA:) pl. [of عبرى عَبَرَ and عبرى عَبَرَ, (K, TA,) like سَكَارُى عَبَرَ and عبرى عَبَرَ means a weeping eye. (O, K, * TA.)

عَبَرَ: see art. عَبَرَ.

معْبر A place where a river is crossed; a ferry:

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(Mgh:) a bank, or side, of a river, prepared for crossing: (O, Msb, K:) pl. مَعْبَرَة. (Mgh.)

معْبر A thing upon which, (S, O, Msb,) or by means of which, (K,) one crosses a river; (S, O, Msb, K,) whether it be a boat [i.e. a ferryboat], (S, O, Msb,) which is also called مَعْبَرَة, (Az, TA,) or a bridge, (S, O, Msb,) or some other thing: (TA:) [pl. مَعْبَرَة.]

معْبَرَة: see what next precedes.
Sibʕ (S, L, Msb,) or Sibʕ (A, O, K, TA,) or Sibʕ (O, Msb, K) and Sibʕ (A, O, K,) and Sibʕ (L, K, TA,) inf. n. [app. properly used only when the verb is intrans.] (S, A, O, Msb, K) and Sibʕ (A, O, K;) and Sibʕ (L, K, TA,) inf. n.

He frowned; [looked sternly, austerely, or morosely;] or contracted his face: (Msb:) or he contracted the part between his eyes: (L, TA:) or he grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely; syn. كَلْحَ (S, A, O, K;) or عِبْس وجهه has an intensive signification; (S, O, TA;) Sibʕ ُهَهْجَو meaning he did so much: (S, O:) or عِبْس [alone], he had [or made] a hateful face: but when one displays his teeth, or grins, the epithet كَلْحَ is applied to him: (TA:) and [in like manner] تعْسِم signifies ثَصْهِم, (S, O, K,) i. e. he showed a sour, a crabbed, or an austere, face; (TK;) and تَقْطُب is Syn. With عِبْس اليوم He who witnessed the day frowned, or contracted his face, &c., [for عِبْس من شَهِد اليوم] means the day was, or became, distressful, afflictive, or calamitous. (Msb.)

عبّس said of camels: see 4. [Hence,] عِبْس said of a man, He was, or became, dirty, or filthy. (TA.) And said of a garment, It had dirt, or filth, that had dried upon it. (TA.) And [the inf. n.] عِبْس(signifies A slave's voiding his urine in, or on, his bed, when he has a habit of doing so and the effect thereof appears upon his person, (O, TA,) by reason of its muchness, (O,) and upon his bed: (TA:) for doing this he may be returned; (O, TA;) but not if it is little and rare.

عبّس see the first sentence above, in two places.
The camels had dried urine and dung clinging upon their tails; (S, O, K) as also عیسَتُ ﺔَﺑِﻹا, inf. n. عیسَتُ, (A'Obeyd, TA;) whence, (TA,) عیسَتُ ﺔَﺑِﻹا, [meaning the same,] a phrase occurring in a trad. (O, TA.)

Urine and dung that have clung to the tails of camels, drying thereon, (S, O, K, TA,) and on their thighs; occasioned only by fat: (TA:) and also dung and urine that have clung to the wool of sheep, or to their tails and the inner sides of the roots of their things, becoming dry [thereon]; syn. وُدَح (TA:) or dung and urine that have dried upon the thighs of camels: (Mgh:) or urine and dung that dry upon the tails of sheep or goats and the like: n. un. with ﺔَﺑِﻹا. (Msb.)

A distressful, an afflicted, or a calamitous, day; (S, Msb, TA;) as also ﺔَﺑِﻹا ﺔَﺑِﻹا: (TA:) or a hateful day, on account of which faces frown, or contract themselves, &c.: (O, K) or a day in which one frowns, or contracts his face, &c. (TA.)

A man frowning, or contracting his face: (Msb:) [grimfaced; or looking sternly, austerely, or morosely:] or contracting the part between his eyes;
&c.: (TA:) and عبّاس one who does so much [or habitually; stern, austere, or morose, in look or countenance; as also عبّاس and معيّس عبّاس and معيّس عبّاس signify a man having a hateful face; and عبّاس, hateful to encounter or meet; stern, austere, or morose, in countenance. (TA.) [Hence,] سبّابّالا signifies The lion; (O, K;) as also العبّاس, العبّاس, (IAar, O, K,) and العبّاس, العلبهس, (S, and mentioned in the K in art. علبس, q. v.,) [accord. to some] of the measure لعّنّف, (S,) and سبّابّالا (K in art. علبس;) or the lion from whom other lions flee. (TA.) See also عبّاس.

علبس: see the next preceding paragraph.

معيّس: see عبّاس, in two places.
1 عَبَطَ aor. —، (S, O, Msb, K,) inf. n. عَبَطَ، (S, O, Msb, TA,) He (a man) took a thing [app. in a sound, or whole, state; for such a restriction seems to be indicated by what follows, and may have been omitted in the TA by inadvertence]: this is the primary signification. (TA: but only the inf. n. of the verb in this sense is there mentioned.) You say also، عَبِطَ ﻣّهَتْوَﻟَهُ، (Msb,) or عَبِطَهُ، (K,) and عَبِطَهُ، (Msb, K,) Death took him in a youthful, and sound, or healthy, state; not diseased, nor old and weak. (Msb, * K, * TA.) — He slaughtered (S, O, Msb) a she-camel, (S, O,) or a sheep or goat, (Msb,) or stabbed, or stuck، (ْخَرَّ) a beast, [i. e. a camel,] (K,) in a sound, or healthy, state, (Msb,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) [but see عَبِطَ،] and in a fat and youthful condition; (K;) as also عَبِطَ، (O,) and عَبِطَ، (O,) and عَبِطَ، (O, K, TA,) inf. n. عَبَطَ， (O,) He threw himself, not constrained against his will, into war, or fight. (S, O, K, TA.) [And] عَبِطَ، (S, O, K,) Calamity, or calamities, befell him, (Lth, S, O, K,) without his deserving the same. (Lth, O, K, TA.) — He made an udder to bleed: (O, K, TA:) or he wounded it, or made it to bleed, by vehement milking, and squeezing; from عَبَطَ applied to blood, and signifying fresh: or milked it to the uttermost, so that blood came forth after the milk. (L, TA,) And عَبَطَ عَرَقَهُمْ، (K,) or عَبَطَ عَرَقَهُمْ، (O, L, TA,) He made the horse to run until he sweated. (O, L, K, TA,) — He slit, or rent a garment, or piece of cloth, (S, O, and so in some copies of the K and in the TA,) or a thing, (so in other copies of the K and in the TA,) when it was whole, or sound; (K, TA;) aor. —، inf. n. عَبَطَ، (O,) — It (a plant, or herbage,) clave the ground. (TA,)
He dug the ground in a place where it had not been dug before; (IAar, O, K;) as also اعْتَبَطَ الريح وجه الأرض. The wind stripped the surface of the ground; (O, K;) as also اعْتَبَطَ التَّرَاب. (K, TA;) which latter also signifies simply he dug the ground. (TA.) He (an ass, O, TA) raised the dust (O, K, TA) with his hoofs; (O, TA;) as also اعْتَبَطَ عَرْضَه. (O, * TA.) اعْتَبَطَ is syn. with غَابَ (IAar, O, * K, TA,) from الغَيْبَة، not from الغَيْبَة التي وُضِعَت على. He rent his honour, or reputation; he reviled him; he detracted from his reputation, spoke against him, or impugned his character; as also اعْتَبَطَ عَرْضَه. (TA:) اعْتَبَطَ is syn. with غَابَ (IAar, O, * K, TA,) i. q. اغْتَابَ (K, TA,) اعْتَبَطَ الكَذِّب (TA.) He forged what was false against me; as also اعْتَبَطَ عَرْضَه. (K. [See also the latter below.] Also, aor. as above, It (a garment, or piece of cloth, or a thing, accord. to different copies of the K,) became slit, or rent: thus intrans. as well as trans. (K.)

4 اعْتَبَطَ see 1, near the beginning.

8 اعْتَبَطَ عَلَى الكَذِّب see 1, in nine places. He forged against me what was purely false, without excuse. (S, O, * TA.) See also 1, last sentence but one. [Hence the phrase حَذَّرت أَعْتَبَطَةٍ, in the Mughnee, voce نِإ, expl. in a marginal note in my copy of that work as meaning It (a letter) is elided for no reason in itself.]

A pure, an unmixed, lie, without excuse. (S, O.) I. q. رَيْةٌ [app. here meaning A thing that induces suspicion, or evil opinion]. (TA.)

He (a man, S, O) died in a sound, or healthy, state, and being a youth, or young
man. (S, O, Msb, K.) عبطة also signifies *Evil speech of another; detraction; defamation.* (TA.)

Freedom from anything injurious, except a fracture of a bone, in flesh meat: (Ibn-Buzurj:) or *freshness* therein, and in blood, and in saffron: (K:) or *purity,* or *freedom from admixture,* and *freshness,* in blood. (TA.)

, (A, O, K,) or عبطة عبطة عبطة عبطة, (T, S, Msb,) and عبطة عبطة عبطة عبطة, (T, Msb, TA,) A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Msb,) *stabbed,* or *stuck,* (A, O, K,) or *slaughtered,* (T, S, Msb,) in a sound, or healthy, state, (A,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) and in a fat and youthful condition, (K,) or *free from anything injurious except a fracture:* (T, Msb:) [Contr. of عارضة عارضة عارضة عارضة: (see the latter of these two words:) ] pl. عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة, (O, K;) and عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة, also, applied to a sheep or goat, signifies *slaughtered in a sound,* or *healthy,* state. (TA.) Also عبطة عبطة عبطة عبطة عبطة, applied to flesh-meat, signifies the same: (S:) or in a sound, or healthy, state: (Msb:) or free from anything injurious, except a fracture of a bone; (T, Msb;) so says Ibn-Buzurj: (TA;) or fresh; (O, K;) and so applied to blood, (Mgh, K,) and to saffron: (K;) or, applied to blood, pure; free from admixture; (S, O, Msb;) and fresh: (S, O:) also, applied to flesh-meat, fresh, as meaning not cooked: (IAth:) and عبطة عبطة عبطة عبطة عبطة, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L;) عبطة also signifies Slit, or rent, (S, O, TA,) when whole, or sound; (TA;) applied to a garment, or piece of cloth; (S, O, TA;) and to leather; &c.; (TA;) and so عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة عبطة: pl. of the former, عبطة. (S, O, TA,) And Dust raised by the hoofs of an ass. (TA.)

A liar. (TA.)

, (O, K, TA,) like جهر, (O, TA,) [in the CK عبطة عبطة عبطة عبطة عبطة عبطة Unabia.] A calamity, or misfortune: (O, K;) pl. عوابط. (TA,) And The main part, or fathomless deep, of the sea. (K,) Formed by transposition from عوابط. (TA.)
معبوط، and its fem.: see عبيط، in three places.

عبيط: معتبرة، see عبيط.
The perfume clung to him, or it, and remained; and so the odour of the perfume clung to him, or it: (Mgh:) or the odour of the perfume was, or became, perceptible in his garment or his person: and it is said to relate only to fragrant odour. (Msb.) And in like manner one says of a garment, [It clung to the body]. (TA.) And the thing clave, or kept, to another. (Msb.) And The thing stuck to my heart. (TA.) And He remained, stayed, dwelt, or abode, in the place. (O, K.) And He became attached to him, or it. (O, K, TA.) [See also \[See also عِﺻَر بَﻴِْﻄﻟِ.\]

Q. Q. 3 He (a man, S) became cunning, or very cunning: (S, O, K,) or became evil in disposition: (K,) and in like manner signifies (TA.)
عِبَقَ: see what next follows.

عِبَقَ: Perfume [cling]ing to a person or thing, and remaining; and of which the odour clings: (see 1, first sentence:) or] of which the odour is perceptible in the garment or person: (Msb:) it is applied as an epithet to an odour; and عِبَقَ also, as the inf. n., meaning دَوْ عِبَقَ. (Ham p. 710.) ___ Applied to a man, Such that, when he has perfumed himself with the least perfume, it does not leave him for days: and in like manner with عِبَقَ applied to a woman. (Lth, O, K.) ___ عِبَقَ, applied to a woman, means Whom every dress and perfume suits. (TA.) ___ And the Khuzâ‘ees, who were the most chaste speakers of Arabic, said عِرْضَ مَن عِبَقَ لِبَعَ as meaning A man excellent, or elegant, in mind, manners, and address or speech; and in person, countenance, or garb: &c. (TA.)

عِبَقَةَ Feculence [adhering to the interior] in a skin; (IDrd, S, O, K;) also termed عِبَقَةَ; (IDrd, O, TA;) and عِمَقَةَ, in which the م* is asserted by Lh to be a substitute for بَ. (TA.) And one says, مَا عِبَقَةَ في النَحِى عِبَقَةَ meaning There is not aught [remaining] of clarified butter in the skin; (S, O;) as also عِبَقَةَ. (S and O in art. عِبَقَةَ.) ___ [Hence,] one says also, مَا بَقَى عِبَقَةَ مِن أَمَوَّلٍ, meaning [There remained not to them] any relic [of their possessions]. (TA.)

عِبَقَانَ رِيَقَانَ, [in the CK, erroneously, عِبَقَانَ رِيَقَانَ] and with عِبَقَانَ رِيَقَانَ [affixed to each], applied to a man, Evil in disposition: and with عِبَقَانَ رِيَقَانَ applied to a female: so in the K; but this is inconsistent with what here follows: (TA:) accord. to As, عِبَقَانَ رِيَقَانَ and عِبَقَانَ رِيَقَانَ are applied to a man, meaning as above; and to the woman in like manner. (O, TA.)

رَجِلُ عِبَاقَاءَ A man who sticks to another. (O, K.)

عِبَاقِيَةٌ, applied to a man, (S, O, K;) Guileful, or crafty; (K;) cunning, or very cunning; (S, O, K;) evil, or mischievous. (O.) ___ And A thief, (O, K;) who steals camels, (K; خَارِبُ,) or who strips people
forcibly of their clothes, (حَارِبّ, O,) who will not refrain from anything: thus expl. by Ish.

(O.) Also A scar caused by a wound in the ball, or most elevated part, of the cheek. (S, O, K.) So in the saying, [In him is a blemish, a scar &c.], (S,) or [a blemish and a scar &c.]. (O.) And A certain thorny tree, (O, K, TA,) that hurts (O, TA) him who is caught by its thorns; said by AHz to be of the [kind called] عَضُاه. (TA.)

An eagle having sharp talons: (S, O:) or, accord. to IDrd, hard and strong [in the talons]. (O.) [See also art. عَقْبَ.]

("In him is a blemish, a scar &c.")
‘Enqar

‘Enqar: see the following paragraph, in two places.

‘Enqar, a rel. n. from ‘Enqar, a place which the Arabs assert to be of the lands of the Jinn, or Genii: (S, O, Msb:) or a certain place, (K,) in the desert, (TA,) abounding with Jinn: (K,) AO says, We have not found any one who knows where this country is, or when it existed. (TA.) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O:) or to any work great in estimation, and fine, and delicate: (Msb:) it is both sing. and pl.; and the fem. is ‘Enqar: you say, ‘Enqar. [Cloths, or garments, of admirable manufacture]: (S, O:) or such are so called in relation to a certain town; for ‘Enqar is also a town (M, K) in El-Yemen, (M,) or, accord. to the Moajam, in El-Jezeereh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) ___ And A kind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also ‘Enqar: (K,) and some read ‘Enqar in the Kur lv. 76: (S, O:) as pl. of ‘Enqar: (TA:) but this is a mistake; for a rel. n. has no such pl; (S,) unless it be from a sing. n. of a pl. form, like ‘Unqari from

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‘Unqari, and so be a rel. n. from ‘Unqari: so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading ‘Enqar, with fet-h to the ق; as though it were a rel. n. from ‘Unqari: Fr says that ‘Enqar signifies thick (carpets of the kind called) and also silk brocade; syn. ‘Enqar, that it signifies what are called زليويفض: Sa’eed Ibn-Jubeyr, that it signifies excellent (TA:) the n. un. is ‘Enqar: (Fr, TA,) ___ Also Good, or excellent; applied to an animal, and to a jewel. (TA,) ___ Perfect, or complete; applied to anything. (K,) ___ A pure, unmixed, lie;
that has no truth mixed with it. (O, TA.) ___ A lord, or chief, (O, K,) of men: (TA:) or (TA, in the K, and ) one who has none above him: and strong. (K.) You say of a strong man, هذا عبقري قوم،

(S, O:) or this means This is a chief, or lord, of a people: (As, on the authority of 'Amr Ibn-El-'Ab:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فلم أر عبقريا يفرى فيه، (And I have not seen a chief of a people do his wonderful deeds}. (S, * O, TA.) ___ It is also applied as an epithet denoting superlativeness [of any quality]. (TA.) They even said ظلم عبقري [Excessive, or extreme, wrongdoing]. (S, O.)

عبقري: see the preceding paragraph.
**عِبَك**

عِبَكُ (IDrd, O, K,) aor. عِبَكَ (IDrd, O,) He mixed it, namely, a thing, (IDrd, O, K,) with a thing; (K,) syn. عِلْطُهُ, (IDrd, O,) or لَبِكَةُ, (K,) See also 1 in art.

عِبَكَةٌ A morsel of سَوَيَقَةٍ [or meal of parched barley]; (S, O;) i. q. حَبِّكَةٌ; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. One says، ما دَقَت عِبَكَةٌ وَلَا حَبِّكَةٌ حَبَّكَ. See also 1 in art.

It tasted not a morsel of سَوَيَقَةٍ nor a bit of ثَرَيْدَةٍ [or crumbled bread moistened with broth]. (S, O;) And Somewhat of clarified butter; like عِبَكَةٌ: so in the phrase، مَا فِي النَّحْيِ عِبَكَةٌ حَبَّكَ. (S, K;) But this last word was not known to Az on any other authority than that of Lth. (TA in art. One says، امِ ُAINSِ ﺔَﻜَﺒَﻋ َﻻَو ًﺔَﻜَﺒَﻟ امِ ُAINSِ مَا دَقَت عِبَكَةٌ حَبَّكَ. And, (K,) accord. to IAar, (O,) Feculence (.Powَرْض) [of clarified butter (IDrd and O voce عِبَقَةً) adhering to the interior of a skin. (O, K;) And A fragment of a thing: (K;) or a piece of جَيْسٍ جَيْسٍ [app. جَيْسٍ جَيْسٍ, which means gypsum, but probably a mistranscription for جَيْسٍ جَيْسٍ, i.e. cheese]. (TA;) And A portion of compacted dung and urine that has clung to the wool, or tail, &c., of a sheep, and dried thereon. (O;) And A paltry, despicable, thing. (O, K;) Hence the saying، امِ ُAINSِ عِبَكَةٌ حَبَّكَ. (TA;) Also Impotent in speech or actions; heavy, dull, or stupid. (IB, K; * TA;) And A knot that remains in a rope when the latter becomes old and worn out. (AA, O;)
1. **��ْعَلِء** (aor., inf. n.), (S, O, Msb,) *He, or it, was, or became, large, big, bulky, or thick*; (S, O, Msb, K;) as also **��ْعَلِء** (S, O, Msb, K;) *to|en.* **��ْعَلِءُ َةَ رَجْشَلا** (aor., inf. n.), (S, O, K,) *He removed the leaves from the tree*; (S, O, K;) as also **��ْعَلِءُ ُهَلْبَعُّا** (IAar, O, K,) *He repelled it*; (IAar, O, K;) *namely, a thing. (K.)* [See also the pass. part. n., below.] And **��ْعَلِءُ ِهِب** (S, O,) *He went away with, or took away, him, or it. (O, K.)* **��ْعَلِء** (app., but perhaps a mistranscription for **��ْبْعَأ**; q. v.,) *The trees put forth their leaves: on the authority of Az. (TA.)*

2. **��ْعَلِء** see the preceding paragraph.
He, or it, was, or became, thick and white: (K:) originally used in relation to the fore arms. (TA.)

The trees put forth their [leaves termed] عُبَّل: and the trees dropped their leaves: thus having two contr. significations: (O, K: *) or عُبَّل الأَرْطَى the [trees called] ارطى became in the state in which their [or عُبَّل (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith: and, accord. to As, عُبَّلَة ارطى signifies the tree dropped its leaves: (S:) accord. to En-Nadr, تُلْبَعَة ارطى signifies the [tree] ارطى put forth its leaves: and also, dropped its leaves: (Az, TA:) and ISd mentions, on the authority of AHn, عُبَّلَة ارطى as meaning the trees put forth their fruit; but he says, I have not found this to be known. (TA.) [See also 1, last sentence.]

Large, big, bulky, or thick; (S, O, Msb, K;) as also عَبَّلٌ: (K:) fem. of the former with ضَخَمٍ: and pl. [masc.] عُبَّلٌ لَّبَعٌ, (S, O, K, TA,) like مَخَضٌ: and the pl. of عبَّلَة is عُبَّلَات, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K.) Thus, in a trad., it is applied to a man. (TA.) And one says رجل عَبَّلٌ A man large, &c., in the fore arms. (S, O, Msb. *) And فَرْس عُبَّلٌ A horse thick in the legs. (S, O.) And عَمَّرَة عَبَّلَة A woman complete, or perfect, in make or formation. (S, O, Msb.) And عَمَّرَة عَبَّلَة A large, big, bulky, (Ibn-'Abbád, O,) or thick, woman. (Ibn-'Abbád, O, K. *) And عَبَّلٍ applied to a boy, or young man, signifies Fat: and [so] عَبَّلٌ to a woman: pl. of both عَبَّلٌ: (TA.)

Any leaves that are [as though they were] twisted, (S, O, K,) not expanded, (K,) [generally meaning slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,] such as those of the طُفْرَة (S, O, K) and of the ارطى (O) and of the أُلْثَلٌ (K, TA) and of the هَدَبٌ thereof, when they have become thick, (K, TA,) in the hot season, and red, (TA,) and fit
to be used for tanning therewith: or slender leaves: (K, TA:) or the like of leaves, but not [what are commonly called] leaves: (TA:) or such as are falling thereof: (K, TA:) i.e., of leaves: (TA:) and [in the CK or ] such as are coming forth (K, TA) thereof: (TA:) thus having two contr.

significations. (K, TA.)

ٌﻞِﺒَﻋ

see ٌﻞْﺒَﻋ, first sentence.

ٌلﺎَﺒَﻋ

The mountain-rose (ورد جبلى) [one of the appellations now applied to the eglantine, or sweet brier, more commonly called the لسن] (S, Msb, K:) AHn says, and Arab of the desert informed me that the عَبَال is the rose of the mountain (ورد الجبل), of which is the white, and the red, and the yellow; (O, TA;) having a goodly hip (ثَٰلَث دَلِّيَك) [thus correctly written in the O, but afterwards altered to كِيّلِد,] in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present: (O:) [n. un. with لة] the عَبَال, he says, has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets, (O, TA,) and is depastured, (O,) and it becomes thick, (K,) and staves (O, K) thick and good, (O,) or thick and strong, (TA,) are cut from it: (O, K, TA:) the staff of Moses is said to have been from it: (K, TA:) or, as AHn says, the people assert that the staff of Moses was an عَبَال. (O.)

ٌلﻮُﺒَﻋ

see ٌﻞْﺒَﻋ, last sentence. [said in

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the K to be like صِبْور, but it is imperfectly decl., as a fem. proper name,) Death; or the decree of death; syn. المَنَة. (K.) See 1, third sentence: and see also عَبَال.
عالَة: see عَبَائِتِهِ.
أمَّة عَبَائِتُه: see عَبْل.
أَلْقَى عَلَى عِبَائِتُه, with teshdeed to the لَّ، (S, O, K, ) [of a rare form, like حَمَارَةٌ, q. v.,] and عَبَائِتُه, without teshdeed, (Lh, K, )

He threw upon him his weight. (S, O, K,)

عِبْل: see عَبَل, last sentence. عَبَلُ وَعَوْلُ سَاجِنِي شَجُونُ [i. e., app., meaning My separator from my companions is death, or shall be death alone]. (L in art. شَجِنْنَ شَجُونُ: see عَبَل, last sentence.)

عَبَل: (AA, O, K, TA,) big, or bulky, (TA,) and strong. (K, TA,)

عَبَلَ أُمَم: see عَبْل, last sentence. is a saying of the Arabs like their saying شَجُونَ شَجُونُ [i. e., app., meaning My separator from my companions is death, or shall be death alone]. (L in art. شَجِنْنَ شَجُونُ: see عَبَل, last sentence.)

عَبْل: (AA, O, K, TA,) big, or bulky, (TA,) and strong. (K, TA,)

A mountain of which the stones are white: (K,) or rough, rugged, or thick, stone, which may be red, and may be white, and may be black, (ISH, O, K, ) and may be a rugged, high mountain: (ISH, O,) expl. in the S as meaning white stones; but correctly, as IB says, white stone: and is an irreg. pl. thereof. (TA,) ___ And [the fem.] عَبْلَةُ عَبْلَةٌ signifies A rock: (K, TA: [in the CK, أو should be inserted after الصخِّرَة.]) or a white rock: (Th, S, K, TA,) or a white, hard rock: (TA:) pl. عَبْلَةٌ عَبْلَةٌ بَطَحَاءٌ [i. e., pl. of عَبْلَةَ بِطَحَا] or [مَأْخَمَةٌ عَبْلَةٌ] or [طَريدةٌ عَبْلَةٌ] or [شَرِكَةٌ عَبْلَةٌ] or [عَبْلَةٌ كَمْبَةٌ] or [عَبْلَةٌ كَمْبَهَةٌ] or [عَبْلَةٌ مَعْتَبٌ] or [عَبْلَةٌ مَعْتَبْهَةٌ] or [عَبْلَةٌ قَمْثَةٌ] or [عَبْلَةٌ قَمْثَتَةٌ] or [عَبْلَةٌ شَهِيَّةٌ] or [عَبْلَةٌ شَهِيَّةَةٌ]. (S, TA,) And A white [hill, or eminence such as is termed] ثَلَاثَةٌ عَبْلَةٌ (TA,) And A narrow strip in the midst of a land, the stones of which are white, resembling the stones from which fire is struck, and sometimes people do strike fire with some of them: they are not what are called [but] resembling [i. e. crystal]. (TA,)

معَبَل: An implement with which trees are cut [down]. (TA,)

معَبَلَة: A broad and long arrow-head: (AS, S, O, K,) or an iron [arrow-head] made broad, and having no [or central ridge]: (AHn, TA,) pl. مَعَبَلٌ مَعَبَلٌ. (O, K,) [See also مَعَبَلٌ مَعْرَةٌ. ___ Also An arrow having a broad head. (Freytag, from the Deewân of the Hudhalees.)]
One having with him [pl. of معابل] of arrows. (Ibn-'Abbád, O, K.)

[pass. part. n. of عمله; as such, Cut, &c.: ___ and] Repelled: thus in the following verse, cited by IAar:

* ها إن رمى عنهم لمعبول
* فلا صريخ اليوم إلا المصفول

[Now verily my shooting in defence of them is repelled; so there is no aider to-day but the polished sword]: the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (O.)
Q. 1: He left the camels to pasture by themselves, (Lth, S, O, K,) and to go to the water when they pleased: (TA:) like (S, O;) the ع being substituted for the أ. (S.) And عbeh and عbeh signify The act of reproving, blaming, or censuring: (K:) inf. ns. of عbeh he reproved him, &c. (TK.)

Camels left to pasture by themselves, (S, K,) without a pastor and without a keeper: (TA.) ___ See also the next paragraph.

The kings of El-Yemen who have been established, or confirmed, in their dominion, (S, O, K,) not being displaced therefrom, (S, O,) or and who have not been displaced therefrom: (K:) [and SM adds, referring to عbeh.] A’Obeyd says, and in like manner [it denotes] anything left to itself, not prevented, or withheld, from doing what it desires: (TA: [but in this explanation the sing. is evidently put for the pl.:] the sing. of عbeh is most probably عbeh, like عbeh of which قشامعة is a pl.: in the Tathkeef el-Lsán [of Iktt], عbeh is expl. as signifying those over whom no one has authority. (TA.)

i. q. متمعع [app. as meaning One who resists, or withstands; or who is incompliant, or unyielding]: (K:) and [so in copies of the K and in the TA, but in the CK or, ] one who will not be prevented, or
withheld, from a thing. (O, K.)
1. *His face shone:* (K, TA) [or so signif. to IAar: (TA in art. app. from signifying the light of the sun; this being originally (TA) And *is syn. with* (TA in art. (K, TA,) mentioned by ISd, and said by IKT to be of the dial. of El-Yemen, (TA,) signifying *The putting of the goods,* or *utensils, one upon another:* [or packing them up in a repository: as also: see 1, in art. (TA:) IDrd says, *is of the dial. of El-Yemen, syn. with* (TA in art. )

2. see the preceding paragraph, in two places. ___ And see also art. *The light of the sun; (IAar, TA, and O and K in art. (K, which is the original form; (TA:) and so (IAar, and O and K in art. (O and K in art. (IAar says that *signifies the same: (TA in art. (TA;) or the light and beauty thereof: (TA in art. pl. (TA.)

, applied to a man, [like *Heavy, dull, or stupid; or coarse, or rude; and impotent. (ISd, TA.) [But see this word in art. *A weight, or load, or burden: or any load, or burden, consisting of a debt, or some other responsibility that one takes upon himself. (TA:) [See also (which signifies the same) in art. ]

: see , above.

: see , above.

*Beautiful;* (K, TA;) applied to a woman; from , expl. above. (TA.)
I prepared, or made ready, (S, K, *) or set in order, disposed, or arranged, (Msb,) the army (S, Msb, K) in their places. (S, K.) See also 2 in art. 

The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another. (K.)

The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another. (K.)

The coarse, or rude, heavy, dull, or stupid, (K, * TA,) and impotent: but this requires correction; for Lth mentions عباه, عباه, and عباه, but the former the more chaste, are said to signify, as epithets applied to a man, Coarse, or rude, heavy, dull, or stupid, (K, * TA,) and impotent: but this requires correction; for Lth mentions عباه, عباه, and عباه, as used by a poet, and says that they signify the coarse, or rude, impotent, man; but Az says that he had not heard عباه in this sense on any authority other than that of Lth, and that he held the right reading in the verse cited as an ex. by Lth to be عباه, meaning, as also عباه, the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women. (TA.)

One's share of the روژج [or slaughtered camel for portions of which the players at the game called the mIRC contend]. (K, TA.)

The [kind of plant called] سطاح that spreads upon the ground. (TA.)

[app. عباه] The [kind of plant called] سطاح that spreads upon the ground. (TA.)
A sort of the kind of garments called [pl. of ꜣکسَأ] [أَксِسَة], (S, Mgh, * K, TA) wide, (Mgh, TA,) and [generally] having in it large black [or brown] stripes:

(TA:) pl. [of the latter] عبَاءٌ, (S, Msb) and عبَاءَاتٍ, (Mgh, Msb,) formed by the elision of the ءة, (Msb,) [or rather this is a coll. gen. n.,] and the pl. of عبَاءَةٍ عبَاءَةٍ, like عَتَى: or, accord. to some, عبَاءَةٍ عبَاءَةٍ is a sing.; for they say that it signifies a sort of [pl. of ꜣکسَأ], and that its pl. is عبَاءَةٌ عبَاءَةٍ in art. (TA.) See عبَاءَةٍ عبَاءَةٍ. See also عَبَاءَةٍ عبَاءَةٍ, above.
**1**

(Ṣ, Mgh, O, K, *) aor. — (Ṣ, Mgh, O, K) and — (Ṣ, O, K) inf. n. عَتْبُ عَلَيْهِ (S, Mgh, O, K) and or عَتْبُ عَلَيْهِ (S, Mgh, O, K) and or عَتْبُ عَلَيْهِ (accord. to different copies of the K) and معَدّبُ and معَدّبُ are syn., (K,) but these two are simple subs.; (S, O; see, however, خَصُصِي) and عَتْبُ عَلَيْهِ (S, O, TA;) He was angry with him, (S, Mgh, O, K, TA,;) with the anger that proceeds from a friend. (S, * Mgh, * O, * K, * TA,) It is said in a trad., كان يقول لأحدنا عن المعيبة ما ه لترت يمنيه, [He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand (meaning he himself) cleave to the dust:] see عَتْبُ عَلَيْهِ. (TA.) ___ And [sometimes] عَتْبُ عَلَيْهِ signifies [simply] He was angry with him. (Mgh, TA. *) A poet says, (S, O, TA,) namely, El-Ghatammash (O, TA) Ed-Dabbee, (TA,)

* أَخْلَائِي لَوْ غَيْرُ الْحَمَامِ أَصَبْكَمَ عَتُبَتْ وَلَكِنْ مَا عَلَى الْذُّهْرِشِ مَعَتْبَتْ

(S, O, TA; but in the O, أَخْلَائِي عَلَى الْمَوْتِ, and Aَخْلَائِي عَلَى الْمَوْتِ as well as Aَخْلَائِي, as in the Ham p. 406;) meaning [O my friends, had some other event than the decreed case of death befallen you,] I had been angry: [but there is no being angry with fortune:] i. e., had ye fallen in war, we had taken your blood-revenge: but one cannot revenge himself upon fortune. (TA.) ___ And عَتْبُ عَلَيْهِ, (Msb, K, * TA, *) aor. — — — inf. n. عَتُبُ (Msb, K, TA) and عَتُبُ [an intensive form] (K, TA) and عَتُبُ (Az, TA) and معَتُبٌ, (Msb,) signifies also He reproved, blamed, or censured, him; (K, TA,;) and so عَتَابٌ, (TA,) inf. n. عَتَابٌ and معَتَابٌ عَتَابٌ (K, TA,;) or he reproved, blamed, or censured, him, in anger, or displeasure. (Msb.) A poet says,
[When reproof departs, there is no love: but love lasts as long as reproof lasts.

(signify His reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee, or make thee happy.) (Az, TA. [See also the latter word below.] [this last an intensive form.] (K)

He (a stallion [camel], TA) limped, or halted: (K, TA:) or knocked his knees together; or had a distortion in a hind leg: or was hamstrung: (TA:) and he (a camel, S, O, or a stallion [camel], TA)

walked upon three legs, (S, O, K, TA,) in consequence of his having been hamstrung, (K, TA,) or in consequence of his knees' knocking together, or of his having a distortion in a hind leg; as though he leaped: (TA:) and he (a man) leaped on one foot, or hopped, (S, O, K,) raising the other: (K:) in each of these cases, the beast or man is likened to one walking upon a series of steps, or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another.

The lightning flashed in continued succession. (TA:) And [app. also], He passed [from place to place], and [from saying to saying]. (O, TA,) And [lit. the people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction. (Ham p.

18. [See also 4 and 8.]) See also , said of a bone.

The making an [meaning a threshold]. (K, TA,) means The making a
threshold to the door. (TA.) [And The making an (meaning a step):] or so You say, [Make thou for me a step in this place] when you desire to ascend thereby to a place. (O, TA.) And The drawing together the [of the drawers, or trousers, i.e. the tuck, or doubled upper border, through which passes the waist-band], and folding it, in front: [app. meaning the turning up a portion, drawn together in front, inside the band, to prepare for some active employment:] (IAth, O, K, TA:) you say, He drew together the tuck of his drawers, or trousers, &c., and prepared himself for active employment: (O and TA, from a trad.) and the part so drawn together &c. is called the, (IAar, O.) See also of a bone. is also said of a man as meaning He was, or became, slow, tardy, dilatory, late, or backward: in which sense, its is thought by ISd to be a substitute for the in in. (TA.)

He reproved him, &c., as expl. above; see 1, in the middle of the paragraph; in two places: (TA:) or and signify two persons' reproving, blaming, or censuring, each other; each of them reminding the other of his evil conduct to him: (Az, TA:) or the expostulating, or remonstrating, of each with the other: ] or, (Kh, T, S, O, Msb, K,) as also , (Az, T, O, * K,) and , (Az, K,) the conversing, or talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger, or friendly anger: (Kh, S, O, Msb, K;) or desiring to discuss, in a goodhumoured way, things by which they had been displeased, and which had occasioned them anger, or friendly anger: (Az, K, * TA:) the language meant is that of one friend to another. (TA.) And signifies also The act of disciplining, training, exercising, or making tractable: it is said in a trad., i.e. Train
ye horses for war and for riding, or they will turn from their evil habits, or they will become trained, and will accept reproof. (TA.) ___ And you say, عاتب الأَذِيم, meaning He put the hide again into the tan. (T in art. عاتب أذيم.) [See an ex. in a prov. cited voce عاتب أذيم.]

شاب الغراب ولا فؤادك تارك, ذكر الغضوب ولا عتابك يعتب. (K, TA,) inf. n. اعتب, with which q. v. is syn.; (TA;) and اعتب, 4

He granted him his good will, or favour; regarded him with good will, or favour; became well pleased, content, or satisfied, with him. (K, TA.) In the following verse of Sâ'ideh Ibn-Jueiyeh,

The raven may become hoary but thy heart will not relinquish the remembrance of Ghadoob, nor will the reproof of thee be met with good will], the last word is expl. by [meaning as rendered above, or be regarded with favour, or be met by a return to such conduct as will make thy reprover well pleased with thee]. (TA.) ___ [Or] He made him to be well pleased, content, or satisfied: (S, A, O:) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Kházim,

[’Temeem were angry because ’Ámir was slaughtered on the day of En-Nisár; so they were made contented by the sword:] i. e., we contented them by slaughter: (S, * O, * TA: [see also the Ham p. 196:)] but the meaning may be, so they were made to return from their anger by the sword: that اعتب sometimes signifies He was made to return appears from an explanation, in the K, of a phrase in the Kur xli.
\[23: \text{see 10:]} \] and \text{عَتْنِي} signify also \text{He returned} to making me happy, \text{or doing what was pleasing to me, from doing evil to me: (S, O:) or he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him: (TA:) or the former signifies he removed, or did away with, \text{my} complaint and reproof; the \text{ا} having a privative effect: (Msb:) and \text{أَعْتَنِ} signifies \text{He caused him to be pleased or contented} [and so relieved him from his complaint]. (Har p. 337. \[\text{See also Page 1944}\])

\[\text{And [hence, app.,]} \] signifies \text{He cancelled a bargain, or contract, with me. (TA.)}

\text{عَتْنِ} also signify \text{He returned from doing an evil action, a crime, a sin, a fault, or an offence: or the former signifies he returned from doing evil to do that which made him who reproved or blamed him, or who was angry with him, to be well pleased with him. (TA.) It is said in a prov., مَا مَسِئٌ \text{من أَعْتَنِ} [He is not an evildoer who returns from his evil conduct]. (TA.)} \text{And} \text{عَتْنِ} \text{(S, K) likewise signify \text{He turned away, or turned back, or reverted, from a thing: (S, O, K:) and the latter is also expl. as meaning he turned back from a thing, or an affair in which he was engaged, to another thing, or affair: (S, O, K:) so accord. to Fr, (S, O, TA,) from the phrase لَكَ \text{العَتْنِ} signifying as expl. below (voce عَتْنِ) on his authority. (TA.) See also 3. \text{أَعْتَنِ} said of a bone that has been set is like عَتْنِ [meaning It was caused to have a defect in it, so that there remained in it a constant swelling, or so that a lameness resulted: see عَتْنِ: and عَتْنِ [of which the verb may be either عَتْنِ or مَعْتَنِ] has the meaning of its inf. n., عَتْنِ. (TA.)}

\[\text{Tَعْتَنِ} \text{عليهٔ 5:} \text{see 1, first sentence.} \text{Also He accused him of a crime, an offence, or an} \]
injurious action, that he had not committed. (TA.) ___ And you say, َلا ُﺐَﺘَﻌَـﺘُـﻳ ِءْﻰَﺷ He is not to be reproved, blamed, or censured, with anything [i.e. with any reproof &c.]. (K, * TA.) And َلا ُﺐَﺘَﻌَـﺘُـﻳ ِﻪْﻴَﻠَﻋ ِﰱ ِءْﻰَﺷ No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISk, O, TA.) ___ See also 3. َﺐْﺘَﻌَـﺘَـﻳ also signifies He kept to, or was constantly at, the َﺐَﺗْـเอَْا [or threshold] of the door. (A, TA.) ___ And you say, َﺖْﺒَـﺘَﻌَـﺗ َﻪَﺑَ: see 1, latter half. َﺐَﺗْـﺗَا َﻖِﻳِﺮُّـﻠﻟا He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.) ___ And َﺐَﺗْـﺗَا َﻦِﻣ ِﻞَﺒَﳉا He ascended the mountain. (S, O, K. [In the K is added, and did not recoil from it: but this is a portion of the explanation of the verse here following.]) El-Hotei-ah says, ُمِرَﺎََﳐ ٍءﺂَﻨْﺣَأ َﻦْﺿَﺮَﻋ ُﻪَﻟ ِﺐْﻨَـﻳ ﺎَﻬْـﻨَﻋ َفﺎَﺧَو َرْﻮَﳉا ﺎَﺒَـﺘَـﺘْﻋﭑَﻓ * * * i. e. [When prominences of bends of mountains present themselves to him,] he does not recoil from them, [but fears the turning aside,] and so ascends the mountain. (S, O.) ___ And َﺐْﺘَـﺗَا signifies also He pursued a right, or direct, course, syn. َﺪَﺼَﻗ ( , S, IAth, O, K, [perhaps thus expl. in relation to the verse cited above,]) in the affair. (K.)
He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour; to become well pleased, content, or satisfied, with him; (S, O, K;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (S,) And استعبت, alone, He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (S, Msb.) ولا حم يستعبت, in the Kur xvi. 86, and xxx. 57, and xlv. 34. means Nor shall they be asked to return to what will please God. (Jel,) And والان يستعبتو فما هم من العبد, in the Kur xii. 23, means And if they solicit God's favour, they shall not be regarded with favour: (Jel:) or if they petition their Lord to cancel their compact, [or to restore them to the world, He will not do so; i.e.] He will not restore them to the world; (O, K, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: otherwise, (O, TA,) reading [and يستعبتوا], as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God: (O, TA;) [for] استعبتته also signifies I asked him, or desired him, to cancel a bargain, or compact, with me. (TA.) See also 4, in three places.

عنب: see تعنیان, in four places.

عنب One who reproves, blames, or censures, (O, K, TA;) his companion, or his friend, (O, TA;) much, or frequently, (O, K, TA;) in respect of everything, (O, TA;) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also اعتاذ.]

عنب: see تعنیة, in five places. Also The دستانات [or frets] (O, TA) that are bound upon the عمود.
[meaning neck] (O) of a lute: (O, TA:) [app. as likened to a series of steps: or the transverse pieces of wood upon the face of a lute, [i. e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, K, TA:) or, accord. to IAar, the thing [app. the small ridge at the angle of the neck] upon which are [or lie] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] ___ And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) ___ And Ruggedness of ground. (O, K.) ___ And The space between two mountains. (TA.) ___ And The space between the fore finger and middle finger [when they are extended apart]: (Msb in art. شير, and K:) or the space between the middle finger and third finger: (S, O, K:) or the [space that is measured by] placing the four fingers close together. (Msb ubi suprà.) [See also مصَبْع, and بتر.] ___ Also A bending at the ضريبة [or part with which one strikes], and a bluntness, of a sword. (TA.) One says, There is not in the obedience of such a one any bending nor a recoiling. (TA.) ___ And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) ___ And An unsoundness (O, K, TA) in an animal's leg, (O, TA,) and in an affair. (TA.) One says, There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.)

The أسكفة عتبة [meaning threshold] of a door, (S, A, Mgh, O, Msb, K,) upon which one treads: (TA:) or the upper of the two transverse pieces of wood, of a door-way, whereof each is called أسكفة; i. e. the lintel; (K:) [for it is said that] the upper [piece of wood] in a door-way is the أسكفة; and the piece of wood that is above this is the حجاب; (Az, TA in this art. and in art. حجاب;) and the أسكفة is the lowest [or threshold]; and the
A wife is thus termed, (O, K,) metonymically, in like manner as she is termed عَنْل, &c. (O.) And A step; a single step of a series: (S, O, Msb:) or a single step of a series made of wood: (TA:) pl. عَتْب improperly termed a pl., as observed above,] (S, O, Msb) and عَتْبات. (S, O.) [The two thresholds or lintels or steps] termed عَتْبَتْنَا [or the outer] and عَتْبَتْنَا [or the inner] are two wellknown figures of the science of the الرمل, [i. e. geomancy]. (TA.) The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, [i. e. the العتبة, supposed by Freytag to be the العتبة, signifies the place of bending of the valley. (Ham p. 18.) And عَتْبَتْنَا signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so عَتْبَتْنَا. (K.) One says, حمل فلان عَتْبَتْنَا [or the outer] عَتْبَتْنَا, He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.) And There is not in this thing, or affair, or case, any hardship, or difficulty. (S, O.) And عَتْبَتْنَا means The severities [or pains or agonies] of death. (TA, from a trad.)

The being well pleased, content, or satis-

ed, [with a person,] or the regarding with good will, or favour: (M, A, K:) or good pleasure, content, satisfaction, good will, or favour: (MA, K, KL:) its primary signification is the returning of
one whose good will, or favour, has been solicited, or desired, to the love of his
companion: (TA:) it is the subst. from أَعْتَبَيْنِي as meaning he returned to making me happy, &c.; (S; see 4;) a subst. from أَعْتَبَ (Msb.) [i. e.] it is put in the place of أَعْتَبَ; and [thus] it signifies [the returning to making one
happy, or doing what is pleasing to him, from doing evil to him: or] the returning,
from doing evil, to that which makes the person who has reproved, or blamed, or
been angry, to be well pleased, content, or satisfied: and [simply] the returning from
doing a crime, a misdeed, an offence, or an evil action. (TA.) One says، أَعْتَبَيْنِي He
granted me his good will, or favour. (A.) And إِذَا يُعَابِثُ من تَرْجِي عَنْدَهُ العَتْبَ Only he should
be reproved in whom the [finding a disposition to a] return from his evil conduct may be
hoped for. (TA.) And العَتْبَ is [said to be] used when one does not mean thereby إِذَا يُعَابِثُ من تَرْجِي عَنْدَهُ العَتْبَ (S, O, TA,) i. e. in the contr. of its
primary sense, (TA,) in the prov. بلَا رَضَاكَ as though meaning Thou shalt have
content, or satisfaction, without thy being well pleased; or] I will content thee with
the contrary of what thou likset: and in like manner the corresponding verb is [said to be] used in the verse of
Bishr Ibn-Abee-Kházim cited above in the explanations of that verb: (S, O, TA:) [but the prov. here mentioned may be well rendered
thou shalt return from thine evil way against thy wish; for,] accord. to Fr، العَتْبَ in the phrase
لَكَ العَتْبَ بَيْنَ رَضَاكَ signifies the returning, from what one like, to what he dislikes: (MF:) and it signifies
also [as expl. above] the returning from doing a crime, a misdeed, &c. (TA.)

and عَتْبَ and عَتْبَ [all mentioned before as inf. ns.] are said to be Syn. with عَتْبَ: [see 4, and عَتْبَ:] it is asserted that you say، أَعْتَبَيْنِي [meaning I did not find in what he said any evidence of a
return to be favourable, or to do what would be pleasing to me], when a man has mentioned his
having granted you his good will, or favour, and you see not any proof thereof: and some say، أَعْتَبَيْنِي
[in the like sense]: but Az says, I have not heard nor nor in the sense of , but and signify thy reproving a man for evil conduct, &c., as stated above; [see 1;] and and , mutual reproving for such conduct. (TA.)

The male hyena: (Kr, TA:) and and the latter of the measure , accord. to the CK and my MS. copy of the K, but in the TA of the measure , and therefore , the female hyena: (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.)

, see the next preceding paragraph, in five places.

One upon whom reproof, blame, or censure, does not operate. (O, K.) And A road, or Way. (TA, as from the K [in which I do not find it].)

A town, or village, in which is little of good, or of good things. (O, K.)

One who reproves, blames, or censures, much, or frequently, in an absolute sense, (see 1;) or in anger, or displeasure. (Msb.) [See also .]

A thing [meaning speech] with which one is reproved, blamed, or censured. (O, K.) See 6.

, see 1, in three places.

is for [i. e. Reproved, blamed, or censured; &c.]: Mtr says, it is said to signify [corrupting, rendering unsound, vitiating, &c.;] but I am not sure of it. (Har p. 77.)

is used, agreeably with analogy, in the sense of the inf. n. of . El-Kumeyt says,
[And desire turned away from my heart, and my poetry unto him unto whom was its turning]. (S, O.)

is used in the sense of [the inf. n. of استعتب, meaning] استراض: thus in the saying, ولأ بعد الموت من مستعتب [And after death there is no asking, petitioning, or soliciting, favour of God]:

for after death is the abode of retribution, not that of works. (TA from a trad.)
1. The verb دَتَع (O, L, Msb, K) inf. n. ٌدﺎَتاَت (L, TA) and ٌةَدﺎَتاَت (L, TA) means "It [a thing] was, or became, ready, at hand, or prepared." (O, L, Msb, K) And دَتَع, inf. n. ٌدَتَتَع (L, TA) and ٌةَدَتَتَع (L, TA) means "It [a thing] was, or became, great, big, or bulky." (L, TA.)

2. دَتَع see the next paragraph.

3. دَتَع, (S, O, Msb, K) inf. n. ٌدَتَتَع (S;) and دَتَتَع (S, Msb, K) inf. n. ٌدَتَتَع (S, K) means "He made it ready, or prepared it," (S, O, Msb, K;) for a future day. (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yaakoob says that the [former] ت in دَتَتَع is a substitute for the [former] د in دَتَتَع; and some say that دَتَتَع is originally دَتَتَع; but others deny this. (L.)

4. دَتَع, (S, O, Msb, K) inf. n. ٌدَتَتَع (S;) and دَتَتَع (S, Msb, K) inf. n. ٌدَتَتَع (S, K) means "He was nice, or scrupulously nice and exact, in his work, art, or craft." (O, K)

5. دَتَع see the next preceding paragraph. دَتَع, as also فَرَس دَتَع, A horse made ready, or prepared, for running; (S, O, L, K;) of strong make; quick in leaping, or springing; not incongruous, unsound, faulty, or weak, in make; nor lax, or uncompact: (L:) or strong, and perfect in make: (ISk, S, O, K;) or that performs run after run: (O:) or made ready, or prepared, for riding: and applied alike to a male and to a female. (L.)

ٌدَتَع: see the next preceding paragraph.

ٌدَتَع and دَتَع: see what next follows.
Apparatus; syn. طَعَعَتْ (q. v.); (S, A, O, L, K;) which is said by some to be formed from طَعَعُتْ, but others deny this; (L;) implements, or instruments, or the like; (S, O;) or weapons, beasts, and instruments, or equipage, of war: (L, Msb;) pl. طَعَعُتْ (O, L, Msb, K) and طَعَعَتْ (L, Msb) [both pls. of pauc.] and طَعَعَتْ. (L;) One says, أَطْلَعَ لَلأَمْرَ طَعَعَتْ He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair: (S, O;) or he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war. (Msb.) And sometimes, (S, O;) طَعَعَتْ signifies also A large drinking-cup or bowl: (S, O, K;) i. q. صَحِن and فَسَع: (IAar, L;) or a large drinking-cup or bowl (عَسَى) of [wood of the tree called] أَنْتِل. (AHn, TA.)

طَعُود A yearling goat; (Msb, K;) a young goat that pastures, and is strong, and has become a year old: (S, O, L;) or a kid that has begun to pasture: (L;) or that pastures, and has become strong; (Mgh, TA;) as also عَرْض: or that has become a جَذَع [a year old, in the second year]; and such is called عَرْض also; both of which appellations are applied to the male and the female; or such is only termed طَعُود عَرْض signifying one that has become a ثَنَي [app. meaning in the third year]: (TA;) or that has attained the fit age for procreation: (L;) pl. of pauc.] and [of mult.] جَذَع the latter originally عَرْضان, (S, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) Also [A tree of the species called] طَلَّحَة: or a سَدَرة. (O, L, K.)

طَعَيد A thing (S, O, L) ready, at hand, or prepared; (S, A, O, L, K;) as also طَعَد [q. v.]: pl. of pauc.] of the latter and [of mult.] جَذَع the former occurs in the Kur l. 22, (O, L,) in this sense: or as meaning near: (L;) or as meaning جَذَع, (O,) i. e. made ready, or prepared. (K.)

طَعَيد A receptacle for perfume (A, Msb) and unguent (A) or unguents: (Msb:) a kind of
wooden tray (طِلْبَةٌ), or a small round box (حَقَّةٌ), in which are the perfume of a man, (O, K,) or

a small round box (حَقَّةٌ)

his unguent, (O,) and the perfume of the bride, (O, K,) prepared (أَعْتَمَدت) for what she requires of perfume, and substance for fumigation, and a comb, and other things; [formed from طَلْبٍ; the طَلْب being affixed to it as being a subst.: (O:) or a طِلْب [or small round basket covered with leather], prepared for the perfume, (Az, Mgh, L,) and utensils, and substance for fumigation, (Az, L,) and comb, (Az, Mgh, L,) and mirror, (Mgh,) and other things, required by a bride: (Az, Mgh, L;) or a thing like a casket, or small chest, in which a woman puts such of her goods, or utensils, as she values. (L)

*مَعَاتِدَ* : see مَعَاتَد.
عَتَر

1. عَتَرٌ, aor. عَتَر (mentioned below in this paragraph), a form denoting repetition, or frequency, of the action, or its application to several objects, or it may be an inf. n. of which the verb is عَتَرٌ, He slaughtered [or sacrificed] (S, O, K, TA) an عَتَرٌ, (S, O,) [i. e.] a sheep or goat, or a gazelle or the like. (TA.) Sometimes a man, (S, O,) of the people of the Time of Ignorance, (S,) made a vow that, if he should see what he loved, he would slaughter such and such of his sheep or goats; and when the performance of the vow became obligatory, he would be unwilling to do so, and would slaughter gazelles instead of the sheep or goats: (S, O:) sometimes he would say, If my camels amount to a hundred, I will slaughter for them an عَتَرٌ; but when they amounted to a hundred, he would be niggardly of the sheep or goat, and would hunt a gazelle, and slaughter it. (TA.) One says, عَتَرٌ...أُتْرِحِيبٌ This are days of the sacrificing of the عَتَرٌ. (S, O.)

2. عَتَرٌ see above, first sentence.

عَتَرٌ Origin, or original state or condition; (S, O, K;) and natural disposition; like عَكْرٌ. (O.) One says, عَتَرٌ...أُتْرِحِيبٌ He is of generous origin. (TK.) And it is said in a prov., عادت إلى عَتَرٍ لَمْ يَعْرِقُ This are days of the sacrificing of the عَتَرٌ. (S, O.)

Lemees [a proper name of a woman] returned to her original state or condition (S, O) and natural disposition: (O:) applied to him who has returned to a natural disposition which he had relinquished. (S, O.) [See also عَكْرٌ.]

Also A certain plant, (S, O, K,) used medicinally, like the مُرْجِجُوشٌ (or marjoram); (S;) growing like this latter plant, in a straggling manner; and when it has grown tall, and its stem is cut, there comes forth from it what resembles milk: (TA:) accord. to Aboo-Ziyád, it is a plant of those termed حَرَّامٌ [pl. of حَرَّام], having a small round fruit [dim. of حَرَّامٍ], which is sweet, or pleasant in taste, eaten by men; and it grows like as
does the poppy, but is smaller: (AHn, O:) or certain small trees [or plants], (S, K, TA,)
having round fruits (يُرَج، pl. of يَرِج)، like those of the poppy: (TA as on the authority of AHn:) AHn says, (O,) some assert it to mean the (يَرِج; O, TA;) but, he adds, this I have not found to be known: (O:) and some say that it is the (TA:) the n. un. is عَرْفَع (S, O:) AHn says, a desert-Arab of Rabee‘ah told me that this is a small tree [or plant] that rises to the height of a cubit, having many branches, and green, round leaves, like the (يَرَج), and round fruits (يُرَج)، which are in pairs, near together, hanging down towards the ground, and sweet, or pleasant in taste, their taste being like that of small cucumbers: it seldom, or never, grows singly, but is found in pairs, or in fours, in one place: and some assert that it abounds with milk: (O:) it is also said to be a tree [or plant] that grows by the burrow of the lizard called (ضَبّ)، which mumbles it so that it does not increase; whence the saying (He is more vile than the of the ضَبّ): and it is also said, in the K, to signify the (يَرِج), mentioned above as being said to be a signification of (TA:) also, the caper. (K, * TA.) It is said in a trad. that there is no harm in a man's treating himself medically with senna and while in a state of (S, O:) which, some say, means that there is no harm in taking these from the sacred territory for such treatment. (O.) Also An idol, (O, K,) such as had victims (عَتَائِث) sacrificed to it. (O.) ___ See also

The stem, or stock, of a tree: on the authority of Aboo-Sa’eed and IAar: (TA:) and the branches of a tree. (A, TA.)

[And hence,] The people, or tribe, of a man, consisting of his nearer relations, (A)‘Obeyd, ISk, S, A, O, Msb, K,) both the dead and the living: (S, K:) or his relations: (Msb:) or his relations consisting of his offspring and his paternal uncle’s sons: (A:) or his relations consisting of his offspring and of others: (TA:) or the more distinguished of one’s relations: (IAth, TA:) or the
people of a man's house, the more near and more distant: (O, TA:) and a man's offspring, or progeny; (IAar, Th, Az, S, O, Msb, K;) which is said to be the only meaning of the word known to the Arabs; (Msb;) or imagined by the vulgar to be its meaning peculiarly. (TA.) means (The nearer portion of the tribe of the Prophet, consisting of the sons of 'Abd-El-Mut-talib: (Abü-Sa'eed, O:) or 'Abd-El-Muttalib and his sons: (TA:) or the offspring of Fátíme: (IAar, TA:) or the nearer members of the house of the Prophet, consisting of his own offspring and of 'Alee and his offspring: or the nearer and the more distant in relationship of the house of the Prophet: or, as is commonly held, the people of the house of the Prophet; who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) Also n. un. of أَعْتَرَةٌ [q. v.]. (S, O.)

أَعْتَرَةٌ A sheep, or goat, which they used to slaughter, (S, O, Msb, K;) in the month of Rejeb, (S, O, Msb,) to their gods, (S, O, K,) or to their idols; (Msb;) i. q. رَجِبَةٌ, (A’Obeyd, TA,) i. e. a victim which was sacrificed in Rejeb, as a propitiation, in the Time of Ignorance, (A’Obeyd, Mgh, TA,) and also by the Muslims in the beginning of El-Islám; (Mgh;) but the custom was afterwards abolished; (A’Obeyd, Mgh, O;) as also أَعْتَرَةٌ; (S, O, K;) which likewise signifies any slaughtered animal; (K;) and so does أَعْتَرَةٌ; this being like عِيْشَةٌ رَاضِيةٌ, in the phrase مَرْضِيَةٌ عِيْشَةٌ رَاضِيةٌ, for دَّاَثُت أَعْتَرَةٌ. (Lth, TA;) or it may be a possessive epithet [meaning دَّاَثُت أَعْتَرَةٌ: (TA:) the pl. of أَعْتَرَةٌ is أَعْتَرَاتٌ. (Msb.)

أَعْتَرَةٌ: see the next preceding paragraph.
The mare, The horse, preceded, and became safe, or secure: The horse became such as is termed [q. v.]. The meaning of The State, or act, of preceding, or having precedence, [assigned to the inf. n. ] is said to be the turning-point of the art.: and hence, said of a horse, means He preceded the other horses, and became safe, or secure, from them. (Mgh.) And I preceded the thing. (Msb.) The slave became free; The slave passed forth from the state of slavery. (Mgh, K.) And sometimes is used in the place of [He swore by emancipation]; (TA:) but see 4. [Hence,] one says, Such a one is a freed slave. (S, O, K. [See also Telewi/2:65.]) is said of a girl when she has attained to the marriageable state [meaning She has passed forth from the state of childhood]. (O, TA.) And She (a girl) attained to the commencement of the state of puberty: and as some say, had not married: (K, * TA:) or she (a woman) passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband. (Msb.) He became thin, or fine, or delicate, in his external skin, after having been coarse and rough; (S, O, K;) as also said of anything, It attained its utmost point, reach, or degree. (TA.) The young she-camel became free from [or purulent]
pustules in the mouth; and [i.e. mange, or scab]: until this is the case, she is not reckoned a بِكْرَةٌ; so said an Arab of the desert. (TA.)  

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(S, O, K) aor. — , (K;) inf. n. عَتَقَتْ , (Fr, S, O;) and عَتَقَتْ , (K;) It, (Msb,) or the property, or cattle, (Fr, S, O, K,) became in a good, right, or proper, state. (Fr, S, O, Msb, K,) See also 4. (S, Mgh, O, K,) inf. n. عَتَقُّ , (S, Mgh, O;) and عَتَقَتْ , (S, O, K) and — ; (K;) The thing became old. (S, Mgh, O, K,) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say، عَتَقَتْ البَخْرُ , (S, Msb, K;) and عَتَقَتْ , (Msb, K,) aor. — , inf. n. عَتَقَتْ and عَتَقَتْ , (Msb;) The wine became old (Msb, K) and good. (K.)  

(S, O, K) aor. — ; (S, K; in one of my copies of the S — ;) and عَتَقَتْ , (S, O, K;) The oath was binding on him: (K;) or was old, and binding on him; as though he kept it [long], not violating it. (S, O,) inf. n. عَتَقَتْ بَفِيهِ , (S, K;) and عَتَقَتْ , (L, K,) عَتَقَتْ زَمَانًا (الحَمْر) [as meaning It was kept long, so that it became old]. (S, O,)  

See also 1, last sentence.

2 عَتَقَتْ شَيْءًا (S, O,) inf. n. عَتَقَتْ , (S, K;) I made the thing old. (S, O, K,) is said of wine (الحَمْر) as meaning It was kept long, so that it became old. (S, O,) See also 1, last sentence.

He made his mare to hasten, or be quick, [and to precede, (see 1, first sentence,)] and become safe, or secure. (S, O, K,)  

He emancipated the slave; freed him from slavery: (S, Mgh, O, Msb, * K;) in this sense is not known, (TA,) and should not be said, therefore it is said in the Bári’ that one should not say عَتَقَتْ العَبْد, nor should one say عَتَقَتْ العَبْدِ الوَلَد, with the verb in the active form [and making العَبْد the agent]. (Msb,)  

He put the cattle, or property, into a good,
right, or proper, state; (Fr, S, O, K;) as also عَقَطَهُ, ٌقَتْعَـتِ (O;) and عَقَطَهُ, (Msb, * K, TA,) aor. — inf. n. 

He dug his well, and cased it [with stones or bricks], (AA, O, K,) and made it good. (AA, O, TA.) __ 

He took for himself his place حِازَر, so that it became his property. (O, K.) __ 

He made his oath to become in a right, or correct, state for him. (O, TA.) __ He made his oath to be inexpiable. (L, TA.)

: see the next paragraph.

[mentioned above as an inf. n. and also as a simple subst. (see 1)] 

[as a quality of a horse and the like, meaning Generousness, excellence, or swiftness: see 1, first and second sentences]. (K.) __ And i. q. 

[Generousness, generosity, or nobility]; (S, Mgh, O, K;) as in the saying, 

[How manifest is generosity, &c., in the face of such a one!]. (S, O.) __ And i. q. 

[Highness, or eminence, of rank or condition]. (K.) __ Also Beauty, or comeliness. (S, O, K.) __ And The state, or condition, of freedom; contr. of slavery. (S, O, K.) __ [And Oldness: in which sense,] accord. to some, عَقَطْتِ, and عَقَطِ relate to inanimate things, as wine and dates; and عَقَطِ relates to inanimate things and also to animals. (L, K.) Also, and عَقَطْ, عَقَطَ, عَقَطْ, عَقَطَعَ, عَقَطَعِ, عَقَطْعَ, عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ، عَقَطْعَِ, A species of trees from which Arabian bows are made:

(AHn, K: *) the name being meant to imply the excellence of the bow [made therefrom]. (AHn.)

: see what next precedes.

: see the next paragraph, last quarter.

A horse that precedes, outstrips, or outgoes; as also عَقَطْ, عَقَطْ, عَقَطْ; or this signifies a horse that...
precedes, and becomes safe, or secure; (TA; [see 1, first and second sentences;]) or that precedes, outstrips, or outgoes, the [other] horses: (Msb:) and the former, a generous, or an excellent, horse: (Msb, TA:) or a horse swift and excellent; or that excites admiration by his generosity or excellence; syn. رَأَىَ (S, Mgh, O, TA:) pl. عَتَّاقٌ (S, O, Msb:) applied to a young she-camel means generous, excellent, or swift: (TA:) and عَتَّاقُ الطَّيْرُ has this meaning applied to camels, (TA,) or to such as are termed أَرْحَىْات (S, O, TA,) and to horses: (K, TA;) or the عَتَّاقٌ of horses are the generous, or excellent, thereof; and so of birds; (Mgh;) [the noble thereof, in a sense wider that that in which this epithet is applied in English falconry;] or of birds, such as prey; (S, O, K, TA;) عَتَّاقُ الطَّيْرِ being applied to one of them: (TA:) عَتَّاقُ الطَّيْرِ is also applied [particularly] to eagles: (IAar, TA voce قَتَعُ) and عَتَّاقُ الطَّيْرِ, to the hawk, or falcon: (O, TA:) and عَتَّاقُ signifies anything generous, or excellent; (S;) and anything choice, or best; (S, O, K;) thus applied to a hawk, and dates, and water, and fat: (S:) or عَتَّاقٌ means dates [themselves], (AHn, O, K,) as in a verse of ‘Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce بَذَك (O,) as a proper name thereof; (K;) or, as some say, the dates termed شَهِيْرَةً; and its pl. is عَتَّاقٌ: (TA:) and water [itself]: (K;) and fat [itself]: and accord. to IAar, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتَّاقٌ; pl. عَتَّاقُ. (TA.) Also Beautiful, or comely: so in the saying, فَلَان عَتَّاقُ الوجه Such a one is beautiful, or comely, in respect of the face]. (O, TA.) And عَتَّاقَةً عَتَّاقًا, أَمْرَةً عَتَّاقَةً means A woman beautiful, or comely; generous, or noble. (TA.) And (applied to a man, S, O) Thin, or fine, or delicate, in his external skin, after having been coarse and rough. (S, O, K;) And, applied to a slave, signifying Freed from slavery, or emancipated; (S, Mgh, O, Msb, * K;) as also عَتَّاقٌ, and عَتَّاقُ, مَعْتَوقٌ (S, O, Msb, K;) and some of the relaters of traditions say مَعْتَوقٌ, (TA,) but this is not allowable: (Msb, TA:) عَتَّاقٌ is applied to a female, (S, O, Msb, K;) and some of the relaters of traditions say عَتَّاقٌ, (S, Mgh, O, Msb, K;) and عَتَّاقٌ also: Msb:) the pl. of عَتَّاقٌ is عَتَّاقٌ (S, O, Msb,) and the pl. of عَتَّاقٌ is عَتَّاقٌ. (S, O, Msb,) عَتَّاقٌ is an appellation applied to Es-Siddeek, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be
freed (َعَتٍيَقَ) from the fire [of Hell]: or because of his beauty, or comeliness: (S, O, K;) or he was so named by his mother. (O, K.)

And Old; (S, Mgh, O, L, Msb, K;) as also عَت١يَقَ (S, O;) the former is applied in this sense to anything, even to a man: (S, L;) and the pl. is عَت١يَقَ, which occurs in a trad. applied to the earlier verses of the Kur-án that were revealed at Mekkeh, (L, TA;) and عَت١يَقَ, (S, K, *) or عَت١يَقَ, with two dammehs, (Mgh, Msb,) like بَرَدِ pl. of بَرَدِ (Msb,) applied to دراهم, (Mgh, Msb,) being [probably] a contraction of عَت١يَقَ (like as بَرَدِ is of بَرَدِ) and in like manner applied to دَنَايِرِ, (S,;) [and عَت١يَقَ occurs in the TA in art. سم,] agreeably with general analogy if pl. of عَت١يَقَ, عَت١يَقَ, with two dammehs and teshdeed, is a mistake. (Mgh.) عَت١يَقَ is an appellation of The Kaabeh, (S, O, K,) given to it in the Kur-án [xxii. 30 and 34, as meaning the Old House], (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Kur [iii. 90]: (O;) or [as meaning the Freed House,] because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA;) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians; or because not possessed by any one; (O, K;) and [thus expl.] it is tropical. (TA.) You say عَت١يَقَ (S, O, K,) with عَت١يَقَ جَدِيَدَةِ [An old bridge], (S, O, K,) with عَت١يَقَ جَدِيَدَةِ [meaning the contr.], (S, O, K,) without عَت١يَقَ جَدِيَدَةِ, (S, O,) because عَت١يَقَ جَدِيَدَةِ has the meaning of the measure عَت١يَقَ جَدِيَدَةِ (S, O, K,) but عَت١يَقَ جَدِيَدَةِ has the meaning of the measure عَت١يَقَ جَدِيَدَةِ. (S, O.) And you say عَت١يَقَ (O, K,) without عَت١يَقَ جَدِيَدَةِ, and عَت١يَقَ جَدِيَدَةِ and عَت١يَقَ جَدِيَدَةِ [app. meaning Old wine]: (K;) and عَت١يَقَ جَدِيَدَةِ [good and old wine: (K, in a later portion of the art.:) or عَت١يَقَ جَدِيَدَةِ means old wine: (S, O, TA:) or long kept in its receptacle: (L, TA;) or of which no one has broken the seal [upon the mouth of its jar]: (S, O, TA;) or that has just attained to maturity: (Z, TA;) Hassán says, [using it as an epithet in which the quality of a subst. predominates,]

* كَأَلْسَكَ تَخْلُطُهُ بِمَاءِ سَحَابَةَ

* أو عَت١يَقَ كَأَلْسَكَ الطَّيْحِ مدَنَّمَ

[Like musk which thou mixest with the water of a cloud, or old wine (&S;) like the blood of the slaughtered animal, made to continue long in its unopened jar]. (S, O, TA: but the last, for
And A [sort of male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (K, TA.) ___ And ٌبْﻮَـﺛ ٌﻖﻴِﺘَﻋ (S, O, K, TA) means ُﺪِّﻴَﺟ ِﺔﻜﺒﳊا [app. a mistranscription, for ُﺪِّﻴَﺟ ِﻚْﺒَﳊا, i. e. A garment, or piece of cloth, well woven] (TA.)

عَاتِيق: see the next preceding paragraph, in six places. ___ Also A young bird (S, O, K, TA) above the stage of that which is termed ٌﺾِﻫَ (, S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown; (TA;) when it has flown and become independent; (K, TA;) thought by A'Obeyd to be from the meaning of outgoing, or outstripping. كَأَنَّهُ يَيْتَقُّ أَيُّ يَيْتَقُ [as though it outwent, or outstripped]: (S, O, TA;) or of the young of the sandgrouse (َلَقِطَ) or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA;) pl., in this and the following senses, عِواتِيق. (K.) ___ And A girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband: (S, O, K,) said by IAar to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the wearing of the garment called َعِلْدٍ, and has passed forth from the state of childhood and of being required to help in the service of her family: (TA;) or such
as is between the stages of puberty and middle age: (K.) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband: (Msb.) pl. as above, and the latter occurring in a trad. (TA.) ___ And A ṭaqq [or wine-skin], (T, S, &c.,) of which the wine is good: (T, TA:) or of which the odour is pleasant, because of its oldness: (S:) or wide, (Ibn-'Abbád, O, L, K,) and good: or wide as applied to a [leathern water-bag such as is called] مزادة, (TA.) ___ And A bow فوس that has become altered in colour; as also (IF, O:) or عاتٍ (S, O, K) and عائط (K) a bow that has become old and red; (S, O, K;) as also عائط (S, O, K,) also signifies The part, of the Menık [or shoulder], which is the place of the [garment called] حبل, (S, O, K,) or the part between the Menık and the neck; (Mgh, Msb, K,) which is the place of the رداً (Msb:) or the part, of the كنف [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is عواتق (Msb, K, and Ham ubi suprà,) and عائط. (K.) One says جبل أميل العائط A man bent, or bending, [or sloping,] in the part which is the place of the جبل العائط see in art. حبل, ___ And [the pl.] signifies also The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. 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(Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;) جبل. ___ And [the pl.] signifies also جبل The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., ناحية. (Ibn-'Abbád, O;)}
captured, renders them secure \((S, O)\) from being overtaken, \((O,)\) and outstrips with them: \((S:)\) from 

\(\text{ِّدِّﺒۡﻌَﻟا} \) 

\(\text{ِّﻖَﺘْﻋَأ} \): you should not say 

\(\text{قﺎَﻨْﻌِﻣ} \). \((S.)\)

\(\text{ٍقﻮُﺘْﻌَﻣ} :\) see 

\(\text{ٍﻖﻴِﺘَﻋ} \), in the former half.
The perfume stuck to him, or it. (S, O.) And the urine dried upon the thigh of the she-camel: (S, O, K) but as some relate a verse cited as an ex. of the verb in this sense, it is clave to him, or it. (TA.) ___ 

She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) ___ The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) ___ said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation; high-born, or noble. (Ibn-`Abbád, O, K.) 

A nappy, or villous, cloth or outer garment, coherent in its nap, or matted therein: and in like manner, A ewe having the wool coherent, or matted. (Ibn-`Abbád, O.) 

Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K:) as also (K in art. عَاتِقَة) عَاتِقَة and عَاتِقَة (S and O and K in that art.) [or] عَاتِقَة signiﬁes Intensely red. (Lh, O, TA.) And عَاتِقَة, alone, Yellow. (TA. [App. applied therein, in this sense, to a vein or a root (عرق, thus without any vowel-sign).]) And Pure, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And Clear; applied to [the beverage called] نَبْيَذ (IDrd, O, K, TA:) or, so applied, old; accord. to Lth with نَّم, but correctly with نَم. (TA in art. كَرِيم). And i. q. [as meaning Highly esteemed, or excellent, or the like]; (K, TA;) applied to anything. (TA.)
applied to a woman means *being, or becoming, red* [in the CK *مُحَمَّرَة*] by reason of perfume; (K, TA;) from *عِتْنَكِتَ الْعُوْس* [expl. above]; (IKt, TA;) or *having a stain of perfume*: (TA:) or *being, or becoming, yellow from saffron*: (R, TA;) or *having clearness and redness*: or, accord. to Ibn-Saad, *lean, or light of flesh; slender and lean; or lean, and lank in the belly*: (TA:) or *high, or exalted, in rank, condition, or estimation; high-born, or noble*: (O, TA:) or, accord. to IAar, from *عِتْنَكِتَ عَلَى بَلَّٰعَْا* [said of a woman,] meaning *نَزَرَت*; but this is said by Th to be correctly *عِتْنَكِتَ* the *ت* being a mistranscription. (TA.)

*A certain kind of cloth or garment, red and yellow, brought from Syria*: a rel. n. from [a place called] *عَاتِكَة*. (TA.)
1. **عني**، aor. **عني**، (S, O, TA,) as in the Kur xliv. 47 accord. to different readers, inf. n. **عني**، (TA,) He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K:) he pushed him, or thrust him, and urged him, driving him along roughly, or violently: (TA:) accord. to ISk, **عني**، and **عني**، signify the same; (S, O, TA;) i.e. he pushed him, or thrust him, roughly, or violently, to the prison: or **عني**، signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA.) And **عني**، the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) He a man, S, O) hastened, or was quick, to do evil, or mischief. (S, * O, * K.)

2. **عني**، [app. The making one to quit his place]: see 7.

3. **عني**، The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA.)

5. **عني**، see the next paragraph, in two places.

7. **عني**، He was, or became, drawn along, or dragged, roughly, or violently: (K) or i. q. the suffered himself to be led, &c. (Ibn-'Abbád, O, TA.) And **عني**، (so in copies of the S and K and in the TA;) or **عني**، (so in the O and in one of my copies of the S,) from **عني**، (O;) I will not quit my place with thee; (S, O, K, TA;) and Will not come with thee. (TA.) And **عني**، thus in the handwriting of J in one of the copies [of the S, or **عني**، may be the correct word], I will not come with thee [a span]. (TA.)
A man (S, O) who hastens, or is quick, to do evil, or mischief. (S, O, K.)

The implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. (S, K. [in one copy of the S, is erroneously put for ; and in another of the S, and in some copies of the K, and in the O, :]) pl. [or rather coll. gen. n.] (TA.) An iron implement with which young palm-trees, or shoots of palm-trees, and the branches, or shoots, of grape-vines, are cut, or lopped. (TA.) And An iron thing resembling the head of a hoe, or the like, such as is called , broad, and having in its lower part a piece of wood; with which earth and walls are dug, or excavated; not curved like the , but even with the piece of wood: (TA.) or [in the CK and ] a large, or thick, rod of iron, having a wide head, (K, TA,) like the of the sword, used by the builder, (TA,) with which the wall is demolished. (K, TA.)

And A thick staff (S, O, K, TA) of wood. (TA.) [Now commonly applied to A shoulder-pole by means of which burdens are carried by two men.] And signifies Persian bows; one of which is termed: (S, O, K.) or . A large clod of clay, or cohesive earth, that is plucked from the ground (ISh, O, K) when it is ploughed, or turned over. (ISh, O.) And A she-camel that does not conceive, (S, O, K,) and is therefore always strong. (S, O.)
A great eater, who denies, or refuses to give, (Er-Râghib, L, K, * TA, [المتبع in the K, as is said in the TA, being a mistake for المتبع, q. v., voce A]) and draws, or drags, [to him] a thing roughly, or violently; (Er-Râghib, TA;) gross, coarse, rough, or rude: (S, O, K:) occurring in the Kur lviii. 13: (S, O:) or one who recoils from admonition: (Fr, Towsheeh, TA;) or Vehement in altercation; gross, coarse, rough, or rude; low, ignoble, or mean, in natural disposition: or, accord. to Ibn-‘Arafeh, unkind, churlish, or surly; gross, coarse, rough, or rude; who will not suffer himself to be led to a thing that is good: (O:) or gross, coarse, rough, or rude, and strong; applied to a man and to any beast, and, some say, to anything. (TA.) Also A thick spear. (S, O, K.) Also A hard mountain. (TA.)

A hired man, or hireling; (S, O, K;) so in the dial. of Jedeelah of Teiyi; (S, O;) as also عالخ عائلل. (TA:) pl. of the former عائلل (S, O, K) and عائللة also; and of the latter عائللة (TA:) which last pl. also signifies a man’s aiders, or assistants: (TA in art. عامل:) and some say that عائللة signifies a servant. (O.) Also A violent, or severe, disease, or malady. (O, K.)

A porter, or carrier of burdens, for hire [by means of the عائللة, or shoulder-pole]. (TA.)

Also An aid, or officer, of the prefect of the police: pl. عائللة. (TA.)

Strong to draw along, or drag, roughly, or violently. (S, * K, TA.)
The primary signification of the inf. n. ُْأَتَعَتْمُ in the [genuine] language of the Arabs is that of \textit{Tarrying} [or delaying]; and of withholding, or restricting, or limiting, oneself. (TA.) See 2, in three places.

[Hence,] one says, غَرَّسَ الْوُدْيَ فَما عَتَمَّ مِنْهَا شَئًا \textit{I planted the shoots of palm-trees,} and not any of them was slow or tardy [in its growth]. (S.) And حَاجَتِهُ ُعَتَمتَ The object of his want was, or became, slow or tardy [of accomplishment]; as also ُعَتَمتَ الْلَّيْلَ. (TA.)

(1) ُعَتَمُ The night was, or became, dark, in the period termed ُعَتَمَّةٌ or a portion of the night passed; as also ُعَتَمَّةٌ (K) the latter mentioned by IAar. (TA.)

(2) ُعَتَمَّ and ُعَتَمِتَ signify The being slow, or tardy. (S.) You say, ُعَتَمَّ قَرَاءٍ His entertainment for

his guest, or guests, was, or became, slow, or tardy; syn. [not أَبْطَأ ِهِب] (S, K) and he delayed it: (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and ُعَتَم أَتَعَتَتْمُ likewise has the former meaning: (K) or ُعَتَمِتَ أَتَعَتَتْمُ signifies \textit{he delayed the entertainment of the guest.} (S.) And ما ُعَتَمَّةٌ ُعَتَمَّ أَتَعَتَتْمُ signifies \textit{He delayed not, or was not slow, to do, or in doing, such a thing.} (S, K *)

And ُعَتَمَّةٌ حَاجَتِهُ ُعَتَم أَتَعَتَتْمُ He delayed \textit{the accomplishment of the object of his want.} (TA.)

And ُعَتَم أَتَعَتَتْمُ ُعَتَم أَتَعَتَتْمُ He refrained, forbore, abstained, or desisted, from it, (S, K) namely, an affair, (S) after having made progress therein; as also ُعَتَم وَعَتَمَّ and ُعَتَم أَتَعَتَتْمُ, aor. ُعَتَم أَتَعَتَتْمُ, (K, TA) inf. n. ُعَتَمَّةٌ: (TA:) or this last signifies \textit{he withheld himself from doing it,} meaning, a thing that he desired: (K) and ُعَتَم أَتَعَتَتْمُ signifies \textit{he delayed to do it.} (TA.) And [hence] one says, ضَرَبَهُ فِمَ أَتَعَتَتْمُ ضَرَبَهُ ُعَتَم أَتَعَتَتْمُ, (S,) and ُعَتَم أَتَعَتَتْمُ, (S, K) i. e. \textit{He beat him,} and ُعَتَم أَتَعَتَتْمُ ُعَتَم أَتَعَتَتْمُ.
and he attacked him, and did not withhold, or restrict, or limit, himself, in beating him, [and in attacking him, (S,) or and did not recede, or draw back, or desist: (K, TA:) the vulgar say, ﴿ضَرِّبَهُ فِمَا عَثَثَ﴾ (S,) See also 4.

4 see 2, in five places: and see also 1, in three places. ﴿اعْثَمَ﴾ (S, Msb) from ﴿اَثَمَ﴾ (S) is like ﴿اَصْحَ﴾ from ﴿اَصْحَ﴾ (S, Msb;)

*) i. e. it signifies He entered upon the period termed ﴿عَثْمَ﴾, inf. n. ﴿عَثَ﴾ (TA:) or he journeyed in that period; (K, TA;) and so: (S, K, TA;) or both signify he became in the period: (TA;) or he brought [his camels] to the watering-place and [in the CK or ] he brought [them] back therefrom in that period; (K, TA;) and did any kind of work or action [therein]. (TA.)

8 accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as ﴿تَمَتَّعَ﴾, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for ﴿تَمَتَّعَ﴾ in this sense, which he has not mentioned.]

10 He deemed him, or reckoned him, slow, or tardy. (Z, TA.) ﴿تَمَتَّعَ﴾ means Delay ye the milking of your camels, or cattle, until the milk shall have collected: (K, TA:) for they used to bring back their camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.)

1 see 1.

and (S, K, but only the former in some copies of the S,) The wild olive-tree: (S, K, TA:) or such as does not bear anything: or such as grows in the mountains: written by IAth ﴿تَمَتَّعَ﴾, and expl. by him as the olive-tree: or a species of tree resembling it, growing in the Sarāh (السَّرَة). (TA.)

* see ﴿تَمَتَّعَ﴾, first sentence: and see also ﴿تَمَتَّعَ﴾.
Slowness, or tardiness: (IB, TA:) hence the saying of a rájiz,

meaning A phantom visited in Dhoo-Selem, journeying by night slowly amid the tents,] the 5 of [i.e. عَنْتمَة being elided. (TA. [But عَنْتمَة is also mentioned in the TA, in the beginning of this art., not as being originally عَنْتمَة, but simply as a subst. in the sense expl. above.]) [Also, in its most usual sense,] The first third of the night, after the disappearance of the شَفَق [or redness that is seen in the sky after sunset]; (Kh, S, Msb, K;) the first part of the night, after the setting of the light of the شَفَق: (Msb:) or the time of the prayer of nightfall: (S, K;) but the calling of that prayer the prayer of the عَنْتمَة, as the Arabs of the desert called it, instead of calling it the prayer of the عَشْا ء, is said to be forbidden in a trad. (TA.) (The عَنْتمَة of a young camel brought forth in the ربيع, which is the beginning of the breeding-time), (S, K,) meaning the space during which it (i.e. the ربيع is confined at its evening-feed, (K,) is applied to the moonlight of the night when the moon is four nights old. (S, K,) AZ says, The Arabs say in relation to the moon when it is one night old,
mother and soon returns to the sucking: and when it is two nights old, حديث أميتين بكذب ومين [The discourse of two female slaves, with lying and falsehood]; because their discourse is not long, by reason of their being busied with the serving of their owners: and when it is three nights old, حديث فتيات غير مألوفات [The discourse of young women not united by affection]: and when it is four nights old, عتمة ريع غير جائع ولا مرضع [The discourse of a ريع (expl. above) not hungry nor suckled]; meaning that it is limited to the space of the [or time between two suckings] of this ريع or of the [or time between two milkings] of its mother; or, as IAar says، حديث وأنس وبقى [The discorse of the mother of the ريع]: and when it is five nights old، عتمة أم الربيع عتباء خلفات قسم [Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs: see also art. قسم] and when it is six nights old،يثرب ويتب [app. A twisting and a grinding by a turning towards the left and from the left; as though meaning that it is a time fit for active employment]: and when it is seven nights old، دابة الضبع [The night-journeying of the hyena]: and when it is eight nights old، قمر إضحيان [A bright moon]: and when it is nine nights old، يلقط فيه الجروع [The onyx is picked up in it, being distinguishable by the light of the moon]: and when it is ten nights old، ممنوع الفجر [lit. The choker of the dawn; as though its light were about to overtake, and grapple with, that of daybreak]. (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it: the first being preceded by the second، ابن ليلتين: the third، ابن أربع: the fourth، ابن ثلاث: and so on.] عتمة وتعننا signifies also the darkness of the night: (S، K، TA:) or the darkness of the first part of the night، [after nightfall، i.e.] after the setting of the light of the شفق [or redness that is seen in the sky after sunset]: and the vulgar [sometimes] pronounce it عتمة. (TA.) And The remains of the milk that has collected in the udders of the camels، or of the camels and other cattle، at the period thus termed. (S، ISd، K.) One says، حلينا عتمة [We milked some remains of
what had collected in the udders &c.] (S, TA.) And The milk that was obtained from them at the period termed the was drawn. (TA, from the trad. of Aboo-Dharr.) And [Such a one sat with us, or at our abode,] as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders. (TA.) And The return of the camels from the place of pasturing after their entering upon evening. (ISd, K.)

A she-camel that does not yield her milk copiously except in the period termed abounding in milk, the milking of which is deferred to the latter, or last, part of the night: thus accord. to Az: and that is retarded in the milking; as also pl. عتوم: and عتوم, as mentioned by IB, on the authority of Th, a she-camel that yields a copious supply of milk. (TA.)

Tardy, or late; entering upon, or coming in, the evening; applied to a guest; (S, K;) and to the entertainment for a guest, or guests: (S:) and عتوم, applied to a guest, signifies [the same, or] entering upon, or coming in, the evening; or, as some say, remaining, staying, dwelling, or abiding. (TA.) And one says, [Such a one is slow, or tardy, in respect of the entertainment for the guest, or guest:] (TA:) and in like manner, [but in an intensive sense,] عتوم, (Har p. 579.) See also عتوم. The stars that are dark by reason of a dusty hue in the air: (K;) such is the case in drought; for the stars of winter are more bright because of the clearness of the sky: but El-Aashà applies it to the stars of winter. (TA.)

A camel slow in journeying. (K, * TA.) And A man bulky, big-bodied: (K, * TA:) but J mentions, on the authority of As, جمل عتوم, [as meaning a great camel,] with ث. (TA.)
see عامم.
see عامم.
see عامم.
1. (Mgh, Msb, K, and so accord. to copies of the S,) inf. n. عَتَاهُ (Mgh, Msb,) [but see the former of these below] and عَتَاهُ [app. عَتَاهُ] (Mgh,) or عَتَاهُ and عَتَاهُ (K,) and (Msb, TA) عَتَاهُ (Msb, TA, and so in one of my copies of the S in the place of عَتَاهُ, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by Iktt, (TA,) inf. n. عَتَاهُ (Msb, TA,) which is mentioned by A'Obeid as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to عَتَاهُ,) and عَتَاهُ, with fet-h; (Msb;) He (a man, TA) was idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msb, K,) or one who had lost his intellect; (K,) or bereft of his intellect, or so in consequence of shame or fear &c., syn. دَهْشُ; (Mgh, Msb, K,) without diabolical possession, or madness: (Mgh, Msb,) or, accord. to IAar, signifies he (a man) was, or became, possessed, or mad. (Ham p. 680.) [See also *عَتَاهُ* below.] __ He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof. (K.) And عَتَاهُ فَلَانَ He was, or became, addicted to annoying such a one, and mimicking his speech. (K.)

5. signifies The being, or becoming, or the feigning oneself, possessed, or mad; syn. يَتَغَيَّرُ: and the being, or becoming, foolish, stupid, unsound in intellect, or deficient therein, and lax, or languid; syn. رَحُونَةُ, occurring in this art. in the TA, app. means He was, or became, infatuated by love of a girl, or young woman. ] Also The feigning ignorance. (K.) And The feigning oneself unmindful, or heedless. (K.) One says، هو بِعَتَاهُ لَكَ عَن كَثِيرٍ مَا تَأَتِّهِ i. e. He feigns himself unmindful, or heedless, [to thee, of much that thou dost, or] of thee, in much that thou dost. (TA,) And The affecting cleanliness, (K, TA,) and nicety, or
refinement: (TA:) and the exceeding the usual bounds in dress and eating. (K, TA.) One says, He affected nicety, or refinement, and exceeded the usual bounds, in such a thing. (TA.)

An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect; so that the person affected therewith becomes confused in intellect; and therefore some of his speech resembles that of the intelligent; and some, that of the possessed, or mad: it differs from *ٌﻪَﻔﱠﺴﻟا*; for this does not resemble possession, or madness. (KT.)

A man who greatly exceeds the usual bounds in an affair. (K, TA.)

It is also a subst. from *ٌﻪُﺘْـﻨُﻋ* and *ﱞﻰِﻬُﺘْـﻨُﻋ* (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) A man who greatly exceeds the usual bounds in an affair. (K, TA.)

[In affecting cleanliness, or nicety, or refinement, or in exceeding the usual bounds, in dress; and in self-adornment. (TA.)

See also the next paragraph.}
Also **Foolish**, or **stupid**: and so عتاهية. (Ak, S, K, TA;) applied to a man. (TA.) And, in a
pl. sense, The **erring** of mankind; and so عتاهية; (K, TA;) which

latter signifies also, in a pl. sense, **foolish**, or **stupid**. (TA.)

A man addicted to annoying another, and mimicking his speech; (K, TA;) as also عتاته.

(TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عتتها. (K, TA.)

Intelligent, and symmetrical in make: and also possessed, or mad, and

incongruous in make: thus having two contr. significations. (K, TA.)

Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msb, K;) or one who has lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Msb, K;) without diabolical possession, or madness: (Mgh, Msb;) also expl. as signifying possessed, or mad; smitten, or afflicted, in his intellect. (TA.)
Unto

1, aor. inf. n. unto (S, Msb, K) and unto and unto, (S, K,) of which unto is the original form, one [i. e. the second] of the two dammehs being changed into a kesreh and therefore the و into ى and then the other dammeh being assimilated to the kesreh, (S, TA,) He behaved proudly, (Msb, K,) and was immoderate, inordinate, or exorbitant: (K:) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving: (AO, TA; and so in a copy of the S as on the authority of A'Obeid:) or he revolted, recoiled, or was averse, from obedience: (Er-Rághib, TA:) and ْتَعِتَ signifies the same as ْتَعَتَ; (S, K;) or I [disobeyed, or] did not obey; (TA;) and so does ْتَعِتَ; (K, accord. to some copies; but in some, ثَعِتَ;) or, accord. to J and others, one should not say ْتَعِتَ. (TA.) It is said in the Kur [li. 44], ْمُرَأ ْنَع ْتَعِفَ But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) ___ [Hence,] ْتَعِتَ The wind blew immoderately. (IKtt, TA.) ___ And said of and old man, (S, Msb, K, [but in my copy of the Msb is put for the الشيخ،]) aor. unto, (S, Msb,) inf. n. unto (S, Msb) and unto, (S,) or unto unto, with damm and also with fet-h, (K,) He became advanced in age, and in a declining state: (S, Msb, * K:) [or he became dried up; as is shown by what here follows.] It is said in the Kur [xix. 9], accord. to one reading, وقد بلغت من أكبر عتبةٍ ٍ It became dried up; (Ksh, * Jel;) said of wood, or a branch; as also ٍعَمَّسَا: (Ksh;) the meaning here being, [And I have reached] the extreme degree of old age: (Jel:) or dryness, and hardness, or rigidness, in the joints and the bones; like the dry wood or branch. (Ksh.)

5 see the preceding paragraph.

ٍعَتَ see: َعَيَ. 
a dial. var. of حتيح (S, K,) of the dial. of Hudheyli and Thakeef. (S.)

part. n. of ١; (S, Msb, K;) Proud, (Msb, K,) and immoderate, inordinate, or exorbitant: (K)
excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or
corruptly, or vitiously; who transgress the command of God; or who commit
adultery or fornication; &c.]. (ISd, K, TA.)

Proud, (Msb, K,) and immoderate, inordinate, or exorbitant: (K)

excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or
revolting, recoiling, or averse, from obedience: (see ١:) i. q. جيار: (Mgh, TA:) and حتيح signifies
the same: (K:) pl. حتيح, (S, Msb, K,) originally صاحب, of the measure فعال, (Msb,) the [former] و being changed into ى, agreeably
with a rule which, Mohammad Ibn-Es-Seree says, should be observed in a word of this [class and] measure when it is a pl., though not
[generally] when it is an inf. n., (S, TA,) or this is pl. of حتيح, and the pl. of عاتة is عاتة. (TA.) [See also حتيح below.] ___ Also

Advanced [and declining] in age: [or dried up: (see ١, last sentence but one:) pl. حتيح. (Msb.) ___ And

A night intensely dark. (TA.)

Most [and more] excessive, immoderate, or inordinate, in pride [&c.: see عاتة]. (Mgh.)
See عقوب
1. عَثَّ، (S, K,) aor. جَعَثَتْ، (S, Msb,) inf. n. عَثٌّثَة، said of the عُثَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Msb, K, TA,) and a garment [&c.]. (TA.) And عَثَّتْ، said of wool [&c.]. It was eaten, or fretted, by the عَثَّة [or moth-worm, or moth-worms]. (TA.) Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَةٍ)، It bit him. (O, K, TA.) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) And عَثَّتْ، (O,) inf. n. as above, (K,) He importuned me (O, K *) by asking. (TA.) [And عَثَّتْ signifies the same.]

2. عَثَّتْ، see the next paragraph, in two places.

3. عَثَّتْ، (O,) inf. n. عَثَّتْ، معَالَة and عَثَّتْ، (O, K,) and عَثَّتْ، (O,) inf. n. تَعُثُّتْ، (K,) He raised his voice with singing: (O:) or he trilled, or quavered, in singing: (K:) or he raised his voice with singing, and trilled, or quavered: (L:) and عَثَّتْ، عَثَّتْ، عَثَّتْ، عَثَّتْ، عَثَّتْ، عَثَّتْ، عَثَّتْ، he trilled, or quavered, in his singing. (TA.) And عَثَّتْ is also used to signify The sounding [or ringing] of a bow when its string has been pulled to try its strength: some say that it is like the تَرَّخَم [or ringing] of a basin when it has been struck. (O, TA.)

i. q. عَثَّتْ. سِوس [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]: (Msb:) [and the book-worm, or species of moth-worm that eats books: applied to both of these in the present day: and, accord. to IAar, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the weevil; i. e.] the kind of worm, or grub, that eats corn; also called سِوس: (M in art.
one thereof is termed a mothworm that eats, or frets, wool: (S, A, O, K:) or a worm, or grub, that attacks wool and cloths (Mgh and Msb in art.) and wheat or other food; (Mgh in that art.;) also called a certain insect that eats wool, and skin, or leather: (Msb:) the pl. of عثة is عتة, (O,) or عتة, (K,) or both, (S,) or [rather] عثة, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عثة is عثة. (Msb.) An Arab of the desert, being asked respecting his son, said, I give him, every day, of my property, a dánik (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer]. (TA.) And one says, فِلَان عَتْتِ مَال meaning Such a one is a consumer of property; (PS;) like as one says إزاَّ مَال, (S, O,) meaning a manager of property. (PS.) [See also عاثة below: and عاثة means He fed me with meal of parched barley or wheat, not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O: in the TA.)

It is also an appellation of An old woman: (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a woman that eats, or frets, wool, or a worm, or grub, that attacks wool and cloths (Mgh and Msb in art.) and wheat or other food; (Mgh in that art.;) also called a certain insect that eats wool, and skin, or leather: (Msb:) the pl. of عاثة is عاثة. (Msb:) see the paragraph here following.

Also, (O, K, TAV,) and عاثة, (TAV,) A woman foul, or obscene, in tongue; (O, K, TAV;) despised; obscure, or reputeless: (TAV;) and a foolish, or stupid, woman: (O, K) or, the former signifies, accord. to AZ, a woman obscure, or reputeless; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman lean, or spare, in body: and in like manner applied to a man: (O:) the pl. of عاثة is عاثة. (TAV.)

Vipers that eat one another in a time of
drought. (O, K.) Also pl. of عَثْبُ (Msb:) and of عَثْبَةٌ or عَثْبَةٌ. (TA.)

عَثْبُ dim. of عَثَةٌ [n. un. of عُثّ, q. v.]. (L.) It is said in a prov.,

* عَثْبَةٌ تَقْرُمُ جَلْدًا أَملُساَ

[A little moth-worm gnawing a smooth skin]: applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so: (S, O, L, K: *) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.)

عَثْنَاءَ The serpent. (O, K.)
1. **He stumbled, or tripped;** [the most usual meaning] or he fell upon his face; syn. كَيا [which has both of these meanings]; as also تعثر : (A, K;) or [simply] he fell; syn. سقط : (Mgh;) or one says of a man, (Msb on the authority of the Mukhtasar el-'Eyn, and TA on the authority of the T;) [He stumbled, or tripped, upon his garment]. (S, O, Msb.) And خرج بتعثر في أديانه [He went forth stumbling, or tripping, upon his skirts]. (A.) And His horse stumbled, or tripped, with him, and he fell]. (S, O.) And it is said in a prov., الجواند قد تعثر [The swift and excellent horse sometimes stumbles, or trips]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) [Hence,] تعثر في كلامه and تعثر في ثوبه [He stumbled, or tripped, in his speech]; (A.) And لسانه تعثر His tongue halted, faltered, or hesitated. (S, O, TA.) [He lied. (Kr, O, K, TA.) One says، فلان في العثر والبيان، meaning [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA.) And عليه عثر (S, A, Mgh, O, Msb,) aor. — (S, O, Msb) and — (TA,) inf. n. عثر عثور، (O, Msb, K, [the latter erroneously written in the CK]) [He stumbled on it; lighted on it by chance;] he got, or obtained, knowledge of it; or sight and knowledge of it; became acquainted with it; knew it; or saw it; (S, A, Mgh, O, Msb, K, * TA;) accidentally, or without seeking; (TA;) [and so لبيه [see an ex. voce *نسر] and أخثر] signifies the same; but accord. to the usage of the Kur-
You say: so in the Kitāb el-Abniyeh of IKtt. (TA.) You say, 

He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]. (TA.) 

But if it become known, or seen, (Ksh, Mgh, O, Bd, Jel,) that they two have done what has necessitated sin, (Ksh, Bd, Jel,) and deserved its being said of them that they were sinners. (Ksh.) And عثر, aor. — , inf. n. عثور, as expl. by Lth, means He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.) عثر جده, (K, TA,) aor. — and — , (TA,) means His fortune, or good fortune, fell; syn. تعس; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) عثر العرق, (Lh, K,) inf. n. عثر, (Lh, TA,) The vein pulsed. (Lh, K, TA,) عثر به: see 4. عثر يجم الزمان, Time, or fortune, destroyed them: (TA:) or caused them to be overcome. (O.) 

see the next paragraph, in three places.

He caused him to stumble, or trip; or to fall upon his face; [or simply, to fall;] as also عثره; (K, TA;) [and so عثر به; (see 1, last sentence, and see also تعس عثور, first sentence;)] said of God. (TA.) IAar cites as an ex.,

*[فخرجت أثير في مقدام جبي] *[لولا الحياء أطرته إحضارا]*

[And I went forth, made to stumble, or trip, upon the fore parts of my jubbeh: but for the sense of shame, I had made it to fly, in running]: accord. to one relation, however, the verb in question, in this verse, is عثره. (TA.) And عثره علٌه is syn. with يتعس، [of which see various explanations in art. تعس].

He impugned his character to the Sultán, (A, O, K,) and sought to make him fall into destruction by means of the
latter. (A.) ___ And

He made him to stumble upon it, or to light on it by chance; or, he made him to get, or obtain, knowledge of it, or sight and knowledge of it; to become acquainted with it; to know it; or to see it; (S, A, O, Msb, K; *) accidentally, or without seeking. (B, TA.) Hence the phrase in the Kur [xviii. 20] in which, the objective complement, is suppressed. (TA.) And He guided him, or showed him the way, to his companions. (A.) ___

He made his fortune, or good fortune, to fall. (K. [See عثر جده.]) See also 1, latter half.

Q. Q. 1

The people, or party, raised the dust, or earth, or bits of dry clay or compact earth, (termed عثر الطير,) with the extremities of their toes, in walking. (Kh, Har p. 488.) He saw, or beheld, the birds: or he saw that the birds ran: (O:) or he saw the birds running, and augured from them (فرجهها). (K. [But this addition, فرجهها, is evidently taken from an explanation of the words here following.]) A poet says,

لقد عثرات طيرك ل توعلت

[i. e. Thou sawest, or beheldest, thy birds; &c.: would that thou wouldst augur from them, and take warning]. (O.) And you say, عيشره الشيء I saw, or beheld, the thing; (L, TA;) and

individuated it. (TA.)

A lie; or falsehood; (K.;) as also عثر. (IAar, K.) Also The Eagle: (K.) a meaning also assigned in the K, in art.

عثر, but erroneously, to عبر. (TA.)
A stumble, or trip, (Msb, TA,) in walking, or going along: pl. عثرات. (TA.) And [hence,] A slip, lapse, fault, wrong action, or mistake; (S, O, Msb, TA;) so called as being a fall into sin or crime. (Msb.) One says, أَلَّا تَبَذَّلْ مَعَىِّهِ عِثْرَتْكَ [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., i.e. There is no one to be characterized as of a forbearing disposition except he be one who has committed a slip, and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]. (TA.) And War, or fight, against unbelievers or others; because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, لَا بِكِفَّةِ مَعَهُمِ عِثْرَةَ [Begin not ye with them by war]; meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.)

Land (َضْرَأ) without herbage, being high, and overspread with عِثْرَة, i.e. dust: (O, TA:) and said to occur in a trad. as the name of a particular land. (O, K, * TA.)

Such as is watered by the rain (Az, S, K, TA) alone, (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S:) or such as is watered by water running upon the surface of the ground, (O, Msb,) of palm-trees: (Msb:) or seed-produce that is watered by torrents and by rain, the water being made to flow thereto in channels: (TA:) and عِثْرَة signifies the same: (K, TA:) or, accord. to IAth, palm-trees that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground:

(TA:) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from عِثْرَة: (O, * TA:) but Abu-l-'Abbás [i.e. Th] says that, thus applied, it is...
with teshdeed to the [i. e. ﺉُرَثٍ], though not in the sense here following. (TA.) Also A man who does not occupy himself in seeking the things of the present world nor those of the world to come: (O, K, TA:) occurring in a trad., in which such is said to be the most hateful of mankind to God: (O, TA:) in this sense, sometimes written with teshdeed to the ﺱَرَثٍ, (K, TA,) and thus it is accord. to Sh (O, TA) and IAar; (TA;) but correctly without teshdeed: (Th, K, TA;) and said by some to be from ﺩِإِرْثٍ applied to palm-trees. (O, * TA.) One says also، ﻳِرْثَعُ or ﻳَرْثَعُ، meaning Such a one came unoccupied. (O, TA.)

Having a habit of stumbling or tripping, or of falling:] that stumbles, or trips, and falls, much or often. (Har p. 296.)

ضْهِيَدَ, (S, O, K,) not عَثَرُ, for there is not in the language any word of the measure فَعَّلُ, except ضْهِيَدَ) (S, O, K,) syn. Dust, (MA, O, K,) or غَيْرَاءٍ, (O,) or عَجَاجٍ, (K,) and thus عَجِرَاتِ, (K,) and thus is expl. by Sb; (TA;) or dust rising or spreading; (S, MA; *) as also عَجِرَة. (S,) (TA;) and عَثَرُ signifies the same. (MA.) And Clay, or earth, (K, TA,) or dust, or bits of clay or compact earth, (TA,) which one turns over (K, TA) with the extremities of the feet (K) or of the toes, in walking, or going along, no other mark of the foot being seen: (TA:) and an obscure trace or mark, (K, TA,) said to be more obscure than such as is termed ﻲِرَثٍ: (TA:) and so عَثَرُ, with the كَلَة before [the ﺱَرَثٍ and with fet-h to the ﺱَرَثٍ in both [of these senses: misunderstood by SM as meaning and with fet-h to the ﺱَرَثٍ in both words, i. e. in عَثَرُ and عَثَرُ signifies an obscure trace or mark: (S:) and Yaakoob mentions the saying ﻻَ وَلَا عَثَرَ لَهُ أَمَرَأَ ﻻَ وَلَا عَثَرَ ما رَأْيَتُ [app. meaning I saw not any trace of him nor any obscure trace]: (S, O:) or ﻻَ وَلَا عَثَرَ means, nor clay, or earth, &c., turned over by the
extremities of his feet: (TA:) and it is said that وَلاَ عِشْرَا means, nor bodily form. (O.) And [it is said that] وَلاَ عِشْرَا means He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust. (TA.) [See also Har p. 488.]

عَيْشُرُةَ and its pl. عَيْشَّرَاتَ: see عَيْشَر. ____ One says also أَرْضُ عَيْشَرَةَ, meaning A land in which is much dust.

(TA.)

عَيْشُرُوْرُ [Stumbling, or tripping; &c. ____ And] A liar. (TA.) ____ And one says also جَدَّ عَيْشَرَةَ (Fortune, or good fortune, in a falling state: (see 1, near the end:) pl. عَوَائِشَرَاتُ (TA:) ____ or this may be pl of عَيْشَرَةَ signifying The snare of a sportsman: ____ or it may be pl. of عَيْشَرَةَ signifying An accident that destroys, or causes to be overcome, him whom it befalls: (O:) ____ or it may be pl. of عَوَائِشَرُ [q. v.], the كُي being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.)

عِيْشُرُهُ The substance of a thing; its bodily, or corporeal, form; syn. عَيْشَر. (T, O, L, K, TA. [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَيْشَرَ, with the ثُ before the كُ; but I find it written عَيْشُرُ in my MS. copy of the K and also in the CK.]) See also عَيْشُرَةَ, in five places.

عَوَائِشَرُ: see عَيْشُرَةَ.

عَوَائِشُرُ A pit dug for a lion or other [animal], (S, A, O,) that he may fall into it, (A,) in order that he may be taken: (S, O:) this is the primary signification: (A:) or a thing that is prepared for one to fall into it: (K:) or, as also عَوَائِشُرُ or عَوَائِشُرُ (see what follows)), a thing by which one is made to stumble and fall; expl. by عَوَائِشُرُ عَوَائِشُرُ (TA:) the pl. is عَوَائِشُرَاتُ; whence, perhaps, عَوَائِشُرُ, by suppression of the كُ. (O, TA. [See عَوَائِشُرَةَ.]) ____ [Hence.] A place of perdition: (TA [voce حَاجُورُ): or a cause, or place,
of perdition or of death: (A, K:) applied to a land. (K.) You say, وَقَعَ فِي عَتاوَرُهُ: He fell into a cause, or place, of perdition or of death. (A, TA.) And فَلَانِ يَقِي صَاحِبِهِ العَاوَرُ: [Such a one preserves his companion from the causes, or places, of perdition or of death]. (A.) And it is said in a trad., إن قَرِيبًا أَهْلَ أَمَانَةٍ مِن يَعَابِهِ: Verily the tribe of Kureysh are people of fidelity: whoso seeks for them the causes, or places, of perdition or of death, may God lay him prostrate upon his nostrils: or, accord. to one relation, عَواوَرُهُ: (O, TA.) ___ And [hence,] Difficulty, or distress; as also عَاتِورُ شَرٍّ: (S, O:) and evil; (K, TA;) like عِداذُوْرُ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عَاتِرُ) as also عَاتِرُ, (accord. to some copies of the K,) or عَاتِرُ: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf. n.]:) and عَاتِرُ is said by Fr to signify the same as عِداذُوْرُ. (TA.) You say, وَقَعَ فِي عَاتِرَهُ: عَاتِرُ شَرٍّ: (As, S, O, TA,) and I experienced from him, or it, difficulty, or distress. (As, S, O, TA.) And وَقَعَ فِي عَاتِرَ: عَاتِرَ شَرٍّ: (As, S, O, TA,) and They fell into difficulty, or distress: (As, S, O:) or into a confusion of evil and difficulty or distress. (TA.) It is the opinion of Yaakoob that the فَلَانِ in عَفَارُ شَرٍّ is a substitute for the عَفَارُ: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عَفَرُ. (TA.) ___ It is said to signify also A kind of snare (مصيصة) made of bark. (O.) ___ And A channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed بَعْل. (O.) ___ And A well. (K.) And it may also be used as an epithet [app. meaning Perilous, or destructive]. (ISd, TA.)
Q. 1
He adorned the \( \text{جدﻮﻫ} \) [or women's camel-vehicle] with the kind of pendant termed \( \text{ﺔَﻟﻮُﻜْﺜُﻋ} \). And \( \text{ﻞِﻜْﺜَﻋ ُجَدْﻮَﳍا} \) The \( \text{جدﻮﻫ} \) was so adorned. (S.) And [the inf. n.] \( \text{ُﻞِﻜْﺜُﻋُـﻳ} \) He runs heavily. (TK.)

Q. 2
The \( \text{قﺬﻋ} \) [or raceme of a palm-tree or of dates] had many \( \text{ﺦﻳِرﺎََ锸} \) [or fruit-stalks, also called \( \text{ﻞﻴِﻛﺎَﺜَﻋ} \), whence the verb]. (S, TA.)

\( \text{وُﻜْﺜُﻋ} \) and \( \text{ُﻞﻴِﻛﺎَﺜَﻋ} \) (S, Mgh, O, Msb, K) and \( \text{ٌﺔَﻟﻮُﻜْﺜُﻋ} \) (K) i. q. \( \text{قْﺬِﻋ} \) (S, O, Msb, K) and \( \text{شَمْروخ} \) (Msb,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a \( \text{كِباَسة} \), upon which are the ripening dates: (S, O:) or [so in some copies of the K and in the TA, but in other copies of the K and, ] i. q. \( \text{ٌقْﺬِﻋ} \) [i. e. a raceme of a palm-tree or of dates]; (K) [i. e.] an \( \text{عَنْفُود} \) of a palm-tree, of which the \( \text{شَمْراَخ} \) is a single branching stalk: (Mgh:) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and \( \text{يَوُذَخُ} \) \( \text{ٌﺔَﺑْﺮَﺿ} \) \( \text{ٌﻻﺎَﻜْﺜِﻋ} ِﻪﻴِﻓ ُﺔَﺋﺎِﻣ ٍخاَﺮِْ锸} \) \( \text{ُﻩﻮُﺑِﺮْﺿﭑَﻓ} \). (O.)

\( \text{ُﻞَﻜْﺛَﻋ} \): see the next preceding paragraph: ___ and that here following.

\( \text{ُﻞُﻜْﺛَﻋ} \): see the next. ___ Also, (K,) and \( \text{ُﻞَﻜْﺛَﻋ} \). (TA,) A kind of pendant, of \( \text{عَهَن} \) [i. e. wool, or dyed wool], or some [other] ornament, (K, TA,) suspended to a \( \text{حوذ} \) [or women's camel-vehicle].
vehicle], (TA,) so as to dangle in the air: (K, TA:) pl. ʿعَثَاكِل occurring in a verse [by poetic license for ʿعَثَاكِل]. (TA.)

[A raceme of a palm-tree or of dates] having many بَذَرَاء [or fruit-stalks]. (TA.) [See also the following paragraph.] And, by way of comparison [thereto], A ْجَدْوَﻫ A ُجَدْوَﻫ [or women's camel-vehicle] having much wool [in the form of pendants, suspended to it]. (TA.)

[A raceme of a palm-

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tree or of dates] having ʿعَثَاكِل [i. e. fruit-stalks]. (K.) [See also the next preceding paragraph.]
1. عظم، said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i.e. one says عُظمَ اليد,]) aor. —، (PS,) inf. n. عظم، (TA,) said of a broken bone, (S, K, TA,) i.e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عظم, below,) or] so as to have an unevenness remaining in it: (TA:) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated; and in like manner, a wound: (ISH, TA:) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA.) And عظم، aor. —، inf. n. عظم، said of a [broken] bone, signifies [the same, or] It was badly set, so that there remained in it an unevenness. (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.]) ___ عظم said of a wound means as expl. above: (ISH, TA:) or It became callous, and covered with a skin, but not as yet healed. (K.) عُطْمَتْهَا I set it unevenly, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رجع and وقف. (TA.) __ And عُطْمَتْ المراَدة، (S, K,) inf. n. عظم، (TA,) She sewed the [or leathern water-bag] not strongly, or not firmly: (S, K;) as also اعتُشْتَمُها ; (S, TA;) in the K, erroneously, اعتُشْتَمُها. (TA.)

2. عظم، inf. n. عُطْمَه، He set it; namely, a [broken] bone. (TA.)

4. عَظُمْه، see 1, last sentence.

8. عَظُمْه، see 1, last sentence. ___ [Hence,] it is said in a prov., إلا أَكُن صنعاً فَإِنَّ عَظَمْهُ, meaning If I be not
skilful, verily I do according to the degree of my knowledge. (S, Meyd.)

He sought help by means of it; (S, K;) and profited by it, or made use of it. (K.) One says, Take thou this, and seek help by means of it (or profit by it). (S.) __ And He extended, or stretched forth, his arm, or hand; syn. أُهَوِّى بِهَا. (K.)

inf. n. of 1 [q. v.]. (TA.) __ And His arm was set and joined unevenly, so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISk, L in art. أَجْرُ.)

عَضْمَةٌ applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.)

[And عَضْمَةٌ signifies the same, applied to an arm (يد).] expl. by Golius as applied to a hand, and meaning Distortedly consolidated, on the authority of Meyd.]

عَضْمَةٍ: see the next preceding paragraph.

عَضْمَةٍ The young one of the [species of bustard called] حَبَارَى. (S, K;) __ And The young one of the [serpent called] نَعْبَانَ. (AA, K;) And, (K;) some say, (TA;) The serpent, (AA, K;) of whatever species it be: (AA:) or the young one thereof. (AA, Mgh, K;) And أبو عَضْمَةٍ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.)

عَضْمُهُ applied to a camel, Big, or bulky, tall, and thick. (TA.) See also عَضْمٌ.

عَضْمَةٌ The wild ass; (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.)

عَضْمَةٍ (in the T, voce دَلْبٌ, written عَضْمَةٍ,) A species of tree; (S, K, TA;) said to be the same as the [q. v.;] it is a white tree, that grows very tall: n. un. with ظ. (TA.) Also A certain sort of food, in which locusts are cooked; (K, TA;) of the food of the people of the desert. (TA.)
A great camel. (As, S. [See also عينوم.]) And Anything big, or bulky, and strong. (TA.) \__ And The female elephant: (El-Ghanawee, S:) or the elephant, male and female: (K:) pl. \__ And The ضبع [i. e. hyena, or female hyena]. (AObeyd, S, K.)

Strong; applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel,

strong and tall: (K, TA:) or tall and thick: or big, or bulky: (TA:) fem. with ُئ: (AA, S, K, TA:) pl.

And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.)
The fire smoked, or sent up smoke; (S, K;) as also mentioned by Kr. (TA.)  

He ascended the mountain: (K, TA:) like: (A, TA:) 

It became perfumed with the odour of incense, or some substance for fumigation. (K, * TA.)

She fumigated the garment over the perfume so that it [the perfume] clung to it: (TA:) or 

I perfumed my garment with incense, or some substance for fumigation. (K, *)  

The woman perfumed herself with her incense, or substance for fumigation. (TA.)  

See also 1.  

One says also  

Such a one caused confusion, or disorder, or disturbance, to happen between us, or among us; from signifying smoke: (A, TA:) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us: for] signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.)

Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA.)

A species of upon which camels, or the like, feed, (K, TA,) when it is succulent; but when it becomes dry, it is useless. (TA.)  

And [hence, perhaps,] A good tender and manager, of camels, or the like. (K) And i. q.  

[i. e. Wool; or wool dyed of
various colours: (K.) a dial var. thereof. (TA.)

Also A small idol: pl. (K:) [it is said that] signifies a large idol. (TA.)

Food infected with smoke; as also. (K.)

Smoke; (S, Mgh, Msb, K;) as also: (S, K: [in one of my copies of the S, written with the ث quiescent:]) mostly used in relation to a substance with which one fumigates: (Mgh, Msb:) and also expl. as signifying smoke without fire: (TA:) pl. عواثن, (S, K, TA,) deviating from rule, (TA,) like دخان pl. of دخان, the only other instance of the kind. (S, TA.) ___ And Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-'Amr Ibn-El-'Alà says the like. (Az.)

Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عواثن:] one says [a camel having such small long hairs], like as they said, for the منفرق of the head, (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards: or length of the beard: (K;) or the portion of the beard that depends form the chin: (Ham. p. 820:) and عواثن اللحية signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رغبة [or Wattle] of the cock. (S and K in art. رغث, q. v.) ___ Also The first of wind and of rain; (S, K;) so says [the Imám] Aboo- Haneefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عثانین: (K:) AZ says that signifies the rain that is between the clouds and the earth, like السبل: sing. عثانین عثانیون السحاب signifies the clouds that have fallen upon the earth: and عثانین السحاب the pendent skirts of the clouds: and عثانین الربيع the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham. p. 820.)
A lion *having much hair*. (K.)

(K, TA) A man (TA) *large in the* (K, TA.)

see *enoth.*
which is of the dial. of El-Hijáz, and of which the inf. n. is
and (TA): and aor. and inf. n. and and

He acted corruptly, or made, or did, mischief: (S, Msb, K) or did so in the

utmost degree: (TA: the aor. of one of the dial. vars. occurs in the Kur ii. 57;

&c.: some say that is formed by transposition from (TA:) accord. to Er-
Râghib, and and and are nearly alike; but is mostly used in relation to that which is perceived by sense;

and and in relation to that which is perceived by the [mind or] judgment: some say that [as also ] is the

acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF and TA
in art.) Lh says that is of the dial. of El-Hijáz, and is the [more] approved form; and is of the dial. of the Benoo-
Temeem. (TA in that art.) And, metaphorically, Such as is
straggling, of plants, or herbage; as the and the and the . (TA) And
[hence] one says, The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)

Hair: this is its primary signification. (TA) [See the next paragraph.] And, metaphorically, Such as is
straggling, of plants, or herbage; as the and the . (TA) And

hence one says, The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.)
what here follows;}) it is correctly, like, to; agreeably with what is said in the M, i. e. that 
\[\text{[
\text{TA.}
\text{]}
\]

The state of the hair of the head when it has become dry and matted, and has been long left uncombed. (TA.)

 Acting corruptly; or making, or doing, mischief. (Msb. [See 1.])

Having much hair; (S, K;) sometimes applied in this sense to a man. (S.) And Having a thick beard. (TA.)

And The male hyena; (S, K;) as also [the fem.] 

because of the abundance of her hair: (S:) and [the pl.] 

An old woman. (S, TA.) And the masc. signifies also Thick, gross, or coarse, in size. (TA.)

Foolish, or stupid, (S, K;) heavy, or dull. (S.) And One whose colour inclines to blackness. (K.)

A colour [itself] that inclines to blackness: (K, TA:) or, accord. to the M, [perhaps a mistranscription] signifies a colour inclining to blackness, with abundance of hair. (TA.)
عنى

عنى see عنى
** ejac**

1

 ejaculation, (S, A, Mgh, O, &c.,) aor. — , (S, Mgh, Msb, K,) or — ; (so in the O; [but this is at variance with a general rule;]) and

 with kesr to the medial radical [in the first and second persons, جاءت ى جع and ى جاءت ى جع], (TA,) aor. — ; (K,) inf. ى جع and ى جع;

( S, A, Mgh, O, Msb, K;) he cried out, or vociferated; (K, TA;) like ضح; accord. to Az,

 supplicating, and begging aid, or succour; (TA;) and (K) he raised his voice; (S, A, O, K;) as also

 ى جع; (K;) or this signifies he cried out, vociferated, or raised his voice, repeatedly; (S, O, TA;) and

 ى جع, he raised his voice with the ى جع: it is said in a trad., أفضل الحج العج ى جع لبلك: The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the ى جع (Mgh, O, and Msb in art. ى جع) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Msb in art. ى جع) and ى جع signifies the crying out, or vociferating, and clamouring, of a people, or party. (TA.)

 ى جع, aor. — , inf. ns. as above, said of a camel, He made a [loud] noise in his braying: and

 ى جع, or reiterared, [such] a noise: and ى جع, aor. — , inf. n. ى جع, said of water, it made a sound; and so [or as meaning it made a reiterated sound] ى جع : and in the same sense the former verb is used in relation to a bow: and also in relation to the [piece of stick of wood called] ى جع زند on the occasion of its producing fire: (TA:) and

 ى جع said of camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. ى جع. (O, K.)

 ى جعً، The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA.) [See also 2.] And ى جع [The odour diffused itself strongly, or powerfully]. (A, TA.)

 ى جعً، (A;) or ى جع ثديها, (TA,) said of a girl, Her breast, or breasts, began to swell, or become protuberant. (A, TA.) and ى جع و ى جع ألقوم, (K, TA,) and ى جع وأيها هجوا, and ى جع وأيها هجوا, and ى جع وأيها هجوا, and ى جع وأيها هجوا, and ى جع وأيها هجوا.
and [P], as is said in the Nawádir, (TA,) mean أَكْرَوْبُوا فِي فُنُونِ الرُّكْبِ, (K, TA,) in one copy فِي فُنُونِهَا (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْرَوْبُوا مِن فُنُونِ الرُّكْبِ, meaning The people, or party, practised many modes, or manners, of riding; agreeably with an explanation in the TK: but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. ﺑُدَاَيْنَةُ ﺑُدَاَيْنَةُ اِبْنَاءُ ﻒُلُولْدِ ﺑُدَاَيْنَةُ ﻒُلُولْدِ اِبْنَاءُ ﻒُلُولْدِ اِبْنَاءُ ﻒُلُولْدِ ﻓُتْرُ، (K, TA,) in one copy ﺑُدَاَيْنَةُ اِبْنَاءُ ﻒُلُولْدِ ﻓُتْرُ، and in other copies of the K,) inf. n. as above, (K,) I filled the house, or tent, with smoke. (K, TA.)

4 ﻏَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

3 ﻏَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْــْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

2 ﻏَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْــْـْـْـْ~

1 ﻏَـْـْـْـْـْـْـْـْـْـْـْ~

R. Q. 1 ﻏَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْــْـْـْـْـْـْـْـْـْـْ~

It was, or became, filled with smoke. (K.)

4 ﻏَـْـْـْـْـْـْـْـْـْـْـْ~

5 ﻏَـْـْـْـْـْـْـْـْـْـْـْ~

R. Q. 1 ﻏَـْـْـْـْـْـْـْـْـْـْـْ~

He chid the she-camel, saying عَاجِ عَاجِ عَاجِ عَاجِ, (S, K,) or عَاجِ عَاجِ عَاجِ عَاجِ, (L:) or the former signifies he turned the she-camel to a thing, saying عَاجِ عَاجِ عَاجِ عَاجِ. (TA.) And [the inf. n.] ﻏَـْـْـْـْـْـْـْـْـْـْـْ~

2 A crying out, or vociferating, and clamour, or confusion of cries or noises, of a people,
or party. (TA.)

An egg-fritter, or omelet: so in the present day: a certain food made of eggs: (S, O, K:) or flour kneaded with clarified butter; (AA, TA,) and then fried, or roasted: 1Drd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded; as

An egg-fritter, or omelet: so in the present day: a certain food made of eggs: (S, O, K:) or flour kneaded with clarified butter; (AA, TA,) and then fried, or roasted: 1Drd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded; as

Dust: (S, A, O, K:) or dust raised by the wind: (TA:) and smoke: (S, A, O, K:) is a more special term [signifying a portion, or cloud, of dust: and of smoke]: (S, O:) and this latter signifies [also] a dust that buries in it everything; as also جاجع. (TA.) Also Low, vile, base, mean, or ignoble, people; (Sh, O, K, TA,) lacking intellect, or understanding; (Sh, O;) in whom is no good: [a coll. gen. n.; for] جاجع signifies one of such persons [as is indicated in the O]. (TA.) And, applied to a single person, Foolish; stupid; unsound, or deficient, in intellect, or understanding. (K.)

Vociferous, clamorous, sounding much, or noisy; an epithet applied to anything that has a
voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.;] (S, O;) as also عَجَاجٌ, (K,) this latter mentioned by Lh as applied in this sense to a man: (S:) and the former, applied to a stallion [camel], vociferous, or noisy, in his braying: and, applied to a river, sounding: (S, O:) or, thus applied, containing much water; as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce عَجَاجٍ and معَجَجٌ.

A day of violent wind that raises the dust. (S, O, K.)

عَاجُ, (S, K,) or عَاجٌ, (L,) A cry by which a she-camel is chidden. (S, L, K.) [But the former belongs to art. عَحَجُ, q. v.]

عَجَجٌ: [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means Full. (S, O, K.) [Compare عَجَاجٍ applied to a river.]

عَجَجٌ: see عَجَاجٌ. Also, applied to a horse, Generous, or excellent, and advanced in age: (O, K:) or, accord. to IF, that runs vehemently. (O.)

عَجَجٌ: see عَجَاجٌ, last sentence.

رَيْحُ مَعَجَجٍ: A wind that raises the dust: (IAar, TA:) [the pl.] ريَّاحٍ مَعَجَجٍ (S, O, K) signifies the contr. of مَهَاوين. (S, O.)
He wondered at it; i. e. he deemed it strange, extraordinary, or improbable, said of a thing occurring, or presenting itself, to him; (K, TA;) on account of his being little accustomed to it: (TA;) or the first signifies [as above, i. e.] he deemed it strange, extraordinary, or improbable: and is of two kinds; one is [the wondering] at a thing which one commends, and it means the accounting (a thing) good or goodly, or approving [K], and expressing one's approval of a thing; and the other is at a thing that one dislikes, and it means the deeming [a thing] strange, extraordinary, or improbable, and discommending [K]: (Msb:) or, accord. to some of the grammarians, it signifies the mind's becoming affected, or acted upon, by some excessive quality in the thing by which it is so affected; [so that it may be rendered the becoming affected with wonder;] as when one says [how courageous is he! ] and [how clearly shall they hear! and how clearly shall they see! ]; (Msb, MF, TA:) or it is [the wondering] at a thing of which the cause, or reason, is hidden, and not known: or it is when one sees a thing that pleases him, and thinks that he has not seen the like of it: (L, TA:) [therefore " he wondered at it, and he admired it:" accord. to some, it peculiarly relates to what is deemed good or goodly, or approved; [though this is inconsistent with the application of the grammatical term the verb of wonder;] and the subst. derived from it is [which is also the inf. n. of relates to what is good or goodly or approved, and to what is otherwise; and the subst. is [or accord. to the A and L, signifies he wondered at a thing intensely; or became affected with intense wonder. (TA.) ___ " عججاً لذًا, a phrase of common occurrence, (mentioned in the K voce
I wonder greatly, lit. with wondering, at this. See also an ex. voce [O Mohammed,] and they mock: respecting the latter reading, [which may be rendered Nay, I wonder, &c.,] it is observed that عجب when attributed to God has a meaning different from that which it has when attributed to men: I Ath says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to I Amb, the verb here means I have recompensed them for their wondering at the truth, or their deeming it strange or improbable: and in like manner it is said [in the Kur viii. 30], يَمْكُرونْ وَيَمْكِرُ اللَّهُ [lit. They plot and God plotteth ], meaning, God recompenseth them for their plotting. (L, TA.) It is also said that عجب when attributed to God [sometimes] means The being well pleased, content, or satisfied. (K, TA.) The saying, in a trad., عجب رَبَّكَ مِن فَوْقٍ يقادِونُ إِلَى الْجَنَّةِ فِي السَّلَاسُل means Thy Lord wonders at a people who will be led to Paradise in chains [because of their deeming themselves unworthy thereof]; the verb عجب being here used in a tropical sense: or the meaning is, thy Lord is well pleased with, and will reward, a people &c.: and there are other trads. of the same kind. (L, TA.) عجب إلَيه means He loved, or liked, him, or it. (L, TA.) [See a verse cited voce عجب; from which it seems to signify lit. He, or it, was an object of love to him. ] عجب, inf. n. عجب; and عجبت; said of a she-camel, She was, or became, such as is termed عجباء (TA.) عجب، inf. n. He caused him to wonder; (S, O, K, TA,) [by the thing]. (TA. [See also 4.])

It (a thing, or an affair, or event, TA) induced, or excited, him to wonder. (K, TA. [See also 2.]) In the following saying of Ibn- Keys-er-Rukiyát,
the meaning is, [She saw upon my head some hoariness, which I did not hide; and she said to me, Is this Ibn-Keys? somewhat of hoariness] causing her to have wonder. (TA.) ___ And It (a thing, or an affair, or event, TA) induced in him wonder, or admiration, and pleasure, or joy: (K) or it excited his admiration, or approval: (Msb) or it pleased, or rejoiced, him. (TA.) You say, [This thing has excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty]. (S, O.) And [Its goodness, or goodliness, or beauty, excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty, excited my admiration, &c.]. (Msb.) ___ And was excited to wonder, or admiration, and pleasure, or joy, by it; he admired it, and was pleased with it, or rejoiced by it. (K.) You say, (S, O, Msb, inf. n. آعجب بِه, which is often used as syn. with عجب, the corresponding subst.,] (O,) [He admired himself, (lit. was excited to admiration by himself,) was pleased with himself, or was self-conceited, or vain; or he exalted, and magnified, himself; was haughty, and proud. (Msb,) ___ generally signifies How wonderful is it! [How greatly does he admire his opinion or judgment! or how greatly is he pleased with it! or how conceited, or vain, or proud, is he of it!] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;)

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for the verb here is formed from a passive [and augmented] verb [عَجَبَ], like as is the case in: (O;) whereas it is the primary
rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.)

One says also, He showed self-admiration, &c., in his gait]. (TA voce)

and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him: or he deceived me, or beguiled me, and captivated my heart; (O, K, TA;) said of a man: (O, TA:) and

though I do not find elsewhere in the sense here assigned to it,] signifies the same. (TA.)

Also The root, or base, of the tail: (S, O, K:) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Msb, TA,) and

which is inserted in the hinder part of the rump: (TA:) or the root, or base, and bone, of the tail: (Lh, TA:) also called the [q. v.]: (Msb, TA:) or it is the head of the [S, T]: (TA:) or the upper part of the or the external extremity of the spine; and the is its internal extremity: (Az, L voce)

It is said in a trad., that every part of a man will become consumed, except the of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O:) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the of beasts: it is said to be like a grain of mustard-seed: or, as Z says in the Fáik, it is the bone that is between the buttocks: it is also pronounced ; and accord. to MF, , but no one else says this: and, as El-Khafájee says, it is also called , and , and in this case with the three vowel-sounds.

Also The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA:) and hence, i. e. the thin hinder portion [of a sand-hill, or of an extended and gibbous sand-hill,
or of a collection of sand that has poured down]: (TA:) pl. عجب، (S, O,) and perhaps أعجاب also in the former sense [and therefore in this likewise]. (TA.)

Also a subst. from the phrase أعجاب بنفسه; (S,) or from الإعجاب; (O;) [i. e. it signifies Self-admiration; or selfconceitedness; or Vanity; and pride: (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundance of stupidity, or folly, which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between عجب and هيثم عجب; as will be seen below, voce عجب متعمد. ] Also, and عجب، and عجب، A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion: (O:) or with whom women are pleased: (K, TA:) the pl. is perhaps أعجاب. (TA.) See also عجب.

عجب: see عجب: and see also عجب.

عجب [originally an int. n.] (S, O, K) and عجب، (accord. to the K,) or عجب، (accord. to the TA,) Wonder; i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it; (TA;) or [the effect, upon the mind, of the consideration of a thing with which one is not familiar, and to which one is not accustomed: (IAar, TA:) for a distinction between عجب و عجب، (in this sense) is [said to be] عجب أعجاب، (K;) or it has no pl.: (S, O, K;) [this statement correctly applies to عجب as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.:] but El-Ájjáj has pluralized it, [regarding it in the sense expl. above,] saying,

* ذكرن أشجاعا لمن تشجَّا *
* وهجن أعجابا لمن تعجبًا *
[They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) [may be rendered O case of wonder! but properly] means O wonder come, for this is thy time: and [may also be rendered O case of wonder! but properly] means O [people, or the like, come] to wonder; the noun signifying the invoked being suppressed. (Har p. 27.) It is also an epithet applied to a thing, an affair, an event, or a case; one says [A wonderful thing or affair &c.;] and so [which is more common in this sense], and عجائب or عجب is syn. with عجب; but signifies more than عجب: (K) or عجب is syn. with عجب, (S, O,) which signifies a thing, (S, O, Msb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Msb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. معجب; (TA;) and عجب; signifies more than عجب: (S, O, TA;) [it is said that] عجب has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has عجب; (S, O, K;) or the pl. of this is عجائب [respecting which see عجيبة]; (S, O, K;) like as is pl. of أفعال; and تبائع, of (S, O,) [Being originally an inf. n., it is used alike as masc. and fem.:] one says، قصة عجب [meaning A wonderful story:] and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عدال &c.]. (O.) [It is also used as a subst. in a pl. sense, signifying Wonders, as meaning wonderful things; like the pl. عجائب, &c.; and it may be similarly used in a sing. sense for أمير عجب شيء عجب: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which عجب is the n. un.; for] one says، ما فلان إلا عجب من العجيبة [Such a one is none other than a wonder of wonders']. (A, TA;) [Hence, also,] أبو العجب [lit. The father of wonders'] is a surname of Fortune. (TA.) And it signifies also The practiser of legerdemain, or sleight-of-hand; syn. المشعوذ، (A, TA,) or المشعوذ، (Eth-Tha’álībee, TA in شعل:) and any one who does wonderful things. (A, TA.) And a poet says، *بَآَعْجِبْاْ لِلَّذِّرُ ذَٰلِكَ الأَعْجَابَ *
I wonder greatly, lit. with wondering, at fortune that is ever attended with wonders]. (TA.) [See also عجبة.] Also The quality, in a she-camel, that is denoted by the epithet عجبة [fem. of أعجب, q. v.]: and so عجبة. (O.)

* وما البخل ينهان ولا الجود قادن
ولكنها ضرب إلى عجب

[And neither does niggardliness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by قادن, the poet means يقودن. (L, TA.)

* عجبة (S, O, K) A wonderful thing; a thing at which one wonders: (S, O, K: *)

[the pl. of the former, accord. to modern usage, is عجائب, mentioned above as pl. of أعجب: and] أعجب seems to be pl. of عجب: (S, O, K: *)

* ومعن تعابيب خلق الله غاطية
* يعصر منها ملاحو وغرب

[the pl. of the former, accord. to modern usage, is عجائب, mentioned above as pl. of أعجب: and] أعجب seems to be pl. of عجب: (S, O, K: *)
And of the wonderful things of God's creation is a grape-vine covering the ground (so غاطية is expl. by IB), whereof grapes of the kinds called ملاححات are pressed for making wine]. (S, O.)

عجيب غريب: see عجيب, near the middle of the paragraph, in two places.

عجيب عجيب [meaning Very wonderful or admirable or pleasing] (S, O, K) is like ليل لائن, the latter word being a corroborative of the former; (S, O;) and one says also [in like manner] عجيب عجيب. (K.)

عجيب [More, and most, wonderful or admirable or pleasing]. [And the fem.] عجباء signifies A female wondered at for her beauty: and also, for her ugliness. (O, K.) Also, i. e. the former, A thick, or big, or coarse, camel. (O, K.* ) And so the fem. applied to a she-camel: (O, K;) or, so applied, thick in the عجب عجب [or root, &c.,] of the tail: (TA:) or whereof the hinder part, (O, K,) or the upper portion of that part, (L, TA,) is narrow, and whereof the جاعراتن [q. v.] are prominent: (O, L, K, TA:) the kind of make thus particularized is ugly. (TA.)

عجيبة: see عجيبة.

رجل تعجاب A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.)

تعجب, a pl. without a sing.: see عجبة.

معجب بنفسه, and برأيه, [Admiring himself, (lit. excited to admiration by himself,) or pleased with himself, and his opinion, or judgment; selfconceited, and conceited of
his opinion or judgment, [S, O, TA,] [or] vain, or proud, [thereof; for] معقل signifies a man vain, or proud, of what proceeds from him, whether good or bad, and of himself, or of a thing [belonging to him, such as his dress or wealth &c.]: but Er-Rághib makes a distinction between معقل and تائه; saying that the معقل believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability; [so that it rather denotes conceit than vanity;] whereas the تائه believes himself decisively. (MF, TA.)

Inducing wonder, or admiration, &c.: see عجب, in the middle of the paragraph: [or] a thing that is very good or goodly or beautiful. (TA.)
The bent his neck, (ISk, S, O, TA,) and twisted it: said of one who desires not to comply with a command to do a thing: or the bent, and twisted, his neck, turning towards such and such things, is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawádir el-Aaráb. (TA.) And one says, عجر به بعيرة as though meaning His camel returned with him towards his usual associates and his family when he was desiring to ride him in a particular direction; as also عجر به. (ISk, S, O.) [See also the latter verb.] And one says, عجر الفرس, (S, O,) aor. — inf. n. عجران, (O,) The horse extended or, accord. to an explanation of the act. part. n. in the L, raised his tail towards his [or. croup] in running. (S, O.) And hence, (S,) عجر الفرس يعجر, (S, O, K *) and عجر, (O,) The horse went along swiftly, (S, O, K, *) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like: and عجر مالج الرجل is syn. with the inf. ns. of عجر used in this sense: (K:) [so that one says in like manner عجار الرجل الماجل, meaning The man ran before the man, fleeing. (O, TA.) عجر, aor. — inf. n. عجر, said of an ass, is Syn. with [app. as meaning He raised his fore legs together and put them down together, and beat the ground with his kind legs]: (K, TA:) and a similar action is signified by the phrase عجار برجله, inf. n. عجاران, [app. meaning He beats the ground with his kind legs, rearing while doing so], said of a horse. (TA.) عجر بالعجراء عجرت الشيء I clave, or split, the thing. (IKtt, TA.) And عجر عليه بالسيف عجر, (S, O, K, *) aor. — inf. n. عجر, (K,) He made an assault, or attack, upon...
him with the sword. (S, O, K.) عجرت عليه (Sh, O, K.) aor. (K,) is also syn. with حجرت عليه [meaning I prohibited him from using, or disposing of, his property according to his own free will]. (Sh, O, K.) ___ And عجر is also syn. with الحاح; in which sense, as in others, its aor. is said in the K to be يعجر, meaning The man was importuned for his property, or was asked for it by many persons, so that it became little. (TA.) One says رجل معجور عليه meaning A man importuned by begging so that all his property has been taken from him. (K, TA.) One says also، عجر الرجل بثوبه على رأسه [app. meaning The man wound his garment upon his head: see 8]. (TA.) ___ And hence، عجر الريق على أنباه The saliva became dry upon his canine teeth, and stuck. (TA.) عجر، (S, O, K,) aor. عجر، (S,) عجر (a man, S) was, or became, thick and fat. (S, O, K.) And عجر، (K,) inf. n. عجر، (S, O,) عجر (a man, S, O) was, or became, bigbellied. (S, O, K.) ___ Also He (a horse) was, or became, hard (K, TA) in his flesh. (TA.) And عجر، inf. n. عجر and عجرة، (K, TA) It (a solid hoof, and the belly,) was, or became, hard. (IKtt, TA.) [See also عجر below.]

3 عاجر معاجرة: see 1, in three places.

5 عاجر said of the belly (S, O) of a man, (S,) It became wrinkled by reason of fatness. (S, O.)

8 اعتجرت She (a woman) bound a معجر [q. v.] upon her head; (S,) she attired herself with the معجر: (O, Msb:) or With a خمار: (Mgh:) اعتجر is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed التحاف. (TA.) ___ And اعتجر He wound a turban round his head: (IF, S, Mgh, O, Msb:) and he wound a turban (or a piece of cloth, TA) upon his head without turning [a portion of it beneath his lower jaw; (Az, El-Ghooree, Mgh, K, * TA;) as also اعتجر: the winding it in which manner [and so wearing it] in prayer, is forbidden: but another explanation, which is, he wound
the turban upon his head so as to show the [or crown of the head], is more probable; as
it is from معجر، meaning a piece of a cloth, like a fillet, wound upon the round of a woman's head. (Mgh.) One says،

He is comely in respect of the manner of winding the turban upon the
head. (A.) [See also معتجر، and see معتجر، بغلام، or معتجر، بجارٍ، meaning She brought
forth a boy, or a girl, after she had despaired of her giving birth to a child. (O, K,

TA.)

عجر inf. n. of عجر [q. v.]. (S.) Also Projection, protrusion, prominence, or protuberance,
and elevation. (S, O, TA.) And Strength, with greatness of body. (TA.)

عجر: see what next follows.

عجر and عجر، applied to a [or shank of a beast], (S, O, K,) Thick; (S, O;) as also عجر: (O:) or hard, (K, *

TA,) and strong; and in like manner applied to a solid hoof, and to a pastern. (TA.) And for another meaning of the first of
the words, see عجر.

عجر A place of projection, protrusion, prominence, or protuberance, and elevation.
(A, * K * TA.) [A protuberance; a knob; a lump.] A knot in wood, (S, Mgh, O, K,) and
the like, (K,) or in other things: (Mgh:) or in the veins of the body: (S:) or a knotted vein in
the body; and which, with which it is coupled, a knotted vein in the belly, particularly: (A 'Obeyd, TA:) or the former, a thing
that collects in the body, like a ganglion (سلعة); (As, O, TA;) and the latter signifies the like: (As, TA:) or,
as some say، عجر، which is the pl., signifies the Vertebrae of the back: (IAth, TA:) or عجر signifies a tumour,
or swelling, or an inflation, in the back; and which, the like in the navel. (TA.) [See also عجر.] Hence, one
says، ذكر عجر، وتجه He mentioned his vices, or faults, which no one knew save he who
tried him, or tested him: (TA:) or his external and internal conditions; what he
showed and what he concealed. (IAth, TA.) And I revealed to him my vices, or faults, by reason of my confidence in him: (A 'Obeyd, O, TA:) or I acquainted him with my whole state, or case; not concealing from him anything thereof. (As, TA.) And I relate to him my vices, or faults. (TA.) And He complains of his vices, or faults, or the like: and of his sorrows: and of what is apparent and what is concealed. (K, * TA. [In the CK, ابدر is put by mistake for [بدر i. e. [Such a one uttered falsehood: or a great, or terrible, thing. (Fr, TA.) [See, again, عجرة also signifies The mark made upon the waist by the running string of the drawers. (A, TA.) To this a poet likens the mark made by a blunt sword. (Aboo-Sa'eed, TA.) ___ And one says, السيف في فرنه عجرة [The sword has, in its diversified wavy marks, what resemble knots]. (TA.)

عجرة A mode of winding the turban upon the head. (S, O.) One says, فلان حسن العجرة [Such a one is comely in respect of the mode of winding the turban upon the head]. (O. [See also 8.])

عجار: see عجارعجور.

عجور [A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxvi. and 168,) this name and "Abdel-laoûi are both applied to the cucumis chate: but accord. to Delile, (Floraë Aegypt. Illustr., no. 922,) the latter name is thus applied; and عجور (written by him as though it were عجور, but it is without teshdeed,) is the name of the fruit of this species of cucumis while immature; so too says 'Abd-El-Lateef: (see De Sacy's Transl. and Notes, pp. 35 and 127; and p.}
54 of the Ar. Text edited by White:) I have, however, found the name عوجور to be commonly applied to a *species different from the* رودلاوی, (which is also called عوجور, see art. عوجور,) as Sonnini asserts it to be, (in his Travels in
Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) and *differing therefrom in shape, being,* as he describes it, *in some instances round, in some instances oval,* and in *others much elongated:* the name is probably derived from the Greek ἀγγούριον (in modern Greek), signifying the water-melon; it is said in the Msb that عوجور is a name of what the [common] people call خيار and عجور and خير: but it is said [by some, not by the author of the Msb,] that عوجور signifies large [q. v.]. (TA in art. عوجور.)

أعجر, applied to a man, (S, O,) **Thick and fat:** (K:) big-bellied: (S, O, K:) a stallion big, or bulky: (S, O:) and a belly, (TA,) and a purse, (S, O,) **full:** (S, O, TA:) pl. عجور. (TA.) See also Anything **having knots:** (TA:
and so عجر applied to a string, or thread: (Ham p. 815:) and the former, knotty, or *having many knots.* (TA.)

[Hence,] عجرة عجراء [for عصر عجراء عجراء] عجراء A staff, or stick, knotted, or *having knots.* (A, O, K:) One says, ضربه عجراء [He beat him, or struck him, with a knotted staff, or stick, of wood of the سلم.] (TA.) **It is also applied to a sword [as meaning Having, in its diversified wavy marks, what resemble knots:** see عجرة, and see also the paragraph next following this]. (TA.) **Also Hump-**

backed. (Fr, O, TA.)

سيف ذو معجر في مته A sword having what resemble knots [in the diversified wavy marks of the broad side of its blade: see also the next preceding paragraph]. (TA.)

معجر (S, A, Mgh, O, Msb, K) and عجور (S, Msb, TA, in the O [erroneously] written معجار،] *A piece of cloth* (Msb, K, TA) which is bound upon the head, (K, TA,) smaller than the رداء, (Msb, TA,) and large than the متفعة (TA,) worn by a woman: (Msb:) a thing which a woman binds upon her head: (S:) *a piece of cloth,* (Lth, Mgh, O, Msb, L,) like a fillet, (Mgh, Msb,) which a woman winds
upon the round of her head, (Lth, Mgh, O, Msb, L,) after which she puts on, over it, her [garment, or covering, called] جليب; (Lth, O, L;) [it is also said that] معجج signifies a turban: or a turban [wound] upon the head without a turning [of a portion thereof] beneath the [jaw]: (Ham. p. 709;) its pl. is معجج: whence معجج signifies also A kind of garment, or cloth, of the fabric of El-Yemen, (Lth, K, TA,) used as the خاف and the ملحمة: pl. as above. (TA.) And A thing woven of the fibres of the palm-tree called ليف, like the لفائف, applied to a rope, or to a bow-string: see عجر and درجع, with which it is syn. معجج, applied to a rope, or to a bow-string: see عجر and درجع, with which it is syn. معجج عليه: see 1, last quarter. معجج: see 8, of which it is an inf. n. معجج is expl. as meaning A man wearing his turban as a نقب, so that [a portion of] it covers his nose [and the lower part of his face]. (Mgh.) [See also its verb, 8.]
Q. 2  
He (a camel) took what was not the right course, being refractory, or untractable: (Hamp. 618:) [or he went obliquely, by reason of briskness, liveliness, or sprightliness: or he was as though he were rough, ungentle, or awkward, in going, when tired, and wanting in due care, by reason of speed; and likewise said of a man: ] see _Also He_ (a man, O) magnified himself (O, K) against us. (O,) And _A man in whom is self-magnification_. (TA.) _And_  

Such a one does to me, (S, O,) or to them, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything. (S, O, K.) _And_ He ventured upon, or undertook, the affair, not having knowledge in it. (TA.)  

Coarseness, roughness, or rudeness, in speech: and roughness, ungentleness, or awkwardness, in work. (Lth, K, TA.) _And_ Audaciousness, with _Hojo_ [i.e., foolishness, or tallness combined with foolishness or with foolishness and fickleness and hastiness]. (Drd, K.) _And_ The venturing upon, or undertaking, an affair without having knowledge in it. (TA.)  

In the CK A camel in whose manner of going is what is termed and , and _and_ , [see the next paragraph,] (Az, K, TA,) by reason of his speed: (Az, TA:) and _alone, a camel that does not go in the right direction, by reason of his briskness, liveliness, or sprightliness: fem. with_ (TA.)
He is as though there were in him roughness, ungentleness, or awkwardness, (S, TA,) and want of due care by reason of his speed: (S, K, TA:) or is a camel's taking to the going with roughness, ungentleness, or awkwardness, when fatigued: (M, TA:) or a camel's going obliquely, by reason of briskness, liveliness, or sprightliness. (Az, TA.) And ṿफِرَﺎَ畿َعْ is also in a man. (AZ, S, O, and K, voce ṿضْرَعَ) [See also ṿفِرَﺎَ畿َعَ ُبَض.]

A certain small creeping thing, (Lth, S, K,) having long legs; (Lth, TA;) said to be the long-legged ُمَلْه [or ant]: (S:) or the ُمَلَ [or ant], (Az, TA,) or long ُمَلْل, (K,) the legs of which raise it from the ground: (Az, K, TA:) or it is larger than the ُمَلْل. (ISd, TA:) And A light, or and agile, she-camel. (Ibn-'Abbád, K.) And An old woman; as also with ُفِرَﺎَ畿َع َبَرْحَدْلا. (El-'Ozeyzee, K.)

The accidents of time, or fortune. (S, K,) And عَجَارِفُ الْمَطْرِ and عَجَارِفُ الْغَزْبِ The vehemence of rain (IDrd, K) at its coming; (IDrd:) or عَجَارِفُ الْغَزْبِ ذُو عَجَارِفُ The rain's coming with thunder and wind. (Ham p. 750.) And عَجَارِفِ A camel having briskness, liveliness, or sprightliness. (TA.)

: see the next preceding paragraph, in three places.
The primary signification of [an inf. n. of ] is The being, or becoming, behind, or behindhand, or backward, with respect to a thing; or holding back, hanging back, or abstaining, from it: and its happening at the latter, or last, part, or at the end, of an affair: and hence, in common conventional language, it has the signification shown by the explanation here next following. (Er- Rághib, B, &c., and TA.) ___

, aor.  , inf. n. and and and and (S, Mgh, O, Msb, K) and (S, O, Msb, K) which is agreeable with rule, (S,) and (S, O, Msb, K,) which is extr., (Sb, TA,) and (O, K;) and (O, Msb, K,) said by Ikkṭ to be mentioned by Fr, as of the dial. of some of the tribe of Keys, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Keys- 'Eylán, but not known to them, and said by IF to be disallowed by IAar in the sense here immediately following; (Msb,) He lacked strength, or power, or ability; he was, or became, powerless, impotent, or unable. (S, * Msb, * K, TA.) You say, (Msb, TA,) and accord. to some, as shown above, (Msb, TA,) He lacked strength, or power, or ability, for, or to do, effect, accomplish, achieve, attain, or compass, such a thing; he was unable to do it: (S, * O, * Msb, * TA:) or he was too old to do it. (A, TA.) And it is said in a trad., (S, * Mgh,) of 'Omar, (TA,) meaning Remain ye not in a country, or district, or town, where ye are unable to gain your livelihood. (S, A, Mgh, * TA.) You say also, [app. A thing will not suffice
me when it cannot thee}. (A, TA.) And they came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.)

[And also signifies He, or it, lacked such a thing: see an ex. voce.]

He, or it, lacked such a thing: see an ex. voce. Hence,

She (a woman, S, O, Msb) became aged; because the aged lacks strength;] as also became aged; (S, O, Msb, K;) [because the aged lacks strength;] as also became aged; (S, O, K,) aor. — , (S, O, K,) or — , (Msb,) inf. n. became aged; (S, O, K) and became aged; (TA,) She (a woman, S, O, Msb) became aged;

They came with an army which the earth had not strength to bear, or scarce sufficed to contain.

And also signifies He, or it, lacked such a thing: see an ex. voce. Hence,

She (a woman, S) became large in the hinder parts, or posteriors; (S, O, K,) as also became large therein: (Msb,) accord. to IAar, as related by Th, one does not say thus of a man except in this sense. (S, O,) Hence,

The piece of sand became high. (Iktt, TA.)

He attributed, or imputed, to him lack of strength or power or ability; i. e., inability, or impotence: (S, * O, * K, * TA:) he asserted him to be, or called him, or made him, (جعله,) unable, or impotent. (Msb,) [Compare 4, in a sense given below from the B.] You say also, Such a one attributed, or imputed, the opinion of such a one to littleness of good judgment, or of prudence; as though he attributed it to inability. (TA.)

Also He withheld him, or kept him back, or diverted him, (S, K,) from (عَن) a person or thing: (TA:) [as though he made him unable to attain his object: compare 4.] said of a woman: see 1, latter part. said of a woman: see 1, latter part.

He put the last foot, of the verse. (Sgh, TA.)

The poet uttered, or wrote, the last foot, of the verse. (TA.)

I contended with him in a
race, and I outstripped him. (A, O, K.) — And (inf. n. عاجز, TA) He outstripped, and was not reached; as also أعجز : (A:) or he went away, and was not reached: (S, O, K,) or he fled, and could not be caught. (Msb.) عاجز إلى ثقة He inclined to a trusty person, (S, A, O, K,) and had recourse to him for refuge. (A.) [Hence,] عاجز عن الحق إلى الباطل Such a one declines from the truth to falsehood, and has recourse to the latter for protection. (A, TA.) — And عاجز القوم The people, or company of men, left a thing and began another. (TA.)

He found him to be without strength, or power, or ability; to be unable, or impotent. (S, O, Msb, K.) — He, or it, made him to be جعله without strength or power or ability, to be unable, or impotent; disabled him; or incapacitated him; as also عاجز. (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Msb. You say, عجزه عن الأمر He, or it, rendered him unable to do, effect, accomplish, attain, or compass, the affair.] — He, or it, rendered him صيره (صبره) unable (TS, K, TA) to attain, or overtake, him: (TS, TA:) — and [thus, by an inversion, it also signifies] he was unable to reach, or overtake, him. (Lth, TA.) [It frustrated his power or ability, or his skill, or endeavours.] — It escaped him, so that he was unable to attain it, or to do it, or to accomplish it: (S, O, Msb, K,) and simply, he was unable to attain it, or to do it, or to accomplish it. (TA.) — See also 3.

He rode upon the hinder part, or rump, of the camel. (Yaakoob, S, A, O, K.)

Also, [said in the TA to be written by Sgh عجز, but it is written عجز in the O, and is thus accord. to the K.] A disease in the hinder part of a horse or the like, rendering him heavy. (O, K.)
Old age of a woman: a simple subst. (TA.) You say, أَتْقِيُيْنَا اللّهَ فِي شِيَبَيْنَا وعِجزَكَ. Fear thou God in thy youth and thine old age, or] when thou becomest an old woman. (TA. [But أَتْقِيُيْنَا is there put for أَتْقِيُيْنِيْنَا: and in the explanation, تَصِير for تقترح. See عِجزَتُه. See also عِجزَتُه. [And see عِجزَتُه.]

: see the next paragraph.

عِجزَتُه (S, A, O, L, Msb, K) and عِجزَتُه (O, L, Msb, K) and عِجزَتُه (L, Msb) and عِجزَتُه (O, L, Msb, K) and عِجزَتُه (O, L, K) and عِجزَتُه (K,) but the first form is the most chaste, (Msb,) fem. and masc., (S, O, Msb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo- Temeem, (Msb,) or, accord. to El-Heytheemee, fem. only, (TA,) The hinder part of a thing; (S, A, O, L, Msb, K,) i. e., of anything: (Msb:) and particularly the hinder parts, posteriors, buttock, or buttocks, rump, or croup, (S, * O, *) or what is between the two hips, (Mgh, Msb,) or what is after the back, (TA,) of a man, and of a woman; (S, Mgh, O, Msb, TA,) [and of a camel, &c.;] and عِجزَتُه signifies the same, but of a woman only, (S, O, Msb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of عِجزَتُه, (S, Msb, K,) and of its variants, (Msb, K,) عِجزَتُه, (S, Msb, K,) the only pl. form: (TA:) and of عِجزَتُه: they do not say عِجزَتُه, [the regular form of pl. of عِجزَتُه,] for fear of confusion [as it is pl. of عِجزَتُه or of عِجزَتُه. (TA,) One says also, إِلَيْهِ عَظِيمَةِ الأَعْجَازِ Verily she is large in the hinder parts: as though the term عِجزَتُه were applicable to every portion thereof. (Lh, TA.) And رَكِبَ في الطَّلَب أَعْجَازِ الأَبِيلِ He exposed himself, in seeking [a thing], to abasement and difficulty and patient endurance, and exerted unsparingly his power or ability, (K, TA,) not caring for undergoing long night-journeying. (TA.) Thus expl. in a saying of ‘Alee: لَنَا حَقٌّ إن نَعِطَهُ نَأْخَذَهُ إِن مَنْ تَمْثِعَ نَرَكِب أَعْجَازِ الأَبِيلِ إِن طَلَّ السَّرِّىَّ There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement, &c., though the night-journeying be long]: (O, * TA:) or, accord. to Az, he does not mean
The sons of such a one are in a state of abasement, dependents of others: or experience difficulties; because the rump, or croup, of the camel is a difficult place to ride upon. (A.) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. [Dar, lā tadhiba a'ujazomur qad wotta sadura], T, in this art., and O., or lā tadhiba, T, in TA, art.) Think ye not upon the ends of things whereof the beginnings have passed: meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God: (O, TA:) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) See also The trunks of palm-trees. (S, O, K.) See Kur lv. 20 and lxix. 7.) And [The stems of the] also signifies The last foot of a verse; contr. of صدر. (TA.) And The latter hemistich of a verse: the former hemistich is termed صدر. (O.) And The last word of a clause of rhyming prose. And the latter part of a word.] See also عجز: آیام العجز: see. عجز: see: and see also عجز: عجز: see. عجز: see the next paragraph. The last of the children of a man; (S, O, K;) as also (IAar, O, K.) You say, فلاد عجزة ولد أبيه. Such a one is the last of the children of his parents; and in like manner you say of a female, and of a plural number: (S, O, TA:) and so, [accord. to some:] . (TA.) You say also, وِلَدِ لعِجزة. He was born after
his parents had become old: and such you term: (O, TA.)

An old, or aged, woman: (S, O, Msb, K:) a woman extremely old; or old and weak: so called because of her inability to do many things: (TA:) [this is the most common signification of the word:] accord. to ISk, (S, O, Msb,) you should not say: (S, O, Msb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAar authorizes it; (O;) and IAmb allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the Arabs:

(Msb:) pl. عجوای, (S, O, Msb, K,) or this is pl. of عجو, (S, O, Msb, K,) and عجو, a contraction of عجر, occurring in traditions. (TA.) A man's wife, whether old or young: (Az, O, K, * TA:) and in like manner, the husband, though young, is called: (Az, O, TA.) An old, or aged, man: (O, TA:) a man extremely old; or old and weak. (TA.) Wine: (S, O, K;) because of its oldness: (S, O:) or old wine. (A, TA.) A certain nail in the hilt of a sword, (IAar, O, K,) with which is another nail called الكلب. (IAar, O, TA.) Az approves of this explanation. (O.) A sword-blade. (Lth, S, O, K.) A sword. (O, TA.) [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned (ان شاء الله) in Book II.]

عجو, (S, O, K;) also called عجو, because they come in the latter part عجر of winter; but the former is the correct appellation; (MF:) accord. to the usage of the Arabs, Five days, the names of which are صن and صن and صن and صن and صن and صن: said by Ibn-Kunáseh to be of the نوء of the ایام العجوز [by which is meant the auroral setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O. S.: in the modern Egyptian Almanacs, the ایام العجوز are said to commence now on the 9th of March N. S., which is now the 26th of February O. S.]: (S, O, TA:) or, accord. to Abu-l-Ghowth, (S,) they are seven days, (S, K,) named صن and صن and صن and صن and صن and صن: the المنتظر and the الأمر and the الأمر and the الأمر and the الأمر: مكفين الطعن and مكفين الطعن and مكفين الطعن and مكفين الطعن: (K;) and some reckon an eighth: but most authors hold these names to be post-classical: (MF:) accord. to Esh-Shereeshee, they are seven days; four of the last {days of
February, and three of the first days of March: (Har p. 295:) during these days blew the wind by which the tribe of 'Ad was destroyed: and they are thus called because they are [in] the latter part (عجر) of winter; or because an old woman (عجوز) of 'Ad concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in kix. 7:) or مومت and آمر are the names of the last two days; (K in art. آمر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Ahmār says, (S,) or, accord. to IB, not Ibn-Ahmār, but Aboo-Shibl 'Ásim Ibn-el-Aarābee, as Th says, on the authority of IAar, (TA,) or Aboo-Shibl 'Osm Ibn-Wahb Et-Temeemee, (O,) The winter is driven away, or is closed, by seven dusty (days), our old woman's days of the month; and when her days come to an end, and Sinn and Sinnabr, with El-Webr, and with Ámir and his little brother Mu-temir, and Mo'allil, and with Mutfi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind (زیجع) comes to thee from the first day of the ensuing month, or, accord. to a reading which I find in one copy of the S, from the sea, من البحر. (S, O, TA.) One who does not come to women [by reason of impotence]: (S, K;) and so عجز, (S, TA,)
And a stallion *impotent to cover:* as also *عَجِيسَ. (IDrd, O, TA.)*

Also The دَائِرَةُ [in the CK (erroneously) دَائِرَة], (O, K, TA,) i. e. *backtoe,* (O, TA,) of a bird. (O, K, TA.)

ٌةَزَﺠِﻋ: see ٌةَزَﺠْﻋِإ.

ٌةَزَﺠْﻋَأ: fem. ٌءآَﺰْﺠَﻋ.

ٌةَعَجِاز: see عَجِاز, in two places.

ٌةَعْجِاز: see عَجِاز.

ٌةَعْجِاز: see عَجِاز.

ٌزِﺟﺎَﻋ: Lacking strength, or power, or ability; powerless, unable, or impotent; (K, * TA;) as also عَجِازَ, (K,) and عَجِازَ and عَجِازَ: (TA:) pl. of the first [عِجَازُونَ, and] عَجِازَ, [or rather this a quasi-pl. n.,] like as خَدَمَ,

ٌةَعِجَاز: A woman lacking strength, or power, or ability, to do a thing; unable to do a thing. (IAar, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخَلُنِي إِلَّا سُقُطُ النَّاسِ وَعَجَازِهِم [There shall not enter me save the mean of mankind, and those lacking in intelligence and in power with respect to worldly things. (TA.)

ٌةَعِجَاز: A garment that is too short: (A, O, TA;) or narrow, or scanty. (O.)

ٌةَعِجَاز: The latter signifies A woman large in the hinder parts, or posteriors; (S, O, Msb, K;) as also عَجِازَةُ and عَجِازَةَ: (TA;) [unless this be a mistake for عَجِازَةٍ, from عَجَازُت] or wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder parts. (TA.)

ٌةَعِجَاز: And each, Having the disease termed عَجِازَ [q. v.]. (O, TA.)

ٌةَعِجَاز: And the fem., An eagle (ٌبَﺎَﻘُﻋ) short in the tail, (S, O, K, TA,) and deficient therein: (TA:) and (some say, O) having in its tail a white feather, (O, K,) or two [white] feathers: (O:) or having a whiteness, or a colour differing [from the rest], in its hinder part: (TA:) and (some say, O) strong in the دَائِرَةٍ (O, K, TA, in the CK [erroneously] دَائِرَةٍ).
of the back-toe: (TA:) so says IDrd. (O.)

A high piece of sand: (S, O, K:) or an oblong piece of sand producing plants or herbage: (M, TA:) or a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile: pl. عَجْرُ, because it is an epithet. (T, TA.)

A thing (S, O, K, TA) resembling a pillow, (O, TA,) with which a woman enlarges [in appearance] her hinder part, (S, O, K, TA,) binding it upon that part, (O, TA,) in order that she may be thought to be large in her hinder part, (O, K, TA,) when she is not so; (TA:) as also عَجْزَةُ. (O, K.)

[act. part. n. of 4, q. v.]. ___ The words of the Kur [xxix. 21] signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, and ye shall not escape in the earth, nor should ye if ye were in the heaven: or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven:

but Az says that the explanation of Fr is the best known. (L.) [A miracle performed by a prophet; distinguished from كرامة, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;) that by which a prophet disables the opponent in a contest; the 5 implying intensiveness; (K;) as defined by the Muslim theologians, an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof; (O;) or an event breaking through, or infringing, the usual course [of nature], inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest
the veracity of him who claims to be an apostle of God: (KT:) pl. معجزات. (S, O, TA.)

أُعِجُرَة: see معجزة; and see also معجزة.

معجزة A [zone, or waist-belt, such as is termed]: so called because it is next to the عجز of the person wearing it. (TA.)

معجز Always lacking strength, or power, or ability; always unable, or impotent. (TA.)

Also A road. (O, K. [In the TA, المبعز كمحارب is erroneously put for المبعز كمحارب.])

معجز Outstripped. (Z, TA.) ___ And Importuned by begging. (IAar, K, TA.) See also 1, last sentence but one.

معجز [act. part. n. of 2]: see معجز. Also, (TA,) or معجزة, (Yoo, TA,) A woman becoming aged: (TA:) or become aged. (Yoo, TA.)

معجز act. part. n. of 3 [q. v.]. ___ In the Kur xxii. 50 and xxxiv. 5, معجزين signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God: (Ibn-'Arafeh, O, K:) or opposing: or striving to outstrip, or gain precedence: (TA:) or opposing, (K;) and striving to outstrip or gain precedence: (O, K;) or imagining that they will render us unable to attain them, or that they will escape us; (Zj, K;) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell: (Zj, O, TA:) but some read معجزين, meaning, withholding, or keeping back, or diverting, the followers of the Prophet from him and from belief in the signs or miracles: or
attributing impotence to the followers of the Prophet. (TA.)
He grasped it; (S, O, K;) namely, a thing [such, for ex., as a bow]: (S: and he grasped it hard; for) signifies also the grasping a thing hard. (TA.) And He, or it, withheld him from the object of his want; (O, K;) as also is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions; (Sh, O, K;) as also (Sh, O.) And It (an affair, or event,) withheld me from thee. (AO, O.) And He withheld them; and he held them back, or made them slow or tardy: (Sh, O, K: *) and one says, The riding-camel kept me back, or made me slow or tardy. (TA.) And alone signify He was, or became, slow, tardy, late, or backward: (TA:) and the latter signifies [likewise] he was, or became, behind, or backward; or he remained behind, or held back. (O, TA.) And one says of a she-camel, She turned aside, or away, with him from the road, by reason of her briskness, liveliness, or sprightliness; (O, K, TA;) and so ; and, as written by El-Urmawee, . (TA.)

see what next precedes.

He reckoned, or esteemed, his judgment, or opinion, weak. (Sh, O, * TA.) And He upbraided him, or reproached him, for a thing, or an affair, (IDrd, K, TA,) which he had commanded him to do. (IDrd, TA.) And He searched repeatedly after the knowledge of his (i.e. another's S, O) affair, or case. (S, O, K.)
And he seeks repeatedly after you among Kureysh. (TA.)

Rains fell, one after another, upon the earth, or land, (S, O, K, TA,) and bore heavily upon it. (TA.)

The man went forth in a last portion, before daybreak, (O, K, [but see what follows,]) of the night: (O, K:) El-Marrár Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions,

[And when they departed in an impeding night, in the last period of the appearance of the stars, in a last portion of the night of him who goes forth at that time]. (O: in which the معجة is thus written, with fet-h and damm, and with معًا above them.) [It is also said in the O (immediately after this verse), and likewise in the K and TA (neither of which is the verse cited), in all of them probably from one and the same source, that the المنجمس means the المنجمس المشمخر; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for أُسحر, part. n. of استحر (q. v. voce أُسحر), and therefore I have rendered المنجمس as above.]

The handle, or part that is grasped by the hand, of a bow; (S, O, K, TA;) which is the part, thereof, that is the place of the arrow; as AHn says, the thickest place therein; (TA;) as also معجم (lit. the place of grasping). (S, O, K) __ And, (K,) or the first of these words, (S, O,) A portion of the middle of the night; (S, O, K;) as though from the معجم of the bow; [whence] one says, مضتني معجم من الليل [A portion of the middle of the night passed]. (S, O;) or the last part of the night: (Lth, O, K;) or the blackness of the night &c. (TA.) [See also جمسة.] __ And see جمسة: see the next preceding paragraph.
See 

Also the part, of an arrow, that is below, or exclusive of, the feathers. (TA.)

See 5, last sentence but one.

with damm, A period (ساعة) of the night. (O, K, TA.) And The blackness of night. (IAar, TA. [See also ]

Also see 5, last sentence but one, in two places.

See 5, last sentence but one.

Pouring rain, (S, O, K, TA,) that does not clear away. (TA.) And Clouds (سماء) heavy [with rain], (O, K,) not passing away. (O.)

Applied to a stallion, (S, K, TA,) Impotent to cover; (TA;) that will not impregnate: (S, K, TA:) as also (S.) And both signify also A man who does not come to women by reason of impotence]. (TA in art. اج) See also what next follows.

I will not come to thee ever; (S, O;) or While time lasts. (TA.) And one says also, I will not come to thee to the end of time. (TA.)

Strong in the , i. e. the middle. (O, K.) [To what this epithet is applied is not said.]

See 5, last two sentences.
**جعف**

(ٌجعف, Fr, S, O, Msb, K,) aor. — inf. n. (ِجعف, *O, *Msb, K;) and (ْجعف, Fr, S, O, Msb, K;) He, i. e. [a beast, or] a horse, (Msb,) or they, i. e. cattle, (مال, Fr, S, O,) became lean, meagre, or emaciated; (س,) lost his, or their fatness or plumpness: (O, K;) or became weak. (Msb,) [See also **جعف،** below.] عجف نفسه عن الطعام, aor. — inf. n. عجف نفسه عن الطعام, He withheld himself from the food, though desiring it, preferring that one who was hungry should have it; (O, K;) or (K) he left the food, though desiring it, (O,) in order that he who was eating with him might become satisfied in stomach; (O, K;) as also عجف, inf. n.

ٌجمع، [and app. عجف،] (O,) He restrained himself for such a one means he chose that such a one should have the food in preference to himself. (س,) عجف also signifies The leaving, or relinquishing, food, (IAar, O, K, TA,) with desire for it. (TA.) And [hence, app.,] The Withholding

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ٌجمع، (L, K,) aor. — inf. n. (ِجمع، L, TA,) He constrained himself to be forbearing. (L, K, TA,) You say, عجف نفسه على فلان, (O, K,) aor. — inf. n. عجف [and app. عجف also], (O,) He bore, or endured, what proceeded from such a one, and did not punish him. (O, K;) And عجف نفسه على المريض, (O, K,) aor. and inf. n. as above, (O,) He constrained himself to exercise patience toward the sick man in tending him in his sickness; as also عجف نفسه على المريض, (O, K,) __ And عجف عن فلان, (O, K,) __ عجف عن المريض, (O, K,) __ Unjustly being
He withdrew himself, or became aloof, from such a one. (K.)

The eating less than what would satisfy the stomach. (S, O, K.) And One's transferring his food to another before satisfying his stomach, by reason of drought, or dearth. (IAar, TA.) And The feeding on bad food, and being lean, meagre, or emaciated. (TA.)

He rendered him, i.e. a horse, (Msb,) or he rendered the beast, (O, K,) lean, meagre, or emaciated, (S, O, K,) or Weak. (Msb,) They became in the state, or condition, of having their cattle lean, meagre, or emaciated. (O, K.) And They confined their cattle, by reason of hardness and straitness of circumstances. (TA.) See also 1, last sentence but one.

The being in a difficult and hard state or condition. (TA.)

Leanness, meagreness, or emaciation; (S,) loss of fatness or plumpness: (O, K,) and thickness, or roughness, and leanness (عَرَاءٍ), of the bones. (TA.) See 1, first sentence.]

A sort of dates: (L, K:) or so , accord. to Lth. (O.)

Pl. of [q. v.], (S, O, Msb, K,) and of its syn. (TA.) Also The colocynth: (K,) or the grains of the colocynth. (Ibn-'Abbád, O, TA.) And Grain, or grains, not increasing. (A, TA.) See also . And is one of the names of Time, or fortune. (Ibn-'Abbád, O, K.)
\textit{أَعْجَف}. see \textit{أَعْجَف} in two places.

\textit{أَعْجَف}, like جَنَال, (K in the present art.) or \textit{عَجَف}, (AA, O and K in art.) like ظُنَفُ, (K in the latter art.,) and

\textit{عَجَف}, Dry, or tough, by reason of leanness, meagreness, or emaciation, (AA, K in this art., and O and K in art.\textit{عَجَف},) or of disease: thus expl. by AA, and mentioned by IDrd and Az among quadriliteral-radical words. (TA.) And \textit{Short, and compact, or contracted in make or body}: and sometimes applied as an epithet to an old woman: (K:) thus the latter word is expl. by IDrd. (TA.)

\textit{عَجَف}: see the next preceding paragraph.

\textit{أَعْجَف}. Lean, meagre, or emaciated; (S;) having lost his fatness or plumpness: (O, K;) or weak: (Msb:) and 

\textit{عَجَف} signifies the same, applied to a man and to a woman: and \textit{عَجَف} also signifies \textit{أَعْجَف},

\textit{مَعَعَف}, or emaciated: (TA:) and \textit{مَعَعَف} [likewise] is syn. with \textit{أَعْجَف}, applied to a camel; (O, K;) as also \n
\textit{مَعَعَف}, (K, TA,) in some copies of the K erroneously written \textit{مَعَعَف}, (TA:) the fem. of \textit{مَعَعَف} is \textit{مَعَعَف}: and the pl. is 

\textit{مَعَعَف}, which is irreg., having this form to assimilate it to its like \textit{ضَعَاف}, (Msb,) and which is applied to 

males and to females: (O, TA:) the pl. of \textit{عَجَف}, also, is \textit{عَجَف}: (TA:) and the pl. of \textit{عَجَف}, if this be of established 

authority, may be \textit{عَجَف}, agreeably with analogy. (MF, TA.) [Hence,] \textit{أَعْجَف} A face having little 

flesh. (TA.) And \textit{عَجَف} A gum having little flesh. (TA.) And \textit{عَجَف} Two thin lips. (Ks, O, K.) ___ And 

\textit{عَجَف} A thin, or slender, arrow-head: (S, O, K;) pl. \textit{عَجَف} (O, K;) ___ 

And \textit{عَجَف} Land in which is no good. (O, K;) And \textit{عَجَف} 

Lands not rained upon. (O.) And \textit{عَجَف} is sometimes used [alone] as signifying \textit{أَعْجَف}, (سَحَاب) describing clouds}

\textit{لَقِحَ العِجَافُ لِسَابِعَ سُهْبَةَ}

*
meaning The lands affected by drought produced herbage by reason thereof at a period of seven days after the rain. (L, TA.)

Also A rusty, unpolished, sword; or one sullied by remaining long unpolished. (O, K.)
1. (aor. —) (S, Mgh, O, Msb, K) inf. n. عجلة and عجلة. (S, * Mgh, O, * Msb, K, *) He hasted, hastened, made haste, or sped; he was, or became, hasty, speedy, quick, or expeditious; (S, Mgh, O, Msb, K;) as also عجلة; (Mgh, Msb, K;) and عجلة, [app. for عجل نفسه] inf. n. تعجل (K) and استعجل; (Mgh, Msb;) or this last signifies he required himself to haste, &c., constraining, or tasking, himself to do so. (Sb, K;) [See also عجلة below.] One says, عجلت له [I hasted, &c., to him, or it]. (O.) And عجلت به [I was quick, or beforehand, with him]: see 4. (Mgh.) And عجلت إلى الشيء I preceded, outwent, or got first, to the thing. (Msb.) Also i. q. حضر [meaning It was, or became, present, or ready; said of a price, hire, payment, or the like; contr. of جل]. (Msb.) And عجل منه (Mgh.) He turned aside from him, or it. (TA.) [It is also trans., as having, or implying, the meaning of سباق.] see 4.

2. عجلة, inf. n. تعجله: see 4, in two places. [It generally relates to some inanimate object.] It is said in the Kur [xxxvii. 15], رَبَّنَآ عَجِلْنَا عَجْلًا قَبْلَ يَوْمِ الْحَسَابَ. [O our Lord hasten to us our portion before the day of reckoning]: (TA:) accord. to some, our portion of punishment: but accord. to Sa'eed Ibn-Jubeyr, it means, of Paradise. (TA in art. فقط.) And you say, عجلت إليه المال I brought, or conveyed, hastily, or speedily, to him the property; or hastened its coming to him. (Msb.) And عجلت له من الثمن كذا I paid him in advance, of the price, such a sum. (S, O.) And عجله من الكراء كذا He gave him in ready money, or promptly, or quickly, or in advance, of the hire, such a sum. (Mgh.) And عجل له الثمن He gave to him in ready money, or promptly, or quickly, or in advance, the price. (Mgh.) And عجل نقده [He paid it in ready money, promptly, or quickly]. (ISK, S and K in art. ركأ.) And أعجلنا بتعجيل [I sold it, or I sold to him,
present, or ready, merchandise, for present, or ready, money]. (S voce ناجز, q. v.) And عجلت التحم, (S, O,) inf. n. as above, (TA,) I cooked the flesh-meat in haste. (S, O.) And لو عجلت بأملك العجول, a prov., [which, app., is properly rendered Would that thou didst hasten, with thy husbandless woman, the early portion of food called عجل, or the right reading may be العجول, meaning hasten thou, with her, i. e. with thy husbandless woman, marriage]. (TA.) One says also عجلت like as one says [i. e. Ye supplied, or fed, with the early portion of food called which is also called عجل, or العجول, &c.]. (S, TA. [For عجلت, Golius appears to have read عجلت, which is evidently wrong.]) __ 

He made his preparation of dried curd called [I made my اقتَزَطَ عجَاجَيل into what are termed عجَاجَيل], (K, TA,) pl. of عجَاجَيل. (TA:) or you say, عجلت أقتَزَطَ عجَاجَيل [i made my اقتَزَطَ عجَاجَيل]. (O.) See also 1, first sentence.

3 عاجلَهْ i. q. بادره [He hastened, or made haste, or strove to be first or beforehand, in doing, or attaining, or obtaining, it]; (M and K in art. بدر,) namely, a thing. (M ibid.) And عاجل غبَرَه إله [He hastened with another, or vied or strove with him in hastening, to it, or to do, or attain, or obtain, it]. (M ibid.) ___ [Also He dealt hastily with him.] And عاجله بذنَبه He punished him for his sin, or crime, or offence, (أَخَذَهَ بِهِ) not granting him any delay,

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(S, TA. [For بذنَبه, Golius appears to have read بذنَبه.])

4 عاجلَهْ, (S, Mgh, Meb, TA,) inf. n. عجل, (TA;) and عجل, (TA;) and عجل, (S, O, TA;) and عجله; (S;) and استعجله;

(K, TA;) He incited, excited, urged, instigated, induced, or made, him to haste,
hasten, make haste, speed, or be quick; (S, Mgh, Msb, K, TA;) and commanded, or bade, him, to haste, &c. (K.) One says, [He incited me, &c., to haste, &c., and I hastened, &c., to him]. (O, TA.) And it is said in the Kur [xiii. 7], [And they incite thee to haste with that which is evil before that which is good]: and [in xxii. 46 and xxix. 53,]

**And they incite thee to haste with the punishment:** (TA:) and **He hastened himself.** (MA.) __

*اعجل* signifies also [He incited him to haste, &c., by going before him: and hence it is expl. as meaning also] [i.e. he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it]; as also **he hastened** himself, (K,) or **incited himself to haste,** (Ksh, Bd;) or **he hastened,** (K,) or **he went before,** (Msh, O, TA,) and so incited him to hasten: (TA:) and **I went before,** (Msh,) or **I was quick,** or **I hurried him, so that he could not draw his sword:** whence the saying, [I saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be
prevented from taking his dart or his whip]; and the saying, 

[H. ُلُمْر]ُمْ **اَمَّأَجَلَعُهُ عَنْ أَدَٰمَهَا،** meaning [i. e. The perishing of the cattle, or property, prevented, or precluded, him from paying it], namely, the [or poor-rate]; which is an instance of the extension of the signification. (Mgh.)

said of the pregnant, (O,) or of a she-camel, (K,) [as though for ُلُمْر]ُمْ **اَمَّأَجَلَعُتْ ِوَلْدَهَا،** She brought forth, (O,) or cast, (K,) her offspring before its maturity. (O, K.)

And ُلُمْر said of palm-trees, (Mgh.) They had ripe fruit before its full time. (Mgh.)

And, said of a camel, He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him. (TA.) [See ]

[\textit{مَعَجَلُ}]

The heat came speedily, or quickly. (Mgh.)

The price was, or became, given in ready money, or promptly, or quickly, or in advance. (Msb in art. \textit{نَضُر})

The thing came before its time. (W p. 83.)

He took, or received, in ready money, or promptly, or quickly, or in advance, of the hire, such a sum. (Mgh.)

He took, or received, promptly, or quickly, or in advance, the property. (Msb.)

I constrained myself to do the thing in haste. (Ham p. 28.)

I constrained him to hasten [the payment of] his [tax called] خَرَاج. (TA.)

See also 4, first sentence. And see 2, near the end.

I desired, or required, or demanded, his hasting, or speeding, or being quick. (S, O.)

He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time. (Ham p. 665.) See also 4, in six places.
A calf the young one of the [both domestic and wild, which latter is a bovine antelope,] from the time when his mother brings him forth until a month old; (Aboo-Kheyreh, Mgh, Msb, TA;) after which [accord. to some] he is called بَرْغَر, when about two months old; and then he is called جَرَّب (Aboo-Kheyreh, TA:) or he is thus called while in the first year, then بَيِّعٌ, (S and Sgh and K in art. سُلْف,) or, correctly, accord. to IB, he is called when in the first year جَرَّب and عَيْبَة (TA in that art.,) then عَذَاج, then يَنِث, then عَت, then سَيْدَس, then نَسْنَسْعَلْسَد and so on: (S and Sgh and K ibid.:) the fem. is withة (Abu-l-Jarráh, S, O, Msb:) pl. of the masc. عَجَالْ (Mgh, Msb) and عَجَالْ (Msb, TA) and, of pauc., عَجَالْ and عَجَالْ (IB, TA;) [and of the fem. عَجَالْ] but as to عَجَالْ as a pl., [Mr says,] I have not heard it: (Mgh:) and عَجَالْ signifies the same as عَجَالْ; (S, Mgh, O, K;) fem. withة (TA;) and pl. عَجَالْ (S, Mgh, O, K.)

both inf. ns. ofعَجَال [q. v., (Mgh, Msb,)] are Syn. with سرعة; (K;) contr. of بَطَء: (S, O:) the latter is expl. by Th as signifying the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season; and as proceeding from the desire of the soul; wherefore it is generally discommended in the Kur-án, so that it is said to be from the Devil. (TA.) It is said in the Kur [xxi. 38], خَلَقَ الْإِنسَانَ مِن عَجَالَ, meaning, it is said, Man is composed of haste; (O;) so says Fr, and in like manner says Aboo-Is-hák; (T, TA;) to denote the excess of this attribute in him: (T, O, TA;) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, haste is created from man; (Msb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.)

signifies also Food that is hastily prepared, and brought, before the meal called غَدَاءٌ. Also Clay, or earth; syn. طين (IAar, O, K;) or black mud, or black fetid mud; syn. and عَجَالْ has both of these meanings, i. e. طين (O, * K;) the former of these two significations of عَجَال is said by AO to be of the dial. of Himyer; and IAar says that it is what is meant in the phrase in
the Kur [xxi. 38] cited above; but Ibn-’Arafeh disapproves this; (O, TA;) and so does Az; and Er-Rághib says that some expl. it as
meaning in this instance stinking black mud, but that their saying is nought. (TA.) See also ʿجلة, in four places.

ʿجل: see the next paragraph, in two places.

ʿجل (S, O, Msb, K) and ṣعاج (Msb, K) and ʿعجل (S, O, K) and ʿعجلون (S, O) and ʿعجلان (K) and ʿعجلان (S, Mgh, O, Msb, K) Hastening, hastening, making haste, or speeding; [thus more properly the first and second, and
often the last; the rest generally signifying] hasty, speedy, quick, or expeditious: (S, Mgh, O, Msb, * K:) pls., (K, TA,) all of ʿعجلان, (TA,) the first and last of which pls., as pls. of ʿعجلان [fem. of ʿعجلان], are applied to women (S, O, TA) also: (TA:) ʿعجل has no broken pl., nor has ʿعجلان: (Sb, TA:) ISk says that, for the
dim. of ʿعجلان, they use ʿعجلان, as formed from ʿعجلان; though they also form it regularly, saying ʿعجلان; but the former is
the better. (O, TA.)

ʿعجلة: see the next paragraph.

ʿعجلة fem. of ʿعجل [q. v.]. (Abu-l-Jarráh, S, O, Msb.) Also A water-skin, or skin for water and for milk; syn. ʿعجلاء: (S, O, K:) pls. as above. (K.) And A [water-wheel such as is called] ُدولاب:

(AIar, O, K: [see also ʿعجلة]) pls. as above. (K.) And A species of plant, (S, O, K, TA,) which extends
along the ground, (TA,) also called ṣعاج [q. v.: (O, TA:) AHn says of the ṣعاج, on the authority of Aboo-
Ziyád, it grows, at first, from one root, then branches forth upon the surface of the
earth, in innumerable branches, every branch having a knot, or joint, (کعب,)from
which knot, or joint, grow other branches; it cleaves to the ground, not rising
high; its leaves are like
those of wheat; and while green, it is called (O;) and it is the best of pasture, and is not (what is termed) a (O, TA;) and it is said to be a tree having leaves and joints, or knots, (Kuwait,) and pliant canes, [for (in my original, I read (see (wool) ] long, or elongated, with a fruit like the foot of the domestic fowl, contracted, which, when it dries up, opens; and not having any blossom. (TA.) See also .

: see first sentence. Also [A cart, or wheeled carriage of any kind;] the thing, (S, O,) or [instrument of carriage], (K,) that is drawn along by the bull: (S, O, K;) said by Er-Râghib to be so called because of the quickness of its passing along: (TA:) pl. [or rather this is a coll. gen. n.] and [pl. of pauc.] or (O, K) and [of mult.] or (K.) ___ And Pieces of wood constructed, (K,) or a piece of wood, (Msb,) or a thing that is constructed like the [women's camel-vehicle called] (Mgh,) upon which burdens are carried: (Mgh, Msb, K;) pl. or rather this is a coll. gen. n. . (Mgh, Msb.) ___ And A [water-wheel such as is called] (S, O or K;) upon which water is drawn: (S, O: [see also ]) or a (app. meaning a great sheave of a pulley by means of which camels draw water:) (K;) pl. or coll. gen. n. . (S, O,) ___ And A piece of wood lying transversely, or horizontally, upon the [or rather two posts] of the well, to which the large bucket is suspended: (El-Kilâbee, S, O, K; [see ]) pl. or coll. gen. n. . (TA.) ___ And A kind of ladder made from a palm-tree, like the (O, K,) which is the trunk of a palm-tree hollowed, and having the like of steps made in it: mentioned in a trad. as the means of ascending to an upper chamber. (O;) ___ And A small [leathern vessel for water such as is called am]"; and some say, a [leathern water-bag such as is called] (TA.) ___ And i. q. [app. A garment made up into a bundle]; pl. or and (O, K), by the rejection of the
augmentative [ة in the sing.], (TA.) And A rock that is as though growing forth by itself upon rugged, elevated, hard ground. (AA, O.) See also عجل, latter half.

A bow of which the arrow is quick [in its flight]. (AHn, K.) And A certain bird, (S, O, K) black, but white in the base of the tail, that moves about its tail much, or often; also called الفتح. (O.) And العجل is [a name of The month] شعبان: so called because of the quickness of its passing away and coming to an end; (L, K; [in the latter of which, in some copies, ونفاده is erroneously put for ونفاده]) i. e. because of its seeming short on account of the fast that follows it. (L.)

Also A she camel distracted, or confounded, or perplexed, having lost her young one; (S, O, K; *) because of her quickness in her motions, (K, TA,) i. e. in her coming and going, (TA,) by reason of impatience: (K, TA;) and a woman bereft of her child: pl. عجل, (O, K) and, accord. to the K, عجاجل, but correctly معجل, as in the L, an anomalous pl. (TA.) And signifies Death, or the decree of death; syn. المناية: (AA, K, TA;) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) See also عجل:

and see a phrase in the latter half of the second paragraph of this art.

a dim. of عجل, q. v. (O, TA.) See also عجاجل.

A thing that one takes hastily, or quickly: (S, O, K) and the first, [or all,] the rider's provision of food whereof the eating does not fatigue, as dates, and meal of parched barley; (Meyd, TA;) because he desires its readiness, for the journeying hurries him so as to prevent his having food prepared with pains: (TA:) and hasty provision for a guest.
(Har p. 84.) One says, "Dates are the hastily-taken food of the rider": (S, O;) and so, [q. v.;] (S, O;) which is a prov., (S,) said by A'Obyd to be used in urging one to be content with a little of what is wanted when much thereof is unattainable. (Meyd.) Also, the same four words, The milk which the [q. v.] draws; and so [K:] or this last signifies the milk (S, O, TA) of his camels (TA) which the pastor hastens to bring (S, O, TA) to his family before the [fresh] milking, (S, O,) or when his camels return from the water; and its pl. is [taLaj]([j]: (TA:) and [Laj]([i]: (S, O, TA) signifies the milk which the pastor carries from the place of pasture to the owners of the sheep or goats before the sheep or goats return; this being done only when there is abundance of milk. (IAth, O, TA.)

[Laj]: see the next preceding paragraph. Also A certain plant: (K, TA:) said to be the [j:] mentioned above. (TA.)

[Laj]: see what next follows.

A certain quick pace; (As, O, K;) as also [j:]([j], (K;) and [j:]([j], mentioned, and thus written, by Ibn-Wellád, like [y:] ([y]; TA.)

[Laj] an anomalous dim. of [j], q. v. (O, TA.)

[Laj] and [Laj] A thing with which one hastens i. e. an early portion of food that one eats] before the [morning-meal called] i. q. [Th, TA;) and (TA) so [j:]([j], (K, TA;) or, some say, it is [correctly] [j:], as above; (TA;) so too [j:]([j]; (K;) or this last signifies food that is presented to a party before a preparation has been made for them. (IDrd, O, K.) [See also [j].] Also (i. e. [k:]([k]; O, TA, accord. to several copies of the K [j:]([j]; which means the same;) or of dates mixed and kneaded with clarified butter and with the preparation of dried curd called [j:]([j]; &c.,) (K, TA, accord. to several copies of the K [j:]([j]; which means the same;) or of dates

[Dates are the hastily-taken food of the rider]
alone], which is eaten in haste: (K:) or (K, TA, in some copies of the K and ) a handful of dates kneaded with [or meal of parched barley or wheat], (ISH, O, K, the last in two places,) or with أقضية: (ISH, O:) pl. عجالة: (TA:) which signifies also certain things of أقضية, made in a long form, of the thickness of the hand, (ISH, O, K,) and of the length thereof, like the عجالة of dates and حيس عجالة; one of which is called عجالة. (ISH, O.)

: see the next preceding paragraph, in two places. And see also عجل.

: see عجل.

[Also Fleeting; quickly transitory.] And Present; ready; (MSB:) not delayed; (PS;) [applied to a price, hire, payment, or the like;) contr. of آجل; (S, O, K;) as applied to anything. (K.)

عاجل: (TA:) Ready merchandise with ready money is like ناجز بناجر، and ناجز بيد يايد. (TA in art. ناجر.) And hence, [or because fleeting, or quickly transitory,] العاجلة signifies The present hour or time: (MSB:) and the present dwelling, abode, world, life, or state of existence: (TA:) contr. of الأجلة, (S, O, TA,) in relation to anything. (TA.)

أجل: (MSB:) More, and most, hasty, speedy, quick, or expeditious: and more, and most, fleeting, or short-lived. They say, in relation to the affecting of hardiness, or strength, and endurance, and to soundness of body, يُنطى ويفلأنا يفعل بناء كذا حيئي بموت الأجل: Would that such a thing might be done to me and such a one until the more short-lived die. (O.)

: see العجلة, last sentence.

 Rica: mentioned by Freytag, on the authority of the Deeván of the Hudhalees, as a pl. derived by some from عجل, and signifying Little ones (parvi)].
A young camel brought forth before the completion of the year, and living. (K.)

A she-camel that brings forth before the completion of the year, and whose young one lives: (K.) or

and signify the pregnant that brings forth her young before its full time: (O:) or signifies a she-camel that casts her young prematurely: (TA:) and applied to a [meaning a cow, either domestic or wild, the latter being a bovine antelope],

(S, O, Msb, K,)

having a calf, (S, Msb, K,) or having her calf with her. (O.) Also [i.e. the three epithets first mentioned], A she-camel that leaps [up] when the foot is put in her stirrup; as also

thus this last word: (O:) or is so applied, like; and is in like manner applied to a he-camel; meaning that rises and leaps &c. as above. (TA:) Also, (K,) or [only], (TA,) A palm-tree that matures its fruit on the first occasion of its bearing. (K, TA.)

: see the next preceding paragraph. Also One who brings to his family the [q. v.]; (K;) as also: (S, O, K;) or one who brings the from the camels pasturing at a distance from their owners. (TA:) And The pastor who milks the camels once while they are in the pasture. (K.)

: see, in four places. Also sing. of (A, TA) which means, The [i.e. nearer, or nearest, (in art. erroneously written )] of the roads, or ways. (A, O, K, TA,) One says also, أخذت خصر [I took a short cut,] and [These are the short cuts]: both denote nearness and shortness. (O, K,)
an anomalous pl. of عجوُل، q. v. (L, TA.)

معجل: see متعجل.

-and its pl.: see مستتعجلة is a name of *A certain plant that fattens women;*

also called العروق البيض (K in art. عرق.)
He bit it: (Msb, K) and he chewed it: (Msb:) or he chewed it for the purpose of eating or of trial: (K:) or he bit it with the lateral teeth, not with the central incisors: (TA:) or he bit it, namely, a piece of wood, or a stick, or rod, or the like, in order to know whether it were hard or fragile: (S:) or he tried it with his lateral teeth in order that he might know, or prove, its hardness: and he bit it, namely, a gaming-arrow known for winning, between two lateral teeth, in order to make upon it a mark by which he might know it. (TA.) Hence, (TA,) He tried, tested, or proved, him. (K, TA.) And Affairs exercised him so as to render him strong for them, and habituated, or inured, to them. (TA.) And Kabeesah Ibn-Jábir says,  

* وعاجت الأمور وعاجتني
* كان كنت في الأمم الحوالي

[And I have tried affairs, and they have tried me, as though I were of the generations that have passed away]; meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340.) ____ [Hence also,] one says, The bull smites the tree with his horn to try, or test, it. (S, K.) ____ And He shook the sword to try, or test, it. (S, K, TA;) means My eye has not seen thee since such a time; (S, K, TA;) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to
have said, meaning "My eye seems to know thee; or it seems to me that I have seen thee." (TA.) And one says, رَأَيتُ الْيَوْم ِنَفَلًا فَجَعَلَتُ ِعَينِي ْتَعَجَّمَت, (I saw such a one,) and my eye seemed to know him, (Lh, S, K, TA,) not knowing him perfectly, as though not certain of him. (TA.) And they knew me. (TA.) And [hence, app.,] one says, ْتَلَعَّجَ ِنَيْرَة ُهُمَتَ ْتَعَجَّمَت, meaning "I looked into the book, or writing, and I did not know surely its letters." (TA.)

See also 4. ْمُجَعٌ, [aor. ُتُمْجَعَ,] inf. n. ْمُجَعَ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or vitiousness, therein, especially in speaking Arabic; (see ْعَجْمَةٍ below;) i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.)

See also 4.

see the verse cited in the first paragraph.

He made it (i. e. speech, or language, S, K, or a thing, TA) to want, or be without, or to have a quality the contrary of, clearness, perspicuousness, or distinctness; (S, Msb, K, * TA,) or to be barbarous, or vitious, i. e. to want, or be without, chasteness, or correctness. (K, * TA.) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof,

[He desires to make it clear, &c., and he makes it to want clearness, &c.]. (S.)__ And He dotted it, or pointed it, (S, K,) namely, a letter, (S,) or a writing; (K,) he removed its ْعَجْمَةٍ [or want of clearness, &c.] by means of dots, or [diacritical] points, (Nh, Msb, TA,) and the signs
called,] which distinguished it, namely, a letter, from other letters; the

denoting privation; (Msb;) as ISd holds to be the case; (TA;) and so (S, * K,) inf. n. (S,) and (K,) inf. n. (SA;) for J's assertion [in the S] that one should not say مَجْعَـت is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fs, and by most of the expositors thereof; and J confined himself to the correct and chaste.

And He locked it; namely, a door. (Msb.)

The Prophet forbade us to make the date-stones to become as though they were chewed and bitten], (K,* TA,) occurring in a trad., means that when dates are cooked for دِبَس, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلاوة, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سَلافة [here meaning the sweet decocture]; (TA;) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh their strength, (TA,) may not go away: (K, TA:) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.)

see the next paragraph.

He was unable to speak: (TA:) he was silent, mute, or speechless; (K, TA;) said of a man. (TA.) And The dwelling kept silence from replying to its interrogator]: and Imra-el-Keys says,

Its echo has become dumb, and its trace has become effaced, and it has become in the state of keeping silence from answering the speech of the interrogator]: he makes
Speech was as though it were closed against him, or us; or he, or we, became impeded in speech, unable to speak, or tongue-tied; syn. (S, Msb:) and (which means the same; syn. طبق انطلق انطلق. (K* and TA in art.) And accord. to the K, one says, استعجم القراءة, meaning He was unable to perform [or continue] the recitation, or reading, by reason of the overcoming of drowsiness: but what is said in the Nh and other works is استعجم عليه قراءته i. e. His recitation, or reading, was cut short, and he was unable to perform [or continue] it, by reason of drowsiness: and it is also expl. as meaning he was, or became, impeded in his recitation, or reading, and unable to perform [or continue] it, as though he became one in whom was عجمة. (TA.) And استعجم الخبر means The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. (Msb in art. حكم.) عجم The young of camels; (S, Msb, K, TA:) such as the بنات بُن and حقاق and خِلَاق. (IAar, S, * Msb, * TA:) thus far: (S, Msb:) when they have entered upon the state of إذاعات لون, they are of the جملة thereof: (IAar, TA:) applied to the male and to the female: (S, Msb, K:) pl. عجم [app. meaning young camels of different ages not exceeding the age of the إذاع. (S, K.) And The root, or base, of the tail; (S, Msb, K:) which is the عجم; (S, Msb;) as also عجب [and عجب]; (S, Msb;) [each] a dial. var. of عجب; (Msb;) or, accord. to Lh, the م is a substitute for the الب of عجب. (TA.) See also عجب. [Golius and Freytag have assigned to this word a meaning
Foreigners, as meaning others than Arabs; such as are not Arabs; [often used as implying disparagement, like barbarians; and often especially meaning Persians;] (S, Mgh, Msb, K;) as also, [of which see an ex. in a verse of Lebeed cited voce رآقي,) (S, Msb, K,) or this latter may be a pl. of the former: (TA:) (of which อจะม is pl., TA) signifies one thereof; (S, Mgh, Msb, K;) one who is of the race of the عجم though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the denoting unity; but it is also the relative ك, and thus one may apply to an Arab the appellation عجم as meaning called thus in relation to the عجم: (Msb:) and one says also [a man not of the Arabs]: and قوم أعجم [a people, or party, not of the Arabs]. (K.) Also The stones of dates (S, Mgh, Msb, K) and of the drupes of the lote-tree (Msb) and of grapes (Mgh, Msb) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Msb,) or the similar stones of anything, (K,) or also whatever is in the interior of a thing that is eaten such as the raisin and the like; (S;) and عجم signifies the same: (K:) the vulgar say عجم: (Yaakoob, S;) [see also ضيغ, in an explanation of which عجم is evidently, I think, used as meaning the heart (commonly termed جمار q. v.) of the palm-tree:] the n. un. is عجمة, (S, Mgh, Msb,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) Also Camels that bite, or chew, the [trees called] غضار عضاة and the tragacanths and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] حض. (S.)

عجمة sing. of عجمات, (K, TA,) which signifies Hard rocks (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) See also عجمة.

عجمة (S, Mgh, Msb, K, TA) An impotence, or an impediment, or a difficulty; (Msb, TA, *) in
speech, or utterance; (S, Msb, K, TA;) and \([a \text{ barbarousness, or } \text{ vitiousness, therein; } \text{ i. e. } a\] want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Msb.) meaning, in speaking Arabic. (Mgh, Msb. *) [See also 1, last sentence, where it is mentioned as an inf. n.] Also, (S, K,) and عجمة, (K,) \text{Such as is accumulated, or congested, of sand: or abundance thereof: } (K, TA:) \text{ or sand rising above what is around it: } (TA:) \text{ or the last portion of sand.} (S in explanation of the former.)

عجمة: see the next preceding paragraph.

عجمة, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. عجمة, (S, TA,) but in the K عجمة, (TA,) [app. from the same word as signifying a date-stone, n. un. of عجم,] \text{A palmtree growing from a date-stone.} (S, K, TA.)

عجمي, with the ج quiescent, Intelligent and discriminating; (K, TA;) applied to a man. (TA.)

عجمي; pl. عجاجم: see عجم, first sentence. [The sing. is applied to anything as meaning Of, or belonging to, the]

عجم: [A speech, or language, foreign to the Arabs]. (TA in art. نطر.)

عجام: see عجم, latter half.

عجووم: see عجمجامة.

عاجامة A thing that one has bitten, or chewed [like مضاعة]. (TA. [The explanation there given is ما عجمت: correctly ما عجمة]]

عجوومة: see عجمجامة.

عجم The large حِقَاش [or bat]; and the حِقَاش [which accord. to some signifies the same as حِقَاش; but accord. to
others, the *large*; or the *swallow*; or a *species of the swallows of the mountains*. (K.)

And عاجم: see what next follows.

And Camels; because they bite, or chew, bones; and so عاجم applied to a she-camel, (AA, S, K,) *Strong*; like عاجم: (AA, S:) or *strong to journey*; as also عاجم: (TA:) pl. of the first عاجم. (AA, S)

One having an impotence, or an impediment, or a difficulty, in speech, or utterance, (S, Msb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Msb, K;) meaning, in speaking Arabic, (S, Mgh, Msb, * K, *) though he may be an Arab; (S, Mgh, Msb;) and عاجم signifies the same, (Mgh, Msb, K,) and therefore, if applied to an Arab, it does not imply reproach; (Msb; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech, and to a book, or writing, but not to a man unless it be syn. with the former epithet: (S;) the fem. of the former is عاجم: (S, Mgh, Msb:) and the dual masc. عاجم: (S) and fem. عاجم: (Har p. 226;) and the pl. masc. عاجم: (S, Msb, TA) and the pl. of عاجم: (S, TA) and عاجم: (TA:) and the pl. of عاجم: (Msb.) See also, first sentence, in two places. ___ Also Dumb; speechless; destitute of the faculty of speech; (K, TA:) unable to speak; and so عاجم: (S, TA:) fem. of the former as above. (TA.) Hence, (S,) by predominance of its application, (Mgh,) عاجم signifies A beast, or brute; syn. عجمة; (S, Mgh, K;) and so عجمة: (Msb) [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., عجمة: (Har p. 13:) [and] عجمة: (Msb.) It is said in a trad., غرتج: (expl. in art. جبر.) (S, Mgh.) [Hence also] جبر العجمة جبر signifies A stallion [camel] that brays in a [or faucial bag] to which there is no
perforation, so that the sound does not issue from it: and they approve of the sending such among
[or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets
females. (TA.) ___ The prayer of the daytime is termed عجماً because the reciting [of the Kur-án] therein is
inaudible; (S, Mgh, Msb, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed
عجموان. (Har p. 226.) ___ موج أعجم means Waves that do not sprinkle their water, and of
which no sound is heard. (S, K.) ___ And عجما [or عجما؟] A tract of sand in which
are no trees. (IAar, K.)

عجم: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for
عجمى .]

أعجم: [A barbarous, or vitious, speech or language]. (TA in art. وطن.)

صلب المعمجمل [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a
man, (S, K, TA,) as also , (TA,) Mighty, strong, resisting, or indomitable, in
respect of spirit; (S, K, TA;) such as, when tried by affairs, or events, is found to be
mighty, strong, or resisting, and hard, or hardy, (TA.) And ناقة ذات معجمة A she-camel
having strength, or power, and fatness, and endurance of journeying: (S, K, TA;) or
having patience, and soundness, and strength for treading the way with

vehemence: [For الدعك the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read
ددق:] Sh disapproves of the saying having fatness: accord. to IB, the phrase signifies a she-camel such as,
when tried, is found to have strength for traversing the desert, or waterless
desert; and he says that it does not mean in which is fatness. (TA.)
مَجْعَم [pass. part. n. of 4: and also an inf. n. of that verb], an appellation of The letters of the
alphabet [of the language of the Arabs], most of which are distinguished by being
dotted from the letters of other peoples, means حروف الخخ المعجم [the letters of the dotted character]:
(S:) or by معجم is meant حروف المخرج (S, K) and المدخل (S,) so that the meaning of حروف المعجم
is [the letters] of which a property is the being dotted: (S, K:) of which explanations, the
latter is held by Mbr and IB and others to be the more correct. (L, TA.) Also, applied to a door, Locked. (S, K.)

معجمة: see معجم, in two places.

معجم [applied to a plant, or herbage, Much bitten; or] eaten [or depastured] until but little
thereof has remained. (IAar, TA.)

مستعجم: see مَجْعَم, in two places.
\( \text{عَجَنَ} \)

1. **He kneaded it;** i.e. he bore upon it with his fist, or clinched hand, pressing it; as also: (K) or عَجَنَت عَجْنَة, (S, TA,) or عَجَنَت عَجْنَة, (Msb,) aor. —, [inf. n. عَجَنَة, she (a woman) made, or prepared, [or kneaded, [i.e. dough]; (S, Msb, TA;) as also عَجَنَت عَجْنَة, (S, TA,) or عَجَنَت عَجْنَة ﺎًﻨﻴِﺠَﻋ, (Msb,) aor. —, (Msb, TA, and so in copies of the S,) or —, (so in a copy of the S,) inf. n. عَجَنَة, He rose bearing upon the ground (IF, S, Msb, K, TA) with his fist, or clinched hand, (TA,) as though he were kneading (كَانَ يَعْجَنُ فِي الصَّلَاة i.e. He used to bear upon his two hands when he rose in prayer, like as does he who kneads dough: and he said that he had seen the Apostle of God do so. (TA.) And one says of an old man, عَجِنَ, which is expl. in the A as meaning He became old, or aged; because such, when he desires to rise, bears upon the outer sides of the fingers of his two hands like the kneader, and upon his two palms like the maker of bread. (TA.) [See also 4, first sentence.] — And عَجَنَ عَلَى الْعَصَا, aor. —, inf. n. عَجَنَ, (a man) bore, or stayed himself, upon the staff. (Msb.) — And عَجَنَت, (S, K,) aor. and inf. n. as above, (TA,) She (a camel) beat the ground with her fore feet in her going along. (S, K,) And one says of a horse or other animal, يَعْجَنُ بَرْجِلِهِ يَعْجَنُ بَرْجِلِهِ (He beats the ground with his kind feet). (S and K in art. يَعْجَنَ, (K,) inf. n. as above, (TA,) also signifies

He struck his عَجَانٍ, [q. v.]. (K,) عَجَنَت عَجْانَ, (S, K, TA,) inf. n. عَجَنَت عَجْانَ, (S, TA,) said of a she-camel, (S, K, TA,) [app. signifies She was, or became, such as is termed or عَجَانَة, عَجَانَة in any of the senses assigned to these epithets: or] she was, or became, fat: (S,) or she had much flesh in
the udder, with little milk: (TA:) or she had in her vulva a tumour (K, TA) like a wart, and resembling what is termed (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.]

4. أ ljعٌ (TA,) or she had in her vulva a tumor (K, TA) like a wart, (TA,) or
tumor resembling what is termed (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.]

He (A man) was, or became, advanced in age. (TA.) [See also (TA.) And He rode a fat she-camel. (K, TA,) And He had a tumor in his anus [q. v.]. (K.) [See also 1, last signification.] And He begot a stupid child, such as is termed (TA.)

It became kneaded: so accord. to Freytag; but he has not named any authority for this.]

8. njعٌ (TA,) or she had in her vulva a tumor (K, TA) like a wart, (TA,) or
tumor resembling what is termed (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.]

A tumor incident to a she-camel, between her vulva and her anus, which sometimes in consequence thereof become conjoined. (S.) [See also njعٌ (of which it is the inf. n.), last signification.]

(S) and (K) A camel compact, or firm, by reason of fatness; (S, K, TA;) as though consisting of flesh without bone. (TA.) For the fem. of the former, with (TA:) or

The perinaeum; i. e. what is between the anus and the scrotum: (S, Msb:) or the

[or virga] that is extended from the scrotum to the anus; (K;) or the kinder portion of the penis, extended within the skin: and that of a woman is the [or intervening part, perhaps so called as being likened to the partition between the nostrils,] that is between the vulva and the anus: (TA:) and the (TA) of the anus itself: (K;) [see also (K,) and (K,) of pauc.; of mult.]

Son of the female slave. (TA in art. حرم.) Also The neck, (K, TA,) in the dial. of El-Yemen: or, as in the
Nawádir of El- Kálee, the part beneath the chin. (K.)

ٌﲔِﺠَﻋ Kneaded; i. e. borne upon with the fist, or clinched hand, and so pressed; as also معجون. (K.) ___ [Also, as a subst. mentioned in the S and Msb &c. as well known,] Dough; flour kneaded with water. (MA, KL, &c.) ___ And A catamite; as also عجينة: or this means soft, or yielding, persons, of men and of women: (IAar, K:) and عجينة عجينة are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning weak in his body and in his intellect: (IAar, TA:) and عجينة as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) stupid, or foolish; (K, TA;) as also عجان. (Lth, S, K.)

ٌنﻮُﺠْﻌَﻣ ( .) ___ [Also, as a subst. mentioned in the S and Msb &c. as well known,] Dough; flour kneaded with water. (MA, KL, &c.) ___ And A catamite; as also عجينة عجينة are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning weak in his body and in his intellect: (IAar, TA:) and عجينة as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) stupid, or foolish; (K, TA;) as also عجان. (Lth, S, K.)

ٌنِﺠَع ( act. part. n. of عجین: as such signifying Kneading. ___ And hence, as such, signifying also] Bearing with his hands upon the ground when rising, by reason of age [or fatness: see 1]: (S, Msb:) pl. عجین, with two damms: so in the T. (Msb.) ___ And, [without ٌ] applied to a she-camel, [and in a similar sense applied to a horse or other animal, (see 1,) Beating the ground with her fore feet in her going along. (S, TA.) ___ And also, applied to a she-camel, In whose womb the young will not rest, or remain. (K.)

ٌنِجاَع The middle of a place. (K.)

ٌنِجَان see عجین.

ٌنِجاَن, applied to an udder, The most scant of udders in milk and the goodliest thereof in appearance. (TA.) ___ And [the fem.] عجیناء, applied to a she-camel, (S,) Fat; (S, K;) as also متعجينة (S:) and, so applied, that has attained the utmost degree in fatness; and so متعجينة: and one having
little milk: (K, TA:) or having much flesh in the udder, with paucity of milk: and sometimes, one having much milk: (TA:) and one whose udder is pendulous, (K, TA,) by reason of the abundance of the flesh, (TA,) and whose teats cohere, and rise into the upper parts of the udder. (K, TA.) Also, i. e. (S, K, TA,) and (K, TA,) applied to a she-camel, (S, K, TA,) Having a tumour between her vulva and her anus, which sometimes in consequence thereof become conjoined: (S:) or having in her vulva a tumour, (K, TA,) like a wart, and resembling what is termed عُفُل, (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus: and likewise applied to a ewe and to a cow. (TA.)

A [bowl of the kind called جَفَنة [probably used for kneading dough therein].

(Fr and IAar, in TA, voce قَعَر.)

معجنّ: see عَجَين. [Also, as a subst., An electuary; any drug, or drugs, mixed up with honey or inspissated juice or sirup; generally applied to such as contains opium, or some other intoxicating ingredient: pl. مَعَاجِين.]

معجن: see عَجَين: and عَجْن. and see also عَجَينة.
A sort of dates in El-Medeeneh, (S, K,) of the best kind, the palm-tree of which is called لينة;
(S; [or, accord. to Fr and Akh, cited in the TA in art. لون، the term لينة is applied to a palm-tree but not to that of the عجوة;])
said to be from what was planted by the hand of the Prophet; accord. to IAth, they are larger than the صحيانية [q. v.], inclining to blackness; but accord. to Az, the عجوة in El-Medeeneh are the صحيانية، and there are sorts of the عجوة there that have not the sweetness nor the odour nor the fulness of the صحيانية (TA:) or the best of dates: (Mgh:)
and, in El-Hijáz, the dates that are stuffed [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عجوة in the present day]; (K, TA;) they are termed أم التمر [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called شهريز in El-Basrah. (TA.)

A piece of the size of a gobbet of flesh, conjoined with a sinew (عصبة) which descends from the knee of the camel to the
foot: (As, S, TA:) or the عَجَيَّاتان (عصبَتَان) عَجَيَّاتان (عصبَتَان) are two sinews (عصبَتَان) عَجَيَّاتان (عصبَتَان) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أَظَافَار), called نَاتِيْجَع (عصبَتَان) عَجَيَّاتان (عصبَتَان) is a term applied to all sinews (عصبَتَان) عَجَيَّاتان (عصبَتَان) that conjoin with the solid hoof: (S, TA:) or it signifies certain sinews (عصبَتَان) عَجَيَّاتان (عصبَتَان) in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse, or similar beast; (K, TA:) when one is hungry, he bruises them between two stones, and eats them; and عَجَوَّة is a dial. var. thereof: (TA:) or any sinew (عصبَتَان) عَجَيَّاتان (عصبَتَان) in a fore leg or in a hind leg: (مَذْلِل: (عصبَتَان) عَجَيَّاتان (عصبَتَان) or a sinew (عصبَتَان) عَجَيَّاتان (عصبَتَان) in the interior of the shank and of the bull: (K, TA:) or, in a horse, the sinew (عصبَتَان) عَجَيَّاتان (عصبَتَان) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed حَطُّم (عصبَتَان) عَجَيَّاتان (عصبَتَان) [a mistranscription, correctly حَطُّم, which means a certain disease in the leg]: and in a she-camel, a sinew (عصبَتَان) عَجَيَّاتان (عصبَتَان) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet: accord. to IAth, عَجَيَّاتان (عصبَتَان) عَجَيَّاتان (عصبَتَان) signifies the sinews (عصبَتَان) عَجَيَّاتان (عصبَتَان) of the legs of camels and of horses: (TA:) pl. عَجَيَّاتان (عصبَتَان) عَجَيَّاتان (عصبَتَان) (S, K) and عَجَيَّاتان (عصبَتَان) عَجَيَّاتان (عصبَتَان) (K) and عَجَيَّاتان (عصبَتَان) عَجَيَّاتان (عصبَتَان) (TA:) See also the first paragraph.
See


I

1

كةدّدَع (S, O, Msb, K) and

ةِدَدَعَت

[which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and عَدَّة (TA;) or this latter has an intensive signification; (Msb;) He numbered, counted, reckoned, or computed, it: (S, A, O, Msb, K:) and sometimes signifies the same, as is shown by what here follows:] فَمَا لَكُمُ عَلَيْهِنَّ مِن عَدَّةٍ تَعْتُبُونَهَا, in the Kur xxxiii. 48, means (Then there shall not be for you, as incumbent on them, any عدد (q. v.)) of which ye shall count the number [of the days]: (Bd, Jel;) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bd;) and Lh has mentioned, as heard from the Arabs, I counted the dirhems by single pieces], and عددت, also, followed by the same words; then adding, I know not whether it [i. e. the latter] be from عددت or from عددتأ, the latter of which is a well-known meaning]: his doubt indicates that عددتأ is a dial. var. of عددت; but [SM says] I know it not. (TA.) عددتأ is doubly trans.: you say عددتأ لَمَّا as well as عددتأ لَك, عددتأtal لَمَّا [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, عددتأ فِي قَومٍ He was numbered, or reckoned, among a people, or party: (S, K.) [And عددتأ, عددتأ, inf. n. of the former عددت, and of either عددت, He enumerated, or recounted, his good qualities or actions: a phrase of frequent occurrence.] [Also He counted, or reckoned, as meaning he accounted, or esteemed, him, or it, good or bad &c.:] one says عددتأ حَسْنًا عددتأ حَسْنًا and عددتأ حَسْنًا, syn. اسمحَسْنَهُ, and عددتأ حَسْنًا, عددتأ حَسْنًا حَسْنًا, عددتأ حَسْنًا حَسْنًا حَسْنًا: (S in art. حسن, &c.) and عددتأ signifies the same as عددتأ [in this sense]; whence the saying,

* 

وبعَدُهُ قَوْمٌ كَثِيرٌ جَارَةٌ

*
And many people count it, or reckon it, as merchandise. (Har p. 127.)

He made it a provision against the casualties of fortune: (S, O, K: see also 4:) so, accord. to Akh, in the Kur civ. 2: or, as some say, he made it numerous: (S, O:) or it may mean he reckoned it (Bd and Jel in civ. 2) time after time. (Bd.)

They enumerated, or recounted, their good qualities or actions, one to another: (for] يَومُ الْفَخَارِ وَمَعَادَةٌ week, and app. signifies [i.e. The day of vying, or contending for superiority, in glory, or excellence, &c., and app. of persons enumerating, or recounting, their good qualities or actions, one to another]. (TA.) [See also عَدَدٍ عَدَدٌ المَثْلِيِّ He shared with them equally in the thing: and عَدَدٌ عَدَدٌ المَثْلِيِّ They shared one with another in the thing; i.e., in anything. (TA.) [Hence,] one says, عَدَدٌ فِي الْمُجَابَرَاتِ (He shared with him in the inheritance]. (S.) [The inf. n.] عَدَدٍ also signifies The contributing equally, or clubbing, for the purchase of corn, or food, to eat: and a people's having money, or property, divided into lots, or portions, and distributed in shares among them: syn. (T and L in art. بَدَاءٌ from IAar, and O in the present art.;) and عَدَدٌ منَادِهَةٌ (T and L in art. بَدَاءٌ from IAar, and O and K in the present art.) [You say, عَدَدٌ التَّوْمَ لِلْكَلِّيَاتِ] (TA.) It is said in a trad., (S, O,) مَا زَالَتْ أَكْلَةُ خَيْرٍ تَعَادِثُني The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods. (TA.) And one says, عَدَدَةُ الْعَسْسَةُ The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, K.)
made it ready, prepared it, or provided it. (Msb, TA. *) One says, ُﻩّﺪﻋا ِﺮْﻣَِﻷ اَﺬَﻛأ ﺎَدْدُدْتِا ﻟأْمَرَ ﺎَدْدَدَهُِأ ﻟأْمَرَ ﺎَدْدَدَهُِأ ﻟأْمَرَ ﺎَدْدَدَهُِأ 

made ready, prepared, or provided, for the affair, its proper apparatus}. (TA.) Some say that ُﻩّﺪﻨِدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْدَدْd

It was, or became, numerous: often used in this sense. ___ Hence, one says, [ٌهُمْ يِتْعَدَدُونَ عَلَى ﻟأْمَرَ ُﻩّﺪـتَدْدَدْدَدْدَدْدَدْدَدْدَدْd

They exceed in number ten thousand; and َنوﱡدﺎَﻌَـﺘَـﻳ ﻰَﻠَﻋ ﻟأْمَرَ ُﻩّﺪـتَدْdsignifies the same; (S, O, K; *) or the latter means they participate, one with another, in such generous qualities as may be shared. (TA.) ___ See also 10.

They shared, one with another, in a thing. (TA.) See also 5. [And see 3.]

They: see what next follows.

It was, or became, numbered, counted, reckoned, or computed. (S, O.) Many of the learned say that َدْدَدْدَدْd should not be [thus] used as a quasi-pass. of ُﻩّﺪـتَدْd: it is said to be vulgar, or bad. (MF.) See 1, first and last sentences. ___ One says also َدْدَدْd (S, O, Msb) meaning He included it in a numbering, or reckoning. (Msb.) [And hence, He made account of it; accounted it a matter of importance. And َدْدَدْd لا ﻟأْمَرَ ُﻩّﺪـتَدْd No account is made of it, or him; it, or he, is not reckoned, or esteemed, as of any account, or importance: a phrase of frequent occurrence.]

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10. َدْدَدْd, said of a woman, She observed, or kept, the period of her ُﻩّﺪَدْدَدْدَدْd [q. v.]. (S, O.)
10. He made himself ready, prepared himself, or became in a state of preparation, for the affair; he prepared, or provided, himself with proper, or necessary, apparatus, or implements, or the like. (A'Obeyd, Msb, &c.) All except the last are also trans.:

R. Q. 1. He was quick, or he hastened, and was quick, in walking, or going along, &c. (IAar, TA.) [And app. said of the sandgrouse (al-qat'a) meaning It uttered its cry: see عدَّدَة below.]

Q. Q. 2. in which, accord. to Sb, the م is a radical letter, because of the rarity of the measure, but others contradict him, He assumed the dress, garb, habit, or external appearance, of the sons of Ma'add who was the son of 'Adnán, and who is called the Father of the Arabs [because through him all the descendants of Ismá'eel, or Ishmael, trace their ancestry], imitating them in their coarseness therein: (K:) or he asserted himself to be related to them: (S, O, K:) or he spoke their language: (TA:) or he affected, or constrained himself, to endure with patience their mode of life: (S, O, K:) or he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners: (S, O,) and he (a boy) attained to the prime of manhood, and became thick, or coarse. (S, O, K.) 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) i.e. [Lead ye a rough, or coarse, life, and imitate the mode of life of the sons of Ma'add, &c. (TA.) [See also art. معد.] It is also used by the poet Maan Ibn-Ows for [He went, or withdrew himself, far away]: (S, O;) it means thus, and he went away into the country, or in the land. (TA.)
A cry by which the mule is chidden; (AZ, O, K;) like عَدَدٌ عَدٌّ.

Pustules in the face: (IJ, TA:) or pustules that come forth in the faces of beautiful, or goodly, persons: (O, K;) pl. of the former [and app. of the latter also, which is probably a n. un.,] أَعدَّادٌ.

(Marg. note in a copy of the S.)

عَدَدٌ Multitude, muchness, or abundance, (S, O, K,) in a thing. (K.) One says, إنَّهُمْ لَذُووٌ عَدٌّ وَقِيضٌ (in one of my copies of the S and in the O لَذُووٌ, and in the other of my copies of the S and in the O قِيضٌ,) [Verily they are many, or numerous]. ___ [It is also an epithet, signifying] Water having a continual increase; (S, O, K;) that does not cease; as the water of a spring; (S, O, Msb, K;) and of a well: (S, O, Msb;) or copious water of the earth: or spring-water; rain-water being called كَرَعٌ: (TA:) or old water, that does not become exhausted: (IDrd, TA:) or an old well; (M, O, K;) said in the M [and O] to be from حَسَبٍ عَدٌّ: (TA: [but see this in what follows:]); (M, O, Ta, K;) in the S, and in the O to be from حَسَبٍ عَدَّادٍ: (TA: [but see this in what follows:]); in the dia. of Temeem, much water; but in the dia. of Bekr Ibn-Wá'il, little water: (AO, TA:) or well-water, whether little or much; so accord. to a woman of Kiláb; opposed to that of the rain: accord. to Lth, a place which men make, or prepare, wherein much water collects; but Az says that this is a mistake: أَعدَّادٌ. (S, A, O.) ___ And أَعدَّ عَدَدٌ Old nobility or the like: (M, A, O:) accord. to IDrd, from عَدَدٌ applied to old water that does not become exhausted. (TA. [This derivation is probably correct: but see above.]) See also عَدَدٌ. And see the paragraph here following.

عَدَّةٌ Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tackling, (S, O, L, Msb,) that one has prepared for the casualties of fortune, (S, O, L,) consisting of property and weapons, (S, O,) or of property, or weapons, or other things, (Msb,) or of implements, instruments, tools, or the like, and of beasts: (L:) accord. to some, formed from عَدَدٌ [q. v.;] but others deny this: (L in art. عَدَدٌ pl. عَدَدٌ. (Msb.) One says, أَعَدَّ عَدَدٍ عَدَدٌ (He}
took, for the affair, his apparatus, &c.; or he prepared, or provided, himself for the affair]: both signify the same. (S, O.) __ Also, (S, O,) and عَدَدْ, this latter of the dial. of Temeem, (A'Obeyd, Msb,) A state of preparation. (A'Obeyd, S, O, Msb.) One says، كُونُوا عَلَى عَدَدٍ Be ye in a state of preparation. (S, O.) See also عَدَدْ.

Unān inf. n. of 1[q. v.]. (TA.) __ And A number collected together; a number collectively.

(TA.) You say، رَأَيتِ عَدَدًا رَجُالٍ I saw a number of men collected together. (TA.) And عَدَدُ تَأْتِيَةً رَجُالٍ I transmitted a number of letters together. (S, K, * TA.) __ The days of the menstruation of the woman, (S, O, Msb, K, TA,) which she numbers, when she has been divorced, or when her husband has died; [until the expiration of which she may not marry again; the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] the days of her pregnancy; or [in the case of a widow not pregnant] four months and ten nights: (Msb:) or the woman's waiting the prescribed time after divorce, or after the death of her husband, until she may marry again: (Msb:) and the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.; (K, TA,) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. عَدَّةٌ. (Msb.) One says، انقضَّت عَدَّةُ هَاِرُ جُرَلٍ Her عَدَّةٌ ended. (S, TA,) from the period of the death of her husband, or of his divorcing her. (TA.) انقضَّت عَدَّةُ الرَجُلٍ means The man's term of life ended: pl. عَدَّةٌ. (TA.) __ And one says، فَلَانِ إِذَا يَبْتَأَيْ أَهْلُ عَدَّةٍ Such a one comes to his wife, or family, only once in the month, or in the two months. (O, L.) See also عَدَّةٌ, in two places.

عدد a subst. from عَدَدْ he numbered it; as also عَدَدْ: (S, O, K:) [originally] What is numbered, counted,
reckoned, or computed: (O, Msb, K: [in the CK, a و is inadvertently omitted after the explanation of this meaning: ] [and hence,] a number; (Msb:) and عدد is syn. therewith [in this sense, as will be seen in what follows]; (A;) a quantity composed of units; and therefore not [properly] applicable to one; but accord. to the grammarians, one belongs to the predicament of العدد because it is the root thereof, and because it implies quantity, for when it is said How many hast thou? it is as proper to answer One as to answer Three &c.: (Msb:) pl. عدد them ن أكثر عددهم. [i. e. How great is their number!] (A.) Zj says that عدد is sometimes used in the sense of an inf. n.; as in the phrase in the Kur [xviii. 10], سنة عدد: but many say that it is in this instance used in its proper sense, meaning مجموع عدد, and is made masc. because سنة is syn. with أعوام. (Msb.) In the phrase و أحبص ك شء عدد, in the Kur [xxii. last verse], it is used in its proper sense of مجموع عدد, and is put in the accus. case as a denotative of state; or it is used in this case as an inf. n. (IAth, O.) ___ It signifies also The Years of a man's life, which one numbers, or counts. (IAar, O, K. [In the CK, after the words عدد, a و should be inserted.]) Hence the phrase The years of his life, which he numbered, became few, the greater part having passed. (IAar, O.)

عدد: see the next paragraph.

عدد an inf. n. of 3 [q. v.]. (TA.) ___ يوم العداد [as expl. by Sh: see 3, first sentence. Also] The day of giving:

(S, O:) يوم العداد signifies العطاء (S, O, K) in this phrase. (S, O.) ___ And i. q. يوم العرض [which generally means The day of the last judgment]. (TA.) ___ And one says, أتبت فلانا في يوم عداد meaning I came to such a one on a Friday (يوم جمعة), or on a Minor Festival (يوم فطر), or on a Great Festival (يوم ثلث), meaning I met such a one once in the month: (S, O, K:) because the moon makes its abode in the Pleiades, its third Mansion, once in every month: (S, O:) IB [understood the meaning to be, once in the year; for he] asserts that, correctly, J should have said, because the moon is in conjunction with the ثلث once in every year, and that is on the fifth
day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Holáhil which will be found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] Ádhár once in every month. (L, TA.) [Accord. to some,] one says, 

أَلَا أَتَيْكَ إِلَّا عَدَدٌ الْقَمْرِ النَّبِيَّةِ

meaning *I will not come to thee save once in the year:* because the moon makes its abode in the Mansion of Ádhár, once in the year: (A:) and

أَلَا عَدَدُ النَّبِيَّةِ الْقَمْرِ

meaning *Such a one comes not to us save once in the year:* and

أَلَا عَدَدُ النَّبِيَّةِ الْقَمْرِ

meaning *I do not meet him save once in the year:* (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA أَسِيدٍ،] Ibn-Holáhil, or Ibn-El-Holáhil, [thus differently written in different places,]

* إذاَ ما قَارَنَ الْقَمْرِ النَّبِيَّة

* لَثائِلَةً فَقُدْ ذَهَبَ الشَّيَاء

[When the moon is in conjunction with the Pleiades in a third night, then winter has departed], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with the Mansion of Ádhár only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) And (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify *A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten:* (S, O, K: *) a paroxysm of pain occurring at a certain period: (A:)}
a paroxysm such as that of a tertian, or quartan, fever; and the pain of poison which
kills at a certain period: and the regular period of the return of a fever is called its
عَدَد (TA.)
One says, The pain of the venomous sting, or bite, returned to him with
vehemence at the expiration of a year. (S, O, * K.) And He has a malady that
intermits and returns. (A.) And عَدَد السَّلِيمَة is said to signify A period of seven days from that
on which the person has received a venomous sting or bite: when it has expired, his recovery is
hoped for: as long as it has not expired, one says, هو في عاداته. (A, TA.) [See also 3.] ___ عَدَد signifies also The time of
death. (O, K.) ___ And A day, or night, when the family of a person deceased assemble
together to wail for him. (ISk, TA.) ___ And A touch of insanity or diabolical possession:
(S, O, K;) or an affection resembling insanity or diabolical possession, that takes a
man at certain times. (Az, TA.) One says, بالرجل عادد In the man is a touch of insanity [&c.].
(S, O.) ___ And The twanging of a bow; (S, O, K; *) and so عَدَد (O, K.) ___ See also the next paragraph, in five places:
___ and see عَدَد.

عَدَد: see عدد, in three places. ___ Also A man who introduces himself into a tribe, to be
numbered, or reckoned, as belonging to it, but has no kindred in it: (Msb:) or عَدَد قوم
signifies one who is numbered, or reckoned, among a people, (K, TA;) but is not with
them (app. a mistranscription for منهم of them). (TA.) One says, عَدَد بني فلان (S, Mgh,
O, Msb,;) and من عدادهم, (Msb;) Such a one is numbered, or reckoned, among the sons of
such a one. (S, Mgh, O, Msb.) And فلان في عداد في بني فلان He is numbered among the sons of such
a one in the [or register of soldiers or pensioners]. (S, O, K.) And فلان في عداد أهل الخير
Such a one is numbered, or reckoned, among the people of goodness, or of wealth.
And A like, or an equal; [originally, in number,] (A, O, K;) as also and عداد and عداد أعداد Both the "dirhems" عداد تجديد and أعداد تجديد of the first and of the second and third عداد. (TA.) One says, I 이These dirhems are equal to these. (A, * TA.) And they are equal in multitude, or quantity, to the pebbles and the moist earth; (S, * O, * TA;) i. e. they are innumerable.

(TA.) The saying of Aboo-Duwád, describing a mare,

A lot, portion, or share: (IAar, O, K:) like غيقة: (IAar, O:) pl. of the عداد; (IAar, O, TA;) with which عداد is syn.: and عداد signifies also property divided into shares; and an inheritance [So divided].

(TA.) Lebeed says,

The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy: (IAar, TA:) or the poet means those who share with him [i. e. with the boy] (ممن يعفاد) عفادت المال, or it (ممن يعفاد) عفادت المال is from [i. e. what one prepares for a future time, of property]: (S, O:) for عداد, in this verse, some read غعد. (L in art. غع [q. v.]) [See also
and ٌعَدَّانٌ The time, or period, of a thing; (IAar, K, TA;) as in the phrase أنا عَلِيِّ عَدَّانٍ ذلكٍ I was at the time, or period, of that; (IAar, TA;) and in the saying جُنَت عَلِيِّ عَدَّانٍ تَفَعُّل ذَلَّكَ I came at the time of thy doing that; (TA;) and thus in the saying كَانَ ذَلِكَ عَلِيِّ عَدَّانٍ فَلَانَ That was in the time of such a one: (S, O:) or the first, and best, or most excellent, part, (K, TA,) and the most, (TA,) of a thing; (K, TA;) accord. to Az, from ُﻩُﺪَﻋَأ he prepared it; and so in the saying مُلْكِهِ كَانَ ذَلِكَ فِي عَدَّانٍ شَيَاهِ (That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. ٌعَدَّانٌ عَدَّانٍ as a contraction of عَدَّانٍ عَدَّانٍ: see عَدَّةٌ, of which it is a pl.

ٌعَدَّةٌ inf. n. of عَدَّةٌ [q. v.]. (IAar, O.) And The cry, or crying, of the sand-grouse (قَطَأ.): (A 'Obeyd, O, K;) app. onomatopoetic. (A 'Obeyd, O.)

ٌجَيْشٌ أَعَدُّ An army in the most complete state of preparation, or equipment. (TA, from a trad.)

ٌمُعَدَّلٌ The side (ISd, TA) of a man and of a horse &c.: (L in art. مَعَدَّلٌ [in which it is fully explained]:) المَعْدَّلٌ signifies the places of the two boards of the saddle (S, * O, * A, K, * TA) upon the two sides of the horse. (A, TA.) One says, مَعَدَّلٌ [The parts of his sides beneath the two boards of the saddle sweated]. (A, TA.)

ٌفَتْحُ النَّبْل قَمَعَنِي The mode of dress of the sons of Ma'add, which was coarse and rude. (S, from a trad. [See Q. Q. 2.])

ٌمَعْدُودٌ [meaning Numbered, counted, reckoned, or computed.,] is applied to any number, little or large; but مَعْدُودٌ more particularly denotes few; and so does every pl. formed by the addition of ت and مِمات. and مِمات.
though it is allowable to use such a pl. to denote muchness. (Zj, TA.)

The days called 

The three days next after the day of the sacrifice [which is the tenth of Dhu-l-Hijjeh]; thus called because they are few. (TA.) And one also says دراهم معدودة [lit. Numbered, or counted, dirhems] as meaning a few dirhems. (TA.)

is the dim. of المعدّى, (S, O, K,) meaning He whose origin is referred to Ma'add, (S, O, TA,) and is originally المعيّد, then المعيّد, and then المعيّد, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ك after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ك that denotes the dim.: (S, O, K,) it is thus pronounced in the prov., [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or تسمع بالمعيّد خير من ان تراه, (K, TA,) which means the same, the

in being pronounced with damm because أن is suppressed before it; but some pronounce it with nasb, regarding أن as understood, though this is anomalous: (TA:) or تسمع بالمعيّد لا أن تراه; as though meaning hear thou of the

Mo'eydee, but do not see him: (ISk, S, O, K:) of which three variants, the second is that which is best known: so says A 'Obeyd: (TA:) the prov. is applied to him who is of good repute, but whose outward appearance is contemned, (S, O, K, TA.

[See also Freytag's Arab. Prov. i. 223.])

A thing included in a numbering, or reckoning. (Msb.) [And hence, A thing of which account is made; that is accounted a matter of importance. See the verb.]

is used in a verse of Ibn-Mukbil as meaning The legs of a she-camel. (AA, TA voce أظامه, q. v.)
سَدَعَ ِﰱ ِضْرَﻷا

He went away [or journeyed into, or in, or through, the country, or land. (AA, S, O, K.) One says, عَدَسَ لَعْبَتُ بِهِ المَلَأَةِ; and in the O and K, والعدس الحدس; in the O with أيضاً between these two inf. ns.;) but accord. to the TA, the meaning intended by this is, The going away into, or in, the country, or land: see, however, what here follows.] __ The العدس also signifies The treading hard, or vehemently; (ِءْطَﻮﻟاُةﱠﺪِﺷ، S, O, K, TA,) upon the ground; and so The الحدس. (TA.) __ And i. q. [app. as meaning The working, or labouring; or toiling, or labouring hard;] (S, O, K, TA;) as also The الحدس. (TA.) __ And, accord. to IKtt, عَدَسَ، said of a man, signifies فَوَى عَلَى الْشَّرِّ عَلَى الْسَّيِّرَ; i. e. to journey, or to journey by night: see عَدَسَ. (TA.) __ عَدَسَ، (AA, O, K,) inf. n. عَدَسَ، (TA,) also signifies He served [another]; syn. خَدَمٌ. (AA, O, K.) __ And عَدَسَ، inf. n. عَدَسَ، the 말َلَهُ. (Ibn-‘Abbád, O, K, TA.) And هو عَدَسَ، عَدَسَ بِهِ عَدَسَهُ، (Ibn-‘Abbád, O,) He said to ...
him (i.e. to a mule, O) عَدَسَ [q. v.]. (IKtt, O, K.) عُدَسِ < He had an eruption of the small pustule called عَدَسَةٌ [q. v.]. (K, * O, * TA.)

3 عَدَسَ He journeyed continually. (Freytag, from the Deewan of Jereer.)

عَدَسِ A cry by which one chides a mule, (IDrd, S, IKtt, * O, K.) to urge him: (IKtt:) sometimes, by poetic license, it is made decl.: (L, TA:) the vulgar say عَدَد [app. عَدَد]. (TA.) Hence, (TA,) sometimes, (S, O,) it is also used as a name for The mule; (S, O, K;) like as the ass is [sometimes] called سَأْسَ سَأْسَ, which is [originally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.)

عَدَسِ A certain plant [of which I have not found any description]. (See art. جذَّرٌ, last sentence.)

عَدَسِ A small pustule, (Lth, S, * O, * K,) resembling the عَدَسَةٍ [commonly so called, i.e. the single grain of lentil], (Lth, TA,) which comes forth عَدَسَةٍ in the body عَدَسَةٍ of a man, (S, O,) dispersedly, like the طَعَانٌ [or plague], (Lth, TA,) of which it is said to be a kind, (Lth, O, TA,) and kills, (Lth, O, K,) or sometimes kills, (S,) or generally kills, (Lth, TA,) few recovering عَدَسَةٍ from it: (Lth, O;) it was feared by the tribe of Kureysh, as being transitive. (O.)

عَدَسَةٍ A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt. (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Razee on Small-pox and Measles.) It is now applied also to Bats’ dung; which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskal in his Descr. Animalium, p. iii.: but he there states عَدَسَةٍ to be an appel-lation of the bat itself.

عَدَسَ applied to a female, [and app. to a male also,] Bold, or daring; (Ibn-‘Abbád, O, K, TA;) strong to
journey. (TA.) And عدوس السِرَى Strong to journey (S, O, K) by night; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (S, O:) or عدس السِرَى, as meaning strong to journey by night, is applied to a man and to a woman and to a camel. (TA.)

عِداَسِسِدْرَعِسِدِرْعُم

عِداَسِسِدْرَعِسِدِرْعُم

Having an eruption of the small pustule termed

عِداَسِسِدْرَعِسِدِرْعُم

عِداَسِسِدْرَعِسِدِرْعُم

(K, * O, * TA.)
**أدع**

1. 

**أدع**، aor. ، inf. n. **أدع**، *He ate.* (S, O, K) In the dial. of Rabee'ah with ذ. (S, O, K, * in art. **أدع**.)

**ما تأذعتت اليوم**

*I have not tasted a little today, far less much.* (El-'Ozeyzee, O, K.) [See also 5 in art. **أدع**.]

**أدع**، see **أدع**. Also *A small quantity of fodder, or provender.* (L, K.) *And A small gift.* (IF, O, K.) One says، *أصينا من ماله أدعفا [in the TA] i.e. [We obtained from his property] a small gift.* (IF, O.)

**أدع**، see the paragraph here following.

**أدع**، see the paragraph here following.

**أدع**، Anything that is tasted: (S, O, K) or the least of what is eaten and of what is drunk: (Ham p. 448:) pl. **أدع**. (K, TA.) One says، *ما ذقت عدوفا،* (S, O,) or **أدع**، (S, O,) i.e. [I, or We, have not tasted, or did not taste, anything; (S, O, K) as also **أدع**، (O, K,) and **أدع**، (S, O, K,) and **أدع**، (K,) And باتت الدابة على غير عدوفا،* i.e. [The beast passed the night without fodder, or provender.* (S, O, K, *) Of the dial. of Mudar: (S:) or pronounced by Rabee'ah with ذ; and by the rest of the Arabs with ذ. (AA, O.)

**أدع**، see the next preceding paragraph.
عدل

١\(\text{عدل}، (S, O, Msb, K)\) aor. ـ، (Msb, K) inf. n. ـ (S, * O, * Msb, K, * TA) and ـ (S, * O, * Msb, K *) and ـ (S, * Msb, K *).\(\text{He acted equitably, justly, or rightly. (S, O, Msb, K.) So in the phrase، (ح، S, O, * Msb, K, * TA) and ـ (S, * O, * Msb, K *) and ـ (S, * Msb, K *).\(\text{He acted equitably, &c., in his affair; inf. n. (S, O.) And so in the phrase، (ح، S, O, * Msb, K, * TA) and ـ (S, * O, * Msb, K *) and ـ (S, * Msb, K *).\(\text{He acted equitably, &c., towards him in the judgment;}\) (S, O:) and ـ (Msb.) And so in the phrase، (ح، S, O, * Msb, K, * TA) and ـ (S, * O, * Msb, K *) and ـ (S, * Msb, K *).\(\text{He acted equitably, &c., towards the people, or party;}\) inf. n. ـ and ـ and ـ. (Msb.) \(\text{He will not be able to act with perfect equity between women;}\) in the Kur [iv. 128], is said to mean, in respect of love, and of جماع, (TA.) [See also ـ below.] \(\text{And if it would ransom with every [degree of] ransoming;}\) (T, S, O, Msb, TA:) AO used to say, and if it would act equitably with every [degree of] equitable acting; but Az says that this is a blunder. (TA.) [See, again, ـ below.] ـ signifies alsoـ.\(\text{He declined, deviated, or turned aside or away;}\) and particularly from the right course: thus having a meaning nearly agreeing with that assigned toـ in the last sentence of this paragraph. \(\text{But they are a people who decline, or deviate, from the truth, and from the right course; i. e., who disbelieve. (O.) And one says، (ح، S, O, Msb,) inf. n. وـ and [more com-\(\text{He declined, deviated, or turned aside or away, from him, or it. (K.) And ـ (S, O, Msb,) inf. n. وـ (Msb,) ـ and [more com-\(\text{He declined, &c., from the road, or Way;}\) (S, O, Msb;) as also ـ (S, O, K, *) And ـ. (S, O, K) And ـ\(\text{The road declined, or deflected. (K.) And ـ (S, O, K)}\)
The stallion left, left off, or desisted from, covering the she-camels; (S, O, K; *) and so the stallion covered the she-camels; (TA.) He returned to him, or it. (K.) He made such a one to be equal, or like, to such a one; (K;) and so he made him to withdraw, or desist, from covering. (K, TA.)

Attributing a copartner, or copartners, to their Lord. (O. [And the like is said in the S and Msb and TA.]) I made the goods, or furniture, of the house, or tent, into equal loads, [so as to counterbalance one another,] on the day of departure, or removal. (TA.) And He made an equiponderance to subsist between the two things. (S, O, TA) Such a one is equal to such a one. (TA.) And He, or it, is like him, or it. (Fr, S, O.) Nothing stands with us in thy stead. (TA.)

He rode with him in the [vehicle called] Long [so as to counterbalance him]. (K, TA.) He turned a thing from its course, direction, or manner of being. (TA.) You say, I turned such a one from his road, or way. (TA.) Your pasturing cattle shall not be turned away, nor prevented, from pasturing. (TA, from a trad.) And He removed the stallion, or made him to withdraw [or desist], from covering. (K, TA.)

I turned the beast to such a
He (a man, S, O, i.e. a witness, Msb) was, or became, such as is termed [q. v.]. (S, O, Msb.) He acted wrongfully, unjustly, injuriously, or tyrannically. (Msb.)

2. عَدَلَهُ, inf. n. Q. (K.) meaning He made it to be conformable with that which is right; (TK;) namely, a judgment, or judicial decision. (K, TK.)__He made it straight, or even; namely, a thing; as, for instance, an arrow; (TA;) right, or in a right condition; direct, or rightly directed; (S, O, Msb, K, TA;) and so عَدَلَهُ. (O, K.) Hence, فَعَدَلَهُ فَعَدَلَهُ, accord. to different readers, in the Kur [xxxii. 7, which I would rather render And hath made thee symmetrical: (O:) or the latter means and hath turned thee from unbelief to belief; (IAar, O, TA;) or, accord. to Fr, and hath turned thee to whatever form He pleased, beautiful or ugly, tall or short: but Az says that the former reading was the more pleasing to Fr, and is the better. (TA.)__He made it equal; (Mgh, Msb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c.

(TA.) Hence, قِسَمَةُ التَّعَدِّل i. e. The division of a thing [in an equal manner] with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility. (Msb.) You say, عَدَلَ القَسَامِ the divider of inheritances made equal the shares [for distribution among the participators]. (TA.)__He made the poetry, or verse, to be right in measure. (TA.)__He attributed to him (i.e. a witness, Msb) what is
termed [inf. n. of عدل; (O, Msb;) described him as possessing that quality; (Msb;)
pronounced him to be veracious, and good, or righteous; (K;) pronounced him to be
such as is termed [q. v.; (TA:) the pronouncing the witnesses to be
شَرِبَ حَتَّى عَدَّلَ عَدْلٍ: (S;): and whence: عدل أمره: see 3. __ See 3. ___
He drank until he became full: (Aboo-Adnan, O, TA;) or until his belly became like the [load called]
عدل. (K;) __

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It is equal in weight; is equiponderant. (IF, Msb.) And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻓِيِّنَـمَهْـةَ ﻤَـنْـقَفَةَ ﻤَـحْـمُّدَـ] (S;) __ And
عَدْلَهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـهُ: He bound them two upon the two sides of a camel [or of a camel
used for carrying water for irrigation, so that they counterbalanced each other]
like the [two loads called] عدلان. (TA;) __ And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ] (Msb.) And
عَدْلَهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ: He bound them two upon the two sides of a camel [or of a camel
used for carrying water for irrigation, so that they counterbalanced each other]
like the [two loads called] عدلان. (TA;) __ And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ] (S;) __ And
عَدْلَهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ: He bound them two upon the two sides of a camel [or of a camel
used for carrying water for irrigation, so that they counterbalanced each other]
like the [two loads called] عدلان. (TA;) __ And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ] (Msb.) __ And
عَدْلَهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ: He bound them two upon the two sides of a camel [or of a camel
used for carrying water for irrigation, so that they counterbalanced each other]
like the [two loads called] عدلان. (TA;) __ And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ] (S;) __ And
عَدْلَهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ: He bound them two upon the two sides of a camel [or of a camel
used for carrying water for irrigation, so that they counterbalanced each other]
like the [two loads called] عدلان. (TA;) __ And [He is equal to thee in weight and in size: as one who rides with
 thee in a
ِيَدَّعْـتَلْلَـهُ ﻤَـا ﻋَـلَى ﺏَـاَـضَـحَـ] (O, and so accord. to a copy of
the S;) or عادل, (so in another copy of the S;) inf. n. [It is equal to it in value and utility]. (Msb.) __ And
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: Such a one wavers, or vacillates,
[his case] between two affairs, hesitating which of them he shall do. (S, O.) And
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: He is in a state of entanglement in this affair, and does not execute
it: (K;) he is in doubt respecting it. (TA;) And
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: He paused in his case,
hesitating between two affairs, which he should do; as also عدل. inf. n. "تدلي: and hence, in
the trad. of the [or ladder by which Mohammad is related to have ascended from Jerusalem to Heaven],
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: I wavered, or vacillated,
[And I paused in hesitation between them two]; meaning that they were equal in his estimation, and he
could not make choice of either of them. (TA;) And
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: I wavered, or vacillated,
between two affairs, hesitating which of them I should do. (TA;) And
عَدْلَهُ ﻬَـداَـامعة ﻋَـلَى ﺏَـاَـضَـحَـ: I am in doubt respecting
this affair, whether I should do it or leave it undone: (TA:) or the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself. (IAar, K.) And The case of one person's saying There is in it something remaining and another's saying There is not in it anything remaining. (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, I cut short wavering in my affair, and executed my determination. (TA:) And عادل signifies also It became crooked, or bent. (K.)

5 It became, or was rendered, straight, or even; syn. تقوم تقوم. (Msb in art. تقوم.) And تَعَدَّلَتْ The value of the commodity was equal to such a thing; syn. قام المناع. قيمة المناع بكذا The value of the commodity was equal to such a thing. (Msb in art. تقوم.)

6 The being, or becoming, equal. (Msb.) You say, They two became equal. (M and K voice, q. v., in art. يَبَاوْنَا Also The being, or becoming, intermediate in quality.)

7 see 1, former half, in two places.

8 It was, or became, right, or in a right condition; direct, or rightly directed; straight, or even; (S, O, Msb, TA;) equal; (as a pair of scales, or a weight, and a measure, &c.; TA;) equable, or uniform; (Msb, TA;) [Symmetrical, proportionate,] suitable in itself [or in its parts]. (K.)

The saying, cited by Sh,
And she that had an inclining hump became straight [and erect] in her hump by reason of fatness. (TA.) And one says A girl, or young woman, goodly in respect of stature [or proportion]. (A, TA.) And The poetry, or verse, was, or became, measured, and right in its feet. (TA.) Also It was, or became, of a middling sort, in quantity, or quality; (K, TA;) as a body between tallness and shortness, and water between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant. (TA.)

Equity, justice, or rectitude; contr. of جوز; (S, O, Msb, K, TA;) i. e. i. q. قصد, in affairs; (Msb;) and قسط; (S, M, Mgh, &c., in art. قسط and سوية; (O, K;) and استقامة; (IAar, K;) and a thing that is established in the minds as being right; (K, TA;) as also معدلة (S, O, Msb, K) and معدلة (S, Msb, K) and معدلة (K:) or, as some say, it is the mean between excess and falling short: and Er-Rághib says, it is of two sorts: one is absolute, such that reason requires the inference of its goodness; and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is such as is known to be عدل by the law; and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate; and this is what is meant by the saying in the Kur [xvi. 92], إن الله يأمر بالعدل والإحسان i. e. [Verily God commandeth] equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil: [see also 4 in art. حسن:] and he says of عدل and معدلة, that each is a term requiring the inference of equality, and is used with a regard to correlation. (TA.) One says, بسط الولاء عدل and معدلة (S, O) and معدلة (S) [The governor, or ruler,
largely extended his equity, or justice. And (S, O, i.e. of men, the people of equity, and they bear witness thereof to you, as in the Kur [v. 2], is said by Sa’eed Ibn-El-Museyib to mean [i.e. And make ye to be witnesses two persons of intelligence from among you: but this rendering I think questionable]. (TA.) Also Repayment, requital, compensation, or recompense. (K.) And Ransom, (S, O, Msb, K, TA,) when regard is had therein to the meaning of equality, or equivalence. (TA.) This is said to be the meaning in the phrase of the Kur [v. 96], Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof by fasting; (see and i.e., in lieu of feeding a number of poor men, one shall fast the like number of days). (S, O.) And so [accord. to some] in the saying, occurring in a trad., لا يقبل منه صرف ولا عدل [of which see various explanations (including three renderings here following) in art. صرف]. (O, Msb.) And Measure; syn. كيل. (K.) So in the phrase أعطاه بالعدل [He gave him by measure]. (TK.) And An obligatory act or divine ordinance. (En-Nadr, O, K.) And A supererogatory act. (O, K.) Also One who acts equitably, justly, or rightly; and so عدل: (K, TA:) or the latter signifies thus: (S, O:) and the former [particularly] signifies a man approved and satisfactory in testimony; originally an inf. n.; (S, O, TA:) whose testimony is approved and available; (Msb,) a man whose testimony is allowable, or legally admissible, as also عدل; a man whose saying, and whose judgment, or judicial decision, are approved; and, accord. to Ibraheem, one from whom a thing occasioning doubt, or suspicion, or evil opinion, has not appeared: being originally an inf. n., it means دو عدل: رجل عدل, (S, O, Msb, * K,) and عدلان رجلان عدل and عدالتا أمراء عدل and عدالتا حكمة عدل and عدلان حكمة عدل and عدلان عدلان عدلان, (Msb, K, TA:) the latter mentioned by IJ, (TA,) and (Msb, * TA,) and (S, O, Msb, * K,) and (TA,) and قوم عدل and منسوة عدل and عدل منسوة, (S, O, Msb, * K,) of عدل, (S, O, Msb,) or of عدل, (K,) and used in a pl. sense being a quasi-pl. n. of عدل, (M, K,) like شرب [of [of
The like (IAar, Zj, O, K) of a thing; (IAar, O;) as also عدلٌ مِثلٌ; (IAar, Zj, O, K;) and نظيرٌ عدلٌ; (IAar, Zj, O, K;) and [which signifies the same, or the equal]; and so عدلٌ مِثلٌ; (K;) or, accord. to Er-Râghib, عدلٌ مِثلٌ and عدلٌ عدلٌ are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kur [v. 96], [mentioned voice عدلٌ; and عدلٌ عدلٌ, in relation to what is perceived by the sense, as things weighed and things numbered and things measured:

Ibn-‘Ámir, however, read عدلٌ عدلٌ ذلك; and Ks and the people of El-Medeeneh, with fet-h [i.e. عدلٌ عدلٌ ذلك; (TA:) or عدلٌ عدلٌ ذلك; (Msb;) Akh says, عدلٌ عدلٌ ذلك; with kesr, signifies the like of the thing in kind, (Mgh, Msb;) or in quantity, or measure, or the like, (Msb;) or also in quantity, or measure, or the like, (Mgh;) and IF says, in weight; (Msb;) and عدلٌ عدلٌ ذلك; with fet-h, (Mgh, Msb;) its like, (Mgh,) or what will stand in its stead, (Msb;) of a thing different in kind, (Mgh, Msb;) whence the phrase of the Kur عدلٌ عدلٌ ذلك; (Msb;) being originally an inf. n.: عدلٌ عدلٌ ذلك; (Msb:) Akh says, عدلٌ عدلٌ ذلك; with kesr, signifies the like, and عدلٌ عدلٌ ذلك; with fet-h, is originally an inf. n., but is made a subst. to denote
in order to distinguish it from the عدل of goods or commodities [which will be expl. in what follows]: Fr says, عدل, with kesr, is the like (المثل), as in the saying عندى عدل غلامك [the like of thy sheep or goat]; but you say عدل, with nasb [i.e. fet-h] to the ع, when you mean the [equal in] value, of what is different in kind; though sometimes it is pronounced with kesr by some of the Arabs, app. by an error on their part: (S, O:) or some allow one's saying عندى عدل غلامك as meaning I have the like of thy boy or young man, [and app. عдел also,] and عدل with fet-h only as meaning his value: (TA:) but Zj says that عدل and عدل both signify the like, whether it be of the same kind or of a different kind; and if one make a mistake, he should not say that some of the Arabs have erred: (O:) the pl. (S, O, K) of عدل, by common consent, (S, O,) is عدل and [that of عدل is] عدل. (K,) Also The half of a load, (K, TA,) such as is on either of the two sides of the camel; (TA;) or a burden [borne on one side of a beast, counterbalancing another on the other side, or] made equiponderant to another burden: (Az, TA:) pl. [of pauc.] عدل and [of mult.] عدل signifies the equal of a person in weight and measure or size or the like (S, K, * TA) in the [vehicle called] لَمَْﳏ: (TA:) Sb says that it signifies a human being that is the equal of another [in weight]; distinguishing it from عدل, which, he says, is applied only to goods, or commodities: (IB, TA:) [but] عدلتان signifies two sacks (غرارتان); because each counter balances, or is equiponderant to, the other. (TA:) Hence one says of the عدل of an evil judicial decision, ما هم عدل ولكن عدل [meaning They are not witnesses whose testimony is approvable, but equalized loads of merchandise]. (TA:) And [hence also] one says, وقع المصترعان عدل بعير, meaning The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عكم.])

The equalizing of the two burdens, or half-loads, called عدل. (IAar, O, K.)
Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAar, O, K, TA;) as also (K;) and the former is also applied to a man who does so: (AZ, O, TA: *) or the former is applied to a single per-

son, and (AA, K, TA.)

see, in four places.

: see, in two places. It is an inf. n. of (S, O, Msb) said of a witness; like : and signifies The quality of a witness such as is termed [q. v.]: it is expl. as being a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue or moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses or falls into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable as the causes thereof, and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness, or honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things; and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not. (Msb.)
An old, tall tree: (K) or شجر عدولى signifies old trees; one of which is termed عدولية: or, accord. to AHn, عدولى signifies anything old. (TA.) See also the next following paragraph.

Unauthorized: see the next preceding paragraph, in two places. Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of عدولى, as does, app., the O,]) A seaman, or mariner. (S, O, K, TA.) ___ And pl. [app. a mistake for n. un.] of عدولى (, K,) which latter means Certain ships or boats, (O, K, TA,) or a [sort of] ship or boat, (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being of عدولى, (S, O, * K, TA,) meaning a city of El-Bahreyn, (S, O, * TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called; (TA;) mentioned in the poetry of Tarafeh, (S, O, TA,) in the fourth verse of his Mo'allaakah, (O, TA,) and thus expl. by As: (TA:) or meaning old; or large: (O, TA:) or so called as being of a place named عدولاة, of the measure عدولاة: (TA:) or of عدولى, a man who used to construct ships or boats: or of a people who used to alight and abide in Hejer. (O, K.)

Unauthorized: see عدل, latter half, in two places. ___ Also An attributer of a copartner, or of copartners, to God. (S, TA.) A woman is related to have said to El-Hajjaj, يا قاطِس يا عدل; [by which she meant O deviater from the right course; O attributer of a copartner, or of copartners, to God;] (S, * O;) whereupon, the people thinking that she was commending him, he said that by her saying طبّاح, she referred to the words of the Kur [lxix. 15] [expl. voce طبّاح; and by her saying عدل, to the words in the same [vi. وهمبرك، يعدلون], 151 [expl. above, see 1]. (O.)

A place of turning away or back; as also معدل: so in the saying, معدل ما لَه معدل, and
There is for him no place of turning away or back: Aboo-Khirásh says, 

meaning The earth having those ways in which one may turn in various directions becomes strait to me; or] having such amplitude that by reason thereof one may turn in it to the right and left. (TA.) ___ And A way, course, mode, or manner, of acting or conduct or the like: thus in the saying He took to the right way of acting], and in like manner one says, انظروا إلى سوء ماعاده Look ye at his evil ways of acting: and in like manner one says, [He is one who takes a right direction in respect of the ways of acting]. (TA.)

: see دع, former half, in seven places.

 Anything Straightened, or made even: (S, O, K:) [&c.: see its verb.] ___ the الكر الماعد see in art.

 The angles, or corners, of a house or chamber. (IAar, O, K.)

: see معدل, in two places.

 [Right, or having a right direction; straight, or even; equal; equable, or uniform; symmetrical, proportionate; suitable in itself or in its parts: see its verb].

 applied to a she-camel means Whose limbs, or members, are rendered even, one with another, (Lth, Az, TA,) including her hump and other parts; as is the case when she becomes fat: erroneously said by Sh, on the authority of Mohárib, to be معدل, belonging to art. (Az, TA.) ___ And Of a middling sort, in quantity, or quality; as a body between tallness and shortness, and water between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant; contr. of معدل, with the pointed ذ.
A horse whose عَرْةٌ [or blaze] occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks. (AO, TA.) *لَدَتْعام* signifies [*Days moderate in temperature; or*] pleasant, not hot, days. (TA.) And *مَعْتَدَّلَاتُ* is applied to forty nights of varying, or alternating, heat and cold, commencing from the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.] (AZ, TA in art. صَفْرٍ: see صَفْرَى:) or the days of heat known by the appellation of *تَذَاوَلَةُ لْيَهَئُس* [the most vehement heats of Canopus]; as also *تَذَاوَلَالاَت* [q. v.]. (El-Hareeree's Durrat-el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 37 of the Arabic text.)
with kesr to the ֕, (S, MA, Msb, K, &c.,) aor. (S) inf. n. (S, MA, Msb, K,) which is anomalous [as the verb is trans.], (S,) and (S, MA, K,) or the latter is a simple subst., (Msb,) He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it; (S, * MA, Msb, * K; *) syn. فقد، (S, Msb, K; *) or the latter is a simple subst., (Msb,) He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it; (S, * MA, Msb, * K; *) syn. فقد، (S, Msb, K; *) or he

I wanted, or lost, such a one. (TA.) And عدم فلانا [I wanted, or lost, such a one]. (TA.) And عدم، [inf. n. عدم] It lacked, wanted, was wanting, was not found, did not exist, or was lost; syn. فقَد، (AHát, Msb.) [See also عدم below.] ما لا يعدوني هذا الأمر [This thing, or affair, does not pass from me]. (S, K, TA. [In the CK, erroneously, ما عدم ما عدمي as intrans.: see the next paragraph, last sentence. عدم، (K, TA,) inf. n. عدم، (TA,) He was, or became, foolish, or stupid; (K, TA;) being destitute of intellect, or understanding. (TA.)

And عدمه 4 is syn. with فقده [meaning He made him to lack, want, or lose, it, or him]: (AHát, Msb: and has a second objective complement: one says، لا عدمي هذَا الأمر [May God not make me to lack, want, or lose, his bounty]: (Msb:) or May He (i. e. God) not make thy bounty to depart from me: and God made me to lack, want, or lose, such a one. (TA.) And He denied him, or refused him, (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA.)

And He rendered him poor, needy, or destitute: (S, * K, * TA: [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:]} in this sense, said of God. (S, K, TA) عدمي الشيء [The thing excited my want, or made me to want it; and hence, the thing was not found by me; or] I did not find the thing. (K.)

[And عدمه signifies also He made it to have no existence; to be non-existent; or he
annihilated it; or did away with it; agreeably with explanations of the inf. n. (إعدام) in the KL and PS &c., and with present usage. [أعدم as intrans., (Kr, S, Msb, K,) inf. n. عدم, and أعدم and يسر as inf. ns. of إيسار and يسر as inf. ns. of أيسار and غسر and أسر and فحش and فحش as of فحش, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA,) signifies He (a man, S) was, or became,

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poor, needy, or destitute; (Kr, S, Msb, K;) as also عدم . (TA.)

7 عندهم The thing existed, and became non-existent,] is a barbarism. (K, * TA.)

ٌمْﺪُﻋ: see the next paragraph.

ٌمِﺪَﻋ and مُﺪُﻋ are inf. ns. of the trans. verb مِﺪَﻋ (س, م, K;) or the latter is a simple subst. (Msb,) and each signifies, as also ٌمُﺪُﻋ, Lack, or want, as meaning non-possession; or loss; [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, lack, &c., of property or wealth; (K, TA;) and departure thereof; and paucity thereof; (TA;) or poverty, neediness, or destitution. (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also Non-performance of an act; and non-observance of a duty &c. And Lack, or Want, as meaning non-existence; and absence; or the state of being lost.]

ٌمِﺪَﻋ: see عدم.

ٌمِﺪَﻋ: see عدم.

ٌضْرَأ ُءﺂَﻣْﺪَﻋ Land such as is termed ٌضْرَأ ُءﺂَﻀْﻴَـﺑ (س, K, TA;) i. e., without, as though [meaning] lacking, plants, or herbage. (TA.) And ٌشَّة عِدمَاء A sheep, or goat, of which the head is white
and the rest differing therefrom. (K.)

Not having, being without, lacking, wanting, not finding, or having lost: one says, He is one not having, without, lacking, &c., the likes [or like]; and destitute of goodness, gentleness, beneficence, &c.: and [She is destitute of goodness, &c.]. (TA.) And Poor, needy, or destitute; (S, Msb, K;) as also and معدوم ( , K,) and مدعو ( , Msb, TA,) which last occurs in a trad. as meaning the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost: معد means having no property; as also معدوم: and having nothing. It is of the measure فاعل and its pl. is عدماء, معدم; erroneously said in the K to be pl. of معد. (TA.) Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAar, Az, K, * TA.)

A sort of fresh ripe dates found in El-Medeeneh, (S, K,) that are late in ripening, (K,) or that come the last of fresh ripe dates. (S.)

[Lacking, wanting, not found, not existing, or lost: see معد, of which it is the part. n.] — يكسب المعدوم means He is fortunate, or possessed of good fortune; [properly,] he attains what others are denied. (K.) It is said in a trad., إنك لتُكسب المعدوم وتطعم المدوم. (M and TA in art. ـ. أدوم See also معد].
He remained, stayed, dwelt, or abode, in it, namely, a place, or a country, or town. Whence, or from said of camels as expl. in what follows, [applied to Paradise,] meaning Gardens of abode, or gardens of perpetual abode. And means I took for myself the country, or town, as a home, or settled place of abode. The camels kept to such a place, not quitting it: (S:) or remained, or stayed, in such a place, in the pasturage, pasturing upon the plants, or trees, called; the camels found the to be wholesome, and increased, or fattened, thereon, and kept thereto: accord. to AZ, the verb is used of camels only in relation to the ; or, as some say, it is in relation to anything: and is applied to a she-camel of which this verb is used; and its pl. is . He dunged, or manured, the land; as also . He marred the tree with an axe or the like. He pulled out the stone with the [meaning hoe]. See also Q. Q. 1.

He smote the ground, i. e. with the [or pickaxe, to put it in a good state, by breaking it up]. He added a piece, called, in one side of the hide of which the [or large leathern bucket] was made, to render it of full dimensions, it
being too small. (ISH, TA.) [And probably, He added to the \textit{an} عدينة (q. v.) of any kind.] And \textit{he} said of a drinker, \textit{He became full}. (K.)

Q. Q. 1, لَنَدٍّ تَنَاَدْيَعَ ُتَلْخٌّنَّا (K, TA) i. e. 

\textit{The palm-tree became such as is termed} عدنان (K, TA) i. e. 

\textit{tall} &c., n. un. of عدنان, mentioned in art. عود، (so in the CK and in my MS. copy of the K,). \textit{The palm-tree became such as is termed} عدنان (K, TA) i. e. 

\textit{tall} &c., n. un. of عدنان, mentioned in art. عود، (so in the CK and in my MS. copy of the K,). \textit{The palm-tree became such as is termed} عدنة (K, TA) i. e. 

\textit{tall} &c., n. un. of عدنة, mentioned in art. عود، (so in the CK and in my MS. copy of the K,). \textit{The palm-tree became such as is termed} عدينة (K, TA) i. e. 

an عدينة غرب عدنة (q. v.) of any kind.} And

\textit{he} said of a drinker, \textit{He became full}. (K.)

\textit{Highly-prized garments:} and an epithet applied to رياط 

[pl. of ربط] worn by young women, or girls: ___ and

hence likewise عدنان is an epithet applied to a man as meaning \textit{Generous in natural dispositions:} (TA:) [or this may be from what next follows:] ___ signifies also \textit{One who weaves} the garments called 

بائبل in Neysáboor [app. from كاسك, which, as is said in the TA, is in Neysáboor]. (TA.)

\textit{A place of} عدنان [i. e. of remaining, staying, dwelling, or abiding, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) ___ Also \textit{The shore} of the sea: (S, K:) but in the phrase 

يعدان السيف in a verse of Lebeed, it is said that he meant عدنان [of El-Yemen], adding the أ by poetic license; or some other place: (S:) Sh says that is there means a place on the shore of the sea: and AHeyth related it with kesr to the ع. (TA.) And (K, TA) accord. to IAar (TA) it 

signifies \textit{The side} of a river. (K, TA.) And \textit{A period of seven years:} one says, مكتوا عدنة [They tarried during a period of seven years], (K, TA,) and عدتان i. e. fourteen years. (TA.)

\textit{A company} (AA, K, TA) of men: (AA, TA:) pl. عدنتان: (AA, K, TA:) or this latter signifies \textit{parties}, or 

distinct bodies, of men: (S, TA:) and accord. to IAar دجال عدنتان رجل\textit{a} means \textit{men remaining, staying, dwelling, or abiding}. (TA.) See also what next follows.

\textit{A piece, or patch, in the bottom, or lower part, of a leathern bucket;} (S, K,) as also
(AA, TA:) or any piece that is added in the [large leathern bucket called] غرب, like the

in the shirt: (ISH, TA:) pl. عدائت. (S, K.)

عَدَان meaning A time, [as also عَدَان] is said by some to be of the measure [a mistranscription for فعال] from عَدان. but Fr held it to be more probably of the measure عَدان, in the place of which [i. e. in art. عَد] it has been mentioned. (TA.)

عَدودني Swift; (K, TA:) applied to a camel: (TA:) or strong, robust, or hardy; (K, TA:) so applied: (TA:) or whose origin is referred to a certain stallion, (K, TA,) named عَدودن; (TA:) or to a certain land, (K, TA,) so named. (TA.)

عَدُان [act. part. n. of 1:] as an epithet applied to a she-camel; pl. عوادن: see 1, latter half.

عِيدان (S, K) meaning Tall palm-trees (S) [or the tallest of palm-trees &c. (see art. عود)] has been mentioned in the portion appropriated to words of which the last radical letter is د, (S, K,) as being of the measure فعالن: (TA:) or they are so called because of their long remaining;

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the word being of the measure عَدٌن بالمكان from فعال: (Ham p. 712:) [it is a coll. gen. n.:] n. un. with عَدَان, (S, O, K, all in art. عود.)

عَدودن, (S, Mgh, Msb, K, &c.) and accord. to some عَدٌدن also, but this is not of established authority, (TA,) A mine; i. e. a place of the origination of the جواهر [meaning native ores] of gold and the like: (K:) the place of the origination of anything, (Lth, Msb, K, TA,) as of gold, and of silver, and of other
things: (Lth, TA:) or the gold, and silver, [and any other metal or mineral, such as is of value,] created by God in the earth: (Mgh:) so called because the people thereof remain there (S, Mgh, Msb, K) always, (K,) summer and winter; (S, Mgh, Msb;) or because the native ore created therein by God has remained fixed in it; (Msb; [and the like is said in the Mgh and K;]) or, as some say, from عدنت الحجر meaning I pulled out the stone: (Ham p. 81:) the pl. is معادن. (TA.) It signifies also A place of fixedness of anything. (S, TA.) And معادر signifies also Origins, or sources. (TA.) [Hence the saying,]ِﺮْﻤﱠﺘﻟاٌﺮَﺠَﻫُنِﺪْﻌَﻣ [Hejer is famous as the place of production of dates]. (S in art.ﻊﻀﺑ And [hence] one says,َﻮُﻫٌنِﺪْﻌَﻣِْﲑَﺨْﻠِﻟِمَﺮَﻜﻟاَو [He is a natural source of goodness and generosity], meaning that he was created with a disposition thereto. (TA.) [And ْﻢُﻫُماَﺮِﻛٌنِدﺎَﻋِﳌا They are generous in respect of their origins: see a verse cited voce إن, p. 107.]

ٌنَﺪْﻌِﻣ A pickaxe, (K, TA,) resembling a فأَس. (TA.)

ٌبْﺮَﻏٌنﱠﺪَﻌُم A large leathern bucket having a piece, or patch, called عدنة, sewed upon its bottom, or lower part, (S, K,) in consequence of its having been rent in that part. (S. [See also 2.] And خَفٍِّنِﺪْﻌُم A boot having a piece added at the end of the shank, so as to widen it. (TA.)

ٌنِّﺪَﻌُم One who extracts the masses of stone from a mine, seeking to find in them gold and the like, (K, TA,) after having then broken them in pieces. (TA.)

ٌتﺎﱠﻴِﻧَﺪْﻌَم [also pronounced معادن, Of, or belonging to, a mine; mineral; and metallic. And A mineral; and a metal: pl. معادنات.]
The thing, or affair, passed from him. (TA. [See an ex. in the first paragraph of art. عدو.]) And the Arabs say, إنّ الجرّب ليعدو meaning Verily the mange, or scab, passes from him that has it to him that is near to him so that the latter becomes mangy, or scabby. (Msb.) And ما عدا فلا أنّ صنع [app. meaning Such a one did not leave, or, accord. to an explanation of the verb in a similar phrase in Har p. 333, did not delay, his doing such a thing]. (S.) Accord. to Er-Rághib, العدو primarily signifies Transition; [whence what here precedes:] or the going, or passing, beyond, or the exceeding, a limit, or the usual limit: and incompatibility to coalesce.

(TA.) And [hence, عددة, aor. as above, [inf. عدده] He went, or passed, beyond it; exceeded it; or transgressed it. (S, TA. *) So in the saying عدا طُوره [He went, or passed, beyond his proper limit; exceeded it; or transgressed it]: and in like manner, اعتدا اعتدا الحَقَّ and تعدّى الحَقَّ signify He went, or
passed, beyond, &c., what was true, or right; and so, a saying in which the vulgar erroneously omit the interrogative ۱, means Does not he transgress that which is right who begins by acting injuriously? (TA.) And it is said, What was biting to the tongue attained to an excessive degree, so that it became acid: meaning that the affair, or case, became distressing. (S in art. صرقة) And it is said, He acted wrongfully, unjustly, injuriously, or tyrannically, against him; (S, Msb, K;) and transgressed against him, or exceeded the proper limit against him: (S, Msb;) [and he acted aggressively against him; agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce حير)] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and اعدى signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, Thou hast deviated from that which is right in thy speech: (S, TA;) or the exceeding what is right; and it is sometimes in the way of aggression; and sometimes in the way of requital; and instances of the usage of its verb in both of these manners occur in the Kur ii. 190: (Er-Raghib, TA;) the first and third of the inf. ns. of اعدى mentioned above, occur in the Kur vi. 108 accord. to different readings: (S, TA;) and [it is said that] الندون signifies sheer, or unmixed, wrongful or unjust or injurious or tyrannical conduct: (S:) or, as some say, the worst of such conduct, i. e., of the اعتداء, in strength, or deed, or state or condition. (TA.) And اعدى عليه He acted corruptly towards him. (TA.) And اعدى عليه He had his property stolen, and was wronged. (TA.) And اعدي عليه inf. n. [said in the TA to be like عدى عليه صحب, but in the CK عدى and عدا, but in the M written with damm and fet-h i. e., (K, TA;) but in the M written with damm and fet-h [i. e. (K, TA;) said of a thief, He stole the قمامش [meaning goods, or utensils and furniture]. (K, TA;) And عدا في ظهور He stole what was behind him: (A in art. ظهير) [or he acted
wrongfully in respect of what was behind him: for] [left of the words

A thief who has acted wrongfully in respect of what was behind one, and stolen it]. (O and K in that art.) ___ And [preceding it] and without: (S, K) you say,  

The people, or party, came to me, except Zeyd]; and [which means the like]; putting what follows it in the accus. case; the agent being
implied in it: (S: [see this expl. in what has been said of خَلَا as used in the same manner:]) accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i. e., that it is similar to خَلَا in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:]) one says، رأيتهم عدا أخاك، meaning مَا خَلَا ما عدَاه، مَا عدَاه، i. e. I saw them, except thy brother]: and sometimes it governs the gen. case without مَا: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress مَا], you make it to govern the accus. case as meaning إِلَّا، and you make it to govern the gen. case as meaning سوي،. (TA.

2 عاداء، (S, K,) inf. n. تَعْدِيَة، (K,) He made him, or it, to pass [from a thing, or an affair, to another: see 1, first sentence]: (S, K) and he made it to pass through, and go beyond; syn. تَعْدِيَة، (K) ___ Hence الفعل، a phrase of the grammarians, [generally meaning The making the verb transitive,] as in خَرَجَ زَيدَ فَأَخْرَجَتِهُ، Zeyd went forth and I made him to go forth]. (TA.) ___ See also 1, first quarter, in seven places: ___ and again, in the latter half, in two places.

3 عاداء، (K, TA,) inf. n. مَعَادَة، (S, K, TA,) [He treated him, or regarded him, with enmity, or hostility:] the verb in this phrase is that of which the epithet is عدَاوَة، and the subst. is عدَء. (K, TA,) [It is perhaps from one of the three phrases next following]. ___ عادَة النَّشِئَ، signifies He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بِعَادَة. (TA.) And you say، لا يَوَادَيْنِي وَلا يَوَادِينِي، فلا لَا يَعَادَايْنِي وَلَا يَوَادِينِي، meaning [app. Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me: but لَا يَوَادِينِي، لا يَوَادَيْنِي وَلا يَوَادِينِي، meaning [app. Such a one will not take from me the الأرض، or bloodwit]. (TA.) And Draw away thy leg, or foot, from the ground. (TA.) And عَادَة الأَدَاة عَنَ البَيْع، Unadvised He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact
with the camel [so as to render it bearable by him]. (Ish, TA in art. عقَرٌ __ عادي شعر
He took [somewhat] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time to the
purification termed وضوء, and to washing. (TA. عادي الوسادة __
He folded the pillow. (TA.) عادي القدر __
He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire. (TA.) عادي بين الصيدين__
He made a succession, of one to the other, between the
two animals of the chase, (S, K,) by throwing down one of them immediately after
the other, (S,) in one طلق [or heat]. (S, K.) Имра-ел-Кейс says, [describing a horse,]

[And he made a succession, of one to the other, between a wild bull and a wild
cow; by running down one after the other in a single heat, overtaking
uninterruptedly, and not breaking out with water ([i. e. sweat] so as to become
suffused therewith]. (S. [See EM p. 49,]) In like manner also المعاداة بين رجلين means The piercing, or
thrusting, two men, one after the other, uninterruptedly. (TA. عاديته __ And sometimes
signifies I vied, or contended, with him in running; i. q. حاضرتة, from حضرتة. (A in art. حضر

* اعدى الأمر 4
He passed from, or beyond, another, to the thing, or affair: so in the K. (TA.) But

in the M it is said, اعدى الداء signifies The disease passed from another to him. (TA.) And one says
جرب or من علة به or أعدى فلان فلانا من خلقه, (S, TA,) i. e. Such a one made somewhat of his
natural disposition, or of a disease, or malady, that was in him, or of mange, or scab,
to pass from him to such a one; [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. 

He made his companion to acquire the like of what was in him. (TA.) And is said of the mange, or scab,

and meaning It passes from him that has it to another; (S, K;) and in like manner one says of a disease, [i.e. A thing (meaning disease) does not pass by its own agency to a thing]. (S, TA.) [Therefore] one says, of the mange, or scab, [or the like,] God made it to pass from him that had it to one that was near to him, so that he became affected therewith. (Msb.) One says also, of a man, He has made evil, or mischief, to cleave to men. (TA.) See also 1, near the middle, in two places. He aided, or assisted, him, (S, Mgh, Msb, K,) and strengthened him, (K,) against him; (S, Mgh, Msb, K;) and avenged him of him; (S, Msb;) namely, one who had wronged him. (S, Mgh, Msb.) And He (a judge) heard his accusation against another, and commanded to bring his adversary. (Mgh.)

He made him to run, whether gently or moderately or vehemently: or, as sometimes used,] he made him, (K, TA,) or desired him, (S,) to go the pace termed حضر (S, K, TA:) or he made him to go a pace nearly the same as that termed هرومة, (Msb, TA,) not so quick, (TA,) or which is not so quick, (Msb,) as that termed جرى: (Msb, TA: see 1, latter half:) and signifies the same. (S.)

They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine: (K, TA:) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) And They found pasturage for their
cattle, and it rendered them in no need of purchasing fodder. (K, TA.) And

He took, or received, the dowry, or bridal gift, of such a woman. (K.)

The people, or party, became affected, or infected, or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another: (S:) or died, one after another, (S, TA,) in one month, and in one year. (TA.) And The camels died in great numbers. (TA.) One says also, The people, or party, came upon me consecutively with their aid, or assistance. (TA.) One says also, The people, or party, treated, or regarded, one another with enmity, or hostility. (K.) The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them. (K.)

The place was, or became, dissimilar in its several parts; and uneven. (TA.) And [hence] one says, In my neck is a pain from the unevenness of the pillow from the uneven place. (TA.) And He, or it, was, or became, distant, remote, far off, or aloof, (S, * K, * TA,) from him, or it. (S, TA.) They vied, competed, or contended for superiority, in going the pace termed [meaning in running]. (K, TA.)

The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation. (TA.)

The asking, or demanding, of aid, or assistance, (Mgh, Msb,) and of
vengeance, or avengement, (Mgh,) and of strengthening: (Msb:) and also the act of aiding, or assisting. (Mgh.) You say, He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Msb) aid, or assistance, (S, Mgh, Msb, K,) against him, (S, Mgh, Msb,) namely, one who wronged him:

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(Mgh, Msb:) [or,] accord. to El-Khuwárezmee (who derives it from signifying [or ] means he asked, or demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right, or due. (De Sacy's Chrest. Arabe, sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of (q. v.)] See also 4, last sentence.

عِدَّ, as a verb, or a preposition, or both, denoting an exception: see 1, last sentence.

عِدَّ, an inf. n. of 1 (q. v.) means He did thus openly, or publicly. (TA.)

عِدَّ: see عِدَّ and see also .

عِدَّ [or عِدَّ]: see عِدَّة, in two places: and عِدَّ, last sentence.

عِدَّ: see the next paragraph. [It is also a pl. of عِدَّة, q. v.]

عِدَّ The stones of a grave; as also عِدَّ (KL:) [i. e.] the broad stones with which the [oblong excavation called] is covered over: (AA, TA:) or a thin stone with which a thing is concealed, or covered over; as also (K, TA:) the latter written in [a copy of] the M. عِدَّ, like
Any piece of wood that is put between two [other] pieces of wood. (K, * TA.) See also عدوى، in two places:

ٌوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)

Any piece of wood that is put between two [other] pieces of wood. (K, * TA.) See also عدوى، in two places:

ٌوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)

ٌةَوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)

ٌةَوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)

ٌةَوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)

ٌةَوْﺪِﻋ; and عاد, last sentence: __ and عدواآ: __ and عدا: [It is also a pl. of عدو, which see in two places.] And عدى is used as a prefixed n. for عدة as syn. with عد. (Fr; S and L in art. عد, q. v.)
The kind of plants, or herbage, termed خلة; i. e., in which is sweetness. (TA.)

عذوة, in three places: see عذوة, and see also عذة. (TA.) [Freytag states, as from the Deewán of the Hudhalees, that, acc. to some, it signifies A stone with which a grave, or a well, is covered: and that the pl. is أمور عذوة, or أمور عذوة, this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly أمور عذوة, or أمور عذوة,] signifies Remote affairs. (TA.)

عذوى Mange, or scab, or other disease, that passes, or is transitive, from one to another; (S, K, TA; a transitive disease; and such is said to be the رد المرض, and the جرب, and the برص, and the رمدة, and the حصبة, and the جدرا, and the يأ, and the جدما. (Kull p. 259.) You say, لا تقره منه فإن به عذوى Do not thou bring him near to him, for in him is a disease such as the mange, or scab, that is transitive from one to another. (TK.) ___ And The transition of the mange, or scab, or other disease, from him that has it to another: (S, K, TA;) the subst. from عذوى said of the mange, or scab, expl. above, as meaning it passes &c. (Msb. [See 1, first quarter.]) It is said in a trad., لا يعدى شيء, i. e.، لا عذوى [A thing (meaning disease) does not pass by its own agency to a thing]; (S;) or [lit.] there is no transition of the mange, or scab, or other disease, from him that has it to another.

(TK.) ___ And i. q. فساد [i. e. Badness, corruptness, unsoundness, &c.]. (K, TA. [In the CK erroneously written in this sense عذوى, which, however, being an inf. n. of عذة, q. v., may be correctly used as having the same, or nearly the same, meaning.]) So in the saying, عذوى [In him, or it, is badness, &c.]. (TK.) Also A demand that one makes upon a prefect, or governor, [or judge,] to aid, or assist, him against him who has wronged him, i. e. to inflict penal retribution on him, (IF, S, Msb,) for his wrongdoing to him. (IF, Msb.) ___ And Aid, or assistance, against a wrongdoer, (S, Mgh, TA,) required of a judge, for the bringing into his presence the antagonist: and
also applied to a signet, or a [sealed] piece of clay, given by the judge as a token to
denote the summoning of him whose presence is required. (Mgh.)

(S, K) and عَدْآَءَ عَادِيَة (K) Distance, or remoteness, (S, K, TA,) as also عَدْيَ عَادِيَة (Ham p. 377,) [or
particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَالَت عَدْوَآَهُم Their distance, or
remoteness, one from another, and their separation, was, or became, long. (TA.) ___ Also

(i. e. the first and ↓ second and ↓ third words) Occupation, or business, that turns one away, or back,
from a thing: (K, TA:) or عَدْوَآً signifies a custom, or habit, of occupation or business: (TA:) and
عَدْوَآٍ الشَّعْل says, جَنبتٌ أَنَا فِي عَدوَآٍ عَنك i. e. [Thou camest to me when I was engaged in an
occupation that diverted [me from thee]: (so in one of my copies of the S:) the pl. of عَوَادَ عَادِيَة: (TA:)
عَوَادَ الدَّهْر means the accidents, or casualties, of time or fortune, that divertI [or
intervene as obstacles by occupying or busying: (S:) and you say, عَوَادَ [lit.] meaning

Things, or events, turning away, or back, turned, or have turned, away, or back; [but this
phrase, when followed by or دَوُن or بِين, I would rather render, simply, obstacles occurred, or have occurred;] (S, TA;) thus in the latter of two verses cited voce حَب عَدوَآٍ الدَّهْر means The shifting, and Varying,
of time or fortune. (TA.) ___ And عَدوَآٍ الشَّوَوق What has severely affected, distressed, or
afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) ___ And عَدوَآٍ
signifies also مَرَكْب [i. e. beast, or saddle, or thing on which one rides,] that
is not easy: (K:) or, accord. to As, a place where he who sits thereon is not in a state of
ease: and one says, جَنبت عَلَى مَرَكْب ذَي عَدوَآٍ جَنبت عَلَى فَرْس ذَي عَدوَآٍ, the last word imperfectly decl., i. e. [I came to thee
upon a horse; that was not easy: (TA:) and 
He sat upon an uneven thing or place; (M, TA;) the last word imperfectly decl., as is said by ISd. (TA.) Also, Dry, hard, land; (K, TA;) sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside: and one says, أَرْضَ ذَات عَدوَاءٍ, meaning land that is not even, or plain; not easy to walk or ride or lie upon: or, as some say, it means a rough, rugged, place: or an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in

the state termed [Weak, or languid, and unable to rise,] i.e. in the condition of extending his body towards the low place while his legs are upon the عَدوَاءٍ, which is the elevated, so that he is unable to rise, and dies. (TA.) And [it is said that] العدواءٍ also signifies [app. إِنَانَة قَلِيلةٍ, meaning A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.]. (TA.)

[are rel. ns. of which only the fem. forms are mentioned, in what here follows]. عدوةٌ and عدوةٌ are rel. ns. عدوةٌ of as meaning the kind of plants, or herbage, termed عدوةٌ, the former reg. and the latter irreg.; and عدوةٌ عدوةٌ and عدوةٌ عدوةٌ are rel. ns. عدوةٌ عدوةٌ of [pl. of عدوةٌ or of عدوةٌ] is a possessive epithet [from the same], without the relative كَيِّ: [all are app. applied to camels, as meaning Having for their pasture the plants, or herbage, called عدوةٌ, above mentioned: but it is immediately added,] and عدوةٌ عدوةٌ and عدوةٌ عدوةٌ applied to camels signify that pasture upon the [plants called] حمضٌ (TA:) and عدوةٌ عدوةٌ and [the pl.] عدوةٌ, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to
camels as meaning *abiding among the [trees called] عضياة, not quitting them, and not pasturing upon the* حمض. and so is [the pl.] عاديات. (TA in another portion of this art.) [See also عادية, in art.

عَدَوٰى، being a rel. n. of عَدَة، see in art.

عَدوَى The *herbage of the* صيف [q. v., here app. meaning spring], *after the departure of the* ربيع [q. v., here app. meaning winter]: (S, K:) it is applied to the young trees which then become green and are depastured by the camels: (S:) or, as some say, the [plants, or herbage, called] ﻋَدَوَى is an inf. n. in the phrase عَدَوَى ﻋِدَّة، see in art. (TA.) ___ And The young ones of sheep or goats. (K.) ___ And Female infants [of the age] of forty days; (K, TA; in the CK, is erroneously put for ﻋَدَوَى، i.e. نِبَات) but when their [hair termed] عَدِيقة has been cut off, this appel-lation is no longer applied to them: so says Lth; but Az pronounces him to have erred: (TA:) or it is with غَد (K, TA) and غَدَى, both dotted, or only the former of them dotted, and one of them is غَدَى غَدُوَى: thus in the M, and thus accord. to Az. (TA.)

عَدوُان [expl. in the S as signifying Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct, ] is an inf. n. of عَدَوَى in the phrase عَدَوَى عَدَا عَلَى النَّاس [q. v.]; (ISd, Msb, K;) as also عَدوُان عَدَا عَلَى النَّاس. (ISd, K.)

عَدوُان applied to a wolf, (S, K,) means ﻋَدَا عَلَى النَّاس [i. e. *That acts aggressively against men*]; (S, TA;) i. q. عَدَى [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast of prey by the Prophet: (Mgh:) one says ﻋَدَا عَلَى النَّاس سباع عاديّة ﻋَدَا عَلَى النَّاس ﻋَدَا عَلَى النَّاس ولدوان ﻋَدَا عَلَى النَّاس ولدوان ﻋَدَا عَلَى النَّاس نَمْلُون دَوْن ﻋَدَا عَلَى النَّاس ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّاس نَمْلُون ﻋَدَا عَلَى النَّас

and of the PS: but I think that ﻋَدوُان and ﻋَدوَى, here, are mistranscriptions for ﻋَدوُان and ﻋَدوَى, as I find them written in my copies of the S and TA in the arts. above mentioned: see عدوُان, above; and see عدوُان, below, where it seems to be clearly shown that ﻋَدوَى is correct, as pl. of ﻋَدوُان. [i. e. ﻋَدوَى، also, (S, K, and Ham p. 81,)] and ﻋَدوُان، (Mgh, Msb, K, and Ham ubi
supra.) That runs vehemently, or much; (S, Mgh, Msb, K; * i. q. كَثِيرُ الْعَدوٍ, (S, TA;) or

(Ham;) applied to a horse: (Mgh, and Ham;) [and to a man:] الشَّدِيدُ الْعَدوٍ, in the K, is a mistake for

الشَّدِيدَةُ, meaning

(TA.)

an inf. n. of عَدَّةٌ in the phrase [q. v.]. (S, Mgh, Msb, K;) ___ And, as also عَدَّةٌ, A single

heat; i. e., a single run, at once, to a goal, or limit); (K, TA;) of a horse. (TA.) And

عَدَّةٌ كَلِّ شَيْءٍ

(S, K,) as also عَدَّةٌ, (K, TA,) [the latter written in the CK عَدَّةٌ, but] the former is with the lengthened أ, and the latter with the

shortened أ, (TA,) and عَدَّةٌ, عَدْوَةٌ, عَدْوَةٌ, signifying, (S, K,) i. e. [The equal, of anything, in

breadth and length; or] what is coextensive with anything in its breadth and its

length. (S, TA.) One says, عَدَّةٌ, or عَدَّةٌ, or عَدَّةٌ, or عَدَّةٌ, meaning [i. e. I kept to the tract

coeextensive in its breadth and its length with the road, or the river, or the

mountain]. (TA.) See also عَدَّةٌ, first and third sentences. And see عَدَّةٌ, and عَدَّةٌ.

عَدَّةٌ: see the next preceding paragraph: and see also عَدَّةٌ.

عَدَّةٌ And enemy, contr. of عَدَّةٌ, (S,) or of عَدَّةٌ, (K,) or of عَدَّةٌ, (Msb;) an epithet, but resembling a

subst.: (S;) [and (like our word enemy in military parlance) a hostile party: for] it is used alike as sing. and pl. and masc. and

fem.; (Msb, K;) as is said in the Muk- tasar el- Eyn: (Msb;) but sometimes it is dualized and pluralized and feminized: (K;) the pl. is

عَدَّةٍ, (S, Msb, K;) and the pl. of عَدَّةٍ, (Msb, K; *) and عَدَّةٍ, عَدَّةٍ and عَدَّةٍ are also pl. of عَدَّةٍ, (S, Msb, K; [each

improperly termed in the K عَدَّةٍ; for عَدَّةٍ and عَدَّةٍ are measures of pls., not of quasi-pl. ns.;]) the former said by ISk to be the

only pl. of this measure among epithets; (S, Msb; *) and عَدَّةٍ, عَدَّةٍ, with damm and with ء, is another pl.; (Th, S, Msb;) and is pl. of عَدَّةٍ,

(K, TA,) which is syn. with عَدَّةٍ; (S, K, TA;) as in the saying of a woman of the Arabs، أَخْبَتِ رَبَّ الْعَالَمِينَ عَادِيِكَ

[May the Lord of the beings of the universe make thy enemy to rejoice at thy

affliction]: (S, TA;) the fem. form of عَدَّةٍ is عَدَّةٌ, (S, Msb,) which is said by Az to be used when the meaning of an epithet is
intended: (Msb:) it is said by ISk, (S, TA,) and in the Barf', (Msb,) that there is no instance of the measure فِعْوَلِ في the sense of عَدْوَةٌ. [This woman is the enemy of God:] accord. to Fr, عَدْوَةٌ has the affix ة to assimilate it to صديقة؛ for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Okeyl say, [of some women,] يَنَوُدَّعَتِ اللَّهَ وَلَبَاتَ اللَّهِ أَوْلِيَاءَهُ وَهِنِّ بَيْنَاتِ اللَّهِ [i. e. They are the friends of God and the enemies of God]. (Msb.) [The pl.] عَدَّادٍ signifies also Persons distant, or remote, one from another: (ISd, K, TA:) and (K) strangers, or foreigners: (ISk, S, K, TA:) and such as are distant, or remote, in respect of relationship; or not relations: (TA:) as well as enemies: (M, TA:) كالْعَدَادَةِ, which is added in the K after والغريباء, should be والأعداد (TA.)

عَدِّى is a pl. [or rather a quasi-pl. n.] of عَدَّةٌ, q. v. (S, TA.)

عَدَاوَةٌ Enmity, or hostility; (S, K, TA;) like معاداةٍ [inf. n. of 3, q. v.]. (TA.)

عَدَّاءٌ see عدوان, last sentence.

عَدَّةٌ [act. part. n. of عَدَّةٌ, q. v. ___ As such particularly signifying] Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit: (Msb, TA:) pl. عَدَاوَانَ. (Msb.) Hence the saying, لَسْ لَآ أَقْصَفَ اللَّهُ بَيْكَ عَادِاَيْكَ [May God not make to rejoice at thy affliction] him who acts wrongfully to thee. (TA.) [And hence the phrase لَسْ عَادِاَيْ عَظِيرٌ, expl. in art. عَظِيرٌ.] See also عَدَّاءٍ. And see عدو, with which it is syn. ___ Also Seizing, or carrying off, by force; or snatching at unawares. (TA.) And عَدَاوَانَ signifies [particularly] The lion; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) عَدَاوَةٌ is a pl. of عَدَّةٌ, [or rather a quasi-pl. n.,] like as غَزِيرٌ is of غَازِرٌ; as such signifying Runners upon their feet: (S, TA:) or a company of men, (K, TA,) in the dial. of Hudheyl, (TA,) that run to the fight (K, TA) and the like: (TA:) or the first, of the footmen, [or foot-
soldiers, that charge, or assault; (K, TA;) because they run quickly: (TA;) like عادّة, (K, TA;) of which the pl. is عوّاد, (TA;) in both senses: or this signifies the horsemen; (K, TA;) i. e. the first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially; (TA;) or horses making a hostile, or predatory, incursion; and hence [the pl.] العاديّات in the Kur c. 1. (TA in the supplement to this art.) And accord. to ElKhuwárezmee, عادي particularly signifies The foot-messengers of the sovereign, and of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right, or due, of his accuser. (De Sacy's Chrest. Arabe, sec. ed., iii. 100.) عادّة عوّاد, a phrase used by a poet, is expl. by IAar as meaning The hardest, or most pressing, or most severe, of occupations that turn one away, or back, from a thing. (TA.) See also عاّدة and its fem. عائدة. عوّاد signifies طرفاه, عادى الوحو [The two extremities, or two sides, of the tablet or the like]; (K, TA;) each of them being called عادى الوحو [i. e. عادى الوحو, or a mistranscription for عدّى الوحو], like عادى عوّاد or عادى عوّاد, both mentioned above, voce عدوة, as meaning, absolutely, a side, or lateral part or portion. (TA.)

عائدة [fem. of. عاّدة, q. v. As a subst., it signifies] Wrongdoing, injustice, injuriousness, or tyranny; and evil, or mischief; (S, TA;) as in the saying دفعت عنك عائدة فإنل I repelled, or have repelled, from thee the wrongdoing &c., and the evil, or mischief, of such a one]: (S;) it is an inf. n. [or rather a quasi-inf. n.] like عاقبة: and signifies also sharpness, or hastiness, of temper; and anger. (TA.) Also The harm, or hurt, of poison. (Har p. 304.) See also عدوة, in three places. عوّادى الكرم, (K, TA;) of which is the sing., (TA;) signifies The grape-vines that are planted at the feet, or roots, of great trees.
A noun denoting the comparative and superlative degrees, and having several different significations.

More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And أَعْدَى is another prov., having a similar meaning [i.e. More wont to pass from one to another; or, as we commonly say, more catching, than yawning]; (Meyd.) for when a man yawns in the presence of others, they become affected as he is. (TA in art. أَعْدَى) ثَأْب (أَعْدَى مِنَ الذَّئْب) is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) أَعْدَى أَشْيء is another prov., (expl. in the latter half of the first paragraph,) is from أَعْدَى مِنَ السَّلِيك (Meyd.) بِأَعْدَى أَشْيء [app. meaning It is the most effectual thing to aid, or assist, or to avenge; أَعْدَى in this case being irregularly formed from the augmented verb in the phrase أَعْدَى مِنَ الذَّئْب. (TA in art. أَعْدَى: see أَعْدَى in that art.)

Uneven places, (K, TA,) dissimilar in their several parts: occurring in this sense in a trad. (TA.)

As mentions the saying ما لِي عَنَ فَلَان مُعَدَّى, meaning [I slept upon]a place dissimilar in its several parts; uneven: and أَرْضٌ مَتَعَادُة تُصَبَّ عَلَى This is land having in it burrows, and [trenches, or channels, such as are termed] تَحَاقِيق. (S, TA.)

There is not for me any going beyond such a one to another, nor any stopping short of him. (S.)

Such a one is treated wrongfully, unjustly, injuriously, or tyrannically: (K:) the مُعَدَّى is substituted for مَعَلِيه because the latter [in this case] is deemed difficult of utterance. (S.)
متعاد; and its fem., with ة: see تعاد.
1. **عَذَّبَ** 

(S, O, Msb, K, TA,) aor. ّبَذَّعَ, inf. n. ّعَذَّوَةَ, said of water, (S, O, Msb, K, TA,) [and app. of wine or other beverage, and of food, (see ّعَذَّبَ)] It was, or became, sweet: (S, O, * TA:) or it was, or became, easy and agreeable to be drunk or swallowed. (Msb.) [See also 12. ___ Freytag has also assigned to it a meaning belonging to ّعَذَّبَ: see 4, in two places. And see also 2, last sentence. َبِذَّعَ, inf. n. ّعَذَّبَ, is mentioned by Golius as signifying *Quisquiliis aut lente palustri obducta fuit*, and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of ّعَذَّبَ, q.v., of which ISd knew not a verb.]

2. **عَذَّبَهُ** 

(S, O, Msb, K:) [and he, or it, tormented, or tortured, him:] originally, he beat him: then, he punished him in any painful manner. (Msb.) It is said in a trad., ّتَرِّيْشُ بَأَمْهُو أَمْهَةَ عَلَيْهِ [Verily the dead will be punished for his family's weeping for him]: the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.) And the verb is used metaphorically in relation to that which has not sensation: a poet says, 

* لَيْسَ بِسَوْدَاءَ مِنْ مِيْتَةِ مَظْلِمَةَ   
وَلَمْ تُعَذِّبَ بِأَذَّانَ يِمْتَأَرَْ

[It (app. wine) is not black, from Meytha, darkcoloured; nor has it been mulled (such seems to be here the meaning of the verb) by being put near to fire, or by being boiled]. (L, TA. [See also ّعَذَّبَهُ.]) ___ See also 4, in two places. ّعَذَّبَهُ, and ّعَذَّبَ سُوْطَهُ, [perhaps a mistranscription for ّعَذَّبَهُ, for accord. to Golius, this last and
the first here mentioned are expl. by Z in the sense here following.] He put an [i. e. an] عَدْبَةٌ to his whip: so in the A. (TA.)

4 The people, or party, became in the condition of having sweet water. (K, TA. [Freytag has erroneously assigned this meaning to ﺔَﻗَﻼِﻋٌ.]) And حَبَذَعَ He abstained, or desisted, (O, K, * TA,) عَن شَيءٍ from a thing; (TA;) and, (K, TA,) in like manner followed by

he left, quitted, or relinquished, (K, TA,) a thing: (TA;) and, (K, TA,) likewise followed by

عَنْ He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K,) عَنْ الأمرَ from [doing] the thing, or affair. (S, O.) One says, ﺔَﺣِيدَعْرِإ He deprived it of its عَدَبَةٌ i. e. he removed from it, (S, O, K,) namely, water, (K,) or a watering-trough, or tank, (S, O,) the floating particles that were upon it, (S, O,) or its طَﻠْﺣَبَهُ, (K,) or both of these: (TA:) and [in like manner] signifies the removing of what is termed عَدَبَةٌ. (Bd in ii. 6.)

8 He made [the] two ends عَدْبَةٌ of his turban to hang down behind. (O, K, TA.)

10 He reckoned, or esteemed, the water sweet. (O, Msb, TA.) And He sought sweet water: you say, ﺔَﺣِيدَعْرِإ he sought sweet water for his family. (TA,) And He drank the water sweet. (TA,) And He drew sweet water. (S, O, K.*) One says, ﻟًأَذَٰلَكَ I. e. [Sweet water is drawn for such a one from such a well. (S, O,) And
He brought to him sweet water. (TA.) See also 4.

12. Sweet water: (S, O:) or water, (Msb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed: (Msb, K:) pl. عذوبة [A well of sweet water] : and ماء عذوبة [sweet water]: and also ماء ماء [a sweet water]: and [sweet water or waters], using a pl. epithet in this last case because ماء is a coll. gen. n., of which ماء is the n. un.

(TA.) And Aboo-Helyeh En-Nemeree says, describing water,

Having sweet water permeating amid the reedbeds, or the thickets: he uses غلال as a coll. gen. n., and therefore pluralizes the epithet. (L,

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One says also نساء عذاب التَّنابا [Women sweet in respect of the front teeth]. (A.) And إله لهذ عذاب اللسان [Verily he is sweet in respect of the tongue]; likening his tongue to the water that is termed عذوبة. (Lh, TA.) Also A sort of trees; (K, TA;) the same that is called عذبة [q. v.]. (TA.)

مotes, or particles of rubbish or the like, (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is darr; Una ماء ذو عذبة [Water abounding with such motes or particles. (S, O. See also عذبة has the same meaning as the n. un. of عذبة in this sense: (K:) and signifies likewise, as also عذبة, (L, K,) this last mentioned by IAar, (L,) [the green substance called] عرمض طَحلَب (L, K, TA) and
and the like, (L, TA,) or طَحَلْب دُمٍّ (دم), floating upon water. (TA.) And What comes forth next after the foetus from the womb. (O, K.) Also A sort of trees, (AHz, O, K,) of the shrub-kind: (AHz, O,) the same that is called عَذِبَةٌ. (TA.) And The pieces of rag that women hold when wailing for the dead; as also عَذِبَةٌ, (O, K,) pl. of عَذَابٍ, like its syn. مَذَا، or, accord. to AA, an anomalous pl. of [the n. un. of ] عَذَابَةٌ, i. e. [O:] one of such pieces of rag is also called معَوَّرٍ, as well as عَذَابَةٌ. (TA.) And Straps, or thongs: (S, O:) or the extremities thereof; as also عَذَابَةٌ. (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,)

* غُضِف مُهْرَةُ الأَشْدَاقِ ضَارِبَةٍ *

* مثل السَّراَحِينِ في أَعَاقِبِهَا العَذَابَةُ *

[Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps, or thongs, or the extremities thereof, upon their necks]. (S, O, TA.) Also, (K,) or عَذَابَةٌ, in this and other senses following, (S, O, Msb, &c.,) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses.] The string with which a balance, or pair of scales, is raised. (S, O, Msb, K.) And The end, or extremity, of a whip; (Mgh in art. مُرْثِرٍ, and Msb;) its tail; also called its عَلَقَة (Mgh ubi suprà:) or its عَلَقَةٍ, (TA in the present art.,) which means the [Suspensory] thong in the handle thereof; (TA in art. عَلَقَة:) or [it may have both of these significations, for it is said that it is] one of the عَذْبَاتِ عَدْبِهِنَّ of a whip. (S, O.) The end, or extremity of anything. (A, K,) The extremity of the tongue; (S, O, Msb,) its تِمٍّ or narrow extremity: (TA:) pl. عَذَابَاتٍ. (Msb.) One says, [Truth is on the tips of their tongues]. (A, TA.) The extremity of the penis of a camel: (ISd, K, TA:) or the extremity of a camel's penis thin in the fore part. (TA.) The part that hangs down of the [thong called] شَرَابَكَةٍ [q. v.] of a sandal. (O, TA. [See also شَرَابَقَةٍ.] A piece of skin which is hung behind
the hinder part (ةَﺮِﺧْﺆُم, O, K, or ةَﺮﱠﺧَﺆُم, CK) of the [camel's saddle called] رِّحَل (O, K) from its upper portion; (O;) also termed [accord. to the TA, but correctly, (see 8,)] The portion [i. e. end] of a turban, that is made to hang down between the shoulders. (TA.) ___ And the same, [correctly عَذَبَة, as is shown by what follows,] A piece of rag [or strip of linen or the like, called in French cravate,] that is bound upon the head of a spear. (TA.) One says, خَرَقَ الْأَلْوَى (A, TA) [The cravates fluttered over his head]. (A.) ___ And عَذَبَة signifies also A branch of a tree; (S, O, Msb;) and so عَذَبَة. (TA.)

عَذَبٌ (K, TA) and دُو عَذَبٍ (TA) Water overspread by [the green substance termed] طَلِحْلُبٍ: (K, TA:) or abounding therewith, and with motes, or particles of rubbish or the like: (TA:) [or the latter signifies as expl. before: see عَذَبٍ, third sentence:] دُو عَذَبٍ is thought by ISd to be a possessive epithet, [meaning عَذَبٍ because he found no verb belonging to it. (TA.) دُو عَذَبٍ is also syn. with عَذَبٍ meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عَذَبٍ.)

عَذَبٌ: see عَذَبٍ. Also A certain tree, that kills camels, (O, K, TA,) if they eat thereof. (TA.) ___ And A well-known medicine. (K, TA. [In some copies of the K, دَاءٍ أَوَد, or disease, is put for دَاءٍ, accord. to the TK, as observed by Freytag.])

عَذَبٍ, and its pl. عَذَبَات, in nine places. ___ The pl. above mentioned signifies also The legs of a she-camel. (TA.)

عَذَبٍ: see عَذَبٍ, fourth and last sentences. Also What is taken forth from طَعَامٍ [i. e. wheat, or corn in general,] and thrown away; (Lh, K, TA;) being the Worst thereof; also termed عَذَرٍ. (Lh, TA in art. عَذَرٍ.) And Pasturage, or herbage: so in the phrase مَاءٍ لا عَذَبِّيَةٍ فِيه, (O,) or مَاءٍ لَا عَذَبِّيَةٍ فِيه [Water where is no pasturage, or herbage]. (TA.) ___ It is also expl. in copies of the K as signifying, with the article, مَا أَحَاطَ مِنَ الدَّرَةٍ: مَا أَحَاطَ بِالْدَرَةٍ [app. meaning The ridge of earth that surrounds a sown
piece of ground to retain the water for irrigation (see [ٌﺮْـﺑَد]), as in the M and L &c. (TA.)

عَدْبٍ (thus in my copies of the S,) or عَدْبٍ, (O, K, TA,) with the pointed د, accord. to AA, mentioned in the T in art. as written with the unpointed د, and here said in the K to be syn. with عَدْبٍ, (TA,) Generous in natural dispositions. (AA, S, O, TA.)

عَدْبٍ أَصَابَهُ عَذَابَ عَذَابٍ (O, K, TA,) with kesr to the ع and fet-h to the د, (O, TA,) like عَدَبٍُ (K, TA, in the CK) and أَصَابَهُ عَذَابٍ عَذَابٍ (O, TA,): [May the punishment that will not be remitted befall him, or] may his punishment not be remitted: (O, K, TA:) so says Ibn-Buzurj. (O, TA.)

عَذَابُ Punishment, castigation, or chastisement, [or] such as serves to give warning to others than the sufferer, or to restrain the offender from repeating the offence; syn. عَقْوَةٍ: (S, O,) or عَقْوَةٍ نَكَٰلٌ: (K, and Ksh and Bd in ii. 6:) so termed from عَدَبَ he prevented &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done: (MF, TA:) [it generally signifies any corporal punishment: ] and, by an extension of the original signification, any [infliction of] pain that disgraces, or puts to shame: (Ksh and Bd ubi suprà:) originally, beating: afterwards used to signify any painful punishment: [torture; or torment:] and metaphorically applied to an affair, or event, that is difficult, distressing, afflicting, or troublesome; whence the saying, السَّفِرُ قَطْعَةً مِّنّ العَذَابَ: [Travel is a portion of that which is difficult, &c.; or of torment]: (Msb:) in the Kur xxiii. 78, it means hunger, or famine: (Zj, O, TA:) the pl. is عَذَابٌ: (Zj, K, TA:) the author of the K says in art. كُرٌ طَّهْرٌ that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the unaugmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.)

عَذَوبٌ see عَذَابٍ, in seven places.
The womb; thus mentioned by Az, on the authority of El-Mundhires and AHeyth, with the pointed ذ; (O, TA;) i. q. (K, TA.)

Thus applied to a horse or the like, &c., (S, O,) Such as is standing still, or stopping from fatigue, (قائم, S;) that will not eat nor drink: (S, O;) or abstaining, or that abstains, from eating, by reason of intense thirst; (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] that neither eats nor drinks is more correct than the assertion respecting that it signifies [one] that abstains from eating by reason of his thirst: also, that عذاب signifies any animal, but generally a horse and a camel, that will not eat anything: accord. to Th, this and عذاب signify a horse or the like standing still, or stopping from fatigue, (قائم,) that raises his head, and will not eat nor drink; and the former, that passes a night without eating anything: (TA:) the pl. of عذاب is عذاب, like as ساجد is a pl. of ساجد: and the pl. of عذاب is عذاب, and, accord. to El-Jaadee says, describing a wild bull (رَوْث ّﻰِﺸْﺣَو [a species of bovine antelope]) that had passed the night alone, tasting nothing, He passed the night without eating or drinking anything; because abstaining therefrom. (O.) 正道 signs also [Unsheltered;] having no covering between him and the sky; (O, K;) and so عذاب. (K, TA;) El-Jaadee says, describing a wild bull [a species of bovine antelope]] that had passed the night alone, tasting nothing,
And he passed the night exposed without shelter to the sky, as though he were Canopus when the other stars have left him solitary. (TA.)

The two most sweet things; saliva (قِّيرَة, S, O, K, or الرضاب, A) and wine: (S, A, O, K: [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or food and coitus.

(K.)

A bridle that withholds from going away in a headlong manner. (O.)

Wine mixed [with water, or with some other thing or things]. (A, TA.)

And [app. معدلَب] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce معدلَبَة.)

A whip having an عَدَة [عَدَّة عَلَى عَدَة] or عَدَة عَدَة [عَدَّة عَلَى عَدَة] attached to it. (TA.)

A woman whose saliva is pleasant to be swallowed, and sweet. (TA.)
\( \text{رزذ} \), aor. **رزذ**, inf. n. **رزّذ** (S, O, Msb, K) and **ءُرزذ** (S, O, K) and **ءُرزذ** (O, K) and **ءُرزذ** (K) [all of which are also used as simple subs.]; and **ءُرزذ** (S, O, Msb, K) He excused him; freed, cleared, or exempted, him from blame; exculpated him. (Msb:) or he accepted his excuse. properly, **ءُرزذ** signifies I cancelled evil conduct. (TA.) [See also **ءُرزذ** below.] You say, **ءُرزذ** فيما صنع (S, O, Msb) I excused, or exculpated, him for what he did. (Msb. And in a trad. of El-Mikdad it is said, **ءُرزذ** اذ لَدُق أُرزذ عَلىِ اللّهِ إِلَيّ i.e. Verily God hath excused thee, and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight. (TA.) And you say [also], **ءُرزذ** عن السَّيِّئ، He excused him for, or from, the thing. (M. A.) [And accord. to Gollus, **ءُرزذ** على السَّيِّئ، as well as **ءُرزذ** على السَّيِّئ، but he has not mentioned his authority: see an explanation of **ءُرزذ** from which the former phrase was perhaps derived by him.] And **ءُرزذ** من فلان [I excused him, or held him excusable, for his conduct to such a one]; meaning, I did not blame him, but I blamed such a one. (S, TA.) And **ءُرزذ** من يعذبني منه Who will excuse me, or make my excuse, if I requite him (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? (Msb:) or Who will excuse me with respect to his case, and will not blame me for it? (Msb.) [And a similar ex. is mentioned in the TA with في in the place of من.] Hence, **ءُرزذ** عَذرُ (Az, S, IKtt, O, Msb, K,) aor. **ءُرزذ** عَذرُ (O, TA,) and **ءُرزذ** عَذرُ (S, IKtt, Msb, K,) inf. n. **ءُرزذ** عَذرُ (TA:) He was vitious, or faulty, and corrupt: (Msb:) or he was guilty of many crimes, sins, faults, offences, or acts of disobedience, (S, O, Msb, K,) so as to vender him excusible who punished him. (TA.) It is said in a trad., لَن يَهَلِكَ الْمَتَّاسُ حَتَّى يُعْذَرَهُ مِن أَنفِسِهِمْ, (O, and so in some copies of the S and K,) or لَن يَعْذَرُوا (O, and so in some copies of the S and K,) both of which readings are the same in meaning, (TA,) i.e. [Men will not perish, or
die, until they are guilty of many crimes, or sins, &c.; (S, O, Msb, K;) meaning, ( accord. to A 'Obeyd, S, O, ) until they deserve punishment, so as to render excusable him who punishes them. (S, A, O, TA.) And you say, اذار من نفسه, meaning He placed himself within the power of another. (TA.) And you say, I aided him, or assisted him, against an enemy. (Msb.) اذار, inf. n. اذار, He cut, or cut off. (TA: but only the inf. n. of the verb in this sense is there mentioned.) And [hence, probably, as is implied in a passage in the TA, see اذار, aor. اذار, (S, O, * Msb, K;) inf. n. اذار; (S, Msb;) and اذار; (S, O, Msb, K;) both as expl. by A 'Obeyd; (S;) He circumcised a boy, (S, O, Msb, K;) and in like manner a girl; (S, O, Msb;) but when a girl is the object, خفض, اذار الفرس بالذار, aor. اذار, اذار, inf. n. اذار ; He fastened, or bound, the horse's اذار الفرس بالذار, he bridled the horse; syn. اذار, (K, TA;) as also اذار, and اذار, (K,) or اذار, (thus in the TA,) he put to him [or upon him] an اذار, (K, TA;) and so اذار, aor. اذار, and اذار, inf. n. اذار; (Msb;) and اذار لجام [i. e. bridle or bit] an اذار. (TA.) And it is said in the Tahdheeb of IKtt that اذار, inf. n. اذار, signifies I cauterized the horse in the place of the اذار: (S, K, * TA:) inf. n. اذار and اذار ( . IKtt, TA.) 2 اذار, inf. n. اذار, señal of a camel means He was branded with the mark called اذار باللومة. (TA.) Hence, app., the phrase عذار باللومة He branded him with blame; like عذار باللومة, from عذار, (God, S) caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عذار: and عذار, He was, or became, affected therewith: (S, K, * TA;) inf. n. عذار and عذار. (IKtt, TA.) 2 عذار, inf. n.遷従, He was without excuse; (K, * TA;) as also عذار, (K, TA;) inf. n. عذارة: (TA;) he affected to excuse himself, but had no excuse: he excused himself, but did not
adduce an excuse [that was valid]. (TA.) [See also 8.] ___ And He was remiss, wanting, deficient, or defective, (S, O, Msb, TA,) in an affair, (S, Msb,) setting up an excuse [for being so]; (O;) fell short, or did less than was incumbent on him, (S, O, Msb, TA,) in it; (S, Msb;) did not exert himself, or act vigorously, in it; (Msb, TA;) causing it to be imagined that he had an excuse when he had none. (Bd in ix. 91.) You say, َمﺎَﻗ ٌنَﻼُﻓ َمﺎَﻴِﻗ ٍﺮﻳِﺬْﻌَـﺗ
Such a one acted remissly, falling short, or doing less than was incumbent on him. (TA.) And it is said in a story of the Children of Israel, ْﻢُﻫﺎَﻬَـﻧ ْﻢُﻫُرﺎَﺒْﺣَأ اًﺮﻳِﺬْﻌَـﺗ
Their learned men forbad them remissly: the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَاءَ مَشْبًا. (O, TA,) [See also 4.] Also He made, or prepared, a feast, (O, K,) such as is termed [عِدْارُ v.] (O) or [عِدَّرُ: (K:) and he invited to a feast such as is thus termed. (K. [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.] [See also 9.]) Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other. (S, O,) َرِّﺬَﻋ ُمَﻼُﻐﻟا
The hair of the boy's cheek (TA) grew. (K, TA,) َرّﺬَﻋ ِّﱴَﻋ َكَﲑِﻌَﺑ
He effaced the traces of the house, or dwelling. (K, TA.) [See also 1, in two places. ___ He defiled, or besmeared, it [or human dung]. (S, O, K.)

3

4: see 2, first sentence. [And see also the last clause of the last paragraph of this art.] ___ Also He had an excuse; [or he was, or became, excusable;] (S, O, K;) and so َعَذَّرُ مِنْ آنِذَرٍ [He has an excuse, or is excusable, who warns]. (S. [See also below: and see art. آذَرُ.] N. It is held by some in the present day that the آذَرُ in this phrase, has a privative effect, and that the meaning is, He deprives of excuse who warns: but for this I
have not found any authority.) And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,) 

[Until the end of the year: then the name of peace be an you both: for such as weeps a whole]

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year has become excusable]. (S, O,) You say also, I got excuse of the Sultán [or ruling power]. (TA,) ___ And He manifested an excuse: (K, TA:) in which sense, عذر is said to be its inf. n., as well as عذر: but the former is correctly a simple subst. (TA.) And He pleaded that by which he should be excused. (TA.) [See also 8.] ___ He did that by which he should be excused. (TA.) ___ He did that in which he should be excused: hence the saying of Zuheyr, ستمنعكم أوما أو ستمنعكم [Our spears shall prevent you, or shall defend you,] or we will do that in which we shall be excused. (S, O: but in the latter, ستمنعكم.) ___ And He exceeded the usual bounds, (A, Mgh, O,) or went to the utmost point, (TA,) in excuse, (A, Mgh, O, TA,) i. e. in being excused. (A.) So in the saying أدر من أذر [He exceeds the usual bounds in rendering himself excused who warns]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., لقد عذر [app. meaning Verily God hath freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who hath attained sixty years of age:] i. e. He hath left him no plea for excuse [for his sins], since He hath
granted him repose for all this length of time and he hath not excused himself. (TA. [As 
*عذر* is here followed by لِي، I do not think that this explanation is meant to show that the ل \*عذر* has a privative effect, and that the verb signifies he deprived of excuse. ])

[Hence,] *He exerted himself, acted vigorously, took extraordinary pains, or exceeded the usual bounds, [so as to render himself excused,]* (S, O, Msb, K, TA,) *in the الأمر in the* affair; (S, O, Msb;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] *I took extraordinary pains, or exceeded the usual bounds, in exhortation and precept to thee.* (TA.) ___ And *He was remiss, wanting, deficient, or defective; he fell short, or did less than was incumbent on him; feigning [in the CK, erroneously, ]* that he was doing the contrary: as though the verb bore two contrary significations. (K.) [See also 2.] Also *I. q. [Give thou me, or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Aboo-Bekr, respecting ‘Áïsheh, [Obtain thou for me my right, or due, from her if I discipline her, or chastise her]:* (O:) or this means undertake thou to excuse me for my conduct to her &c.;] (TA:) and the Arabs say, *أعذر فلان من نفسه* such a one became bound to render an excuse for his conduct to himself; (see *عذر:) meaning such a one was destroyed by himself. (Yoo, TA.) As signifying *He circumcised:* see 1, latter half. It is said in a trad., *كُنْتَ إِعْذَارٍ يَوْمٍ وَاحِدٍ* meaning *We were circumcised in one day.* (TA.) ___ Also *He made a feast on the occasion of a circumcision,* (AZ, Msb, K, TA,) *لِلْقُوم* for the people, or party: (K:) *he prepared such a feast:* from the same verb signifying he circumcised. (TA.) [See also 2: and see *عذر as a subst.] *أعذر على الْلَهْجَام* and *عذر الفرس* : see 1, latter half, in five places. ___ And *أعذر عن عني بعير* see 2, near the end. ___ Make a mark upon thy share. (O.) ___ *He beat him* (O, K) with whips (O) so
as to make a mark, or marks, upon his back. (O, K.) And He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger. (TA.) And (S, O, K.) in the Tadhheed of Ikk. (TA.) He (a man) was beaten so that he was at the point of death. (S, O, K, TA.) And He had wounds inflicted upon him so that fear was excited for him in consequence thereof. (O.) And He, or it, left a scar upon him. (O, * TA.) And I made a mark, or marks, in, or upon, the house, or dwelling. (O.) also signifies He (a man, TA) voided his ordure. (O, K.) And The house, or dwelling, had in it much [or human ordure]. (S, O.)

5: see 8, in three places. Also He went backwards; drew back; remained behind; or held back: (K:) or he held back, or withheld himself, for a cause rendering him excused. (TA voce تَعَدَّرُ, q. v.) And He fled. (K.) You say, They fled from him, and abstained from aiding, or assisting, him, or held back from him. (O.) And He resisted, and was difficult: it is said in a trad., [respecting Mohammad,] He used to resist, and be difficult, in his malady. (TA.) And The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult: one says, The affair was, or became, difficult to him. (O, Msb, TA.) [And The affair was, or became, impracticable, or impossible.] The affair was, or became, effaced; (S, O, K;) as also became altered and effaced: and the places of alighting, or abode, had their traces, or remains, effaced. (TA.) And (from the حَرْمَةُ, S, O) He, or it, became defiled, or
besmeared, (S, O, K) with عدرا [or human ordure]. (K.)

8, (S, O, Msb, &c.,) inf. n. اعتذر [or human ordure] and [quasi-inf. ns.] عذرا (TA;) and for one says also اعتذر, aor. اعتذر, inf. n. اعتذر, aor. اعتذر, but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to اعتذر, then to اعتذر, then to اعتذر, and in the latter case, to اعتذر, then to اعتذر, then to اعتذر, and then to اعتذر;] He excused himself; he adduced, or urged, an excuse, or a plea, for himself; (Fr, S, * O, * TA;) as also تعذر. (S, O, K.) [See ] You say, اعتذر إلى [He excused himself to me;] he begged me to accept his excuse;

(Msb;) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, اعتذر إلى الرجل [in the sense of اعتذر من ذنبه. (TA.) And اعتذر من مياة The waters stopped, ceased, or became cut off. (O, K.) [See also 5, last sentence but one, in two places. And اعتذر العمامة He made the turban to have two portions [its two ends] hanging down behind. (O, K.) And اعتذر الاعتدار signifies also The act of devirginating. (S, O, [See ])

He asked, or desired, to be excused if he should lay violent
hands upon such a one [or repute him for an evil action]; he said, 

(A, TA.) It is said in a trad. of the Prophet, \( \text{سُنَّةُ نَبِيِّ ٱلسَّمَٰئِلِ} \). \( \text{كَفَٰلَةً مِّنَ ٱلسَّمَٰئِلِ} \).

He said to Aboo-Bekr,

Undertake thou to excuse me for my conduct to 'Áisheh if I discipline her, or chastise her. (O, * TA.)

And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,)

By God, thou didst not offer to me excuse, nor didst thou offer warning. (A, O, TA.)

The saying I did it not; and the saying I did it for such a cause, mentioning what might exempt him from being culpable; and the saying I did it, but will not do it again, or the like; which third kind is the same as the saying 

(Msb, K) and (Msb) and (S, O, K) and (S, Msb) and (S, O, Msb, K) and (K) [all as simple subs., but all except the third and the last mentioned also as inf. ns.,] An excuse; an apology; a plea whereby one excuses himself [or another]: accord. to the B, (as a subst. from , or from ) is of three kinds;

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the saying I did it not; and the saying I did it for such a cause, mentioning what might exempt him from being culpable; and the saying I did it, but will not do it again, or the like; which third kind is the same as \( \text{تَوبَةَةَةَةَة} \); (TA:) the pl. of \( \text{نَزَّدَةَةَة} \); (Msb, K;) and that of \( \text{نَزَّدَةَةَة} \); (O;) and that of \( \text{نَزَّدَةَةَة} \); (S, O, K) and \( \text{نَزَّدَةَة} \); (S, Msb) and \( \text{نَزَّدَةَة} \); (S, O, Msb, K) and \( \text{نَزَّدَة} \); (K) it is said in a prov., \( \text{مُصَدَّةَةَة} \). (TA.) And it was said by Ibráheem En-Nakha'ee, \( \text{مُصَدَّةَةَة} \). (S, O.)

\( \text{بِذَٰڪَةَة} \) [Verily excuses, lying mixes therewith]. (S, O.)

or \( \text{بِذَٰڪَةَة} \) or \( \text{بِذَٰڪَةَة} \). (Bd,) means For excusing or terrifying; the two ns. being inf. ns.: or for excuses or warnings; the two ns. being pls., of \( \text{عَذَةَةَة} \) in the sense of \( \text{عَذَةَة} \) and of \( \text{عَذَةَةَة} \) in the sense of \( \text{عَذَةَة} \); or, accord. to Th, both mean the same. (TA.)
And the Arabs say, َكاَرْﺬُﻋ َﻻ َكاَرْﺬُﻧ i. e. ْرِﺬْﻋَأ َﻻَو ْرِﺬْﻨُـﺗ app. meaning Do that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn, and put in fear. (TA in ar.). نذر also signifies Success; or the attainment, or accomplishment, of one's wants, or of a thing: (IAar, O, K:) and victory, or success in a contest. (O, K.) One says, with respect to a war or a battle, لمن العذر Whose is the success, or victory? (O.) See also عذر, in five places: and see ضرأ عذر, last quarter.

[an epithet of which I find only the fem., with ص, mentioned]. دار عذر means A house, or dwelling, of which there are many traces, or relics. (O.) أرض عذر Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted. (O and TA in art. عذر.)

ٌرِﺬَﻋ: see عذر, in three places. Also pl. of عذر [q. v.]. (S, O, Msb, K.)

ٌةَرْﺬُﻋ The Virginity, maidenhead, or hymen; syn. بكارة, (S, Mgh, Msb, K,) or قصة, so called from العذر being signifying the act of cutting, because a girl's hymen (خاتم عذرًا) is rent when she is devirginated; (Lh, Az, TA;) العذر being that whereby a girl is a virgin: (Lh, TA:) [and عذر perhaps signifies the same: (see an ex. voce آرم; and see also the next sentence here following:) ] pl. عذر. (Msb.) ___ And Devirgination of a girl [or woman]: (Lh, K,) [and عذر is used in the same sense:] one says, فلان أبو عذرها (S, A, O, K) and أبو عذرها (TA) [lit. Such a one is the father, i. e. the author, of her devirgination]; meaning such a one is he who devirginated her. (S, A, O, K, TA.) And [hence] one says also, هو أبو عذر هذا الكلام [He was the first utterer of this speech]. (A.) And Thou art not the first utterer of this speech. (S, O, TA. [But see an assertion of Sb cited voce شعر;] ___ And The part in the external organs of generation of a girl or woman termed بظر [q. v.]; (K,) the place of a girl where the
operation of circumcision is performed: so called from عذر signifying the act of cutting. (Lh, Az, TA.)

[See also العذور.] ___ And The prepuce of a boy: (O, K:) so accord. to Lh, who does not say whether it be so called before or after it has been cut off: said by others to be the portion of skin which the circumciser cuts off. (TA.)

___ And Circumcision; syn. علامة. (K.) One says, دن واقت عذرة الصبي The time of the circumcision of the boy drew near. (TK.) ___ And A sign, or mark; syn. علامه. (O, K, TA:) as also عذر. (TA.) See also عذر, last quarter. ___ And The hair upon the withers of a horse: (S, O, K:) and, (K,) accord. to As, (S, O,) a lock, or small quantity, of hair: (S, O, K:) and the تاصية [or forelock of a horse]; (K) the hair of the تاصية of a horse: (A:) or, accord. to some, the mane of a horse: (TA:) pl. عذر: (S, O, TA:) which is said by some to mean hairs [extending] from the back of the head to the middle of the neck: (TA:) and, as pl. of عذر, a sign, mark, or token, that is tied to the forelock of a horse that outstrips, [as a preservative] from the [evil] eye. (Ham. p. 795.) ___ And العذرة is the appellation of Five stars at the extremity of the Milky Way: (S, O, K;) or, as some say, below Sirius, and also called العذارى, [app. the star e of Canis Major (which is called by our astronomers adara, often written adard, ) with four other neighbouring stars,] which rise [aurorally] in the midst of the heat: (TA:) and, (O, K, TA,) as some say, (O, TA,) العذرة is a star at the time of the [auroral] rising of which the heat becomes intense; (O, K, TA,) [app. the star h of Canis Major (which is called by our astronomers aludra);] it rises [aurorally, in Central Arabia, in the latter part of July O. S.,] after Sirius and before Canopus, and is accompanied with intense heat, without wind, taking away the breath. (O, TA.) ___ Also (i. e. Pain in the fauces, (Mgh, K,) [arising] from the blood; (Mgh;) as also العاذور, (K, accord. to the TA,) or العاذورآ, (K, accord. to the CK;) or pain of the fauces, (S, O, K,) in a part near the uvula, (S, O,) [arising] from the blood: (S, O, K;) it is said to be a small swelling, or pustule,
that comes forth in the \(\text{حُمَّ} \) [app. meaning the uvula, as being a projection from the soft palate,]

which is between the fauces and the nose: it is incident to children, at the time of the [auroral] rising of \(\text{ةَرْﺬُﻌﻟا} \), i.e. the star that rises after Sirius, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated; and this piercing is called \(\text{ُﺮْﻏﱠﺪﻟا} \): then they suspended to the child some such thing as the [amulet termed] \(\text{ٌةَذﻮُﻋ} \).

(TA. [See 1 in art. \(\text{دَغْر} \).]) ___ It also signifies The place of the pain above mentioned, \(\text{S, O, K} \) which is near the uvula. \(\text{S, O} \)

\(\text{عَدَرَة} \): see \(\text{عُدْرَة} \), in two places: and see also 8. [Accord. to analogy, it signifies A mode, or manner, of excusing.]

\(\text{عَدَرَة} \) Human dung or ordure; \(\text{S, * O, * Msb, K, TA;} \) as also \(\text{عَادَرَة} \) (I\(\text{Ar}, IDrd, O, L, K, TA;) and \(\text{عَادَرَة} \): \(\text{O, K;} \) pl. of the first [which is the most common] \(\text{عَدَرَات} \), \(\text{Msb;} \) and of ↓ the second \(\text{عَدْرَ} \). (I\(\text{Ar}, TA; \) ) ___ And hence, \(\text{S, O, Msb;} \) The court, or yard, \(\text{فَنَاء} \) of a house: \(\text{S, O, Msb, K, TA;} \) so called because the human ordure \(\text{ةَرِﺬَع} \) (\(\text{مَرْﺧ} \)) used to be cast in it: \(\text{S, O, Msb;} \) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the \(\text{فَنَاء} \); like as it is termed \(\text{عَائَطَ} \) because cast in the \(\text{عَائِطَ} \), which means a depressed piece of ground; (Har p. 403;) [and] thus says A 'Obeyd: pl. as above: \(\text{O, TA;} \) and \(\text{مَعَادِرَ} \) \(\text{مَعَادِرُ} \) which lit. signifies a place of human dung or ordure is syn. with \(\text{عَدْرَات} \) as meaning a depressed piece of ground. (Ham p. 677, q. v.) It is related of 'Alee that he reproved some persons, and said, \(\text{مَا لَكُمْ لا تَظْفُونَ عَدْرَاتُكُمْ} \) (\(\text{A, * O, TA;} \) i.e. [What aileth you that ye will not cleanse the courts, or yards, of your houses? (TA.) And in a trad. \(\text{O, TA;} \) of the Prophet \(\text{O} \) it is said, \(\text{ِّيِهِودُ أَنتُمْ خَلَقْنَالله عَدَرَة} \) which may mean \(\text{The Jews are the most stinking of God's creatures in respect of the court, or yard, of the house: or in respect of ordure. (TA.) And it is said in a} \)
Verily he is clear in respect of the court, or yard, of the house; app. meaning, clear of disgrace. (TA.) Also a place where people sit in the court, or yard, of the house. (TA.) And The worst of what come forth from wheat or corn and is thrown away, when it is cleared; (O;) as also. (Lh, TA.)

A place where people sit in the court, or yard, of the house. (TA.) And The worst of what come forth from wheat or corn and is thrown away, when it is cleared; (O;) as also. (Lh, TA.)

A virgin: (S, O, K:) used as an epithet: you say a virgin girl: (TA:) and, meaning a maid, (Msb:) accord. to IAar alone, so called from doubly pure, (TA:) pl. and and [with the art.] and thus written in the S and O and K] (S, O, K, TA) and and, (S, O, K,) like and or the sign Virgo; the sign (S, O, K, TA) like the dyed fingers of virgins. (TA.) And A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins. (TA.) And A pearl not bored. (A, O, K, * TA.) And A sand upon which one has not trodden (A, O, K, * TA) nor ridden, because of its height. (TA.) And A kind of collar by means of which the hands, or arms, are confined together with the neck: (T, O, TA:) or such as is put upon the throat of a man and has not been put upon the neck of any one before: (TA:) or a thing of iron by means of which a man is tortured in order to make him confess an affair, or the like; (K, TA;) as, for instance, for the purpose of extorting property &c.: pl. (TA.) [Compare the term maiden applied to an instrument for beheading.]
Also a name of [El-Medeeneh, the City of the Prophet:] (K, TA:) because of its not having been abased.

(TA.)

A certain appertenance of a horse or the like; (S, O;) i.e. the part, (T, M, Mgh,) or strap, (Msb,) of the bridle, (T, M, Mgh, Msb,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Msb, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb:) the عَدَارٍ are the two straps upon the two cheeks of the horse, on the right and left: (IDrd in his Book on the Saddle and Bridle:) or, as some say, the عَدَارٍ is the two straps of the bridle that meet at the back of the neck: (TA:) [thus it signifies either of the two cheek- straps, or, accord. to some, the two cheek- straps together, that compose the headstall:] some say that it is called by the name of its place; but the converse is the case accord. to others: (TA:) [and عَدَارٍ نَسَرٍ signifies the appertance, of the halter, corresponding to the cheek- strap, or cheek- straps, of the bridle or headstall: (see a verse of Ibn-Mukbil cited voce نَسَرٍ)] pl. عَدَارٍ نَسَرٍ , (S, O, Msb, K,) [in the CK عَدَارٍ نَسَرٍ , ] like as كَتِبٍ اذِيَّ كَتِبٍ is pl. of كَتِبٍ , (Msb, TA.) It is said in a trad., لِلفَقْرَ أَزِينَ لِلمؤْمُنِينَ مِن عَدَارٍ حُسْنٌ عَلَى خَذَ فَرَسٍ [Verily poverty is more ornamental to the believer than a beautiful cheek- strap, or headstall, upon the cheek of a horse.] (TA,) [A horse short in the cheek- strap, or headstall,] implies commendation, as denoting width of the lip. (TA, voce عَدَارٍ نَسَرٍ , And عَدَارٍ نَسَرٍ signifies also The thing that connects the leading- rope (ِﻞْﺒَﺣ ِمﺎَﻄِﳋا) to the head of the he- camel (K, TA) and of the she- camel. (TA,) And A halter; syn. عَدَارٍ نَسَرٍ (Msb:) and مَعَداً رَسَن (رسن) signifies a halter having a double عَداً رَسَن. (TA) One says, فَلَانٌ شَدِيدٌ العَدَارٍ Such a one is strong in respect of determination. (A, TA,) And فَلَانٌ خَلَعٌ العَدَارٍ Such a one is weak in respect of determination; [or is a person who has thrown off restraint;] like a horse that has no bridle upon him, and that therefore falls upon
his face. (TA. [See also art. خلخ عذارة]) And خلخ عذارة (He threw off restraint; or) he persisted in error:
(S, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and wearied them by his wickedness; syn.
خلخ معدار (as also خلخ عذارة تنشاطر; A:) or the latter means he did not obey a director in the right course:
(As, TA:) or, in the former phrase, (TA,) خلخ عذارة means shame; (K, TA;) خلخ عذارة meaning he divested himself of shame; like as a horse casts off his عذارة, and becomes refractory, overcoming his rider and running away with him. (TA. [See, again, art. خلخ]) And خلخ عذارة He disobeyed him. (A, TA.) — Also The two sides of the beard: (K:) or either side thereof; (Mgh, TA;) the two sides thereof being called عذارة اللحية, عذارة عزان, (Mgh,) or عذارة耐عذارة, (TA,) because they are in the place [corresponding to that] of the عذارة of the horse or the like: (Mgh, * TA:) or the hair, of a boy, that grows evenly in the place of the عذارة: (S:) or the hair, of the beard, that descends upon the two jaws: (Msb:) or a man's hair that grows in the place of the عذارة: (O, TA:) the line of the beard: (TA:) or the hair, of a man, that is in front of the ear, and between which and the ear is a whiteness: (Har pp. 208-9:) and the part, of the face, upon which grows the hair in a lengthened form in front of the lobula of the ear [extending] to the base of the jaw: (Har p. 495.) — And The cheek; as also معدار (K:) which latter [properly] signifies the place of the عذارة: (A, TA,) or the place of the عذارة. (S, O.) You say, عذارة عزان فلان طويل المعدار Such a one is long in the place of the عذارة. (A, TA.) — And A mark made [on a camel (see رذعوم)] with a hot iron in the place of the عذارة; (S, O, K;) as also عذارة عزان (K:) or on the back of the neck, extending to the temples: so in the Tedhikireh of Aboo-'Alee; but the former explanation is the better known: El-Ahmar mentions عذارة as meaning one kind of the marks made with a hot iron. (TA.) — Also The two sharp sides or edges, (K:) or [rather] either of these, for both together are called the عذاران, (TA,) of a نصل [i. e. of the iron head of an arrow or of a spear &c.;] (K, TA,) — And Either side of a road, (A,) and of a valley, (A, TA,) and of a wall. (TA,) — And A row of trees,
or of palm-trees. (A.) ___ And An elongated tract of sand. (A.) The dual as used in a verse of Dhu-r-Rummeh means Two elongated tracts (in the CK جِبَال) of sand: (S, O, K, TA:) or the two sides thereof: (TA:) or two roads (طَرْيْقَان). (S, O, K, TA:) ___ And A rugged tract of ground, (O, K, TA,) and a tract of sand, (TA,) lying across in a wide plain: (O, K, TA:) pl. عَدْرَة. (TA.) See also إِعْدَادٍ. It also signifies Resistance, or refusal; from التَّعُدُّر. (TA.)

Who will excuse me, or make my excuse, or be my excuser, if I requite such a one (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Msb: [see عَذّرَتِه مِن فَلَان: and see also 10:]) or who will aid me, or assist me, against such a one, or to defend myself from him? (Msb:) who will be my aider, or assistant, against such a one? (TA:) who is also said to signify an aider, or assister, against an enemy. (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeí, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, عَذِّرْكَ مِن فَلَان, meaning Bring him who will excuse thee for what thou hast done, or doest, or wilt do, to such a one; (S, O, TA:) i. e. bring him who will blame him and will not blame thee. (S, O.) And عَذِّرْكَ إِبَأً مِنْهُ. Bring thine excuse of me for what I have done, &c., to him. (TA.) A poet (Dhu-I-Isba' El-Adwánee, O, TA) says,
Bring an excuse for the tribe, for what they have done to 'Adwán, i.e., one to another; for the tribe of 'Adwán were rent by intestine wars, in which Dhu-l-Isba' took a prominent part; (see the Essai sur l'Histoire des Arabes by Caussin de Perceval, vol. ii. p. 262;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwán, regarding من as redundant in this instance, like as it is in وَ أَلَّا أَلْمَكَ وَنَسِي، in the Kur xxii. 31; and then proceed thus: they were the serpent of the earth (meaning cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge, as expl. in art. حَي in the TA): but some acted wrongfully against some, and were not regardful of the rights of some: so they became subjects of talk uttered by the raising of speech and the lowering thereof: he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) ___ Also A state, or condition, (حَال,) which one desires, or seeks after, for which, or on account of which, he is to be excused (بَعْدَ عَلَيْهَا): (S, O, K, TA:) [and in one of my copies of the S is added, إذا فعلها, as though by حَال were here meant an action:] pl. عَدْر, sometimes, in poetry, contracted into عَدْر. (S, O.) El-'Ajjáj said, (S, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, What is this that thou repairest? (TA,)
O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable (or rather my excusable purpose), my work (or my journeying), and my benevolent care for my camel; [meaning يَجَارِي [جرّاء] [and suppressing يَجَارِي] and apocopating [جرّاء]. (S, O.

[In the TA, الابي is put for الابي.) See also إعذر: and إعذر: [A disposition to excuse]. One says, ما عندهم عذرة, meaning [They have not a disposition to excuse; or] they do not excuse. (O.) [See also عذرة: and إعذر: and إعذر: ]

Also I. q. عذرة [app. as syn. with رغيدة]. (O, TA.)

عذور Evil in disposition; (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evildoing; (Ham ibid.;) Vehement in commanding and forbidding, (Ham p. 469,) and in spirit. (K.)

[Clamorous. (Freytag, from the Deewán of Jereer.)] Applied to an ass, Wide in the جوف [i. e. belly, or chest], (S, O, K,) and فحاش [app. meaning very lewd]. (K.) And, applied to dominion, ملك, O, TA, in the copies of the K erroneously written ملك, TA, [in which and in the O exs. are cited showing the former to be right,] Wide, or ample: (O:) or strong, (K, TA,) and wide, or ample. (TA.) [Also, accord. to Golius, from the Destoor el Loghah, An agile animal. ___ And Freytag adds, from the Deewán of Jereer, عذرة as signifying Brisk (alacris.).]

عذر: see عذر, and عذر, latter half. عذرة, [fem. of عذر,] as an epithet applied to a woman: see the fem. of عذر. معذور: (K.)

Also A scar, or mark of a wound; (S, O, K,) and عذئرة, (O, and thus in copies of the S,) or عذری. (TA, and so in a copy of the S.) One says, ترك به عذرا He, or it, left upon him a scar, or mark of a wound. (TA.)

And the same is said of rain, meaning, It left upon him, or it, a mark. (TA.) See also عذرة, in two places. And العذر signifies The vein whence flows the blood of what is termed [see 10 in art.
As a subst.: see عذرة.

**عذور**

A brand, or mark made with a hot iron, like a line: pl. عذور. And عذور is a saying mentioned by As, as meaning \textit{I experienced, from him, or it, evil:} \textit{عذور} being a dial. var. of العذور, or an instance of mispronunciation. (S, O.) See also عذرة, last quarter.

**رذاع**

A repast, or food, prepared on the occasion of a circumcision; \textit{رذاع} or \textit{رذاع} on some joyful occasion: (Msb:) and the last of these words likewise signifies \textit{a repast, or food, prepared on the occasion of the completion of a building:} and also \textit{a repast, or food, which one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new:} (O, K:) and accord. to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common.

(TA.)
[properly signifying The place of the or of the: see, in four places.

and are: see, in six places.

which signifies [Excuses, or apologies; ] pleas, allegations, or arguments: (K, TA: see in two places:) and also, (K, TA,) in the dial. of El-Yemen, (TA,) Veils, curtains, or coverings. (O, K, TA,) The saying in the Kur [lxxv. 14 and 15], is expl. as meaning [Nay, the man shall be witness against himself, though he throw] his veils or coverings [over his offences]: (TA:) or (accord. to Mujā-hid, S, O), [though he offer his excuses; or]

though he dispute respecting it (S, O, TA) with every plea by which he may excuse himself. (TA.)

Excused; freed, cleared, or exempted, from blame; exculpated. (Msb.) And [hence, perhaps,] applied to a woman signifies [q. v. in art. ;] and sometimes one says ; as meaning having an excuse: (Msb:) the latter is said to be used in the sense of ; but it requires consideration; (O, TA,) as though it were of the measure [i. e. in the sense of as meaning excused,] from the measure [i.e. in the sense of ], [of which it is a variation,] for the is

Circumcised. (S, A, O, Msb.) And A camel branded with the mark called 

affected with the pain, of the fauces, termed . (S, O, K.)

: see its pl. in the last clause of the following paragraph.

One excusing himself, whether he have, or have not, an excuse: (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth: (Msb, TA:) and so , which, as applied to a speaker of truth, signifies having an excuse, like , (S, O, K,) [of which it is a variation,] for the is
changed into ذ، and this is incorporated [into the radical ذ], and its vowel is transferred to the ع, like as is the case in مُتَّحَصِّمُونَ (S, O;) and مَعْدَرُ (S, O;) but [it is said that] مَعْدَرُ applied to him who does not speak truth, (S, O, K,) being [originally] of the measure مَعْدَرُ, [not a variation of مَعْدَرُ], (S, O,) means falling short, or doing less than is incumbent on him, (S, O, K,) excusing himself (S, O) without having any real or valid excuse. (S, O, K,) In the Qur'an, 91, I'Ab read ﴿ثَبَتُوا﴾ instead of the more usual reading ﴿ثَبَتُوا﴾, (S, O, K,) and so did Yaakoob El-Hadramee, (Az, TA,) from ﴿ثَبَتُوا﴾; the former asserting that it was so revealed; app. considering مَعْدَرُ, with teshdeed, to apply to one not speaking truth, (S, O, K,) meaning pretending to excuse himself, without having any real excuse; (S, O;) and مَعْدَرُ to mean having an excuse: (S, O, K,) Ibn-Abee-Leylà and Tá-oos read ﴿ثَبَتُوا﴾, as meaning those striving, or labouring, in seeking excuse. (O.)
Q. Q. 1

Alvum eject, ventumve per anum emisit, in coitum: (S, O, Msb, K;) or semen emisit ante congressum: (K;) or semen in coitum non emisit:

(TA;) and عَطَتْ, aor. inf. n., signifies the same: (Msb:) or there is no verb derived from عَطِيَتْ, because it denotes a natural quality: (O, K;) so says El-Mufaddal Ibn-Selemeh, in his book on the errors in the 'Eyn: but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Málik and others of the leading lexicologists. (TA.)

the subst. [or abstract n.] from عَطِيَتْ. (Lth, K.)

see what follows.

Qui alvum eject, ventumve per anum emittit, in coitum: (S, O, Msb, K;) or qui semen emittit ante congressum: (K;) or qui semen in coitum non emittit: (TA;) and so with َعَطَتْ applied to a woman: (S, O, Msb:) pl. َعَطِيَتْونَ [masc.] and عَطَتْ َعَطِيَتْ and the last contr. to rule. (TA.)
He ate: (S, O, K) as also with

He ate:

I tasted a portion the least in quantity of what is eaten and of what is drunk. (Ham p. 448.) [See also 5 in art. 

Deadly poison: (O, K;) formed by transposition from (O:) mentioned by Yaakoob and Lh. (TA.)

Food of man and of beast; (IDrd, O;) [or food and drink; (see 

One says, I have not tasted, or did not taste, anything. (S, O.)

And [like 

[i. q. 

I have not tasted anything [to-day]. (O, K.)
He appended to the sheep, or goat, a sign whereby the latter might be known, termed عذقه, (S, O, K) and عذقة, (K) being a flock of wool, (S, O,) differing in colour from the animal: (S, O, K) some particularize the animal to which this is done as being a goat: (TA:) and عذقة her signifies the same. (S, K.) Hence the saying, من عذقات به الأعماَل أعلقت به الأمالٍ [The person to whom offices of administration are assigned, to him hopes are made to cling]. (Har p. 489.) Hence also, (O, TA,) عذقات الرجل عذقه بشر or عذقه يقبح or عذقه يثير, (K,) He reproached him, or upbraided him, with a thing that was bad, evil, abominable, or foul, (S, O, K, TA,) and stigmatized him with it, (S, O, TA,) so that he became known thereby. (TA.) And عذقات النخلة I cut off the branches of the palm-tree: (S, O:) and [in like manner one says] عذقت , with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S.) عذق said of the [species of sweet rush called] إذخر, It put forth its fruit; as also عذق or the latter, accord. to IAth, it had عذوق and عذوق [pl. of عذق] شعب and عذوق [pl. of عذق], i. e. bunches, or sprigs]: or, as some say, it blossomed. (TA.) And, said of the [species of tree, or plant, called] سخير, It grew tall. (IAar, O, TA.) The stallion عذق الفحل عن الإبل عذق البعير The stallion camel repelled from the she-camels, and drew them together. (O, K,) And عذق البعير The camel voided his dung in a thin state. (Ibn-'Abbád, O, K.)
He made a mark, or sign, upon a young female of his camels, for his riding her before she had been trained: (O, K: * [the K has لقَضَبي her in the place of لقَضَبِي, which latter is the reading in the O, and is evidently the right:}) the mark, or sign, is termed عَظَة, as mentioned by Az. (TA.) And اعتَظَأَهُ بِكَذَا [i. e. He distinguished him particularly, peculiarly, or specially, by such a thing; or he particularized him, or particularly or peculiarly or specially characterized him, thereby]; (O, K;) namely, a man. (K.) And عَظَتَ He made [the] two ends of his turban to hang down behind; (IAar, O, K;) like بُذَتَ. (TA.)

A palm-tree with its fruit: (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] a palm-tree: (Mgh, Msb:) pl. [of pauc.] عَظَقُ and [of mult.] عَظَقُ and عَظَقُ (K, TA) [the latter erroneously written in the CK عَظَقُ [O: in which no other is mentioned.] [The dim. is عَظَقُ: hence the saying, أَنَا عَظَقَيْنِهَا المُرْجَبُ [expl. in art. Rجب]. (S, O, ..) And عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ أَنَّ عَظَقُ A raceme of a palm-tree, or of dates; (S, Mgh, O, Msb, K, TA;) i. e. the base thereof; (TA,) together with the fruit-stalks [and fruit]; (Msb, TA;) When ripe: (TA:) pl. عَظَقُ (O, Msb, K) and عَظَقُ (K.) Hence, (TA,) Might; or high, or elevated, rank or condition; syn. عَظَقُ. (O, K, TA.) So in the saying, أَنَّ عَظَقَيْنِهَا المُرْجَبُ [expl. in art. Rجب]. (S, O, ..) Also A bunch of grapes: (Lth, O, K:) or when what was
upon it has been eaten. (Ibn-'Abbád, O, K.) ___ And A branching portion of a plant: (Lth, O:) and any branch having branchlets. (Lth, O, K.)

عَذَقُ، applied to a man, i. q. لِبَقُ (O, K:) so in the phrase عَذَقُ بَلْؤُلَوبَ [app. meaning Congenial with hearts]. (O, TA.) ___ Applied to perfume, Fragrant. (O, K.) ___ عَذَقَاءُ A ewe having goodly wool: one should not say عَذَقَاءَ. (Ibn-'Abbád, O.)

عَذَقَاءُ and عَذَقَاءَ: see 1, first sentence: and for the former, see also 8.

عَذَقَاءٌ The fruit of the [species of tree, or plant, called] سَخْرَ. (Iaar, O.)

عَذَقَاءٌ dim. of عَذَقُ, q. v.

عَذَقُ One who undertakes the affairs of palmtrees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off. (TA.)

He is stigmatized with evil. (TA.)
He blamed him, or censured him; (S, O, Msb, K; *) [and he did so much; for] تَعِدَّلْ is like، مَلَامة، مَلَامة، (K, TA,) [and تَعِدَّلْ is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Keys, (see EM p. 33)] but its verb has teshdeed to denote muchness. (TA.)

The sword preceded the censure is a prov. [expl. voce شَجَن. (TA.) Accord. to IAar, [The sword preceded the censure] may signify as above; or he afflicted, annoyed, or hurt, him; for he says، تَعِدَّلْ signifies the الإِحْرَاقُ باللِّسَانِ; [perhaps meaning الإِحْرَاقُ باللِّسَانِ; for SM adds,] as though the censurer burned (يَحِرق) by his تَعِدَّلْ the object thereof: (TA:) [or it may mean also he burned him; for Sgh says,] and تَعِدَّلْ signifies also الإِحْرَاقُ باللِّسَانِ. (O.)

They blamed, or censured, one another. See the last sentence in this art.

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overcoming his rider, in his running, not complying with his desire when he
pulled him in]: (K) accord. to AA, said of a horse as meaning he went quickly, after slowness, and
strove, or exerted himself. (O.) And Our day became intensely hot; as though
it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it. (A, TA.)

Blame, or censure: a subst., as distinguished from the inf. n. غل). (O, K.)

One who blames, or censures, others much or often; (S, O, K) an epithet like ضحكة and خشى; (S;) [and غل is used in the same sense, agreeably with analogy, but is perhaps post-classical;] as also غل ; (K;) and this last
with ة is applied in this sense to a woman. (TA.) Hence the prov., أنت غل وأنت خذة وكلا لنا ليس بابن أمة. [Lit. I am one who blames others much, and my brother is one who constantly abstains
from rendering aid, and neither of us is a son of a female slave; but expl. as] meaning I blame my brother, and he abstains from aiding me. (TA.)

A man who blames, or censures, [very] much or often: the ة is added to render it [more]
intensive. (O, TA.) And غل is an appellation of The است [i.e. the podex, or the anus]. (O, K.)
Blaming, or censuring, or a blamer, or censurer: (TA:) pl. عَذَّلَةٍ and عَذَّلَتْ and عَذَّلَ (K, TA;) all pl.s. of عَذَّل. the fem., applied to a woman, is عَذَّلَةٌ; and the pl. of this is عَذَّلَاتٍ, and عَذَّلَةٌ is allowable. (TA.) And حَبْض, q. v., in art. حَبْض, (S, O, Msb, K, TA;) as though it were so called because the woman becomes liable to be blamed by her husband; the blaming being attributed to the vein by reason of its being the cause thereof: (O:) and sometimes it is called عَذَّلُم. [q. v.]: (Msb, TA:) the pl. is عَذَّلَم. like فَرْش pl. of فِرْش (TA.) عَذَّلْم. A man much blamed, or censured, for his excessive munificence. (S, O, K. *)

أَيَامٌ عَذَّلَاتٍ Intensely hot days; (S, O, K, TA;) as also عَذَّلْم; (K;) as though they blamed one another; one saying to another, I am hotter than thou, and why is not thy heat like my heat? (TA:) or, accord. to IAar, عَذَّلْم signifies the hot days. (O.) And مَعَذَْلَاتُ سَهْبِل Certain intensely hot days that come before the [auroral] rising of Suheyl [i.e. Canopus], or after it; so called as [though] meaning that they blame one another (يَعْدَذَلْم), and bid one another to be intensely hot or to desist from heat: and also called مَعَذَْلَاتٌ [q. v.], with the unpointed د., as being equal in intensity of heat. (TA.)
1. The country, or town, was good, or pleasant, in respect of its air.

(Aar, K, TA.) ___ And you say, عَدَّاً الْبَلَدُ. (So accord. to different copies of the K [in which what immediately precedes app. indicates that the meaning is, The land was such as is termed عَدَّاً, in the best degree; so that the عَدَّاعَة, the former of which is the reading in the T, is the inf. n.: but accord. to the TK, having for its inf. عَدَّائدَانَى، عَدَّائدَانَى، having for its inf. عَدَّائدَانَى، mean, without any addition, i. e. the land was the best of what is termed عَدَّاعَة.]}

10. I found that the place was suitable to me (K, TA) in its air, (TA,) and I deemed it good, or pleasant. (K, TA. [Mentioned in art. عَدَّاً; but more properly belonging to the present art.; though both of these arts. are intimately connected, each with the other.])

عَدَّاً: see the next paragraph.

عَدَّاعَةٌ: (S, K, TA,) the latter written in [some copies of] the K, erroneously, عَدَّاعَةٌ, (TA,) Land good (S, K) in its soil, (S,) remote from water and from tainted air: (K) or land good in its soil, and fertile: or remote from men: or remote from water and from tainted air and from pestilence: or remote from the (sunken waters, or the watery beds of sand or earth, called) أَحِسَاءَ, and from the waters that ooze from the ground: or not having in it (plants of the kind called) حَمْضٌ, nor near to a region thereof: (TA: see also عَدَّاً, in art. عَدَّاً) pl. of the former عَدَّاتٍ (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] عَدَّاتٍ [or عَدَّاً, (TA.) [See also عَدَّاً, again, in art. عَدَّاً. (TA.) And عَدَّاً signifies also A خَامِمٌ [or portion that
grows forth upon a single stalk, or fresh or juicy bunch or plant, &c., (see art. ﺖﻴﺮﯿﺤ),] of seedproduce. (TA in art. ﺖﺪ.)

: see the next preceding paragraph.

Brisk, lively, or sprightly; light, or active; not having great forbearance nor [app. as meaning firmness, or soundness, of judgment]: fem. with ٌﺔَﻟﺎَﺻَأ: or, as some say, it is with ٌﻎ. (TA.)

: see ٌﻎ, below.

the subst. from ٌﺔَﻟﺎَﺻَأ [app. signifying The quality, or condition, of land that is termed ٌﺔَﻟﺎَﺻَأ]. (TA in art. ﺖﺪ.)

and ٌﻎ, and ٌﻎ [the pl. of the first], applied to camels, Being in a place of pasture that has not in it plants of the kind called [See also ٌﻎ, voce ﱞﻴِوْﺪُﻋ, in art. ﺖﺪ.)

: 
It was, or became, such as is termed, said of seedproduce, and of herbage, and of palm-trees. (Msb.) See also 1, in art. عذ.

10. see art. عذ [with which the present art. is intimately connected].

عذ: see the next paragraph, in two places.

عذ (S, Msb, K) and عذ (IAar, Msb, K) Such as is not watered but by the rain, of seed-produce, (S, Msb, K, TA,) and of herbage, (Msb,) and of palm-trees: (Msb, TA:) [app. used as epithets and as subs.: see also عذ: and see عذ:] and عذ, the latter of the measure عمل, are applied as epithets to the same in the same sense: the pl. of عذ is عذاء (Msb.) And عذ الكلأ Herbage, or pasturage, that is remote from the ريف [or land of sown fields and of seed produce &c.], and that grows from the rain. (TA.) And عذ signifies also A place that gives growth to plants, or herbage, in winter and summer, without the welling forth of water. (Lth, TA.) And Any place not having in it [plants of the kind called حمض (K, TA) nor land that exudes water and produces salt; (TA;) as also عذ. (K.) And i. q. عذة: [perhaps in the sense last expl. above: (see the latter in art. عذ:)] pl. عذ و. (TA.)

عذ: see the next preceding paragraph.

عذ: see the next preceding paragraph.
The camels were, or became, mangy, or scabby, or affected with the mange or scab; (S, O, K; *) as also تَرَعْرَـتْ (O, K; *) and تَرَعْ (K; *) or this last verb signifies they (the camels) had purulent pustules, like the [cutaneous eruption called] [q.v.], coming forth dispersedly in their lips (S, O) and their legs, (S,) and discharging a fluid resembling yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady: (S, O:) or the same verb signifies, (IKtt, K, * TA,) and so the first, and ↓ the second, (K, *) said of young, or unweaned, camels, they had purulent pustules in their necks: (IKtt, K, * TA:) and all the three verbs, said of camels, signify they had a disease which caused their fur to fall off, (K, TA,) so that the skin appeared and shone. (TA.) meaning It attacked the body]. (B, TA.) عَرَّفَ، aor. —، inf. n. عَرَفَةَ، said of a bird, It muted, or dunged. (S, O.) عَرَّفَ، (S, Mgh, TA,) aor. —، (S, TA,) inf. n. عَرَفَةً، and عَرَفَ. (O;) and عَرَفَ، inf. n. تعَرَفَ (S, O;) He manured land: he dunged it: (Mgh, TA;) he manured it with human ordure. (TA.) And [hence] عَرَفَ، (Mgh, Msb,) aor. —، (Msb,) He defiled, or besmeared, him, or it, (Mgh, Msb,) with עִשָּׁרֵשׁ, i. e. dung such as is called מִשְׁרֵשֵׁנִים, (Mgh,) or with a thing. (Msb.) And עִשָּׁרֵשׁ, He sullied, or bespattered, him with evil, by charging him therewith; aspersed him; or charged, or upbraided, him with evil: (S, O, K, TA:) from עָרָה signifying he dunged land; or, accord.
to A'Obeyd, it may be from عر meaning mange, or scab: and he wronged him, or treated him unjustly or injuriously; and reviled him; and took his property. (TA.) And [in like manner] ٍمَرَع َوَرَـعَـي ُﻪَﻣْﻮَـﻗ

He brings against his people, or party, an abominable, or evil, charge, (S, O.) He disgraces, or dishonours, his people, or party. (TA.) And َوَرَع, aor. ْمَرَع, He applied to him a surname, or nickname, that disgraced him, or dishonoured him: and عر He received, or became called by, such a surname or nickname. (TA.) And عر, (S, O, K) aor. ْمَرَع, (TA.) inf. n. عر, (K) He did to him an abominable, or evil, thing: (K:) he displeased him; grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (S, O, K.) And عر also signifies It (a thing that he disliked, or hated, and that distressed him,) befell him; syn. عر, meaning َوَرَعَـي. (Ksh in xlviii. 25. [In Bd, اَرَعَـي]; app. a mistranscription for عر.) Also, (O, Msb, K,) aor. ْمَرَعَـي, (O, TA,) inf. n. عر; (O, K;) and اَرَعَـي, (Msb, K,) and اَرَعَـي ُهَـيَّ، (K;) and اَرَعَـي ُهَـيَّ َوَرَعَ، (Msb, TA;) [see art. عَرَع] He addressed, or applied, himself to obtain favour, or bounty, of him, without asking; (Msb, K;) he came to him, and sought his favour, or bounty; or seeking his favour, or bounty: (O, TA:) or he went round about him, seeking to obtain what he had, whether asking him or not asking him. (TA, as implied in an explanation of عر ْمَرَعَـي.) And عر He alighted at his abode as a visiter and guest. (Iktt, TA.) See also 3.

2 عَرَعٌ see the preceding paragraph, former half.

3 عَرَعٌ, (S, O, K,) aor. ْيَعَرَعُ, (S,) inf. n. عر عَرَعٌ; (K;) and, (S, O, K,) as some say, (S, O,) عر, aor. ْمَرَع, (S, O, K,) or ْمَرَع, (thus in the L,) inf. n. عر عَرَعٌ عَرَعً َمَرَعَـي ُهَـيَّ, (K;) [in one of my copies of the S عر, which would be agreeable with analogy, I do not find;) He (an ostrich [said of the male only]) cried; uttered a cry or cries: (S, O,
K:) like as they say of a female ostrich [TA.]

The house had in it [i.e. dung, or human ordure], (S, * O, K, *) or much thereof; like عَرَء (TA.)

He awoke from his sleep, (S, A, O,) in the night, with a sound, or cry, (S, O,) or speaking, or talking: (A:) he was sleepless, and turned over upon the bed, by night, speaking, or talking, (A, K,) and with a sound, or cry, and, as some say, stretching. (TA.) A'Obeyd says that some derive it [as Z does] from عَرَء, signifying the crying of a male ostrich; but that he knows not whether it be so or not. (TA.)

The mange, or scab, appeared and spread among them. (S, O, * K.) [See also 8 in art.]

The mange, or scab; (S, A, Mgh, O, K;) as also (K) and عَرَء (IF, Msb, K) and عَرَء : (IF, Msb, and so in a copy of the A:) see also عَرَء has this signification; but عَرَء, with damm, signifies purulent pustules in the necks of young, or unweaned, camels: and a certain disease, in consequence of which the fur of the camel falls off, (K, TA,) so that the skin appears and shines; as some say: (TA:) or purulent pustules, like the [cutaneous eruption called] [q. v.], which comes forth in camels, dispersedly, in their lips (S, O) and their legs, (S,) discharging a fluid which resembles yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them
the malady. (S, O.) En-Nábigah says, (addressing En-Noamán Ibn-El-Mundhir, O,)

[And thou hast charged me with the crime, or offence, of a man other than myself, and
left him like that which has the disease called عَرُر, another than which is
daurerized while he is pasturing at pleasure]: he who says عَرُر, in relating this verse, errs; for
cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O.) ___ [Hence, app.,] A vice, or fault, or
the like. (Har p. 366.) [See also عِرّ. ___ And Evil, or mischief. (Har ibid.) One says, [I
experienced from him, or it, evil and mischief: the two nouns being synonymous: and the latter of them
also an inf. n. of عَرُر, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phraseعِرّ وَعِرّ]
See also عَرَع.

See also عِرّ, in three places: ___ and see عِرّ.

See also عِرّ.

See also عِرّ. ___ Also Madness, or such as is caused by diabolical possession, affecting
a man. You say, In him is madness, &c. (S, O.) ___ Dung, such as is called بـِعْر, and
سـِرْقَـين, (S, O,) or سـِرْقَـين, (Mgh,) [i. e. dung of horses or other solid-hoofed animals, and of
camels, sheep and goats, wild oxen, and the like,] and that of birds; (S, O, K,) as also عِرّ (O, K)
and human ordure. (O, K.) It is said in a trad., i. e. [God has cursed, or may
God curse, the seller of[سـِرْقَـين] مَسْرِقَى (Mgh.) ___ Dirt, or filth. (Msb.) ___ Filthiness in the natural dispositions. (O, ___ An
thing that exposes its author to disgrace; a vice, or fault, or the like. (O, Msb, TA.) See also عَرَةُ النَّسَاءِ. Hence, That which disgraces women; their evil conversation or behaviour, with others. (TA.) As an epithet applied to a man, (S, O, Msb,) Dirty, or filthy; as also عَارِرَةٌ عَارُوْرَةٌ (S, O:) [or] having an intensive signification [as though meaning dirt, or filth, itself]: (Msb:) a man who is the disgrace of the people [to whom he belongs]: (K:) a man sullied, or bespattered, with evil. (IDrd, O,) And one says, Such a one is the worst of his family. (TA.) Also The act of doing an abominable, or evil, thing, to another. (K.) عَرَرَةٌ Manginess, or scabliness: (K:) or, accord. to some, mange, or scab, itself; like عَرَةٌ. (TA.) عُرَرَةٌ A certain plant, of sweet odour, (S, O,) intensely yellow and wide in the blossom; (O:) i. q. بِهَرَةَ الْبُرُح, q. v., i.e. bupthalmum, or ox-eye; which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the wild narcissus (الْبُرْحُ الصِّمْدَج): (TA:) and said by some to be a sort of tree or plant to which the complexion of a woman is likened: (Ham p. 548:) n. un. with عَرَرَةٌ; having wood, [or arborescent, app. meaning that it is the bupthalmum arborescens, the flower of which is intensely yellow, agreeably with what is said of it in the O,] having a sweet odour, and growing only in plain land. (O.) Also, i. e. like سَحَابٌ [in measure], Retaliation of slaughter or of wounding or of mutilation; syn. قَوْدُ; and anything that is slain in retaliation for another (K, TA:) of any such thing one says, [It is one slain in retaliation for it]. (TA.) [This latter meaning is app. taken from the prov. بَأْأَتْ عَرَرَةٌ بَأْأَتْ عَرَرَةٌ, relating to two cows; mentioned in art.] عَرَرَةٌ: see عَرَرَةٌ. عَرَرَةٌ A stranger (Az, S, Z, O, K) among a people: (O, K:) occurring, in the accus. case, in a trad., in which some
read, with the pointed غ, and some say that the right reading is غ, i.e. ملصقا, [here meaning an adherent]: but Hr and IAth agree with Az [and the S] and Z and the [O and] K. (TA.)

The tree called سرو [which is the common,

or evergreen, cypress; but the former name is generally applied in the present day to the juniper-tree]; (S, O, K;) a Pers. word: (K;) it is a kind of great tree, of the trees of the mountains: (O:) some say that it is the [tree called] سرو, and also [said to be] called شكيزى: others, that it is a great kind of mountain-tree, evergreen, called by the Persians سرو: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Sarâh (السراء), who are possessors of the سرو, that it is the أبهل [q. v., a name now applied to the juniper-tree, like سرو; and particularly to the species thereof called the savin;] and he adds that he knew it in his own country, and afterwards saw it in the province of Kazween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem; whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the سرو: (O:) he says that it has a fruit like the قب, or fruit of the lote-tree called رَدِس, first green, then becoming white, then becoming black until it is like مُح, or charcoal, &c.;

and sweet, when it is eaten: (TA:) n. un. with س. (O, TA.)

叙: عرار, in art.

A camel having the mange, or scab; as also عرار; (A"Obeyd, S, O;) which latter [in some of the copies of the K written عرار] is applied in this sense to a man; and عرار to a camel: (K;) or this last signifies having, or affected with, the disease called عرار. (S, O, K.) See also معارر.

ةرار: عَارَة. See also عَارَة.
One says also, [meaning Thou art worse than he, and more evil: the two nouns being synonymous, like خَرَشٌ and عَرَ]; (TA.)

A place of عَرَ, i.e. mange, or scab: this is the primary signification. (TA.) Hence, المَعْرَةٌ The region of the sky that is beyond the Milky Way (المجرة) in the direction of the North Pole; so called because of the multitude of the stars therein; (O, * TA;) like as the sky is called الجُرَبَاءَ because of its numerous stars; these being compared to scabs on the body of a man: (TA:) and to this the مَحْرَةٌ a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, I have alighted between the مَعْرَةٌ and the مَحْرَةٌ: (O, TA:) or, as some say, (O,) the مَعْرَةٌ is the name of a certain star, or asterism, [which is] below the مَحْرَةٌ [or Milky Way, app. meaning when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole]. (O, K.) Hence likewise, app., مَعْرَةٌ signifies also A cause of reviling, or of being reviled; syn. مُشْبِسَةٌ: (TA:) a crime, or sin; syn. جَنَائِيَةٌ; (S, O, Msb, K;) and جَرْمٌ: (TS, L, TA;) in the copies of the K خَيَانَةٌ [and thus in the O;] but this is a mistake; TA;) and جَرْمٌ: (TA;) as also عَرَةٌ : (K;) or a crime, or sin, (that is noxious) like the mange, or scab: (L, TA;) a foul, or an abominable, thing: (O, TA;) a cause of grief or vexation: (Mgh, Msb;) annoyance, or hurt; or a thing by which one is annoyed or hurt; syn. اَذَىٌ; (Sh, Mgh, K;) or أذَٰىٌ: (O;) displeasing, grieving, or vexing, conduct: (Mgh, Msb;) and i. q. شَدَّةٌ [app. as meaning violence, or the like]. (O: there mentioned between the significations of أذَٰىٌ and أذَىٌ.) Also The slaying unexpectedly, (S,) or the fighting, (O, K,) of an army, without the permission of the commander: (S, O, K: [omitted in one of my copies of the S:]); or the alighting of an army among a people, and eating of the produce of their fields without knowledge (Sh, O, TA) of the commander: (O:) or an army's oppressing, or
assaulting, those by whom they pass, whether Muslims, or unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their possessions by conduct not permitted to them. (TA.) ___ And A debt, fine, or mulct, which one is obliged to pay: and a fine for homicide: (K, TA:) thus expl. by Mohammad Ibn-Is-hák Ibn-Yesár: (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure مفعالة from عر signifying mange, or scab. (Th, TA.) ___ And The changing of the face in colour by reason of anger: (O, K, TA:) Az says that it is thus mentioned by Abu-l-'Abbás with teshdeed to the ر: but if it be from العر, not from َﺮْﻌََﱂ ُﻪْﺟَو, it is without teshdeed. (O, TA.) مئور: see عار. ___ Also, with عار, applied to a palm-tree خلة, [and to land َأْرَض,] Dunged with عر [q. v.]. (TA.) ___ And, without عار, A man sullied, or bespattered, with evil; or aspersed: (S, Msb:) and wronged, or treated unjustly or injuriously; and reviled; and deprived of his property. (TA.) مئتر: One Who addresses, or applies, himself to obtain favour, or bounty, without asking; (I'Ab, S, O, * Msb, K;) one Who comes to another, and seeks his favour, or bounty; or seeking his favour, or bounty; as also عار: or one who goes round about another, seeking to obtain what the latter has, whether asking him or not asking. (TA.) And A guest visiting. (Msb.) And A poor man. (K, TA.) It occurs in the Kur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.)
1. **بُﺮَﻋ** *(aor., inf. n.)* عروبة, *His tongue* [or *speech*] was, or became, *Arabic*, *(S, O,)* or *chaste Arabic.* *(Msb.)* See also 4, first sentence, in three places. **بُﺮَﻋ** *(aor., inf. n.)* عرب, *He* (a man) became disordered in the stomach by indigestion. *(TA.)* And **عِربْت معدته** *(inf. n.)* عرب, *His stomach became in a corrupt, or disordered, state,*(S, O, Msb, K,)* from being burdened. *(TA.)* Also, *(O, K,)* inf. n. as above, *(O, TA.)* It became swollen and purulent. *(O, K, TA.)* And, said of a wound, *(S, O, K, TA.)* It became corrupt: *(TA.)* or it broke open again; or became recrudescent: *(S, O:)* or it had a scar remaining after it had healed. *(K.)* Said of a river, *It abounded with water.* *(K.)* And **عِربت الفَّيْسَر** *(inf. n.)* عرب, *The well contained much water; or its water became abundant.* *(K.)* And, *(K, TA.)* inf. n. عرب *(O, * K, * TA)* and عرب *(S, * O, * TA)* as also عربة, *(TA.)* said of a man, *(TA.)* *He was, or became, brisk, lively, or sprightly.* *(K, TA.)* عرب *(O, K)* aor. عرب *,*(K)* inf. n. عرب *(O, K,)* *He ate* *(O, K)* food. *(TK.)*

2. **بّﺮﻋ** *(inf. n.)* عُربَّت *(S, O)* *He* (an Arab) *arabicated* a foreign word; *spoke it, or pronounced it,* agreeably with the ways of *Arabic speech;* *(S;)* as also عرب *(S, O, *) inf. n. إعراب *(TA.)* And *He taught* another *the Arabic language.* *(TA, from a trad.)* See also 4, in fourteen places. *(TA.)* The inf. n. signifies also *The showing, or declaring, one's saying, *(K, TA,)* and *one's deed, *(TA,)* to be bad, evil, abominable, or foul.* *(K, TA.)* One says, عرب عليه *He showed him, or declared to him,* that his saying, and his deed, was bad, &c.; and upbraided him for it. *(TA.)* And فعلت كذا *I did so and so, and no one upbraided me; or charged me with having acted disgracefully.* *(AZ, TA.)* And *He showed him,* or...
declared to him, that his deed was bad, evil, abominable, or foul, (S, O,) and so his saying. (TA.) Is The saying to a man who has uttered what is foul, or erroneous, It is not so, but so; telling him what is more correct. (Sh, TA.) And The replaying against a speaker; (K, TA;) and so إعْرَاب, (TA.) One says, عَرَبْ عَلَيْهِ He replied against him, denying or disallowing or disapproving what he said: (S:) or he prevented, hindered, or forbade, him: or he did so, and denied or disallowed or disapproved [what he said or did]. (TA.)

[See what next follows.] Also The treating medically, to remove his disease, one whose stomach is in a corrupt, or disordered, state. (O, K. [In both, بَيِّعَتْ is expl. as meaning تَرْمَيْضُ التَّعْرِيبُ التَّعْرِيبُ المَعْدَةَ الْعَرْبِ. Freytag has strangely rendered the verb as signifying ægrotum reddidit aliquem stomachi corruptio.]) Az says that بَيِّعَتْ followed by يَلَع and having for its object him who says what is disapproved may be from this.

(TA.) Also The lopping a palm-tree; or pruning it by cutting off some of its branches. (S, O, K. *) Also The scarifying a horse or similar beast in the parts of the skin next the hoofs and then cauterizing those parts: (K, TA;) or the cauterizing a horse in several places in those parts, and then gently scarifying them without producing any effect upon the sinews, or tendons, (Az, O, TA,) in order to strengthen the parts, (Az, TA,) or in order that the hair may become strong: (O:) or عَرْبُ الفَرْسِ signifies he made an incision in the bottom of the horse's hoof; and the verb implies that, by this operation, what was concealed becomes apparent to the eye, so that one knows the state of the hoof, whether it be hard or soft, sound or diseased. (L, TA. See also 1 in art. بَرَع.) Also, the inf. n., The getting, or procuring for oneself, an Arabian horse. (TA. [See also 4, near the end.]) And The taking, or making, for oneself, an
Arabian bow. (O, K.) Also the drinking much clear, or limpid, water, (O, K.) which is termed عَبْر.

(O, K.) He rendered the cow desirous of copulation; said of a bull. عَبْرَةَ

(O, K.) And عَبْر; (Fr, Mgh, O,) inf. n. تَعْرِب; (Fr, O, K,) and عَرَب; (Fr, Mgh, O, Msb,) inf. n. عَرَبَ; (Fr, Mgh, K;) and عَرَبَ;

(O, and S and K in art. عَرَبَ; (O.) بَرَعَةَرَقَـبَـلَـا (, K,) or اَـهْـبَرْـعَأ (, O,)

He gave what is termed an عَرْبَـنِ (O, Msb, K) or عَرْبَـنِ (Fr, Mgh) [i. e. an earnest in the case of such a thing], (O,) or بَرَعَةَرَقَـبَـلَـا, (K,) or اَـهْـبَرْـعَأ [in the case of his purchase]. (Msb.) One says, أَعْرَبَوا فِي الْدِّارِ أَرْعَمَـانَةُ They paid in advance, as an earnest, in the case of the house, four hundred [dirhems]. (L, TA.) It is related in a trad. that the عَرْبَـنِ in buying and selling is forbidden: (Mgh, O, TA:) this is said by Sh to mean A man's saying to another, If I do not purchase this for so much, thou shalt have such and such of my property. (O, TA.)

The following ex. is given of the inf. n. of this verb. One says, مَا أَوْتَيْ أَحَدٌ مِن مَعَارِبِ النَّسَاءِ مَا أَوْتَيْ فَلَانٌ، (O,) or بَرَعَةَرَقَـبَـلَـا (TA,) meaning, (O, TA,) app., (TA,) [No one has been given what such a one has been given, or what I have been given, of] the means of coitus [with women]. (O, TA.)

He spoke clearly, plainly, distinctly, or intelligibly, (AZ, A, Msb, K, * TA,) in Arabic; (Msb;) as also عَرَبَةَرَقَـبَـلَـا، (A, K,) which accord. to general analogy would be عَرَبَةَرَقَـبَـلَـا and عَرَبَةَرَقَـبَـلَـا (TA;) or عَرَبَةَرَقَـبَـلَـا, aor. — (Msb;) likewise signifies he spoke clearly, plainly, or distinctly, after being barbarous, or vitious, in speech: (Msb, TA:) and عَرَبَةَرَقَـبَـلَـا he spoke without incorrectness; (Msb;) and [so عَرَبَةَرَقَـبَـلَـا signifies the committing no error in speech: (K, TA:) and the expressing of meanings clearly, plainly, distinctly, or perspicuously, by words. (TA,) [عَرَبَةَرَقَـبَـلَـا, also, has a similar meaning:] it is said in a trad., كَأَنَّا يَسْتَحِيُّونَ أَن يُلْقُوا الْصَّبِيحَجَّ مَن يُعَبَّرُ أَنَّ...
They used to like teaching the boy, when he spoke distinctly, or articulately, [to say There is no deity but God seven times.] (TA.)

And one says, اعرب به, meaning He made the speech [that he spoke] clear, plain, distinct, or perspicuous. (TA.) And اعرب بحجته He declared, or spoke out clearly or plainly, his argument, plea, allegation, or the like, without fearing any one. (S, O.) And اعرب عنه and عرب عنه and عرب عنه and عرب عنه, which last, accord. to Fr, is better than and I made the thing clear, plain, distinct, or manifest. (Msb.) And اعرب عمّا في ضميره He declared, or spoke out clearly or plainly, what was in his mind. (TA.) And اعرب عنه لسانه, اعرب عنه، His tongue made clear, or plain, or spoke clearly, or plainly, for him: and اعرب عنه, which Fr says, His tongue tells plainly, or declares, what is in his heart. (Az, TA.)

It is said in a trad., ﴿بّيَّثَّلا بِرُّعُتْ نَعَّٰرِسَفَٰن﴾ (S,) or ﴿ِّلَآلا بِرّعَـت﴾, accord. to different relaters, but some say the former only, (Msb,) i.e. [She who has become a widow, or been divorced, &c., or she who has no husband, whether she be a virgin or not, or not being a virgin,] shall speak out plainly for herself [when demanded in marriage]: (S, Msb:) or ﴿بّيَّـثَّلا بِرُّـٰعِيَتْ أَهْـٰنُعَٰ أَهَـٰنَٰسِـٰل﴾, so accord. to Ikt, (O,) or بّيَّـثَّلا بِرُّـعَـٰعَيَتْ أَهَـٰنُعَٰ أَهَـٰنَٰسِـٰل, accord. to A `Obeyd, but, as IAmb says, both are dial. vars. of which neither is preferable to the other; and the meaning is [She who has become a widow, &c., her tongue] shall declare for her. (O.)

One says also, ﴿عَرَبَ عَنْ أَرْجَلِهِ﴾ He spoke out, or explained, for the man. (TA.) And ﴿عَرِيتَ عَنْ الْقُوَّمِ﴾ I spoke for the people, or party; (Fr, S, Mgh, * O, K;) and pleaded for them; (Fr, Mgh, * TA;) as also ﴿عَرَبَ عَنْ أَرْجَلِهِ﴾; but the former in this sense is better known. (Mgh.) And ﴿عَرَبَ عَنْهُ﴾, أَعْرِبَ عَنْهُ, and ﴿عَرِيتَ عَنْ حَاجَتِهَا﴾, He pleaded his cause. (TA.) And ﴿عَرِيتَ عَنْ حَاجَتِهَا﴾ He spoke and pleaded for the object of his want. (A.) And ﴿عَرِيتَ لَهُ﴾, اعرب له, inf. n. اعرب له, inf. n. اعرب له, inf. n.; as also اعرب له. I made
the speech [that I spoke] clear, or plain, to him, so that there was in it no
barbarousness. (TA.) And I made the حرف, or word, [i. e. word] clear, or plain:
He made his speech free from error, or incorrectness. (S, O, K.) And I removed its عرب
used in relation to the stomach &c.,] i. e. vagueness. (Msb.) And He made his speech
free from error, or incorrectness, in [what is termed] [here meaning what grammarians
generally intend thereby, namely, desinential syntax, or the science of the various inflections
of words, literal or virtual, by reason of the various governing words]. (S, O, K.) is also used by grammarians as meaning He declined a word; and its عرب as meaning It was declined, or
dependable; in these senses opposed to بناء, inf. n. and the former also as meaning He analyzed
grammatically, or parsed, a sentence: and the inf. n. of the verb (act. and pass.) in these senses is
باَﺮْﻋِإ. See also 2, first sentence: ___ and again in the first third part of the paragraph. ___ also signifies The making [a person]
to revert from, or relinquish, foul speech; (K, TA;) and so بِرْعَـت. (TA.) ___ And The speaking
foul, or obscene, language; as also تعريب, اغْرِبَةَ, thus it bears two contr. significations. (K, TA.)
One says of a man, (S, O, K;) or اغْرِبَةَ, (Msb,) He spoke foul, or obscene, language.
(S, O, Msb.) [Golius and Freytag have assigned this meaning to ْبِرْعَـت also: the latter of them as from the S and K; in neither of which
do I find it.] ___ And The act of copulating; or the speaking of that act in an oblique, or
indirect, manner. (K.) And اغْرِبَةَ, (S, O,) inf. n. اغْرِبَةَ, (K,) He had a child born to him of
Arabian complexion, or colour. (S, O, K.) ___ And He possessed, or acquired, or sought to
acquire, horses, or camels, of pure Arabian race. (TA. [See also 2, in the middle of the latter half; and see تَعْرِيبَةَ.]) ___ And اغْرِبَةَ signifies One's knowing a horse of pure Arabian race from one of
mean race by his neighing. (K.) And A horse's being known by his neighing to be of pure
Arabian race, free from any admixture of other than Arabian blood: (K, TA:) [or his making himself to be known as such by his neighing; for] أعرَب means he (a horse) neighed, and was consequently known to be of Arabian race. (A.) ___ And The making a horse to run. (K.) Accord. to Fr, one says، أعرَب عَلَى فَرْسَهُ، meaning He made his horse to run: but he adds that some say أعرَب. (O.) And أعرَب إِنْذَرَيْنَ signifies The taking as one's wife a woman such as is termed أعرَب سَقَى الْقَوْمُ [q. v.]. (K.) أعرَب الْمَاءَلَا means The people's watering [of their camels], having been at one time on alternate days, and another time on the fourth day after that of the next preceding watering, then became, and continued to be, of one uniform way. (S, O.) See also 2, last four sentences.

5 أعرَب He assimilated himself to the Arabs. (S.) He (a man not of genuine Arabian descent) introduced himself among the Arabs, and spoke their language, and imitated their manner or appearance; he became a naturalized, or an insidious, Arab; (see أعرَب) as also أعرَب. (Az, TA:) ___ He became an Arab of the desert; (S, Mgh,) he returned to the desert, (Az, Mgh, TA,) after he had been dwelling in a region of cities or towns or villages and of cultivated land, and joined himself to the Arabs of the desert. (Az, TA,) Hence، أعرَب بعَدَ هَجرَتِهِ He became an Arab of the desert after his flight, or emigration, for the sake of El-Isláم, (S, Mgh,) returning to the desert. (Mgh,) ___ He dwelt, or abode, in the desert. (O, K,) ___ See also 4, first sentence. ___ أعرَبت أَزْوَٰجَهَا She acted in an amorous manner, or with amorous dalliance, and mani-
fested love, to her husband. (A, TA.) ___ Respecting a meaning assigned to عرب by Golius and Freytag, see 4, latter half.

امنَا عرب 10: see 5: ___ see also 4, first sentence: ___ and the same again in the latter half of the paragraph. said of a camel, He was affected with mange, or scab, which began in his armpits and groins or similar parts, and his lips, and appeared upon the general extent of his skin. (O.) ___ And عرب, said of a cow, She desired the bull. (O, K.)

Q. Q. 1 عرب: see 2, near the end.

عرب is syn. with عرب in the sense of إفصاح [but app. as a subst. (not an inf. n.) meaning Clear, plain, or distinct, speech]. (TA.) ___ And Syn. عرب، (O, v.) (TA.) ___ And syn. عرب [inf. n. of عرب, and] meaning نشاط [i.e. Briskness, liveliness, or sprightliness], (O, K.)

عرب: see عرب, first sentence.

عرب Such as is dried up, of the [species of barley-grass called: بهمئي: (S, O, K:) or of any herb, or leguminous plant: n. un. بهمئي: عرب بهمئي signifies the prickles of the بهمئي.(TA.)

عرب, (S, A, Mgh, O, Msb, K, &c.) as also عرب, (S, O, Msb, K,) A certain people, or nation; [the Arabs, or Arabians;] (S, O;) the contr. of العجم (A, Msb, K, TA) and (TA;) the inhabitants of the cities, or large towns, (S, A, O, K,) or of the Arabian cities and towns or villages: (Mgh:) [but now, on the contrary, generally applied to those who dwell in the desert:] or those who have alighted and made their abode in the cultivated regions, and have taken as their homes the Arabian cities and towns or villages, and others also that are related to them:
an appellation of common application to the whole nation: (T, K;) and in the lexicons and lexicological works applied to the desert Arabs of pure speech:] it is of the fem. gender: (Msb, K;) and the verb has two pls., namely, -بَرَعَلَا [which is a pl. of pauc.]: (Msb:) the rel. n. [which serves as a sing.] is -بَرَعُمْ [in the CK is a mistake:]). accord. to Az, (TA,) this appellation is applied to a man of established Arab lineage, even if he be not chaste, or correct, in speech. (Msb, TA,) The dim. of -بَرَعُمْ is -بَرَعُمْ, (S, O,) without -ة an extr. word [with respect to analogy, as the undiminished noun is fem.]: (TA:) a poet (Abu-l-Hindee, whose name was 'Abd-El-Mu-min, son of 'AbdEl-Kuddoos, O, TA) says,

* وَمَكْنُ الْضَّبَابِ طَعَامُ الْعَرَبِ *
* وَلَا تُحْيَّسِ نِفْسَ الْعَجْمِ *

[And the eggs of dabbs are food of the little Arabs; but the souls of the Foreigners do not desire them: in which he uses the dim. form to imply respect, or honour, like as it is used in the saying أَنَا جَذِبَلِيْهَا الأَفْدَاحُ وَعَدِّيْهَا المُرْجُبُ. (S, O.) which is expl. in art. جذِبَلِيْهَا الأَفْدَاحُ.] (S, O.) in which the latter word is used as a corroborative of the former as in لَيْلَ لَأْنَ (S, O) and أَلْبَعْرَبُ الأَبْعَرَبَ (S, A, O, Msb, K) and أَلْبَعْرَبُ (O) and أَلْبَعْرَبُ (K) and أَلْبَعْرَبُ (O) of the CK [but this I do not find in any other copy of the K]) are appellations of The pure, or genuine Arabs: (S, A, O, K;) or those who spoke the language of Yaarub Ibn-Kahtán; which is the ancient language: (Msb:) and the dialects of El-Hijáz and the parts adjacent thereto: (Msb:) and the appellation of is thought by Az to apply [also] to people not of pure Arabian
descent, who have introduced themselves among the Arabs, and speak their language, and imitate their manner or appearance. (TA.) [The former division is most reasonably considered as consisting of the extinct tribes ('Ád, Thamood, and others mentioned in what follows); or of these together with the unmixed descendants of Kahtán, whose claims to the appellation of genuine Arabs are held by many to be equally valid: and the latter division, as consisting of those whose origin is referred, through Ma'add and 'Adnán, to Ismá'eel (or Ishmael), whose wife was descended from Kahtán. What I find in the TA, on this subject, is as follows.] The former of these two divisions consisted of nine tribes, descendants of Irem [or Aram] the son of Sám [or Shem] the son of Nooh [or Noah]; namely, 'Ád, Thamood, Umeiyim, 'Abeel, Tasm, Jedees, 'Imleek [or Amalek], Jurhum, and Webári; and from them Ismá'eel [or Ishmael is said to have] learned the Arabic language: and the are [said to be] the descendants of Ismá'eel, the descendants of Ma'add the son of 'Adnán the son of Udd: so says Abu-l-Khattáb Ibn-Dihyeh, surnamed Dhun-Nesebeyn: or the former division consisted of seven tribes, namely, 'Ád, Thamood, 'Imleek, Tasm, Jedees, Umeiyim, and Jásim; the main portion of whom has become extinct, some remains of them, only, being scattered among the [existing] tribes: so says IDrd: and the appellation of is also given to the descendants of Yaarub the son of Kahtán [only]. (TA.) [It should be observed, however, that the appellation of is, by those who hold the extinct tribes above mentioned as the only genuine Arabs, applied to the unmixed descendants of Kahtán; and , to those who are held to be the descendants of Ismá'eel: thus in the Mz, 1st . Also, it should be observed that the appellation of in the conventional language of Arabic lexicology, is often applied to the Arabs of the classical ages, and the later Arabs of the desert who retained the pure language of their ancestors, indiscriminately: it is thus applied by writers quoted in the Mz (1st ) to all the descendants of Kahtán, and those of Ma'add the son of 'Adnán (through whom all the descendants of Ismá'eel trace their ancestry) who lived before the corruption, among them, of the Arabic language.] ___

[Arabs] who dwell in the desert; (S, Mgh, O, Msb, K;) such as go about in search of herbage and water; and Az adds, whether of the Arabs or of their freedmen: he says that it is applied to those who alight and abide in the desert, and are neighbours of the
dwellers in the desert, and journey, or migrate, with them, to seek after herbage and water: (Msb:) it is not a pl. of العربية, not being like النبط, which is pl. of النبط; (S, O,) but is a [coll.] gen. n.: (S:) العربية occurs as its pl. (S, O, K) in chaste poetry: (S:) it has no sing. [properly so termed]: (K:) the rel. n. is العربيةي, (S, O,) which is applied to single person; (Msb:) as also بدوى: (TA:) Az says, if one say to an العربيةي, he is pleased; and if one say to an العربيةي, he is angry. (TA.) Authors differ as to the cause why the العرب were thus called: some say, because of the perspicuity of their speech, from إعراب: others, that they were so called from Yaarub the son of Kahtán, who is said to have been the first that spoke the Arabic language; his original language having been, as asserted by IDrd, [what the Arabs term] Syriac; though some say that Ismā‘eel was the first that spoke the Arabic language; and some, that Yaarub was the first that spoke Arabic, and that Ismā‘eel was the first that spoke the pure Arabic of El-Hijáz, in which the Kur-ān was revealed: others say that the العرب were so called from العربية, the name of a tract near El-Medeeneh, or a name of Mekkeh and the adjacent region, where Ismā‘eel settled, or the same as Tihāmeh [as is said in the Mgh, in which this is pronounced to be the most correct derivation], or the general name of the peninsula of Arabia, which is also called العربيةات [as is said in the Msb]: but some say that they were so called in like manner as were the فرس and the روم and the ترك and others, not after the name of a land or other than a land, but by the coining of the name, not a term expressive of a quality or a state or condition &c. (TA.) [If the country were called العربية, an inhabitant thereof might be called, agreeably with analogy, عرب; and then, the people collectively, العربية: but I think that the most probable derivation is from the old Hebrew word بَرَع, meaning a mixed people, which the Arabs assert themselves to have been, almost from the first; and in favour of this derivation it may be reasonably urged that the old Himyeritic language agrees more in its vocabulary with the Hebrew and Phœnician than it does with the classical and modern Arabic.] See also العربية. And see عرب. [It also app. signifies Vagueness (considered as an unsoundness) in a word; from the same as inf. n. of عرب used in relation to the stomach &c.:] see 4, latter half.

عرب [part. n. of عرب, q. v.: as such signifying]
Having the stomach in a bad, or corrupt, state. (O, K.) And 
A stomach in a bad, or corrupt, state, (S, O, TA,) from being burdened. (TA.) ___ Also, and عَرَب, (O, K,) the former of 
which is the more common, (TA,) and عَرَب, (O, K,) Abundant water, (O, K,) such as is clear, or limpid. (K.) 
And نُهُر عَرَب (TA) and عَرَب and عَرَب (K) A river containing abundance of water. (K, TA.) And 
العَرَب Applied to a woman: see عَرَب, in four places. ___ عَرَب, first quarter. ___ عَرَب

A river containing much water. (K.) ___ عَرَب applied to a woman: see عَرَب, in four places. ___ عَرَب

A river that flows with a vehement, or strong, current. (S, O, K.) And i. q. نفس [The 
soul, mind, or self]. (S, O, K.) [It is thought to occur in a pl. sense, without ء, as a coll. gen. n., in the following sense,
quoted in the S immediately after the explanation above.] A poet says, (S,) namely, Ibn-Meiyádeh, (O,)

* لاَمَ اَتِيَكَ أَرَجُو فَضِلُ نَانَكَم
* نُفَحِتِ نُفَحَةٌ طَابِتْ هَلَا الْعَرَب

[When I came to thee, hoping for the redundance of your bounty, thou gavest me a gift with which the souls were pleased]: (S, O:) thus related by some, and expl. as meaning طَابِتُ هَا الْعَرَب: but the [approved] relation is, طَابِتُ هَا الْعَرَب [which the Arabs made to fly upon the wings of
fame], i. e. طَابِتُ بَلَا الْعَرَب [meaning of which the Arabs talked to the people]. (O,) Also sing. of عَرَاب [which is the name of Certain stationary vessels that used to be in the Tigris. (K, TA.) ___ (As meaning A wheel-carriage of any kind (which is commonly called in Egypt عَرَبيَّة) it is post-classical.]
The Arabic language; (S, TA;) the language of the Kur-án. (Msb.) Katádeh says that the tribe of Kureysh used to cull, or select, what was most excellent in the dialects of the Arabs, [in the doing of which they were aided by the confluence of pilgrims from all parts of the country,] so that their dialect became the most excellent of all, and the Kur-án was therefore revealed in that dialect. (TA.) See also عربى, in two places. And see عربى, [written in the TA without any syll. signs, but it is app. thus, fem. عربى (like عربى fem. of حيران), whence, probably, the appellation A man chaste, uncorrupt, or free from barbarousness, in speech: so in the Towsheeh. (TA.) [See also عربى.]
Hijáz, and نﻮُﺑْرَع, mentioned by AHei, but this last is a vulgar word, and is disallowed by Lb; (TA:) as also أرِبْوَن and اَرْبَوَن; (Mgh, * Msb, K;) "An earnest, or earnest-money; a portion of the price, whereby a bargain is ratified; (K, TA:) a thing that is paid by the purchaser of a commodity, (Mgh, O, Msb,) or by the hirer of a thing, (Msb,) on the condition that if the sale (Mgh, O, Msb) or hire (Msb) have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed; (Mgh, O, Msb;) called by the vulgar نﻮَرْع; (O:) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some: (TA:) عَرِبَوَن is said by As to be a foreign word arabicized, (Msb,) and so say many authors; though it is said by some of the expositors of the Fs to be from بَرَعْبَم signifying the making clear, plain, &c.; اَرْبَوَن being also derived from بَرَعَم signifying a knot: (TA:) and [it is said that] the عَرِبَوَن and اَرْبَوَن may be augmentative or radical, because one says اَرْبَوَن and اَرْبَوَن أَعْرَبَ فِي كَلَّا. (O.) [Hence,] أَلْقَى عَرِبَوَنِهِ He ejected his excrement, or ordure. (O, K, TA.)

عرِبَيَاء see عِرَبَيَاء.

عرَب The fruit of the species of tree called خَزَم [q. v.], of the bark of which [tree] ropes are made: (O, K, TA:) [beads which are used in prayer are made thereof, (Freytag, from the Deewán of the Hudhalees,) i. e., of the berries thus called, and it [the fruit] is eaten by the apes, or monkeys, and sometimes, in a case of hunger, by men: n. un. with ة. (O, TA.)

هِلْعَرَب Horses of pure Arabian race; (Mgh, K;) opposed to بَرَمْعَم; (S, O, Msb;) also termed مَعْرَبَة, (K,) which last [erroneously written in the CK مَعْرَبَة] is fem. of مَعْرَب, signifying a horse having no strain of admixture of other than Arabian blood: (Ks, S, O:) one of such horses is [also] termed عَرَمْنِي: (Mgh, Msb;) by the pl. عَرَمْنِي, they distinguish beasts from human beings. (Mgh.) And إِبْل عَرَب (S, O, Msb, K) and (TA) Camels of pure Arabian race: (K;) opposed to بَقَر. (S, O, Msb.) And بَقَرَ عَرَب A goodly
sort of oxen, of generous race, with short and fine hair, smooth, or sleek, (Msb.)

having even backs, and thick hoofs and hides: one of which is termed عروبة (TA voce عروبة).

عروبة A woman who manifests love to her husband; (IAar, S, O, TA;) and is obedient to him; (IAar, TA;) as also عروبة: (TA:) and (so in the O and TA, but in the CK or ) a woman disobedient to her husband; (IAar, O, K, TA;) unfaithful to him by unchastity; corrupt in her mind: (IAar, O, TA;) as though having two contr. meanings; [the latter meaning] from عروب [a mistranscription for عروب] signifying corruptness of the stomach: (O:) or who loves him passionately, or excessively: or who manifests love to him, evincing passionate, or excessive, desire: [lit., evincing that; meaning what is expressed by the words immediately preceding it; for otherwise this last explanation would be the same as the first; and as I have rendered it, it is nearly the same as an explanation in the Expos. of the Jel (vi. 36), manifesting love to her husband, by reason of passionate, or excessive, desire: ] (K) and (so in the TA, but in the CK or ) a woman Who is a great laugh: and and عروبة signify the same: (K) the pl. of the first is عروب (S, O, K) and عروب (TA;) and the pl. of عروب is عروبات: (K:) IAth says that عروب signifies a woman who is eager for play, or sport: and عروب, he adds, is pl. of عروب, which signifies a woman of goodly person, who manifests love to her husband: and it is also said that عروب signifies women who use amorous gesture or behaviour, and coquettish boldness, with feigned coyness or opposition: or who make a show of, or act with, lasciviousness: or passionately loving: and عروبة, accord. to Lh, signify a woman passionately loving, and lascivious. (TA.)

عروبة i. q. عروب, which means, accord. to Az, A man chaste, uncorrupt, or free from barbarousness, in speech. (TA.) [Hence,] مبالد يعوبة مبالد يعوبة (S, O, K) and مبالد يعوبة (K) There is not in the house any one: (S, O, K;) used [in this sense] as applying to either sex, but only in a negative phrase. (TA.) See
also عرب, latter half.

العربية: see عرب (of which it is the dim.), second sentence.

Coïtus. (TA.) And A bag with which the udder of a sheep, or goat, is covered: pl. عرابات. (IAar, O, K.)

Foul, or obscene, speech or talk; (S, O, K, TA;) like عرابه and عرابه (O) or عرابه (TA).

Terror. (K.)

Foul speech, in two places. عرابه (O, K) and عرابه (K) and عرابه (O) عرابه (S, O) Friday; (S, O, K;) and ancient name of that day (S, O, TA) in the Time of Ignorance: (TA:) accord. to some, it is most chastely without the article; (TA;) thus it occurs in old poetry of the Time of Ignorance; (O;) and it is thought to be not Arabic; (TA;) and said to be arabicized from the Nabathæan عوربت (TA in this art.;) or these two words are with the article لله. (TA in art. جرب.)

manifest and magnified, from عرابه he made clear, plain, &c.; or accord. to an authority cited in the R, its meaning is mercy. (TA.) [See art. انجب.]

The quality of being Arabian: (S, K, TA;) each [said to be] an inf. n. having no verb. (TA. [But see عراب at the commencement of this art. and under عراب.]) And عرابه is used [in the same sense] as denoting the quality of a horse such as is termed عرابه (TA.)

A name of The seventh heaven: (IAth, K, TA:) or, accord. to Sub, it is عرابه, عرابه, جربه, جربه, عرابه, عرابه, جربه, جربه, which is a name of the seventh earth; (TA in this art.;) or these two words are with the article لله. (TA in art. جرب.)
One who makes bags to cover the udders of sheep or goats.

(AAr, O, K.)

See [i.e. Sumach]. (O, TA.)

A cooking-pot in which food prepared with sumach is cooked. (O.)

More, or most, distinct or plain [q.v.]. (TA.)

is a pl. of the [q.v.]. (Msb.) See also , in two places.

, latter half.

, latter half.

, in two places: and see . Also One who has horses of pure Arabian race: (S, O:) one who has with him a horse of such race: and one who possesses, or acquires, or seeks to acquire, horses, or camels, of such race. (TA.)

An arabicized noun; a noun received by the Arabs from foreigners, indeterminate, [i.e. significant of a meaning, (as is said in the Mz, 19th , such as [meaning silk], and, if possible, accorded to some one of the forms of Arabic words; otherwise, spoken by them as they received it; and sometimes they derived from : but if they received it as a proper name, it is not termed , like and . (Msb.)]
is also used in this sense, as a subst: and as such its pl. is مَعْرِيَات: thus in the Mz, ubi suprà; and often in lexicons &c.

and see العرب المتعرية, each in three places.

العرب المستعرة: see العرب, each in three places.
Q. 1

He showed illnature, or an evil disposition, and behaved unsociably, towards his cup-companion. (TK.) One says, He behaves in an annoying manner towards his companions as does the drunken. (A.) Accord. to some, this verb is from عَرَی، as signifying a red and malignant, or noxious, serpent. (TA.)

Illnature, or evil disposition. (S, A, O, K. [See the verb of which it is the inf. n., above.])

A serpent that blows but does not hurt; (S, O, K;) accord. to Aboo-Kheyreh and Ish, (TA,) or Sh, (O,) a serpent of a red colour with dusky and black specks, (O, TA,) always appearing among us, (O,) that does not hurt, (TA,) or that seldom injures small or great, (O,) unless it be hurt: (O, TA:) or a red and malignant, or noxious, serpent; (O, K;) for a man, in some verses cited by IAAar, likens himself, in his treatment of his enemies, to this serpent; and how should he describe himself as a serpent that blows at the enemies and does not hurt them? (TA:) and, (K,) or the former word, accord. to Sh, (O,) the male viper: (O, K;) and the former, accord. to Th, a light, or an active, serpent: (L:) or so عَرَی : (TA:) or this last signifies the serpent [absolutely]. (IAar, O, K;) Also the former word, (O, K,) and the latter, (K,) i. q. شَدیئ [app. as meaning Vehement, or the like], applied to anything: (O, K;) accord. to Ibn-'Abbád, the latter is applied in this sense to anger. (O,) Also both words, (K,) or, accord. to Ibn-'Abbád, the latter, (O,) Custom, habit, or Wont: (O, K;) but app. mistranscribed for عَرَی، (TA:) And one says, زَکَبَت عَرَیدِی (K, TA,) or عَرَیدِی (Ibn-'Abbád, O,) meaning I went without pausing, or waiting, for anything: (Ibn-'Abbád, O,
I followed my own opinion. (TA in art. عصد.)

: see what follows, in two places.

One who behaves in an annoying manner (S, A, K) towards his cup-companion, (S, K,) or towards his companions, (A,) in his intoxication; (S, A, K;) as also : and the first and second, a man who behaves in an evil, or a mischievous, manner, towards another or others: (TA:) or ↓ the second signifies having much evilness of disposition, or manners, in intoxication. (Har p. 453.)
Q. 1 He gave him what is termed an earnest or earnestmoney. [i.e. an earnest, or earnestmoney]. (S, TA: mentioned as a quadrilateral radical word, and also in art. عرب, q. v.)

عَربَنَ and عَربَن: see art. عرب.

عَربَنَ and عَربَن: see art. عرب.
The nose: or the soft, or pliable, part thereof: or the depression termed beneath the nose, in or above the middle of the lip, (K, TA,) i.e., of the upper lip, next the nose: (TA:) or the extremity of the partition between the nostrils: (K:) [J says,] I asked an Arab of the desert, of the tribe of Asad, whereupon he put his finger upon the extremity of the partition between his nostrils. (S.)
A hide tanned with the plant, or tree, called عُرْض‎ or عَرْض‎ &c. (TA.)

A species of plant, (S,) or tree, (K,) rough, resembling the عَوْسَج‎ [or boxthorn], except that it is bigger, full and luxuriant in the branch, and not having tall stems, (TA, [see also عَرْض‎, of which the same is said,]) with which, (S, K, TA,) it being [first] cooked, (TA,) one tans, (S, K, TA,) and the hide tanned therewith becomes red. (TA.)

A hide tanned with عَرْض‎ or عُرْض‎ &c. (S, K.)
جِرَع

1. (S, A, O, K.) aor. ـ، (S,) inf. n. َجَرَعَ (S, O, K) and َجَرَعَ (O, K) He ascended, or mounted. (S, A, O, K.) So in the saying ِﰱ ِﺔَجَرﱠﺪﻟا َجَرَعَ and ِﰱ ِﻢﱠﻠﱡﺴﻟا [He ascended, or mounted, the stair, or the series of steps, and the ladder]. (S, O.) And عليه, aor. ـ، and ـ، inf. n. َجَرَعَ, He ascended, or mounted, upon the thing (TA.) And َجَرَعَ بِهَذَا ٰٓبْذَأ means He was taken up to a high place; as, for instance, ُءْﻰﱠﺸﻟا إلى عَنَان السَّمَا، The thing became high, or elevated. (TA.) َجَرَعَ، (S, O, Msb, K,) with fet-h to the َر، (O,) aor. ـ، inf. n. َجَرَعَ; (Msb; [accord. to the O َجَرَعَ]) or َجَرَعَ and َجَرَعَ and َجَرَعَ (K;) He limped, or had a slight lameness, (S, O, Msb, K,) and walked like the lame, (S, O,) by reason of some accident that had befallen him (S, O, Msb, K) in his leg or foot, (S, O, K,) not naturally, (S, K,) or not by reason of a chronic ailment: (Msb;) or َجَرَعَ، aor. ـ، and َجَرَعَ and َجَرَعَ; he walked like the lame, with a limping gait, by reason of some accident. (L.) And َجَرَعَ، (S, O, Msb, K,) aor. ـ، (Msb, K,) inf. n. َجَرَعَ (S, * O, * Msb, K, * TA) and َجَرَعَ، (TA,) He was lame, walked lamely, or limped, (S, O, Msb, K,) naturally, (S, O, K,) or by reason of a chronic ailment: (Msb;) or he became lame. (TA.) [See also َحَبَّ below.] َجَرَعَ also signifies The setting of the sun: or its inclining towards the place of setting: (S, O, K;) inf. n. of َحَرَجَت. (TK,) And َجَرَعَ، inf. n. َجَرَعَ، (O, K,) He (a camel) emitted his urine indirectly: said of the male only, when the hind girth is bound upon him [so as to press upon his sheath]: like َبِﻘَح.

(TA.)
**2 جّﺮﻋ, inf. n. جّﺮﻌت, He made (a building, or structure, S, O, and a river, or rivulet, TA) to incline. (S, O, K, TA.)**

I turned from it, and left it, or forsook it; as also جّﺮﻌت عنه, جّﺮع عليه. (Msb.) And جّﺮع عليه, I turned from it, and left it, or forsook it; (Msb.) And جّﺮع عليه, He bent, or inclined, to, or towards, him, or it. (TA.) You say, جّﺮع عليه, He passed by him, or it, and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows.] _Also جّﺮع signifies He remained, stayed, abode, or dwelt; (K, TA;) as also جّﺮعت, He remained, stayed, &c., in the place. (TA.) And جّﺮع عليه, He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also جّﺮع عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art. جّﺮع, He remained, stayed, or abode; (S, O,) inf. جّﺮعت, He remained, stayed, or abode, intent upon the thing; (S, A, O,) as also جّﺮعت عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art. جّﺮع, He passed by him, or it, and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows.] _Also جّﺮع signifies He remained, stayed, abode, or dwelt; (K, TA;) as also جّﺮعت, He remained, stayed, &c., in the place. (TA.) And جّﺮع عليه, He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also جّﺮع عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art. جّﺮع, He remained, stayed, or abode; (S, O,) inf. جّﺮعت, He remained, stayed, or abode, intent upon the thing; (S, A, O,) as also جّﺮعت عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art.

**3 جّﺮعت, inf. n. جّﺮع عليه, He turned from it, and left it, or forsook it; as also جّﺮع عليه, He bent, or inclined, to, or towards, him, or it. (TA.) You say, جّﺮع عليه, He passed by him, or it, and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows.] _Also جّﺮع signifies He remained, stayed, abode, or dwelt; (K, TA;) as also جّﺮعت, He remained, stayed, &c., in the place. (TA.) And جّﺮع عليه, He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also جّﺮع عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art. جّﺮع, He remained, stayed, or abode; (S, O,) inf. جّﺮعت, He remained, stayed, or abode, intent upon the thing; (S, A, O,) as also جّﺮعت عليه, a thing. (O.) See also جّﺮعت عليه, in two places: and see 2 in art.

**4 اَعْرَجْ, (God) rendered him lame. (S, O, * K.) And اَعْرَجْ, He gave him a herd of camels such as is termed اَعْرَجْ. (S, K.) And اَعْرَجْ, He had, or possessed, a herd of camels such as is termed اَعْرَجْ. (O, TA;) thus in the L and other lexicons: in the K اَعْرَجْ is erroneously put for اَعْرَجْ من الاِبْل اَعْرَجْ. (TA.) [This signification is erroneously assigned by Freytag to 2: and so is that next preceding it by him and by Golius.] Also اَعْرَجْ, He entered upon the time of the setting of the sun; and so اَعْرَجْ, (O, K,) inf. n. اَعْرَجْ, (O.)

**5 اَعْرَجْ, (a building, or structure,) inclined. (S, O.) See also 2, in three places: and see اَعْرَجْ, in two places.

**6 اَعْرَجْ, He pretended to be lame;] he imitated the gait of a lame person. (TA.)**
It (a thing, S, Msb) bent or inclined; (S, O, Msb, TA;) and so a road: (TA:) and it was, or became, curved, or crooked. (Mgh.) You say, بناء الطريق The road bent, or inclined, with uS]. (A.) And بناء الطريق He declined from the road: (Mgh:) and الركاب عن طريقهم The company of riders declined from their road]. (A.) See also 2, second sentence.

He strove, or exerted himself, in his affair. (O, K. *)

A herd of camels consisting of about eighty: (S, O, K;) or from seventy to eighty: (TA:) or from eighty to ninety: (K;) or a hundred and fifty and a little above that number: (AO, S, O, K;) or from five hundred to a thousand: (As, S, O, K;) or more than two hundred, and near a thousand: (AHát, TA:) or a thousand: (TA:) or many camels: (AZ, TA:)

A camel that emits his urine indirectly: (O, K, TA:) an epithet applied to the male only. (TA. [See 1, last sentence.])

Natural lameness; (S, O, K;) as also عرجعة، which is likewise an inf. n. of عرجعة. (TA.) One says, How great is his natural lameness!: not for from that which signifies a colour, or a quality in the body, one does not derive the form عرجعه. (S, O.) Also A river, or rivulet: and a valley: because of their bending, or inclining. (TA.)

: see the next paragraph, in two places.
Also, (TA in this art.,) or عِرْحٍ, like جِدْعٍ (TA in art.) The place, or seat, of lameness, in the leg, or foot. (TA.) And you say, ءَلَى عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, There is not for me any remaining, staying, abiding, or dwelling, or, as some say, any confining, or place of confinement, [of my beast,] with thee, or at thy abode. (L, TA.) And you say, عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, and عِرْحٍ, (S, O, K.) [so in a copy of the S,) and عِرْحٍ, and عِرْحٍ, (S, O,) [i.e., as is implied in the S, There is not for me any confining of my camel that I ride, and remaining, or staying, at it: or] there is not for me any bending, or inclining, to, or towards, him, or it. (O.)

The place, or seat, of lameness, in the leg, or foot. (TA.) And a gait of him who is naturally lame. (S, K.)

High, or elevated. (TA.) And an affair not firmly, solidly, or soundly, executed. (S, O, K.)

The coming, of camels, to water one day at noon, and one day in the morning between daybreak and sunrise: (As, S, O, K.) or their coming to water in the morning between
daybreak and sunrise, then returning from the water and remaining the rest of the day in the pasturage, and the next night and day, and coming to the water again at night, then returning from the water, and remaining the rest of the night in the pasturage, and the next day and night, then coming to the water in the morning between daybreak and sunrise: this is one of the descriptions of رفه: or, as some say, their coming to water thrice every day; but this is strange. (TA.) Also A man's eating but once every day. (K.) One says، فلان يأكل العرجاء Such a one eats but once every day. (O, TA.)

عَرْجٍ Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Msb.) Also i. q. غَالِبٍ [i. e. Absent, &c.]: (O, K)

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thus written, with the pointed غ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly غَالِبٍ, with the unpointed ع, [i. e. being, or becoming, faulty, &c.; or making, or causing, to be faulty, &c.; or blaming, &c.;] as in the L. (TA.)

أَعْرَجَ Lame, (S, Msb, K,) by nature, (S, K,) or by reason of a chronic ailment: fem. عُرْجَاءٌ: (Msb:) pl. عُرْجُاءٌ. أَعْرَجَانِ is an appellation of The crow; (O, K;) [and] so آَلُوْعُرْجَاءٌ: because of its hopping, or leaping in going, as though shackled. (A, TA.) And عُرْجَاءٌ is an appellation of The female hyena: (S, O, K;) pl. عَرْجَاءٌ: the male is not called أَعْرَجَ. (O, K;) [and] so عُرْجَاءٌ: because of its aberration or deviation from the line of perfection, or from the ordinary course of nature (A, TA.) And عَرْجَاءٌ, determinate, and imperfectly decl., means The female hyenas, so called as though they were a قَبْلَةٌ [or tribe]; (Sh, O, K;) and so عَرْجَاءٌ, likewise determinate, and imperfectly decl.: (K;) or, accord. to IAar, in the phrase أَبْنَاءٌ عَرْجَاءٌ in a verse of Aboo-Muk'it ElAsadee, the poet makes the latter word, which is a pl.,
imperfectly decl. because he means تَجْرُعَّةَ وَالْعِرْجَةَ as though he regarded it as a sing. proper name: (L: i.e., accord. to Ibr D, because he uses عرج as a sing. proper name, curtailed by poetic license from العرجة: if so, this last word seems here to signify a personification of lameness:;) and accord. to him (i.e. IAar), one says هذه عرج, meaning This is the female hyena [not hyenas]; the latter word imperfectly decl. (O.) ___ is also an appellation of A certain deaf, malignant serpent. (TA.) [See also the next paragraph.] ___ And العرجة signifies Three nights of the first part of the lunar month: [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part:] mentioned on the authority of Th. (TA.)

A certain deaf serpent, (O, K, TA,) of the most malignant of serpents, (TA,) that will not admit of being charmed, and that leaps up like the viper: (O, K,) accord. to ISh, a certain broad serpent, having a single broad leg; like the __ [serpent called] IAar says, it springs upon the horseman so as to become with him on his saddle: (O:) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأُعْرِجَاتِ: (O, K,)

مَرَجَة: see مَرَجَة, in two places.

مَرَجَة: see the next paragraph.

(S, A, O, K) and مَرَجَة and عرج, (S, O, K,) the second and third allowable accord. to Akh, like رقة and مرقة, (S, O, K,) A ladder, or series of steps or stairs: (S, A, O, K,) or, with the article ال، [but most commonly the first of these with ال,] a thing resembling a درجة i.e. ladder, or series of steps or stairs, upon which the souls ascend when they are taken from their bodies: it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body]: (TA:) hence ليلة المعراج [the Night of the Ladder; in which Mohammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named алْبَرَاق: pl. مَرَجَاتِ and عرج, like مَرَجَاتِ and مَرَجَاتِ, (S, O,) Also, (K,) or
A place of ascent: (L, Msb, K, TA:) and the way whereby the angels ascend: (TA:) pl. معا́رج, (Msb, TA,) [in both senses, i. e.] this signifies places of ascent: (S, A, O:) and in the Kur lxx. 3, the places of ascent of the angels: or it there means benefits, or favours: (O:) and معا́رج is [said to be] like معا́رج [in meaning, though this is a loose explanation]. (Msb.)

A garment, or piece of cloth, having upon it curving stripes or lines. (O, K.)

معْرِج: see art. معْرج.

معْرِج, (S, O, K, TA,) or معا́رج, (Msb,) or the latter is wrong, (TA,) A place of bending, or inclining, (S, O, Msb, K,) of a valley, to the right and to the left. (S, O, Msb.)

معْرِج: see what next precedes.
Q. 1

He struck him, or beat him, with an عَرْجَةٌ [q. v.]. (S, K.) And He struck him, or beat him, with the staff, or stick. (TA.) And He figured it (i.e. a garment, or piece of cloth,) with the forms of عَرْجَةٍ. (K.) And He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خَضَابٍ [i.e. hinnâ, or the like]. (K.)

عَرْجَةٌ A raceme of a palm-tree, or of dates; syn. عَذْقٌ; or, when it has become dry and curved: (K) or the base, or lower part, (S, K, and also A and Mgh and Msb in art. عَرْج [because the لْن is therein regarded as augmentative],) of the عَذْقٌ (S, K) or كِبْسَةٍ (A, Mgh, Msb,) which signifies the same as عَذْقٌ, (A, Mgh, Msb,) which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry: (S:) or the عَذْقٌ [meaning main stem] of the كِبْسَةٍ: (Th, K:) Az says, it is yellow and broad: [but it is the contrary of broad in comparison with its length:] and in the Kur xxxvi. 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عَرْجَةٍ, in respect, as ISd says, of its slenderness and curvature: (TA:) [in the TA voce نَبِلِّ, the pl. عَرَجْةٍ is strangely used as meaning the fruit-stalks of the raceme of a palm-tree:] signifies the fruit-stalks of a raceme of dates: (T in art. عَذْقٌ:) [it is said that] the عَرْجَةٌ of عَرْجَةٍ, though this word imports the meaning of عَذْقٌ or a state of bending, is shown to be radical by the word مَعْرَجَة, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure مَعْرَجَة, فَعَلَن. (TA. [But some, مَعْرَجَة, عَذْقٌ عَذْقٌ, Un, and perhaps some other, as being of this measure:] also A certain plant, (K, TA,) White, accord. to Thî, (TA,) like the فَطْرٌ [or toadstool], resembling the عَذْقٌ [a white and soft sort of كَمْه], (K, TA,) which dries, having a round form: or a species of the كَمْه, of the measure of a span, or a little less than that;
good, or pleasant, while fresh: (TA:) pl. عراجون. (K.)

معرجن, occurring in a verse of Ru-beh, (TA,) A garment, or piece of cloth, in which are figured the forms of عراجين [pl. of عراجون]. (A and TA in art. عرج.)
1. **دَرَعُ (AHn, S, O, K,) aor. inf. n.**  
   It (a plant, and a canine tooth, &c.,) came forth, and became high, or tall: (S, O, K;) or it (a plant) came forth, and became high, or tall, and hard: (AHn, TA:) and it (a canine tooth, and a plant,) came forth altogether, and became hard and erect: it (a camel's tush) became thick and strong: and it (a tree) came forth: or became crooked: or became thick and great; as also **دَرَع َرَجَﳊا (K,) aor. inf. n.**  
   He threw the stone far. (K, TA.) [app. ُدَرَع ُمَحَاجِنْنا He did not accomplish our want. (TA.)**

2. **دِرَعُ (AHn, TA;) or دَرَع (IAar, O, K.)** He (a man, S) fled; (IAar, S, O, K;) as also **دَرَعُ (TA;),** He drew back, or drew back in fear, from his adversary: or he went away quickly, being put to flight. (TA.) He (a man) quitted the road: (O, K;) or he quitted the right direction of the road, and turned aside from it. (TA.) And **دِرَع ُمِنْهَء (A.)** He turned aside, and went to a distance, or far away, from him, or it. (A.) **It (a star) rose high:** and also it inclined to set after it had culminated: (O, K;) or it set. (A.) **It (water) rose high.** (A.) **And He, or it, descended, or alighted.** (MF.) The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side. (Abboo-Nasr, O, K.) And **دِرَعُ (TA;),** or **دَرَع (IAar, O, TA;)** (thus in the O, as on the authority of IAar;) He (a man, TA) became strong in body after disease. (IAar, O, TA.)

3. **دَرَعُ (AHn, S, O, K.) aor. inf. n.**  
   1. **دَرَع (AHn, S, O, K.)**
   2. **دِرَعَ (TA;),** He (a man) fled; (IAar, S, O, K;) as also **دَرَعُ (IAar, O, K.),** He drew back, or drew back in fear, from his adversary: or he went away quickly, being put to flight. (TA.) He (a man) quitted the road: (O, K;) or he quitted the right direction of the road, and turned aside from it. (TA.) And **دِرَع ُمِنْهَء (A.)** He turned aside, and went to a distance, or far away, from him, or it. (A.) **It (a star) rose high:** and also it inclined to set after it had culminated: (O, K;) or it set. (A.) **It (water) rose high.** (A.) **And He, or it, descended, or alighted.** (MF.) The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side. (Abboo-Nasr, O, K.) And **دِرَعَ (TA;),** or **دَرَع (IAar, O, TA;)** (thus in the O, as on the authority of IAar;) He (a man, TA) became strong in body after disease. (IAar, O, TA.)
He was put to flight: (Freytag, from the Fákihet el-Khulafà, p. 93, 1. 27:) probably post-classical.

A thing, (S, O,) or anything, (TA,) **hard:** (S, O:) or **strong, hard, and erect:** (Lth, O, K:) or **thick:** (As, AHn, O;) as also **عَرَد** and **عَرَّد** [correctly **عَرَد**] and **عَرَدُّ** [evidently a mistranscription for **عَرَدُّ**] and **عَرَدُّ** : (AHn, O:) and **عَرَدْنٌ** and **عَرَّدْنٌ** quasi-coordinate to **عَرَد** , **عَرَّد** , **عَرَدْنٌ** , **عَرَّدْنٌ** with two dammehs, (TA, in the CK **عَرَدْنٌ**), the **ن** being a substitute for **د** , (TA,) **عَرَد** , **عَرَّد** , (O, K) and **عَرَدُّ** , (K, TA,) signify **hard,** (S, O, K,) or **hard and strong,** applied to anything: (TA:) and **عَرَدَّنِي** , applied to a spear, and a bow-string, signifies **strong:** (Fr, TA:) and **عَرَدْنٌ** , in measure like **جَنَّرُـت** , applied to a bow-string, (Sb, S,) **thick:** (Sb, S;) or **strong and thick:** as also **عَرَدْنٌ** ; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, **إِنَّهُ لَعَرَدٌ مَعْرَزٌ الْعَنَقَ** [Verily he is hard, or strong, or thick, in respect of the base of the neck]. (Lth, O, TA.) [Hence.] The **penis:** or a **hard and strong penis:** (TA:) or a **penis distended and erect** (O, K, TA) and **hard:** pl. **عَرَدَّنِي** . (TA.) **And**

The **ass:** (O, K:) so called because of the thickness of his neck. (TA.) **And** [It is said to signify] The **base of the neck.** (K. [But this I think doubtful: see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated.])

: see **عَرَد**, in two places. In the phrase **عَرَد** **عَرَد**, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for **عَرَد** . (TA.)

: see **عَرَد**, in four places.

The **elephant:** (O, K:) because of his thickness and bulkiness. (TA.) **And** **Courageous, and hard,** or **sturdy:** (O, K,) applied to a man. (TA.) **And** A staff by means of which the horse and the
camel are tied. (O, K.)

عِرار, applied to a plant, Thick and hard. (AHn, O, K.) And A certain plant, (S, O, K.) of the kind termed حمص, (S,) hard and erect: (TA:) or a certain herb, said to be [of the kind termed] حمص, eaten by the camels, growing in sands and sand- plains: or, as some say, it is [a sort] of the جبل [q. v.] that grows in good and salubrious land, remote from Water. n. un. with ٌةَداَﺮَﻋ: Az says, I have seen the عِرار in the desert, [a plant] having hard wood, spreading branches, and no scent. (L.) See also عِرار.

عِراد Distant, or remote: (K) of the dial. of El-Yemen. (TA:) And Custom, habit, or Wont. (Lh, K.) One says, ما زَالَ ذَلَكَ عَرَدَهُ That ceased not to be his custom, habit, or Wont. (Lh, TA:) See also عِراد.] عِراد A single locust: (K: if so, عِرار probably signifies locusts; as a coll. gen. n.:) or a female locust. (S, O.) And A state, or condition. (S, O, K.) You say, فلَانَ فِي عِرادَة خَير Such a one is in a good state, or condition. (S, O.)

عِراد A certain thing, smaller than the منجنيق, (S, O, K, TA,) but resembling it; (TA:) [i.e. an engine of war, app. similar to that called by the Romans onager;] that casts a stone to a long distance: (Ham p. 307:) pl. عِرادَات. (TA.)

عِنَد see عَرَد, in three places.

عِنَد see عَرَد.

عِنَد see عَرَد. ___ Also Separate; syn. (K) In the saying (S, O, K) of a rájiz, (S,) of a man of the Benoo-Asad, (O,) or of Hajl, (As, O, K, TA, in the CK Hajal,) a freedman of the Benoo-Fezárah, describing a male camel, [and the sutures of his skull,]

(As, O, K,) or it is of Aboo-Mohammad El-Fa'kasee, (IB, TA,)
(IB, O, K) not رأسها, as in the S, (IB, K,) the last word [pl. of عارد] means *separate* (منتبده) *one from another:* or

*rugged* (K;) or *rising high,* or *elevated.* (S, O.)

معرَد, applied to a bow-string, [like معرد, i. q. معرد] [q. v.] and معجر [q. v.]. (ISh, TA in art. معجر.)

نيق معرَد A *high mountain-top.* (O, TA.)
S timings

\( S, O, M_{sb}, K, \) aor. \( S, O, M_{sb}, K, \) inf. n. \( S, O, M_{sb}, K, \) He kept, or clave, to him or it; \( S, O, M_{sb}, K, \)

as also \( O, K, \) From this, and from another signification of the same verb, which see below. عروس is said [by some] to be derived. \( M_{sb}, K, \)

You say, \( O, K, \) The man kept, or clave, to his opponent or adversary, in fight. \( M_{gh}, K, \) And \( S, O, M_{sb}, K, \) or \( M_{gh}, K, \) The child kept to his mother. \( M_{gh}, T_{A}, \) And عروس Evil clung, or stuck fast, to them, and continued. \( T_{A}, \) [Hence, perhaps,] عروس The thing [or evil or mischief] became vehement, or severe, or distressful. \( T_{A}, \) عروس aor. \( S, O, K, \) inf. n. \( S, O, K, \) He (a man) was, or became, fatigued: \( T_{A}, \)

or \( I_{ktt}, O, M_{sb}, K, \) or \( S, O, M_{sb}, K, \) he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation; \( T_{A}, \) \( A_{gh}a, I_{ktt}, M_{sb}, K, \) and so عروس Al. \( I_{ktt}, \)

From this, and from another signification of the same verb, mentioned above, عروس is said [by some] to be derived. \( M_{sb}, K, \) Also

He was, or became, confounded or perplexed, and unable to see his right course;

syn. دُهْش: \( S, O, K, \) and so عَرْسُ عَنْهُ. \( T_{A}, \) And عَرْسُ عَنْهُ He held back, or refrained, from him, or it, through cowardice. \( T_{A}, \) And امتنع \( I_{e}, \) What he had was unattainable, or difficult of attainment, to me. \( I_{a}, O, K, \) [In the CK, عِلْيَ is put for عِلِّيَ on عِلْيَ on.]

 عليه. \( S, O, K, \) The al aer, \( S, O, K, \) aor. \( S, O, T_{A}, \) and \( S, O, T_{A}, \) inf. n. \( S, O, T_{A}, \) He bound the camel's fore shank to his neck, \( S, O, K, \) while he was lying down, \( S, O, T_{A}, \) with the rope called عَرْسُ عَنْهُ: \( S, O, K, \)

or, as some say, he bound the neck of the camel to both of his fore legs. \( T_{A}, \)

مُتَرْسُ عَنْهُ: \( S, O, K, \) and عَرْسُ عَنْهُ: \( S, O, K, \) but the former is the more common; \( K_{c}, \) the latter, rare; \( S, O, T_{A}, \) They alighted \( S, M_{gh}, O, M_{sb}, K, \) during a journey, \( S, M_{gh}, O, M_{sb}, K, \) in the last part
of the night, (S, Mgh, O, K,) for a rest, (S, O, Msb, K,) and made their camels lie down, and took a nap, or slight sleep, (TA,) and then departed, (S, Msb,) and continued their journey, at daybreak: (TA:) [see also 2 in art. عوهد:] or they journeyed all the day, and alighted in the first part of the night: (TA:) or they alighted (AZ, Msb, TA) in a usual place of resort (TA) at any time of the night or day. (AZ, Msb, TA.) [Hence، ليلة التعرس. The night in which the Apostle of God slept: (O, K:) the story of which is well known, in the biographies of him and in the traditions. (TA.) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed. See Mishcàt ul-Masábìh, vol. i., p. 146.] See also 4.

اعروس 4 He made, or prepared, a marriagefeast. (S, O, Msb, K, TA.) [He became a bridegroom.] And (S, O, K,) or يَأْمَرْهُ أَبَاهُهُ (Mgh, * Msb,) He had his wife conducted to him on the occasion of the marriage; syn. بنى بها؛ (T, S,) or بنى عليها؛ (Mgh, O, K;) as alsoاعروس بَيْنَها. (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Msb:) and he abode with his wife during the days of and after that event: (TA:) [and he went in to his wife (IAth, Msb) [a signification which may be meant to be included in the explanation] or بنى عليها؛ (وُطِّئُهُ إِذْ إِعْرَاسٍ) on the occasion of that event; meaning، he compressed her؛ because it is a consequence of إعراوس [properly so termed]: (IAth:) the phrase also signifies [simply] he compressed his wife. (S, TA.) See also 2: and see عروس يَهْ. 

اعروس 5 He manifested, or showed, love, or affection, to his wife, (A, Ibn-'Abbád, O, K,) and kept to her. (TA,) [App. originally signifying He behaved like a bridegroom to his wife.] 

اعروس A wall which is placed between the two [main lateral] walls of the winter-
chamber, not reaching to the further end thereof, (S, O, K, TA,) then the beam is laid from the inner extremity of that wall to the further end of the

chamber, (TA,) and it is roofed over, (S, O, K, TA,) i. e. the whole chamber is roofed over: what is between the two walls [above mentioned] is [called] a سهوة [q. v.], and what is beneath the beam [app. with what is screened by the middle wall from the portion of the chamber in which is the entrance] is the مخدع : (TA:) this is done for the sake of more warmth, and only in cold countries: (S, O, K, TA:) and it is called in Pers. بیجه [correctly بیجه]: (S, TA:) and العرص is [said to be] a dial. var. thereof. (TA.)

عروس (Az, S, Msb, K) and عروس (Az, S, K) subs. from سَرْعا as signifying he had his wife conducted to him on the occasion of his marriage, and he went in to her: (Az, TA:) The ceremony of conducting a bride to her husband: (Msb:) or the ministration, or performance, of a marriage, and of the ceremony of conducting the bride to her husband: (TA:) or [simply] marriage: or coitus: syn. نکاح: (K, TA:)

because this is the real thing intended by laالأعراس: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is أُعراسات; and as fem., its pl. is أُعراسات. (Msb.) Hence [the trad.] إذا دعت أحدكم إلى وليمة عروس فليس بعروس When any one of you is invited to a marriage-feast, or a feast given on the occasion of the conducting of a bride to her husband, let him consent. (Mgh.) ___ And hence, (Az, TA,) A marriage-feast: (A 'Obeyd, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband: (Msb:) in this sense it is masc.: (Msb:) or mase, and fem.: (S, O:) or fem., and sometimes mase. (Az, TA,) A rájiz says,
Verily we found the marriage-feast of the wheetseller to be mean, discommended for the managers: see also حوائطة [Az, S, O, TA.] Pl. as above, i. e., 
(see ex. voce خرس.] [And hence,] A state of rejoicing. (IB, voce مأتم, q. v.) The dim. is
[ without ُ; which is extr., [accord. to those who hold it to be fem. only,] for [accord, to them] it should have ُ, being a fem.

A man's wife: (S, Mgh, O, Msb, K:) and a woman's husband: (O, Msb, K:) pl. (in both senses, TA) أخرس; (S, O, Msb, K, TA:) the dual, عرسان, is sometimes applied to the male and female, (S, O,) or husband and wife: (TA:) and to a male and female ostrich: (IB:) and the sing., to the mate of the lion: (S, A, O, K:) and the pl. is applied, metaphorically, by Malik Ibn-Khuweylid El-Hudhalee, to lions. (TA.) The weasel; and a weasel; a certain small animal, (Lth, S, O, Msb, K,) Well known, (TA,) resembling the rat (الغرة), [S, O,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (،)، and very short ears, as though they were amputated, (Lth, O, K,) and having a canine tooth; (TA:) called in Persian رامص: (S, Mgh:) the name is determinate and indeterminate: (TA:) pl. ننات عرس, (S, Msb, K,) applied to the males and the females; (O, K,) like as you say بنات أوي ابن ماء ابن ليون ابن ماء ابن ليو and and بنات ماء and بنات ليون and بنات ماء and بنات ليون, and in the pl. بنات نعش and بنات عرس and بنات نعش and بنات عرس, like as you say بنو عرس and بنو نعش and بنو عرس and بنو نعش. (S, O.)

One who quits not the place of conflict, by reason of courage. (TA.) The lion: (O, K:) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O, * TA.) Also Confounded, or perplexed, and unable to see his right course; syn. دهش. (S, O, K.)
A certain dye; (K:) a certain colour of dye, likened to the colour of the
weasel. (S, O.)

A bridegroom: and a bride: i.e., a man, and a woman, during the period of their
marriage or betrothal [thus differently written in different MSS.: (S, A, O, Msb, K;) or when the one goes in to the
other: (I'Ath:) you say [a bridegroom, vulgarly, in the present day, عروس یا عروس.]] and [a
bride, vulgarly, in the present day, عروسة.]: (S:) and عروس is a dial. var. of the same: (I'Aar, TA:) pl. mase. عرس
(S, O, Msb, K) and عرس: (TA;) and pl. fem. عروس. (S, O, Msb, K) [See عروس, in two places.] It is said in a prov.,
The bridegroom was near to being a prince]. (S: in the O, الملكة.) The dim. is عرس, without the addition of ة to distinguish the fem., because of the fourth letter. (TA.)[Hence,] Verses of
which the words are marked with diacritical points: for, as Esh-Shereeshee says, the Arabs used
to adorn the bride by speckling her cheeks with saffron: opposed to العروسه الإبل. (Har p. 610.)[Hence also,] The high-bred of camels. (A.)

A thicket: (L:) the covert, or retreat, of the lion, (S, O, K,
TA,) in a thicket. (TA.) [It is said in a prov.,]
[Like the seeker of game in the covert of the lion]: from a verse of Et-Tirimíma. (Z, O. [See Freytag's Arab. Prov., ii. 360.]) (TA.) ___ Also the former, The **place of growth** [or **origin**] of the stock of a man, among his people. (TA.)

\[ \text{Like the seeker of game in the covert of the lion}: \]

\[ \text{from a verse of Et-Tirimíma.} \]

\[ \text{Z, O.} \]

\[ \text{[See Freytag's Arab. Prov., ii. 360.]} \]

\[ \text{(TA.)} \]

\[ \text{___ Also the former,} \]

\[ \text{The **place of growth** [or **origin**] of the stock of a man, among his people.} \]

\[ \text{(TA.)} \]

\[ \]
1. **شَرَع** (aor. and , (S, O, K,) inf. n. : (TA:) or **he built a building of wood.** (S, O.)

2. **شَرَعّ** ( ; K;) **He built the house, or the like.** (K.)

3. **شَرَعّ** ( ; Zj, K;) and **شُرَع** ( ; K,) inf. n. **He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood:** (K;) or **he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man.** (S, O.)

4. **شَرَعّ** ( ; (TA, TA;) inf. n. **He struck such a one in the base, (K, TA, TA;) i.e. base, (TA,) of his neck.** (K, TA.)

5. **شَرَع** ( ; O, K,) inf. n. **He made the grape-vine:** (Msb:) or **he raised the shoots of the grape-vine upon the pieces of wood [made to support them]; as also , (Zj, O, K,) aor. and , inf. n. **He roofed the house, or the like;** (O, K, TA;) and raised the building thereof. (TA.)

6. **شَرَع** ( ; S, O, Msb, K,) inf. n. as above, (S, O, TA;) **He made an for the grape-vine:** (Msb;) or **he raised the shoots of the grape-vine upon the pieces of wood[ made to support them]; as also , (Zj, O, K,) aor. and , inf. n. **and , (K;) or both signify he made an for the grape-vine, and raised its shoots upon the pieces of wood;** (TA;) and signifies the same as . (Zj, O, TA:) or signifies **he bent the pieces of wood upon which its branches, or shoots, were trained.** (TA.)
4

A booth, or shed, or thing constructed for shade, mostly made of canes, or reeds; (K) and sometimes, (TA) made of palm-sticks, over which is thrown a species of panic grass; (Mgh, TA) as described by Az, on the authority of the Arabs; (TA) and such is meant by the of Moses: (Mgh:) a thing resembling a house, or tent, made of palm-sticks, over which is put; as also a booth, or shed, syn. (TA) made of wood and (S, A, * O, K) and such is meant by the of Moses; (TA) and sometimes the was made of palm-sticks, with thrown over them: (TA) both signify a thing, (S, O,) or a house, or the like, (K) used for shade: (S, O, K) pl. of the former, and (ISd, Mgh, Msb, K) and (ISd, O, Msb, K) not of and (ISd) or it is also pl. of (K) and also a pl. of , which is a pl. of . Hence The houses of Mekkeh, (S, A, Mgh, O, Msb, ) in which the
needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called مَعَابِدَ، (S, A, Mgh, O, Msb, K,) and العَرْشُ، (S, Msb,) and العَرْضُ، (O, K,) because they were of poles, or sticks, set up, and shaded over: (S, O, Msb:) or مَكَاهٍ it was itself called العَرْضُ، (Az, L, K:) or it was called العَرْضُ، with fet-h, and العَرْضُ، (Az, L, K:) and its houses were called العَرْضُ، and its العَرْضُ، (K.) And hence, (S, O, Msb,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'áwiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) نَشْرَعَ، (O, L, K,) or or or

We performed conjointly the greater and minor pilgrimages with the Apostle of God, (God bless and save him,) when such a one, meaning Mo'áwiyeh, was abiding (O, L, K) in his state of unbelief, (L,) in Mekkeh; (L, K) i. e. in the houses thereof: (O, L:) or, as some say, was hiding himself in the houses of Mekkeh. (L) — A house [in an absolute sense]; a dwelling, or place of abode: (Kr, TA:) pl. عَرْضٌ and عَرْضٌ. — A building of the kind called قَصَرُ. (K) — The wood upon which stands the drawer of water: (K) or a structure of wood built at the head of the well, forming a shade: [pl. عَرْضٍ] when the props are pulled away, the عَرْضٍ fall down. (TA.) [عَرْض‎ in relation to a well has also another meaning; which see below.] — The wooden thing or trellis which serves for the propping of a grape-vine. (TA.) [But this is more commonly called عَرْضٌ, q. v.] — The roof of a house or the like: (S, Mgh, O, Msb, K,) pl. عَرْضٌ. (A,) So in a trad., where a lamp is mentioned as suspended to the عَرْضٌ (O, TA:) and in another, in which a man relates that he used, when upon his عَرْضٌ, to hear the Prophet's reciting [of the Kur-án]. (TA.) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], خَانَاةٌ عَلَى عَرْضٍ. 

Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA:) but some consider عَرْضٍ as here meaning عَرْضٍ [from]. (TA.) — Hence, app., The عَرْضٌ of God, which is not definable: (A, K,) I'Ab is related to have said that the عَرْضٌ is the place of the feet and the عَرْضٌ is immeasurable:
and it is said in the Mufradát of Er-Rághib that the ḍurūḥ of God is one of the things which mankind know not in reality, but only by name; and it is not as the imaginations of the vulgar hold it to be; [namely, the throne of God;] for were it so, it would be a support to Him; not supported; whereas God saith [in the Kur., xxxv. 39], Verily God holdeth the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him: or, as some say, it is the highest sphere; [or the empyrean;] and the ّﻰﺳﺮﻛ is the sphere of the stars: and they adduce as an indication thereof the saying of Mohammad, that the seven heavens and earths, by the side of the ّﻰﺳﺮﻛ, are nought but as a ring thrown down in a desert land; and such is the ّﻰﺳﺮﻛ with respect to the ٰﺷْﺮَﻋ: and this assertion is mentioned in the B, but without approval: (TA:) [It appears, however, to be most commonly accepted:] or a red sapphire, which glistens with the light of the Supreme. (A, K.) [Hence the saying,] من العرش إلى الفرس meaning, [From the highest sphere, or the empyrean, to the earth. (A.)] Also The سير [or throne] (S, A, O, Msb, K) of a king; (S, A, O, K;) the seat of a sultán; [perhaps as being likened to the ٰﺷْﺮَﻋ of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Rághib.)

[Hence,] the phrase ِﻪِﺷْﺮَﻋ يَﻮَـﺘْﺳِا ﻰَﻠَﻋ means He reigned as king. (A, TA.) ___ And [hence, also,] Certain stars in advance of [which is Spica Virginis]; (TA;) [app. those meant by what here follows;] عُرْشُ السُّمَاق الأَعْرُل signifies four small stars [app. γ, δ, ε, and η, of Virgo, regarded as the seat of Bootes, the principal star of which is called ِﺔَرَامِح, the sīmāk al-‘awāa, [which is a name of Bootes and also of the four stars mentioned above], and also called ِةَرَامِحُ الأَسْد, the rump of Leo, the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.) ___ And عُرْشُ الجُوْزَاء [The seat of Orion; applied by our astronomers to α of Lepus; but described as] four stars, of which two are on the fore legs and two on the hind legs, of Lepus. (Kzw.) ___ And عُرْشُ الْبَلَدُ [or the Pleiades]. (T, TA.) ___ also signifies The جَمَآرة; (O, K, TA;) i. e., the bier of a corpse. (O, TA.) And hence, as some say, the expression in a trad., ِءآَزْﻮَﳉا also meaning The
bier rejoiced [lit. shook] at the death of Saad Ibn-Mo'ádh; i. e., at carrying him upon it to his place of burial: (O, K, * TA:) but there are other explanations, for which see art. هز. (TA.) ___ The wood with which a well is cased after it has been cased with stones (S, O, K) in its lowest part (S, O) to the height of the stature of a man: (S, O, K;) pl. عروش. (S, O.) [Another meaning of the same word in relation to a well has been mentioned before.] ___ The nest of a bird, such as is built in a tree, (K;) [app. as being likened to a booth.] ___ The angle, or corner, or strongest side, syn. ركن, (Ks, Zj, Ks) of a house, (Ks, Zj,) or [other] thing: (K;) pl. عروش. (Ks, Zj.) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], حاوية عليها عروشها, means Empty, and fallen upon its أركان [or angles, &c.]. (Ks, Zj, O.) ___ [Hence,] The head, or chief, who is the manager or regulator of the affairs, of a people, or company of men: (K;) likened to the عروش of a house. (TA.) ___ [Hence also,] The means of support of a thing, or an affair: (A, O, K,) Hence the saying, ﴿ثَلَّ عَروُشَهν﴾, (O, K,) meaning His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also ﴿ثَلَّ عَروُشَهν﴾ or his might, or power, departed: (TA:) or his affairs, or state, became weak, and his might, or power, departed. (S, O. [See also art. ثل.] [For عروش also signifies] ___ Might, or power: (Er-Rághib, K,) regal power; sovereignty; dominion: (IAar, Er-Rághib, K:) from the same word as signifying the throne, or seat, of a king. (Er-Rághib.) ___ And The protuberant part (S, O, K) in, (S, O,) or of, (K,) the upper surface of the foot, (S, O, K,) in which are the toes; (S, O, TA;) as also عروش: عروش أعراش, and [of mult.] عروش: (O, TA:) and the part between the عبر [or prominent bone] and the toes, of the upper surface of the foot; as also عروش: (Ibn- 'Abbád, O, K;) pl. the same as last mentioned above: (K;) or عروش signifies the upper surface of the foot; and its lower surface is called the أخص. (IAar.) عروش, both as a sing. and as a pl.: see عروش, last sentence, in three places: ___ and the same paragraph, first and second
sentences, in four places: and see the latter part of the same paragraph. 

Two oblong portions of flesh in the two sides of the neck, [app.

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the two sterno-mastoid muscles, ] (S, A, O, K, TA,) between which are the vertebrae [of the neck]: (TA:) or in the base of the neck: (K:) or the base [itself] of the neck: so in the phrase [or two branches of the occipital artery], (TA, as from the K, [in which I do not find it,]) which are (TA) [in the two places of the cuppingvessels: (K, TA:) or the are in the [Ibn-'Abbád, O:] or the is a vein in the base of the neck: (Th, O:) or the are [app. the two greater cornua of the os hyoides, which forms a support to the tongue; two bones in the [meaning furthest part of the mouth], which erect the tongue. (Ibn-'Abbád, O, K.) It is related in a trad., respecting the slaying of Aboo-Jahl, that he said to Ibn-Mes'ood, [Take thou my sword, and cut with it my head from my.] (O, TA.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [He spoke secretly to him, or with him. (As, A, O,) ___ And The extremity of the hair of the mane of a horse: (IDrd, O, K:) or so [al'al'ash. (TA) ___ Also, (K,) or َثَﻔَـﻧ ِﰱ ِﻪْﻴَﺷْﺮُﻋ He spoke secretly to him, or with him. (As, A, O.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [Take thou my sword, and cut with it my head from my.] (O, TA.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [He spoke secretly to him, or with him. (As, A, O,) ___ And The extremity of the hair of the mane of a horse: (IDrd, O, K:) or so [al'al'ash. (TA) ___ Also, (K,) or َثَﻔَـﻧ ِﰱ ِﻪْﻴَﺷْﺮُﻋ He spoke secretly to him, or with him. (As, A, O.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [Take thou my sword, and cut with it my head from my.] (O, TA.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [He spoke secretly to him, or with him. (As, A, O,) ___ And The extremity of the hair of the mane of a horse: (IDrd, O, K:) or so [al'al'ash. (TA) ___ Also, (K,) or َثَﻔَـﻧ ِﰱ ِﻪْﻴَﺷْﺮُﻋ He spoke secretly to him, or with him. (As, A, O.) ___ And The ear: (K:) or the two ears: because near to the [properly so called]: hence the saying, [Take thou my sword, and cut with it my head from my.]
the elevated structure upon which a grape-vine spreads itself: (Msb:) pl. عَرَائْش،
(Mgh, Msb,) [and perhaps عَرَائْش also: see 8.] ___ Also, A thing resembling a جَدْﻮَﻫ, (S, O, K,) but not [exactly the same as] it, made for a woman, who sits in it upon her camel: (S, O:) so called as being likened in form to the عَرَائْش of a vine: (Er-Rághib:) or عَرَائْش, with ة, is the same as جَدْﻮَﻫ; and its pl. is عَرَائْش, (Msb,) which signifies the same as جَدْﻮَﻫ. (Ish, A.) ___ And An enclosure of the kind called حظيرة, made for beasts, to protect them from the cold. (TA.)

وعَرَائْش Grape-vines. (TA.)

مَعَروْشات Grape-vines furnished with, or trained upon, عَرَائْش, or trellises, pl. of مَعَروْش [A well cased with what is termed an عَرَش]. (S.) ___ Hence, (O,) مَعَروْش [A camel large in the sides. (O, K.)


He (a man, Fr, S, O, and a cat, Th,) was, or became, brisk, lively, or sprightly; (Fr, Th, S, A, O, K,) said of a man, (Fr,) and of a cat. (Th.)

He (a man) leaped, jumped, sprang, or bounded; as also

The company of men played, or sported, and advanced and retired, urging, or pushing, [one another] from behind: (TA:) and he (a child, T, Msb) played, or sported, and was very joyful, or glad, and very brisk, lively, or sprightly. (T, O, Msb, K.)

The lightning gleamed, or glistened, much: (A:) or was, or became, in a state of commotion, or agitation; quivered; flickered; (IDrd, O, K;) as also

His skin quivered, or quaked; (K, TA;) as also (TA.)

Also with his hind legs; (O, TA;) as also (O, K, TA,) said of a camel, (O, K, TA,) or other [animal], (O, TA,) He struggled, or quivered, (O, K, TA,)

His skin quivered, or quaked; (TA:) and in like manner, (TA:) and and the sky, or cloud, lightened continually. (AZ, S, O, K,) as in some copies of the S, (TA,) aor. — , (AZ, S, O, K,) inf. n. (AZ, S, O, TA,) or (as in one copy of the S,) The sky, or cloud, lightened continually.

Its odour became foul, (S, O,) and stinking, (TA,) or altered, (K,) from the dew. (S, O, K,)

He remained, stayed, dwelt, or abode. (K.) The imperative of the verb in this sense is mentioned by
8 َصَﺮَـﺘْﻋِإ see 1, in five places.

I. q. عَرْض (O, K, TA) meaning as expl. in art. عَرْض (TA:) or a piece of wood which is laid across a chamber when they desire to roof it: then they lay upon it the ends of the short pieces of wood: (A'Obeid, O, TA:) occurring in a trad., mispronounced by the relaters عَرْض. (O, * K, TA.) See also عَرْض, in two places.

ٌصْﺮَﻋ I. (O, TA:) or a piece of wood which is laid across a chamber when they desire to roof it: then they lay upon it the ends of the short pieces of wood: (A'Obeid, O, TA:) occurring in a trad., mispronounced by the relaters عَرْض. (O, * K, TA.) See also عَرْض, in two places.

ٌصِﺮَﻋ: see عَرْض, in two places.

ٌﺔَﺻْﺮَﻋ The court, or open area, (ساحة) of a house; (T, Msb;) i.e., a spacious vacant part, or portion, thereof, in which is no building; (Msb;) so called because the children play, or sport, &c., (يَعْتَرُصُون) therein: (T, Msb:) or any spacious piece of ground between houses, in which is no building: (S, O, K:) or any distinct piece of ground in which is no building: accord. to EthTha'alibee, in his book entitled Fikh el-Loghah: (Msb:) or any open space in which is no building: (As, TA:) or the ground of a house, where it is built; and any chamber of a house, in which one sits, not in the upper part: (A:) pl. عَرْضات (K) and عَرْصُ (S, A, O, Msb, K.)

ٌصوُﺮَﻋ A she-camel having a pleasant odour when she sweats. (IAar, O, K.)

ٌصاﱠﺮَﻋ Clouds (سَحَاب) having thunder and lightning: (S, O, K:) or having thunder and lightning, without which they are not thus called, in which the lightning is in commotion, or flickering, and which overshadow and approach so as to become like a roof: (O, TA:) or of which the lightning does not cease: (Lh, TA:) and (K) that gleam, or glisten, much, (A, K,) with lightning: (A:) or that lighten at one time, and become concealed at
another: (TA:) or which the wind carries to and fro: (O, TA:) ___ Lightning in a state of commotion, or agitation; quivering; flickering; as also عُرْصٌ and عُرِصٌ: (K:) or vehemently so, (I'dr, O, TA:) and vehement in its thunder: (TA:) or that gleams, or glistens, much: or that lightens at one time, and becomes unapparent at another; as also عُرْصٌ and عُرِصٌ. (Ibn-'Abbád, O.) ___ A pliant spear, (AA, S, O, K, TA,) that vibrates, or quivers, when shaken: (S, * O, * TA:) and so applied to a sword: (AA, S, O, K:) or, applied to a spear, it signifies of which, when it is shaken, the head glistens; from عُرِصٌ البرق. (Ibn-'Abbád, O, TA.)

Flesh-meat laid in the عِرَصَةَ [q. v.] to dry: (S, O, K:) or cut in pieces: (Fr, O, K:) or laid in, or upon, the live coals, so that it becomes mixed with the ashes and not well and thoroughly cooked: (Lh, O, K, TA:) Az says that this last explanation, the like of which has also been given on the authority of ISk, is more pleasing to him than that of Fr. (O, TA.) [See also مَعْرُضٌ, with مَعْرَضٌ.] Also A camel whose back has become submissive, but not his head: (Ibn-Habeeb, O, K:) because they used [sometimes] to ride without bridling. (TA.)

The هَلَالٌ [or new moon, or moon when near the change]. (Ibn-'Abbád, O, K.)
Q. 1 He pulled it, (Lth, O, K.) namely, a thing, (O,) so that he slit it, or divided it lengthwise. (Lth, O, K.)

A certain plant, called in ancient Greek [καμάφιτος, the chamæpitys, or ground-pine], (K, TA,) by which name it is commonly known to the physicians, who say, (TA,) when a mixture of some of its leaves with hydromel is drunk for forty days, it cures the sciatica; and when for seven days, it cures the jaundice. (K, TA.)

One of the [camel's saddle called] [قهب رحل, (S, O,)] which are four pegs, or pins of wood, that unite, or conjoin, the heads of the curved pieces of wood called; the أَحْنَاء of the قَهَب; in the head of each حَنُو are two pegs, or pins of wood, bound with the sinews called; (S, O, K,) or with pieces of the skins of camels; and in it [or appertaining to the same part] are the ظَلَفَات; (S, O;) and they are also called the [or, (K,) accord. to As, (O,)] they are the two pieces of wood (O, K) that bind, (O,) or are bound, (K,) between the upright piece of wood called; the الوسط [in the fore part] of the رحل and its [which is in its hinder part]; on the right and left. (O, K.) The [kind of saddle called] [غَفَاء, also called its عَصَافر and its عَصُافر], is A piece of wood bound between [or conjoining] the
anterior {curved pieces called} حنوان (S, O, K.) And, [so in the O, but in the K or, ] accord. to Az, (O,)
signifies A whip made of the sinews called عقاب; (O, K;) as also عرافص. (O.) And, (O, K)
accord. to Lth, (O,) Elongated عقاب; (O, K;) mostly applied to the عقاب of the two sides and of the two
elongated portions of flesh between which is the backbone: (O:) or, (K.) accord. to IDrd, as
also عرافص, (O, TA,) a fascicle عقاب of and of thongs, (O, TA,) upon a قبية [q. v.], with
which the [women's camel-vehicle called] هودج is bound, or made fast. (TA.)

عروفص: see عروفص. _ العروفصان signifies Two sticks عودان (عورض) inserted in the عقاب دجران of the
plough, (Ibn-'Abbâd, O, K,) forking; the دجر being the piece of wood upon which is bound the iron [or share] of the
plough. (Ibn-'Abbâd, O.) The عروفص of the hump of the camel are The extremities of the سناسن [pl. of
سنسن, q. v.,] of his back; (Ibn-'Abbâd, O, K;) sing. عروفص (Ibn-'Abbâd, O:) or what are upon the
سنسن; and also called the عرافص; and ISd says, I think that عرافص is a dial. var. thereof. (L, TA.) The عروفص of the
[or nose, or fore part of the nose, &c.,] are Certain bending bones in the part called خيشوم [q. v.]. (Ibn-'Abbâd, O, K.)
تَضْرَعَةَ، aor. َضْرَعَةَ، inf. n. [instead of which, as a simple subst., عرض is generally used,] and عرضة، It was, or became, broad, or wide; (S, O, * Msb, K, TA;) as also عرضة، (A, TA,) which occurs in this sense in two exs. following.

(ТА.) [And in like manner, عرضة, It grew, or spread, wide; said of a tree; opposed to طَلَالٌ; occurring in the TA in art. كِمْ.] It is said in a prov., (S, O, * TA [but in two copies of the S, I find the verb in this instance written عرضة،] and in the O عرضة، and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the S.] Suspicion became, or has become, wide; syn. عرضة،: (TA:) used when it is said to a man, Whom dost thou suspect? and he answers, The sons of such a one, referring to the whole tribe. (S, O, TA.) [See Freytag's Arab. Prov. ii, 112, where another reading is mentioned, which, by what he says, is shown to be عرضة، Thou hast made suspicion wide.]

In another prov. it is said, عرضة، أَعْرَضَ ثَوبَ الْمَلِسَةِ، (IAar, A, TA, and K in art. مِلْسَةٍ ُليَسُ،) and عرضة، أَعْرَضَ ثَوبَ الْمَلِسَةِ، (IAar, and K in art. مِلْسَةٍ ُليَسُ،) and عرضة، صَارَ ذَا عَرْضَة، (A, TA,) and عرضة، عَسَعَ، (Sh:) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAar, and TA in art. ُليَسُ،) i.e. with reference to him who suspects many persons (IAar, Az, and K in art. ُليَسُ،) of a theft; (IAar, Az, and TA in that art.;) or of saying a thing: (TS, and TA in that art.;) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag's Arab. Prov. ii, 100, where it is said that عرضة، أَعْرَضَ ثَوبَ الْمَلِسَةِ، app. means The garment of the suspected appeared, or has appeared: but that another reading is عرضة، عَرْضَةَ، meaning became, or has become, wide.]

أَعْرَضَةَ، (Fr, S, O, Msb, K,) inf. n. عرضة، عَرْضَةَ، (TA:) and عرضة، عَرْضَةَ، (As, TS, K,) aor. َعَرْضَةَ، (Fr, K,) or َعَرْضَةَ، like َعَسِبَةَ، aor. َعَسِبَةَ، deviating from the general rule; (As, TS;) It (a thing) appeared, or became apparent, لِهِ، to him; (S, O, Msb, K;) [but in some copies of the K, instead of the explanation ُظَهَرَ وَبَدَا، we find ُظَهَرَ عَلَيْهِ وَبَدَا، which is a mistake;] as also عرضة، (Fr, S, O, Msb, K,) which is a deviation from a general rule, being quasi
pass. of عرضه, which see below; (S, * O, * Msb, K;) [lit.] it showed its breadth, or width. (O, * TA.) You say, 

The thing appeared to thee from afar. (TA.) And لع للعول, and

ُﻪَﺿَﺮَﻋ, which see below; (S, * O, * Msb, K;) [lit.] it showed its breadth, or width. (O, * TA.) You say,

The ghool appeared to him. (K.) The Arabs say, of a thing, عرض and and

تعرض and تعرض, using these verbs as syn.; (Sh;) [app. as meaning It showed, presented, or offered, itself, (lit. its breadth, or width, or its side, see 5,) to a person: the first and last also often signify, and the others sometimes, he obtruded himself in an affair; interfered therein:] Ikt disallows عرض in the sense of تعرض, as not having been found by him: (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase [app. meaning When she shows, or presents, herself to the lookers], in a poem by one of the tribe of Teiyi. (Sh.) عرض للك الخير, [in one place in the TA الخير, and in a copy of the Msb,] inf. n. عرض; (TA; [in one place in the TA there referring to خير عرض there, which is app. a mistranscription;]) and

اعرض; (S, O, K, TA;) Good [i. e. the doing of good] hath become within thy power, or practicable to thee, or easy to thee. (S, O, K, TA.) And عرض للك الطبي The gazelle hath exposed to thee its side; (TA;) or hath put its side in thy power, (S, O, K, TA,) by turning it towards thee: (O, TA:) said to incite one to shoot it, or cast at it. (S, O.) Or عرض للك, said of an animal of the chase, or other thing, signifies It hath put in thy power, [or exposed to thee, its breadth, or width: (A:) or signifies it (a thing) became within his power, or practicable to him, or easy to him; lit., it showed its side [to him]. (Mgh.) [In the TA, I find عرض في الشيء, expl. as signifying He had the width of the thing in his power: but في, here, seems to be a mistake for لع.] A poet, also, says

addressing a woman; meaning [Empower thou; i. e. grant thou access]. (S.) عرض له, aor. — ; (As, S, K, TA;) and عرض, aor. — ; (TA;) are also said of an event, (As, TA,) or of a disease, and the like, (S, K, TA,) such as disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning It happened to him; it befell him; it occurred to him; was incident to him;] and also of doubt, and the like. (TA.) [So, too, is
An occurrence of fever, and the like, happened to him, or befell him. (S.) And اعتراض البده (It befell the body) is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. عرض, aor. ﻰُﻤُﳊا, ﺎﻫِﻮَْﳓَو; (Msb, TA;) and عرض ﻰُﻤُﳊا, aor. ﻰُﻤُﳊا; (Msb;) He intervened as an obstacle to him, preventing him from attaining his desire, (Msb, TA, *) or from seeking to attain his desire, and from going his way; (TA;) as also اعتراض ﻰُﻤُﳊا.

(Msb.) You say also، ﻰُﻤُﳍ ُﻪَﺿَﺮَﻋ َﻦِﻣ ﻰﱠﻤُﳊا ﺎَﻫِﻮَْﳓَو، He opposed himself to him قابلبه بنفسه with the most vehement opposition of himself. (TA.) See also 5, second sentence. One should not say، ﻰُﻤُﳍ ُﻪَﺿَﺮَﻋ ُﻪَﻟ ﱠﺪَﺷَأ ِضْﺮَﻌﻟا، with teshdeed, in the sense of ﻰُﻤُﳍ ُﺖْﺿَﺮَـﺘْﻋِا (Msb.) You also say، ﻰُﻤُﳍ ُﻪَﺿْﺮَﻋ ُﻪَﺿْﺮِﻋ، meaning An obstacle intervened, or prevented; lit. an intervening thing intervened; a preventing thing prevented. (TA.) And ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا The thing intervened as an obstacle to him in the way, preventing him from going on. (TA.) And ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا The thing stood up and prevented; [or stood in the way, or presented itself as an obstacle; or opposed itself;] as also ﻰُﻤُﳍ اعتراض ﻰُﻤُﳊا، with teshdeed, in the sense of اعتراضات [or objections] of the lawyers; because they prevent one's laying hold upon the evidence. (Msb.) And ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا The thing lay, or extended, breadthwise, or across, or athwart; like ﻰُﻤُﳍ اعتراض ﻰُﻤُﳍ دون ﻰُﻤُﳍ The thing intervened as an obstacle in the way to the thing; syn. ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، حاَّلَ ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، ﻰُﻤُﳊا، ﻰُﻤُﳍ ﻰُﻤُﳊا، ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، signify: see 5: or, as some say, I did not, or have not, become exposed to his reviling, or evilspeaking, by reviling, or speaking evil, of him. (Msb.) [See also ﻰُﻤُﳍ عرض ﻰُﻤُﳊا below.] ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا عرض ﻰُﻤُﳊا also signifies He went towards him; (TA in art. ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا; and ﻰُﻤُﳍ عرض ﻰُﻤُﳍا، The thing lay, or extended, breadthwise, or across, or athwart; like ﻰُﻤُﳍ اعتراض ﻰُﻤُﳍ دون ﻰُﻤُﳍ The thing intervened as an obstacle in the way to the thing; syn. ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، حاَّلَ ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، ﻰُﻤُﳊا، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، signify: see 5: or, as some say, I did not, or have not, become exposed to his reviling, or evilspeaking, by reviling, or speaking evil, of him. (Msb.) [See also ﻰُﻤُﳍ عرض ﻰُﻤُﳊا below.] ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا عرض ﻰُﻤُﳊا also signifies He went towards him; (TA in art. ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا; and ﻰُﻤُﳍ عرض ﻰُﻤُﳍا، The thing lay, or extended, breadthwise, or across, or athwart; like ﻰُﻤُﳍ اعتراض ﻰُﻤُﳍ دون ﻰُﻤُﳍ The thing intervened as an obstacle in the way to the thing; syn. ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، حاَّلَ ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، ﻰُﻤُﳊا، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُﳍ ﻰُﻤُحضر، signify: see 5: or, as some say, I did not, or have not, become exposed to his reviling, or evilspeaking, by reviling, or speaking evil, of him. (Msb.) [See also ﻰُﻤُﳍ عرض ﻰُﻤُﳊا below.] ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا عرض ﻰُﻤُﳍا also signifies He went towards him; (TA in art. ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا ﻰُﻤُﳍ ُءْﻰﱠﺸﻟا; and ﻰُﻤُﳍ عرض ﻰُﻤُﳍا، The thing lay, or extended, breadthwise, or across, or athwart; like ﻰُﻤُﳍ اعتراض ﻰُﻤُﳍ دون ﻰُﻤُﳍ The thing intervened as an obstacle in the way to the thing; syn. ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، حاَّلَ ﻰُﻤُﳍ ﻰُﻤُﳍ ُءْﻮُﺴِﺑ، ﻰُﻤُﳊا، ﻰُﻤُﳍ ﻰُﻤُحضر، ﻰُﻤُColorBrush, aor. ﻰُﻤُﳊا, aor. ﻰُﻤُﳊا; (Msb;) and ﻰُﻤُﳍ عرض ﻰُﻤُﳍا; (K;) as also signifies He went towards him; (TA.) In the saying of El-Kumeyt,
he means [And convey thou to Yezeed,] if thou

pass by him, [and to Mundhir: or perhaps, if thou go to him, or if thou present thyself to him.] (S.)

The horse went along inclining towards one side: (K, TA:) or ran inclining his breast and head: (L, TA:) and ran inclining his head and neck; (K [in which only the inf. n. of the verb in this last sense is mentioned;]) the doing of which is approved in horses, but disapproved in camels. (TA) [See also 3, and 5.] The camel ate of the upper parts of the trees [or shrubs]. (K,) A fracture, (S, O, K,) or some injurious accident, (S, O,) befell her; (S, O, K;) as also a disease, or a fracture, befell her. (TA, from a trad.)

Also, said of a sheep, or goat, (K,) It died by disease. (K) And The sheep, or goats, burst, or became rent, from abundance of herbage. (K) And die without disease. (an animal, Iktt, or a man, K [but it is said in the TA that there is no reason for this restriction,])

He (a man, S, O) came to Mekkeh and El-Medeeneh, (S, O, K, TA,) and El-Yemen, (TA,) and what is around them. (S, O, K, TA,) He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it; (S, O, Msb,) unfolded it; laid it open: and also he mentioned it. (Msb: [lit. he showed its breadth, or width, or its side: and hence it also signifies he made the thing to
stand as an obstacle, or in the way to, or of, a thing. You say, عَرْضَ لِهِ الْبَشَّيْءَ, He made apparent, showed, exhibited, manifested, or exposed to view, to him the thing; (S, O, K,) unfolded it, or laid it open, to him. (S, TA.) And عَرْضَ عَلَيْهِ أَمْرٍ كَذَا He showed, propounded, or proposed, to him, such a thing, or such a case: (K, * TA:) [and he asked, or required, of him, with gentleness, the doing of such a thing; for] العَرْض signifies طَلَّبُ بَلَينٍ وَتَأَدَّبٌ أَلَا [I showed, exposed, presented, or offered, the commodity for sale; or] I showed the commodity to those desirous of purchasing it. (Msb.) The phrase عَرْضَ عَلَيْهِ المَنَاع says: (He showed, or offered, to him the commodity) is used because the person shows to the other the length and breadth of the thing, طَلْوَةَ وَعَرْضَهُ, or because he shows him one of its sides, عَرْضَ مِن أَعْرَاضٍ, (Mgh.) [Hence,] it is said in a trad. of Hodheyfeh, عَرْضتَ الْمَنَاعَ لِبَعْيِهِ تَعْرِضَ النَّفْتُ عَلَى الْقُلُوبِ عَرْضَ الْحَصِير, which means, accord. to some, that Temptations, &c., will be displayed and embellished to the hearts of men like [as] the ornamented and variegated garment called حَصِير [is displayed and embellished]: (B, TA in art. حَصِير:) or the meaning is, that they will be laid and spread upon the hearts like the حَصِير: (IAth, TA in the present art.:) and some say that by this last word is here meant a certain vein extending across upon the side of a beast, towards the belly. (TA in art. حَصِير:) [Hence also,] عَرْضُ سَابِرِي [A slight exhibition: (see art. سَمِير:) so in the proverbs by A’Obeyd, in the handwriting of Ibn-El-Jawalekee: (TA:) or عَرْضُ سَابِرِي: (TA, and so in a copy of the S in this art.) or عَرْضُ عَلَيْ سَوْمَ عَالِةٍ [He offered to me in the manner of offering water to camels taking a second draught: see also arts. سَوْمَ وَعَلَى البَيْعَ; and see Freytag’s Arab. Prov. ii. 84]. (TA.) You say also عَرْضَتْ الْجَارِيَةَ عَلَى البَيْعَ [I showed, or displayed, or exposed, or offered, the girl for sale]: (S, O, TA:) and in like manner عَرْضَتْ لَهُ ثُوبَةٌ مِكَانَ حَقَّهُ [the commodity]. (TA.) And عَرْضَتْ لَهُ مِن حَقِّهِ ثُوبَةٌ (S, O;) and عَرْضَتْ لَهُ ثُوبَةٌ مِكَانَ حَقَّهُ (S, O, K;) or
I gave to him a garment, or piece of cloth, [or a commodity,] in place of his due: (S, O, K) and in like manner, (El-Umawee, TA.) And I showed the watering-trough to the camel: (S, O, Msb:) [or it agrees in meaning with the phrase] I showed the watering-trough to the camel: (S, O, Msb:) [or it agrees in meaning with the phrase] He offered to the she-camel to drink [at the wateringtrough]. (L, TA.) And He exposed him to the sword; (see also 2;) meaning he slew them (S, A, O, Msb, K) with the sword. (Msb.) And He beat them with the whip; he flogged them. (K, * TA.) And He burned them. (A, TA.) And I cooked the honey [upon the fire] to separate it from the wax. (Msb.) He exposed himself to destruction. ] ___ ٌضْﺮَﻋ also signifies The bringing a man before a judge, and accusing him. (IAar, in TA, art. ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)` ﴿)}
same, or] he made them to pass by him, or before him, and examined them, one by one, (K, TA,) to see who were absent from those who were present. (TA.) You say also, اعتراض [He examined the commodity, and the like thereof, having it displayed before his eye]. (Th.) [See also عرضٌ S, O, Msb., aor.ـ ]

inf. n. عرضٌ I read, or recited, the writing, or book: (O, TA: in the S it is unexplained, but immediately followed by عرضت الجند عرض العينـ:) or I recited it by heart, or memory. (Msb., aor. ; (TA;) and اعتراضه ; (A, TA;) [perhaps originally signified He examined his grounds of pretension to respect, or the like: and then became used to express a frequent consequence of doing so; i.e.,] he spoke evil of him; reviled him; detracted from his reputation: (A, TA;) or he corresponded to him, or equalled him, in grounds of pretension to respect: (TA;) [the former seems to be the more probable of the two meanings; for it is said that اعتراض فالأنا signifies he spoke evil of such a one; reviled him; detracted from his reputation; (Lth, S, O, K;) and annoyed him. (Lth, TA;) and probably also,] inf. n. عرضٍ He hit the side (عرضٍ of the thing. (K, S, O, Msb, K;) and السيف علی فخذته, (S, O, K;) aor.ـ and ~, (S, O, Msb, K;) in both phrases, (O, K;) J says, in the S, app. referring, not, as SM thinks, to the latter of the two phrases, but to the meaning, this, only, with damn.] He put the stick breadthwise, across, athwart, or crosswise, (معروضاً)  

TA,) upon the vessel, (Msb, TA,) [and so the sword upon his thigh: and عرضت signifies the same.] __  

عرضٍ, aor.ـ, [and probably also,] inf. n. عرضٍ; and عرضٍ, inf. n. نبوعٍ (TA:) He turned, or placed, the spear sideways; contr. of مَسْدَدُه. (S, in art. سد, relating to the former verb; and L, in the same art., relating to the latter verb.) __  

عَرَضْ الرَّمَى الْقُوسٍ, inf. n. عرضٍ The archer laid the bow upon its side on the ground, and then shot with it. (TA.) __ The saying of Aboo-Kebeer El-Hudhalee, cited, but not expl., by Th,
is thought by ISd to mean And I made its (the sword's) breadth to become concealed in the thigh of the fattest of them. (TA.) He fed him: (Fr, TA:) [or he offered, or presented, to him food: (or) signifies They were fed: and they had food offered, or presented, to them. (L, TA.) [See also 2, in the last quarter.] ___

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He filled the wateringtrough and the water-skin. (K.) He branded his camel with the mark called; (S;) and so (S, TA;) and the proverb, inf. n. as above, The camel was branded with that mark. (K.) I defrauded, or deceived, him in selling. (K.) or (K;) He was, or became, mad, or insane, or possessed by jinn or by a jinnee: (A, K;) or he was, or became, affected, by a touch, or stroke, from the jinn. (TA.)

He made it (a thing) broad, or wide; (S, K;) as also, (Lth, S, K;) inf. n. The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of (S, Mgh, Msb, K;) as when thou askest a man, Hast thou seen such a one? and he, having seen him, and disliking to lie, answers, Verily such a one is seen: (Msb:) or the making a phrase, or the like, to convey an allusion, or an indication not expressly mentioned therein; as when you say How foul is niggardliness! alluding to such a one's
being a niggard, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot; meaning that he is tall of stature, and one who entertains many guests: (Mgh:) [but many hold these two words to be identical in meaning.] You say, 

I said something in the manner explained above, meaning such a one. (S, Msb.) [See also an ex. voce كَلَّاٰء.] ‘Omar defined [or rather explained] the instance of a man saying to another My father is not an adulterer, nor is my mother an adulteress. (O, TA.) Or, accord. to the early authorities, عَرَض signifies He used a phrase susceptible of different meanings, or an equivocal phrase, by which the hearer understood a meaning different from that which he (the speaker) intended: or, accord. to the later authorities, as Et-Teftezánee, he mentioned a thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention; as when one says, I heard him whom thou hatest praying for thee, and making good mention of thee; meaning in his praying for the Muslims in general. (El-Munáwee, in explaining the trad. ﱃإِ ﱃاطِرِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا ﱃارِ ﱃا 

which see below, voce مَعْرَض (تَعْرِض) with respect to the demanding of a woman in marriage in [the period of] her عَدَّة, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her Verily thou art beautiful, or Verily there is a desire for thee, or Verily women are of the things that I need: and تَعْرِض is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one's speech. (TA.) [When followed by عَرَض, it signifies The making an indirect objection against a person or saying &c.] ___ Also عَرَض, (S, O,) inf. n. as above, (K,) He wrote indistinctly; (S, O, K;) not making the letters distinct, nor the handwriting rightly formed or disposed. (TA.) [When تَعْرِض also signifies The making a thing to be exposed [or liable] to another thing. (K, [It is there expl., with the article ال prefixed to it, by the words أن يجعل] the shitî, عَرَضٌ للشَّيْء, or عَرَضٌ للشَّيْء, accord. to different copies; the latter (which see, last sentence but one,) app. the right
reading; meaning is used in that sense, as, for instance, 

That I have rightly rendered the above-

tioned explanation in the K is indicated by what here immediately follows.) Hence the trad. 

That I have rightly rendered the above-

See also 1, last quarter. __ Also The giving a thing in exchange for, as an equivalent for, or in 

the place of, another thing. (TA.) __ And The act of bartering, or selling, a commodity 

for a like commodity. (K, * TA.) See 3, in two places. __ And The giving what is termed an 

وعِلاً، or I exposed him, to such a 

ting to be exposed to cessation]. (O, TA.) You also say, 

[The blessing of 

God upon a servant, or man, hath not become great but the burden of other men 

upon him hath become great; and he who doth not take upon himself that 

blessing to be exposed to cessation]. (O, TA.) You also say, 

[The blessing of 

God upon a servant, or man, hath not become great but the burden of other men 

upon him hath become great; and he who doth not take upon himself that 

blessing to be exposed to cessation]. (O, TA.) You also say, 

[I caused such a one to expose himself, or I exposed him, to such a 

thing, and he exposed himself, or became exposed, to it], (S, O, *) i.e. 

جعلته عرضاً لُكذا. (O.) 

See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Mohammad and 

Aboo-Bekr, They gave to both of them white garments, or pieces of 

cloth. (L) And you say, They gave them to drink [unmixed] milk. (TA.) And 

Give ye to us food of your 

عُرْضاً، or I exposed him, to such a 

thing, and he exposed himself, or became exposed, to it], (S, O, *) i.e. 

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Aboo-Bekr, They gave to both of them white garments, or pieces of 

cloth. (L) And you say, They gave them to drink [unmixed] milk. (TA.) And
of ٌﺾﻳِﺮَﻋ. (TA.) See also 4, last sentence.

3 has two contr. significations, which are unequivocally expressed by saying عارضه يعارضه بالخلاصة. (See producing. Thus one says,] عارضه, (Msb.) inf. n. (TA.) He opposed him [being opposed by him]. (Kull p. 342.) ___ And [He vied, competed, or contended for superiority, with him; emulated, rivalled, or imitated, him;] he did like as he (the latter) did. (Msb, TA.) You say also, عارضه يمثل صنيعه ممثل ما صنع

trafficking, as will be seen below]: as though the breadth (عرض) of the action of the one were like the breadth of the action of the other. (O, K.) And He required him for that which he did. (L.) ___ [Hence] المعاضرة also signifies The Selling a commodity for another commodity; exchanging it for another; as also عرض, the act of bartering, or selling a commodity for a like commodity. (K, * TA.) You say, عرض بما عرض بسلعته; and عرض عرضت, (K, TA) aor 限定, inf. n. عرض; (TA.) He exchanged his commodity; giving one commodity and taking another; (TA) and عرض ماتعة عارضه بالبائع commodities, with him]. And أخذت هذه السلعة عرضنا I took this commodity giving another in exchange for it. (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, عرض نعرض منه [We will give a compensation for it]; and they [the former] accept (اعترضوا) the bloodwit. (L.) ___ You say also, عارضته في البيع [I vied with him in endeavouring to defraud, or deceive, in selling, or buying,] and I defrauded, or deceived, him therein. (K, * TA.) And عارضه بالمجدد [He vied, or competed, or contended, with him, or emulated him, or rivalled him, in glory, or honour; &c.] (L and K in art. مجدد:) and in
like manner (K in art.) See 6. _

He went along over against him; or on the opposite side to him; (S, A, O, K;) in a corresponding manner; (TA;) [each taking the side opposite to the other:] ___ [Hence, as signifying It (a tract &c.) lay over against him. Also as syn. with عرض عنه. See 4. ___ [Hence also,] عرض, (S, O, K;) inf. n. مظاهرة, (TA,) He took to one side (S, O, K;) of the way, or Ways, (accord. to different copies of the K;) while another took to another way, so that they both met. (TA. [See 3 in arts. مزه and زم.]) El-Ba'eeth says,

مَدَحَنا هَمَا رُوَقَ الشَّيْابُ فَعَارَضَت
جَنَابُ الصِّباَيِّ فِي كَاتِمِ السَّرَرٍ أَعَجَما

[cited in the S, voce رُيق, but with رُيق, in the place of رُوَق, and there ascribed to Lebeed,]

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meaning, accord. to ISk, [We praised to her the first part of youth, and thereupon] she took to the side of [or youthful foolishness, and amorous dalliance], or, as another says, she entered with us into it, in a manner not open, but making it appear to us that she was entering with us; جَنَابُ السَّبِّا meaning جَنَاب ُجَنَابُ السَّبِّا. (TA.) He came to the bier, or the bier conveying the corpse, intermediately (مُعَاَضَة, مُعَاَضَة), in a part of the way, not following it from the abode of the deceased: (O, K, TA;) said of Mohammad, in a trad. respecting the funeral of Aboo-Tálib. (O, TA.) عَارَضٌ المَرَأَةٍ عَارَضٌ, inf. n. عَارَضٌ وَمَرَأَةٌ, and عَارَضٌ, and معَاَضَة, معَاَضَة, He came in to the woman [indirectly, or] unlawfully; (Sgh, K, TA;) i. e. without marriage and without possession [of her as his slave]. (Sgh, TA;) Hence the saying, جَآَةِ يَوْمًا عَرَضٌ and جامعة يومنا عراض She
brought forth a child in consequence of a man’s having so come in to her: (K;) or a child whose father was unknown. (A, O, TA.) [Hence also,] i. q. يَعِفِّهِمْ i. e. A son the offspring of fornication. (O, TA.) مَعَارِضَةُ inf. n. مَعَارِضَةُ the child’s mother’s side. (O, K;) i. e. A son the offspring of fornication. (O, TA.) 

[Orion passes along towards one side, and is oblique in its course with respect to the other stars;] i. e. it is not direct [in the disposition of its stars, particularly of the three conspicuous stars of the belt, with respect to its course] in the sky. (As, S, O.) [See also 5,] عَارِضُ الرِّيحِ, said of a camel, (TA,) He turned his side to the wind; he did not face the wind nor turn his back to it. (A, TA.) نَظَرَ إِلَيْهِ He looked at him, or towards him, sideways, or obliquely. (A, TA.) You say also, نَظَرَ عَارِضُهُ He looked sideways, or obliquely. (TA in art. خُرْز.) And you say of a she-camel, تَمْشَى مَعَارِضَةً للنَشَاطِ She goes obliquely by reason of briskness, liveliness, or sprightliness. (S, K. *) [See again 5, latter half.] عَارِضُ الشَّيْءِ بالشَّيْءِ He compared the thing with the thing. (Msb.) You say, عَارِضُ الكِبَّارِ, (S, O, K;) inf. n. مَعَارِضَةُ and لَعْرَاضُ مَعَارِضَةٍ (TA,) He compared, or collated, the writing, or book, (S, O, K,) بَيْنَ كِتَابٍ أَخَرِ with another writing, or book. (S, * O, * TA.) And كَتَبَ كِتَابٌ أَخَرَ He copied, or transcribed, the writing, or book. (K in art. نَسْخ.) And مَعَارِضَةُ is syn. with المَدْارِسَةِ [probably as meaning The reading, or studying, with another.] ضَرَبَ النَّافِعَ عَرَاضًا (TA,) He covered the she-camel agreeably with her desire] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA;) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) لَفْحَتُ عَرَاضًا She (a camel) conceived by a stallion, she not being of the camels among which he was sent. (AO, TA.) See also 8, near the end.

4 : see 1, first sentence; and in thirteen places after that, as far as the break after the words grant thou access. Also
He went wide (S, O, Msb, K) and long; (S, O, K) in generous actions]. (TA.) He turned away from, avoided, shunned, and left, it; (S, O, Msb, K;) lit. he took a side other than the side in which it was: (Msb;) or he turned his back upon it: (IAth, TA:) and [in like manner he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.)

She (a woman) brought forth her children broad (in make); expl. by the words (S, O, K;) [not meaning (see 3,) as Freytag, deviating from Golius, has understood it; unless SM be in error; for he says that the last word in this explanation is pl. of (TA.) He put, or expressed, the question broadly; (Mgh;) widely; (Mgh, TA;) largely. (TA.) He put for sale the [pl. of (O.)] And (O) He castrated the [And app. He circumcized a boy: or so (S, IKtt, O.)]

5 He opposed himself to him; he offered opposition to him; or he attacked him; said of a man, and of a beast of prey, or noxious reptile, and the like; as also (S, O, K;) this signification also is of frequent occurrence. (The lexicons passim.)

He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to
him, or it; [as though he set himself over against the object to which the verb relates;] syn. تَصَدَىٰ (Lh, S, O, Msb, K.) So in the saying، [as though he set himself over against the object to which the verb relates;] syn. لَمَعَوْهُمْ (Lth, Lh, S, O, Msb, K.) So in the saying، [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and [He addressed himself, &c., to obtain favour, or bounty; and] he sought, or demanded, it: (Az, Msb:) and [so] لَمَعَوْهُمْ (Msb) in art. (O, K, TA;) occurring in a trad. (TA.)

And hence the saying، [He addressed himself, &c., in his testimony, to the mention of such a thing. (Msb.)] It is likewise syn. with لَمَعَوْهُمْ in the saying، [Such a one addressed himself, &c., or attempted, to do me an abominable, or evil, action; or opposed himself to me with an abominable, or evil, action]. (Lth.) [In like manner also you say، [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K) And [I did not address myself, or have not addressed myself, &c., to do to him evil]: and [I addressed myself, &c., to ask them]. (S, O. *) And تَعَرَّضَتْ أسْلَهَمْ (Msb.) You say also، [He asked the companies of travellers for what are termed تَعَرَّضَاتْ عَرَاضَاتْ [pl. of عَرَايْةْ عَرَايَةْ, q. v.]. (TA.)

[also signifies He exposed himself, or became exposed, to such a thing]. (S.) See 2, latter portion. (Fr, in S, art. ضَرَعَ And تَعَرَّضَ الرَّفَاقِ تَعَرَّضَ لِكَذَٰلْكَ) ٍخَذَّا (TA:) You say، [He, or it, turned aside; turned from the right course or direction; syn. تَعَوَّجَ (S, K, TA;) and تَعَوَّجَ (TA:) his, or its, course, or march, was, or became, indirect, or oblique. (L, TA.) You say، [The camel went to the right and...
left, in, or upon, the mountain, on account of the difficulty of the road, or way. (S, O, K.) And The camels went along the routes, being in the accus. case because is understood, not that the verb is trans. to the right and left; (A;) i. e., alternately to the right and left. (T in art. ثنی.) [See a verse cited voce جرادة, and its explanation.] Dhu-l-Bijádeyn, being guide to the Apostle, addressing his she-camel, said,  

(S, O) Go thou along routes to the right and left, avoiding the rugged acclivities, [and continue thy course, or as expl. in the TA, art. سوم, pass along quickly, (TA,) like as Orion passes along in the sky obliquely, or indirectly, in the disposition of its stars [with respect to the other stars: (see 3, towards the end:) this is Abu-l-Kásim; therefore go thou right]. (IAth, TA.) 

تعَرَّضَ مَدَارْجًا وَصُوْمَی.  
تعَرَّض الجُزُوَانَاء لِلنَّجْوَم.  
هِذَا أَبُو الْقَاسِم فَأَسْتَقِيمَی.  

I. q. اعترض. q. v. (TA.) You say also, of a camel, He inclines towards one side, in his march, or course; or goes obliquely, or inclining towards one side]. (K: and so in one copy of the S: in another copy of the S, تعَرَّض also signifies It (a thing) became infected, vitiated, or corrupted; and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S,

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as occurring in the phrase تعَرَّض وصُلْنِه, in the Mo'allakah of Lebeed; or, thus used, it signifies it (a person’s attachment to another) became altered, so as to cease. (EM p. 149.)
They opposed each other. (Ibn-Maaroof, in Golius. [The verb is very often used in this sense.])

The verb is very often used in this sense.

They fought, or combated, each other. (MA.) They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other: (TA in art. syn. (K in that art.)

They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other:

They opposed each other. (MA.) They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other:

He opposed, resisted, or withstood, him, or it; syn. (MA.) [See 1 in art. (K in that art.)

See also 5, second sentence. And see from (a thing, S) became, (K,) or became an obstacle, (S, O,) like a piece of wood lying across, or athwart, or obliquely, (S,) in a channel of running water, (O, K,) or a road, (O, L,) and the like, preventing persons from passing along it. (L.) It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see

and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying He, or it, prevented, or hindered: (O, K,) it is quasi-pass. of (K, * TA.) [And hence,] (O, TA,) not, as the K seems to indicate, (TA,) He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn, or genii, or from disease: (O, K, TA:) occurring in a trad. (TA.) [Hence,] which is forbidden in
a trad. [respecting horseracing] signifies a man's coming intermediately with his horse, in a part of the course, and so entering among the [other] horses. (O, L, K.) [See also َضَرﺎَﻋ َةَزﺎَﻨِﳉا.]

[And hence,] He commenced [the observances of] the month not from the beginning thereof. (S, O, K.) __ The clause intervened parenthetically. __

He interposed in an argument, or the like, objecting against him something, by way of confutation. And He attributed to any one an error in respect of a saying or an action. (Har p. 687.)

in a man is The appearing and engaging in what is vain, or false, and refusing to obey the truth. (TA.) __

He faced him, and advanced towards him: (Har p. 420) and __

He presented himself, or advanced, or came forward, to him: and he addressed or betook himself, or advanced, or went forward, to it; namely, an action; like عرض له ىَﺮَـﺒْـﻧِا See also 5, second sentence. __

He advanced towards him with an arrow, and shot at him, and slew him. (S, O, K.) __

He rode while reviewing the army, or body of soldiers, or making them to pass by him and examining their state, (S, O, K,) __

The army, or body of soldiers, was reviewed: (Mgh, L:) quasi-pass.

of [which signifies the same as the phrase next following]. (O, L, TA.) __

He rode the camel while refractory, or untractable, (S, O, K,) as yet. (K.) And 

He took the untrained she-camel in her untrained state. (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; اعترض فلان الشَّئْنِ،] __) [Hence, app., اعترضها احذهما] 

Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient. (IAth.) (K, TA.) He ate the thorns: and عرض الشَّوْكَ، aor. — inf. n. عرض، he took and ate of the thorns: both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel، عرض الشَّوْكَ، the camel that does so is said to be [He accepted an equivalent, or a substitute, or compensation, for it]. You say، كان على فلان نقد فأعترضته فأعترضت منه، [Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent, &c., for it]: and you say، اعترضاً منه، referring to blood, when retaliation has been refused, means they accepted [for which إبلوا has been substituted by the copyists in the L and TA,] the bloodwit [as a compensation for it]. (L.)

10 اعترض: see عرض; second sentence. استعرضت النَّافِهَة باللَّحم، (O, K, TA,) meaning The she-camel became fat and plump. (TA.) He asked him to show, or exhibit, to him what he had. (S, TA.) He asked to show, or display, to him the girl on the occasion of sale. (Mtr, in Har p. 557.) He came to her from the direction of her side. (TA.) [Hence، اعترضه also signifies، and so اعترضها، He betook himself to him or it, or he took him or it, or he acted with respect to him or it, without any direct aim, at random, or indiscriminately: and hence the phrase here following. استعرض النَّاس الخوارج، and اعترضوه، The people went forth against the Khārijees not caring whom they slew. (Mgh.) And لَا بَلَّاءَ بَأْسٍ يُعَتَّرَضُونَ مِنْ لَقَوْنَ فِي قَتَالُوا] [There will be no harm to them] in their taking
without distinguishing who and whence he is him whom they find, and slaying. The Khārijī slays men (S, O, K, * TA) in any possible manner, and destroys whomsoever he can, (TA,) without inquiring respecting the condition of any one, (S, * O, K, TA,) Muslim or other, (S, O, TA,) and without caring whom he slays. (TA.) And استعراض يجعله ممن وجدته ولا تسأل عمله [Take thou it at random, or indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it]. (S, K.) And acted indiscriminately, giving to him who advanced and to him who retired]. (S.) And استعراض يعطي من أقيل ومن أدير [He acted indiscriminately, giving to him who advanced and to him who retired]. (S.) And Ask thou whom thou wilt of the Arabs respecting such and such things. (S.) You say also, of land (أراض) in which is herbage, [The camels, or the like,] depasture it [app. at random] when traversing it. (K.)

عرض Breadth; width; contr. of طول; (S, Mgh, O, Msb, K;) and i. q. سعة; (K;) the mutual distance of the edges or sides of a thing: (Msb:) primarily relating to corporeal things, but afterwards used in relation to other things:

[see عرض:] (TA:) this word as signifying the contr. of طول is the common source of derivation of the other words of this art., not withstanding their multitude: (O:) pl. [of pauc.] أعرض (IAar, TA) and of mult. عرضو and عروض. (TA.) It is said in the Kur [lvii. 21, And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth: and in ii. 127,] عرضها السماوات والأرض, [the breadth, or width, whereof is as the heavens and the earth]: and Ibn-'Arafah observes that when the عرض is described as being much, it indicates that the طول is much, for the latter is more than the former. (O, TA.) You say also, عرض عرضه, [He went towards him: [lit. towards his breadth, and his side.].] (K.) And ذهب عرضًا وطولا [He went wide and long]; (S, Msb, * K;) in the
cut it breadthwise, or across, or crosswise]. (S in art. &c.) And [He crossed the valley]; (S and K in art. &c.) and in like manner, [the land]. (K in that art.) And [He put the stick upon the vessel breadthwise, or across, or crosswise]; (Msb.; i. q. معروضًا. (TA.) [In geography, The latitude of a place.] The middle, or midst, of a thing; or عرض الشيء signifies the thing itself. (TA.) See also عرض, former half, and in three places towards the end. A mountain; (S, K;) as also عرض: (S, O, K;) or the former, the lowest part, or base, (سَفَح,) thereof; (S, K;) as also عرض: (O, K;) and (so in the S, but in the K or) the side thereof; (S, K;) as also: (TA;) or the place whence, or whereby, (منه,) a mountain is ascended: (K;) and عرض, a lofty mountain: (TA;) pl. of the first, عروض and عروض. (S, TA.) A collection of clouds: (K;) or a collection of clouds that obstructs the horizon: (S, K;) [see also عرض and عرض:] pl. of the former عروض. (TA.) An army: (O, K;) or a great army: (S, TA;) and عرض also has the former signification: (K;) or the latter: (TA;) so called as being likened to a mountain; or to the clouds that obstruct the horizon: (S, TA;) pl. عرض. (TA.) جرَاد عرض: (K;) pl. عرض: (TA;) of the former عرض: (TA;) and also signifies a multitude of locusts; (S, O, TA;) and of bees: (TA;) as in the saying, [There passed by us a multitude of locusts, or of bees, which had filled the horizon]: (S, O, TA;) so says Aboo-Nasr Ahmad Ibn-Hätim. (S, O.) A valley. (IDrd, K.) See also عرض. [As inf. n. of عرض, it occurs in the phrases عرض العين and عرض عين: see عرض العين.] You say also, نظر إليه عرض عين (Th, A;) He looked at, or examined, him, or it, having him, or it, before his eye; i. q. And ظاهِرَ عَرَضَهُ عَيْنَهُ I saw him, or it, obviously; nearly.
A compensation; a substitute; a thing that is given or received or put instead of another thing: so, accord. to some, in the Kur iii. 127, quoted above: [but this is strange:] and so in the phrase 

The compensation, or substitute, for this garment, or piece of cloth, is such a thing, and such a thing: but not necessarily; for عرض in this phrase may have the meaning first assigned to it above]. (TA.) See also what next follows. ___

A commodity; or commodities, or goods; syn. (S, O, Msb, K;) as also عرض; accord. to Kz; (K;) which is the contr. of عين: (Mgh:) and the former, anything except silver and gold money, or dirhems and deenárs, (S, Msb, K,) which are termed عين: (S, Msb:) or any worldly goods or commodities except silver and gold money: (Mgh, * O, TA:) but عرض, which see below, has a more comprehensive signification; everything that is termed عرض being included in عرض, whereas everything that is termed عرض is not عرض: (TA:) the pl. of عرض is عرض, (Msb,) which A'Obeyd explains as signifying the commodities, or goods, whereof none are meted in a measure nor weighed, and which are not animals, and do not consist in عقارات [or immovable property]. (S, O, Msb.) You say, أشترئت المنتاج عرض for a commodity like it. (S, O.) سألته جعل الشيء عرض للشيء عرض, accord. to different copies of the K: see 2, in the latter half of the paragraph. عرض also signifies Madness; insanity; or possession by jinn, or by a jinnee. (K, TA.) [See 1, last sentence.] An hour, or a portion, of the night passed; syn. ساعة. (K, * TA.) See also عرض, with the unpointed ص. عرض A side; a lateral, or an outward, part, or portion; syn. جانب, (S, Mgh, O, Msb, K,) and ناحية, (S, O, Msb, K,) from whatever direction one comes to it, (S, O,) and شق: (S, Mgh:) and so عرض: (TA:) syn. ناحية; of anything: (TA:) and عرض, or عرضة, (accord. to different copies of the K,) or both; (TA;) syn. ناحية: (K, TA:) and
ضَرَعَةٌ، نَاحِيةٌ، شَقَّ (S, O, K;) [or this last is pl. of عَرْضُ; (Sgh, K;) or, acc. to the M, of عَرْضٍ as signifying the contr. of طَولُ، أَعْرَاضُ is pl. [or is another pl.] of عَرْضٍ; and is also pl. of عَرْضُ in the sense expl. above. (TA.) You say، ضَرَعَةٌ، نَاحِيةٌ، شَقَّ The side, or flat، صَفْحُ of the sword. (K.) And عَرْضُ The two sides of the neck: (K;) or each side of the neck. (TA.) [See also عَرْضُ.] And ضَرْعَةٌ، نَاحِيةٌ، شَقَّ The beginning of the part of the bone of the camel's nose which slopes downwards, in both its edges. (Az, TA.) And نَظَرَ إِلَيْهِ بِعَرْضِ وَجْهِهِ He looked at him with the side of his face [turned towards him]. (S, O,) And نَظَرَ إِلَيْهِ عَنْ عَرْضِ and نَظَرَ إِلَيْهِ عَنْ عَرْضِ He looked at him from one side. (S, O, K. *) And خَرَجُوا يُضِرُّونِ عَنْ عَرْضِ (S, O, K. *) They went forth smiting the people from one side, in whatever manner suited، (S, O,) not caring whom they smote. (S, O, K.) And اِضْرِبْ بِعَرْضِ الْحَائِثَ نَارَةً Strike thou with it indiscriminately any part that thou findest of the wall: (S, O, Msb, TA;) or the side thereof. (TA.) And أَلْقُهُ فِي أيٍّ أَعْرَاضٍ الدَّارِ شَنَّتَ Throw thou it in any side، or quarter، of the house which thou wilt. (TA.) And عَرْضَهُمْ، وَخَذِهِمْ، and أُوْصِيَ أَنْ يُنْفِقُ عَلَيْهِ مِنْ عَرْضِ مَالِهِ He enjoined that he should expend upon him، or it، of any part of his property indiscriminately. (Mgh.) And فَلَانُ مِنْ عَرْضٍ عَرْضِ الْعَشِيرَةِ Such a one is of the collateral class of the kinsfolk، or tribe، not of the main stock thereof. (Mgh.) And عَرْضُ عَرْضِهِ، He went towards him، [lit. towards his side.] (K.) See also عَرْضُ، near the beginning. And أَخَذَ فِي عَرْضٍ مِنْ الْطَّرِيقِ (S, * K;) He took to one side of the Way. (S, * TA.) And أَخَذَ فِي عَرْضٍ سُوَى هَذَا Take thou to a side other than this. (A.) And اِخْرَجُوا فِي عَرْضٍ مَا تَعْجَبُنِي فَلَانُ مِنْ عَرْضِ (S, A;) Such a one took to a way and side not pleasing to me. (S.) And اِخْرَجُوا فِي عَرْضٍ مَا تَعْجَبُنِي، it will be observed، is fem.] And سَرَتْ فِي عَرْضِهِ سَرَتْ، in عَرْضَهُ سَرَتْ، We went along over against him. (A.) And اِخْرَجُوا فِي عَرْضٍ مَا تَعْجَبُنِي، We went along not facing the people، or company of men، but coming to
them from their side. (TA.) And Aboo-Dhueyb says,

املك برق أبيت الليل أرقبه
كأنه في عرض الشام مصاح

(S, * TA, i. e. [Is there lightning proceeding from thee, which I pass the night watching, as though it were a lamp] in the side, or region, of Syria? (S.) See also عرض, as signifying the lowest part, or base, of a mountain; and the side thereof. [And see شفقة, last sentence but one.] The middle, or midst, of a river or rivulet or the like, (O, K,) and of the sea, (K,) and of men or people, and of a story or tradition; and عرض signifies the same, of men or people, &c.: (TA:) and the former, the main part of men or people; as also the latter; and of a story or tradition; (K;) as also عرض, (TA, and so in some copies of the K,) and عرض. (TA, and so in some copies of the K.) You say, رأيته في عرض الناس I saw him among the people: (S, O:) and some of the Arabs say, رأيته في عرض الناس meaning In عرض الناس, (Yoo, S, O, TA;) or meaning I saw him in the midst of the people; (TA;) or, as also عرض الناس, in the middle portions of the people; or, as some say, in the surrounding portions of the people. (Msb.) And فلان من عرض الناس Such a one is of the common people, or vulgar. (S, K. *) كل الجن عرضا [Eat thou cheese indiscriminately; or] take thou cheese at random, or indiscriminately, and buy it of him whom thou findest, not asking respecting him who made it, (As, S, O, K,) whether it be of the making of the people of the Scriptures, or of the making of the Magians. (As, S, O.) تأفة عرض أسفار: and see عرض, last two sentences but one. [But whether عرض in this phrase be pl. of عرض, or whether it have any sing., I know not.] See also عرض.

عرض: see عرض, first signification. Also The side of a valley, and of a بلد [i. e. country or the like, or
town or the like: (K: [in the CK, بلد is in the nom. case, which I think a mistake:]) or (as some say, TA) a part, region, quarter, or tract, (K, TA,) and the low ground or land, (TA,)

of, or pertaining to, either of these: (K, TA:) pl. أُعْرَاضُ (TA.) ___ A valley in which are towns, or villages, and waters: (O, K:) or in which are palm-trees: (K:) or a valley containing many palms and other trees: (TA:) or any valley in which are trees: (S, O:) [see also عرض, explained as applied to a valley:] pl. as above, (S,) and أُعْرَاضُ الحُجَّاز (TA.) ___ The towns, or villages, of El-Hijáz: (K:) or these, (TA,) or the أُعْرَاضُ (S, O,) are certain towns, or villages, [with their territories; i. e. certain provinces, or districts;] between El-Hijáz and El-Yemen: (S, O, TA:) and some say that أُعْرَاضُ المدينة is applied to the towns, or villages, that are in the valleys of El-Medeeneh: (TA:) or the low lands of its towns, or villages, where are seed-produce and palm-trees: so says Sh: (O, TA:) the sing. is عرض. (K.) ___ And عرض, (S, O,) or أُعْرَاضُ (K,) which is its pl., (TA,) signifies [The trees called] أَرَاك (S, O, K) and أَتَلَّ (S, O, K) and حمض. (S, O, K,) Also

A great cloud, (K, TA,) appearing, or presenting itself, or intervening, (K:) يَبِعِتْرُضُ, in the horizon. (TA.) [See عرض and عرض, which signify nearly the same.] I. q. عرض, q. v., as signifying An army: (K:) or a great army: (TA:) ___ and as signifying Numerous locusts. (K:) One's self; syn. نفس: (S, O, Msb, K;) i. e. (IKt:) You say, أَكْرَمَتْهُ عَرْضَيْهِ I preserved myself from it. (S, O,) And فَلَان نُقِيّ العَرْضَيْ Ipreserved myself from it. (S, O,) And

Such a one is pure in respect of himself; or free from reproach; (S, O;) or from fault, or Vice, or the like. (S, Msb.) And in the same sense it occurs in the saying of Abu-d-Dardà, *أَفْرَضَ مِن عَرْضِكْ لِيَوْمَِّكِ فَقُرَكَ* Lend thou from thyself for the day of thy poverty: but see art. *أَفْرَضَ* : and in other instances. (TA,) ___ The body; syn. جسَّد, (IAar, S, O, K,) or بَدْنَ: (IKt, Az:) pl. أُعْرَاضُ. (Az, S,) So in the description of the
people of Paradise, (Az, S,) in a trad., (Az,) إِنَّمَا هُوَ عَرَقٌ يَجري مِن أَعْراضِهِم

[It is only sweat which flows from their bodies]. (Az, S, O.) __ The skin. (Ibrâheem El-Harbee, O, K.) __ Any place of the body that sweats: (O, K:) so in the trad. cited above: (TA:) or any part of the body such as the arm-pit and the groin and the like. (A'Obeyd.) __ The odour of the body, (S, O, K,) and of other things, (S, O,) whether sweet or foul. (S, O, K.) You say, فِلان طَيب العَرض, صِقَاءَ خَبيث العَرض, and مَنْتَانِ العَرض, a stinking water-skin, or milk-skin; from A'Obeyd. (S, O.) __ A man's honour, or reputation, جَانِبه, which he preserves from impairment and blame, both as it relates to himself and to his حَسَب, or grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors, &c.: (IAth, O, K,) or whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him: (K,) or a subject of praise, and of blame, of a man, (Abu-l-'Abbás, IAmh, O, K,) whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him: (IAth,) or those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors; and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blaming of them. respecting this there is no disagreement among the lexicologists, except Ikt [whose objection see in what follows]: (Abu-l-'Abbás, O:) or (accord. to some, S) grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c., حَسَب, S, Msb, K,) and eminence, or nobility, شَرف, in which one glories. (K.) You say, فِلان كَريم العَرض, وهو ذُو عَرض حَسَب: and he is a possessor of
and of. (TA.) Sometimes, Ancestors are meant by it. (A'Obeyd, K.) Thus you say, 
فَرُش فَلَانَ حَسْب (TA.) 
meaning Such a one spoke evil of the ancestors of such a one. (A'Obeyd.) And فَلَان جَرَب العَرْض
Such a one is base, or ignoble, in respect of ancestry. (TA.) Ikt disallows this signification, 
asserting عَرْض to have no other signification than those of a man’s نَدم and his
( O, * TA:) but I Amb says that this is an error; as is shown by the saying of Aboo-Miskeen Ed-Dàrimée,

رب مَهْزُول مَهْزُول عَرْضه
وَمِمِّئِنِّجَس مِهْزُول الحَسْب

in which عَرْض cannot be syn. with حَسْب and نَدم, for, were it so, it would involve a contradiction; the meaning being only

Many a person meagre in respect of his body is noble [or great] in respect of his ancestry;
[and fat in respect of the body, meagre in respect of grounds of pretension to
honour on account of the honourable deeds or qualities of his ancestors, &c.:] and
by Mohammad’s using the expression مَهْرَم وَعَرْضهُ; for if عَرْض were [here] syn. with نُدم, it had sufficed to say مَهْرَم
( O, TA.) Also A natural disposition that is commended. (IAth, K.) And A good
action. (TA.) Also One who speaks evil of men falsely; (O, K;) applied to a man: and so with
عَرْض applied to a woman: (O, K: *) so too عَرْض applied to a man, and with عَرْض to a woman. (TA.)

عَرْض A thing that happens to, befalls, or occurs to, a man; such as disease, and
the like; (S, O, K;) as disquietude of mind, and a state of distraction of the mind or
attention: or a misfortune, such as death, and disease, and the like: (TA:) or an event
that happens to a man, whereby he is tried: (As:) or a thing that happens to a man,
whereby he is impeded; such as disease, or a theft: (Lh:) or a bane, or cause of
mischief, that occurs in a thing; as also عَرْض: (TA:) both signify also an accident of any
A thing's befalling, or hitting, unexpectedly. (O, K.) [I follow the reading of the O, which is that of the K as given in the TA, and of my MS. copy of the K, حَجَرُ عَرْضٍ in preference to that in the CK, حَجَرُ عَرْضٍ.] You say, ضَرَعَ ﻋَلَى ﺎًﻫُدَءَأَسَأَ ﺎًﻢْﻬَﺳَ (S, A, O, K *) and ﺎًﻢْﻬَﺳَ ضَرَعَ (A, TA,) and ضَرَعَ ﺎًﺮَﺠَﺣَ (S, O) and ضَرَعَ ﺎًﺮَﺠَﺣَ (TA,) [A random arrow, and a random stone, or] an arrow, and a stone, aimed at another, hit him: (S, O, K:) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed. (L.) And ما جاءك من الرأى عرضا خير ما جاءك مستعرضا, i. e., [The opinion] that comes to thee without consideration, or thought, is better than that which comes to thee forced. (TA.) And علمتها عرضا I became attached to her (S, O, K) accidentally, or unintentionally, (S, O,) in consequence of her presenting herself to me (ISk, S, O, K) as a thing occurring without my seeking it. (ISk.) [See an ex., in a verse of Antarah, cited in the first paragraph of art. عُلِقَ.] A thing that is not permanent: (Mgh, O, B, K.) so in the conventional language of the Muslim theologians: (Mgh:) opposed to جَوْهر (TA:) or hence metaphorically applied by the Muslim theologians to a thing that has not permanence unless in, or by, the substance; [i. e., in the language of old logicians, an accident; an essential, and an accidental (as meaning a non-essential, property, or quality; or what modern logicians call a mode; whether it be, in their language, an essential mode or an accidental mode; which latter only they term an accident;] as colour, and taste: (B:) or, in the conventional language of the Muslim theologians (ـمَتَكْلِمُونَ [expl. in the TA as signifying the philosophers, from whom, however, they are generally distinguished]), a thing that subsists in, or by, another thing; (O, K;) as colours, and tastes, and smells, and sounds, and powers, and wills: (O: [and the like is said in the Msb:;]) or, in philosophy, a thing that exists in its subject, or substance, and ceases therefrom without the latter's becoming impaired or annihilated; and also such as does not cease
therefrom: the former kind being such as tawniness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [the beads called], (L.) [Hence, An appertenance of any kind. __ Hence also,] The frail goods (حَطَامٌ) of the present world or state; (As, O, K;) and what a man acquires thereof: (As, O:) [so called as being not permanent:] or worldly goods or commodities, (AO, Msb,) of whatever kind, are thus called, with fet-h to the ر: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called عَرْضُ الدُّنْيَا. (S, O.) See also عَرْضَةَ الدُّنْيَا, expl. as signifying a commodity, or commodities or goods. One says, (The world is a present frail good: the righteous and the unrighteous eat thereof): (S, O, TA:) i. e. it has no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, قَدْ فَاتَهُ العَرْضُ, (Yoo, S, L,) and عَرْضُ الْأَرْضِ, (O, TA:) i. e. it has not escaped him, which is from عَرْضُ الْأَرْضِ, [see عَرْضَةَ الدُّنْيَا, like as one says عَرْضَةَ قَبْضَةٍ, (Yoo, S:) [which seems to indicate that proper signifies عَرْضَةٌ, like as عَرْضَةَ قَبْضَةٍ signifies مَقْبُوضٌ.] ___ Booty; spoil. (O, K.) So in the Kur ix. 42: (O:) or it there signifies __ i. q. [app. meaning A thing sought, or desired; and object of desire; rather than a place where a thing is sought]. (TA.) __ i. q. طَمِعٌ [app. meaning A thing that is eagerly desired, or coveted; and also eager desire; or covetousness]. (AO, O, K.) So explained by some as occurring in the saying قَدْ فَاتَهُ العَرْضُ, mentioned above. (TA.) And the following verse is also cited as an
Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety.] (O, TA.) A gift. (TA.) See also عَرَضَةً __ هو o عَرَضَةً signifies عَلَىٰ عَرَضَةٍ عَلَىٰ عَرَضَةٍ الْوُجُود [app. meaning It is in the condition of possibility of existence; for عَلَىٰ seems to be here used in the sense of in, as in some other instances]; from عَرَضَةًmeaning it became within his power, &c. (Mgh.) And one says، هو يُضِع أن يُضِع [He is exposed, or liable, to perish]. (Mgh) voce عَرَضَةً، or ضَرْعَةً، accord. to different copies of the K: see 2, in the latter half of the paragraph, in two places.

ٍضُرَع (، L, TA,) in the K, erroneously، عَرَضَةً، (TA,) A certain manner of going along، (K, TA,) towards one side، (TA,) approved in horses، but disapproved in camels. (K, TA,) نظَرُ إِلَيْهِ عَنْ __ عَرَضَةَ رأَيْتُهُ في عَرَضَةِ النَّاسِ، __ and عَرَضَةَ رأَيْتُهُ في عَرَضَةِ النَّاسِ، see عَرَضَةً.

ٍضُرَعَةً is of the measure عَرَضَةً in the sense of the measure مَفْعُولَةً، like قِبْضَةً، (Bd, ii. 224;) and is applied to A thing that is set as an obstacle in the way of a thing: (Bd, TA:) and also to a thing that is exposed to a thing: (Bd:) or that is set as a butt، like the butt of archers. (TA.) You say، جَعَلَتْ فَلَانًا عَرَضَةً لِكَذَا، meaning لَكَذَا، (S, O, K; *) i. e. I set such a one as an obstacle to such a thing: or as a butt for such a thing. (TA.) And هو عَرَضَةٌ لِلْهَيْثُ هو دُوَّاهُ عَرَضَةً He is an obstacle to him intervening in the way of it. (S, O.) And فَلَانَ عَرَضَةٌ لِلْنَّاسِ Such a one is a butt to men; i. e.] a person whom men cease not to revile: (S، O، Msb، K;) or a person to whom men address themselves to do evil، and whom they revile. (Az، TA.) And هُم ضَعْفَاءٌ عَرَضَةً لِكُلّ مَتَناَوِل
They are weak persons; persons who offer themselves as a prey to any one who would take them. (TA.) And it is said in the Kur [ii. 224],

وَلاَ يَجِلُواْ اللَّهُ عَرَضَةً لأَيْمَانَكُمْ أَنْ تَبَرَواْ وَتَنْقِلُواْ وَتَصَلِّحواْ

(S, * &c.) meaning (S, TA.) admitting the two significations of an obstacle and a butt: (TA.) i.e.

And make not God an obstacle between you and that which may bring you near unto God, &c.: (O, K:) or make not God an obstacle to the performance of your oaths to be pious (O, Bd) and to fear God and to make reconciliation between men: or make not God an obstacle, because of your oaths, to your being pious &c.: (O, K, * TA:) or make not the swearing by God an obstacle to your being pious [&c.]: (Fr:) and Zj says the like of this: (L:) or signifies intervention with respect to good and evil; (Abu-l-Abbás, O, K;) and the meaning is, do not intervene by swearing by God every little while so as not to be pious &c.: (O, K, * TA:) or make not God an object of your oaths, by ordinary and frequent swearing by Him, (Bd,) or a butt for your oaths, like the butt of archers, (TA,) in order that ye may be pious &c.; for the habitual swearer emboldens himself against God, and is not pious &c.: (Bd:) or, as some say, the meaning is make not the mention of God a means of strengthening your oaths. (TA.) You say also, 

اَﺬٰﻫ ٌﺔَﺿْﺮُﻋ َﻚَﻟ

as meaning This is a thing prepared for thy common, or ordinary, use. (O, TA.) A purpose; an intention; or an object of desire, or of endeavour; [as though it were a butt;] syn.

(S, O, K.) Hassán says, (S, O,) i.e. Ibn-Thábit, (O, TA.)

[And God said I have prepared an army: they are the Ansár; whose purpose, or the object of whose desire, is conflict with the unbelievers]. (S, O, TA. [In one copy of the S, in the place of
A pretext; an excuse. (MA.) One says also, ُتْدَﺪْﻋَأ, which signifies the same. ُتْﺮﱠﺴَﻳ, I find

Such a one is possessed of the requisite ability and strength for that: (S, O, K) and possessed of strength to do evil, or mischief:

and in like manner ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ applied to two things, and to more. (TA.) And ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ ِّﺮﱠﺸﻠِﻟ (S, O, K) Such a female is possessed of sufficient strength for the husband; [i.e., to be married;] (TA;) or ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ ِجْوﱠﺰﻠِﻟ (S, O, K) Such a she-camel having strength enough for [going upon] the stones. (S, O, K) And ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ A she-camel having strength sufficient for journeys. (S, O, K) And ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ ِّﺮﱠﺸﻠِﻟ (S, O, K) The strength of this camel is sufficient for journeying and for going over stone. (IB.) ُتْنَﻼُﻓ ُﺔَﺿْﺮُﻋ also signifies A kind of trick, or artifice, in wrestling, (S, O, K) by which one throws down men. (S, O.)

A kind of cloths or garments. (S, O, K.) And Certain of the appertenances (مِرْفَاق, O, K) and chambers (O) of the house: a word of the dial. of El-Irāk: (O, K:) unknown to the Arabs. (O.)

A camel that goes obliquely, or inclining towards one side, because not yet completely trained: (S, O, K) or submissive in the middle part [or body, so as to be easy to ride, but] difficult of management: and perverse, untoward, or intractable:

and with ُتْنَﻼُﻓ, a she-camel not completely trained: (TA;) or difficult to manage; refractory. (S, O, K.) See also ُتْنَﻼُﻓ. One who does not sit steadily, or firmly, upon the saddle; (IAar, O, K) inclining at one time this way, and at another time that way. (IAar, O.)

He goes sideways. (TA.)

Refractoriness, and a random or heedless manner of going,
by reason of pride: in a horse, the going sideways: and in a she-camel, the state of being untrained: (TA:) and in a man, [so expressly shown in the S and TA; but in the CK, is erroneously put for ] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. and pride; and refractoriness. (AZ, S, O, K.) [See also .]}

Briskness, liveliness, or sprightliness. (LAar, O, K. [See also .] And [app. for ] meaning also Brisk, lively, or sprightly. (TA. [See, again, .])

An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and signifies the same. (TA. [See also .]) One says, He goes along with a proud gait, (S, O, K,) inclining towards one side, (S, O,) by reason of his briskness, liveliness, or sprightliness. (S, O, K.) And 

She (a mare) runs in a sidelong manner, one time in one direction and another time in another. (O, TA.) And He (a man) runs so that he outstrips. (L, TA.) And I looked towards such a one from the outer angle of my eye. (S, O, K.) The dim. of is the being retained because it is a letter of quasi-coordination, and the suppressed because it is not such. (S, O.) Also, [app. for .] A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. [See, again, .] But A'Obeyd disallows the application of this epithet to a she-camel. (TA in
And a woman that has become broad by reason of her fatness and plumpness. (TA.)

He began to say the like of that which he [another] had said: or, as in the O, he matched him, and equalled him, by saying the like of what he had said. (TA.) [See also ضرر.] Also a certain brand; (S, O, K;) or, (K,) accord. to Yaakoob, (S, O,) a line upon the thigh of a camel, crosswise; (S, O, K;) or upon the neck, crosswise. (Ibn-Er-Rummánee, TA.) And an iron with which the feet of a camel are marked in order that his foot-prints may be known. (O, K.)

The place that is over against one, or on the opposite side to one, as he goes along. (S, O, K.) A she-camel that takes to a side, or tract, different from that which her rider would traverse; for which reason this epithet is applied to her: (O:) or that goes to the right and left, and does not keep to the road: (IAth:) or that has not been trained: (S, O, K:) or that
has received some training, but is not thoroughly trained: (ISk) or such as is termed stubborn in the head, but submissive in her middle part; that is loaded; and then the other loaded camels are driven on; and if a man ride her, she goes straight forward, and her rider has not the power of exercising his own free will in managing her. (Sh.) To such a camel, 'Omar likened a class of his subjects. (TA.) And 'Amr Ibn-Ahmar El-Bâhilee says,

أَخْبَى ذُلْوَةٌ أَوْ عَرَوْضٍ أَرْوَاشْهَا

[I make a submissive one to go the pace termed خُبْ, or an untrained one I train];

meaning that he recites two poems; one of which he has made easy, and the other whereof is difficult: J gives a different reading, أَسْمَى عُسَيْرًا; with the same explanation that is given above, of the former reading. (IB, O.) ___ A camel, (S, O, TA,) in the K, erroneously, a sheep or goat, (TA,) that eats the thorns (S, O, K, TA) when herbage is unattainable by him. (S, O.) ___ And i. q. عَنْتُودٌ [A yearling goat, &c.]. (TA) Also i. q. كَثِيرٌ, (Ibn-'Abbád, O, K,) as meaning A large quantity or number] of a thing [or of things], (K.) [or large in number,] as in the phrase حَيٌّ عَرَوْضٍ [A tribe large in number]. (Ibn-'Abbád, O.) And Clouds; syn. سَحَابٌ; (Ibn-'Abbád, O, K,) and غَيْمٌ (K.) And Food. (Fr, O, K.) مَلْائِكَةٌ عَرَوْضٍ The meaning, or intended sense, of speech; syn. فَحْوَادٌ (ISk, S, O, K,) and معناءٌ (ISk, S, O;) as also كَلامٌ, (K,) of which the pl. is مَعَارِيضٌ, and معَارِيضٌ (TA.) One says [I knew that in the intended sense of his speech]; (ISk, S, O;) and in مَعَارِيضٍ كَلَامُهْ, (A, O;) and in like manner, مَعَاَرِيضٍ كَلَامُهْ and in مَعَاَرِيضٍ كَلَامُهْ and in مَعَاَرِيضٍ كَلَامُهْ and signify the same. (Msb.) See also مَعَاَرِيضٍ. This question is the like of this. (TA.) [See also عَرَوْضٍ which is in the middle of a tent, and transverse pole or piece of wood (عَارِضَةٌ) which is in the middle of a tent, and
which is its main support. (Aboo-Is-hák.) And hence, (Aboo-Is-hák,) The middle portion [or foot]
of a verse; (Aboo-Is-hák, O;) for the بيت of poetry is constructed after the manner of the بيت inhabited by the Arabs, which
is of pieces of cloth; and as the عروض of the latter is the strongest part, so should that of the former be; and accordingly we see
that a deficiency in the ضرب is more frequent than it is in the عروض: (Aboo-Is-hák:) the last foot of the first half
or hemistich (S, K) of a verse; (S;) whether perfect or altered: (K:) some make it to be the طرائط
of poetry, and its أعراض: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K;) or sometimes masc.: (L:) the pl. is
عمود: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K;) or sometimes masc.: (L:) the pl. is
(Aboo-Is-hák:) the last foot of the first half
or hemistich (S, K) of a verse; (S;) whether perfect or altered: (K:) some make it to be the طرائط
of poetry, and its أعراض: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K;) or sometimes masc.: (L:) the pl. is
أملاك: (S, O, K, TA,) contr. to rule, as though pl. of أعراض أعراض: (S, O,) ___ Also [The science of
prosody, or versification:] the science of the rules whereby the perfect measures of
Arabic verse are known from those which are broken; (Msb;) the standard whereby
verse is measured: (S, O, K;) because it is compared (يعراض thermostat) therewith: (S, O;) or because what is correct in measure is
thereby distinguished from what is broken: (K: [in which some other reasons are added, too futile, in my opinion, to deserve mention: I
think it more probable that عروض is used by a synecdoche for شعر, as being the most essential part thereof; and then, elliptically,
for علم العروض, which is the more common term for the science:) it is fem.; and has no pl., because it is a gen. n. (S, O,) See also
purple; second and two following sentences. عروض is a name of Mekkeh and El-Medeeneh, (S, O, Msb, K, TA,)
and El-Yemen, (Msb, TA,) with what is around them. (S, O, K, TA.)

عروض [thus app., but written without any vowel-sign to the ع. The quality, in a she-camel, of being untrained.
(L, TA. [See عروض, near the beginning.])

عريض Broad, or wide; (S, Mgh, O, Msb, K; *) as also عراض; (S, O, K;) like as one says كبير and عراض (S, O:) fem. of
the former, (S, Msb,) and of the latter, (S, K,) with كرام: (S, Msb, K;) the pl. of عراض is عراضes, like as كرام is pl. of
كريم. (Msb.) You say, عراضة and عراضة [A broad, or wide, bow]. (S,) And عراضات أو أترا, عراضات, in which the latter
word is in the accus. case as a specificative, (S, O, TA,) meaning Camels whose foot-marks are broad. (S, O, TA.)
And

Fran عّلّاف ُﺾراَع ِنّاطّبٰلًا Such a one is rich; or in a state of competence: (A, TA:) or possessed of much property. (S, * O, K, * TA. [See also art. بطّن.] And

尿ّاف ُقلّفًا Fat: (TA:) or stupid. (Mgh.) And

وّسّد ُدعاءً ِنّاطّبٰلًا عّرضُ الوّسّاد Sleepy: (TA:) or stupid, dull, or wanting in intelligence. (Msb in art. دعاء.) And

نّاطّبٰلًا عّرضُ عّرضُ الوّسّاد, occurring in the Kur [xli. 51], means Large, or much, prayer, or supposition: (K, * TA:) or in this instance we may say long. (L.) Also A goat (As, O, K) that is a year old, (K,) or about a year old, (As, O,) and that takes [or crops] of the herbage (As, O, K) and trees [or shrubs] (As, O) with the side of his mouth: (K:) or (O, K) such as is termed عّمّود [q. v.], (S, O,) when he rattles, and desires copulation: (S, O, K:) or a [young] goat above such as is weaned and below such as is termed جّذع [q. v.: or such as has pastured and become strong: or such as is termed جّذع: or a young goat when he leaps the female: it is applied only to a male: the female is termed عّرضة: with the people of El-Hijáz it means peculiarly such as is gelled: it is also applied to a gazelle that has nearly become a لاّضْرّع: (TA:) pl. عّرضان and عّراضة. (S, O, K.)

عّراضة A present: what is brought to one's family: (S, O, K:) called in Persian بْرَاه آّورد: (S:) a present which a man gives when he returns from his journey: (TA:) such as a man gives to his children when he returns from a journey: (Sgh, TA:) and what is given as food by the bringer, or purveyor, of wheat, or corn, of the said wheat, or corn: (S, O, K:) what a person riding gives as food to any one of the owners of waters who asks him for food. (As.) You say، اِشْتّ عّراضة لأّهلك Purchase thou a present to take to thy family: (S, O,) And

عّراضة عّراضة عّراضة عّراضة عّراضة عّراضة عّراضة [I asked him for a present of property] and he did not give it to me]. (L.) [See also Hamp. 103, l. 8.]

عّراضي [Of, or relating to, prosody, or the art of versification. A prosodist.]
Places in which grow ā‛rāḍāt [pl. of ā‛rāḍ, q. v., voce (S, O.)

dim. of ā‛rāḍ, q. v., voce (S, O.)

Places in which grow ā‛rāḍāt [pl. of ā‛rāḍ, q. v., voce (S, O.)

Ta‘awūrāt Forward; officious; meddlying; a busybody: (TA in art. تيبح:) one who addresses himself to do evil to men. (S, O, K.)

ā‛rāḍ Showing its breadth, or width; (see ā‛rāḍ, first signification;) or] having its side apparent: (TA:) and [in like manner] ā‛rāḍ, q. v., anything showing its breadth, or width: or its side.] (TA:) [and hence, both signify appearing. (See again ā‛rāḍ.)] ___ A collection of clouds appearing, or presenting itself, or extending sideways, (TA:) in the horizon; (S, O, K;) overpeering: (TA:) or a collection of clouds which one sees in a side of the sky, like that which is termed جلب, except that the former is white, whereas the latter inclines to blackness, and is narrower than the former, and more distant: (AZ:) or a collection of clouds that comes over against one in the sky, unexpectedly: (El-Báhilee, O:) or a collection of clouds that appears, or presents itself, or extends sideways, (TA:) in the sky, like as does a mountain, before it covers the sky, is called: (As, O:) pl. (TA.) [See also ā‛rāḍ and عوارض.] In the phrase عوارض مَمْطَرْنا، and also عوارض عبارض حبي سحاب عبارض (TA.) [See also عبارض عبارض وحبي سحاب.] In the Kur [xlvi. 23], means لَا مَمْطَرْنا; for as being determinate it cannot be an epithet to عبارض, which is indeterminate: and the like of this the Arabs do only in the instances of nouns derived from verbs; so that you may not say هَذَا رِجْلُ غَلَامَيْنا. (S, O.) ___ See also ā‛rāḍ, in the sentence commencing with A mountain, in two places: ___ and again, shortly after. ___ A gift
appearing (As, S, O, K) from a person. (As, S, O.) [See an ex. voce عائض.] happening; befalling; occurring; an occurrence; as a fever, and the like. (See عرض له.) A bane, or cause of mischief, that occurs in a thing; as also عرضيه عارضة A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of 'Alee, يقدح السّبب في قلبه بأول عارضة and the word عارضة may perhaps be an inf. n., [or a quasi-inf. n.,] like عافية, عافية: (TA:) [so that the meaning may be Doubt makes an impression upon his heart at the first occurrence of dubiousness.] Whatever faces one, of a thing: (TA, and so in some copies of the K: in other copies of the K, this signification is given to عارضة:) or anything facing one. (O.) Intervening; preventing: an intervening, or a preventing, thing; an obstacle: (TA:) a thing that prevents one's going on; such as a mountain and the like. (Msb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] I. q. عرض in the first of the senses assigned to this latter above; as also عارضة. (The former accord. to some copies of the K: the latter accord. to others: but both accord. to the TA.) What appears, of the face, (K,) or of the mouth, accord. to the L, (TA,) when one laughs. (L, K, TA: but in some copies of the K, and in the O, this signification is given to عارضة.) The side of the cheek (K, TA) of a man; (TA;) as also عارضة; (O, L, K;) the two sides of the two cheeks of a man being called the عرضان, (Msb, TA,) or the عرضان: (S:) the two sides of the face: (Lh, O, K;) or the side of the face; as also عوض; the two together being called the عرضان: (Lh, TA;) or this last signifies the two sides of the mouth: or the two sides of the beard: pl. خفيفعارضين means Light, or scanty, in the hair of the two sides of the cheeks, (S, O, Msb,) and of the beard; (O;) being elliptical. (Msb.) But in a certain trad., in which a happy quality of a man is said to be خفيف عرضيه, the meaning is said to be His activity in praising and glorifying God; i.e. his not ceasing to move the sides of his cheeks by praising and glorifying God. (IAth, on the authority of El-Khattábee; and O.) The
side of the neck; (K;) the two sides thereof being called the عَارِضَانَ: (IDrd, O:) pl. as above. (TA.) [See also عَرْضَةَ, near the beginning.]

The tooth that is in the side of the mouth: (TA; and K, as in some copies of the latter; but in other copies, this signification is given to عَرْضَةَ:) pl. as above: (K:) or the side of the mouth; (S;) and so, as some say, عَوارِضٍ. (TA;) [meaning the teeth in the side of the mouth; for you say اِمْرَأَةٍ نَقِيبَةُ العَارِضَةِ, (S;) and the عَوارِضٍ, (TA;) a woman clean in the side of the mouth: (S, TA:) and Jereer describes a woman as polishing her عَارِضَانَ with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Aboo-Nasr says, the teeth that are after the central incisors, which latter are not of the عَوارِضٍ: or, accord. to ISk, عَارِضَةَ signifies the canine tooth and the ضَرْسٍ [or bicuspid] next thereto: or, as some say, what are between the central incisor and the [first] ضَرْسٍ [which is a bicuspid]: (S, O:) some say that the عوارض are the central incisors, as being [each] in the side of the mouth: others, that they are the teeth next to the sides of the mouth: others, that they are four teeth next to the canine teeth, and followed by the آَضْرَاسَ: Lh says that they are of the آَضْرَاسَ: others, that they are the teeth that are between the central incisors and the آَضْرَاسَ: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.].) 

A want; an object of need: (S:) and [in like manner] عَوْرَضٍ a want, or an object of need, that has occurred to one: (S, O, K:) pl. of the former عَوْرَضٍ. (S,) عَوْرَضَ has the signification above assigned to it in the saying, فَلَانَ رَكَّوَ بِلَا عَوْرَضَ [Such a one is running without any want that has occurred to him]. (S, O. [In the
K, in the place of ضوَﻛَر, we find ضوُﻛَر, which I think a mistake. [In Freytag’s Arab. Prov. i. 555, we find ضوُﻛَر in place of ضوَﻛَر, which is expl. as meaning Running swiftly in every region; and said to be applied to him who disseminates evil, or mischief, among men.] A she-camel having a fracture or a disease, (S, O, K,) for which reason it is slaughtered; (S;) as also عَارَض : (O, K:) and in like manner, a sheep or goat: (TA:) pl. عَارَضَر. (S.) It is opposed to عَصَرَة, which is one that is slaughtered without its having any malady. (S, O.) One says, بنو فلان لا يأكلون إلا العَارَض [The sons of such a one do not eat any but camels such as are slaughtered on account of disease]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) عَارَض applied to camels, also signifies That eat the [trees called عضان] عضان wherever they find them. (L.) [A thing lying, or extending, across, or athwart; any cross piece of wood &c.: so in the present day.] The [lintel, or] piece of wood which holds the عضدان [or two side-posts], above, of a door; corresponding to the أسكنة [or threshold]; (S, L;) the upper piece of wood in which the door turns. (O, K. [In some copies of the latter, this signification is erroneously given to ضَرَع.] The [roof of a door are also [said to be] the same as the عضدان. (TA, voce عضان.] A [rafter, or] single one of the عَارَضَر of a roof: (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to عَارَض傳統: the عَارَضَر عضان of a house are the pieces of wood of its roof, which are laid across; one of which is called عارضة and عَارَضَر [a mistranscription for عَارَضَر also signifies the سَقَافَة [or pieces of wood which form the roof] of a [vehicle of the kind called]. (L.) Also, (S, and so in some copies of the K,) عَارَض傳統, (as in other copies of the K,) or both, (TA,) Hardiness: (S, K, TA:) and this is what is meant by its being said, in [some copies of] the K, that عَارَض tradition is also syn. with عارضة which we find عَارَض عضان which is in عارضة and عارضة which we find عارضة and عارضة which we find عارضة; (TA;) [for in some copies of the K, after several explanations of عارضة, we find عارضة the السن which is omitted:] courage; or courage and energy: (S, K, TA:) power of speech: (S:) perspicuity, or chasteness, of speech; and eloquence: (K, TA: or
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(AZ, IDrd, O,) and perspicuity, or chasteness, of speech. (IDrd, O.) And فلان شديد العارضة Such a one is hardy; (Kh, O, TA;) as also شديد العارض and courageous, or courageous and energetic. (Kh, TA.)

*غرض* see *عراض* is pl. of عرض and of عرض and of عرض and of عرض and of عرض and of عرض and of عرض and of عرض and of عرض and of عرض and of عرض means *The upper parts of the trees [or shrubs]*. (K.)

*معرض* The place of the appearance, [or occurrence,] and of the showing, or exhibiting, or manifesting, and of the mentioning, and of the intending, or purposing, of a thing. (Msb.) You say, فطنه في معرض كذا I slew him in the place of the appearance [or occurrence &c.] of such a thing. (Msb.) And ذكر الله إنهما يكون في معرض التَّعَظِيم The praise and glorification of God is only in the place [or case] of the appearance, [or of the manifesting,] and of the intending, or purposing, of magnifying. (Msb.) [And hence, also signifies In the time, or case, or on the occasion, of the appearance, &c., of such a thing. And In the state, or condition, or manner, which is indicative of such a thing: thus virtually agreeing with the phrase *في معرض كذا* q. v. infrà.] Also *A place for the sale of slaves or beasts*. (MA.) And
Pasturage that renders the cattle in no need of their being fed with fodder. (TA.)

Anything showing its breadth, or width; [or its side; as also عَارَضٌ. ] (TA. See the latter word.) [And hence, Appearing, as also the latter.] And i. q. مَعَرْضٍ [app. as signifying Presenting itself; or occurring]. (Sh.) Anything putting its breadth, or width, or side, (as is shown by an explanation of بَشْرٍ مَعَرْضٍ لَكَ, meaning The thing is in thy power; apparent to thee; not offering resistance to thee. (IAth. O. *) And طَأْرُ مَعَرْضاً حَيْثَ شَتَتَ (TA.) [Tread thou or] put thy feet where thou wilt, fearing nothing, for it is in thy power to do so. (S, O. *) (occurring in a saying of 'Omar, K, or, as some relate it, دَانَ مَعَرْضاً, K in art. زَدِين.) means He bought upon credit, or borrowed, or sought or demanded a loan, [doing so (TA)] of whomsoever he could, (AZ, S, Mgh, O, ) not caring what might be the consequence: (S, O: ) or addressing himself to any one who came in his way: (Sh, K: ) or turning away from such as said Thou shalt not buy on credit, or borrow: (IAth: ) or avoiding payment: (TA: ) or from any quarter that was easy and practicable to him, without caring, (O, K: ) and without being perplexed: (O: ) or he incurred the debt without caring for not paying it, or for what might be the consequence: (As: ) or he contracted a debt with every one who presented himself to him: (K in art. زَدِين: ) Sh says that the making مَعَرْضاً to signify مَمْكِنٌ is improbable; because it is in the accus. case as a denotative of state with respect to [the agent implied in the verb] دَانَ; and if you explain it as meaning he took it from him who enabled him, then مَعَرْضاً applies to him whom he accosts, for he is the مَمْكِنَ. [he suggests also, that the meaning may be he bought upon credit, or borrowed, largely; for] he adds that مَعَرْضاً may be from أَرْضٍ مَعَرْضاً, signifying أَرْضٍ مَعَرْضاً, أَرْضٍ مَعَرْضاً, and أَرْضٍ مَعَرْضاً. (TA.) Land wherein is herbage which
the camels, or the like, depasture [app. at random] when traversing it. (O, K.) See also معرض, last sentence.

Garments in which girls are displayed: (S:) or a garment in which a girl is displayed: (O, K:) or a garment in which girls are displayed on the wedding-night; which is the goodliest of their apparel, or of the goodliest thereof: (Msb:) and a garment in which a girl is shown, or displayed, to the purchaser: (TA:) or the shirt in which a male slave, and a girl, is shown, displayed, exposed, or offered for sale. (Har p. 129.) [And hence, In the guise of such a thing, used tropically, virtually agreeing with the phrase in a sense expl. above.] See also معرض, last sentence but one.

Camels [pass. part. n. of 2, q. v.] branded with the mark called عراض. (S, O, K.) Also Flesh-meat not well and thoroughly cooked: (ISk, S, O, K:) occurring in a verse (S, O) of Es-Suleyk Ibn-Es-Sulakeh, (O,) as some relate it; but accord. to others it is with ص; (S, O;) and this latter is the more correct. (O.) A virgin before she is veiled, or concealed: for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.)

A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being معرض, as though she were of those feeding the crows, or ravens, of what is termed عراض, q. v. (S.) Also the circumciser of a boy: (K:) [or] so معرض. (O:)

An arrow having no feathers (As, S, Mgh, O, Msb, K) nor head, (As,) slender at the two extremities, and thick in the middle, (O, K,) being in form like the wooden implement wherewith cotton is separated from its seeds, or is separated and
loosened [by striking therewith the string of a bow], (O, TA,) which goes sideways, (Mgh, [in the O and TA, app. a mistranscription, for \[مَسَّيُوُا\], مسترضا, \)]) striking with its عرض [or middle part, unless this be a mistake for عرض, or side, (Mgh, [in my copy of which, عرض is without any vowel-sign, ] and K,) not with its extremity: (Mgh, K:) sometimes, it strikes with its thick middle part in such a manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof: if it make a hole, the game smitten with it may be eaten; but not if it strike with a middle part . (O, TA.) An oblique, indirect, obscure, ambiguous, or equivocal, mode of speech; as when thou askest a man, Hast thou seen such a one? and he, having seen him, and disliking to lie, answers, Verily such a one is seen: (Msb:) from عرض [q. v.:] (Msb, El-Munáwee: the latter in explaining a trad., q. v. infrà:) i. q. تورية أتية أو [signifying as above; or the pretending one thing and meaning another; or the using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one]; the original meaning of which is concealment: (Msb:) or language whereof one part resembles another in the meanings: (O, TA: [in the TA immediately follows the exemplification cited above, from the Msb; whence it seems that this explanation is itself somewhat of a معارضة في الكلام [thus, with the pl. form, in two copies of the S, and in the TA,] signifies the pretending, or making believe, a thing instead of another thing]: (S:) and معارضة الكلام and Ariاض الكلام signify the same as معارضة [a contraction of معارض like as is said to be of معارضة when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) إن في المعارض لمندوحة عن الكذب [Verily, in oblique, indirect, obscure, ambiguous, or equivocal, modes of speech is ample scope, freedom, or liberty, (مْعِارِضَةُ, تٌرََُيةُ أتٌّىٌّوُا\)])
S,) to avoid lying; or, as is said in the L in art. 

that which renders one in no need of

lying]. (S, Msb.) One says also, 

expl. voce

which see in three places, and

rejecting the

: this latter is said by some of the learned to be a metaphorical expression, from

signifying the garment

in which girls are displayed, as though the meaning were [I knew it] in the form, or manner, and guise, and

mould, of his speech; but this does not obtain in all kinds of speech; for it may not be said in cases of reviling; indeed it

would be bad, in these cases, to use as a metaphor the garment of adornment: therefore the proper way is to say that

is a

contraction of

(Msb.) One also says

[Words are the robes of meanings]:

and this phrase also is [said to be] taken from

signifying the garment in which a girl is displayed; because words adorn meanings. (TA.)

A camel that does not go straightly in the file, or series, but takes to the right and left: (A:) or a she camel such as is termed

that makes a show of affection with

her nose [by smelling her young one], and refuses to yield her milk. (AA, O, K.)

A parenthetic clause.]

Such a one is habitually cross, or perverse, in his disposition, in

every case,] is said of a man when everything of his affairs displeases thee. (TA.)

Love that

befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly. (Hamp. 551.)
and and and its dim. see art.
The lute: (S, O, * K:) or the kind of mandoline called: (O, K:) or the Persian lute, called: (O:) or the drum: (S, K:) or the drum that is contracted in the middle: (O:) or the Abyssinian drum: (K:) also pronounced with damm [i.e. عطیة] (K, TA) in the first two senses. (TA.)
أعرف

أعرف (S, O, Msb, K, &c.,) aor. (O, K) inf. n. أعرف (S, O, K) and أعرف (S, O, Msb, K) and أعرف (Msb, K) or أعرف is a simple subst., (Msb,) He knew it; he had cognition of it; or he was, or became, acquainted with it; syn. (K:) or he knew it by means of any of the five senses; (Msb,) [and also, by mental perception:] Er-Râghib says, المعرفة is the perceiving a thing by reflection, and by consideration of the effect thereof [upon the mind or sense], so that it has a more special meaning than علم, and its contr. is الإنكار; and one says, فلان يعرف الله ورسوله (Such a one knows God and his apostle), but one does not say يعلم الله, making the verb [thus] to have a single objective complement, since man's [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, الله يعلم كذا, but not يعرف كذا, since المعرفة is used in relation to علم [or knowledge] which is defective, to which one attains by reflection: it is from meaning I found, or experienced, its أعرف i.e. odour; or as meaning I attained its أعرف i.e. limit: (TA:) it is said in the B that المعرفة differs from العلم, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes the perceiving a thing as a thing that has been absent from the mind, thus differing from the latter; therefore the contr. of the former is الإنكار, and the contr. of the latter is الجهل; and the former is the knowing a thing itself as distinguished from other things; whereas the latter concerns a thing collectively with other things: (TA in art. علم:) and sometimes they put أعرف in the place of عرف (S, O;) [i.e.] signifies عرف (Mgh, K;) and so, sometimes, does أعرف. (Har p. 486.) And عرف is also used in the place of أعرف [in the first of the senses assigned to the latter below]. (S, O.) See the latter verb, in four places. أعرف also signifies عرف بعضه, meaning

He requited him. (O, K.) Ks read, (O, K,) and so five others, (Az, TA,) in the Kur [lxvi. 3], (O,) أعرف بعضه, meaning
He requited her, namely, Hafsah, for part thereof, i.e. of what she had done: (Fr, O, K:) and he did so indeed by divorcing her: (Fr, TA:) or it means he acknowledged part thereof: (K:) but others read أَفْرَعْتُكَهَا عِنْدَ رُسُولِ اللَّهِ ﺃَﻟْهَ, which, likewise, has the former of the two meanings expl. above: (Bd:) or this means فَرَعَ ﻰَﻠَﻋَ ِمْﻮَﻗَٰٓا, which, likewise, has the former of the two meanings expl. above: (Bd:) or this means he told Hafsah part thereof. (Fr, O, Bd, TA.) As first expl. above, this phrase is like the saying to him who does good or who does evil, أَفْرَعْتُ ﻰَﻠَﻋَ ِنﺎَﺳِﻹا ُفِﺮْﻋَأَو ِﻞْﻫَِﻷ ِةَءﺂَﺳِﻹا or أَفْرَعْتُ ﻰَﻠَﻋَ ِنِﺴْﻤَﻠِﻟ ِءْﻰِﺴُﳌاَو I know how to requite the doer of good and the doer of evil, i.e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K.) أَفْرَعْتُ ﻰَﻠَﻋَ ِرِﺮْﻣَْﻸِﻟ َﺪْﻨَﻋ ِلﻮُﺳَر ِّٰ occurs in a trad., meaning I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing: and is used in threatening. (TA.) أَفْرَعْتُ َُُّوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُ
pustule, termed عَفَّة, come forth in the whiteness [or palm] of his hand. (S, O, K.)

2 تعريف signifies The making to know; syn. إعْلَامٍ: (S, O, K, TA:) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph:] and in this sense its verb may have two objective complements: one says, عرفه الأمر He made him to know the affair, or case; syn. أَعْلَمَهُ إِيَاهَ: [or he acquainted him with it; or told him of it:] and one says عرفه بيته He made him to know, or acquainted him with, the place of his house, or tent; syn. أَعْلَمَهُ بِمَكَانَهُ: (TA:) [and] one says عرفه به, meaning I made him to know it by means of any of the five senses [or by mental perception; as also عرفته به]. (Msb.) See also 1, former half. And see 4. ___ Also The making known; contr. of تَنْكِيرُ عَفَّة. (O, K.) محسب, in the Kur [lxvi. 3], has been expl. as meaning He made known part thereof. (TA. [For other explanations, see 1.]) And السِّمْيْهُ بَيْضَهُ I made him known by the name of Zeyd; like the phrase التَّمِيَّةُ بَيْضَهُ. (Sb, TA.) ___ [Hence, The explaining a term: and an explanation thereof: thus used, its pl. is تَعْرِيفَاتٌ: it has a less restricted meaning than حَدِيثٌ, which signifies the defining, and a definition. ___ And The making a noun, or a nominal proposition, determinate. ___ Hence also,] The crying a stray-beast, or a beast or some other thing that has been lost; (S, TA;) the mentioning it [and describing it] and seeking to find him who had knowledge of it. (TA.) ___ And [hence likewise,] عرفه بذنه He branded him, or stigmatized him, with his misdeed. (TA.) Also The rendering [a thing] fragrant; (S, O, * K, * TA;) from الْعَفَّة: (S:) and the adorning [it].

decorating [it], or embellishing [it]. (TA.) in the Kur [xlvii. 7], is said to mean He hath rendered it fragrant [i. e. Paradise ( تعالى)] for them: (S, O:) or it means He hath described it to them so that, when they enter it, they shall know it by that description, or so that they shall know their places of abode therein: (O:) or He hath described it to them, and made them desirous of it: (Er-Râghib, TA;) [and the like is said by Bd:] or He hath defined it for
them so that there shall be for every one a distinct paradise. (Bd.) One says also, He moistened the hair of his head abundantly with oil, or with the oil; syn. (TA.) And He made his food to have much seasoning, or condiment. (TA.) Also The halting [of the pilgrims] at 'Arafát. (S, O, K.) You say, (S, Mgh, O, Msb,) inf. n. as above, They halted at 'Arafát; (Mgh, Msb;) or they were present at 'Arafát; (S, O.) And [hence], in a postclassical sense, They imitated the people of 'Arafát, in some other place, by going forth to the desert and there praying, and humbling themselves, or offering earnest supplication; (Mgh;) or by assembling in their mosques to pray and to beg forgiveness: (Har p. 672:) the first who did this was Ibn-'Abbás, at El-Basrah. (Mgh, and Har ubi suprá.) And He brought the animal for sacrifice to 'Arafát. (Mgh,) He excited evil, or mischief, between them, or among them: the verb in this phrase being formed by permutation from َأ َّ َث.

(Yaakoob, TA.)

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4 He told such a one of his misdeed, then forgave him; and so ُﻩاﱠوَر (said of a horse, S, O) He had a long ِﺖْﻴَـﺗَأ اًﺮِّﻜَﻨَـﺘُﻣ ﱠُサラ ﱠُفَروْعَـتٱ i. e. [I came disguising myself, or assuming an unknown appearance, then] I made known who I was: (L:) and ُﻩاﱠوَر ُتُبْرَـﻋْـتُ ﱠتَأ ﱠفِﺮْﻌَـتﭑَﻓ ِﻪْﻴَﻟِإ ﱠتِڪَفِﺮْﻌَـﻳ [Come thou to such a one and make thyself known to him,
that he may know thee]. (S, O, K. *) [See also 8.] [Hence,] one says, 

[He made himself known to God by religious services and prayers]. (Er-Rághib, TA.) And occurring in a saying of the Prophet to Ibn-Abbás, [may be rendered Make thyself known to God by obedience in amleness of circumstances, then He will acknowledge thee in straitness: or] means render thou obedience to God [&c., then] He will requite thee [&c..] (O.) [He acquainted himself, or made himself acquainted, with it, or him; informed himself of it; learned it; and discovered it: often used in these senses: for an instance of the last, see [it is similar to تَعَلَّمَهُ, but more restricted in meaning. ___ And] He sought the knowledge of it: (Har p. 6:) [or he did so leisurely, or repeatedly, and effectualy:] you say, تَعَرَفَتِ ما عند فلان. (S, O, K. *) And I sought leisurely, or repeatedly, after the knowledge of what such a one possessed until I knew it. (S, O, K. *) ___ And تَعَرَفَ المَكَانَ, and تَعَرَفَ المَكَانَ. He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; syn. تَأَمَّلَهُ بِهِ. (TA.) [is also expl. in the KL by the Pers. words فِرَعَى رَأَى نَذَرُك, app. meaning The acting with فرعت i.e. goodness, &c.: but Golius has hence rendered the verb convenienter opus fecit. ]

6 They knew, or were acquainted with, one another. (S, O, K.) ___ And i. q. تَفَخَّرُوا [i. e. They vied, competed, or contended for superiority, in glorying, or boasting, or in glory, &c.; or simply they vied, one with another]: it occurs in a trad., or, as some relate it, with ز; and both are expl. as having this meaning. (TA.)

8 He acknowledged it, or confessed it, (S, Mgh, O, Msb, K,) namely, a misdeed, (S, O,) or a thing; (Mgh, Msb;) and so اعترف به and اعترف به, namely, his misdeed [&c.;] (K;) [for] sometimes they put اعترف وَعَرف in the place of اعترف وَعرف (O;) and so شكر عرفة: عرفة (occurring in the K voce عرفان الإحسان &c.) means The
acknowledgment, or confession, of beneficence; thankfulness, or gratitude:] and one
says, (S, O, TA) i. e. (S, O,) meaning I do not acknowledge [any one
that will throw me down]: this was said by an Arab of the desert. (TA.) ]__
He acquainted me with his name and condition. (K.) And (S, O,) meaning
He described himself to him in
such a manner as that he would certify himself of him thereby. (TA.) [See also 5.] __
also signifies He described a thing that had been picked up, and a stray-beast, in such a manner as
that he would be known to be its owner. (TA.) ___ And you say, (S, O,) or (K.) I
asked the people, or party, (S, O,) or such a one, (K,) respecting a subject of
information, in order that I might know it. (S, O, K.) ___ See also 1, former half. And see 1, last quarter,
in two places.

10 [He sought, or desired, knowledge; or asked if any had knowledge; of a
person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. (S, O, K.) __
see 5. Also He mentioned his relationship, lineage, or genealogy, to him. (TA.) __
see 1, former half.

12 [He (a horse, TA) had a mane (S, O, TA.) aur'uf al-fars.__ aur'uf (S, O, TA.)
He (a man, O) mounted
upon the mane (S, O, TA.) aur'uf (S, O, TA.) He rose upon the
wall between Paradise and Hell: (see the Kur vii. 44:) probably used in this sense in a trad.] (Ibn-'Abbád, O, K.) ___ Said of the sea,
Its waves became high, (S, O, K, TA,) like the (O, K, TA,) aur'uf (O, K, TA,) Its waves became high.
like the aur'uf [or mane]: and in like manner said of the torrent, It
became heapy and high. (O,) ___ Said of blood, It had froth (O, K) like the aur'uf [or mane]. (O,) ___
Said of palm-trees (O, K,) They became dense, and luxuriant, or abundant, or thickly
intermixed, like the mane of the hyena. (O, K, TA.) And, said of a man, He prepared himself for evil, or mischief, (S, O, K, TA,) and raised his head, or stretched forth his neck, for that purpose. (TA.) [See also 12 in art.]

An odour, whether fragrant or fetid, (S, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA:) and عرف signifies [the same, i.e.] ريح (K, TK) and رائحة (TK.) One says, "How fragrant is its odour!" (S, O.) And, said of a man, He prepared himself for evil, or mischief, and raised his head, or stretched forth his neck, for that purpose. (TA.) [See also 12 in art.

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The bad hide will not lack the fetid odour; (S, O, K;) a prov.; (S, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kur [lxxvii. 1], [as meaning By the winds that are sent forth with fragrance,] instead of عرف. (TA.) Also A certain plant: or the [kind called] حمض, nor of the [kind called] عضاه (Ibn-Abbád, O, L, K;) of the [kind called] فرح. (Ibn-Abbád, O, L.)

Acknowledgment, or confession; a subst. from الاعتراف, (S, O, K, TA,) as meaning الإقرار. (TA.) Hence, (S, O,) you say, (K,) عرفت له على ألف عرف, meaning أعترف [i.e. A thousand is due to him on my part by acknowledgment, or confession]; (S, O, * K;) the last word being a corroborative. (S, O,) Also i. q.

Goodness, or a good quality or action; and gentleness, or lenity; and beneficence, [favour, kindness, or bounty,] or a benefit, a benefaction, or an act of beneficence [or favour or kindness]: (Msb:) [as syn. with منكر] عرف is also expl. as signifying liberality, or bounty; (K, TA;) and so عرف, which is a dial. var. thereof: (TA:) and a thing liberally, or freely, bestowed; or given: (K;) and is expl. as signifying liberality, or bounty, when it is with
moderation, or with a right and just aim: [and sometimes it means simply moderation:] and
sincere, or honest, advice or counsel or action: and good fellowship with one's family
and with others of mankind: it is an epithet in which the quality of a subst. predominates: (TA:) and signifies any
action, or deed, of which the goodness is known by reason and by the law; and
signifies the contr. thereof. (Er-Râghib, TA:) It is said in the Kur [vii. 198],
[And enjoin thou goodness, &c., or] what is deemed good, or approved, of actions. (Bd.) And you say,
(S, O,) or [i.e. He did to him, or conferred upon him, a benefit, &c.].
(S, O, TA.) meaning [And for the divorced women there shall be
a provision of necessaries] with moderation, or right and just aim, and
beneficence. (TA:) And [in the Kur ii. 242] means [And such as is
poor, let him take for himself [(lit. eat)] according to what is approved by reason
and by the law, (TA,) or according to his need (Bd) and the recompense of his labour. (Bd, Jel.)
[in lexicology, signifies The commonly-known, commonly-received, or common
conventional, language; common parlance, or common usage: mostly meaning that of a whole
people; in which case, the epithet is sometimes added: but often meaning that of a particular class; as, for instance, of the
lawyers. Hence the terms حق and جوز, expl. in arts. متعارف and عادة. See also جوز.] Also The
of the horse; (S, O,) [i.e. the mane:] the hair
that grows on the ridge of the neck of the horse or similar beast; as also the part, of the neck, which is the place of growth of the hair: and the part, of the neck of a bird, which is the place of growth of the feathers: (TA:) or the feathers themselves of the neck; used in this sense in the K and TA in art. بَرْ، as is shown by the context therein:] and the [comb or] elongated piece of flesh on the upper part of the head of a cock; to which the بَرْ of a girl is likened: (Msb:) pl. عِرَافَة [properly a pl. of pauc.] (O, TA) and عِرَافَة (TA:) As used it in relation to a man, explaining the phrase جَاءِ فَلَانِ مِرْتَئِلٌ لِلسَّرِ [i. e. Such a one came as though ruffling the feathers of his neck to do evil, or mischief]. (TA.) And [hence] it is said in a trad., جَاءَوا كَأَنْهَا عِرَافَة [They came as though they were a mane], meaning, following one another. (TA.) And one says, جَآَءَ الْقُومْ عِرَافَة عَرَافَة [The people, or party, came] one after another: like the saying, طَارَ القَطَا عِرَافَة [The sand-grouse flew] one after another. (K.) And hence, عِرَافَة وَعَمِلَلا عَرَافَة (S, O, K, TA,) in the Kur [lxvii. 1], a metaphorical phrase, from the عِرَافَة of the horse, meaning [By the angels, or the winds, that are sent forth consecutively, like the several portions of the عِرَافَة or mane of the horse]: (S, O:) or the meaning is, sent forth عِرَافَة وَعَمِلَلا عَرَافَة (S, O, K, TA,) i. e. with beneficence, or benefit: (TA:) [for further explanations, see the expositions of Z and Bd or others: and see also art. ﷽] some read عِرَافَة [expl. in the next preceding paragraph]. (TA.) ___ [Hence also,] The Waves of the sea. (K, TA,) ___ And Elevated sand; as also عِرَافَة and عِرَافَة [pl. of the last, TA] عِرَافَة and (of the first, TA) عِرَافَة: (S, O, K:) and all signify likewise an elevated place: (K:) and the first, the elevated, or overtopping, back of a portion of sand, (K, TA,) and of a mountain, and of anything high: and an elevated portion of the earth or ground: and [the pl.] عِرَافَة [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] ﺼَلَجَانَ [pl. of ﺼَلَجَة] and ﺼَلَجَانَ [pl. of ﺼَلَجَة]. (TA.) ___ [The pl.]}
A wall between Paradise and Hell: (S, O, K:) so it is said: (S, O:) or the upper parts of the wall: or by may be there meant [i. e., app., and possessing knowledge of the people of Paradise and of the people of Hell: for it seems that, or the like, is to be understood before .] (Zj, TA.) [And hence it is the name of The Seventh Chapter of the Kur-án.] By occupants of the , there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or angels. (Zj, TA.) ___ See also . ___ [The pl.] also signifies The higher, or highest, (K, TA,) and first, or foremost, (TA,) of winds; (K, TA;) and likewise of clouds, and of mists. (TA.) ___ And signifies also, (As, O, K,) in the speech of the people of El-Bahreyn, (As, O,) A species or variety of palm-trees; (As, O, K;) and so [the pl.] (O, K) is expl. by IDrd: (O:) or when they first yield fruit, or edible fruit, or ripe fruit; (K, TA;) or when they attain to doing so: (TA:) or a sort of palm-tree in El-Bahreyn, also called ; (K, TA;) but this is what is meant by As and IDrd. (TA.) ___ And The tree of the [i. e. citrus medica, or citron]. (K.) Also pl. of ___ and of and of. (K.) , with kesr, is from the saying, which means He did not know me save at the last, or lastly, or latterly. (S, O, K.) And it signifies Patience. (Iaar, O, K.) A poet says, (namely Aboo-Dahbal ElJumahee, TA,) 

* قَلْ لَا أَنْبِيَ فِيّ أَخَى الْرَّقَبَاتِ *
* مَا أَحْسَنَ الْعَرْفَ فِي الْمُسَبِّبَاتِ *

[Say thou to the son of Keys, the brother of Er-Rukeiyat, How good is patience in afflictions!]. (Iaar, O, TA.)
فُرَع: see عرف, in three places.

A question, or questioning, respecting a subject of information, in order to know it; (K, TA;) as also عرف. (K, TA.) See also عرف. Also A purulent pustule that comes forth in the whiteness [or palm] of the hand. (ISk, S, O, K.)

ةَفْرَع: see عرف, latter half. ___ Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) ___ Also, (O, K,) and عرف, (TA,) A limit (O, K, TA) between two things: (K:) [like أَرْفُأ:] pl. of the former عرف. (O, K, TA.)

ةَفْرُع [an inf. n.] I. q. عَرْفَة. (O, K. [See 1, first sentence. In the O, it seems to be regarded as a simple subst.]) ___ See also عرف.

ةَفْرُع The ninth day of the month [when the pilgrims halt at بَرَعات]: (S, Mgh, O, Msb, K;) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Msb,) and not admitting the art. آل. (S, O, Msb.) ___ See also the next paragraph.

ةَفْرَع The place [or mountain] where the pilgrims halt (Mgh, O, Msb, K) on the day of عَرْفَة [above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] said to be nine miles, (Msb,) or twelve miles, (K,) from Mekkeh; (Msb, K;) said by J to be a place in, or at, Minè, but incorrectly, (K, TA,) unless thereby be meant near Minè; (TA;) also called by some عَرْفَة; (Mgh, Msb;) but the saying نَزَّلَت عَرْفَة, (S, O, K,) or بِعَرْفَة; (Msb,) [We, or I, alighted at عَرْفَة,) is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Msb) not genuine Arabic: (S, O, Msb:) عَرْفَات is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K;) it is as though the term عَرْفَة applied to every distinct portion thereof: (TA:) as Fr says, it has, correctly, no sing.; (S, O;) and it is determinate as
denoting a particular place; (Sb, O, K, TA;) and therefore not admitting the article \( \text{ال} \) [because this is a proper name common to a number of persons]: you say, "This is a proper name common to a number of persons: you say, "These are 'Arafát, in a good state", putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like the saying بَرَع], which is a proper name common to a number of persons: you say, "These are 'Arafát, in a good state", putting the epithet in the accus. case because it is indeterminate [more properly مَصْدَقَة] because the is equivalent to the \( \text{ن} \) and \( \text{م} \), therefore, being used as a proper name, it is left in its original state, like as is مُلْسُم when used as a proper name: (Akh, S, O, K;) \[i.e.,\] it is decl. in the manner of مُلْسُم and مُلْسُم, the tenween being like that which corresponds to the masc. pl. termination ن, not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article \( \text{لا} \). (Msb.)

\( \text{عرفات} \) was thus named because Adam and Eve knew each other (تعارف) there (IF, O, K, TA) after their descent from Paradise: (TA;) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him Hast thou known? (عرفت), (O, K,) and he replied I have known (عرفت): (K;) or because it is a place sanctified and magnified, as though it were rendered fragrant (عرف i.e. طَيِّب): (O, K;) or because the people know one another (تعارفون) there: or, accord. to Er-Rághib, because of men's making themselves known (تعارف) there by religious services and prayers. (TA.)

\( \text{عرف} \) as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence حقيقة عرفية and جوز عرف. [expl. in arts. حق and جوز]

\( \text{عرف} \) Of, or relating to, عرفات. (O, K.)

\( \text{عرفان} \) accord. to Th, A man (O) Who acknowledges, or confesses, a thing, and directs to it, or indicates it; (O, K;) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rá’ee, and expl. by some as the name of a companion of his: (O, K: *) and عرفان signifies the same; (K;) but this is said by Sb to be a word
transferred from the category of proper names. (O.) Also the latter, (O,) or both, (K,) A small creeping thing that is found in the sands of 'Álij and of Ed-Dahnà: (O, K:) or a large [sort of locust, or the like, such as is termed] جَرَادَة, (AHn, K, TA,) having a crest 

(AHN, TA,) not found save upon [one or the other of two species of plants, i.e.] a 

or an 

(AHN, K, TA:) but AHn mentions only the latter form of the word, عَرَفَان. (TA.)

عَوْفٍ: see عَرْفُ, in two places.

عَوْفٍ: see عَرْفُ, first sentence. (Hence,) One who knows his companions: pl. عَرْفَاء. (O, K,) The chief, or head, (Mgh, K, TA,) of a people, or party; (K, TA;) because he knows the states, or conditions, of those over whom he acts as such; (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K;) or because of his acquaintance with the ordering, or management, of them, (TA;) or the نَقِيب [or intendant, superintendent, overseer, or inspector, who takes cognizance of, and is responsible for, the actions of a people], who is below the رَئِيس: (S, O, K,) or the manager and superintendent of the affairs, who acquaints himself with the circumstances, or a tribe, or of a company of men; of the measure فَعَال: (IAth, TA,) or the orderer, or manager, of the affairs of a people, or party; as also عَارِفٌ: (Msb:) pl. as above: (S, IAth, Msb:) it is said that he is over a few persons, and the أمير is over five عَرَفَاء, then the أمير is over these. (Msb.) It is said in a trad. that the عَرَفَاء are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA,) (It is now used as meaning A monitor in a school, who hears the lessons of the other scholars.) See also عَوْفٍ, with which it is syn.
The holding, and the exercising, of the office of عَرَفَ (S, Mgh, * O, Msb, * K. [An inf. n.: see 1, in the middle of the latter half.])

عَرَفَ: see عَرَفَ, in two places.

A كاهن [or diviner]: (S, O, Msb, K:) or the former is one who informs of the past, and the latter is one who informs of the past and of the future: (Msb:) or, accord. to Er-Râghib, [but the converse of his explanation seems to be that which is correct,] the former is one who informs of future events, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عَرَفَ and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) And (Msb) An astrologer, (IAth, Mgh, Msb,) who lays claim to the knowledge of hidden, or invisible, things, (IAth, Mgh,) which God has made to belong exclusively to Himself: (IAth:) and this is [said to be] meant in the trad. above mentioned. (Mgh.) And A physician. (S, O, K.) And One who smells [for يُسِمِّي I read يُسِمُّم] the ground, and thus knows the places of water, and knows in what country, or district, he is. (ISh, in TA, art. حزى.)

and عَرَفَ are syn., (S, O, K,) like عَلِيمَ and عَلِيمٌ, (S, O,) signifying Knowing; [&c., agreeably with the explanations of the verb in the first quarter of the first paragraph of this art.;] as also عَوْفَةٌ, (S, O, K,) but in an intensive sense, which is denoted by the ُة, (S, O, TA,) meaning knowing, &c., much, or well; or knowing, or acquainted with, affairs, and not failing to know [or recognise] one that has been seen once; (TA;) as in the phrase, رجل عَوْفَةٍ بالأَمْوَةِ [A man much, or well, acquainted with affairs]. (S, O.) For the first, see also عَرَفَ. It also signifies particularly [Skilled in divine things;] possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him. (TA;) See also مَعَرَفَ. Also, the first, [Patient; or] Very patient, or having much patience; syn. صبور; (AO, S, O, K;) and so عَرَفَ; (S, O, K;) of which latter the pl. is عِرَافَةٌ. (K.) One says, أُصيبُ فَلَانُ فَوْجَدُ عَرَفَاً [Such a one was
smitten, or afflicted, and was found to be patient. (S, O.) And حبست نفسا عارفة
[i. e. I restrained a patient soul, or mind:] (O, TA:) like the phrase صبرت عارفة
in a verse of 'Antarah [cited in the first paragraph of art. (S, * O.) And نفس جرف
means [A soul, or mind,] enduring; very patient; that endures an event, or a case, when made to experience it. (TA.) ウォラフ [is
pl. of عارفة, and] means Patient she-camels. (IB, TA.)

**عرف**

as a subst.; pl. عرف: see عرف, first quarter, in two places.

عرف [dim. of عرف, i. e. signifying One possessing little knowledge &c.] One says of him in whom is a sin, or crime. [He is none other than one possessing little knowledge]. (TA.)

عرف is mentioned in the Book of Sb as used in the phrase هذا أعرف من هذا [meaning This is more known than this].: irregularly formed from عرف, not from عرف. (ISd, TA.) Also A thing having what is termed عرف [i. e. a mane, or the like]: (S, O, K:) fem. عرف: pl., masc. and fem., عرف. (K,) It is applied to a horse, (Mgh, K, TA,) meaning Having a full mane, or much hair of the mane. (Mgh, TA.) And to a serpent (O, K) such as is termed شيطان [which is described as having an عرف]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning High in the hump: or resembling the male: or long in her عرف [or mane]: (TA:) or having what resembles the عرف by reason of her fatness: or having, upon her neck, fur like the عرف. (Ham p. 611.) ___ The fem. is also used as meaning The ضبع [i. e. hyena, or female hyena], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عرف. (TA.) ___ And one says سنام
عرف A long, or tall, camel's hump, having an عرف. (TA.) And جبل عرف A mountain having what resembles the عرف. (TA.) And حزن عرف A high mountain-top. (TA.) And عرف A high rugged ground. (TA.)

عرف (S, O, K [in one of my copies of the S written معروف]) and معروف also (Ham p. 47) sing. of معروف, which means The
woman beautiful in the face, or in the parts thereof that appear]; (S, O, K;) because the person is known thereby; (TA:) or, as some say, no sing. of it is known: (Har p. 146:) and some say that it signifies the beauties, or beautiful parts, of the face. (TA.) Er-Râ’ee says,

[Muffling our faces, or the parts thereof that appeared, we fold, or folding, to them the selvages of the (a sort of garment).] (S, O: but the latter has And one says, meaning [May God preserve the faces. (O, K.) And The features of such a one, whereby he was known to me, have withered, like as the plant withers: said of a man who has turned away, from the speaker, his love, or affection. (TA.) And He is of those who are known; [or of those who are acquaintances;] (O, K;) as though meaning of those having faces [whereby they are known]: (O:) or means Those who are entitled to the man's love, or affection, and with whom he has acquaintance; [and simply the acquaintances of the man;.] and is pl. of . (Har p. 146.) means The faces, and known parts, of the land. (TA.)

The place [or part] upon which grows the [or mane]; (S, Mgh;) the place of the of the horse, (O, K, TA,) from the forelock to the withers: or the flesh upon which grows the. (TA.) But the phrase means The cutting [or taking] of somewhat from the of the beast. (Mgh.)

a subst. [signifying Knowledge, cognition, cognizance, or acquaintance; &c.: as such having
for its pl. معرف, meaning sorts of knowledge:] from عرف, signifying as expl. in the beginning of this art.: (Msb:) or an inf. n. therefrom. (S, O, K.) ___ See also معرف, last sentence but one. ___ [In grammar, A determinate noun; opposed to نكرة.]

معروف [pass. part. n. of 2, q. v.] Food rendered fragrant. (TA.) And Food put part

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upon part [app. so that the uppermost portion resembles a mane or the like (عرف)].

(TA.) [Golius, as on the authority of J, and hence Freytag, assign to it a meaning belonging to معرف.] Also The place of halting [of the pilgrims] at عرفات. (S, O, K.) ___ And in a trad. of I'Ab, the phrase بعدَ المعرف occurs as meaning After the halting at عرفّة [or rather عرفات]. (TA.)

معروف [Known: and particularly well, or commonly, known]. And عرف أَمَر معروف, (O, Msb, K, TA;) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA,) [though there are other similar instances well known, (see أَمَر، and دافق,)] signify the same [i. e. A known affair or event &c.]; (O, Msb, K, TA;) as also عرف. (Msb, TA,) ___ [Hence, in grammar, The active voice; opposed to مجهول.] ___ See also عرف, former half, in seven places. Land having a fragrant عرف [or odour]. (TA.)

رجل معروف [A man having a purulent pustule, termed عرف, come forth in the whiteness [or palm] of his hand. (S.)

معترف [part. n. of 8, q. v.]. 'Omar is related to have said, أطردو المعترفين, meaning [Drive ye away] those who inform against themselves [or confess or acknowledge the commission] of something for which castigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA.)

مععترف [applied to language, or a phrase, or word, means Known by common conventional usage]. One
It is known [by common conventional usage] among them. (MA. See also \( \text{عرف} \)).
A certain plant, (S,) or a sort of trees [or shrubs], (K,) growing in plain, or soft, land: n. un. with ﺖ: (S, K:) it is said to be of the trees [or shrubs] of the ﺲِﺒِف [meaning either spring or summer], soft, or pliable, dust-coloured, and having a rough produce like the ﺡُسَك [or prickly heads of thistles and similar plants]: (TA:) Aboo-Ziyád says, (O, TA,) as related by AHn, (O,) that it is of sweet, or pleasant, odour, dust-coloured, inclining to greenness, having a yellow blossom; (O, TA;) and when it becomes aggregated and abundant in a place, that place is called ﺟُوَمَان: (O:) it has no grains nor thorns: (O, TA;) it and the ﻣَُﲦ and the ﺓَﻌَﺿ grow in plain, or soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing: (O:) AHn [also] says, certain of the Arabs of the desert informed me that its root is wide, occupying a [considerable] piece of ground; and it sends forth many shoots, proportionate to the root, without leaves, [but see خَوْصٌ,] being only slender shoots, at the extremities whereof are [buds, or the like, such as are termed] ﺱُمَعٌ, at the heads of which appears a yellow substance like hair: and he says that, accord. to the ancient Arabs of the desert, it occupies a space like that of a man sitting, becomes white when it dries up, has a yellow produce, is eaten in the fresh and dry state by the camels and sheep or goats, and its flame is intensely red, whence one says، ﻛَـﺎنُ لَـهُ ضِرْمُ ﻗَـرْفَـة [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj]. (TA.) The fire of the ﺗَازَرُ ﺍﻟْرَهْفَتِينَ [The fire of the two walks]; because he who kindles it walks to it, and when it burns up he
walks from it: (T, TA:) or because it quickly blazes and quickly subsides; so when it blazes they walk from it, and when it subsides they walk to it. (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عرفجة خاضبة. (Aboo-‘Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says تثبَّت عود العرفجة: when it has become somewhat black, *طلب: when a little more so, أرقاط: when more so, أدبي: and when its خوص are perfect, (AA, TA.) كمن الغيث على العرفجة [Like the benefit conferred by the rain upon the 'arfajeh], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) signifies A certain mode of coitus. (O, K.)

**عَرَفْجَة** Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.])
A species of mimosa; called by Forskål mimosa örfota; (see his Flora Egypt. Arab., pp. cxxiii. and 177.) a sort of trees of the description termed, which exudes the gum called, and of which the fruit is white and round: it has a gum of disagreeable odour; and when bees eat it, somewhat of its odour is found in their honey: (TA:) Ahin says that, accord. to Aboo-Ziyád, it is of the description, and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into wellropes; (O, TA;) and there comes forth from its fruit what is termed resembling a bean, (O, * TA;) which is eaten by the camels and the sheep or goats: (O:) it is said by another, or others, that its fruit is called, and is white, as though fringed with cotton; (O, TA;) like the button of the shirt, or somewhat larger: (O:) Aboo-Ziyád [further] says, (TA;) it is compact in its branches; has no wood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones: Sh says that it is a short tree, the branches of which are near together, having many thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches: (O, TA;) [the word is a coll. gen. n.:] the n. un. is with the word a coll. gen. n.: (O, K.) 

Camels that eat the kind of trees called, (TA.)
وقَرَعَ مَظْعَلًا (S, O, Msb, K,) aor. and تَقَرَعَ مَحْلَلًا (S, O, K,) inf. n. عَرَقَ مَظْعَلًا (S, O, Msb, K) and تَقَرَعَ مَحْلَلًا (S, O, K;) [see an ex. of the last voce

He ate off the flesh from the bone, (S, O, Msb, K, TA,) taking it with his fore teeth: (TA:) and one says also تَقَرَعَ مَظْعَلًا [meaning as above]: (Lh, TA in art. عَرَقَ مَمحْلَلًا;) وَهُوَ عَرَقَ مَظْعَلًا I pared off what was on the bone, of flesh, with a مَظْعَلًا, i. e. a large, or broad, knife or blade. (TA.) And [hence,] عَرَقَ مَمحْلَلًا, aor. as above, i. e. [The years, or droughts, or years of drought,] took from him his flesh, or rendered him lean; namely, a man. (TA.) عَرَقَ مَمحْلَلًا, also, signifies the like, i. e. [Afflictions, or calamities,] took from him his flesh, &c.]. (TA.)

* أَيَّامٌ أَعْرَقَ فِي عَامِ المَعاصِمَ

In the days when the year of the مَعاصِمَ took away my flesh: i. e., when the dirt, consequent upon drought, reached my مَعاصِمَ, being here used by poetical license for المَعاصِمَ: but ISd says, I know not what this explanation is. (L.) And عَرَقَ مَمحْلَلًا, inf. n. عَرَقَ مَمحْلَلًا signifies He (a man) was, or became, emaciated, or lean. (K.) مَعاصِمَ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خِلَافَنَ [their properties or qualities, خِلَافَنَ in this case being pl. of خَلَافَهُ,] in the phrase يَعْقُوبُ خِلَافَنَ (They exhaust, or wear out, their properties, or qualities, of strength and patience], in a verse cited by IAar, describing camels and a company of riders. (TA.) طَرِيقُ يَعْقُوبُ النَّاسُ (K, TA) A road which men travel [as though they pared it]. (TA.) عَرَقَ في الأَرضِ, (S, O, K,) aor. and عَرَقَ فِي الأَرضِ, (S, O, TA,) not عَرَقَ فِي الأَرضِ, (S, O, TA) and عَرَقَ فِي الأَرضِ, (TA,) He (a man, S, O, TA) went
away into the country, or in the land; syn. ذهب, which, followed by عَرَقَة, often means he went into the open country, or out of doors, to satisfy a want of nature]. (S, O, K, TA.)

He made to the مَرَادَة [or leathern water-bag], (K, TA.) and to the سَفَرَة [or round

piece of skin in which food is put and upon which one eats], (TA.) what is termed an عَرَقَة [q. v.]. (K, TA.) عَرَقَة, (S, O, Msb, K) aor. —, inf. n. عَرَقَة, (Msb,) He sweated. (S, O, K.) ___ And [hence, app.,] عَرَقَة, inf. n. عَرَقَة, said of a wall, It became moist: [or it exuded moisture:] and in like manner one says of earth, or land, when the dew, or rain, has percolated in it حَتَّى فِيهَا so that it has met the moisture thereof. (TA.) ___ [It is also said in the TA, in the supplement to this art., that تَقْرَعَة هَيْلَا أَوْいっぱَٰل means نَدَّيت عَرَقَةَ إِلَيْهِ بِخَبَر; and the explanation, نَدَّيت: meaning I did to him good: see art. نَدَى.] ___ And عَرَقَة, (O, K,) inf. n. عَرَقَة, (TA,) signifies also He was, or became, heavy, sluggish, lazy, or indolent. (O, K.) عَرَقَة, inf. n. عَرَقَة. It had root: and he was of generous origin. (MA.) [See also 4, latter half.]

He mixed the wine, [with water; not doing so immoderately: (S, O:) or he put a little water into it; as also; (K;) or the latter signifies he put into it some water, not much: (S:) but] accord. to Lh, أَعْرَقَتْ الكَلَسَ أَعْرَقَتْ الكَلَسَ signifies I filled the cup of wine: or, accord. to IAar, أَعْرَقَتْ الكَلَسَ signifies I put little water to the cup of wine; and so أَعْرَقَتْ الكَلَسَ: but the former of these two phrases is also expl. as meaning I mixed the cup of wine; whether with little or much water not being specified: (TA:) and أَعْرَقَتْ الخَمْرَة signifies I mixed [with water the wine, or portion of wine]. (Ham p. 561.)
He put into the bucket less water than what would fill it, (S, O, K,) on the occasion of drawing: (S, O:) or he put little water into the bucket; and so [into the skin]: (TA:) and عَرَقُ في الإِبَانَاءَ. Put thou less than what would fill it into the vessel. (S.) _يرَقَتَ وَعِرَقَتَ _Thou madest a sign with a thing, that had nothing to verify it, [or madest a false display, or a vain promise,] and didst little. (IAar, TA in this art and in art..) عَرَقُ الفُرسُ، (O, TA,) inf. n. as above; and عَرَقُهُهُ وَاَلْمَّاعُهُ and اَعْرَقَهُهُ شِئاً I gave him not anything. (O, TA.) _And عَرَقُهُهُ He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water]. (Ham p. 561.) See also 2, in four places. أَعْرَقُهُهُ عَرَقًا 4 He gave him a bone with flesh upon it, or of which the flesh had been eaten. (TA.) _And [hence, app.,] I gave him not anything. (O, TA.) _And عَرَقُهُهُ He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water]. (Ham p. 561.) See also 2, in four places. أَعْرَقُهُهُ عَرَقًا The trees, (S, O, K,) and the plants, (S,) extended their roots into the earth; (S, O, K, * TA;) in the K, اِشْتَدَّتْ اُمَتَّنَّةً is erroneously put for اِشْتَدَّتْ اُمَتَّنَّةً, and so [in one place] in the O; (TA;) as also تَعَرَقَتْ said of trees, (M, O, TA,) and عَرَقَتْ , (M, TA,) and in like manner, اِعْتَرَقَتْ , and استَعْرَقَتْ , said of trees, i. e., struck their roots into the earth, as in the A: (TA:) [but accord. to Mtr.,] in the phrase رَجُلَ لَهُ شَجْرَةٌ تَعَرَقَتْ في مَلِكِ غَيْرِهِ [A man of whom a tree] whereof the root crept along beneath the ground [into the property of another], in [one of the books of which each is entitled] the Wākī‘át, تَعَرَقَتْ should correctly be عَرَقَتْ . (Mgh.) _[Hence,] one says, أَعْرَقُ فيهِ أَعْمَامهُ وَاَحْوَالهُ [His paternal uncles and his maternal uncles implanted, or engendered, in him, by natural transmission, a quality, or qualities, possessed by them, or what is termed a strain]; (S, O, TA;) [in which the
meaning is indicated by the context;]| and so |(L, TA.) [See also the saying |ضّرـٌبَـ َثٌب َفـٌتٌاَب بـٌر َدٌي أـَشـٌب in the second quarter of the first paragraph of art. |ضـٌبَـ َثٌب.) And |(S, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or |(K, [but I know nothing that is in favour of this latter except a questionable explanation of |مـٌرـٌق which will be mentioned below, voce |قٌرـٌع,) said of a man, and likewise of a horse, (S, O,) He was, or became, rooted (أَرِقَ،) (S, O, K,) i. e. one having a radical, or hereditary, share (أَرِقَ ِبَايَـٌف) in generosity or nobleness (بَشَأ،) which, accord. to the S and O, and common usage, seems to be implied by the verb when used absolutely, (S, O, K,) and also in meanness or ignobleness (بَشَأ،) thereof; meaning he had a strain of, i. e. an inborn disposition to, generosity or nobleness, and also meanness or ignobleness). (S, * O, * K.) [See an ex. in a verse cited voce طـٌبَ ثٌب in art. And see also the last form of 1 (أَرـٌق) in the present art.] also signifies He (a man, S, O) went, or came, (صـٌرَ، S, or أَتَى, K,) or journeyed, (صـٌرَ، S, or أَتَى, O,) to El-'Irák: (S, O, K,) and اَّتِرـٌقَة They entered upon, or took their way in or into, the country of El-'Irák. (Th, TA.) |Walk thou in the shade of my she-camel, and profit by it, little and little. (TA.) |ضـٌرعتـٌبَ ثٌب He wrestled with him, and took his head beneath his armpit and threw him down. (K.) |He took the she-camel and tied the cord called مـٌمِزَمَم to her خطـٌم [or halter, or the like]. (TA.) |He exposed himself to the heat in order that he might sweat: (IF, O, K,) he stood in a place on which the sun shone, and covered himself with his clothes [for that purpose]. (Z, TA.) See also 4, former half. (ٌتـٌرـٌقَ ِتـٌثـٌاَب The camels pastured near to the sea or a great river, i. e., in a place of pasture such as is termed عـٌرـٌق: so says AZ: or, as
AHn says, *the camels came to a piece, or tract, of land, such as is termed عَرَقَة, i.e., one exuding water and producing salt and giving growth to trees.* (TA.)

Q. Q. 1 عَرَقَةُ الدَّلْوِ, inf. n. عَرَقَةَةٌ, I bound, or tied, upon the leathern bucket the two cross-pieces of wood called the عَرَوْتَانَ. (S.)

عَرَقٍ (S, O, Msb, K) and عَرَق (K) [the latter also a pl.] *A bone of which the flesh has been taken:* (S, O:) or a bone of which the flesh has been eaten: (Msb, K:) or a bone of which most of the flesh has been taken, some thin and savoury portions of flesh remaining upon it: (TA:) or the former signifies a bone upon which is flesh: and one upon which is no flesh: or, as some say, whereof most of that which was upon it has been taken, some little remaining upon it: (Mgh:) or, as some say, a piece of flesh-meat; as also عَرَقَةٌ (TA:) or عَرَق signifies a bone with its flesh: and عَرَقَةٌ, a bone of which the flesh has been eaten: (K:) thus they are correctly expl. accord. to Ez-Zejjájee; and the like is said by AZ respecting عَرَقَةٌ (TA:) but accord. to A'Obeyd, this signifies a piece of flesh-meat; and IAmb says that this is the right explanation, because the Arabs say أَكْلَتُ العِرَاقَةَ, and they do not say أَكْلَتُ العِلْمَ العَظِيمَ: (Har p.26:) [or, app., the flesh-meat of a bone: and likewise the portions, of trees, that are cropped by camels: (see عَرَامَ)] the pl. (of عَرَقَةٍ, S, Mgh, O) is عَرَقَةَةٌ, (S, Mgh, O, K,) which is extr, (IAth, K,) a pl. of a measure of which, as that of a pl., there are few instances, (ISk, S, O,) [see an ex. voce عَرَامَ,] and عَرَقَةٍ, جَنَاحٍ, and عَرَقَةٍ, which is more agreeable with analogy. (IAar, TA:) Also *A road which men travel* [as though they pared it] so that it becomes plainly apparent: (K, *TA:) an inf. n. used as a subst. [properly so termed]. (TA:) See also عَرَقَةٍ, near the end.

عَرَقَةٍ *A certain appertenance of a tree;* (S, Mgh, O, Msb, K;) the root thereof; or the part thereof that is beneath the ground; (MA;) or its branching roots [Collectively]: (TA:) pl. [of mult.] عَرَقَةَاتٍ (S, O, Msb,
It is said in a trad., َقْرَع ِﱂﺎَﻇ َقْرَعَأ (Mgh, O, Msb,) meaning [There is no right pertaining to him who plants, (S, Mgh, O, Msb,) or sows, (S,) in land, (Mgh, Msb,) or in land which another has brought into cultivation (S, O, Msb) after it has been waste, (S, O, Msb, *) wrongly, in order that he may have a claim to that land: (S, Mgh, O, Msb:) the epithet being tropically applied to the َقْرَع, (Mgh, Msb,) as it properly applies to the owner thereof: (Mgh:) but some, in relating this trad., say َقْرَع ِﱂﺎَﻇ, making the former noun to be a prefix to the latter, governing it in the gen. case. (O.) The roots of the ُقوُرُع ُﻃْرَأَﻷا (ﻰَﻃْرَأ,) are long, red, penetrating into the moist earth, succulent, compact, and dripping with water: and to them, in a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) ُقوُرُﻌﻟا also signifies a certain plant with which one dyes: (S, O:) or ُقوُرُﻌﻟا ُﺮْﻔﱡﺼﻟا, a certain plant used by the dyers, called in Pers. ُةﱠﻮُﻔﻟا, (K, TA,) i. e. yellow wood: (TA:) or i. q. ُدْﺮُﳍا: or ُناَﲑِﻣﺎَﳌا (K,) or ُناَﲑِﻣﺎَﳌا ﱡِﲏﻴِّﺼﻟا (TA:) or ُﻢُﻛْﺮُﻜﻟا ُﲑِﻐﱠﺼﻟا (K:) all which are nearly alike. (TA. [See also ُﺔَﻠْﻘَـﺑ ِﻒﻴِﻃﺎَﻄَﳋا, voce لﻘﺑ.]) And ُقوُرُﻌﻟا ُﺾﻴِﺒﻟا A certain plant that fattens women; also called ُﺔَﻠِﺠْﻌَـﺘْﺴُﳌا (K.) And it signifies also Sprouts from the roots of trees: see عرَق. And َقْرَع seems sometimes to signify Straggling plants or stalks, spreading like roots: see ُﺔَﺒْـﻨَﺟ. And َقْرَع signifies also The root, origin, or source, of anything: (K, TA:) and the basis thereof. (TA.) [And particularly The origin of a man, considered as the root from which he springs: hence َقْرَع ِﲇِرُﺛْ أُرِئَى is said to be applied by Imra-el-Keys to Adam, as the root, or source, of mankind; or to Ishmael, as, accord. to some, the root, or source, of all the Arabs: (see Le Diwan d'Amrolkais, p. 33 of the Ar. text, and p. 103 of the Notes:) and the pl. َأَعراق أُرِئِى signifies the ancestors of a man. (Har p. 634.) And A quality,
or disposition, possessed by a parent or by an ancestor or by a collateral of such person, considered as the source of that quality of a disposition in a descendant or in a collateral of a descendant: and such a quality, or disposition, when transmitted; a strain; i. e. a radical, a hereditary, an inborn, or a natural, disposition: and a radical, or hereditary, share in some quality or the like:

pl. عراقٌ. One says, تداركه أعراق خير, meaning Good qualities or dispositions possessed by a parent or by an ancestor or by a collateral of such a person, or strains of a good kind, extended to him]; and سوء or شر أعراق or عراق شر [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And عراق دسس [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دسس, q. v.) And عراق فهم عراق سوء [i. e. عراق, or, accord. to more common usage, عراق, meaning She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition]. (TA in art. ضرب.) And عراق في الكرم [He has a radical, or hereditary, share in generousness or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, عراق في الموت [He has a radical, or hereditary, share in death]; meaning that he will inevitably die. (O. [See also عراق.) [Hence, app., A little, or modicum, or small quantity or admixture, of something]. One says, ملوحة في عراق من حوضة, and مروحة, i. e. In it is a little, or a modicum, of acidity, and of saltiness. (TA.) And عراق في الشراب عراق من الماء [In the wine is a small quantity [or admixture] of water. (S, O, K.) Also A certain appertenance of the body; (O, Msb, K, TA;) i. e. the hollow [canal] in which is the blood; (TA:) [a blood-vessel; a vein, and an artery: also any duct, or canal, in an animal body: and sometimes, though improperly, a nerve: or any one of the appertainances of the body that resemble roots:.] pl. [of mult.] عراق (O, Msb, K) and عراق (K) and [of pauc.] عراق (Msb, K.) [Hence it may be applied to A spermatic duct: and hence, app.,] it is said in a trad., علَيكم بالصوم فإنها محصنة للعراق, meaning [Keep ye to fasting, for it is]
a cause, or means, of stopping venereal intercourse: or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion. (T * and TA in art. حسم(عروق الأرض) means The pores through which exudes the moisture of the earth. (TA.) And (i. e. عروق الأرض) i. q. [the significations of which see in art. شحم(عروق الأرض) also signifies The body. (K, TA.) Thus in the saying، إنه جريب العرق: (K, TA.) Verily he is corrupt, or impure, in respect of the body]. (TA.) And Milk. (K.) One says، حق ضراءا، meaning Thy she-camel has a constant flow, or abundance, of milk: or has constant milk. (TA.) [See also عرق، first quarter.] And Numerous offspring: (IAar, K:) or milk and offspring; as in the saying، ما أكثر عرق إبلك وغنتمك، How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again، عرق، first quarter.] Also Salt land that gives growth to nothing. (K.) And (K) A piece, or tract, of land exuding water and producing salt, (AHn, K,) that gives growth to trees, (AHn, TA,) or that gives growth to the [species of tamarisk called طرفا، (K:) a signification the contr. of that in the next preceding sentence. (TA.) And A mountain that is travelled, or traversed: (TA:) or a mountain that is rugged, and extending upon the earth, (K, * TA,) debarring one by reason of its height, (TA,) and not to be ascended, because of its difficult nature, (K, TA,) but not long. (TA.) And A small mountain (K, TA) apart from others. (TA.) Thus it has two contr. significations. (K.) And A thin جبل [or elongated and elevated tract (not جبل as in the CK)] of sand extending along the ground. (K, TA;) or an elevated place: pl. عراق. (K.) See also عرق، latter half, in two places. علق مضنة عرق مضنة (the latter of which is that commonly known, TA) signify A thing of which one is tenacious; (O:) a thing held in high estimation, of which one is tenacious, (S and K and TA in art. ضن،) and for which people vie in desire: (TA in that art.:) but [said to be] used only in a
case of negation: one says, ما هو عندي يعرق مسنة، meaning *It is not, in my estimation, a thing of any value, or worth.* (TA.)

عرق، i.e. the moisture, or fluid, that exudes (S, * O, * K, TA) from the skin of an animal; (K, TA;) or the water of the skin, that runs from the roots of the hair: a gen. n.; having no pl.; (TA;) or no pl. of it has been heard: (Msb:) Lth says, I have not heard a pl. of العرق; but if it be pluralized, it should be, accord. to analogy, أعراق. (O, TA.) ___ It is metaphorically used [in a similar sense] in relation to other things than animals. (K.) [Thus] it signifies The [exuded] moisture of a well: (K:) and in like manner of earth, or land, when the dew, or rain, has percolated in it (زَنَحَ فِيهَا) so that it has met the moisture thereof. (TA.) ___ And The ديب or [honey] of dates; (K,) because it flows, or exudes, from them. (TA.) ___ And Milk; because it flows in the ducts (عرق) thereof until it comes at the last to the udder: (K:) or milk at the time of bringing forth; as in the saying، ما أكثر عرق غنمك How abundant is the milk of thy sheep, or goats, at the time of their bringing forth! (AZ, O.) [See also عرق, latter half.] ___ And (K) The offspring of camels: (S, O, K;) so in the saying، ما أكثر عرق إيله How numerous are the offspring of his camels!}. (S, O.) [See, again، عرق, latter half.] ___ And Advantage, profit, utility, or benefit: (O, K, TA; in [several of] the copies of the second of which، النَّقْف فِي اللَّه is erroneously put for TA:) and a recompense, or reward: (K, TA; in some copies of the former of which، التَّرَاب is erroneously put for TA:) or a little thereof; (K, TA;) likened to عرق [as meaning sweat]. (TA.) ___ A thing that one gives, or yields, for friendship: (S, O, TA;) or a reward for friendship. (TA.) A poet says, namely El-Hárith Ibn-Zuheyr, describing a sword named أنُون، (O, TA,) belonging to Málik Ibn-Zuheyr, which Hamal Ibn-Bedr took from him on the day when he slew him, and which El-Hárith took from Hamal when he slew him, (TA,)

* وِيَجْرِهِمْ مِكَانَ النُّونِ مِنْ *

* وما أعطىه عرق الخلالَ *
[And he shall tell them the place of En-Noon, from me, and that I was not given it as a reward for friendship]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) (which is a prov., TA) means

[I experienced from such a one] hardship, as expl. by As, who says that he knew not the origin thereof, (S, O,) or difficulty, or distress, as expl. by IDrd: (O:) and it is said that the عرق [or sweat] is of the man, not of the قرية [or water-skin]; and the origin of the saying is, that water-skins (قرب) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, جشمت لك عرق القرية [expl. in art. جشم], (S,) or جشمت إليه عرق القرية [likewise expl. in art. جشم]: accord. to Ks, the meaning is, I have suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord. to A'Obeyd, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the قرية does not sweat: (O:) wherefore one says, جشمت لك عرق القرية [expl. جشم], (S,) or جشمت إليه عرق القرية [likewise expl. in art. جشم]: accord. to Ks, the meaning is, I have

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suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord. to A'Obeyd, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the قرية does not sweat: (O:) wherefore one says, جشمت لك عرق القرية [expl. جشم], (S,) or جشمت إليه عرق القرية [likewise expl. in art. جشم]: accord. to Ks, the meaning is, I have

as though one imposed upon himself an impossible thing: or it means the benefit of the قرية (which is the flowing of its water, TA;) as though one imposed upon himself such a task that he became in need of the water of the قرية, i. e. of journeying to it; or it means a سفيفة [or plaited suspensory] which the carrier of the قرية puts over his chest [when carrying the قرية on his back]: (K:) accord. to IAar, it signifies the suspensory (معلاق) by means of which the قرية is carried; as also (O, TA;) the ر being substituted for ل: (TA: see art. ر:) but he says also that عرق القرية [or sweat] means one's sweating with the قرية by reason
of the difficulty, or trouble, of carrying it; and علق, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify the عراق of the عرق, that is sewed around it: (TA:) or it means that one has imposed upon himself difficulty, or trouble, or fatigue, like that of the carrier of the عرق, who sweats beneath it by reason of its heaviness. (K.) عراق also signifies A heat; i. e. a single run, or a run at once, to a goal, or limit. (S, O, K.) One says, عراق or عراقين or عراقين The horse ran a heat or two heats. (S, O.) Also A row of horses, and of birds, (S, O, Msb, K,) and the like; (S, Msb;) and any things disposed in a row; (S, O, K, TA;) as also عرق and عراقات. (Msb.) [See an ex. in a verse of Tufeyl cited in art. صدر, conj. 5; also cited in the present art. in the S and O.] And Any row of bricks, crude and baked, in a wall: one says, عراق بنى اليابان عراقا وعراقين [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. عراق. (TA.) And Roads in mountains; as also عراق, (K, TA,) with fet-h and then sukoon. (TA.) And Foot-marks of camels following one another: (K, TA:) n. un. عراق. (TA.) [See an ex. of the latter voce طرق.] A poet says,

وقد نسجنا بالفَلاة عراقا

[And they had woven in the desert, or waterless desert, foot-marks in their following one another]. (TA.) And A plait of palm-leaves (S, O, Msb, K) &c. (S, O) before a زينيل [so in the S and O] or زينيل [so in the K, both meaning the same, i. e. a basket,] is made therewith: (S, O, K:) or a زينيل itself: (K:) or hence (S, O) it signifies also (S, O, Msb) زينيل (S, O) or [what is called] زينيل مكشك (Mgh, Msb) and زينيل زينيل (Msb,) of large size, woven of palm-leaves, (Mgh,) capable of containing fifteen times as much as the measure termed ضاع, as some say, (Mgh, Msb,) or thirty times as much as that measure: (Mgh:) also pronounced عراق. (K.) And A suspensory of a زينيل: see حتي,
Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne; (S, O, K,) the skin containing it being bound upon him without any preservative between it and his side. (S, O.)

A man who sweats much, (S, O, K, TA.)
originally said by Reiske to signify *The inner and thin skin in the egg of an ostrich*, is evidently a mistake for *

and the paragraph here following, in two places: and see also  

A root, race, stock, or source; syn. (O, K) or a source of wealth or property: or the main portion of the root of a tree, from which the minor roots branch off: (K) or, as some say, has this last meaning; or, as others say, (Ltl., O.) They said,  

if they pronounced the first letter with fet-h, they so pronounced the last letter [before the pronoun]; and if they pronounced the former with kers, they thus pronounced the latter, regarding the word as pl. of  

or, accord. to Lth, the Arabs are related to have said,  

May God utterly destroy their race, stock, or family, pronouncing the with nasb because regarding the word as [a sing.] like  

this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like  

mentioned by Meyd, who adds another reading, namely, holding this to be from  

around the  

and Freytag, in his Lexicon, adds also  

not find it.]  

[Sweating. (Msb.)

is thus, (S, O, K) with fet-h to the  

and should not be pronounced with damm to the first letter; (S, O, K) and signifies the same; (K, TA; [in the CK, erroneously, but expressly stated in the TA to be with

نَاَقْﺮَﻋَ]  

According to general analogy without tenween and having for its fem.  

or, accord. to the dial. of the Benoo-Asad with tenween and having for its fem.  

Sweating. (Msb.)
The piece of wood that is put across the [or leathern bucket, from one part of the brim to the opposite part]: (TA:) the [or leathern bucket, being the two pieces of wood that are put athwart the [or leathern bucket, to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross: (As, S, O, K:) pl. شرق, (S, O, K;) and if you pluralize it by suppressing the [of the sing., or rather if you form from it a coll. gen. n.,] you say شرق, (S, O, L,) then شرق, and then شرق also signifies The two pieces of wood that connect the [or fore part] of the [camel's saddle called] رحل, and the [or kinder part thereof]: (S, O, K;) or, accord. to Lth, two pieces of wood which are upon the [q. v.,] on the two sides of the [camel's saddle called] يقاق, (O.) значит means Calamity, or misfortune: (S, O, K, TA:) for it is [properly] the [or leathern bucket]; and شرق is one of the names for calamity: one says، لقيت منه ذات العراقي [I experienced from it, or him, calamity]: (TA:) or, as some say, it is from what here follows. (S, O, TA:) شرق signifies Such [eminences of the kind called كام as are very rugged, not to be ascended unless with difficulty, or trouble: (S, O, TA:) or شرق signifies any كام extending upon the earth, [in form] as though it were the heap over a grave, (Lth, O, K,) elongated: (Lth,

O:) an كام that extends, not high, but overtopping what is around it, near to the ground or not near, and varying in different parts so that one place thereof is soft and another place thereof rugged; being only a level portion of the earth overtopping what is around it: (ISH, TA:) and العراقي is also said to signify continuous, or connected, كام that have become as though they were one long [or abrupt,
water-worn bank or ridge] upon the face of the earth. (TA.) The collar-bones (الثِّرَاقِيَّ) in the dial. of El-Yemen. (L, TA.)

meaning A thing [i. e. a close-fitting cap, generally of cotton, to imbibe the sweat,] which is worn beneath the turban and the [cap called] قَلْنُسُوءة, is a post-classical word. (TA.)

See عرق, in four places. Also, and عرق, i. q. من الماء (O, K) [app. meaning Clear water, whether much or little; or a little water remaining in a bucket or skin]: (K:) or, accord. to the L, the former word is pl. [or rather a coll. gen. n.] of the latter in this sense: (TA:) and عراق signifies the same. (K.) And A copious rain: (K:) or so عراق [only]. (TA.) And عراق العِيَّث The herbage that has come forth after the rain. (Ibn-`Abbád, A, O, K.)

The double suture that is in the lower part of the [leathern water-bag called] مَرَادَة and راوية (Lth, O, K;) and this is of the firmest kinds of suture therein: (Lth, O:) or the suture that is in the middle of the مَرَادَة [or water-skin]: (TA:) or the piece [or strip] of skin that is put upon the place where the two extremities, or edges, of the [main] skin meet when it is sewed in, or upon, the lower part of the مَرَادَة: (K:) or the appertenance of the مَرَادَة, and of the مَرَادَة, &c., which is [a strip of skin] doubled and then sewed [thereon thus] doubled: (Msb:) or, accord. to AZ, the [piece of] skin that is doubled, and then sewed upon the lower part of the [water-skin or milk-skin called] مَسْقآء: (S:) and, (K,) accord. to As, (S, O,) i. q. طَبْاَبِط (S, O, K;) i. e. the piece of skin with which the punctures of the seams are covered: (S, O: see also عرق, طَبْاَبِط, latter half: [and see سِفَرَة.]] pl. عرق (Lth, AZ, S, O, K, TA) and عرق (TA) and عراق (Lth, O, TA;) the last a pl. of pauc. (Lth, O.) And عراق السَّفِرَة signifies The suture surrounding the [round piece of skin called] سِفَرَة [q. v.]. (K.) Also Nearness, together,
of the stitch-holes in a skin or hide: [so I render ْبُرﺎَﻘَـﺗ ِزﺮﳊا reading ُبُرﺎَﻘَـﺗ ِزﺮﳊا; it seems to mean also uniformity thereof: for it is added,] hence the prov., ُبُرﺎَﻘَـﺗ ِزﺮﳋا, meaning His affair is uniform, right, or rightly disposed. (TA.) ___ Also The side, or shore, (Lth, O, K,) of water, (K,) or of a sea, or great river, along the whole length thereof. (Lth, O, K. * [It is said in the K that ٌقاَﺮِﻋ is pl. of ٌعِراق in this sense: but afterwards, that the pl. of the latter in all its senses is ٌعِراق ٌعِراق ٌعِراق ٌعِراق also; to which the TA adds ٌعِراق ٌعِراق ٌعِراق ٌعِراق.]) And accord. to AZ, Any pasturage adjacent to a great river or a sea. (TA.) And ُقاَﺮِﻋ, (K,) or الرَّكِيب, (TA,) The border of the rivulet (for irrigation) (K, TA) by which the water enters a ْحَائِط [i. e. garden, or garden of palm-trees surrounded by a wall], (TA,) from its nearest to its furthest extremity. (K, TA.) ___ Also The ْقَطْر [app. meaning side (but see this word)] of a mountain, by itself; [or so, perhaps, ٌعِراق جِبَل ٌعِراق جِبَل ٌعِراق جِبَل ٌعِراق جِبَل.] And, as also ٌعِراق ٍﻞَﺒَﺟ, Remains of the plants, or trees, called ٌعِراق ٍﻞَﺒَﺟ. (K.) ___ The court, or yard, in front, or extending from the sides, of the house. (IB, K.) ___ ُقاَﺮِﻋ ٍﻞَﺒَﺟ The circuit, or surrounding edge, of the ear. (K.) ___ ُقاَﺮِﻋ ٍﻞَﺒَﺟ The flesh surrounding the nail. (K, * TA.) ___ The intestines that are above the navel, lying breadthwise, or across, in the belly. (K.) ___ And ٌعِراق ٍﻞَﺒَﺟ signifies also The inside of feathers. (AA, K.) ___ The ٌعِراق ٍﻞَﺒَﺟ of the horse's saddle are The two edges of the ْدَفَان ْدَفَان ْدَفَان ْدَفَان, at the fore part of the saddle and its hinder part. (IDrd, TA voce ْقَرْبَوس, q. v.) [Also A pace, or rate of going.] One says in relation to a horse, on the occasion of drawing forth the sweat, and of careful tending, and fattening, ِنَﻠْﻋَأْوَ ِقاَﺮِﻌَأْوَ ِﻞَﻔْسَأْوَ ِﻪْﻠِْﲪِا ِنَﻠَﻋ ِقاَﺮِﻌَأْوَ, meaning [Urge, or make, thou him to go] the vehement pace and the inferior pace. (Ibn-'Abbád, O, TA.) ٌعِراق is the name of A certain country, (S, O, Msb, K,) well known, (Msb, K,) extending from 'Abbádán to El-Mow- sil in length and from El-Kádiseeyeh to Hulwán in breadth; (K,) masc. and fem.: (S, O, Msb, K,) said to be so named because upon the ٌعِراق, i. e. side, or
shore, of the Tigris and Euphrates: (O, * K: [in which, and in other works, several other supposed derivations are mentioned, but such
as I think too fanciful to deserve notice:]) accord. to some, it is arabicized, (S, O, Msb, K,) from a Pers. appellation, (S, O,) i. e. from
 الإمام شهر (As, O, * K, TA,) of which the meaning is [said to be] having many palmrees and [other] trees; (K;) but [SM justly says,]
in my opinion the meaning requires consideration. (TA.)___

El-Basrah and El-Koofeh. (S, O, K.)

عرق, (S, O, K,) applied to a man and to a horse, means [Rooted, i. e., having a radical, or hereditary, share, (S, O,) in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the epithet when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; or having a strain of,
i. e. an inborn disposition to, generousness or nobleness, and also meanness or ignobleness]. (S, * O, * K.) And you
say also [Such a one is rooted, &c., in generousness or nobleness and in meanness or ignobleness]; and إبن لمعره له في الكرم (S, O;) and إبن لمعره له في الكرم [the part. n. being formed] on the supposition of the suppression of the augmentative letter [in its verb, which is أعرق]: (TA:)

and in like manner, (S, O, TA,) in a trad., (O, TA,) a man of whom there is no living ancestor between him and Adam is said to be

ةَفَرَع (S, O, TA) i. e. Made to have a radical, or hereditary, share (عرق) in death; (O, TA;) meaning that he will inevitably die. (S, O, TA.) [In the Ham p. 438, مَعْرَق is expl. as syn. with عريق: but in the verse to which this explanation relates it is evidently employed in the sense of the act. part. n. of أعرق فيه [q. v.] أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ أَعْرَقَ A boy, or young man,] slender, or spare, and light of spirit. (TA.)

عَرَقَة: see عَرَقَة, in two places.

Of, or belonging to, the country called عَرَاق (Msb.) إِلَّا عَرَاقَيْه means Camels that pasture upon what are termed عَرَاق, i. e. remains of the plants, or trees, called حمض.
(K, * TA:) or, app., accord. to Az, camels of, or belonging to, the عراق as meaning the waters of Benoo-Saad-Ibn-Málík and Benoo-Mázin: or, as some say, of, or belonging to, the عراق as meaning the side, or shore, of water: and it is also said that the epithet in this phrase is a rel. n. from the عراق [thus in my original, without any syll. sign and without explanation]. (TA.)

عراقة, with teshdeed [to the ر], A thing [app. a cloth for imbibing the sweat] that is put beneath the تكلة [app. meaning pad] of the مرج [or horse's saddle] and the برذعة [q. v.]. (TA. [The word تكلة, which I have not found anywhere except in this instance, I can only suppose to be an arabicized word from the Pers. or Turkish وُتْلَڪَة, which is commonly pronounced by the Turks تكلتي, with ك and ى, and which means a pad, or a piece of felt, put beneath the saddle to prevent its galling the beast's back.])

عراقة [act. part. n. of عرَق]. A poet says,

* أكفُّ لساناً عن صديقي فإن أجاً
* إليه فإن عراق كل معرق

[I restrain my tongue from my friend; but if I be compelled to have recourse to him in a case of need, I am one who gnaws to the utmost: عرق being here an inf. n.]. (S, O: mentioned in both immediately after the explanation of ﺎَﺿْرَاس ﺍَﻟْوَارُق. And [the pl.] أَﺿْرَاس العوارق signifies The [i. e. teeth, or lateral teeth, &c.]: (K:) an epithet in which the quality of a subst. predominates. (TA.) And The سنَون [i. e. years, or droughts, or years of drought]; so called لأنها تعرق الإنسان, (K, TA, in some copies of the K) لأنها تعرق الإنسان, i. e. because they take from the man [his flesh, or render him lean]. (TA.)

عِرأَقُ ليلة في السنة, The night, in the year, most abundant in milk. (O.) is also a comparative and superlative epithet signifying More, and most, rooted in a quality or faculty: regularly
formed from عَرَق, or irregularly from عَرَقْ; but perhaps post-classical. (See De Sacy's Anthol. Gram. Arabe, p. 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies qui a jeté de plus profondes racines. )

مَعْرَق an inf. n. of 1 in the sense first expl. in this art. (S, O, K.) [And a noun of place, signifying A place of sweat or of sweating of an animal; such as the armpit and the groin: pl. مَعَرَقَّات. Hence, مَعَرَقُ الرَّمَلِ i. q. آبَاطِ الرَّمَلِ [i. e. The places where the main body of the sand ends, and where it is thin, not deep]: likened to the مَعَرَقُ of the animal. (TA.) And مَعْرَق, as denoting a place of sweat, like مَمْتَرُ, or مَعْرَق, as being likened to a utensil, like مَمْتَرُ, and as being in form agreeable with many words denoting articles of dress; signifies An innermost garment for imbibing the sweat, lest it should reach to the garments of pride [i. e. the outer garments]. (TA.)

مَعْرَق Wine (شَرَاب) having a little water put into it; (S, K;) and so مَعْرَق, (S, O, K,) applied to مَلْطَاء which likewise signifies wine, or thick wine, &c.; (S, O;) and مَعْرَق, (K,) of which last no verb has been mentioned: (TA:) or مَعْرَق pure, or unmixed: or having a little mixture [of water]. (Ham p. 561.) See also مَعْرَق.

مَعْرَق: see مَعَرَق. [Accord. to Reiske, as mentioned by Freytag, it signifies Rain that appears to the people of El-Yemen from the region of El-'Irák.] تَرْكَتْ الحَقَّ مَعْرَقًا means Thou hast left the truth apparent, or manifest, between us. (TA.)

مَعْرَق An iron implement, or a knife, or broad knife, or broad blade, with which one pares a bone with some flesh upon it, removing the flesh. (TA.) See also مَعْرَق.
see مَعَرَقُ, in four places: and see مَعَرَقُ.

A bone of which the flesh has been [eaten or] thrown from it. (TA.) And a man having little flesh; (K;) and so مَعَرَقُ العَظَام, (S, O, K;) and مَعَرَقُ, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK مَعَرَقُ, which does not accord. with any of the explanations of its verb,) and مَعَرَقُ, (TA;) and مَعَرَقُ العَظَام, and مَعَرَقُ. (K;) And a horse having no flesh upon his قَصَب [meaningbones of the legs]; as also مَعَرَقُ الخَدَّيْن, مَعَرَقُ, and مَعَرَقُ. (TA:) And a man مَعَرَقُ الخَدَّيْن, applied to a horse, in which the quality denoted thereby is approved, Having no flesh in the cheeks: (TA:) and مَعَرَقُ الخَدَّيْن a man having little flesh in the cheeks: (S, O:) and مَعَرَقُ الْقَدْمِين, (K and TA in art. القَبَعَيْن,) and مَعَرَقُ, a man having little flesh upon the feet, and upon the ankle-bones: (TA in that art.) and مَعَرَقُ applied to a horse signifies مَضَخَر [i.e. rendered lean, or light of flesh, probably by being made to sweat, agreeably with an explanation of the latter epithet, and thus radically differing from مَعَرَقُ and مَعَرَقُ. (TA:) See also مَعَرَقُ. And see مَعَرَقُ. (TA.)

Mَعَرَقُ and مَعَرَقُ: see مَعَرَقُ; the former in two places.
Q. 1 ٍوَقَرَعَ الدَّابَّةَ He hocked, houghed, hamstrung, or cut the hock-tendon of the beast. (S, A, O, K, *) And ٍوَقَرَعَ He raised his hocks, (namely, a camel's, O,) in order that he might stand up: (O, K:) he assisted him (i. e. a camel) to stand up, by raising his hocks. (TA.) Thus the verb has two contr. meanings. (K.) And ٍوَقَرَعَ He practised artifice, craft, or cunning. (O, K.) One says, اَذِإ َكﺎَﻴْﻋَأ َﻚُﳝِﺮَﻏ ْﺐِﻗْﺮَﻌَـﻓ [When thy debtor wearies thee,] practise artifice, &c. (AA, O, TA.)

Q. 2 ٍوَقَرَعَتَ He mounted a beast from behind. (O, TA.) And He took his course along the narrow roads, or ways, of the mountain, which are called ٍوَقَرَعَت ver. (S, O, K.) And ٍوَقَرَعَتَ He pursued a way hidden from his adversary: said when one adopts another and easier course of speech. (TA.) And ٍوَقَرَعَتَ عَنَّ الأَمْرِ He turned away, or declined, from the affair. (K.) And ٍوَقَرَعَتَ اَذِإَّ مَتَّى ْتَعَقَّبَ وَاَذِإَّ وَعَدَتَ ٍوَقَرَعَتَ [When he puts off the fulfilment of his promise, he acts like 'Akrab (a man notorious for putting off the fulfilment of his promises); and when he promises, he acts like 'Orkoob] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.])

ٍوَقَرَعَ The tendo Achillis, or heel-tendon; a certain tense, (T, A, Mgh, Msb,) or thick, (K,) or thick and tense, (S, O,) tendon, (T, S, A, Mgh, O, Msb, K,) behind the two ankle-bones, (T, A, Mgh, Msb,) above the heel; (S, O, K;) the thing that conjoins the shank and the foot; (As, TA;) in a human being: (S, O, K;) pl. ٍوَقَرَعَتَ ٌبَوُقَرَعَ [Woe to the heel-tendons from the fire of Hell] means, to him who neglects the washing of them (Mgh, Msb) in the [ablution termed]
In a beast, it is in some instances applied to the hock, or hough; i.e., the hock of a beast is that which, in its hind leg, corresponds to the knee in its fore leg: (S, O, K.) In other instances, it is applied to the tendon of the hock, or hough; i.e., to the hamstring; for, as As says, in every quadruped, the tendon of the horse is the tendon that conjoins the part wherein meet the metatarsus and the tibia: (TA:) he says of the horse, instead of using a more comprehensive term, app. because he is describing that animal. It is, in a quadruped, the tendon that corresponds to that which in a human being is behind the two ankle-bones, between the joint of the foot and the shank: in a human being it is a little above the heel. (TA, from an explanation of a trad.) This last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That which, in relation to a beast, signifies the hock tendon is well known: and that it also signifies the hock itself is shown by a usage of the verb (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce . It is an evil thing that has compelled thee to have recourse to the marrow of a hock: (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person; (K, TA;) for the hock has no marrow. (TA.) And one says, فلان يضرب العراقيب ويفرع الطَّابِيِّ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the shins of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) is a name of The Thirteenth Mansion of the Moon. (Kzw: see , in art. is an appellation given to Any bird from which one augurs evil to camels, because it wounds them in the hocks or hock-tendons. (Meyd, TA.) The Arabs say that when the bird called [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, is an appellation of The bird called [which is said in the S &c. to be the same as the
[And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA.)  عَرَقَوب the shank also signifies A turning, or bending, part of a valley: (K:) or a part of a valley in which is a great turning or bending. (S, O.) And A road in a mountain: (K:) or a narrow road in a mountain: or a road in a deep valley, in which only one can walk. (TA.) And [the pl.] عَرَقَوب Great and difficult affairs: (S, O, K,) as also عَرَقَوب the prominences, or projecting parts, of mountains: (O, K, TA:) and the most distant, or far-extending, roads, or ways, thereof: (Aboo-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Aboo-Kheyreh, TA:) or the narrow roads or ways, in the hard and elevated parts, of moun-

tains. (S, O, K.) And [hence, app.,] عَرَقَوب great and difficult affairs: (S, O, K,) as also عَرَقَوب of an argument, a plea, an allegation, or a proof. (O, K.) Also the name of a certain man of the Amalekites, (S, O, K, TA,) or, (so says Ibn-El-Kelbee, O,) of the Benoo-Abd-Shems-Ibn-Saad, (Jm, O, TA,) but this is said to be of no authority, (O,) or of El-Ows, (Jm, TA,) the greatest liar of his time, (K,) proverbial for breach of promises: (S,

O:) El-Ashja'ee (whose name was Jubeyhà, O, K) says,

(س، ع، ك، تا) i.e. Thou promisedst, but breach of promise was an inherent quality of thee, like the promises of 'Orkoob to his brother in Yetreb; which is in El-Yemâmeh; or, as some relate it, i.e. El-Medeeneh, or, as some say, the land of the Benoo-Saad; but the former is the more correct. (TA. [See also Har p. 160.]) And one says,

(ح) He is more mendacious than 'Orkoob of Yetreb. (أ، تا.)
He rubbed it, or rubbed and pressed it, or did so well; syn. namely, a thing; (S, O;) such as a skin or hide, or a tanned skin or hide, and the like. (TA.) And (He wore it away by scraping, &c.;) he scraped, rubbed, chafed, or fretted, it, until he erased, or effaced, it. (K.) Hence, (is a thing;) (S,) inf. n. as above, meaning [He acted] as though he scraped, &c., [with his side,] what had proceeded from his companion, until he erased, or effaced, it: (TA;) [like as a camel allays an itching by rubbing with his side the trunk of a tree: i. e. he bore, or endured, what proceeded from his companion: for] He bears, or endures, annoyance, or molestation; or forgives it, and feigns himself neglectful of it. (O and K in explanation of عَرَكَة.) And عَرَكَة ِبْرُحاَيْكَتْ ﺎَمْوَلَلا ِﰱ, inf. n. as above, [I fretted, or ground, or crushed, the party in the war, or battle.] (S, O.) And عَرَكَة ِبْرُحاَيْكَتْ َمْوَلَلا ِﰱ, meaning fretted, or ground, or crushed, them. (TA.) Zuheyr says, فَعَرَكَكَمْ عَرَكٍ ﺟِرْحِي، فَتَأْخَذْكَ إِذَا ﺑَهَنمَتْهَا، وَتَلْقَحُ قَشاَفًا فَمَ تَنْجُ فَتَنَمُّ (O) meaning And it, i. e. war, will fret [or grind or crush] you, as the mill with its skin put beneath it, upon which the flour falls, frets [or grinds] the grain; and it, i. e. war, will conceive two years, one after the other; then bring forth, and give birth to twins: he makes war's destruction of them to be like the mill's grinding of the grain, and the various evils that are engendered from
war to be like children. (EM pp. 123-4.)

He rubbed, or rubbed and pressed, [or generally, as now used, he wrung, or twisted,] his ear. (MA, KL.)

He felt her back, namely, that of a she-camel, &c., doing so much or often, to know her state of fatness: (TA,) and He felt the hump, to know if there were in it fatness or not. (S, O, TA.)

The camel made an incision, or a cut, in his side with his elbow, (K, TA,) and rubbed it, or rubbed and pressed it, (TA,) so as to reach to the flesh, (K, TA,) cutting through the skin: (TA,) in which case the epithets عرک and عرک are applied to the camel. (K.) [See also عرک below, which indicates another meaning.]

He put upon him evil (Lh, K, TA) and misfortune: (K, TA: [the CK has حمل عليه النشتر والدَهر, meaning evil and misfortune assailed him, instead of جعل عليه النشتر والدَهر, as in other copies of the K and in the TA:]) and, as some say, عرک بشر signifies he did evil to him, or brought evil upon him, repeatedly. (TA.)

Time, or fortune, rendered such a one experienced; or trained, or disciplined, and reformed, or improved, him. (K, TA.)

He left the camels amid the plants termed حَمْض, to obtain thereof what they wanted. (Lh, K.)

The cattle ate the plants, or herbage. (K.)

She menstruated; (S, O, K) as also (K) [aor. ,] inf. n. عرک. (TA,) He was, or became, such as is termed عرک [q. v.; strong, or vehement, in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation. (TA.)

He fought him; contended with him in
fight, or battle: (S, O, K, TA;) signifies the act of fighting; and thrusting at and
wounding, one another, in fight, or battle. (KL.) And عُرَك signifies also, in relation to camels, The
pressing, or crowding, one another, at, or to get to, the water. (TA.) [See also this word below.
And see 8.]

4 أَعْرَكَ see 1, last sentence but one.

6 تَعَارَكَ see the next paragraph.

8 تَعَارَكَ, اِعتَارَكُوا فِي المَعْرَكة, (K, TA,) [and تَعَارَكَوا, mentioned by Freytag, and agreeable with analogy, but I do not
find any authority for it.] They pressed, straitened, or crowded, one another, (S, O, TA,) and
rubbed, or rubbed and pressed, one another, (TA,) or strove together, and fought one
another, (K, TA,) in the place of fight, or battle; (S, O, K, TA;) and
ِﰱ ِﺔَﻣﻮُﺼُﳋا [in altercation].

(TA.) And ﻤَعْرَكَتُ مَعْرَكَة The camels pressed, or crowded, one another, in the
coming to water. (K.) [See also 3.] And ﻤَعْرَكَتُ مَعْرَكَة (Ibn-‘Abbád, O,) or ﻤَعْرَكَتُ مَعْرَكَة, (K,) said of a woman [menstruating]

She stuffed her vulva with a piece of rag. (Ibn-‘Abbád, O, K.)

ٌعَرَكُ, [originally an inf. n.,] accord. to El-‘Adebbes El-Kinánee, i. q. حَازَ, i. e. An incision, or a cut, made by
the elbow [of a camel], in the arm, [probably a mistake for in the side, (see 1, near the middle of the
paragraph,)] so as to reach to the flesh, cutting through the skin, by the side of the
callous protuberance upon the breast. (O.) [See also حَازَ, in art. حَازَ] [Hence, app.,
ذُو عَرْكُ, as used by a poet, [the dual, it seems, being put for the sing. for the sake of the rhyme, as it ends a verse,] is a metaphorical term for
The vulva of a woman; the عَرَك in its primary sense being in the camel. (TA.) Also The dung of beasts or birds of prey. (O, K.)

And Herbage trodden and eaten. (TA.)
Fishermen; (AA, S, MA, O, K,) as also عَرَكَةٌ (MA; [but this I do not find elsewhere;]) and عَرَكَل (O, K,) one of whom is called عَرَكْيُ (AA, S, MA, O, K,) meaning a fisherman who holds in his hand an iron implement having five prongs: (MA:) عَرَكَةٌ and عَرَكْيُ عَرَكَةٌ عَرَكَةٌ (AA, S, O:) [i. e. عَرَكْيُ is the n. un.:] accord. to the K, عَرَكَةٌ and عَرَكَل are pls. of عَرَكَةٌ; but IAth says that عَرَكَل is pl. of عَرَكَةٌ: (TA:) hence عَرَكَةٌ is used as meaning sailors, or mariners, (AA, S, O, K,) because they fish, not as being [properly] a name for them: (AA, S, O:) Zuheyr says,

[The camel-drivers cover with them the middle of the elevated expanse of sand like as the seamen cause the waves of the deep to cover the ships]: but AO related this verse otherwise, saying موْجُ , in the nom. case, and making كَرَعُاتٍ to be an epithet applied to the موْجُ as signifying المَلَطِمَ. (S, O.) Also i. q. صُوْتُ [A sound, noise, voice, &c.;] and so عَرَكْلٌ عَرَكْلٌ عَرَكْلٌ (S, O, K,) It is also the subst. denoted by the phrase كَرَعُْ السُفُنَ مَوْجَةَ اللَّجْةِ العَرَكَةَ [q. v., app. as meaning The act of leaving camels amid the pasturage termed حَمْضَ حَمْضَ حَمْضَ , to obtain thereof what they want; a meaning given in the O as an explanation of عَرَكْلٌ , which is perhaps in this instance a mistranscription]. (K.)
vehement, (S, * O, * K, TA,) in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation; (TA,) as also (K, TA:) pl. of the former معروك, (S, O, K, TA: in the CK مَعِرَكَةٌ رَمَلْ عَرَكِ and معوروك عَرَكْوُودِ رَمَلْ عَرَكِ Sand, or sands, intermingling; (Idrd, O, K;) as also عَرِيْكَ, (L, TA,) which last epithet is erroneously applied in the K to the word رجل instead of رَمَلْ عَرَكِ, as is also in one instance [in the CK in this latter instance written معوروك] معوروك. (TA.) See also عَرَكِ.

عركة as meaning A war, or battle, is postclassical. (TA.) as also عَرَكُتَينِ عَرَكةٌ بعد عَرَكةٍ عَرَكةٌ غَيْبَة عَرَكة, (S, O, K,) and عَرَاكَتُ، (S, O, K,) mean I met him once, (S, O, K,) and time after time, and twice, (TA,) and several times: (S, O, K;) the noun not being used otherwise than adverbially. (TA.)

عركة: see عَرَكِ.

عركة, (O, K,) and عَرَكةَ اللَّأْدَاةِ بِجَنِبِهَا, a phrase used by ’Áisheh in describing her father, (O,) One who bears, or endures, annoyance, or molestation; or who forgives it, and feigns himself neglectful of it. (O, K. [See 1, third sentence.])

عركي: see عَرَكِ, in two places. A Vicious, or an immoral, or unrighteous, woman; or an adulteress, or a fornicatress. (O, K.) And a thick, gross, coarse, or rude, woman; as also عَرَكِانِيةُ. (K, TA. [The latter thus expl. in the O, and, as is said in the TA, on the authority of Ibn-‘Abbád: in my MS. copy of the K written عَرَكِانِية, and in the CK عَرَكِانِية.])

عركِانِيةُ: see the next preceding paragraph.

عركِانِيةُ an inf. n. of 3 [q. v.]. (TA.) [Hence,] one says, أَرْسَلَهَا العَرَكِانِيةُ أُوْرُدُ إِلَىْ الْعِرَاكَ (S, O, K,) or, as in the Book of Sb, أُرْسَلَهَا العَرَكِانِيةُ, (TA,) He made his camels to come, or go, to the water together; (S, O, K;) the last word being in the accus. case after the manner of inf. ns.; (S, O;) originally عَرَكَةَ أَرْسَلَهَا, which does not change it from its proper
state of an inf. n.: (S, O, K;) it is like the phrases

َﲑِﻔَﻐﻟاَءﺂﱠﻤَﳉا َدْﻤَﳊا ( : S, O:) IB says that َكاَﺮِﻌﻟا* and َءﺂﱠﻤَğa* are in the accus. case as denotatives of state; and َدْﻤَﳊا as the inf. n.: but Sb says that they prefix َُٰ to the inf. n. that is in the place of the denotative of state. (TA.) [See also a similar phrase voce ُﻖَﺣ: and see a verse cited voce ٌﻪْﻓِر.]

\[\text{\textit{Whose fatness is not known unless by feeling her hump: or of whose hump one doubts whether there be in it fat or not: pl. عَرْك}}.\text{(K.)}\]

\[\text{\textit{What is drawn from the udder before the first ذيَف}} [or milk that collects in the udder between two milkings, (K,)] and before the second ذيَف collects: also termed ذلِّكَة.} (TA.)

\[\text{\textit{A camel's hump: or the remainder thereof: (K,) or عَرْيكَة}} (فَيْقَة) signifies What remains of the hump: (ISk, S, O:) so called because the purchaser feels that part (عَرْيكَة) to know the fatness and strength [of the animal]: (TA:) pl. عَرْيُكَات; which is said by some to signify the humps with the backs. (O.) }\]

\[\text{\textit{Nature; natural, native, or innate, disposition or temper or the like; (S, O, K,) and soul, spirit, or mind. (K,) One says, فُلُانً لِینَ العَرْيَكَة Such a one is easy, or gentle, (S, O, K, TA,) in natural disposition, (K, TA,) submissive, tractable; (S, * O, * TA;) one whose pride, or haughtiness, has been broken, or subdued; (K, TA;) having little contrariness and aversion: and لَانَت عَرْيَكَةً} \text{strong in spirit, incompliant, or resisting: (TA:) and}

\[\text{\textit{His pride, or haughtiness, became broken, or subdued: (S, O:) originally relating to the camel; for they used to betake themselves to the camel when he had the disposition of refusing to be ridden or mounted, and incompliance, and cut [a part] in his hump, it being high, difficult to ride upon; and when this was done, he became quiet, and was rendered inclinable, and the\]
part of him that was the place of riding became easy to sit upon; so one said, (Har pp. 566-7.) One says also

ٌﻞُﺟَر ِﺔَﻜﻳِﺮَﻋَُٔ (TA.)

meaning [A man fortunate, happy, or blest, in natural disposition, or] in mind. (TA.)

ٌكَﺮْﻛَﺮَﻋ: see 1, latter half. ___ Also A thick, strong camel. (S, O, K.) See also ٌمِرْﻛَٔ. ___ And the fem, with ظ, A fat she-camel: pl. ٌعِرْﻛَٔ. (TA.) ___ And A bulky, corpulent woman: (S, O:) or a woman ugly, or unseemly, fleshy, (K, TA,) bulky, or corpulent, (TA,) and foul; (K, TA;) as being likened to the camel. (TA.) ___

And the masc., applied to a زَنكَ [or pubes] (T, O, K) of a woman, (T, TA,) Large, or big. (T, O, K.) See also ٌعَرَٔ, last sentence.

ٌعَوْرَٔ: see 1, latter half. ___ Also (without ظ) A woman menstruating; (S, O, K;) and so ٌمِرْوكَٔ: (K:) pl. of the former

ٌعَوْرَٔ. (O.)

ٌمِرْوكَٔ and ٌمِرْوكَٔ and ٌمِرْوكَٔ and ٌمِرْوكَٔ A place [or scene] of battle, or fight: (S, O, K:) pl. [of the first and second and third] ٌمِرْوكَٔ. (TA.) It is said in a trad., ذَمَ السوق فإنَّها معركة الشيطان وَكَما تنصب رايةه. [Discommend thou the market; for it is the battle-ground of the Devil, and in it is set up his banner]: meaning that it is the dwelling of the Devil, and his place of alighting to which he repairs and which he frequents, because of the unlawful doings and the lying and the usury and the violence that occur therein. (IAth, TA.) And it is said in another trad., مَعْروكة المَنَايا ما بين الستين إلى السبعين [The space of the conflict of the decrees of death is that between the ages of sixty and seventy]. (O, TA. *)

ٌمِرْوكَٔ: see ٌعَرَٔ.

ٌمِرْوكَٔ and ٌمِرْوكَٔ: see ٌمِرْوكَٔ, in three places.

ٌمِرْوكَٔ A piece of rag with which a woman stuffs her vulva (O, K) when menstruating.
Much rubbed, or much rubbed and pressed: &c.; see 1.

More patient than a camel, such as has a much rubbed, or much rubbed and pressed: or, as some relate it, عَرَّكَ, meaning a camel strong and thick: the ضاغط is a tumour in the armpit of a camel, like a bag, straitening him: the saying is a proverb. (Meyd. [See also Freytag's Arab. Prov. i. 737 9.])

Water to which there is a pressing or crowding together of camels. (S, O, K.)

Land which the cattle (S, O, K) pasturing at their pleasure (S, O) have rubbed and pressed [with their feet] (عرك) so that it has become barren. (S, O, K.)

And A man pressed with petitions. (TA.)

: see عَرَك; the former in two places.

: see عَرَك; the former in two places.

: see عَرَك, in two places.
1

He was, or became, evil in disposition, or illnatured, and very perverse or cross or repugnant; (S, Msb, K; *) and sharp: (Msb:) or Vehement, or strong: (K:) said of a boy, or child: (S;) or of a man: and, said of a boy, or child, (or so particularly) عرام inf. n. and عرام TA, he behaved insolently and unthankfully, or ungratefully; syn. أشر, or مرح, or بطر; [all of which signify the same;] or he was, or became, bad, corrupt, or wicked; عرام upon us. (K, TA.) And accord. to IAar, عرام aor. — signifies He was, or became, ignorant; as also عرام, and عرام. (TA.) [See also "مَرَع", below.]

said of a bone, [app. when burnt,] aor. —, (K, TA)

inf. n. عرام, accord. to the copies of the K i. q. فطر, but correctly فطر i. e. It exhaled its scent, smell, or odour. (TA, K, TA, inf. n. عرام, (TA,) He treated such a one with illnature, and exceeding perverseness or crossness or repugnance. (K, TA,) عرام العظم, (S, K,) aor. — and عرام, inf. n. (S) and عرام; (S,) are like عراقه and عراقه; (S,) i. e.] both signify He stripped off the flesh from the bone [with his fore teeth, eating it]. (K,) And in like manner, (S,) عرام the camel, and the شجر

The camels [cropped the trees; or] obtained pasture from the trees. (S, K,) And عرام (TA, inf. n. عرام, (TA,) He (a child) sucked the breast of his mother; (K, TA,) and so عرام. (TA,)
The act of mixing. (K.) One says, غم يع He mixed it with it. (TK.)

The contending in an altercation, disputing, or litigating; and occasioning فتنة (i.e. conflict, or discord, or the like,) with another; syn. مفاضلة; and مفتوحة. (TA.)

He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed. (Ham. p. 707.)

The being, or becoming, hard to be borne, severe, or distressing, said of فتٌن [i.e. trials, or conflicts and factions, &c.]. (TA.) اعتترمت, said of a mare, She went at random, heedlessly, or in a headlong manner, not obeying guidance; and deviated from the right course. (Ham. p. 277.) And, said of a mother, She sought one who would suck her breast: or she sucked the milk from her own breasts and spirited it forth from her:

* لا تلمعِين كأم الغالا
* م إلا نجت عارما تعترم

[in my original لَا تَلِعْنَ كَأَمِّ الْغَالِا; for which I have substituted what I think to be the right reading: i.e. Do not thou become wearied like the mother of the boy if she find not a sucker of her breast, seeking for such: or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i.e. the milk] and spirits it forth from her mouth: accord. to IAar, this is said to him who imposes upon himself the task of doing that which is no part of his business: or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize. (TA.) See also 1, last sentence.
Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat. (K.)
And The remains of the cooking-pot: (K, TA:) or the dirt of the cooking-pot; as also عَرْمَةَ (TA.)
The quality, in anything, of being of two colours: a leopard has this quality: (Th, TA:) or, as also عَرْمَةَ (TA.)
blackness mixed with whiteness, in anything: or the quality of being speckled with blackness and whiteness, without largeness of every speckle: and a whiteness in the lip of the sheep or goat: (K,) or thus the latter word: (S, TA:) and likewise the quality of being speckled with black, in the ear thereof. (TA.) Also (i. e. عَرْمَةَ) The quality, in a collection of small cattle, of consisting of sheep and goats. (S.) See also عَرْمَةَ.

A dam; syn. مَسْتَنَاءَ (S, TA:) [or rather dams, agreeably with what here follows:] a pl. [or coll. gen. n.] (K) having no sing. [or n. un.] is عَرْمَةَ, (S, K, TA:) which signifies, (Kr, K, TA, S) as also عَرْمَةَ, (Kr, TA,) a dam مَسْتَنَاءَ, (Kr, or مَسْتَنَاءَ, K) that is raised across a valley, or torrent-bed: (K,) or signifies [dams such as are termed حَبْسَ] [pl. of حَبْس] constructed in valleys, or torrent-beds, (AHn, K, TA,) in the middle parts of these: (AHn, TA:) in each of which senses it is said to be used in the Kur xxxiv. 15: (TA:) or it there signifies a torrent of which the rush is not to be withstood: (Msb:) and a violent rain, (K, TA,) that is not to be endured: thus, accord. to some, in the Kur: (TA:) and the male of the [species of rat called] جَرْذُ, (K, TA,) which is the خَلْدُ, so, Az says, is there meant accord. to some: (TA:) and, (K, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K, TA) in ElYemen: so says (TA.)

A quantity of reaped corn or grain, collected together, (S, Msb, K,) trodden out, (S, K,) to be winnowed, (S,) not yet winnowed, (K,) or that is trodden out, then winnowed:
(Msb:) said by some to called only عَرْمَة, as is shown by its having for its pl. [or rather coll. gen. n.] عُرْمَة, as in an ex. cited by J [in the S]; hence, and which being anomalous: (IB, TA:) and عَرْمَة, of which the pl. عُرْمَة, signifies the same; (Msb:) or عَرْمَة signifies heaps of reaped wheat and of barley. (TA.) — And A place in which sand is collected: (S, K:) pl. عَرْمَات. (IB, TA:) And it is said to signify جَنَّةٌ مِنْ دِمَالٍ [app. meaning A heap of dung such as is termed دِمَال, q. v.]. (TA.) See also عَرْمَة. Also Flesh-meat. (Fr, K, TA: omitted in the CK.) One says, إنَّ جُوُزَّكَ لِطَُبِّ العَرْمَةَ Verely your slaughtered camel is savoury in respect of the meat. (Fr, TA.) — And The odour of cooked flesh-meat. (K.) Also a pl. of عَرْمَة [q. v.]. (TA.)

عَرْمَة: see عَرْمَة. — [It is also said, by Golius, on the authority of Meyd, to signify A vineyard.] عَرْمَةُ وَا للهَ لَا فَعُلَّنْ عَرْمَيْنِ وَاللَّهُ أَمَّا وَاللَّهُ كَذَا Verely, or now surely, by God, I will indeed do such a thing]. (IAar, TA.)

عَرْمَة, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Msb, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance; (S, Msb, K;) and vehemence, and strength; (Mgh, * TA;) and Sharpness; (Msb;) and annoyance, or molestation: (K;) [and the quality of quitting the right course, and exorbitance. (Ham. p. 277.) — Hence, in a trad. of ‘Omar, metaphorically used as meaning Sharpness and strength of [the beverage termed] نِيذَةٍ made of raisins. (Mgh.) — And

Numerousness of an army, (S, K,) and Sharpness, and vehemence, thereof. (K.) — Also Ignorance.

(Fr, TA.) And The عَرَق [app. meaning flesh-meat] of a bone: and likewise [i. e., app., portions that are cropped by camels] of trees. (S, K. [See عَرَق, voce عَرَق.) One says, أَعْرَمُ منْ كَلِبٍ عَلَى عَرَقَهِ مُبِينَ More evil in disposition than a dog over a piece of flesh-meat of a bone]. (TA.) Or, accord. to Az, العَرَق signifies, (TA,) or it signifies also, (K,) What falls of the bark of the thorn-tree called جَسْوَع (K, TA:)
but others explain it in a general manner, saying that عَرَامُ السَّجْرَة signifies the bark of the tree. (TA.) See also عَرَام.

A calamity, or misfortune: (K, TA:) because of its hardness, or pressure. (TA.) See also عَرَام, last two sentences.

is [app. a rel. n. signifying Of, or relating to, ignorance; being] said by Fr to be from عَرَام signifying ignorance. (TA.)

عَرَام, (S, Msb, K,) applied to a boy, or child, (S,) or to a man, (K,) Evil in disposition, or illnatured, and very perverse or cross or repugnant; (S, Msb, K; *) and sharp: (Msb:) or vehement, or strong: (K;) and, applied to a boy, or child, insolent and unthankful, or ungrateful: or bad, corrupt, or wicked: the former epithet, applied to a man, signifies also abominable, or evil: (TA;) and so its fem.

pl. عَرَامَات, (S, TA,) applied by a rájiz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَار: (S:) and is said (Msb, TA) by IAar (TA) to signify ignorant: (Msb, TA:) عَرَامُة is pl. of عَرَام, and is applied as an epithet to boys, like عَمَّقَة. (TA.) [Hence,] لِسَان عَرَام A vehement tongue. (TA. [See an ex. voce عِكَش.] }

And عَرَامْ بُوْمْ In a day vehemently cold: (TA:) or a day cold in the utmost degree: (K, TA:) and in like manner لِبْلِ عَرَام a night vehemently cold: &c.: and [the pl. in this sense is عَرَامْ لِلْبَيْانِ] عَرَامَة signifies the vehemently-cold nights. (TA.) Also [Sucking the breast; or] a sucker of the breast:

so in a verse cited above: see 8. (TA.) حَمَّارَ مَا هُوَ ب عَرَام عِقَل عَرَام Hard, strong, or vehement; (K, TA;) applied to anything. (TA.) And Numerous; applied to an army;

(S, K, TA;) or, as some
say, to anything. (TA.) And, applied to a man, **Having a strong degree of عَجْمَةٍ** [i.e. impotence, or difficulty, in speech, or utterance; or barbarousness, or vitiousness, therein; or in speaking Arabic].

**More, and most, evil in disposition, or illnaturered, &c.** see an ex. voce. Also **Having the quality termed عَجْمَةٍ** and and pl. عَجْمَاَةٍ: fem عَجْمَةٌ: and pl. عَجْمَاَةٍ: i.e. having in it blackness and whiteness: [&S: (S, K: *) the eggs of the sand-grouse are عَجْمَةٍ; (S, K, * TA;) they are meant by this word in a verse of Aboo-Wejzeh Es-Saadee: (TA;) and عَجْمَاَةٍ is applied to a serpent; (S;) and means a serpent speckled with black and white; (K, TA;) pl. عَجْمَاَةٍ. (TA.) And i. q. عَجْمَاَةٍ: (K, TA;) and, some say, عَجْمَاَةٍ: the former meaning Speckled: and the latter, and sometimes the former also, leprous: fem. عَجْمَاَةٍ. (TA.) Applied to a sheep or goat, **Having a whiteness in the lip:** fem. as above: (K;) [but] it occurs in a trad., applied to a ram, as meaning white, with black specks. (TA.) And Coloured (K, TA) with two colours. (TA.) Hence **دهر أَعْجَمَةٍ** (Time, or fortune, of two sorts). (TA.) [Hence also,] applied to a collection of small cattle, **Consisting of sheep and goats.** (S, K)

And Uncircumcised: pl. عَجْمَاَةٍ, عَجْمَةٌ, (K, TA,) which is mentioned by AA as an epithet applied to men, syn. with عَجْمَاَةٍ, عَجْمَاَةٍ, (K, TA,) which is a sing. of عَجْمَاَةٍ (which is a sing.), [Az, K, TA,) and so is عَجْمَاَةٍ, in the copies of the K, erroneously written عَجْمَاَةٍ, in some of them عَجْمَاَةٍ and in others عَجْمَاَةٍ. (TA.) And عَجْمَاَةٍ, the latter more agreeably with analogy, are likewise pls. of عَجْمَاَةٍ, (K, TA, TA,) which is a sing.,] (Az, K, TA,) and so is عَجْمَاَةٍ, in the copies of the K, erroneously written عَجْمَاَةٍ, [in some of them عَجْمَاَةٍ and in others عَجْمَاَةٍ. (TA.) And عَجْمَاَةٍ, the latter more agreeably with analogy, are likewise pls. of عَجْمَاَةٍ, signifying **Places of seed-produce.** (TA.)
Q. 1

ضَمْرَﻋ, inf. n. عَرْمَاض [Q. v.]; (Lh, O, K.) It (water) became overspread with [Q. v.]; (Lh, O;) i. q. طَلْحَلَب. (K.)

ضَمْرَﻋ (Lh, S, O, K) and ضَمْرَﻋ (IDrd, K, TA, written in the O عَرْمَاض (S, O, K;) i. e. The green
substance that comes forth from the bottom of water, so as to overspread it; (S, O, L;) also called ضَمْرَﻋ (O; in the L, and in one copy of the S, ثُوب المَاء, which is a mistake;) accord. to AZ; (S, O;) the green substance like خَطْمِيَّ or [or marsh-mallow], which is upon water; (Lh;) a soft green substance, like loosened and separated wool, upon stale water; so says Lth, and he adds his opinion that it is vegetative: (TA;) n. un. with ء. (K.) Also the former, (O, K;) and ضَمْرَﻋ, (El-Hejeree, K,) A sort of trees, of those called عَضَاء, (Lh, O, K,) having thorns like the beaks of birds; the hardest thereof in the wood: (Lth, O;) or the former, (O, K,) as some assert, (AHn, O,) the small of the أَرْاك (AHn, O, K) and of the سَدْر and of all trees that never become great: (K;) or small trees of those called سَدْر, that do not become large nor tall, of which the thorns are like the beaks of birds; the hardest thereof in the wood, and the best for bows: (IAar, O;) or certain small trees: or the small of the عَضَاء: or the small of all trees: n. un. with ء. (O.)

ضرَع: see the next preceding paragraph.

عرَمَاض inf. n. of ضَمْرَﻋ: and i. q. عَرْمَاض, q. v.

مَاء مَعَرَمَض [so in the TA, agreeably with the verb; but in my two copies of the S, مَعَرَمَض:] Water overspread, or
becoming overspread, with عَرْمَضّ. (S, TA.)
1. He put the wooden thing called عَرَنَّ "wooden thing" into the nose of the camel. (S, K) And عَرَنَّ "wooden thing" had a complaint of his nose arising from the عَرَنَّ above mentioned. (K) He bound, or wound, a sinew upon the socket of the head of the arrow. (K) And عَرَنَّ "wooden thing" is syn. with مَرَن "sinew" (TA, i.e. He became accustomed, or habituated; as in the phrase عَرَنَّ عَلَى الشَّيْء "he became accustomed, or habituated, to the thing". (TK) The house, or dwelling, or abode, was, or became, distant, or remote, (K, TA,) and in a quarter, or direction, that he who loved it did not desire. (TA,) said of the hind leg of a horse, or similar beast, (S,) or said of such a beast itself, (TK, and this is plainly indicated in the K,) It had the disease termed عَرَنَّ "disease", (S, K) And عَرَنَّ "disease", (K,) And عَرَنَّ, aor. -[Note], inf. n. عَرَنَّ, (TA,) is said of a camel as saying عَرَنَّ "disease" expl. below on the authority of ISk. (S.)

2. He nailed its head to the shaft of the spear: see the pass. part. (IAar, K, * TA,) And عَرَنَّ, (K,) And عَرَنَّ "disease", (K, TA,) or, as ISk says, purulent pustules حْﺮَـﻗ "purulent pustules"

3. He continually ate what is termed عَرَنَّ, meaning cooked flesh-meat. (IAar, K, * TA,) And عَرَنَّ "disease", (K,) And عَرَنَّ "disease", (K, TA,) or, as ISk says, purulent pustules حْﺮَـﻗ "purulent pustules" that arise in the neck and occasion a scratching or...
scraping, (TA, [see عَرْنِه،]) among his camels. (K, TA.)

**عَرْنِه** : see the next paragraph, latter half: and see also عَرْنَة، last sentence but one.

A callousness in the hind leg of a horse or similar beast, above the pastern, in the hinder part thereof; and it is what is called شُقَاق [q. v.]: and, as ISk says, purulent pustules (قرح) that arise in the neck of a camel, in consequence of which he scratches, or scrapes, himself, and sometimes he lies down against the stem of a tree and scratches, or scrapes, himself therewith; and its cure, he says, is the burning of fat upon him. (S:) and an eruption like pustules, or purulent pustules, in the necks of young weaned camels, in consequence of which they scratch, or scrape, themselves: (IB, TA:) or, as also عَرْنَة، a certain disease in the hinder part of the hind leg of a horse or similar beast, (K, TA,) like an abrasion in the skin, (TA,) causing the hair to fall off: or a cracking, or chapping, (K, TA,) incident to horse, (TA,) in their fore legs and their hind legs: or a callousness that arises in the pastern of a horse (K, TA) or similar beast, and in the place of its fetlock, in the hinder part, and a شُقَاق [q. v.] that betides it from the kicking against a mountain or stone. (TA.)

Also The foul smell, or foulness [of the hands] With the smell, of flesh-meat and its grease; syn. عَرْمَة: (K:) so in the saying, أَجَدُ رَأْصَةٍ عَرْنَ يُدِيكَ [I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease]: (IAar, TA:) or عَرْنَة signifies the odour of flesh-meat that has مْرَع [i. e. grease, or gravy]: and also i. q. عَرْمَة [itself, q. v.]. (TA.) And The odour of cooked flesh-meat; (Kr, K;) as also عَرْنَة. (K.) And A mark, or relic, [or soil,] of broth upon the hand of the cater. (El-Hejeree, TA.) And Cooked flesh-meat: (IAar, K:) or, as some say, flesh, or
flesh-meat, in an absolute sense. (TA.) And Smoke. (K.) Also A species of tree, with which one tans. (K.) Dioscorides asserts the عرن to be A plant having leaves resembling those of the small lentil, except that they are longer than they, and having a stem about a span tall, and a red flower, and a small root; growing in neglected, or uncultivated, places: a poultice of its leaves with olive-oil is sudorific; its bruised leaves applied as a poultice act as a discutient to wounds and inflamed pustules; and taken in a beverage, or sirup, they cure the dribbling of the urine. (Avicenna, i.e. Ibn-Seenâ book ii. p. 235.)

*عَرْن* the masc. epithet applied to a horse, or similar beast, signifying Having the disease termed [q. v.] (TA:) the fem. epithet having this meaning is عَرْنَة; with which عَرْنَة is syn. (K, TA.) Also One Who keeps close to the [or slaughterer, or superintendent of the slaughtering and of the division, of the camel for the game called منير, in order that he may eat of the slaughtered camel. (K.)

*عَرْنَة* see عَرْن, former half. عَرْنَة signifies Two specks, or spots, above the eye of a dog: so in a trad. in which men are commanded to kill every dog that is entirely black having عَرْنَة. (TA.)

*عَرْنَة* One who prostrates, or throws down, his antagonists much, or often; with whom one cannot cope. (S, K, TA: [in the CK, عَرْنَة is erroneously put for عَرْنَة) accord. to IB, as signifying عَرْنَة, it is used in commendation: Fr says that when a man is one who prostrates, or throws down, his antagonists much, or often, abominable,
wicked, or crafty, [with whom one cannot cope], it is said that he is بَرِّرَة لَا يطاق. (TA.) Also A man coarse, rough, or rude, and niggardly. (TA.) Also One Who serves houses, or tents. (TA.) Also The roots of the عِرَتُن, (AA, S, TA, in the K, erroneously, of the عِرَتُن, TA,) which is a plant used for tanning. (S in art. عِرَتُن.) Also The Wood of the ظَمَّخ, (S, K,) a species of tree, (S, TA,) having the form of the دَلْب [or plane-tree], (TA,) with which skins for water or milk are tanned, (S, K,) and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried: accord. to ISk, [but the same is also said of the عِرَتُن,] it is a species of tree resembling the عِوَسَج [or box-thorn], except that it is bigger than it, full and luxuriant in the branch, and not having tall stems: (TA:) or it is called عَرَنَة, [which is a coll. gen. n.,] and عَرَنْة is the n. un. (AA, T in art. ظَمَّخ.) And [it is also expl. as signifying] The piece of wood of the beaters and washers and whiteners of clothes upon which the beating is performed with that which is called the مَيْجِنَة. (IKh, TA.)

عِرَتُن The first part or portion of anything. (S, Msb, K.) Also And hence, (Msb,) [particularly,] the first [or upper] part [i. e. the bridge] of the nose, beneath the place where the eyebrows come together; the place of what is termed المَّشْمُوم: (S, Msb, TA:) or the head of the nose: (TA:) or the hard part of the bone of the nose: (K:) or it signifies, (K:) or is sometimes applied to, (Msb,) the nose, (Msb, K,) altogether: (K) pl.

عِرَتُن One says, هم شَمُّ عَرَتُن [They are high in respect of the noses, or of the bridges thereof; often meaning they are haughty, or disdainful]. (S, Msb.) And one of the learned has used it metaphorically, saying,

وَأَصَلَّى الْذَّهَرَ ذِو العَرَتُن قَدْ جَدَعًا

[lt. And nosed fortune became mutilated in the nose; by nosed being app. meant haughty,
The first of the rains of the clouds. (TA.) And A noble chief: (K, TA:) signifies the chiefs, (S, TA,) and noble, (TA,) of a people, or party, (S,) or of the people, or of men. (TA.)

A piece of wood, or stick, which is inserted in the partition between the nostrils of a camel (S, K) of the species called (S. [See also خشاش.]) And (hence, as being likened thereto, TA) The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (S, K, TA,) by which the [or iron thing in which is the pin whereon the sheave turns] is made firm: (S, TA:) pl. (TA.) And A nail; (S, K, TA;) accord. to El-Hejeree, that conjoins the spear-head and the shaft. (TA.) And A horn. (K.) Also Trees occupying an extended, or oblong, tract. (TA.) And Roads. in this sense a pl. having no singular. (TA.) See also عَرَن. And see عَرَن, former half. Also Distance, or remoteness, (S, K,) of a house, or dwelling, or abode. (S.) And [hence, (TA) and دِيارة عَرَن (S) A distant, or remote, house or dwelling or abode; (S, TA;) and دِيارة عَرَن and دِيارة عَرَن distant, or remote, houses &c.; (K, TA;) عَرَن being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.]: ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) Also Fight, or conflict. (K.)

A collection of trees, (S, Msb, K, TA,) tangled, or luxuriant, or abundant and dense; a thicket, wood, or forest: (TA:) this is the primary signification; (S, Msb, TA;) whether there be in it a lion or not. (TA.) And [particularly] A collection of thorn-trees, (K, TA,) and of such as are called عَزْقًا; whether there be a lion therein or not. (TA.) And [hence], as also عَرَن, The covert, or place of resort, of the lion, (S, Msb, K,) and of the hyena, as also عَرَن, and of the wolf, and of the serpent: and the former signifies also the
burrow of the lizard called ّﺐَﺿ (pl. ٌنُﺮُﻋ (K, TA.)) And (hence, TA) signifies also An open, or a wide, space, in front, or extending from the sides, of a house, [in this case meaning a yard,] and of a town, as, for instance, in this latter case, of Mekke, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility. (TA.) ___ And (hence also, TA) Eminence, or nobility; and might, strength, or resistibility. (K, TA.) Also Such as is dry and broken of the [trees called] ٌنِرْﻋ (K.) And Fleshe: (S, K;) so it is said to signify. (S.) ___ And The prey of the lion, or the like. (K.) And The cry of the [dove called] ّﺐَﺿ: (K, TA;) so in the T in art. عَرْهَل. (TA.)

عرَنْ : see the next preceding paragraph.

عرَنْ The crests, or upper parts, of waves, rising high; as in the phrase, مَاء ذو عَرَنْ (S, TA,) meaning water having many and high waves or billows or surges; (TA;) used by 'Adee Ibn-Zeyd in describing the flood of Noah: (S;) or the middle, and main body, or deepest part, of the sea: and the flow, or extending, of a torrent. (K.)

عرَنْ A seller of the wood called ٌنِرْﻋ (TA.)

عرَنْ : see its fem., with ّة, voce عَرْن, last sentence but one, in two places. The lion: (K;) [app. a possessive epithet, meaning ذو العَرَنْ: but he is said to be thus called] because of his abominable nature, and his strength. (TA.)

عرَنْ A spear having its head nailed [to the shaft] with the nail called ٌنِرْﻋ (S, K.) See also the following paragraph.

عرَنْ A camel having the wooden thing called ٌنِرْﻋ [q. v.] put into his nose. (TA.) Also, applied to a [or skin for water or milk], Tanned with the wood called ٌنِرْﻋ; (S, K, TA;) and so ٌنِرْعُم. (TA.) And, so applied, Tanned with the tree called ٌنِرْﻋ (TA.)
He came to him; (S, Mgh, K;) aor. (S, Msb,) inf. n. (S, Mgh, K;) syn. (S, Mgh,) and (S, K;) or he repaired to him, syn. (Msb,) seeking (S, Mgh, K;) his beneficence, or bounty; (Mgh, K;) or for the purpose of seeking his gift, or aid:

I came to him; syn. (Ham pp. 24 and 109;) or also signifies [simply] he, or it, came to him; syn. (K in art. عروة) and so (K,) or (Mgh,) or he repaired to him, syn. (Msb,) he sought; and hence the saying of Lebeed in a verse cited in art. (S, * TA:) the pass. part. n. is (S, Msb.) One says also, (S, Mgh,) and (S,) and one says, (S,) and says: (K in art. عروة) and one says, (S,) and says: (Mgh,) and (S,) and says: (Mgh,) and (S,) and says: (K,) and so (Mgh,) and (S,) (S, TA.) And (S, TA.) And (S, TA.) And (S, TA.) and (S, TA.) as also (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.) and (S, TA.)"
came with a shivering.

or trembling. (TA.) Also, He (a man) was, or became, affected with the tremour of fear.

(TA.) One says also, He felt a want of the thing after having sold it. (K, TA.) And meaning My soul followed most vehemently, or I felt a most vehement yearning towards, property that belonged to me after having sold it. (TA.) And meaning He yearned towards, or longed for, such a thing. (TA.)

He put button-loops to the shirt; as also (pl. of عَرْوَةٍ) [or | عَرْوَةُ] the. (TA.) And عَرْوَةٍ (ءآَوَﺮُﻋ) thus, with teshdeed, in copies of the K, agreeably with the Tekmileh, or عَرْوَةٍ [or | عَرْوَةٍ], without teshdeed, as in the M, (TA.)

He put a loop-shaped handle (ءآَوَﺮُﻋ) to the. (K, TA.)

(S, K) He assigned to him (i. e. a man in need, S) a palm-tree as an عَرْوَةٍ عَرْوَةٍ [pl. of عَرْوَةٍ] [or | عَرْوَةٍ] for him to eat its fruit: (Msb:) [i. e.] he gave to him the fruit of a palm-tree during a year. (S; and K in art. عَرْوَةٍ عَرْوَةٍ) [or | عَرْوَةٍ] His friend went, or removed, far away from him, and did not aid him. (S.) And أَعَوْرَأَ صَاحِبَهُم They left their companion (K, TA) in his place; and went away from him. (TA.) [But these two significations seem rather to belong to art. عَرْوَةٍ.] See also 2. عَرْوَةٍ, intrans., He (a man) was, or became, fevered, or affected with fever. (TA. [From عَرْوَةٍ, عَرْوَةٍ]) And | عَرْوَةٍ We were, or became, affected by a cold night [such as is termed لَيْلَةٌ عَرْوَةٍ]; or we came to experience the cold of evening. (TA.) One says, أَهْلَكَ فَقَدَ أَعَوْرَأَتْ أَعْرَبْتِ i. e. [Betake thyself to thy family, for thou hast reached the time when] the sun has
set and the evening has become cold. (S.)

The people ate the fresh ripe dates (S, K, the latter in art. UMMY) in every direction: from the region {in every direction: from the region}{region, or quarter; or his vicinage}. (TA.) And i. q. [He, or it, rendered him possessed, or insane; or unsound in his intellect, or in a limb or member]. (TA.)

who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] means I am free, or free in mind, from it: (S:) but it is held by ISd to belong to art. (TA:) the pl. is ُﻩاﱰﻋا (K, TA:) which is said in the Tekmileh to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions. (TA.) And A company of men: [pl. as above:] one says, in it are companies of men. (TA.)
voir ni a voir en Arabique. Aussi Vehemence, or intension, of cold: (S, K; mentioned in the latter in art. عرأ) originally عرأ. (TA.)

voi in two places.

primarily signifies A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed: (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Msb. *) The عرأ of a shirt, (S, M, Msb,) or of a garment, (K,) is well known; (S, Msb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the زر [or button] thereof enters; (M, TA;) the sister of the زر thereof; (K;) as also عرأ, accord. to the copies of the K, or عرأ, accord. to some of them; and with kesr; but correctly with damm and with the ر quiescent [i. e. عرأ] as in the Tekmiah; and also with kesr [i. e. عرأ]; as though these two were pl. [or rather coll. gen. ns.] of عرأ [i. e. عرأ] and عرأ: (TA:) the pl. is عرأ (Msb:) عرأ [i. e. عرأ] as pl. of عرأ is vulgar. (TA.) The pl. عرأ also signifies [in like manner]

Certain [well-known] appertainances [i. e. loop] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. لا تشد العرأ إلا إلى ثلاثاء مساعدة [The loops of loads shall not be made fast for the purpose of journeying save to three mosques;] that of Mekkeh, that of El-Medeeneh, and that of El-Aksâ at Jerusalem: see also similar trads. in art. عمل (first paragraph, see. col.,) and in art. ضرب (conj. 4)]. (TA:) The عرأ of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is The [loop-shaped] handle: (K, TA:) [so too is that of the leathern water-bag: (see 2:) that of the mug is [also called] its أذن. (Msb.) The عرأ of the [or vulva of a woman] is The flesh of its exterior, (K, TA,) or an external flesh, (so in some copies of the K,) which is, or becomes, thin, and turns to the right and left, with [or at] the lower part of the بظر [here meaning the clitoris]: (K, TA;) each of what are termed عروتان [i. e. the nymphæ]. (TA.)
And signifys also A collection of the trees called and of those called that are depastured in the case of drought: (K) or especially a collection of upon which men pasture their beasts or cattle when they experience drought: or such as remain of and of and are depastured in the case of drought; and it is not applied to any trees but these, unless to any trees that have remained in the [here app. meaning spring, having survived the winter]: (TA:) also tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat: (K:) and (as some say, TA) tree of which the leaves fall not in the winter, (K, TA,) such as the and the Sadr: (TA:) or trees that remain incessantly in the earth, not going: (S:) or such as suffice the camels. or cattle, throughout the year: (TA:) or shrubs of which the lower portions remain in the earth, such as the and the several kinds of ; so that when, men experience drought, the cattle gain the means of subsistence; thus accord. to Az: or pasture that remains after the other herbage has dried up; because the cattle cling thereto, or eat thereof in the winter. (K,) and are preserved thereby: wherefore they are also called: (Mgh: [but for in my copy of that work, I have substituted as being evidently the right word:]); [see also , in the last quarter of the paragraph, in two places:] the pl. is . (S, TA:) Also The environs of a town [where people pasture their cattle]. (K, TA,) One says, i.e. [We pastured our cattle] in the environs of Mekkeh. (TA:) And the pl., signifies A company, or party, of men by whom one benefits, or profits; as being likened to the trees [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S:) And the sing., Such as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excellent horse; (K, TA,) and the like. (TA:) means The stay, or support, of the
[i.e. poor, or needy]: and [hence] is the name [or a surname] of a well-known man. (TA. [See ___]) The firmest thing upon which one lays hold: (Bd in xxxi. 21: [see also ii. 257, where the same phrase occurs:]) and is [said to be] the saying There is no deity but God: from the first of the senses assigned to it above, as is indicated in the Msb in relation to a similar phrase here following; or] as signifying the trees that have a lower portion remaining in the earth, as the نصى and the عرفح &c.; as expl.

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The firmest of things upon which one lays hold], occurring in a saying of the Prophet, is expl. as being [religious] belief, or faith. (Msb.) And اورع is a name of The lion. (S, Mgh, K.)

A tremour, or shivering: (Mz, 40th عون) or the access of a fever, on the occasion of the first tremour, or shivering, thereof. (S, K.) [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning The coming of a hero, and the tremour thence arising in others. And A feeling of yearning, or longing: ] see 1, last sentence but one. And The low voice (syn. حس) of the lion. (K.) And The interval from the sun's becoming yellow to the night, when cold wind springs up, (M, * K, TA,) i.e., the north, or northerly, wind. (TA.)

an epithet applied to a palm-tree such as is termed عري [q. v.]: one says خللة عري and (S, Msb.,) the latter word without ء; like as one says ريح عري (S, K) and إمرأة قتيل (Msb.) And A cold wind. (S, K: mentioned in the K in this art. and also in art. And one says also, [Verily this our evening is cold]. (El-Kilábee, S.) And ليلة عري A cold night. (TA.)

[as a subst.] A palm-tree which its owner assigns to another; (S, Mgh, Msb, K, *) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Msb, K *) during a year: (S, Mgh, K:) and of which
what was upon it has been eaten: (K:) so some say: or that does not retain its fruit, this becoming scattered from it: (TA:) and one that has been excluded from the bargaining on the occasion of the selling of palm-trees: (K:) so some say: (TA:) the pl. is عَرَاءَةٌ:

(S, Mgh, Msb:) it is said that on the occasion of the prohibition of المزينة, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the عَرَاءَةٌ, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, Sell to me the fruit of a palm-tree, or of two palm-trees, and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five [pl. of pauc. of وَسَقُو, q. v.]: (Nh, TA: [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:)] the word is of the measure عَقِيلَةٌ in the sense of the measure مُفَعُوْلةً, because the person to whom it is assigned repairs to it (S, Nh, * Mgh, Msb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from عَرَاءَةٌ. عَرَى aor. (Nh, TA,) in which case the word is of the measure عَقِيلَةٌ in the sense of the measure فَعِيلَةٌ; or because it is as though it were divested of its fruit: (Mgh:) the مُضَيِّفَةٌ is affixed because the word is reckoned among substs., like أَكْيَلَةٌ and نَطِيحَةٌ. (S, Msb.) [It is mentioned in the K in art. عَرَاءٍ. See also عَرَاءٍ, above.] Also A مَكْتِلٌ [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. عَرَاءٍ. [In the CK, المَكْتِلٍ is erroneously put for المَكْتِل.])

عَرَاءَةٌ [expl. by Freytag as signifying oleris species &c., is a manifest mistake for عَرَاءٍ, n. un. of عَرَرٍ, q. v.]

عَرَاءَةٌ act. part. n. of عَرَرَهُ in the first [and in others also] of the senses assigned to it above. (Msb.) En-Nábighah says،

* أَتَفِئْ عَرَاءَةٍ خَلْقًا ثَبَابٍ
* عَلَى خَوْفِ يَظُنُّ بِالظُّنُونِ

meaning I came to thee, or have come to thee, as a guest [or seeking thy beneficence,
with my clothes old and worn out, in fear, various thoughts being thought of me). (S; one of my copies of which has يَظْنُ instead of يَظْنُ.)

(my one of my copies of which has نَوَرُأ instead of نَوَرُي.) A certain plant: (K, TA:) or one of which the leaves fall not in the winter. (CK.)

An epithet applied to a جَرْف as meaning Having what is termed عَرَةٍ [q. v.] (K, TA) or what are termed عَرَتْانٍ (TA.)

pass. part. n. of عَرَأ, q. v. (S, Msb.) ___ And part. n. of عَرَى, q. v. (ISd, TA.)
1. **عرى** (S, MA, Mgh, Msb, K) aor. (S, Msb.) inf. n. **عرى** (Mgh, Msb, K, and so in some copies of the S, accord. to other copies of which it is, and also with kesr to the, as stated in the TA, [العري commencing the art. in the CK is a mistake for (العري, (Msb, K,) He (a man, Msb, TA) was, or became, naked, nude, bare, or without clothing; (K, TA;) or bare of his clothes: (MA:) and **عرى** signifies the same: (MA, K:) [or rather] the latter is quasipass. of عراه [and therefore is more correctly rendered he was made naked, &c.; or made bare of his clothes, or denuded thereof, or divested; or he made himself naked, &c.; or denuded himself of his clothes]. (S.) [And sometimes it means He was, or became, bare of clothing, or of his clothes, except one, or more, of his inner garments: and in like manner, **عرى, he was made, or he made himself, bare of clothing, or of his clothes, except one, or more, of his inner garments.] And [hence] one says also, **عرى البندن من النحم** (The body was, or became, bare of flesh, or lean). (TA.) And [hence, aor. as above, He, or it, was, or became, free from fault, defect, or blemish: part. n. عار, [if not a mistranscription for عار]. (Msb.) And **عرى من الأمر He was, or became, free from the affair: and hence, لا يرى من الموت أحد [No one is not, or does not become, free from this affair: and hence, I came to him; syn. I came to him. (TA.) And عرته I freed him from the affair. (TA.) And [hence, I left it; or let it alone; i. e., anything. (TA.)

2. **عرى** see 4. (Hence,) one says also, **عرى عراه من الأمر He freed him from the affair. (TA.) And **عرى We ride the horses not saddled. (K, TA.) [See also 12.]
He denuded him, made him bare, or divested him, (S, * MA, Msb, * K,) of his clothes, (Msb,) or of the clothes, (MA,) or of the garment. (K.) ___ And أعرَاه signifies also He plucked out the hair of his (a horse's) tail; like أَعَار أَهْرَأ mentioned by Iktt and others. (TA in art. عين.) ___ See also three other significations (two of which seem to belong to this art.) in art. أَعَرَه. أَعِرَى. He (a man, TA) journeyed in [a bare and wide tract, or] what is termed عَرَى [q. v.]: and he remained, stayed, dwelt, or abode, therein. (K, TA.) And He remained, stayed, dwelt, or abode, in the lateral, or adjacent, part or tract اَجْتَنبَت [بالنَاحِية]. (TA.) And أَعِرَت signifies also [app. as meaning I was, or became, distant, remote, far off, or aloof; or I went, or removed, or retired, or withdrew myself, to a distance, or far away; though I do not know اَجْتَنبَت used otherwise than as trans.]; as also أَعِرَت, أَعِرَت: mentioned by Sgh. (TA.)

٤ أَعِرَت see the first paragraph, in two places.

٥ أَعِرَت see 4, last sentence.

٦ أَعِرَت see 4, last sentence: and see 10 in art. عرو.

٧ أَعِرَت see 4, last sentence: and see 10 in art. عرو.

٨ أَعِرَت see 4, last sentence.

٩ أَعِرَت see 4, last sentence: and see 10 in art. عرو.

١٠ أَعِرَت see 4, last sentence: and see 10 in art. عرو.

١١ أَعِرَت أَعِرَى أَعِرَى الفَرْس He rode the horse, or the beast, without a saddle, (S, Mgh, Msb, * and Hamps. 42,) and having nothing beneath him; (Hamps.) the verb being of the measure اَنْفَعَعَل, (S, TA,) a measure of which there is no other trans. v. except اَحْلَوِل. (TA.) ___ Hence the usage of the verb in the saying of Taábbbata-Sharrâ

* يَظل مومِمًا ومَيِسًا بِغَرِبَهَا
* جَحْيَشًا وَبِعِورَى ظَهْورُ الْمَهَالِك

*
He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon the surfaces of the places of perdition without anything to protect him from them. (Ham ubi suprà.) [See also an ex. of the act. part. n. in a verse cited in the second paragraph of art. (TA.)] And The mirage surmounted the hills, or mounds]. (TA.) And He ventured upon, or did, an evil, or a foul, thing; (S, K; *) syn. رَكِبَهُ (زَرْكِيْهُ), (S), or آتاهُ, (K), or both. (TA.) And signifies also He journeyed by himself, alone, in the earth, or land. (K.)

عِرْيَّ A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open: pl. عَرَائِهَا. (TA.) Also, (q. v.,) has a similar meaning, and the same pl.] And i. q. حَائِلَتُ. [A wall; or a wall of enclosure; or one that surrounds a garden: or a garden, in general; or a garden of palm-trees, surrounded by a wall]. (TA.) See also عِرْوُ: and in the same paragraph see its syn. عِرْوَة.

عُرِّيَّ: see 1, last quarter.

عِرْيَّ A horse not having a saddle upon him; (S, Msb, K;) and so مَعِرُورُيَّ: (TA:) or not having upon him a saddle nor a saddle-cloth, or housing; as also مَعِرُورُيَّ: (TA:) but مَعِرُورُيَّ signifies riding without a saddle and without a saddle-cloth, or housing: (Mgh:) or عِرْيَّ [as also مَعِرُورُيَّ] signifies not having upon him a saddle nor any furniture: (TA:) is not applied as an epithet to a horse, nor is عِرْيَّ to a man: (Mgh, Msb, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Msb, TA,) which is عَرَائِهَا. (S, Mgh, Msb, TA.)
A girl, or young woman, beautiful in respect of what is unclad of her person; or beautiful when she is unclad: (TA: [see also جَرَاء: the CK, for جَرَايِرَة, the A, and جُرَايِرَة: (of which the sing. is مَعَرَى, TA) signifies the hands or arms, and the feet or legs, and the face, (S, K, TA:) as being the parts that are seen, (K, TA:) so in the saying.)

How beautiful are the hands or arms, &c., of this woman!: (S, TA:) or, as some say, the parts where the bones appear [as distinct] from the flesh: or, some say, what are necessarily made to appear, of a woman: and, some say, the عَوْرَة [or pudenda of a woman]: and the فَرْج [or vulva]. (TA.)

The Arabic: see the next preceding paragraph.

عَرْيَان نَاكَد, نُعْرَب, بَرَاء, or without clothing; (S, * MA, Mgh, * Msb, * K, TA;) applied to a man: (Msb, TA:) fem. عَرْيَانَة (S, MA, Mgh, &c.) and عَرْيَانَة (MA, Mgh, Msb, &c.,) applied to a woman: (S, Msb:) the pl. of عَرْيَانَة is عَرْيَانُونَ (K;) and the pl. of عَرَاء (Msb, K;) and that of عَرَائِيَة (Msb.) [Also, sometimes, Bare of clothing, or of his clothes, except one, or more, of his inner garments.] See also عَرْيَان. عَرْيَان applied to sand, An extended and gibbous tract (نَقَّا), or such as is accumulated and congested (عَاقد), of sand, having no trees upon it. (ISd, K, TA.) Applied to a plant, or to herbage, Such as has become apparent. (TA.) عَرْيَانُ النُّجْجِي is an appellation applied to A wife: but in the A it is implied that it is used as denoting anyone who will not conceal a secret. (TA.) عَرْيَان applied to a horse signifies Light, or active, and quick; tall; and long in the legs. (K, TA. [Expl. in the K and TA by the words مُفْلَقٌ طَوِيلٌ: to which is added in the TA أَلْفَوَايَم: the first of these words I find written, in copies of the K, only}
[is app. a subst. signifying Nakedness, or bareness, or the like: for عَرَاءٌ العَظَامِ مِنَ النَّحْج occurs in the TA, in art. عَجْفُ, evidently as meaning Leanness of the bones. Also] A wide, or spacious, place or tract of land, (S, M, Msb, K,) in which is nothing that hides, or conceals, (S, Msb,) or in which nothing will be hidden, (M, TA,) or in which one will not be hidden by anything; (K,) occurring in the Kur xxxvii. 145 [and lxviii. 49]: (S;) or the vacant surface of the earth or land, or of a wide space of land: (TA in this art.:) or a tract such as is termed جَهَرَاءُ [q. v.]: (TA in art. جَهَرُ.) pl. أَجْرَاءٍ. (K.) [In the TA in art. جَهَر the pl. is said to be أَجْرِيّ.] عَارٍ; and its fem., with عَرْيًا, in three places. [Hence, أَشْجَعُ عَارَى الْتَنْدَوْتَينَ: (TA,) أَشْجَعُ نَفْسُهُمُّ الْبَيَانَ.] Having no flesh on the [or two paps]. (TA.) And [hence] one says, اًخْرَجُ عَارُ The truth is [naked, i. e.] manifest. (TA in art. عَجْرُ.) طَرِيقُ عَرْوَرُ [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly عَورُوريَّة, of the measure شَجَوْعَةٍ, like فَعَوْعَةٍ &c.,] A rugged road. (TA.) المَعْرَى: see المَعْرَى. [The pl. معْارِى [with the article المَعْرَى] signifies also Places that do not give growth to plants, or herbage. (K.) And Beds, or the like; syn. فَرَشٌ, (K, TA,) pl. of فَرْشٍ.] And in this sense, (TA,) مَعْارَى occurs for مَعَارِى by poetic license. (S, TA.) العَمِّارَى: see المَعْرَى. المَعَارِى and المَعْرَى: see المَعْرَى, in three places. The former signifies also That [camel or beast] which is left to pasture by itself, and upon which no burden is put. (TA.) مَعَورُى: see عَرْيًا, in three places.
see in two places.
عز

1. عَزَّ, aor. — , inf. n. عَزْنَى (AZ, S, A, O, Msb, K) and the latter is a simple subst., (Msb,) and عَزَا (S, K,) He was, or became, mighty, potent, powerful, or strong; (TA, in explanation of عَزَّ) and so عَزَّة ; or the latter signifies he made himself so; he strengthened himself; syn. عَزَّتْ (Msb:) and the former, he became so after being low, or mean, in condition; (AZ, S, A, K;) as also عَزَّ, sec. pers. زْرَعَة (, S, K,) He was, or became, high, or elevated, in rank, or condition, or state; noble, honourable, glorious, or illustrious; (S, * A, * K, * TK; and TA in explanation of عَزَّ) as also عَزَّة . عُزَّة عَزَّة عَزَّة ( , S, K,)עֶזֶנֶה, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, To Him, or to Whom, belong might and majesty, or glory and greatness. ] ___ You also say, عَزَّة عَزَّة عَزَّة ( , S, O, K,) aor. — ; (O, K,) meaning, عُزَّة عَزَّة كَرَمَتْ عَلَيْهِ, (S, O, K, +) i. e., I exceeded him in nobleness, or generosity. (TK.) ___ And عَزَّة عَزَّة ( , inf. n. عَزَّة عَزَّة عَزَّة and app. عَزَّة عَزَّة also,) He magnified, or exalted, himself: (TA:) he was disdainful, scornful, or indignant, in a blamable manner. (TA, in explanation of عَزَّة ; q. v. infrà.) [See also 5.] ___ He resisted, or withstood: (TA, in explanation of عَزَّة he was indomitable, invincible; not to be overcome. (B and TA, in explanation of عَزَّة Q. v. infrà.) And عَزَّة عَزَّة عَزَّة , aor. — , The thing was, or became, [difficult, or hard; as also عَزَّة عَزَّة عَزَّة ( occurring in the TA, coupled with عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة in an explanation of عَزَّة , in art. عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة and عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة , in art. عَزَّة عَزَّة عَزَّة عَزَّة عَزَّة Unattainable: or so, as Es-Sarakustee says, عَزَّة عَزَّة عَزَّة (Msb.) — And عَزَّة عَزَّة عَزَّة (O, K,) aor. — , inf. n. عَزَّة عَزَّة عَزَّة and عَزَّة عَزَّة , (S, O, K,) It (a thing, S, O, K, meaning anything, TA) was, or became, rare, scarce, hardly to be found. (S, O, K,) [And hence, عَزَّة عَزَّة عَزَّة, (S, Mgh, O, Msb, K,) aor. — (Mgh, O, Msb, K) and — (Fr, Mgh, O, K,) [the second
distressed, or afflicted, me. (S.) And عَزَّ أَنَّىَ أُسُوءَكَ It distressed, or afflicted, me to displease thee. (A.) And حقَّ مَا أَنْتَ ذَا هَبَ عَزَّ مَا أَنْتَ ذَا هَبَ [or or ] meaning It is distressing that thou art going away}. (TA.) And one says to a man, Dost thou love me? and he replies, لَعَرْتْ مَا أَنْتَ ذَا هَبَ [or or ] meaning It distresses me, what thou sayest; or it has distressed me. (TK.) You say also, أَعْزُ أَنَّىَ ْنَأَ أَصَابَكَ I was, or am, distressed by what befell, or hath befallen, thee. (S, O, K,) And أَعْزُ أَنَّىَ ْنَأَ أَصَابَكَ That by which thou hast been afflicted distresses me: (S, O,) [or how doth it distress me!] so in a trad. of 'Alee; when he beheld Talhah slain, he said, أَعْزُ أَنَّىَ ْنَأَ أَصَابَكَ [It distresses me, or how doth it distress me! O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven}. (TA.) [A similar ex. is given in the A; without prefixed to أَنَّىَ أُسُوءَكَ also signifies He was, or became, weak: thus having two contr. meanings. (Msb.) عَزَّ اَبَوَعَدَمْ, (S, A, O, K,) inf. n. عَزَّ, (S, O, TA,) يَعْزَ عَزَّ and Others, عَزَّ وَعَزَّ. (Jel in xxxviii. 22, and TA;) or this last signifies he became stronger than he therein; (TA;) or he strove with him to overcome therein; as also عَزَّ الْقُرْنِ عَزَّ الْقُرْنِ مَعَارِجَةَ (O, TA;) in the Kur xxxviii. 22, some read and others, عَزَّ الْقُرْنِ فَعَزَّزَهُ: and you say, عَزَّ الْقُرْنِ فَعَزَّزَهُ, meaning, he strove with me to overcome, and I overcame him: and مَعَارِجَةَ
signifies the contending together in argument: (TA:) you say also of a horse, [he overcame his rider, or gained the mastery over him]. (S and K in art. مَجَّع.) It is said in a prov., (S, Th, S, O, K) إِذَا عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ He who overcomes takes the spoil. (S, A, O, K, Th) And in another prov., (S, Th, S, O, K) كَثَّرَتْ عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ When thy brother overcomes thee, and thou art not equal to him (ثُمَّ لُمْ تِقَاوُمُهُ be thou gentle to him: (Az, O, K, TA:) or When thy brother magnifies and exalts himself against thee, abase thyself: (Th, TA:) or, accord. to Abú-Is-hák, what Th says is a mistake; the right reading being فُهْنَلَمُ تِقَاوُمَهُ with kesr, and the meaning, when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment; not فُهْنَلَمُ تِقَاوُمَهُ with damm, which is from أُهُوَانَ: but ISd approves and justifies the reading given by Th. (TA:) [See also 10.] 

see 2, in two places. (Msb, TA.) [And hence,] with the same aor. and inf. n., He aided, or helped, him. (Iktt, TA.) عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ, (O, K) aor. —, (O,) The water flowed. (O, K) And عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ, (O, K) aor. —, (O,) The wound, or pustule, discharged what was in it. (O, K) عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ, aor. —, inf. n. فُهْنَلَمُ تِقَاوُمَهُ and فُهْنَلَمُ تِقَاوُمَهُ; (S, O, K) and فُهْنَلَمُ تِقَاوُمَهُ accord. to IAar, (O,) عَرَّفَ فُهْنَلَمُ تِقَاوُمَهُ; (O, K) inf. n. فُهْنَلَمُ تِقَاوُمَهُ; (O, TA;) She (a camel, IAar, S, O, K, and a ewe or goat, IAar, O) was narrow in the orifices of the teats; (S, O, * K) as also فُهْنَلَمُ تِقَاوُمَهُ, (S, O, K) and فُهْنَلَمُ تِقَاوُمَهُ: فُهْنَلَمُ تِقَاوُمَهُ, (S, K) or فُهْنَلَمُ تِقَاوُمَهُ, [which is of a very uncommon form, (see دَمُ, last sentence,)] she (a ewe, or goat,) became scant in her milk. (IKh, TA in art. لَبَ) فُهْنَلَمُ تِقَاوُمَهُ 2 He rendered him mighty, potent, powerful, or strong; he strengthened him; (S, Msb, TA;) or by, or by means of, another; (Msb;) as also فُهْنَلَمُ تِقَاوُمَهُ, (S, Msb, TA,) aor. —, inf. n. فُهْنَلَمُ تِقَاوُمَهُ; (Msb;) and فُهْنَلَمُ تِقَاوُمَهُ: فُهْنَلَمُ تِقَاوُمَهُ, (O, TA;) the agent is God, (S, TA,) and a man: (Msb, TA;) He (God, S, TA) rendered him mighty, potent, powerful, or strong, after he had been low, or mean, in condition; (K, TA;) as also فُهْنَلَمُ تِقَاوُمَهُ [which is the more common in this sense, and as signifying He rendered him
high, or elevated, in rank or condition or state, or noble, honourable, glorious, or illustrious]. (S, K, TA.) In the Kur [xxxvi. 13], some read, فَعُزْتُ نَبَالَث (S, TA); and others, فَعُزْتُ نَبَالَث (S, TA), meaning And then we strengthened [them] by a third. (S, O, TA.) [See also an explanation of a verse cited voce عَزَّ رَّبِّي...]. (S, K, TA.) Some read,ْزﱢﺰَﻌَـﻓ ٍﺚِﻟﺎَﺜِﺑ (S, TA); and others,ْزَﺰَﻌَـﻓ ﺚﻟﺎﺜِﺑ; meaning The rain made the earth compact, or coherent, (S, O, K, TA,) and hard, so that the feet did not sink into it. (TA.) ___ عَزَّ رَّمَم, (inf. n. as above, TA,) He treated them with hardness, severity, or rigour; not with indulgence. (A, TA.)

3 عَزَّ, inf. n. معَارَة: see عَزَّ, in three places.

4 عَزَّ : see 2, in two places. ___ Also He loved him: (AZ, O, K:) but Sh reckons this weak. (O.) أَعْزَى: and the verb of wonder: see عَزَّ, in three places. أَعْزَى said of camel and of a ewe: see 1, last sentence. ___ Also She (a cow) had difficult gestation, (S, O, K,) or, accord. to IKtt, bad gestation. (TA.) ___ And She (a goat, and a ewe,) manifested her pregnancy, and became large in her udder: (AZ, O, K:) or, as some say, i. q. أَضْرَعت. (O.) And أَعْزَى He became, (S, O, K,) and journeyed, (TA,) in ground such as is termed عَزَّ [q. v.]. (S, O, K, TA.)

5 عَزَّ: see 1, first quarter, in four places. [It is sometimes changed to عَزَّى.] It is said in a trad., من لِّي عَزَّبِيَّةٌ أَلِينَّ. It is said in a trad., ـَثَبَرَ، ﻏَرَّبَ. منَا. (S, TA.) [It is sometimes changed to عَزَّى.] Expl. by Th as meaning he who does not refer his affair to God is not of us. (TA. [See another reading voce عَزَّ, in art. أَعْزَى, meaning I constrained myself to endure the loss, or want, of him, or it, with patience; originally أَعْزَى, meaning, I exerted my strength or energy [to divert myself from him, or it]; like أَعْزَى, أَعْزَى, أَعْزَى, أَعْزَى, أَعْزَى.] ___ He magnified and hardened himself; he behaved in a proud and hard manner, towards
He gloried, or prided himself, in, or by reason of, him [or it]; (TA;) as also ... The flesh of the she-camel became hard, or tough. (S, * A, O, * L, K.)

8 He reckoned himself strong, or mighty, &c., (عزر في, عزز) by means of him; (S, * K;) [as also استَعْزِزَهُم بِهِ. See also 5. And see 1, in two places.

10 Such a one overcame me. (S, TA.) And استَعْزِزَهُ ثُغَرُهُم عليه; (A, O,) or استَعْزِزَهُ ثُغَرُهُم عليه; (O, K,) The disease became violent, or severe, to him, and overcame him. (O, K.) And الاستَعْزِزَهُ ثُغَرُهُم عليه. He was overcome by disease or any other thing: (S, O:) or, accord. to AA, he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome. (S.) You say also God caused him to die. (O, K.) And استَعْزِزَهُ ثُغَرُهُم عليه He died. (O, TA.) said of sand, (S, A, O, K,) and of other things, (S,) also signifies It held together, or cohered, (S, A, O, K,) and did not pour down. (S, O, K.)

R. Q. 1: see 1, latter half.

He was brought without any means of avoiding it; (A, O, K;) willingly or against his will: (TA;) [as though originally signifying by being overcome and despoiled.]

ثُغَرُهُم Might, potency, power, or strength; (TA;) as also عَزْرُهُم (S, O, TA:) and especially after lowness, or meanness, of condition; as also ↓ the latter word: (AZ, S, A, * Msb, and K, in explanation of عَزْرُهُم high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; syn. رفعَة (TA;) contr. of ذَلُّهُ; (S, A, O;) as also ↓ the latter word: see عَزْرَة (TA;) contr.
[By my might, &c., and by thy might, &c., such and such things have happened,] like [Self-magnification; self-exaltation; see and or signifies the same: and also, disdainfulness; scornfulness; indignation; (O, TA;) of a blameable kind; as in the Kur ii. 202. (TA;) The quality, or power, of resisting, or withstanding; resistibility; (TA;) and signifies the same: and the quality, in a man, of being invincible, or not to be overcome; (B, TA;) and both signify [difficulty, or hardness: and] impossibility, insuperableness, or unattainableness, of a thing. (Msb.) [Rareness; scarceness; as also see. The act of overcoming; conquest; superior power or farce;]

Vehement rain: (S, K;) or copious rain: (IAar, AHn, O, TA;) or mighty, great, rain, that causes the plain and the mountain to flow. (TA;) And An overpowering torrent. (A, TA.)

The female young one of a gazelle. (S, O, K.)

see , throughout.

see . Also The state of being narrow in the orifices of the teats; and so . (TA. [See 1, last sentence.])

Hard ground: (S, O, K;) or hard, rugged ground, but only in the borders of a tract of land: (TA;) or a hard place, that quickly flows [with rain]; (Kzz, TA;) as also : (TA;) or, accord.
to Ish, rugged ground, upon which the rain quickly flows, in plains, and
[particularly] such as are bare or barren, and the acclivities of mountains and
[hills or eminences such as are termed], and the elevated parts of the high grounds termed.
(Sh.) See also عَزَز.

عزوز Narrow in the orifices of the teats; (S, A, O, K;) applied to a she-camel, (S, O, K,) and to a ewe, (O,)
and to a she-goat. (TA.) One says of a niggardly man possessing much property,
فلان عنز عوزوز لها در جم Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.)

عزيز Mighty, potent, powerful, or strong, [in an absolute sense; as also عَزَر, accord. to the Msb; and
especially,] after lowness, or meanness, of condition: (S, A, Msb:) high, or elevated, in rank
or condition or state; noble, honourable, glorious, or illustrious: see عَزَر rough in
manners or behaviour: (TA: [see دَلِيل, which signifies, sometimes, the contr. of this:]) proud: disdainful;
scornful; indignant: see عَر resisting; withstanding; indomitable; invincible; not
to be overcome; applied to a man: (TA:) difficult, or hard: and impossible, insuperable, or
unattainable: see عَز rare; scarce; hardly to be found: (S, K:) [and hence, dear, highly
esteemed, or greatly valued: hence, also, applied to a word or phrase, rare, or extraordinary, in
respect of usage or analogy or both:] and عَز also signifies the same as عَزِيز [mostly in the first of the senses
expl. above, or in a similar sense]: (S, O, K:) and the same as عَزْرًا عَزْر [app. as meaning noble, or the like], (O, K, TA,)
applied to a woman: (TA:) the pl. of عَزِيز is عَزْز (S, O, K) and عَزْز (S, Msb, K) and عَزْز (S, K,) but one does not say عَزْرَاء عَزْر, on
account of the reduplication, which is disliked. (TA.) And El-Farezdak says,

* إن آئذى سمك السماء بيني لنا *
Verily He who raised the heaven built for us a tent of which the props are strong and tall]: meaning, like the phrase in the Kur [xxx. 26], [meaning: not implying excess, accord. to ISd, because أَنَّ and من supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see أَكْبَر. (TA.) __ al-عَزيِز, as a name of God, signifies The Mighty, (TA,) who overcomes (O, TA) everything: (TA:) or He who resists, or withstands, so that nothing overcomes Him: (Zj, TA:) or The Incomparable, or Unparalleled. (TA.) __ It also signifies The King; because he has the mastery over the people of his dominions: (O, K:) and especially the ruler of Misr together with Alexandria; (K, TA:) a surname; like النَّجَاشِي applied to the King of the Abyssinians, and قِيصر to the King of the Romans. (TA.) __ And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bd, Jel,) from being rendered void and from being corrupted: (Bd:) or of great utility; unequalled. (Bd, Jel) The mighty book, is an appellation often given to the Kur-án.] __ عُزْ عَزِيز signifies Great might, or the like: or might, or the like, that is a cause of the same to a person. (TA.) __ It is said in the Kur [v. 59], فَسَوَفْ يَأْتِي ﻟَّا ﻲِبُو ﺧَوُم ﻲِبُو ﺧَوُم أَذِلَّةٌ ﻋَلَى ﺍٗلْمُؤْمِنِينَ, meaning, [God will bring a people whom He will love and who will love Him] gentle to the believers, rough in manners, or behaviour, to the unbelievers: (TA:) or submissive to the believers, though they be [themselves] mighty, or noble, proud to the unbelievers, though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) __ [And one says, صُلْب: هو عَزيِز التَّمْسَم: (p. 75). And امْرَةٌ: هو عَزيِز التَّمْسَم: see expl. voce آَلَ (p. 75). And صَلْب: هو عَزيِز التَّمْسَم: see صَلْب: هو عَزيِز التَّمْسَم: (see an
A severe year: (S, O, K:) and a severe year, or a year what is difficult, or distressing, becomes easy to him. [The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby: and also that plant itself: both are thus called in the present day]. (TA voice)

A small water-course of a valley, shorter than a stream [q. v.]. (AA, TA.) ___ See also [fem. of ʿazīz, q. v. ___ Also] An eagle: so in a verse of Aboo-Kebeer El-Hudhalee: but as some relate that verse, it is explained by Skr as meaning black (ʿadūs).

The extremity of the hip, or haunch, of a horse: (S, O, K, TA:) or the part between the root of the tail and the [q. v.]: (TA as from the K [in which I do not find it]): or the former, a sinew inserted in the rectum, extending to the hip, or haunch: (Aboo-Málik, TA:) dual of the former ʿazīzi and of the latter ʿazīzī. (S, O, TA.)

[see ʿazīr, q. v., in four places: and ʿazīr, q. v., last sentence: ___ and] i. q. ʿazīr, q. v. (TA.)

[More, and most, mighty, potent, powerful, or strong: &c.: see ʿazīr, of which it is the comparative and superlative form: and see an ex. voice أَلَّا (p. 75): and another in a verse cited in art. صَبْحٍ, conj. 6]. It is related in a trad. of Aboo-Belk, that he said to ‘Aisheh, إِنَّ أَحْبَابِ النَّاسِ إِلَىٰ غَنِيٍّ أَنتَ وَأَعْرُهُمْ فَقَرًا أَنتَ, meaning. Verily the one of
mankind whose richness is most pleasing to me art thou; and the one of them
whose poverty is most distressing to me art thou. (Mgh.) The fem. of [as a noun of excess] is
ُعَرْزَأ (S, ISd, O, K;) like as ُفَضْلِي (ISd.) [But see what follows.] ُعَرْزَى was the name of A certain
idol, (S, O, K;) belonging to Kureysh and Benoo-Kináneh: (S, O, TA:) or a certain gum-
acacia-tree, (S, O, K;) which the tribe of Ghatafán (S, O, K) the son of Saad the son of
Keys-'Eilán (TA:) used to worship; (S, O, K;) the first who took it as an object of
worship was Dhálim the son of As' ad; above Dhát- 'Irk, nine miles towards El-
Bustán, (O, K, TA,) at [the valley called] En-Nakhleh Esh-Shámeeyeh, (O, TA,) near
Mekkeh; or, as some say, at Et- Táif: (TA:) he, (K,) Dhálím, (O,) or they, (S,) built over it a house, (S, O, K)
and named it ُعَسَس, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, ُبَسْسَي; (TA:) and they appointed to it ministers, (S, TA,) like
those of the Kaabeh; (TA;) and they used to hear in it a voice: (O, K, TA:) but Mohammad sent to it Khálid Ibn-El-Weleed, (S, O, K,) in
the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned
the gum-acacia-tree: (S, O, K,) or, as is related on the authority of I'Ab, a certain she-devil, who used to come to three
gum-acacia-trees (ُمَحَرَّات) in Batn-Nakhleh, against whom Mohammad, when he conquered Mekkeh,

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sent Khálid Ibn-El-Weleed; and he cut down the trees, and slew her and her minister. (TA.) A poet says,

* 

اما ودماء مئرات خالها

علي فتنة العري والتسر عندما

* [Verily, or now surely, by bloods flowing, and running hither and thither, which
thou wouldst think to be dragon's-blood, upon the mountain-top of El-' Ozzà,
and by En-Nesr]. (S.) ISd says, I hold عَزْرَى to be fem. of عَزْرَى; and if so, the سَلَامُ in the former is not redundant, but is like the سَلَامُ in the سَالِبِ الْبَيُّ وَالْبَيْتُ. ٌخَلَّةُ عَزْرَى: but properly it should be redundant, because we have not heard عَزْرَى as an epithet [of excess] like as we have heard عَزْرَى الصَّغَرَى and عَزْرَى الكبِيرَى. (I, T.A.) عَزْرَى is [however] used in the sense of عَزْرَى: (K, T.A:); and عَزْرَى [fem. عَزْرَى] is also syn. with عَزْرَى, which see in four places. (S, K.)

المَعْزَرٌ, as a name of God, He who giveth عَزْرٌ or might, &c. to whomsoever He will, of his servants. (T.A.)

[accord. to analogy signifies A cause, or means, of عَزْرٌ i.e. might, &c.]: see طَفَارٍ.

Verily ye are treated with hardness, severity, or rigour; not with indulgence. (S, O, T.A.) From a trad. of Ibn-Omar. (O, T.A.)

َفَلَانٌ مَعْرِزُ المَرَضٍ Such a one is in a severe state of disease. (S, O, K.)

مَعْرِزَةٌ, applied to land, or ground, (أَرْضٌ, S, O,) Hard, or firm; syn. شَدِيدَةٌ. (S, O, K.) And, so applied, Rained upon (O, K, T.A) by rain such as is termed عَزْرٌ, and rendered compact, or coherent, and hard; as also عُزْرَةَ عَزْرَةٌ. (T.A.)

is syn. with مَعْرِزَةٌ and مَعْرِزَةٌ (T.A.) You say, مَعْرِزَةٌ مَعْرِزَةٌ A mare having thick and strong flesh. (T.A.)

musta'izz: see the next preceding paragraph.
\[\text{عَزَب} 1\]

\[\text{عَزَب}, \text{aor.} \quad (\text{S, O, Msb}) \text{and } \quad (\text{S, O,}) \text{inf. n.} \quad \text{عَزْوَب}, \text{(S, Msb,) } \text{He, (a man, S, O,) or it, (a thing, Msb,) was, or became, distant, or remote; (S, O, Msb:) and absent; (S, O:) or } \text{عَزَب} \quad \text{أَعْزَب has the former meaning: (K:) and } \quad (\text{S, O, Msb,}) \text{inf. n. as above, (K,) signifies he, or it, was, or became, absent, (Msb, K,) and concealed: (Msb:) and went away, or departed. (K, TA.) You say, } \quad \text{عَزَب} \quad \text{يَعاَذَب, referring to sheep or goats, He went to a distance, or far off, with them: so in a trad.: or, as some relate it, } \quad \text{عَزَب} \quad \text{يَعاَذَب, meaning he went with them to a remote pasturage: and he pastured them (namely, camels,) at a distance from the place of abode of the tribe, not repairing, or returning, to them[ in the evening]: and } \quad \text{عَزَب}, \quad \text{and thus the verb is written in copies of the K in a place where some copies have } \text{عَزَب, occurs in the phrase } \text{عَزَب عن أَهْلِه وَمَاله } \text{He went away to a distance from his family and his cattle, or camels &c.}, \text{(TA.) And } \text{عَزَب} \quad \text{تَعَزَب} \quad \text{اَلْإِبْل The camels went away to a distance in the pasturage, not returning in the evening: (S, O:) and in like manner one says of sheep or goats. (O.) And } \text{لَا يَعَزَب} \quad \text{عَلِيمَه} \quad \text{شَيْئَه} \text{Nothing is absent from his (God's) knowledge. (TA. [See Kur x.62 and xxxiv. 3]) And } \text{عَزَب} \quad \text{فَظْهَرَ الْمَرَأَة The woman's state of pureness from the menstrual discharge was a remote thing] means the woman's husband was absent from her: (K:) or [rather] is said of the woman when her husband is absent from her. (S, O.) And } \text{عَزَب} \quad \text{عَلِيَانَ حَلْمَه } \text{عَزَب عن فَلْان حَلْمَه} \text{[Such a one's forbearance quitted him]; (S, O;) as also } \text{عَزَب} \quad \text{أَعْزَب} \quad \text{(O.) Also, aor.} \quad (\text{Msb, K,}) \text{inf. n. عَزْوَب} \quad \text{and } \text{عَزْوَب} \quad \text{عَزَا and } \text{عَزَب}, \text{(Msb, MF, TA,)} \text{or these are simple substs., (S, K,) } \text{He was without a wife; or in a state of celibacy. (Msb, K,)} \text{[And app. } \text{عَزَب} \quad \text{يَعَزَب} \quad \text{is said in like manner of a woman, meaning She was without a husband. See also 5.] And } \text{عَزَب} \quad \text{الأُرْض} \quad \text{The land, whether fruitful or unfruitful, was, or became, destitute of} \]
inhabitants; had in it no one. (S, O, K.)

It was taken to pasture at a distance from the place of abode). (S, O, K. *) ___ It is said in a trad. (S, O) of the Prophet, (O,) من قرأ القرآن في أربعين ليلة فقد عُزب (O,) meaning [He who reads, or recites, the Kur-án in forty nights] goes to a remote period of time from his commencement; (S, O, TA;) or makes the time of the commencement thereof to be remote; (A;) and is tardy in doing so. (TA.) يُلي لغلان أمرأة تعزبه. meaning There is not for such a one a woman to put an end to his celibacy by marriage, is like the saying هَيْ ثَرْضهُ she takes care of him in his sickness. (O, TA.) ___ And one says, فلان يعزب فلانا ويرضيه [Such a one undertakes, or manages, the affairs of such a one, and his expenses]; i.e., acts for him like a treasurer. (TA, from the Nawádir el-Aaráb. [In art. ضَبَر in the TA, عَزْبُه meaning is said to signify, agreeably with the explanation above, قام عليه.)

4 عَزْبُه He made to be distant, or remote; or to go far away. (K, * TA.) You say, اعزبه آلهه God made him, or may God make him, to go away, or far away. (S, TA.) ___ He drove the camels to a distance in the pasturage, not to return in the evening. (TA.) And عزَّماً اعزب إيلهٍ He made his camels to pass the night in the pasturage, not bringing them back in the evening. (TA.) And يُرَضِّهُ God made his forbearance to become remote from him. (O.) ___ We lighted upon remote herbage. (S, O.) As intrans.: see 1, first sentence: and the same in the latter half. ___

5 معز : see 1, second sentence. ___ Also He passed the night with his camels in the
pasturage, not returning in the evening. (TA.) ___ And He abstained from marriage:
(K, TA:) and in like manner معز is said of a woman. (TA.) One says، معز زمانًا ثم ناهمل (S, O) He was without a
wife [a long time, or he abstained from marriage a long time; then he took a wife].
(O.) [See also 1, near the end.]

معز [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written معز.] A man
who goes away to a distance into the country, or in the land. (O, TA.) [And One Who goes
far away with his camels to pasture: pl. معزاب] معزاب معزاب معز
means The staff of those who go far away with their camels to pasture;
and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L: (TA:) [Sgh,
however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and
which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made
predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people:
(O, K: *) whence the prov.

أعز من هراوة الأعزاب

[More highly esteemed than Hiráwet-el-Aazáb]. (O.) See an ex. in a verse cited voce
عديد. ___ See also عازب. ___ Also Whatever is alone, solitary, or apart from others. (TA.) ___ And A man having no
wife; (Ks, S, Mgh, O, Msb, K;) as also عازب، (Msb, * TA,) which is the original; (Msb;) and معزاب، معزابمعزاب [which see
below]; (K;) but not أعزاب، (Mgh, O, Msb, K,) this being disallowed by AHát, (O, Msb,) and others; (TA;) or it is rare; (K;) but it
occurs in a trad.; (Mgh, O;) and some allow it: (O, Msb;) the pl. of the first is أعزاب، (O, K,) or أعزاب، (S, * Msb,) which is thus
because the original form of the sing. is considered as being عَزِبَةٌ، this pl. being like كَافِرٌ، كَافِرٌ، (Msb,) or عَزِبَةٌ, has both of these pls., (O,) or عَزِبَةٌ is pl. of عَزِبَةٌ, (TA,) and is applied to men and to women as meaning having no spouses: (S, TA:) عَزِبَةٌ is applied to a woman [as meaning having no husband], (Ks, S, O, Msb, K,) and (O, Msb, K) so عَزِبَةٌ; (Zj, Kz, Mgh,)

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O, Msb, K,) and if عَزِبَةٌ be applied to a man, عَزِبَةٌ, may by rule be applied to a woman; and the pl. of عَزِبَةٌ: عَزِبَةٌ is عَزِبَةٌ. (Msb:) or, accord. to Zj, عَزِبَةٌ is a mistake of Abu-l-Abbás [i. e. Th], and عَزِبَةٌ is used as an epithet of a man and of a woman, like as is عَزِبَةٌ, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling عَزِبَةٌ an inf. n.: he considers it to be a simple epithet, like حَسَمٌ &c.; and if used in the fem. sense without the termination مَن otherwise than by poetic license, to be an anomalous epithet, like عَزِبَةٌ عَزِبَةٌ, which is applied alike to a man and to a woman: the phrase عَزِبَةٌ رُجُلٌ عَزِبَةٌ is also mentioned: and the saying إنَّهُ لَعَزِبَةٌ لَعْبِرُ [in which the latter epithet is merely an imitative sequent corrobative of the former], and وإنَّهُ لَعَزِبَةٌ لَعْبِرُ: إنَّها لَعَزِبَةٌ لَعْبِرُ [also] a quasi-pl. n. [of عَزِبَةٍ], like as خَادِمٌ is of خَادِمٌ. (TA.)

عَزِبَةٌ The state of having no wife or husband; celibacy. (S, K. [Each said in the S and K to be a simple subst.: but see 1, near the end.])

عَزِبَةٌ A man who has gone away to a distance (تعَزِبَةٌ تَعَزِبَةٌ, as in some copies of the K), or who goes away to a distance (تعَزِبَةٌ تعَزِبَةٌ, as in other copies of the K), from his family and his cattle, or camels &c. (K, TA.) And Cattle, or camels &c., at a distance from the tribe: heard by Az in this sense from the Arabs: (TA:) or a herd of camels, and the like of sheep or goats, that go away to a distance from their owners in the pasturage: (K, TA:) and عَزِبَةٌ camels that do not return in the evening to the
tribe: thus used is pl. (or a quasi-pl. n., TA) of عَزِبَّ بِزَّ, like as غَزِي غَازِ (S, K, TA.) See also عَزِبَّ. And see عَزِبَّ, near the middle.

عروبة A land in which one has to go far for pasturage; (O, K;) in which the pasturage is little: (TA:) the ظ is to render the signification intensive. (O.)

عروبة see عَزِبَّ.

عزاب Distant, or remote: (Msb, TA:) applied in this sense to herbage: (S, K;) or, applied to herbage, such as has not been depastured at all, nor trodden: and, accord. to the A, only such as is in a desert in which is no seed-produce: (TA:) and it is likewise applied to meadows (روض) [app. as meaning distant, or remote]; as also عَزِبَّ. (A, TA.) In the following saying,

وُصْدِرَ أَرَاحُ اللَّيْلِ عِزَابٍ هَمَهُ
تَضَاعِفَ فِيَّ الْحُزْنِ مِنْ كُلِّ حَانِبٍ

[In many a bosom whose remote (or long-past) anxiety night has brought back, grief has multiplied from every quarter], it is used metaphorically. (A.) And [in like manner,] in a trad. of 'Átikeh,

قَهْنُ هَوْآءَ وَالْحُلُومِ عِزَابٍ

means And they are devoid of reason, the intellects [being] far away: عَزَايَب غَيْبَب here being pl. of غَيِبَّ. (L, TA.) And [in a similar manner,] عِزَابٍ عِزَابٍ [in which عِزَابٍ is pl. of عَزَابٍ] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Ná- bighah Edh-Dhubyánee: [for the lit. meaning, see 1, latter half:]):) __ [for] عَزَايَب signifies also Absent; and concealed. (Msb.) __ It is also applied to sheep or goats, (شَأَبِ، O, TA, and مَنَغْمَم، O,) and to camels, (يَلِ، O,) meaning Remote in the pasturage, (O, TA,) that do not return
in the evening, (O,) or that do not repair to the place of alighting and abode [of their owners] in the night: (TA:) and [in like manner] عَرْزَبَةُ is applied to cattle, or camels &c., (مَالُ, أَوَّلَ, أَوْ, تَأْثِرُ:) meaning that go away to a distance from their owners. (O.) See also عَرْزَبَةُ which, thus applied, is a quasi-pl. n. of عَرْزَبَة. And عَرْزَبَةُ is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K:) so in the prov. إِمَّا أَشِتَتَتْلُ الغَمْدُ حَذَارُ العَرْزَبَةِ [I only bought the sheep, or goats, in fear of loosing those that go far away to pasture]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture; and his sheep, or goats, did so: (O, K:) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) See also عَرْزَبَةٌ in three places. See also معْرِزَبة.

عَرْزَبَة An old woman: (O, K:) so called because of the long period that has elapsed since her marriage. (TA.)

عَرْزَبَةٌ; and the fem. عَرْزَبَةَ: see عَرْزَبَة.

عَرْزَبَة One who goes away from his family with his camels. (Az, TA.) [See also عَرْزَبَةٌ and عَرْزَبَةٌ &c.] And Seeking distant herbage, such as is termed عَرْزَبَةٌ. (TA.) And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.)

مَعْزَبَة A female slave: (O, K:) or, accord. to Th, applied only to a woman that has not a husband: (TA:) pl. مَعْزَبَةٌ, for which مَعْزَبَةٌ occurs in a verse of Aboo-Khirásh El-Hudhalee. (O.) See also مَعْزَبَة.

مَعْزَبَةٌ A herd of pasturing camels taken to pasture at a distance من مَعْزَبَةٌ from the place of abode. (S, O, K: * )

مَعْزَبَةٌ and مَعْزَبَةٌ and عَرْزَبَةٌ (K) A man's Wife, (A, O, K,) to whom he resorts, and who
undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or furniture. (O.)

A man who goes away to a distance with his cattle, or camels &c., (S, A, O, K,) from others, in the pasturage; (S, O;) as also (A, O, K:) accord. to Az, the former is the only epithet of the measure, except ٌﺔَﺑاَﺰْﻌِﻣ, which is sometimes used; [but in the TA, ٌﺔَﺑاَﺰْﻌِﻣ and ٌﺔَﻋاَﻮْﻄِﻣ and ٌﺔَمَاْاذِْﳎ also are mentioned;] the ٌﺔَﻟﺎَﻌْﻔِﻣ in ٌﺔَﺑاَﺰْﻌِﻣ, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man who frequently betakes himself, with his cattle, or camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby; and he adds that the ٌة in ٌﺔَﺑاَﺰْﻌِﻣ is affixed to a masc. epithet to imply praise or blame when intensiveness is meant. (TA.) The two epithets above are also expl. as applied to a man who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest. (TA.) [See also ٌبَﺰَﻋ &c.] Also, (S, O, K, TA,) or ٌبَﺰَﻋ, (A, TA,) A man who has been long without a wife, (S, A, O, K, TA,) so that he has no need of one. (TA.) [See also ٌبَﺰَﻋ]
عزر

1. عزر, aor. عزر, inf. n. عزر, He prevented, hindered, withheld, or forbade, him; (Mgh, * O, K, * TA;) and turned him away, or back; (Mgh, * O, TA;) for from the thing: this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. ___ And عزرت البعير, inf. n. عزر, I tied a cord upon the [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) ___ And عزر المرأة, (TA,) inf. n. as above, (K.)

He compressed the woman. (K, * TA.)

2. عزر, (O, TA,) inf. n. تعزير, (S, O, K, TA,) He disciplined, chastised, corrected, or punished, him; (S, O, TA;) meaning he did to him that which should turn him away, or back, from evil, or foul, conduct. (Ibraheem Es-Seree, O, * TA.) ___ And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law; (S, M, Mgh, * O, Msb, * K;) as also (TA: but only the inf. n. of the latter verb in this sense is there mentioned:) because it prevents the criminal from returning to disobedience: but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or he beat, or flogged, him with the utmost vehemence: (M, K;) or تعزير signifies [simply] the act of beating. (A.) And one says, اًتعزير, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. تعزير. ) ___ Also He constrained him against his will, علی الأمر, to do the thing, (O, K, *) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so عزر, (IAar, O;) and he taught him the [or obligatory statutes or ordinances of God;] (O;)
or, (Az, L,) or, (K,) signifies the teaching [one] (Az, L, K) religion, (Az, L,) or, (K,) signifies the declaration of belief in the unity of God and in the mission of Mohammad] and the religion, (Az, L, K) signifies the declaration of belief in the unity of God and in the mission of Mohammad; (L, K.) ___ And He blamed, censured, or reproved, him; as also عزره, aor. ـ، inf. n. عزره. (K.) ___ And He aided, or assisted, him; as also عزره, inf. n. as above: (K, * TA:) and he strengthened him; (K, * TA:) and so عزره, inf. n. as above. (TA.) He aided him against his enemy, or enemies, by repelling the latter; (O, TA;) as also عزره, aor. ـ، and ـ، but the former is the more chaste, inf. n. as above: (O:) or he did so time after time: or with the sword. (O, TA;) ___ And He treated him with reverence, veneration, respect, or honour; (S, A, O, Msb, K;) and so عزره, aor. ـ، and ـ، inf. n. as above. (O.) ___ Also He abased him; rendered him abject, vile, despicable, or ignominious: thus it has two contr. significations. (B, TA;) ___ And He loaded him, namely, an ass. (S.)

عزره, as some write it, or, as others, عزره، The Angel of Death;] a certain angel, well known. (MF.)

عزير، A species of trees. (S, O, L, K.) 

 أعجار "أبو الجزار" the surname of A certain long-necked bird, which one always sees in shallow water; (S, O, K, *) called the سبيطر، (S, O:) or it is the كركي, [or Numidian crane]. (K.)
He turned away, or back, from the thing. My soul abstained from it, relinquished it, or forsook it, after having been pleased with it; and turned away, or back, from it; namely, a thing: He withheld, or restrained, himself from such a thing. He played with, or upon, the musical instruments called and he sang: [He passed by the beating of a tambourine], whereupon he said, What is this? and they said A circumcision, and he was silent: and it signifies also any playing. The jinn, or genii, uttered, or made, the sound termed , expl. below. And and said of a camel, The head of his windpipe heaved (on the occasion of death: app. a dial. var. of [q. v.]. He heard the of the sands, and of the winds, expl. below, voice.
They recited, one to another, poems of the metre termed \( \text{رزج} \), [which are usually chanted], and satirized one another: or they vied, competed, or contended for superiority, one with another, in glorying, or boasting, or in glory, or excellence. (TA.)

He prepared himself for evil, or mischief. (Lh, TA.) [Perhaps a mistranscription; for \( \text{فَرْوَرْعِا} \) q. v.]

Abstaining from an affair, (O, K, *), relinquishing it, or forsaking it, and turning away, or back, from it: or averse from it: (K) [i. e.] \( \text{عَزْوَف} \) is syn. with \( \text{عَازِف} \), as also \( \text{عَفْرَف} \); all as epithets applied to a man. (Hamp. p. 675.) You say رجل عزوف عن أمر A man not desirous of play, or sport. (TA.) And عزوف عن النساء Not desirous of women. (TA.) And عزوف, alone, signifies One hardly, or not at all, constant in true friendship. (TA.)

A sounding, or an emission of sound: (Msb:) [and particularly] the low, or faint, or humming, sound of the jinn, or genii, that is heard by night in the deserts; as also [which is likewise mentioned above as an inf. n.]: (O, K, *) or a sound heard in the night, like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn. (TA.)
the winds; (S, O, K) and 

means [the same; or both mean] the confused and continued sound [or the rustling or murmuring] of the winds. (TA.) And one says also 

The confused and continued sound [or the rumbling] of the thunder. (S.) And 

The sound of the sands; a certain sound therein; but what it is [or what is its cause] is not known: it is said to be [the sound of the falling of portions thereof, one upon another. (TA.) See also .

Clouds (سحاب) in which is heard the (i. e. confused and continued sound [or rumbling], S) of thunder. (S, O, K, *) And Rain. Sounding, or sounding vehemently; syn. .

And Sand causing a sound such as is termed (q. v.) to be heard; as also . (TA.)

Also Playing with, or upon, the musical instruments called musical instruments: and singing. (S, O, K.) [And, applied to a jinn, Uttering, or making, the sound termed musical instruments: pl., masc. and fem., . A poet says, in relation to the sound of the jinn, *

[And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls]. (TA.) See also .

Musical instruments; (S, O, K) pulsatile instruments of music; (Mgh, Msb; *) accord. to some of the lexicologists, (O,) such as the lute and mandoline called ; (O, K, TA) and the like
of these (O) and the tambourine &c.: (TA:) sing. عَزَفٌ (O, Lth, Az, Mgh, O, Msb, K,) as is transmitted from the
Arabs; (Lth, Az, Mgh, O, Msb;) the pl. being irreg., (Msb, TA,) like مشابه pl. مَلَامِحُ and شبه pl. لمحه; (TA;) or the sing. is
عَزَفٌ and مَعَرَفَةٌ, (K,) which are applied to a sort of musical instrument having many strings;
(Lth, O;) or the former of these signifies a sort of طنبرو made by the people of El-Yemen, (Mgh, Msb, TA,)
now called قِبْوَسٌ (TA;) or the lute. (Msb, TA.)
1. He clave, or furrowed, the earth, or land, with the implement called 
   (S, O, Msb, K) and (S, O, K) ___ And He dug the earth until the water came forth from it. (TA.) ___ The verb is [said to be] used only in relation to the earth, or land. (S, O, Msb, K) [But] لا تعَنْفَوا تَقطَعُوا occurs in a trad. as meaning Cut not ye (TA.) ___ The act of eating is post-classical. (TA.)

2. I routed, or defeated, and slew, the people, or party. (TA.)

4. He worked with the (q. v.). (TA.)

Winnowers of wheat (اوُرَﺬُم ٍﺔَﻄْﻨِﺣ [originally اوﱡرِﺬُم], in the CK اوﱡرِﺬُم). (O, K, TA.) [See also what here follows.] And Men evil in dispositions: (O, K, TA:) sing. [app. in the former sense as well as in this] عَرْقَتْ الْقُوْم: (TA:) or this latter signifies, (K,) or signifies also, (TA,) like متَعَرَّقُتْم, difficult in disposition: (K, TA:) or hard, and niggardly, and difficult in disposition. (Lth, TA.)

: see the next paragraph. ___ Accord. to IAar, The , i. e. handle, of the [implement called] حَنْطَة. (L, voce متَعَرَّقُتْم.) ___ Accord. to IAar, The implement with which the earth, or land, is cloven, or furrowed; (S, O, Msb, K) [a
kind of hoe, resembling the قدوم, or larger than this; as also معزق : (S, O, K:) accord. to IDrd, the implement with which the earth, or land, is cloven, or furrowed; whether it be a فأس meaning hoe, or a مسحاة [i. e. spade], or a سكة [i. e. ploughshare]: and he says, it is a بيلبة [from the Pers. بيلته meaning a kind of mattock or hoe which is curved [in its blade]: and some say that it is [particularly] a فأس [i. e. hoe] with two extremities to its [iron] head: (TA:) [it is applied in the present day to a kind of hoe with a broad blade: ] pl. معزق. (O, TA.) And, (K,) accord. to IAar, (O,) The forked, or pronged, implement with which wheat is winnowed. (O, K; and L and TA voce حفرة.)

Land cloven, or furrowed, (S, TA,) with the معزق, (S,) for sowing, or cultivating. (TA.)

see معزق. IF says that there is no word with ع and ز and ق that is of well-founded authority. (O.)
لِزَع

1. (S, O, Msb, K,) aor. — (Msb, K,) inf. n. حَلَزَهُ حَلَزَهُ (Msb, TA,) He put it, or set it, apart, away, or aside; removed it; or separated it; (S, O, Msb, K,) i.e., a thing; جَعْرَنْ عَنْ غَيْرِهِ [from another thing, or from other things}. (Msb,) — And hence, He removed, deposed, or displaced, him, namely, an agent, or a deputy, from his office, or exercise of authority. (Msb,) Or عَلَزَهُ عَنْ الْعَمَلِ He removed, deposed, or displaced, him from the agency, or administration, or government}. (S, O, TA.) And عَلَزَهُ عَنْ, (K, TA,) inf. n. تعِزَيلُ (TA,) signifies the same as عَلَزَهُ. (K, TA,) [In like manner also is said by Freytag to signify Semovit, followed by عِنْ, as on the authority of the K; in which I do not find it.] And He was, or became, removed deposed, or displaced, [from his office, &c.,] (S, O, Msb,) used as quasi-pass. of عَلَزَهُ; in which sense is [said to be] not used, because in it [i.e. عَلَزَهُ] no labour, or exertion, is implied. (Msb,) — عَلَزَهُ said of the مَجْمَعَ means Paulò ante emissionem, [penem suum] extraxit, et extra vulvam semen emisis. (Az, * Msb, TA. *) You say, (S, O, K,) the pronoun referring to the man’s female slave, (S, O,) inf. n. عَلَزَهُ, (Az, Mgh, O, TA,) [vaguely expl. as] meaning He did not desire her [having] offspring; as also : (K;) the motive being that the woman might not conceive. (Az, TA.) عَلَزَهُ, aor. — (TA,) inf. n. عَلَزَهُ, (Mgh, * TA,) He (a horse) had his tail inclining to one side, (Mgh, TA,) by habit, not naturally: (TA:) when it inclines to the right side, the Arabs deem it unlucky. (Z, TA.) [See also عَلَزَهُ below.]

2. عَلَزَهُ see the preceding paragraph.

3. تعِزَّلُ see 8, in four places.

4. تعِزَّلُ They went apart, away, or aside; removed; or separated themselves;
each from other, or one party from another. (K, TA.)

*ئَنْزَلََّ يُلْزَعََّ وَيُلْزَعََّ*  
see 1: and see also the paragraph here following, in two places.

*ئَنْزَلََّ وَيُلْزَعََّ* both signify the same, (S, O, TA.) i.e. *He went apart, away, or aside; removed; or separated himself; from him, or it:* (O, TA:) and so *ئَنْزَلََّ وَيُلْزَعََّ* or *ئَنْزَلََّ عَنَّ النَّاسَ* or *ئَنْزَلََّ عَنَّهُ* or *ئَنْزَلََّ عَنَّهُ* and *ئَنْزَلََّ عَنَّهُ* I went apart, away, or aside; removed; or separated myself; from men, or the people; [withdrew from association, or communion, with them; seceded from them;] and left, forsook, or quitted, them: and both verbs are sometimes used intransitively: (Msb:) [i. e.] *ئَنْزَلََّ* and *ئَنْزَلََّ* [used alone sometimes] signify *he went apart, away, or aside; &c.; as also* *ئَنْزَلََّ عَنَّ النَّاسَ* meaning *he went apart, or aside, from men, or the people:* (Msb:) and one says, of a pastor, *يَلْزَعُ بِمَا شَيْتَهُ وَيَرْعَهَا بَيْنَهَا* I went apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people. (S, O, TA:) (in the Kur [xlv. 20], means, accord. to Ibn-'Arafeh, *And if ye believe me not, leave me on equal terms, not being against me nor for me.* (O.) *And you say,* *ئَنْزَلََّ عَنَّهُ* *أَعْتَزَّلََّ يَا أَهْلَ السَّمَاءَ* *هُوَ إِنْ لمْ تُؤْمِنُوا لَ فَأَعْتَزَّلََّ* [*He withdrew himself from him to another:* see Har p. 245.] And *أَعْتَزَّلََّ يَا أَهْلَ السَّمَاءَ* *هُوَ إِنْ لمْ تُؤْمِنُوا لَ فَأَعْتَزَّلََّ* [*He withholds himself, or keeps aloof, from war, or battle:*] said of him who has no weapon. (TA.)

*عَزْلَ عَزْلَ* What is brought to the treasury of the state in advance, not weighed, nor picked so as to have the bad put forth from it, to the time of the falling-due of the instalment: (O, K, TA:) [for the second of the last three words of the explanation, which are correctly *إِلَى مَحلِ النَّجْمِ* the O has *مَحلِ،* the CK, *مَحلِ,* and my MS. copy of the K, *مَحلِ,* without any vowel-sign and without the sheddeh:] from Ibn-'Abbád; (O;) and thus in the L. (TA.)
ٌلْﺰُﻋ

inf. n. of َلِﺰَﻋ [q. v.]. (TA.) ___ Also The state, or condition, of not having with one any weapon; and so َلْﺰَﻋ : (K, TA: [the latter, by reason of an ambiguity in the K, misunderstood by Freytag as syn. with َلْﺰَﻋ in the sense in which this is expl. in the CK:)) they are two dial. vars., like َلْشِل and َشِل, and َخَل and َخَل. (TA.) ___ And A deficiency in one of the حَرْقَفَتَان [app. meaning, in the crest of one of the two hip-bones].

(IAar, O, K.) ___ And The hinder part of an ass: so in the saying, ْعَﺮْـﻗِا َلَﺰَﻋ َكِرﺎَِﲪ [Strike thou the binder part of thy ass]: (O, K:) said to the driver of the ass. (O.)

ٌلْﺰَﻋ

see ُلَﺰْﻋَأ, in three places.

ٌةَﻛْﺰَﻋ

a subst. (S, Msb) signifying A going apart. away, or aside; removal, or separation of oneself; (S, * L, Msb, * K;) [a withdrawing of oneself from association or communion; or secession: and it seems to be sometimes used in a sense similar to that of َعَايْدَة َعَايْدَة [app. meaning Retirement, or self-seclusion, is a mode of religious service]. (S, L, TA.)

ٌةَﻛْﺰَﻋ

The حَرْقَفَة [app. meaning the crest of the hip-bone]. (K.)

ٌةَﻛْﺰَﻋ

[originally fem. of َأَوْرُعُ َأَوْرُعُ; a subst. signifying] The lower mouth [or spout or outlet] of the [leathern water-bag called] مِرْأَة; (S, Mgh, O, Msb;) the part where the water pours forth from the رُواية [a word here, as in many other instances, used as syn. with مِرْأَة, and the like of this, (K, TA,) such for instance as the قَرْبَة, in the bottom thereof, where the water contained in it is drawn forth: Kh says that to every مِرْأَة there are مِرْأَوْان [dual of مِرْأَة] in the bottom thereof; but it is said in the M that the مِرْأَة is thus called because it is in one of the خَصْمَان [meaning the two lower corners] of the مِرْأَة; not in its middle; nor is it like its mouth, in which it receives the water:
[The south wind drew them forth; and when they became black and dense and accumulated, the north wind loosed their spouts; i.e. caused the rain to pour forth]. (S, O.) And one says of a cloud (سحابه, Mgh, TA,) when it discharges its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) [it loosed its spouts], (Mgh,) or [it has loosed its spouts], and [it has loosed its spouts], (TA,) which [means the same and] is said [also] of the sky (السماء) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the [or rather of the] مزارد. (Msb.) ___ And [hence also,] this signifies The است. [i.e. the anus; as being an outlet; and as being closed by means of a sphincter, like as the عزلاء properly thus termed is closed by means of a thong tied round it]. (O, K.)

عزالان is a word used by the vulgar in the sense of عزل [app. as inf. n. of عزله, q. v.]. (TA.)

عزال Weakness; syn. ضعف. (L, K, TA: in the CK ضعيف.) It is also a vulgar term for The goods, or furniture and utensils, of the house or tent. (TA.)
The two feathers that are at the extremity of the tail of the eagle: (Ibn-'Abbád, O, K) pl. (Ibn-'Abbád, O.)

[For the part of which the sing. is not mentioned] The two feathers that are at the extremity of the tail of the eagle: (Ibn-'Abbád, O, K) pl. (Ibn-'Abbád, O.)

Sand (رمل) *separate, or cut off, (IAar, O, K) from other sands. (IAar, O.)* Also A man *not having with him any weapon;* (S, O, K) as also (O, K) occurring in a trad.; (O;) and (K;) or this signifies *not having with him a spear;* (S, K) and the first is sometimes expl. as having this particular meaning:

(TA:) pl. of the first, (S, O, K) and of (K, TA,) and (O, K,) which is anomalous, but made to accord with (IAar, TA,) because nearly like it in meaning, (R, MF,) and (A'zal, K;) or or this is pl. of (O, TA,) and (K, TA,) which is anomalous, (TA,) and this is pl. of (S, O, K) also. (K.) Hence, the epithet (الأَعْزَلَ) is applied to one of the (نَازَلَانِ) i. e., to one of the two stars of which each is called (كَمَالَ) [q. v.; (TA;)] because, unlike [the other or this i. e.] it has no star [near] before it that is regarded as its weapon; (S, O, K, TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) *And A bird *that cannot fly.* (MF, TA.) *And Clouds (سَحَابَ) in which is no rain. (S, O, K.)* *And A horse *having his tail inclining to one side, (S, Mgh, O, K,) by habit, (S, O, K,) not naturally. (S, O.)* Hence the saying, (أَوَّدُ بَالِدْنَانِ مَنَّتَ طَيْرٍ عَلَى الأَعْزَلِ) i. e. (I seek protection by God) from a [or the] man having with him no weapon, upon a [or the] horse of which the [or bone of the tail, or part of the tail where the hair grows,] is crooked. (TA.) *And [app. as an epithet applied to an ass or the like,] Deficient in one of the [which seems here to mean, in the crest of one of the two hip-bones]. (IAar, O, K.)

And The share, of flesh-meat, of an absent man: (IAar, O, K; *) pl. (IAar, O.)

A place of removal, or separation of oneself: so in the saying, (كَتَبْتُ مَعَرَّلَ عَنْ كَذَا وَكَذَا)
was in a place, and hence in a state, of removal, or separation, of myself, from such and such things; I was aloof therefrom. (TA.) See 8. And he was aloof from the ship [i.e. the ark], or from the religion of his father. (O, TA.) And one says, أَنَا عَنْ هَذَا النَّامِرُ فَلَنَّا عَنْ الْحَقِّ مَعَازِلٌ I am aloof from this affair. (S, O.) And Such a one is aloof from the truth. (Msb.)

ٍلِﺰْﻌَِﲟ A pastor who goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people: (S, O:) or a pastor apart from others with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen: in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men: (TA:) pl. مَعَازِلٌ And One who alights apart, or aloof, from the company of travellers; (K, TA; من السُّفر in the CK should be من السُّفر) who alights by himself; in which sense it is an epithet of discommendation. (TA.) And One who separates himself from the players at the game called the المسير, by reason of meanness. (S, O, K.) And One who is alone in his opinion, having no one to share with him in it. (TA.) See also عَزِزٌ in two places. Also Weak and stupid. (S, O, K.)

\[\text{Put, or set, apart, away, or aside; &c.}\] in the Kur [xxvi. 212], means Verily they are debarred, or precluded, from hearing [the speech of the angels].

(A TA.)

\[\text{A sect of the} \quad \text{قدِرَتَ} \quad \text{مَعَازِلَةُ} \quad \text{قَدِرَةُ} \quad \text{q. v.}, \quad \text{who asserted that they seceded from what were in their estimation the two parties of error, the people of the} \quad \text{خَوَارِج} \quad \text{سِنْتَة} \quad \text{and} \quad \text{and therefore they were thus called, i.e. the Seceders:} \quad \text{O, K:} \] or they were thus called by El-
Hasan (K, TA) Ibn-Yesár El-Basree (TA) when Wásil Ibn-'Atà and his companions withdrew from him to one of the columns of the mosque, [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring.] and he (i.e. Wásil, TA) began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely (K, TA) nor an unbeliever absolutely (K, TA, but not in the CK) but between the two conditions: (K, TA:) and they are also calledُّ. (TA.)
He determined, resolved, or decided, upon it, or upon doing it, namely, an affair; he desired to do it, and decided, or determined, upon it; (S, K;) he settled, or determined, his heart, or mind, firmly upon doing it: (Msb:) or he strove, laboured, or toiled, in it, namely, an affair; or exerted himself or his power or efforts or endeavours or ability therein: (K:) or so (TA:) or عزم, inf. n. عزم, signifies also he strove, &c., in his affair: (Msb:) and عزم الأمة signifies he made the affair to have, or take, effect; and settled it firmly: (Har p. 3:) or, accord. to Ktr, he so settled it, and confirmed it. (Id. p. 105.) [See also عزم and عزم, below.] [And we found him not to have a quality of deciding an affair. (S.) a prov.: see expl. in art. حزم.] One says also، (K, TA:) and hence, in the Kur [xlvii. 23], وإذا عزم الأمر، virtually meaning I conjure thee to make thy informing me to be a decided thing in which there shall be no exception: and one says also، (TA:) or he commanded him, or enjoined him, earnestly: [that he should surely do such a thing]; (TA:) or عزمت عليك ليفعلن كذا، لَمَّا فعلت عزمت عليك إلا فعلت [virtually meaning I conjure thee to
do such a thing]; as though one said, By Allah, I demand not of thee [aught] save [thy doing] this: so says Mtr, referring to the Book of Sb. (Har pp. 21 and 22. [But عزم الراقي is there, inadvertently, put for إِلَّا.]) And one says, عزم الراقي

The charmer recited، meaning charms, or spells, [for the cure of a disease, &c.;] (K, TA;) as though he conjured the disease [&c.]; and in like manner، The serpent-charmer recited charms, or spells,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce داد، in art. دود. ___ Hence، is used in the present day as meaning He invited to an entertainment. ___ And Freytag mentions its occurring often in the book entitled بغية المستفيد في مدينة زيد.

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to, or towards، some place: but this signification is probably post-classical: it is correctly expressed by 8، q. v.]

see the preceding paragraph, first sentence.

see 1، first sentence، in two places. ___ 8، signifies also He (a man، K) kept to the course، or right course، (S، K،) in a thing، (S،) in running، and walking، &c. (K،) And اعتزم الطريق، He went along upon the road without turning aside. (TA،) ___ Also He tended، repaired، or betook himself، to، or towards، him، or it، either in a direct course، or indirectly. (IJ؛ M and L in art. فصد. ___ And اعتزم، (K، TA،) or اعتزم في عنانه، (Har p. 3،) said of a horse، He went along overcoming his rider، (K، TA، Har،) in his running، not complying with the desire of his rider when he pulled him in، (TA،) [and] not turning aside. (Har،) ___ And اعتزم له، He bore it، and endured it with patience؛ or he bore، and was patient، with him. (TA،)

an inf. n. of 1. (S، Msb، K، &c.) [Hence،] ظرف أرمل في الآخرة من الرسل، (K، &c.،) mentioned in the Kur [xlvi. 34]، (TA،) Those، of the apostles، who determined upon doing what God had enjoined them: or they
were Noah and Abraham and Moses and Mohammad; (K, TA;) to which several add and Jesus: (TA:) or those, of the apostles, who were endowed with earnestness and constancy and patience: (Ksh, K, TA:) in the dial. of Hudheyl meaning patience; as in their saying, I have not patience of separation from thee: (TA:) or, (K,) it is said, (Ksh,) they were Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus: (Ksh, K:) or Noah and Hood and Abraham and Mohammad: thus accord. to Aboo-Is-hák. (Yoo, R, TA.) See also عزم in three places. is expl. by Lth as meaning An affair upon the doing of which one’s heart, or mind, is firmly settled or determined. (TA.) Also The dregs of pressed raisins: pl. عزم. (K) عزم are in art. A striving, labouring, or toiling, in an affair; (Msb, TA;) and strength. (TA.) And one says, عزم ولا عزم ما له, meaning He has not determination, or resolution, or] a deliberate way of acting or proceeding, nor patience, in that upon which he determines, or resolves, or decides: (Hamp. 31:) or well ṣeen عزم means Such a one will not keep constantly, firmly, or steadily, [or rather has not the quality of keeping constantly, &c.,] to an affair upon which he determines. (TA.) See also عزم. عزم من عزمات الله, (K, TA;) such, in a trad., the poor-rate is said to be, (TA,) means A due of the dues of God; i. e. [in the CK or ] a thing that is obligatory, of the things that God has made obligatory. (K, TA.) عزم A man’s or near kinsmen; or his near kinsmen on the father’s side: and his قبيلة or tribe: pl. عزم. (K)
A man who fulfils his promise; (K, TA.) who, when he promises a thing, performs it, and fulfils it. (TA.) And A seller of \( \text{صَمِّرَة} \), meaning dregs of pressed raisins. (K.)

**\( \text{أَفْقَهَ} \)** Determined, or resolute;] one who perseveres in his determination until he attains that which he seeks, or desires. (Ham. p. 532.) See also إِذَا جَرِى \( \text{إِذَا جَرِى} \), in two places. And see إِذَا جَرِى.

**\( \text{لَحَسَّ} \)** A vehement running. (K, TA. [In the CK, \( \text{وُدُّعَاء} \) is erroneously put for \( \text{وُدُّعَاء} \).]) Rabeea Ibn-Makroom Ed-Dabbee says,

* لو ل أَتْكَفُكُهُ لَكَادْ إِذَا جَرِى *
* مِنْهِ العْزِيمُ يُدُقَ فَأَسْمَحَل*  

[If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth: see إِذَا جَرِى. (TA.)

**\( \text{عَزْم} \)** an inf. n. of عَزْمُة in the sense first expl. above. (S, K.) [As a simple subst., it signifies Determination, resolution, decision, or fixed purpose of the mind; as also عَزْمُة : عَزْمُة : or] the disposition and subjection of the mind to the wish, or thing desired: (Ham. p. 336:) or it is a subst. [signifying the making an affair to have, or take, effect; and settling it firmly;] from \( \text{أَمَرُ} \) meaning أَحْكَمْهُ أَمْسِى: or, as in the Mj, the settling, or determining, the heart, or mind, firmly upon the thing that one desires to do; as also عَزْمُة : or, accord. to El-Ghooree, عَزْمُة signifies the preceding
desire to dispose and subject the mind to the act. (Har p. 3.) [The pl., in all the senses, is عَزْم.]

Hence, [عَزْمٌ means The determinations of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong. (TA. [Probably from a trad.]) See also عَزْمٌ in two places. [عَزْمٌ means The obligatory statutes or ordinances of God: (Mgh, Msb, K, TA:) sing. عَزْمٌ in two places. (Msb.) And, accord. to Er-Raghib, عَزْمٌ signifies A charming; syn. تَعْوُيِذٌ; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for in my original I read اِنْتُؤْيَنْ as meaning اِنْتَؤْيَنْ] he should execute his desire upon thee: pl. عَزْمٌ (TA:) or عَزْمٌ signifies charms, or spells, (S, K,) that are recited for the cure of diseases, &c.: or certain verses of the Kur-án that are recited over persons affected with diseases, or the like, in the hope of cure: (K, TA:) these are termed عَزْمٌ الرَّقِيَّ but عَزْمٌ الرَّقِيَّ are those [charms, or spells,] by which one conjures the jinn, or genii, and spirits. (TA.) عَزْمٌ السَّجود is an appellation of Certain portions of the Kur-án, which are the السَّجَدَة حُجَم [chap. xxxii.] and [chap. xl.] and [chap. lvi.] and [chap. xcvi.]; (Mgh;) [thus called because] they are those in the reciting of which one is commanded to prostrate himself. (Msb.)

عَزْمٌ The lion; as also عَزَم. (K.)

عَزَمٌ sing. of عَزْمٌ, (TA,) which signifies [Such as act with determination, resolution, or decision. And particularly] Such as are sound, or true, in love, or affection. (K, TA.) [And sing. of عَزَايمٌ applied to affairs.] خَيْرُ الْأَمْوَى عَزَايمٌ means The best of affairs are those in which is determination, resolution, or decision: or upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined. (TA.)

عَزَمٌ A she-camel advanced in age, (As, S, K, TA,) and so عَزَايمٌ as expl. by IAar, (TA,) but having عَزَايمٌ...
somewhat remaining of youthful vigour; (As, S, K, TA;) as also عَزْوُم; (K, TA;) of which the pl. is عَزْوُم:

(TA:) or one whose teeth have been eroded by old age: or one extremely aged, such as is termed دَلْوَق: [but see غَوارِم] the pl. is غَوارِم. (TA.) And An old woman; (S, K;) as also عَزْوُم. (K.) And

Short, as an epithet applied to a woman. (K, * TA.)

Charming, or a charmer, (K, TA,) by means of spells. (TA.)

see المَعْزَم.
He asserted his relationship [of son] to his father: (S, Msb, K) [you say, عزاء] He asserted his (another's) relationship as son to such a one: ] and so عزاء ( , S, Msb,) first pers. عزؤت, (S, Msb, K in art. عزؤ) inf. n. عزو, (TA,) this latter verb being a dial. var. of the former. (S, Msb.) And the latter verb has a similar signification expl. in art. عزؤ. And عزؤا إلى أبيه and عزؤا إلى أبيه, intrans.: see 8. See also the first sentence in art. عزؤ.

see the next paragraph, in two places.

He asserted his [own] relationship [of son] to him: (S, Mgh, Msb, K) and يعزؤ ( , K) He asserted his relationship of son to such a one: ] and so عزؤ, (S, Mgh, Msb, K) and عزؤ and عزؤ to فلان and عزؤ ( , K) It is said in a trad., عزؤا من الجاهلية فأعضوا بن أبيه ولا تكوا [expl. in art. عزؤ: see 4 in that art.]. (S, Mgh, Msb.) See also art. عزؤ.

A party of men (S, Msb, K) such as is termed عصبة [i.e., as expl. in the O in art. عصب, who league together to defend one another], (K, TA,) above, or exceeding, [Such as compose] a حلة: (TA,) or, accord. to Er-Rághib, a company of men who assert their relationship, one to another, either by birth or by the leaguing together for mutual
aid: (TA:) [for] the ِة is a substitute for the final radical letter which is ُو: (Msb:) or, as some say, it is from عُزَى signifying he was, or became, patient; as though they were a company who took patience by one another's example: (TA:) [for, accord. to J,] the ِة is a substitute for َي: (S:) the pl. is َنوُﺰِﻋ (S, Msb, K) and َنوُﺰُﻋ and ىًﺰِﻋ, but they did not say ٌتاَﺰِﻋ (S:) hence َﻦﻳِﺰِﻋ in the Kur lxx.

37, (S, TA,) [expl. as] meaning companies in a state of dispersion: (TA:) or separate, or sundry, parties: pl. of َعزة, which is [said to be] originally ُعزة, from [the inf. n.] العزو: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) َنوُﺰِﻋ is expl. by Et-Tarasoosee as meaning companies coming in a state of dispersion. (Msb.) One says, ﺃَﺭَﺪَﻟا َنوُﺰِﻋ, meaning [In the house, or abode, are] several sorts of men. (As, S.)

عزة: see عزة، below, in two places: and also in art. عزة.

عزة، which is of the dial. of the tribe of Mahrah Ibn-Heydän, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning Mercy on me! or I cry mercy,] and so عزى، (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning Mercy on thee!] and so عزى، (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word: (TA in art. عزى، (K and TA in that art, in the CK عزى,) a saying of that people, (TA,) [app. meaning Mercy on thee! (or the like) it was not thus, or such a thing was not,] is like the saying لَعَمْرَى لَعَدَ ُعَزَى كَانَ كَذَا [By my life, or by my religion, &c.]. (K, TA.)

بنو عزوانA certain tribe of the Jinn, or Genii. (ISd, K, TA.)

عزة، a subst. [signifying The assertion of relationship of son to a particular person] from عَزَى or عَزَي (S, Mgh, TA; see an ex. above, voce عَزَى) and so عَزَى: (TA:) one says, ﺤَﺴَّى ُعْزُوَة إِبَّ ﻷ َعْزُوَة, and also, meaning [Verily he is good in respect of the assertion of relationship of son; i. e. he asserts his relationship to a good father]. (K, TA.) See also art. عزة.
عزى

1. عزى، (Msb, K, and Ham p. 369,) aor. — (Msb,) inf. n. عزى، (K;) and عزى، (Ham ubi suprà,) or عزى، inf. n. as above; (Ham p. 125;) He was, or became, patient, or enduring, (Msb, K, and Ham,) or commendably so, (K;) of that which befell him. (Msb.) عزى, first pers. عزى، aor. — ، inf. n. عزى: see 1 in art. عزى.

2. عزى، inf. n. عزى (S, Msb, K, TA) and عزى، (TA,) He enjoined or exhorted him to be patient, or enduring, (S, K, * TA,) or to have comely patience; (K, TA;) i. q. (q. v.): (S, M, K, TA, all in art. عزى،) and hence, he consoled him; often used in this sense: or he said to him, May God grant thee comely patience. (Msb.) [You say, عزى, He enjoined, or exhorted, him to endure with patience the death of him; or the loss, or want, of it: and hence, he consoled him for the death of him; in which sense, عزى، is also now used.] See also عزى، below.

3. عزى، He took patience; or constrained himself to be patient, or enduring; syn. تصبر، (S, Msb, TA,) and تصبر، (TA;) the sign of doing which is the saying، (S, K, TA,) the sign of doing which is the saying، (TA;) the sign of doing which is the saying، (TA;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying، (Ta;) the sign of doing which is the saying， (Ta;) the sign of doing which is the saying

4. عزى، [Verily to God we belong, and verily unto Him we return.] (Msb.) It is said in a trad., [as some relate it,] من لم يتعزى بعزا، لله فليس منا، expl. by some as meaning Such as does not constrain himself to be patient [with the patience of God, he is not of us]. (TA. [See another reading عزى،]) And you say، تعزى عزى، meaning I constrained myself to endure with patience the loss, or want, of him, or it: [and hence, I consoled myself for the loss, or want, of him, or it: held by some to be] originally تعزى تعزى، meaning I exerted my
strength or energy [to divert myself from him, or it]; like تُظْلَمْتُ for تُظْلمبِت (TA in art. عَر). You say also تَأَسِّي بِه، meaning تَعَزَّى بِه، [i. e. He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S in art. ﺍْوُزَـﻠَـت)

They enjoined [or exhorted] one another to be patient, or enduring, or to have comely patience. (K, TA.) [And hence, They consoled one another.]

To which, as well as to the present art., this verb belongs. الاَّ ظِبَأَءِ وَالشَّعَارَاء [often] signifies الاَّ ظِبَأَءِ في الجُرٍّ [i. e. The asserting one's relationship by saying I am such a one the son of such a one; and the call, or cry, by means of which to know one another; in war: see 8

(last sentence but one) in art. دعو; and see also ﺷَعَارَاء]. (K in this art.)

Patience, or enduring; or having comely patience. (K.)

Patience, or endurance; (S, K;) and عَرْأَء signifies the same, as in the saying هو حسن العزواء [He is comely in respect of patience or endurance]; (Ham p. 369;) or patient endurance of the loss of anything: (TA:) or comely patience or endurance; (K, TA;) as also تَعْزَء signifies the same, as in the saying تَعْزَءِ التَّفْسِرَةِ تَعْرَءُ [inf. n. of 2, as though for تَعْرَءُ التَّفْسِرَةِ تَعْزَءُ لِلْمَلِكَ; i. e. self-enjoinment, or self-exhortation, to be patient or enduring, as is indicated by what follows]: an Arab of the desert, whose brother had slain a son of his, is cited by the author of the Hamâseh as saying, [on his brother's being brought to him that he might retaliate upon him, (see Ham p. 100,)]
I say to the soul, i. e. to myself, enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring, or not meaning, to do so: (TA:) تَأْسَاء is [syn. with تَأْسِس, inf. n. of تَأَسَّس, تَنَاسَس] from the تَأْسِيَة: and تَأْسِيَة [signifies as rendered above; or] is derived from the تَأْسِيَة, i. e. the hard ground, and means the strengthening of the heart: or it is from عَزَّوْهُ إِلَيْهِ أَبِيهُ: because the afflicted remembers his ancestors who have gone before him; and he means, I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain. (Ham ubi suprà.) تَأْسَع is also a quasiinf. n.; like إِعْطَاء عُطْاء, meaning إِعْطَاء إِعْطَاء, from تَأْسِع: (TA:) or a subst. [signifying Enjoinment, or exhortation, to be patient: and hence, consolation: and, as often used in the present day, the state, or ceremony, of mourning, when relations and friends come to console the bereaved:] from سَلَام سَلَام سَلَام سَلَام: (Msb.) See also art. عَزَّوْهُ. عَزَّى Very patient or enduring. (Ham p. 125.) تَنَازِل: see عَزَّوْهُ, in art. عَزَّوْهُ. مَعَزَى [A place of consoling: and hence a place of wailing for a dead person, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to مَنَاهِج.] مَعاَزَى: see عَزَّوْهُ (in art. عَزَّوْهُ) in two places.
He went roundabout, patrolled, or went the rounds, by night, (S, A, O, K,) to guard the people: (TA:) he made search by night after suspicious persons, or persons to be suspected, (S, A, O, Msb, K,) and investigated, or discovered, their opinions, or sentiments: (TA:) he went to and fro; syn.

A dog that has gone the rounds by night is better than a dog that has lain down; or a dog going the rounds &c.;] said for the purpose of urging to make gain: meaning that he who occupies himself in business is better than he who lacks power or ability: (TA:) or, as some relate it, [a dog that has gone the rounds by night is better than a lion that has hidden himself]; alluding to the superiority of the weak who occupies himself in making gain over the strong who holds back. (O, TA.) You also say of a wolf, (S, O, K,) and of any beast of prey, (TA,) aor. عَسَّسَ، meaning, He went roundabout by night, (S, O, K, TA,) seeking for prey: (TA:) and he [a wolf, TA] sought for prey (S, O, K, TA) by night: (S, TA:) and [a man] sought, sought after, or sought to gain, sustenance: (S, O, K,) and he [a wolf, AA, S] smelt [app. to find prey]. (AA, S, O, K. *) خَبِيرُهُ ٌسَعَس سَعَس خَبِيرُهُ (L, TA,) His tidings were slow, or tardy. (S, L, K, TA. [In the O, ___.] خَبِيرُهُ ٌسَعَس، aor. ـ، She (a camel) yielded little milk, though her milk had collected in her
udder since the next previous milking. (TA.) And She yielded her milk unwillingly. (IDrd, O, K, TA.) She (a camel) pastured alone. (S, O, K.) He was parsimonious to me with his Wealth. (AA, TA.) He sought, or sought for or after, him [or it]: (S, A, K: *) or the latter, he sought, or sought for or after, it (a thing) by night. (TA.) You say, He went away seeking his companion. (A.) And He follows vice, immorality, or unrighteousness. (A.) Or He fed the people, or party, with somewhat little in quantity. (O, K, TA.)

8 see عَمَّس in three places: ___ and عَمَّس, in four places. ___ You say also, He trod such a country, and knew its tidings. (TA.) He sought to obtain the she-camel's milk. (TA.) He entered into the midst of the camels, and stroked their udders in order that they might yield their milk. (O, K. *)

R. Q. 1 The night came on: (AO, IAar, Msb:) or came on with its darkness; (TA;) its darkness came on: (IDrd, S, O, K:) or departed: (IDrd, O, K:) or it has this last meaning also; (AO, IAar, Msb;) bearing two contr. significations: (Ktr, AHát, Msb:) or was dark; meaning, all the night: (IAar:)

Fr says that, in the Kur [xxxvi. 17], واَلْيَلِإْ يَإِذَا عَمَّسَ الْبَلَد كَذَا accord. to all the expositors, signifies and by the night when it departeth: but that some of his companions asserted the meaning to be when its commencement
approacheth, and it becometh dark: like as you say, (S, O,) which signifies the clouds approached the earth: (Fr, S, O, K;) or this is only said when it is in the night, with darkness and lightning. (Lth, O, TA.)

R. Q. 2: see عَسْسٍ in two places.

God bringing back the property from where it is and where it is not: (TA:) i. q. (S, O, K) which means thus: (TA in art. مَحَسٍ:) or whence thou wilt: (S, O, K, TA, ibid.) or from any, or every, quarter. (TA ibid.)

A [drinking-cup or bowl, of the kind called] قدح (TA:) or a large قدح (S, A, Mgh, O, L, Msb, K,) from which two or three or more [men] may satisfy their thirst; (L, TA;) larger than the عمر; (L, voce رَفَدٌ:) though this is greater in height; (TA;) and larger than the قَعَب; (IAar, in TA, voce رَفَدٌ:) but not so large as the قَعَب: (S, O:) pl. عَسَس (S, A, Mgh, O, Msb, K) and عَسَس (TA) and [pl. of pauc.] عَسَس. (IAth, Msb.) Hence, one says, هو لك على ظاهر العس, meaning It is apparent, manifest, or conspicuous, to thee. (O in art. ظاهر:) And The penis. (O, K.)

عَسَس: see عَسَس.

عَسَس Slowness, or tardiness. (TA.) Also, [in the CK, erroneously, عَسَس] Covetous merchants or traders: (IAar, O, K; * TA:) accord. to [some of] the copies of the K, it signifies حرصاء and حرصاء جُنْبَر; but the conjunction should be omitted. (TA.) And Large vessels. (IAar, O, K.)

عَسَس A trace, footprint, vestige, or the like: see 1, latter part. (TA.)

عَسَس A seeker: (TA:) [see عَسَس:] or a seeker, or pursuer, of prey, or game, (S, O, K, TA,) by night, or at any time; applied to a wolf, or to any beast of prey: (TA:) or a wolf, or, as some say, any beast of prey,
that seeks much for prey by night; as also and and (TA:) and hence, (S,) ↓
each of the last three, (S, O, K,) as well as the first, (K,) a wolf: (S, O, K:) and the first (عَسَعَاس), a dog that pursues
much, and will not eat. (TA.) Also A she-camel that yields little milk: (Ibn-'Abbád, O, K:) or that
will not yield her milk until she becomes remote from men: (O, K:) and one that, when
she is roused to be milked, goes along awhile, then goes roundabout, and then
yields her milk: (O, * K, * TA:) and one evil in disposition when milked, (O, K, TA,) that
grumbles much, (O, TA,) and goes aside from the other camels: (TA:) and one that kicks
the milker, and spills the milk: (TA:) and one whose udder is stroked to try if she have
milk or not. (O, K.) Also A she-camel that pastures alone; (AZ, S, O, K;) like قَسُوس. (AZ, S, O.) And A she-camel
that seeks after bones, and eats the flesh upon them. (Ibn-'Abbád, O, K.) ___ Also A woman who does not care for, or mind, her approaching men: (O, K:)
or, accord. to Er-Rághib, who ventures upon that which occasions suspicion, or evil
opinion. (TA.) ___ And A man in whom is little, or no, good or goodness; or who does little
good. (O, K.) ___ And One who is slow, or tardy. (TA.)

عَسَعَاس: (O, K, S, Msb.)
عَسِعَس: each in two places.
عَسِعَاس: (O, Msb.)
عَسِعَس: each in two places.
عَسِعَس: see عَسَعَس, in two places. Also The سَرَاب  [or mirage]. (O, K.)

عَسَعَاس Hedge-hogs: because of their often going to and fro by night. (S, O, K.)

عَسَع One who patrols, or goes the rounds, by night, (S, A, O, Msb, K,) for the Sultán, (Msb,)
to guard the people: (TA:) who makes search by night after suspicious persons, or
persons to be suspected, (S, A, O, K,) and investigates, or discovers, their opinions, or
sentiments: (TA:) and any seeker of a thing: (A:) used as a sing and pl.: or it is a quasi-pl. n. also: being, without
idghám, [i. e., in its original form, عَامِعَةً.] like جَامِعٍ and بَاقِرٍ (TA:) or the pl. is عَامِعَةٌ (S, * A; O, Msb, * K,) or this is a quasi-
pl. n., (TA,) and عَامِعَةٌ (O, K,) [or this is also a quasi-pl. n.,] and عَامِعَةٌ عَامِعَةٌ (TA.) [See طَائِفٍ.]
معِس A place where a thing is sought, or to be sought; syn. مطلَب. (S, O, K,) ISd cites, as an ex.,
from El-Akhtal,

[Defiled with dust, the sword will not reach the middle of it if there be not in it a
place where something is to be sought and a seeker]. (TA.) You say also,
[He, or it, is near as to the place where he, or it, is to be sought]. (TK.)
1. عَسْبَةُ الْيَاقَةُ, aor. —, inf. n. عَسْبَةُ الْيَاقَةُ He (the stallion) covered, or compressed, the she-camel.
(Mgh, Msb, TA.) [See also عَسْبَةُ الْيَاقَةُ below.] And one says, The dog chases the bitches with the desire of coupling. (TA.) And عَسْبَةُ الْيَاقَةُ, aor. and inf. n. as above, He let him

his stallion to cover for hire. (S.) [See also 4.] And عَسْبَةُ الْيَاقَةُ, aor. and inf. n. as above, He gave hire for a stallion's covering. (A, * K.) You say, عَسْبَةُ الْرَّجُل, inf. n. as above, I gave the man hire for a stallion's covering. (Msb.)

4. عَسْبَةُ الْيَاقَةُ He lent him his he-camel [app. for covering]. (U, TA.) [See also 1.] عَسْبَةُ الْيَاقَةُ said of a wolf, He ran, and fled. (O, K.)

10. عَسْبَةُ الْيَاقَةُ He asked, or demanded, or desired, of him, the loan of his he-camel [app. for covering]. (TA.) استعسَبَةُ الْيَاقَةُ She (a mare) desired the stallion. (S.) And استعسَبَةُ الْيَاقَةُ He (a dog) became excited by lust: you say, فَلَان يَسْعَبَةُ اسْعَبَةُ الْيَاقَةُ Such a one becomes excited by lust like as does the dog. (TA.) And My soul disliked, or hated, him, or it. (O, K. *)

A stallion's covering, or compressing: (S, A, Mgh, O, K.) [in this sense an inf. n.: (see 1:)] also used, metaphorically, as relating to a man: (TA:) or (so in the A and K; but in the S, and, it is said, ) his sperma; (S, A, K, TA;) that of a horse or of a camel; in which sense it has no verb: (TA:) or his progeny: and offspring; syn. ولد; (A, O, K;) [app. of
human beings; for it is added by SM that, in this sense, it is, accord. to some, tropical. (TA.) One says, (A, TA.) meaning [God cut short, or may God cut short, his progeny, (A,) or his sperma and his progeny. (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring,

* يُغَادِرنَ عَسَبُ الوَالِقِيٍّ وَناصِحَ

* عَصْبُ فِي أَمِّ الْطَّرِيقِ عِبَابًا

[They leave behind them the offspring of ElWálikee and Násih: the hyena appropriates them to her dependants for maintenance]. (O, TA:) were two horses; (O;) two stallions; and is the hyena. (TA.) Also The hire of covering, for (Mgh, Msb, TA;) the hire that is taken for a stallion's covering: (S, O, TA:) so in a trad. in which it is said that is forbidden. (S, Mgh, O, Msb, TA.)

A head that has remained long without being combed and anointed. (O, * K, * TA.)

: see , last sentence.

: see .

A palm-branch from which the leaves have been removed: (T, Msb, TA:) or a straight and slender palm-branch from which the leaves have been stripped off: and one upon which leaves have not grown: (K,) or the part, of a palmbranch, a little above the [or lower, thick, and broad, portions,] upon which no leaves have grown; that [or those parts] upon which leaves have grown being termed . (S, O:) pl. [of mult.] (O, Msb, TA,) with two dammehs, (TA,) and (Msb, TA) and (Msb, TA) and and [of pauc.] . (TA.) It is said of the Prophet, in a
He was taken, i.e. he died, while the Kur-án was written only upon leafless palm-branches, and skins, or white skins, and stumps of palm-branches]. (O, TA.*) *** Also The bone of the tail; and so عَسَبَةٌ: (K:) or the slender part thereof: (TA:) or the part where grows the hair thereof, (K, TA, l. e. of the tail: (TA:) or عَسَبَةٌ the part of the skin and bone of the tail, where the hair grows. (S, O, TA.) *** And The outer [here meaning upper] part of the human foot: and likewise [l. e. the shorter side, or app., accord. to some, the shaft (see ظَهْرُ as used in relation to a feather),] of a feather, lengthwise. (K.) *** And A cleft, or fissure, in a mountain; as also عَسَبَةٌ: (K.) *** see the next preceding paragraph.

يعَسَوبُ The king of the bees: (S, O, K: *) the male bee. (A, O, * K.) *** And hence, (S, O,) The lord, or chief, of his people: (S, A, O:) or a great chief; as also عَسَوبُ; (K;) or this signifies [simply] a lord, or chief, like عَسَوبُ: (O:) pl. يعَسَوبُ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرِبَ يعَسَوبُ الْدِّينِ بَذْنِهُ: (A, O, TA;) in which, accord. to As, يعَسَوبُ means the chief of men in respect of religion at that time; (TA;) or it means the leader of the religion: (T and TA in art. ضَرِبَ: and it is said that ضَرِبَ بذْنِهُ here means shall quit the faction, or sedition, and its party, with his partisans in religion; by بذْنِهُ being meant his followers; and by ضَرِبَ, shall go away through the land, journeying, or warring in the cause of the religion: or, as Z says, ضَرِبَ بذْنِهُ means shall remain, and be firm, together with his religious followers; and accord. to Aboo-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, shall remain firm until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also ضَرِبَ and بذْنِهُ]) *** Also Gold; so called because it is that by means of which an affair is managed, or ordered: and
[in a larger sense] a thing to which one has recourse for protection or the like; as in a saying of 'Alee, in which wealth is termed the بﻮﺴﻌﻳ of the unbelievers or of the hypocrites. (TA.) ___ And A certain flying thing, smaller than the locust; (As, A'Obeid, K;) or larger; (K;) and having a long tail: (TA:) or a certain flying thing, longer than the locust, that does not contract its wings when it alights; to which a horse is likened for the slenderness of its body: (S, O;) or a kind of moth, or the like, (F, T, A,) of a greenish colour, that flies in the season called ربيع. (IAth, TA.) [Golius explains it as Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orsodacna Aristot.] ___ And A species of حَجَل [or partridge]. (O, K, TA.) ___ And A blaze, or white mark, on a horse's face, (K, T, A,) of a long shape, terminating before it extends as far as the upper parts of the nostrils; or extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little or much, if it do not reach as far as the eyes: (TA:) or a white line, or stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth. (En-Nadr, A'Obeid, Az, O.) ___ And (accord. to Lth, O) A دَأْتَرَة [or what we term a feather] in the part of the flank of a horse where the rider strikes it with his foot: (O, K, T, A,) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeid. (TA:) ___ The بﻮﺴﻌﻳ is augmentative; because there is no Arabic word of the measure سَعْفَةٌ لِّفْعَولٍ except صَعْفَةٌ فَعْوَلٍ. (S, O.)
He [a camel] stretched out his neck in going along quickly: or went a pace quicker than that termed the desert, but not so quick as that termed the wadis. (S, O, L, K, TA.) And, aor. , inf. n. He (a beast) limped, halted, or was slightly lame: so in the M. (TA.) And Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed , (S, O, L, TA.) ___ And , aor. , inf. n. He (an old man) went away bent by reason of age. (O, K.) ___ A certain pace, or manner of going, of camels. (TA.) [See 1, first sentence.] ___ A portion of the night. (O.)
And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عسم, or

of a sort that goes the pace termed عسم, with a quick running, are struck with the feet on their sides, but she outstrips]: he means, the camels go swiftly, struck with the feet in their course, but do not overtake my she-camel. (S, O.)

The lycium, or box-thorn; of several species; but now particularly applied to the lycium Europæum of Linn.: accord. to Sprengel (Hist. rei herb. p. 252, as stated by Freytag), applied to the Zizyphus spina Christi, which is the rhamnus spina Christi of Linn.; but this is the a species of thorn: (S, O, K: *) certain trees of the thorn-kind, (L,) having a round red fruit [or berry] like the carnelian-bead, (O, L,) which is sweet, and is eaten: (O:) or a species of thorn-trees having a bitter red fruit in which is acidity, called مصع (Msb:) or certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called مصع, in which is acidity: (T:) when it grows large, it is called عزوقد: (O, Msb:) and because of the softness of its wood, the women of the Arabs of the desert make of it spindles for spinning wool: (O:) the n. un. is with: (S, O, Msb: [in the K, عسج is termed the pl. of عسج]) and it is said that the pl. of the n. un. is عسج: (TA:) ISd says, the genuine عسج is short between the knots, hard in the wood, small in the leaves, and does not grow
large, and this is the best sort: thus says AHn: (L:) some say that it is the عَلِيقٌ [i.e. عَلِيقٌ, q. v.]: Dioscorides says, it is a tree that grows in tracts that exude water and produce salt, having erect thorny branches, and leaves somewhat long, overspread with a moist viscous substance: and there is another species, whiter than this: and another species, of which the leaves are blacker than those of the former, and wider, inclining a little to redness, and its branches are long, their length being about five cubits, and having more numerous thorns, and weaker, and less sharp, and its fruit is wide and thin, as though it were in sheaths: and the جسوس has a fruit like the ثوّت [or mulberry], which is eaten: it grows mostly in cold, or cool, countries. (Avicenna [Ibn-Seenà], book ii. p. 232. [In this extract from Dioscorides, in the original, are some unimportant words which I have passed over, including two imperfectly printed, and unintelligible: and what is said in it respecting the fruit I think doubtful, as being inapplicable to the fruit of the box-thorn.])

جَاسْعَمُ an epithet applied to a camel [app. meaning That stretches out his neck much in going along: or that goes the pace termed عَسَمُ much or well]. (S, O, K.)
an instance of a quadriliteral-radical word without any letter of the kind termed 

\[ \text{دُلُّقَي} \] \( S, O, TA; \) the letters of this kind being six; three pronounced with the tip of the tongue, namely, \( ل \) and \( ن \) and \( ر \); and three labial, namely, \( ب \) and \( ف \) and \( م \); \( TA; \)

**Gold:** \( S, O, K; \) and (as some say, \( O, TA \)) \emph{any gems, such as pearls and ياقوت [or sapphires].} \( O, K. \)

Also a \emph{large}, or \emph{bulky}, camel: \( O, K; \) a small one is called 

\[ \text{مُطَّام} \] \( TA. \) \emph{And, accord. to AZ, A certain stallion-camel.} \( O. \) See also the following paragraph.

\[ \text{عُسْجَدٌ} \] \emph{Large} weaned camels: \( O, K; \) small ones are called 

\[ \text{مُطَّام} \] \( TA. \) \emph{And, (O, K,) accord. to El-Mufaddal, (TA,)}

Camels \emph{on which kings ride; [and particularly] certain camels which were decked, or adorned, for En-Noamán \( S, O, K, TA \)} \emph{Ibn-El-Mundhir;} or, accord. to AO, camels \emph{on which kings ride, which bear [fine housings or the like, of the kind of stuff called دقيق [q. v. voce قيد] of great price: \( TA; \) and, \( O, K, TA; \) by El-Mázinee, (TA,)} it is said to signify \( O, TA \) camels \emph{that carry gold; \( O, K, TA; \) but IAar rejected this assertion: (O:) it is said (O, TA) by Nasr, on the authority of As, (TA,) to be a [fem.] rel. n. from the name of a certain market in which is عُسْجَدٌ, i. e. gold: \( O, TA; \) IAar relates, on the authority of El-Mufaddal, that it is a rel. n. from the name of a certain stallion of generous race, called عُسْجَدٌ; and he is said to have been called عُسْجَدٌ also: \( TA; \) in the T, \( TA; \) or by AO, \( O; \) it is said that عُسْجَدٌ, \( O, TA; \) or عُسْجَدٌ, \( O; \) was a horse or mare (فرس) of the offspring of Ed-Deenáree \( O, TA \) Abu-I-Humeys Ibn-Zád-er-Rákib: \( TA; \) in the K, عُسْجَدٌ is said to have been [the name of] a mare (فرس) of the offspring of Ed-Deenáree. \( TA; \)}
It (an affair, or a thing, S, A, O, Msb) was, or became, difficult, hard, strait, or intricate. (S, A, O, Msb, K) You say, عَرْسَ عَلَيْهِ, (TA,) and عَرْسَ عَلَيْهِ, (S, O, K, TA,) inf. n. عَرْسُ عَلَيْهِ and عَرْسُ عَلَيْهِ (see عَرْسَ عَلَيْهِ below); and عَرْسَ عَلَيْهِ, aor. عَرْسَ عَلَيْهِ, (A, O, Msb, K) and عَرْسَ عَلَيْهِ, (K,) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or ill-natured. (K, * TK.) عَرْسَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (as in the CK and a MS. copy of the K,) or عَرْسَ عَلَيْهِ, (so in the TA,) inf. n. عَرْسَ عَلَيْهِ, (in the execution of affairs); (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or ill-natured. (K, * TK.) عَرْسَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (in the execution of affairs); (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or ill-natured. (K, * TK.) عَرْسَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (in the execution of affairs); (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or ill-natured. (K, * TK.) عَرْسَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (as in the TA,) inf. n. عَرْسَ عَلَيْهِ, (in the execution of affairs); (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or ill-natured. (K, * TK.)
He demanded the debt of the debtor, it being difficult to him to pay it: \( \text{(S, O, Msb, K: *)} \) and he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances. \( \text{(TA.)} \) He forced, or compelled, him, against his wish; \( \text{i. q.} \) He made him to do the thing; \( \text{(As, TA, and S, TA,)} \) and it was difficult to the debtor, it being difficult to him to pay it: \( \text{(S, O, Msb, K: *)} \) and he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances. \( \text{(TA.)} \) He came on my right side. \( \text{(S, O, L, K, TA.)} \) 2

He treated him, or behaved towards him, with hardness, harshness, or ill-nature; \( \text{(S, O, K: *)} \) is the contr. of \( \text{ةَرْسَع} \). \( \text{(S, O.)} \) He was, or became, in a state of difficulty; possessing little power or wealth: \( \text{(TA:) he became poor: (Mgh, Msb, K:) he lost his property. (S, O.)} \) in the sense of \( \text{عَسَر} \) is a pure mistake. \( \text{(Mgh.)} \) She (a woman) had, or experienced, difficulty in bringing forth; \( \text{(Lth, S, O, K:) as also (O, TA:) You say, in praying for a woman in labour, (Lth, A) May she have an easy birth, and may she bring forth a male child: (Lth, O:) and in the contr. case you say, (Lth, A, O, TA:) May she have a difficult birth, and may she bring forth a female child}. \( \text{(Lth, A, O, TA.)} \) And in like manner, She (a

He demanded the debt of the

He treated him, or behaved towards him, with hardness, harshness, or ill-nature; (S, O, K: *) is the contr. of (S, O.) He was, or became, in a state of difficulty; possessing little power or wealth: (TA:) he became poor: (Mgh, Msb, K:) he lost his property. (S, O.) in the sense of (Mgh.) She (a woman) had, or experienced, difficulty in bringing forth; (Lth, S, O, K:) as also (O, TA:) You say, in praying for a woman in labour, (Lth, A) May she have an easy birth, and may she bring forth a male child: (Lth, O:) and in the contr. case you say, (Lth, A, O, TA:) May she have a difficult birth, and may she bring forth a female child. (Lth, A, O, TA.) And in like manner, She (a
camel) had difficulty in bringing forth, her young one sticking fast at the time of the birth. (O, TA.) And She (a camel) did not conceive during her year (after she had been covered); (K, * TA;) as also (O, TA) became

5: see 1, in two places. __ It (spun thread, غزل, in the K قول [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled; as also تعرع, with the pointed ع: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, استعسر and استعسر; but of spun thread, when it has become entangled, so that it cannot be unravelled, غزعل, with the pointed ع; not with the unpointed ع, unless using a forced, or constrained, mode of speech. (TA.)

6: They were difficult, or hard, each with the other; they treated, or behaved towards, each other with hardness, harshness, or illnature; they disagreed, each with the other; said of a buyer and seller, and of a husband and wife; (TA;) تآعسرا is the contr. of تآسرا: (S, O:) see Kur lxv. 6. (TA.) See also 1, in two places.

8: He rode the she-camel before she was trained, (S, A, O,) while she was difficult to manage: (A,) or he took her in the first stage of her training, while yet difficult to manage, and attached her rein to her nose, and rode her. (K.) Hence, "He uttered the speech without premeditation; without measuring and preparing it in his mind. (A,) He took of the property of his son, or child, or children, against the wish of the latter: (S, O, K;) so occurring in a trad., with س from the اعتسر signifying the act of forcing, or compelling: but accord.
10 He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.)

Difficulty; hardness; straitness; intricacy; contr. of (S, A, O, K.)

Eesa Ibn-Omar observes that every noun of three letters of which the first is with damm and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as (S, A, K) and (S, A, K) and (S, A, K) and (S, A, K) and (S, A, K) and... [all of which are app. inf. ns., of 1, q. v.,] (K) And again, the saying (S, A, O, K) is expl. as signifying Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty:
effected a thing in which such a one experienced difficulty; meaning I treated such a one with hardness, harshness, or illnature; being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA.) You also say, [using معسور and its contr. as epithets,] [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A.) عصَر also signifies Poverty: (Msb:) and عصَر, [the same: or] littleness of possessions, of property, of wealth, or of power: (S, TA:) and معسور and معسور, [the same: or] difficulty, and poverty; contr. of معسور: (O, TA:) both inf. ns.: (O:) and عصَرى, [the same: or] difficult things, affairs, or circumstances; (TA:) contr. of عصَري: (S, O, TA:) and fem. of عصَر, applied to a thing, or an affair, or a circumstance. (TA.) “The army of difficulty” is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) فسَنِسَرُهُ للعَصَرِى, in the Kur [xcii. 10], signifies, as some say, [We will smooth his way] to punishment, and a difficult case. (O, TA.)

أَتَّلِمُهُ, (S, O, K,) A certain tribe of the Jinn, or Genii; (S, O, K;) as also عصَر, (S,) or عصَر, (O, K;) or العَصَر, (O, K;) or االعصر, (O, K;) or العصر, (O, K;) or العصر, (S, O, K;) or the first, (S, O,) or second and ↓ last, (K,) a land inhabited by Jinn. (S, O, K.)

Difficult, hard, hard to be done or accomplished, hard to be borne or endured, distressing, strait, or intricate; (S, O, Msb, K; *) applied to an affair, or a thing; (S, O, Msb;) as also عصَر, (S, A, O, Msb, K,;) applied to an affair, or a thing; (S, O, Msb;) as also عصَر, (S, A, O, Msb, K,;) and عصَر, (K,) or عصَر and عصَر, (K,) or عصَر, (K,) or عصَر, (K,) and عصَر, (K,) or عصَر and عصَر, (K,) or عصَر, (K,) or عصَر, (K,) or عصَر, (K,) or عصَر, (K,) or عصَر, (K,) A want difficult of attainment. (L, K.) A difficult day; a day of difficulty; (S,) a
hard, distressful, or calamitous, day; or an unfortunate, or unlucky, day. (K.) 
A man having little gentleness in the execution of affairs: (Msb:) or hard in disposition; or illnatured. (K.) [See 1.] A she-camel not trained: (S, A, O:) or 
(Lth, Az, S, O, L) and (Lth, Az, TS, O, L) and (Lth, Az, S, O, TA,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) a she-camel that is ridden, (Lth, Az, S, O, TA,) or laden, (TA,) before she has been trained: (Lth, Az, S, O, TA:) or that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden: (K:) and the epithet applied to a he-camel is عسَر, (K, TA,) or عَسَر, (CK,) and عَسَر, (Lth, Az, and so in some copies of the K,) and عَسَر, (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and عَسَر, (TA) and عَسَر, (K, TA) and عَسَر, (S, O,) Also A she-camel that raises her tail in her running; as also عَسَر, (K) or the latter, raising her tail after conception: (TA:) [see 1:] and [its pl., عَسَر, applied to wolves, that are agitated in their running, and shake the head, and contort their tails, (S, TA,) by reason of briskness. (TA,) And عَسَر, (Lth, O, K,) or عَسَر, (S,) accord. to Lth, (TA,) A she-camel that is wont to raise her tail when she runs, (TS, O, K,) by reason of sprightliness. (O, TA.) In the L, instead of عَسَر, preceding ذَنْبَهَا, we find عَسَر, (TA,) Also, عَسَر, (Lth, O, K,) or عَسَر, (S,) accord. to Lth, (TA,) A she-camel not conceiving during her year [after having been covered]: (Lth, S, O, K:) but Az says that this explanation by Lth is not correct, and that عَسَر: see عَسَر, in three places.
More, and most, difficult, hard, strait, or intricate; contr. of أَعْسَرٍ applied to a thing, or an affair, or a circumstance: fem. أَعْسَرٍ. (TA.) Applied to a day, i. q. أَعْسَرٍ, q. v.; (K;) unfortunate, or unlucky, (O.) A left-handed man; one who works with his left hand; (S, O, Msb, K;) one whose strength is in his left hand or arm, and who does with that what others do with the right: (TA:) fem. أَعْسَرَاءٍ and pl. أَعْسَرَائِينٍ, أَعْسَرَائِيْنِ, أَعْسَرَائِيْنِي and أَعْسَرَائِيْنِي, see أَعْسَرٍ أَعْسَرَاءٍ أَعْسَرَائِيْنِ أَعْسَرَائِيْنِي. (TA.) A man who uses both his hands [alike]; ambidextrous; an ambidexter: (S, O, K;) fem. أَعْسَرَاءٍ يِسْرَأَءُ A pigeon, or pigeons, having a whiteness in the left wing. (S, O.) And عَقَابُ أَعْسَرَاءٍ An eagle whose feathers on the left side are more numerous than those on the right: (S, O, K: *) and (S, O, K) some say (S, O) having, in its wing, white primary
feathers. (O, K.) And A white primary feather; (O, K;) and so . (S, O, K; in one of my copies of the S written .)

A man who presses his debtor, and straitens him, or puts him in difficulty. (T, TS, O, K.) [See 1, latter half].

and A man: see ; each in two places.

: see , in four places.
**He did the affair [or he acted in it] without consideration:** (Msb, TA; *), and **اعسف** and **اعسف** have the like meaning: (Msb, * TA;) whence what next follows.

**He travelled the road not following a right direction:** (Msb:) [or you say,] **عَسَف اَلْطَّرِيقَ** (O, K) aor. — (K,) inf. n. **عَسَف**; (TA;) and **اعسف**, and **اعسف**; (O, K,) he declined from the road, (O, K, TA,) and journeyed without direction and without pursuing a right course: (TA;) or **عَسَف اَلْطَّرِيقَ** (K, * TA) he travelled the road, (K, TA,) seeking an object of want, (TA,) without direction: (K, TA;) and **اعسفه**, and **اعسفه**, he travelled it without aiming at and hitting upon a right course: (TA;) and **عَسَف الفَلاَةَ** (Mgh,) or **مَفَازَة** inf. n. as above, (TA,) he traversed, or crossed, the desert, or waterless desert, without direction, (Mgh, TA,) and without any travelled road; as also **اعسفها** : (Mgh:) or **عَسَف** signifies the taking a course not along the road, (S, IAth, O, TA,) and without knowledge: (IAth, TA:) this is said by IAth to be the primary meaning: (TA;) or, accord. to IDrd, the primary meaning is the travelling the road without direction: (O:) and **اعسف** signifies the taking a course at random, without direction and without knowledge. (Ham p. 613.) And one says, **عَسَف النَّيْلَ** (Mgh.) And **عَسَف** [alone] signifies The going round about by night seeking an object of quest, or desire. (O, K.) [See also 2, and 4.] Hence, i. e. from the frequent usage of the verb in its primary sense, **عَسَف فَلَانًا** meaning Such a one treated, or used, such a one wrongfully, unjustly, injuriously, or tyrannically; (O;) as also **عَسَف** (O, * K;) and **عَسَف السَّلَطَانَ** (O, K) i. e. [The Sultán, or ruling power,] acted
wrongfully, unjustly, &c.: (K) inf. n. as above. (IAth, Mgh, TA.) And [hence,] عسف فلانة He violated such a woman. (TA.) And الدمع عسف الجفون The tears are copious so that they flow in other than their proper channels. (A, TA.) And عسف, aor. and inf. n. as above, He took him, or it, with strength, or force. (Msb.) And عسف He took him as a servant, (O, K, TA,) or an عسف عليه. (TA; as also عسف عليه He worked, or wrought, for him [as a hired servant]. (K.) One says،ْﻢُﻛ ُﻒِﺴْﻋَأ َﻚْﻴَﻠَﻋ (O) or ﻻ ﺋَمْأَعَسَف ﻋﻠَيْك (TA) i.e. [How long shall I] work for thee, (O, TA,) and earn, or gain, for thee, going repeatedly to and fro for thee like him who goes round about in the night seeking an object of quest, or desire? (TA.) And عسف ضيبعتهم, (K,) aor. as above, (O,) He kept, minded, or managed, their estate, and ordered its affairs in their stead, (O, K, TA,) and went to and fro occupied in that which should put it [or keep it] in a good, or right, state. (TA.) عسف signifies also The breathing of death. (O, K.) And عسفر, (O, K,) aor. عسف, (O, K,) inf. n. عسف, (O, TA) and عسوف, (TA,) said of a camel, (O, K,) He was at the point of death, and had [the affection, or disease, termed عسف: or, as some say, he had the affection, or disease, termed عئة [q.v.]: (O:) or he was at the point of death by reason of the [affection, or disease, termed عئة, and began to breathe [or pant] so that his حنجرة [or head of the windpipe] became convulsed. (K.) [See also عرف.]

2 The journeying without any sign of the way and without track; (TA; and so عسف . (TA in art. حتم: see a verse cited in the first paragraph of that art.) [See also 1, and 4.] عسف, inf. n. as above, He fatigued, or jaded, him, (O, K, TA,) namely, his camel, (O, TA,) by journeying. (TA.)

4 عسف He journeyed by night, [going at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore
feet as she goes along, not guarding herself from anything. (IAar, O, K, TA.) [See also 1, and 2.] ___ And He punished his young man with hard work. (IAar, O, K.) Also He (a man, O) had his camel taken with the breathing of death, (IAar, O, K.) termed 

And He kept to drinking from the large cup or bowl (termed 

see 1, first quarter, in three places: and see 2. ___ 

In language is from 

above: (Mgh:) it signifies [in its general application The using, or use of, a discommendable license in language: and particularly Vague, or Vagueness of, expression; or] the making language to accord with [or to hear] a meaning which it does not plainly indicate. (KT.) ___ See also 1, third quarter. ___ [Hence,] one says, 

The sword fell upon him, and hit the bone that was the main stay of the limb, falling short of the joint. (TA.) ___ 

It bent, or inclined; syn. (O, K.) Hence, (TA,) Aboo-Wejzeh says, 

meaning [And she knew, or became sure, that] the side of the week [was bending, or inclining]. (O, TA.) ___ 

see 1, in six places. 

A large drinking-cup or bowl; (S, O, K, TA;) like 

: see what next follows. 

, in a camel, as expl. by As on the authority of an Arab of the desert, is [The suffering experienced] when the [or bead of the windpipe] is convulsed (O, or or , i.e. 

S) by the
breathing (S, O) at death: (O) they say that it is to camels like to man. (TA.) One says of a she-camel, (O, K) and (K) meaning In her is the suffering expl. above: (O:) or the affection, or disease, termed (O, K) occasioning her to be at the point of death and to breathe [or pant] so that her is convulsed. (K.)

Travelling without following a right direction; [as also ; and, app., in like manner, but in an intensive sense, occurring in a verse of Esh-Shenfarà, (see De Sacy’s Chrest. Ar., see. ed., ii. 359-60,) but not found by me in any of the lexicons:] pl. , like as is pl. of . (Msb.) Applied to a she-camel as meaning That goes along at random, heedlessly, or in a headlong manner, not obeying a guide to the right course, and that is not turned by anything. (TA.) ___ And [hence,] Acting wrongfully, unjustly, injuriously, or tyrannically; syn. : (TA:) or one who acts wrongfully, &c., much, or often; syn. : (S, Mgh, O, * K, TA:) and also has the former [or rather the latter]

meaning. (TA.) ___ And One who takes with strength, or force; and so, but in an intensive sense, . (Msb.)

A hired man; a hireling: (S, Mgh, O, Msb, K:) or a slave who is held in light, or mean, estimation, or in contempt: (O, L, TA:) in the K, the reading in the is erroneously put for the , the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjáj, (TA,)
[I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave]: (O, TA:) it is of the measure فعَّل meaning he worked for him; or in the sense of the measure مَفَعُول meaning he took him as a servant: (K: [and the like is said in the O:]) pl. عَسَفَاء، which latter is anomalous. (TA.)

**عَسَفُ:** see عَسَفَ, last two sentences.

**عَسِيفُ:** see عَسَفَ, first sentence.

**عَسَافُ:** see عَسَفَ. Also, applied to a she-camel, (Aboo-Yoosuf, S, O, K,) without ء, (O,) as well as to a he-camel, (TA,) At the point of death, and having [the affection, or disease, termed] عَسَاف: or, as some say, having the affection, or disease, termed غَدَّة: (O:) or at the point of death by reason of the غَدَّة, and beginning to breathe [or pant] (Aboo-Yoosuf, S, K) so that the حَنْجَرَة [or head of the windpipe] becomes convulsed. (K.)

**هو رَأْكَ التَّعاَسِيف** means He is one who has no known place of aim, or pursuit: (Msb in art. رَأْك) the last word is app. pl. of تَعاَسِيف, which is of a form common to triliteral-radical verbs, in general. (Msb in the present art.)

**مَعَسِيفُ** A place in which one travels without direction: (O, TA:) in which is no sign of the way nor any track: pl. مَعَاسِيفُ one says, أَخْطَبٌ في مَعَاسِيفِ البَيْدَ They took their way in the tracts of the deserts, or of the waterless deserts, in which one travels without direction]. (TA.)

**مَعَوُسُفَة** part. n. of 7, q. v. (O, TA.)

**مَعَوُسُفُ** applied to a woman, Violated. (TA.)
Q. 1 [The man collected an army]. (S.) __ I collected the thing. (Msb.) __ The people collected themselves together; (K.) __ *Pal‘amkân* in the place: (Tâ:) or the people fell into difficulty, distress, or adversity: (K:) or into dearth, scarcity, or drought. (Tâ.) __ The night became densely dark. (O, K.)

*usakr*; a Pers. word arabicized, (Ibn-El-Jawâ-leekee, Mgh, Msb, K, *) from *laskr* (Mgh, Tâ,). *An army:* (S, A, O, Msb:) pl. *usakrûl:* You say, *usakrûl maqalin,* and *usakrûl ‘usakr:* *The army is coming,* and *are coming.* (Th, Tâ.) __

*A collection.* (A, K.) __ A large number, or quantity, of anything: (A, K:) as, of men, and of camels or other property, and of horses, and of dogs. (Tâ.) __ The *camels* or *sheep* or *goats* of a man, *collectively.* (Az, O, Tâ.) You say, *‘usakrûl ‘usakr:* it. (Tâ, O, K.) __ Verily he has few beasts. (Tâ, O, TA.) __ The *darkness* of night. (Tâ.) __ *‘usakrûl um*: *Anxieties,* coming one upon another, consecutively. (O, Tâ.) __ See also *‘usakrûl ‘usakr:* ‘Arafeh and Minè *(‘urra‘a‘a‘umni): (S, A, O, Msb, K:) because places of assembling. (Msb.)

**‘usakrûl** Difficulty, distress, or adversity: (S, O, K:) and *dearth,* *scarcity,* or *drought.* (K.)

Tarafeh says,

* ظَلَّ فِي عُسَكَرَةِ مِنْ حُبِّهَا  *

i. e., He became in a state of difficulty, or distress, by reason of love of her. (S, O.)

*‘usakrûl* Collected together. (Msb.) And *The place where an army collects itself;* (S, *Msb;*) as also *‘usakr.* (Tâ.)
Collecting an army; or a collector of an army. (S, * Msb.)
He made, or prepared, the food with [i.e. honey]: (S, O: or, as also (K, TA, inf. n. (TA, he mixed the food with honey, (K, TA,) and made it pleasant and sweet. (TA,) [Hence,] He made him an object of eulogy. (IAar, K, TA.) And He (i.e. God) made him an object of love to men. (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, He (i.e. God) granted him, or permitted him, (O, TA,) i.e. disposed him, (TA,) to do a good deed, before his death, so that those around him were pleased with him, and eulogized him; the good deed being likened to honey. (O, TA,) __ And He fed him with honey. (TA,) See also 2. __ The inf. n. عسل also signifies The extracting honey from a bee-hive. (KL,) __ And عسل المرأة, aor. —, (K, TA, inf. n. عسل, (TA,) He compressed the Woman: (K, TA:) the verb in this sense may be derived from a phrase mentioned voice عسلة من طعامه. حلب, inf. n. عسل, [in form] like حلب, inf. n. It tasted his food. (AA, O, K,) said of a spear, aor. —, inf. n. عسل (S, O, K) and عسل (TA, both with fet-h to the س. (TA, but the former in the CK is with the س quiescent,) __ And عسل said of water, inf. n. عسل and عسلان (K, TA,) both with fet-h to the س, (TA, [but the latter in the CK is with the س quiescent,]) It became agitated (K, TA) and rippled, (TA,) being put in a state of commotion by the wind. (K, TA,) __ And عسل said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عسل and عسلان (S, O, K, TA, [but both in the CK with the س quiescent,]) He went the pace termed عنق, or خيب, [i.e., With wide steps,] and quickly: and in like manner said of a man: (S, O:) or he was in a state of agitation in his running, and shook his head, (K, TA,) going along quickly:
(TA:) or عسلان signifies the shaking of the limbs in running; and is mostly used in relation to the wolf: (Er-Rághib, TA:) and, as some say, عسلالله signifies the horse's being vehement, or ardent, in his running, bending down his head, and having his back even: and عسل, said of a fox, occurs in a verse of Sá'ideh Ibn-Ju-eiyeh, for عسل عن الطريق [app. a mistranscription for عسل دخلت في البيت دخلت في البيت]. (TA. [See what next follows.]) One says also, of a guide, عسل بالمنازة, (K, TA,) or عسل顺丰فاً، (Ham. 353,) He went quickly, (K,) or went with wide steps, like the wolf. (TA,) [in the desert, or waterless desert, or in the way], كذب عليك العسل, (S, K) and the عسل, (K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from عسلان signifying the going along of the wolf and the quivering of the spear: or, as some say, by العسل is here meant عسل النحل the honey of bees]. (TA. See also art. عسلم بالشئىء, (O, TA,) with kesr [to the س], (O,) like علم, (TA,) or عسلم بالشيء, (O,) or عسلم بالشيء, (S, TA) and عسلم, (TA,) He kept, or clave, to the thing. (S, O, TA.)

عسل الطعام 2, inf. n. عسلتهم: see 1, first sentence. ___ عسلتهم, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عسل [i. e. honey] for travelling-provision; (S, O, K;) as also عسلتهم. (K,) ___ And عسلالله, inf. n. as above, He made the man's condiment to be عسل [or honey]. (TA.) ___ And the Arabs say, عسلوا ضيفكم, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the morning-meal calledءآَﺪَﻏ; like مهوجة and مهوجة &c. (El-Umawee, TA in art. مهوجة.) ___ And عسلائم النحل The bees made honey. (TA.) ___ [And, accord. to Freytag, عسل signifies He collected honey: but for this he names no authority.]

عسلان 10 They sought, or demanded, or asked for, عسل [i. e. honey], (S, O, K,) as a gift. (K.) عسل: see عسل, below. عسلان means
May he stumble and fall; &c.; (see art. تعس being app. an inf. n., of which, in this sense, the verb is not mentioned): (O, K) [or may he be reviled; for] it is said that العسل signifies the reviling in blaming. (TA.)

A good manager and pastor of عسل مال (O, K) i. q. , زاؤه (O, K, TA.) i. e. A good manager and pastor of cattle, or camels &c.: the pl. of . And هذا عسل هذا means This is the like of this: and so عسنها. (O.)

Honey is the fluid that is discharged from the mouths of bees, (K, TA.) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into عسل, which they eject from their mouths: (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:])) the word is mase. and fem.; (S, O, Msb, K;) in most instances fem.: (S, O, Msb:) signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is عسلة, with فا, because عسل is mostly fem., or as meaning عسلة: (Mgh:) the pl. of عسل is عسلة [a pl. of pauc.] and عسل and عسل and عسل and عسل; (AHn, K;) and these pls. are used when one means sorts of عسل. (AHn, TA.) [It is also used tropically for نور, i. e. Flowers, or blossoms; because honey is made therefrom. (See also .) And it is applied also to The sweet, thick, inspissated, or melligenous, juice of fruit:] and it signifies [particularly] the juice that flows from fresh ripe dates; (O, K, * TA;) because of its sweetness. (O.) [See also .] And Also The gum of the [species of mimosa called طفر] عرفط [q. v.;] (O, K;) because of its sweetness. (O.) And is The gum that flows from the species of tree called اللبني, having no
sweetness; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, * TA,) i. e. [generally applied to storax, or styrax], (TA in art. لين,) used for fumigation, and called by the vulgar حُشَى [See art. and خصى.]) And is A white thing [or substance, a species of manna,] that comes forth from the [Shrub called زرَمَث, [q. v.,] resembling جمان [i. e. pearls, or silver beads like pearls]. (K, * TA,) Also A good, or righteous, deed, the eulogy for which is deemed sweet. (AZ, O.) See عَالَس [app. as meaning ripples] of running water, (IAar, O, K,) [arising] from the blowing of the wind. (IAar, O,) [In one place in the CK, العسل is erroneously put for العسل, below.]

عَالَس, (S, O, TA,) in the K erroneously said to be like أمير, i. e. عَسِيل, (TA,) applied to a man, (K,) Vehement in beating, (S, O, K,) quick in the raising, [سرع رفع, O, and so in copies of the S,) or in the falling, [وقع, so in a copy of the S,) or in the returning, [رجع, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.)

أَبَأٌ عَسَلَةٍ see عَالَس.

عَالَس n. un. of عَسَل [q. v.,] ___ is a euphemism for The place of injection of sperma: and hence it means the source from which one springs; origin; ancestry; or parentage; &c.]

One says, لفِلَان مُضْرِب عَسَلَةٍ i. e. [Such a one has no source] of kindred (نسب, (S, O,) nor of cattle or property (مال.) (S in art. And أَعْرَفْ لَهُ مُضْرِب عَسَلَةٍ [i. e. I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage: (S, O, * K;) or his origin, and any wife from whom he has sprung. (A, TA,) And ما ترك لُهُ مُضْرِب عَسَلَةَ He reviled him so that he demolished his parentage, and denied
his origin, or rank or quality. (Z, TA.) And كل ضرية لها من عملة، said respecting his mother by an Arab of the desert, meaning Every child that she has brought forth is from a manly sire. (A, TA.) And فلان عسلة بني فلان Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one. (O.)

A thing of the colour of عسل [i.e. honey]. (TA.) [Hence,] عسل اليهود The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews. (S, Mgh, O, K.)

The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, * TA, in the K being a mistake for مكسة, TA,) with which he gathers together the perfume; (S, O, TA;) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA;) or a feather with which the compound of perfumes called تياله is detached, or displaced: (Fr, IAar, O, K;) pl. عسل. (TA.) A poet says,

* فرشني خير لا أكون ومدحتي
* كناحت يوما صخرة يعسِيل

[Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom, or a feather, of a seller of perfume:] he means, كناحت صخرة يوما, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA. [One of my copies of the S has أكونا; the O, أكونا: and each of my copies of the S has صخرة; and one of them, يوم.]) And The pizzle of
an elephant, (S, O, K,) and of a camel: pl. as above. (K.) See also عسل مال. And see عسل عسلة

dim. of عسل, q. v.: or of its n. un. ___ [Hence,] i. q. نطق [i. e. The sperma of a man and of a

Woman]: or the ماء [meaning sperma] of a man. (K, TA.) ___ And The deliciousness, (S, Mgh, O, Msb, TA,) or

sweetness, (Mgh, K, TA,) of جمجم; as being likened to عسل [i. e. honey]. (S, O, Msb, K, TA.) Thus, (Mgh, O, Msb, TA,) or as

expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in

order that she might return to a former husband, لا إلا حتى تلوقى عسلته ويدوق عسلتنك (Mgh, O, Msb, TA. [See 1 in art.

ذوق.) ___ And عضوان signifies [meaning The male and female genital organs]; because

means of experiencing delight. (Z, TA.)

عسال: see عسال Also, (S, O, Msb, K,) and عسال، (Msb, K,) and عسول، (K,) A spear that quivers, (S, O, Msb,) by

reason of pliability: (Msb:) or [so the second, but the first and last,] a spear that quivers much. (K.) And

رواح عسالة [Spears that quiver much]. (A in art. زعم.) ___ See, again, عسال.

عسالة [as a subst.] Bees. (S, O, K,) ___ And The شورة of bees; (K, TA;) i. e. the thing, such as a راقد [q. v.]

&c., in which bees make honey. (TA.) [See also معسلة]

A gatherer of honey (S, O, K,) from the hive (S, O) or from its place; as also عسال. (K.)

[And عسل عواسل Bees occupied in gathering honey: see a verse of Aboo-Dhu-eyb cited in art. خلف،

conj. 3.] ___ Also, as a possessive epithet, A place in which is honey. (TA.) One says خليه عسلة (S, O, TA) A

hive containing honey. (TA.) ___ Also an epithet applied to a man, (O, K,) said by Az to be as though it were for

ذو عسل، (O,) meaning Having a good, or righteous, deed attributable to him, for which

the eulogy of him is deemed sweet: (Az, O, K;) and (O, K) accord. to IAar, (O,) a good, or righteous,

man; as also عسول عسال; (O, K,) the former said by him to be an instance of the measure فاعل [as meaning

made an object of eulogy: see 1, second sentence]: (O:) pl. of both عسال، (O, K,) accord. to him. (O.) See also
also signifies The wolf; [because of his manner of running; (see 1, latter half;)] (S, O, K) and so is mentioned by Freytag as signifying wolves from the Deewán of the Hudhalees.

A Swift she-camel; (S, K;) as also (K, TA: [in the CK, as syn. with is a mistranscription:])) the

in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure from [the inf. n.] not, as

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Habeeb asserts it to be, syn. with عنس, and of the measure من فعل, with the augmentative. (IJ, TA.)

i. q. [and آسان: so in the saying (He is of a semblance and of characteristics and natural dispositions which are those of his father]. O, K.)

A light sleep: but this is a vulgar [postclassical] word. (TA.)

i. q. [q. v., i. e. The habitation of bees, whether it be a manufactured hive or a hollow in the trunk of a tree or in a rock, in which they deposit their honey]. (K.) [See also 

Made [or preserved] with عسل [i. e. honey]: applied as an epithet in this sense to [or ginger]. (S, TA.)

Sweet [or (as we say) honeyed] talk or discourse. (TA.) And A girl, or young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice. (TA.) And Veracious, or faithful, in promises. (TA.)
Q. 1

The tree put forth its جَلَّسَ {or جَلَّسَ, or soft and green rods or twigs or shoots} [i.e.: see جُلْسُ {or جُلْسُ, in four places.}

جَلَّسَ, applied to food (طَعَام), i. e. رقِيق [app. meaning Thin, or unsubstantial], (Ibn-‘Abbád, O, K,i. e. in which are flour and water: (Ibn-‘Abbád, O:) or good, sweet, or pleasant. (O, K)

جَلَّسَ: see the following paragraph.

جَلَّسَ A branch, or twig, or shoot: (Msb:) or a branch, or twig, or shoot, that is a year old:

(Lth, O:) or a rod, or twig, or shoot, of recent growth: (TA:) or any plant that comes forth green, twisting, or wreathing, and soft, before it assumes other colours: (AHn, O:) or, as also جَلَّسَ, (S, O, K,) and جَلَّسَ, (O,) a soft and green rod or twig or shoot (S, O, K) of a tree, and of a grape-vine, when it first grows forth: (S, O:) or all signify a branch, or twig, or shoot, until a year old: (M, TA:) or جَلَّسَ signifies a soft, or tender, branch or twig or shoot: (TA:) the pl.

جَلَّسَ is جَلَّسَ (Msb:) and this is said to signify a certain [sort of] white thing, that comes forth in the صيف [meaning either spring or summer], and stretches along like the خيبران [or kind of cane called rattan], soft, or supple, and bending: (O:) it is [also] said to signify the عروق of trees, i. e. the عروق thereof [meaning the sprouts from the roots {see art. جَمَع}] that shoot forth in the year: and certain things that spread upon the surface of the earth, like عروق [or roots], and are green: or a certain plant upon the banks of rivers, bending and
inclining by reason of softness, or tenderness, or luxuriance: and, as used by the vulgar, rods, or twigs, or shoots, of recent growth. (L) Also a boy, or young man, hot-headed, and light, or active, in spirit. (Ia‘ar, O.) And A soft, or tender, girl or young woman. (O, K, TA.) And A soft, or tender, figure, or person: (O, K:) the latter word, used in this sense by El‘Ajáj, said to be a contraction of. (TA.) And A perfect state of youthfulness. (TA.)
1. **عَسَمُ** aor. *ـُعَسََمُ* (Msb, K.) inf. n. **عَسَمُ**, (S, *Msb, K, *) *It* (a man's hand, and his foot,) *was*, or *became*, **distorted**, (S, *Msb, K, *) [or, accord. to the K, app. said of a man, meaning *he* was, or *became*, **distorted in his hand, and his foot**, and thus in the TK,] *in consequence of rigidity in the wrist, and ankle*. (S, *Msb, K, *) [See also **عَسَمُ** below.] (S, *Msb, K, *) inf. n. (S, Msb, *) *He coveted*. (S, Msb, K.) [It is trans. by means of *ِﰱ*.] One says, *لاَ يَعْسَمُ فِيهِ أَمْرَ لَا* [He will not covet it]. (S.) And *أَمْرَ لَا يَعْسَمُ فِيهِ* A thing, or an affair, the contending with which for the mastery, and the mastering of which, will not be coveted. (S, K.) Also, inf. n. (S, K, aor. ـُعَسََمُ), (S, *K, TA, *) *He gained*, or *earned*; or *he sought sustenance*; syn. *كَسْبُ*; (K, TA;) *for himself*; or *for his family*, or *household*: (TA:) accord. to Fr, **عَسَمُ** signifies [i.e. the gaining, or earning; or the seeking sustenance]; (S;) [and] signifies *عَسَمُ فِي الأَمْرَ* (S, K, aor. ـُعَسََمُ, (S,) *He strove, laboured, or toiled*; or *he exerted himself*, or *put himself to labour*; in the affair. (S, K, *ـُعَسََمُ*) And (K, TA:) *He plunged into the midst of the people, or party, so that he mixed with them, not caring whether it were in battle or not*: (S, K, TA:) or, accord. to some, it is peculiarly in war, or battle; one says, (S, K, aor. ـُعَسََمُ, inf. n. (S, K, meaning *he went at random, heedlessly, or in a headlong manner, without consideration, into war, or battle, and threw himself into the midst of it, not caring*. (TA,) *عَسَمَتْ عِينَهُ* His eye shed tears [in the CK *ذُرَفَتْ*]: and (some say, TA) *had foul matter in its inner angle* [in the CK *غَمَضَتْ*]; as also *أَعْسَمَتْ* *غَمَضَتْ*: or *had its lids closed, one upon the other*. (K, TA.)}

*He, or it, rendered his hand rigid [and app. distorted*]: see 1, first sentence]. (K.)
He gave to him. (TA.) See also 1, last sentence.

I gave him what he coveted from me. (S, TA.) And عَمْسَم signifies [expl. above]: see 1. (TA.) Also The sheep's, or goats', bringing forth, and the pastor's coming and putting to every one of them her young one. (S, K.) [Accord. to the TK, one says، and عَمْسَم the latter,) meaning The sheep, or goats, brought forth, &c.] And The taking and wearing an old and worn-out sandal, or boot. (K.) [Accord. to the TK, one says، الخَفَّة، meaning He took the sandal, or the boot, in an old and worn-out state, and wore it.]

عَمْس [mentioned above as an inf. n.] signifies A rigidity in the wrist, and ankle; in consequence of which the hand, and foot, became distorted: (S, K: or, as some say, a rigidity in a man's wrist: (TA:) or a distortion in the hand, or arm, in consequence of a rigidity in the wrist, or in the elbows. (Mgh.) See also عَمْس.

عَمْس One who gains, or earns, much for his family, or household. (TA.)

عَمْس One who toils, or works laboriously, or who seeks gain or the means of subsistence, for his family, or household; as also عَمْس : pl. [of the former, and perhaps of the latter also,

عَمْس (K.) And A she-camel that has many young ones. (K.)

عَمْس: see the next preceding paragraph.

عَمْس Having a distortion of the hand, and of the foot, in consequence of rigidity in the wrist, and ankle; applied to a man: and so عَمْسَم applied to a woman. (S, Msb, K. See also عَمْس.) And An ass slender in the legs. (TA.)
A thing that is, or that is to be, coveted; syn. عسم (S, TA) as also عسم; or this latter signifies coveting, or covetousness; and عسم, with ش, is a dial. var. of it. (TA in this art. and in art. عسم.) So the former signifies in the saying [There is not for thee, in the sons of such a one, anything that is, or is to be, coveted]. (S.) [Freytag has written this word عسم, as from the K, in which I do not find it; and has expl. it as signifying desire.]
The wood, or stick, was, or became, dry and hard: (As, S;) and the plant was, or became, thick, or coarse, or rough, (Kh, S, K;) and dry, (K;) and hard; (TA;) as also (Kh, S, TA, [in the CK, in art. The wood,],) ns. as above, (K, TA,) the plant was, or became, thick, or coarse, or rough, (Kh, S, K;) and dry, (K,) and hard, (TA;) as also (Kh, S, TA,) ns. as above, (K, TA,) the hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

His hand became thick, or coarse, or rough, from work.

The night became intensely dark: (K;) but (TA.) is more known [in this sense].}

Wax, or wax-candles. (K.)

Dates while green and small: (S;) said in the K, in art. and, [before] by Hr as is stated in the handwriting of Aboo-Zekereeyà, to be correctly with غ; but mentioned by Sb in the Book of Palm-trees, and by AHn in the Book of Plants, as being with غ and غ. (TA.) [Also, as stated by Freytag on the authority of Dmr, The female locust.]

Age; old age. (TA. [See 1.])

Thick, coarse, or rough. (TA.) And The fruit-stalk of the raceme of a palm-
tree: (A ‘Obeyd, S, and TA in art. عَسَّى:) of the dial. of Belhárith Ibn-Kaab. (TA.) And (TA) Palm-trees (غَلِّبَة). (K, TA, both in art. عَسَّى.)

[а pl. of which the sing. is not mentioned;:] Hard [hollows, or cavities, in stone, or in rugged ground, that retain the water of the rain, such as are termed] أَرْزَان (TA.)
is [said by some to be] one of the verbs of appropinquation, implying eager desire, or hope, and fear, and not perfectly inflected, for it is applied in the form of the preterite to that which occurs in the present: one says [meaning, accord. to what has been said above, Zeyd is near to going forth, though generally otherwise expl., as will be shown in what follows], and [Such a woman is near to going forth]; Zeyd being the agent of and being its objective complement and meaning: and one says also, [as meaning, accord. to what here precedes, I am near to doing that], and with kesr, agreeably with readings [in the Kur xlv. 24], and one says to a woman, and [to women,]; but one does not use the form thereof, nor the form; and one says to a woman, and [to women,]; but one does not use the form thereof, nor the form; both of which [however] are mentioned [as used] by the author of the Insáf: [I 'Ak p. 88:] [or, accord. to Fei,] is a preterite verb, [used in the sense of the present,] aplastic, not perfectly inflected, of the verbs of appropinquation, implying hope, and eager desire, and sometimes opinion, and certainty; and it is incomplete [i.e. non-attributive], and complete [i.e. attributive]: the incomplete has for its predicate an aor. mansoob by means of, as in the saying, meaning [Zeyd is near to standing], the predicate being an objective complement or having the meaning of an objective complement: or, as some say, the meaning is, i.e. [virtually, but not literally,] I eagerly desire, or I hope, that Zeyd may be performing the act of standing: [but see and in art, as well as what follows in this paragraph after the explanation of the next ex.:] the complete is such as occurs in the saying, meaning, accord. to what is said above, Zeyd's standing is near to being a fact; the agent being literally a phrase composed of a subject and an attribute because [so that that Zeyd: (Msb:)] in the MA and PS and TK &c., is expl. as meaning It may be that; and this, or simply may-be, or may-hap, or
perhaps, I regard as the preferable rendering; as being virtually the meaning in all cases: for، ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمﻮُﻘَـﻳ
in which it is used as an incomplete verb, however it may be rendered, virtually means It may be that Zeyd is, or will be,
standing; or may-be Zeyd &c.; and ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمﻮُﻘَـﻳ
in which it is used as a complete verb, virtually means the
same, though more properly rendered Zeyd's standing may be a fact: its usages are various, and have occasioned
much dispute respecting its grammatical character and its meaning or meanings; as will be shown by what here follows:] ___ it is [said
to be] a verb unrestrictedly, or a particle unrestrictedly: (K:) [but this statement seems to have originated from a mistranscription: IHsh
says,] it is a verb unrestrictedly: not a particle unrestrictedly, contrary to the opinion of Ibn-Ks-Sarráj and Th; nor when it has an
affixed pronoun, as in ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمﻮُﻘَـﻳ, contrary to an opinion of Sb, ascribed to him by Seer: (Mughnee:) it denotes hope in the case of that
which is liked, and fear in the case of that which is disliked; as in the saying in the Kur [ii. 213],
وعَسَى أَنْ تَكُرُّها شِيْبَنَا وَهُوَ خَيْرُ لَكُمْ وَعَسَى أَنْ تَحْبَبُوا شِيْبَنَا وَهُوَ شَرّ لَكُمْ [But it may be that ye dislike a thing when it is
good for you, and it may be that ye like a thing when it is evil for you]: (Mughnee, K: *)
___ it is used in various ways; one of which is the saying، ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمﻮُﻘَـﻳ[mentioned above], respecting the analysis of which
there are different opinions: that of the generality is, that it is like، ِنﺎَﻛ ٌﺪْﻳَز ُمﻮُﻘَـﻳ[inasmuch as ىَﺴَﻋ
is here an incomplete verb];
but this is deemed dubious, because the predicate، ْنَأ َمﻮُﻘَـﻳ is rendered by an inf. n., and the subject، ٌﺪْﻳَز
is a substance; to which
several replies have been made; one being that a prefixed noun is meant to be understood, either before the subject, so that the
meaning is، ىَﺴَﻋ ُﺮْﻣَأ ٍﺪْﻳَز ُمﺎَﻴِﻘﻟا [It may be that the case of Zeyd is, or will be, the
performing of the act of standing], or before the predicate, so that the meaning is، ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمﻮُﻘَـﻳ صاحب
ىَﺴَﻋ ٌﺪْﻳَز ْنَأ َمَـْ琦َٰل [It may be that Zeyd is, or will be, the performer of the act of standing]; and
another reply is, that it is of the class of، ْنَأ َمﻮُﻘَـﻳ صَائْمٌ صَائْمٌ صَائْمٌ لَدِّيْز ٌمْﻮَﺻ
meaning صَائْمٌ صَائْمٌ صَائْمٌ لَدِّيْز ٌمْﻮَﺻ for، ىَﺴَﻋ ٌﺪْﻳَز
is equivalent to an inf. n.,
and an inf. n. may be used in the sense of an act. part. n.]; and another is, that، ْنَأ َمﻮُﻘَـﻳ is here redundant, which reply is [said to be
nought, because أَنْ has rendered the aormansoob, and because it seldom falls out [from the phrase, though it should be remarked
that أَنْ is generally followed by a simple aor. and sometimes by أَنْ and an
aor.]: another opinion respecting the analysis of the phrase is, that
[agreeably with the explanations mentioned above from the S and Msb,] or intrans. like
and this is the opinion of Sb and Mbr: the opinion of the generality is, that it is an incomplete verb [like
and the verb following it compose a substitute of implication supplying what is wanting in the
two preceding portions of the sentence: ___ the second way of using it is, the making it to have ___ the third and fourth and fifth are when it is
followed by a simple aor. [being in this case likened to \( \text{نَأ} \), (S, K, * TA.)] or an aor. with س prefixed, or a single noun; as in
\( \text{نَأ} \) and the verb following this for its
object, [as in mentioned above], so that it is a complete verb: ___ the first whereof is one of
which there are few exs., such as the saying,

\[
\text{أَمْسِبَتْ فِيهُ}
\]

\[
\text{يَكُونُ وَرَاءُهُ فَرَجُ فَرِبْ}
\]

[It may be that Zeyd stands, or will stand] and [It may be that
Zeyd will stand] and [It may be that Zeyd is standing]; the first whereof is one of
which there are fewer exs., [and which is said in the S to be not allowable,] such as the saying,

\[
\text{أَمْسِبَتْ فِيهُ}
\]

\[
\text{يَكُونُ وَرَاءُهُ فَرَجُ فَرِبْ}
\]

[It may be that the state of anxiety in which thou hast become (or, as some relate it, i. e. I have become,) is such that after it will be a near removal thereof]; and the third is one of
which there are fewer exs., [and which is said in the S to be not allowable,] such as the saying,

\[
\text{أَكَبَرَتْ فِي الْعَذَّالِ مُلْحَةَ دَانَمَا}
\]

\[
\text{لاَ تَكُونُ إِنِّي عَسِبَتْ صَانِمَا}
\]

[or, as some relate it, عَسِبَتْ, which is more common, i. e. Thou hast been profuse in censuring,
persisting constantly: be not thou profuse: verily it may be that I am, or shall be,
abstaining]; and as to the prov., خَا، [expl. in art. بَأَسْ، and of which it is said in the K that the verb
therein is used in the manner of كَانَ، and in the S that the phrase is extr., that كَانَ is there put in the place of the predicate, and
that there sometimes occurs in provs. what does not occur elsewhere), the right opinion is that یکونُ is suppressed before ابوسأ;
and [in the latter of the two verses cited above] یکونُ is suppressed before صائمأ; because thus the primary usage is preserved,
and because what is hoped is the person's being an abstainer, not the abstainer him-

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self; and as to the second of the three modes of using یعسى last mentioned above, with س prefixed to the aor., it is very extr.: ___
the sixth way of using it is the saying یعسأ and ینعسه and یعسک, which is rare: in this case, accord. to Sb, it is used in the
manner of یعسأ, as governing the subject in the accus. case, and the predicate in the nom.; the predicate being sometimes expressed,
in the nom. case, as in the saying,

* * *
فَقَلَتْ عِسَاهَا نَارُ كَأَس وَعَلَهَا
تَشْكِي قَأتي خَوْهَا فَأَعْوَدهَا

[And I said, May-be it is the fire of Ka-s, (for I suppose that كأس is here a proper name, that of a
woman, daughter of El-Kelhabeh El-Oranee,) and perhaps she has a complaint, (تَشْكِي being for تَشَكَّي,) so I will come towards her, and visit her]: ___ the seventh way is the saying, یعسأ ذِيد قائم، mentioned
by Th; which is to be explained on the ground that یعسى is here an incomplete verb, and that its subject is the المضمر الشَّيْأ [i. e.
إِنْهُ is suppressed, the meaning being, It may be that the case is this, Zeyd is standing], the nominal proposition
being the predicate. (Mughnee. [Several other statements in that work, respecting یعسى, I have omitted, as being refuted therein,
or as being of little or no importance.]) ___ It also denotes opinion, (Msb,) or doubt, (K, TA,) and certainty: (Msb, K, TA:) the last is
meant in the saying of Ibn-Mukbil,
[My opinion of them is like an expression of certainty while they, in a desert, or in a desert destitute of water or of herbage and water, &c., are contending in reciting current proverbs instead of attending to the wants of themselves and their camels]. (S, TA.) ___ As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the Kur-án, except the saying, [in kvi. 5, ]

[It may be that his Lord, if he divorce you, will give him in exchange wives better than you]. (S, TA.) ___ with what follows it, in the Kur [li. 247], means [virtually] Are ye near to fleeing? (K:) some read thus; and some, (TA.) ___ [erroneously written in the CK: see the first sentence in art.]

ٖأَعْسَبِ يَـهُ ٖ4 How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he! (Lh, K, TA.)

بالعِسَبِ أَنْ تَـفْعَـلِ: see what next follows.

ٖأَعْسَبِ يَـهُ He is adapted or disposed by nature, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy, for it or of it; as also ٖأَعْسَبِ يَـهُ: (K, TA:) but one should not say ٖأَعْسَبِ يَـهُ. (TA.) [See also معِسَّة]

ٖأَعْسَبِ: see art. [usu. معِسَّة

ٖأَعْسَبِ A girl thought to have attained puberty: (Lh, TA:) or a girl near to attaining puberty. (K:)}
proper; for one's saying of him, [It may be that he will do good]: (A and TA in art. ٌﺎَﺴْﻌَم and meaning [i. e. Verily he is adapted or disposed by nature, apt, meet, suited, &c., for such a thing]: (K, TA:) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.)

A she-camel of which one doubts whether there be in her milk or not: (IAar, K, TA:) or whose milk has stopped and it is hoped that it will return. (Er-Rághib, TA.)
1. *عش* (تعش) inf. n. *عش*، (K, TK.) *He* (a bird) kept to his *عش* [or nest in a tree]. (K, TK.)

2. *عش* (تعش) inf. n. *عش*، (TK, O,) *He* (a bird) made for himself a nest in a tree; (S, O, K,) as also *عش*، (A, K,) or *عش*، (O,) inf. n. *عش*، (TA.) ___ It is said in a trad., (A, K,) in the story of Umm-Zara, (O, TA,) لَا تَمَّلَّا بِيَتِّنَا، meaning *She will not be unfaithful with respect to our food, or wheat,* by hiding somewhat in every corner; (A, O, K,) like birds that make their nests in sundry place, (O,) so that it becomes like the nest of the bird in a tree, (A, O,) or so that it becomes like the place where the birds make their nests in a tree. (K.) [See another reading in the first paragraph of art. *عش.*] ___ You say also, of a person greatly erring, and obstinately persevering in evil, *عش*، (A, K,) فَحَصْ (عشَّالْهُ النِّيْطَانُ فِي قَلْبِهِ). (TA in art. *عش ُزْبُﳋا*).

The bread became mouldy, or spoiled and overspread with greenness, (S, A, O, K,) and dried up. (S.)

He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up]. (A.)

8. *عش*، (TA in art. *عش ُزْبُﳋا*).

see the next preceding paragraph.

*عش*، (S, A, Mgh, O, Msb, K,) The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Msb, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Msb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Msb, K,) in the branches thereof; (S, A, O, K,) as also *عش*، (A, K,) but if in a mountain, (S, O, Msb,) or a building, (Msb,) or a wall or the like, (S, O,) it is called *وَكَرْبَتْ,* and if in
the ground, (S, O, Msb,) and the nest of a raven or other bird, upon a tree, when it is dense, or compact, and large: (Lth, T:) pl. [of pauc.] (S, Msb) and [of mult.] (S, Mgh, Msb) and (TA.) [See also شاشع.] It is said in a prov., quoted in a خطبة of El-Hajjâj, (O, TA,) ليس عشة. (TA.) [This is not thy nest, or thou hast no right in this; therefore go thy way:] (A, O, K:* ) addressed to him who alights in a place of abode not befitting him: (A, TA:) or to him who raises himself above his rank: and to him who applies himself to a thing not of his business to do: and to him who is at case in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) تلمَّس أعشا شك. Seek thou, or seek thou repeatedly, after pretexts, and [causes for] false accusation, in thy family (O, L, K, TA) and those belonging to thee: (TA:) [not in others: (see Freytag's Arab. Prov., l. 235:)] nearly like the former proverb. (TA.) [In the CK, تلمَّس is erroneously put for تلمَّس.]

such as is called عش, when heaped up, one part upon another. (IAar, S, O, K.) Such a place is the place where the birds make their nests in the branches of trees. (S, O, K:* )
It was, or became, dry; (Yaakoob, K, TA.)

And عشب, [so in the TA, app. عشب] inf. n. عشابة and عشبوعة, said of a man, He became dry, or tough, by reason of leanness. (Yaakoob, TA.)

The place produced its herbs, or herbage, of the kind termed عشب; (Msb.) and in like manner, (Msb,) عشب, (S, O, Msb, K) and عشب, (Msb,)

and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] عشب, (TA,) The land produced عشب. (S, O, K,) [See also 12. After the mention of عشب the S and O, it is said in the former that for the verb one does not say otherwise than تبغشأ, and in the latter that one does not say عشب the land.] And عشب, (K, TA) as also عشب, (S, O, K;) as also عشوشب القوم [but probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, Thou hast found fresh herbage: alight. (O.) See also 5. I asked him and he gave me an old she-camel, (S, O, K, TA,) i. e. what is termed عشب. (TA.)

The camels fed upon herbs, or herbage, of the kind termed عشب; and [accord. to the TA as a distinct meaning] became fat (K, TA) therefrom; (TA;) as also اعتشبت accord. to the K, but this latter is wrong, being correctly اعتشبت, as in the parent-lexicons. (TA.)
The land produced abundance, or much, of herbs, or herbage, of the kind termed [شْێع] this verb having an intensive signification, like [خَشْۆشَن] [q. v.]. (S, O, TA.) It is erroneously mentioned in the K as syn. with [شَبْشَأ] See also 4.

[شَشَع] a coll. gen. n., n. un. with ُة TA;] Fresh, green, juicy, soft, or tender, herbs or herbage, (S, A, O, Msb, K,) in the first part of the [season called] [عِبَر] [i. e. ُعِبَر ََﻸَكَّا], which begins in January and ends in March, O. S.: (Msb:) not termed ُشَشَع until drying up: (S, O:) or, in the opinion of the generality of the lexicologists, ُشَشَع is applied to such as is fresh and to such as is dry: ُشَشَع: or the first, or earliest, of herbage, ُعِبَر ُشَشَع ُعِبَر ُشَشَع, that [afterwards] dries up, and does not remain; the term ُشَشَع being applied by the Arabs to ُشَشَع and to other kinds: and ُشَشَع is applied to fresh, green, juicy, soft, or tender, herbs or leguminous plants, of the desert, that come forth in the ُعِبَر and under this term are included those that are hard and thick, which are termed the ُشَشَع thereof; as well as to those that are slender and soft, which are termed the ُشَشَع thereof: or, accord. to AIh, whatever is destroyed by winter, and grows again from the stocks, or roots, thereof, or the seed: he says also that it is applied to such herbage as is uninterrupted; as opposed to ُشَشَع: or, accord. to Th, it is applied to the ُشَشَع: [The green herb of the dwelling] means that which grows in the ُشَشَع the ُشَشَع [or patch of ground which people have blackened by their cooking and where their cattle have staled and dunged] of the dwelling, surrounded by fresh, or green, herbs, in a white [or clean] part of the ground, and good soil: and hence, The ُشَشَع [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like ُشَشَع [app. lit. meaning The green herb that
grows in the place where the water with which skins have been washed, or the like, is poured out: but IbrD thinks that it may be a
mistranscription for عَشْبَةَ النَّذَقِ [__]. (TA.) ___ is *Egyptian toad-flax; antirrhinum Aegyptiacum,* the name of which is written by Forskål (Flora Aegypt. Arab., pp. Ixvii. and I12, and

Asjib ed dîb and Aeschib ed dîb.]  

A family, or household, among whom is none little, or young. (S, O, K.) ___ See
also عَشْبَةَ.

عَشْبَةَ; fem. with ة: for the latter see عَشْبَةَ.

An *old* she-camel (نَابِ كِبْرَة) [mistranslated by Golius and Freytag dens exerts magnus ]; (S, O, K; [see 4;]) as also 

عَشْبَةَ. (S, O.) And An old ewe, advanced in age. (K.) Also An old man bent with age. (K.) A man, and an old

woman, bent, and slender, and advanced in age: (Lh, L, TA:) or a decrepit old man and old woman. (S, O.) A short man; (O, K;) as also عَشْبَةَ. (K.) And A woman short, and ugly, or despicable; (O, K, TA;) and so applied to a man; (TA;) or so عَشْبَةَ applied to a man. (O.) And A man dry, or tough, by reason of leanness.

(Yaakoob, TA.)

عَشْبَةَ; and its fem., with ة: see عَشْبَةَ, in three places. And see also عَشْبَةَ.

The *state of having,* or producing, [herbs, or herbage, of the kind termed عَشْبَةَ. (S, O,) or much thereof. (K.)

(S, A, O) and عَشْبَةَ (Msb) and مَكَانِ عَشْبَةَ (Msb) and عَشْبَةَ مَيْسَع (Msb) and عَشْبَةَ (Msb, K) and عَشْبَةَ (Msb, K) and عَشْبَةَ (Msb, K) and عَشْبَةَ (Msb, K) and عَشْبَةَ (Msb, K) but some do not say عَشْبَةَ (Msb,) [A country, and a place, and meadows, and land,] having, or producing, [herbs, or herbage, of the kind termed عَشْبَةَ (S, A, O, Msb,) or much thereof. (K. [See also
A camel feeding upon عشب. (S, O.)

Scanty, and scattered, or disunited, [herbs, or herbage, of the kind termed]

Thereof: (AHz, K, TA:) or different kinds of herbage: in the saying of a seeker of herbage, عشب وتعاشيب: (AHn, TA:) or عشب not yet mature. (Th, TA.) [See عشب as opposed thereto.]

And its fem.: see عاشب, in three places.

[Land, and lands,] having, or producing, much herbage [of the kind termed]: (K, * TA:) or عاشب is pl. of عاشب, or it has no proper sing. (TA.) [See also عاشب.]
The Arabic word 

1. 

is translated as "He took one from ten." (K.) And He took one from among them, they being ten. (Msb.) And He took one from them, they being ten. (Msb.) And He became the tenth of them: (S, O, Msb, K:) or He made them ten by adding to their number himself. (TA.) [See also 2: and see Q. Q. 1.]

2. 

He made them ten, by adding one to nine. (O, Msb, TA. [See ] And He put, in the copy of the Kur-án, the marks called, the

He made the number ten. (TA.) ___

O God, write down ten good deeds for every one of my steps. (Lh, TA.) ___

He remained ten nights with his
wife: and in like manner the verb is used in relation to any saying or action. (TA voice) عُشرَت † عَشْرَةِ (S, Msb, K, [in the CK أُعْشَرَت; (Ss) and أُعْشِرَت; (Ks) She (a camel) became what is termed عُشْرُ اِنْفِضَة (S, K, she completed the tenth month of her pregnancy. (Msb.) And اَمْهَرْت واَمْهَرُوا Their camels became such as are termed عَشْرَاءَ [pl. of عَشْرَةِ]. (O.) See also 4. He broke the قَدْح [or drinking-bowl] into ten pieces. (O, TA.) And [hence, app.,] لُوْحَةُ الْحَبْلَ قَلِيلُهُ Love emaciated him [as though it broke his heart into ten pieces]. (TA.) And عَشْرُ اِنْفِضَة عَشْرُ اِنْفِضَة (S, O, K, He (an ass) brayed with ten uninterrupted reciprocations of the sound. (S, A, O, K, *) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S, * O, TA:) or he so brayed at the gate of a city where he feared pestilence, and consequently it did not hurt him. (A.) Also هُوَ (a hyena) cried, or howled, in the same manner. (A.) And (a raven) croaked in the same manner. (K.) 3 عَشْرُ عَشْرَةِ (K, S, O, Msb, K) He mixed with him; consorted with him; held social or familiar intercourse, or fellowship, with him; conversed with him; or became intimate with him; syn. خَالَاطَة. (S, O, Msb, K) [See also 6.] 4 عَشْرُ العَدَد They became ten. (S, O.) Also اَمْهَرْت اَمْهَرُوا said of a she-camel: see 2. Also She (a camel) completed ten months from the time of her bringing forth. (TA.) Also, or عَشْرُ عَشْرَت, She brought forth her tenth offspring. (TA in art. يَكْرَر.) And the former, said of camels, They came to water on the tenth day, counting the day of the next preceding
watering as the first. (O.) And He was, or became, one whose camels came to water on the tenth day, counting the day of the next preceding watering as the first; expl. by the words عَشْرَةَ (S, TA.) or عَشْرَةٌ (TA.) And He came to be within the period of the first ten nights of Dhu-l-Hijjah. (T, TA.) And We have had ten nights pass over us since we met. (L, TA.)

They mixed; consorted; or held social or familiar intercourse, or fellowship; one with another; conversed together; or became intimate, one with another; syn. عَشِّرَوا (S, O, Msb, K;) as also عَشِّرُوا (TA.)

Q. Q. 1 \(حَشَرَهُ \) He made it twenty: an extr. word [with respect to formation, and post-classical, like سِعْن, q. v.]. (K, TA.) [In the CK, عَشَرَهُ, and expl. there as signifying I made it twenty: but this is evidently a mistranscription.]

عَشَرَةٌ (S, O, Msb, K) and عَشَرَةَ (TA.) A tenth; a tenth part; one part of ten parts; as also عِشْرَةٌ from عَشَرُ (S, O, Msb, K;) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of applied to] the fourth part: (O:) or, as some say, عِشْرَةٌ is the tenth of the tenth [i. e. a hundredth part]: and as some say, عِشْرَةٌ is the tenth of the ظُرْعٌ, which latter is the tenth of the عشر; so that, accord. to this, the عِشْرَةٌ is one of a thousand; for it is the tenth of the tenth of the tenth:

(Msb:) [in the TA, and as some say، عِشْرَةٌ is pl. of عِشْرَةٌ، which latter is pl. of عشر: but this is evidently a mistake:] the pl. of عِشْرَةٌ is عِشْرَةٌ (Msb, K) and عِشْرَةٌ (K;) and that of عِشْرَةٌ is عِشْرَةٌ (S, O, Msb;) it is said in a trad., تَسْعَةٌ عِشْرَةٌ الرَّزْقُ (i. e. Nine tenths of the means of subsistence consist in}
merchandise, and one part of them consists in the increase of animals. (S, A, * O. *)

[A period of eight days between camels' twice coming to water; for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with kesr: [see ثلث] (S, O;) or camels' coming to water on the tenth day [after the next preceding period of abstinence, i. e., counting the day of the next preceding watering as the first]; or on the ninth day [not counting the day of the next preceding watering]; for it is evident that these two explanations are virtually one and the same]; (K;)
as in the Shems el-Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering:

(At:) after the عشر, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, هم عشر وربع عشر وثلاً وثاني عشر وغنا [and so on,] to the twentieth [day counting the day of the next preceding watering as the first]; (As;) and then you say, that their period between two waterings is عشران, (As, S, O,) i. e., eighteen days; (S, O;) and when they exceed this, they are termed جوالين [meaning that satisfy themselves with green pasture so as not to need water ]; (As, S, O.)

Also The eighth young one, or offspring. (A in art. ثلث.) And A piece that is broken off from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA;) as though it were one of ten pieces; (TA;) as also عشرة, (K, TA,) which signifies a piece of anything: (O, TA:) pl. of the former, عشارة [and pl. pl.}
A cooking-pot, or one of stone, broken in pieces: thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And A cooking-pot broken into ten pieces: (K:) or a large cooking-pot, of ten pieces joined together by reason of its largeness: (A:) or a cooking-pot so large that it is carried by ten men, (K,) or by ten women: (TA:) or [simply] a cooking-pot broken in pieces; not derived from anything: (TA:) pl. A cooking-pot broken into ten pieces. (A, K.) And A scabbard of a sword, or a sword-case, broken in pieces. (O.) And A broken heart. (S, K.) And The portions of a slaughtered camel [for which players at the game called المسرع contend, and which are ten in number; not seven, as is said in one place in the TA. In Har p. 579, اعشار in this case is said to be pl. of عشر; but I think that we have better reason for regarding it as a pl. of عشر.] (Az, S, O, K.) Imra-el-Keys says, * وما ذاتت عيناك إلا لضري بسهمك في أعشار قلب مقتَل* [And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love]: he means, by the two arrows, the two called الرُقَب المعلَى and الرُقَب المعليَّة; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions: therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether: (Az, S, O: * [see also a verse cited voce رقاب]) or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA.) Hence the saying, ضرب في أعشاره ولم يرض بعشاره [He played for the portions of it, and was not content with the fifth of it]; meaning he took the whole of it. (A.) And أعشار alone means Cooking-
pots that boil the ten portions [of a] جُزُور. (Har. p. 579.) also signifies The primary feathers of the wing of a bird; (S, O, TA;) and so عُوَاشّر . (TA.)

Three nights of the [lunar] month, [the tenth, eleventh, and twelfth,] after the تَسْعٌ [q. v.]. (S, O.) Also [The asclepias gigantea of Linnaeus; or gigantic swallow-wort;] a species of tree [or shrub] in which is a substance answering the purpose of tinder; (K,) like cotton, (TA,) than which there is nothing better wherein to strike fire, and with which cushions are stuffed, (K,) on account of its softness: (TA:) [see رَآِء رَوَأ] accord. to AHn, (TA,) a large species of tree [or shrub], of the kind called عَضْدَاء, having a sweet gum, (AHn, S, O, *:) and milk, (O,) and broad leaves, growing up high, (AHn,) from the flowers and shoots of which, (AHn, K,) or from the joints of the branches and from the places of the flowers whereof, (O,) there comes forth a well-known kind of sugar; (AHn, O, * K,) in which is somewhat of bitterness, (O, K,) called سَكَرّ العَشَّر; (AHn, TA;) [or this is a kind of red sugar, which falls like dew upon this tree; (Gollus, from Ibn-Maaroof and the Mj;)] it produces also bladders, resembling the شَقَاشَق [or faucial bags] of camels, in which they bray, [blowing them out from their months, with a gurgling sound,] (AHn, TA;) [and like the bladder of the smaller دَفْلَى قُنَاد [q. v.; (S, O;) and it has a blossom like that of the دَفْلَى, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit: (AHn, TA;) n. un. with دَفْلَى and pl. [of this

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Social, or familiar, intercourse; fellowship; i. q. (O; * K.) or a subst. from the latter word. (S, Msb.) Sometimes it governs as a verb, [like the inf. n.,] accord. to some grammarians, as in the following ex.:

*بَعِشْرَتْكَ الكَرَام تَعَدُّ منْهُمْ*

[By thine associating with the generous thou will be reckoned as one of them]. (I'Ak p. 211.)

Ten; the first of the عشرات (A, K;) with ظ (Msb,) and with fet-h to the ش (TA,) for the masc.; (Msb, TA;) and عشر without ظ (Msb, TA,) and with one fet-hah, (TA,) for the fem. (Msb, TA.) You say، عشرة رجال [Ten men]: and عشرة نساء [ten women]. (S, O, Msb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عشرة; and for the latter, عشرة; and in Freytag's lexicon we find عشرة instead of عشرات [is the pl. of عشرة: and also] signifies

Decimal numbers. (M in art. ست.) The vulgar make عشر masc., as meaning a number of days, saying عشر الأول، عشرة the first of the عشرات; but this is wrong [unless thereby they mean to speak of nights with their days, as will be shown by what follows]:

the month consists of three عشرات: namely، عشرة the first ten nights, with their days, pl. of عشرة؛ and عشرة the middle ten nights, with their days, pl. of عشرة؛ and عشرة the last, lit. the other, عشرة ten nights, with their days, pl. of عشرة؛ or عشرة the last ten nights, with their days, pl. of عشرة. (Msb.)

is also especially applied to The last ten nights of Ramadán, with their days: and عشرة the last, lit. the other، العشرة عشرة the first ten nights of Dhu-l-Hijjah, with their days: and عشرة، alone, to The first ten nights of El-Moharram, with their days.] The Arabs also said، عشرة عشرة، meaning We journeyed ten nights, with their days; making the fem.

[The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of عشرة: and also] signifies.

And respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which عشرة is imperfectly decl., see. (The days of the ten nights).
is also applied to A portion, or paragraph, of the Kur-án properly consisting of ten verses; but it is often applied to somewhat more, or less, than what is considered by some, or by all, as ten verses, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a break in the tenour of the text: (see عاشرة) pl. عاشرات. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end; or by the word عشر, or the letter ع, over, or over against, the commencement.] ___ When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively]: in the masc., you reject the عشر in عاشرة; and from thirteen to nineteen [inclusively], you add ة to the former of the two nouns; and [in every case] you pronounce the ش with fet-h; and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA:) you say, [Eleven], (S, O, Msb,) [and Twelve,] and [Thirteen], and so on; (Msb, TA;) with fet-h to the ش; and in one dial. with sukoon [Eleven], and [Twelve], &c.; (Msb;) or the former only: (S, O:) and, as ISk says, some of the Arabs make the ع quiescent, [as many do in the present day,] saying أَنَا عَشْرَةٌ, and so on to تسعة عشرة inclusively) except in the instance of أَنَا عَاشْرَةٌ and أَنَا عَاشْرَةٌ, because of the quiescence of the أ and ع; and Akh says that they make the ع quiescent because the noun is long and its vowels are many: (S, O) in the fem., you add ة to the latter of the two nouns, and reject the ة in the former of them, and make the ش in عاشرة quiescent: you say [Eleven] (TA,) [and Twelve,] and so on to تسعة عشرة inclusively): and if you choose, you say [Eleven], [&c.,] with kesr to the ش: the former is of the dial. of the people of El-Hijáz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-h to the ش in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the Kur ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is mansoob, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of refa and nasb and khañd, except that of twelve; for أَنَا عَاشْرَةٌ and أَنَا عَاشْرَةٌ are decl. [i. e. you say, in a case of nasb or khañd, أَنَا عَاشْرَةٌ and أَنَا عَاشْرَةٌ]. (TA.) ___ [In the same manner also عشرة and عشرة are used in the ordinal compounds.]
A she-camel that has been a ten months pregnant, (S, Mgh, O, Msb, K,) from the day of her having been covered by the stallion: she then ceases to be [of those] called خاص, and she is called عسرة until she brings forth, and also after she has brought forth, (S, O,) or when she has brought forth, at the completion of a year: or when she has brought forth she is termed عائدة (TA:) or that has been eight months pregnant: or, applied to a she-camel, i. q. نفساً applied to a woman: (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (IAth:) it is the only sing. word of this measure, which is a pl. measure, except نفساء: (MF:) the dual is عشروات (S, O, TA; in one copy of the S عشروات:) and pl. عشروات (S, O, K, TA; in one copy of the S, and in the CK عشروات;) but some disallow this; (MF;) and عشر: (S, O, Msb, K;) like as نفساء is pl. of نفساء; (Msb:) and عشر: (K in art. نفساً:) or عائدة is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that عشراء have no milk; though El-Farezdak applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are عائدة, عشائر, as pl. of عشراء, which is pl. of عشراء, signifies Gazelles that have recently brought forth. (O.)

Milk of camels that feed upon the عشرة, q. v. (TA.)

Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Msb:) you say عشرون رجالا[Twenty men], and عشرون امرأة[Twenty women]: the noun following it being in the accus. case as a specificative: (TA:) it is decl. with و and ي (like a pl. formed by the addition of و and ن); (Msb:) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the ن, (S, Msb,) and say, عشرون زياد; (The twenty of Zeyd,) (Msb,) and عشرون زيد [Thy twenty], (S, O, Msb,) and عشرون [My twenty], changing the و into ك [in this last case], because of the letter following it, and these incorporating: (S, O:) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind], (Msb.) [It signifies also Twentieth.] It is not a pl. of عشرة, (so in a copy of the S and in the O and in the TA.) or
Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF)

changed from عشر, (S,) or rather عشر عشر; as also عشر عشر; (MF;) [for which reason, and its

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having the quality of an epithet, each is imperfectly decl.] You say، جاؤوا عشر عشر، (S, M, O, L, K,) and عشر عشر، (M, O, L, K,) and عشر once، and عشر once، (M, L, TA,) They came ten (and) ten. (S, M, O, L, K,) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K; [and is for the purpose of corroboration;] and عشر is also authorized by the TS. (TA,) A'Obeid says that more than one and one and one third and one decimal and has not been heard, except عشر occurring in a verse of El-Kumeyt. (O, TA,) [But خمس is mentioned in the K.]

عشر: see عشر، in three places. Also A certain measure of land، a tenth of the قفير، (O, Msb, K,) which is the tenth of the جرب [q. v.]: (O, TA:) pl. Graf. (TA in art. جريب.) And An associate; i. q. عشر، (S, O, Msb, K,) ___ And A husband: (S, O, Msb, K,) because he and his wife are associates، each of the other. (S,
They are ungrateful to the husband. (Msb.) ___ And a wife. (Msb.) ___ And

A relation. (K.) ___ And a friend. (K.) Pl. ___ See also. Also the cry of the [or

hyena, or female hyena]: (K.) in this sense, a word not derived. (TA.)

عَشِرَةٌ; and its pl.: see عَشِرَاتٌ.

عَشْرَةٌ A garment, or piece of cloth, (A, K,) ten cubits long. (S, A, Mgh, O, K.) ___ And a boy ten years old:

fem. with ة. (TA.)

عَشْرَاتٍ and عَشْرَاتٌ: see عَشَرَاتٌ.

عَشِرَةٌ A man’s kinsfolk: (Bd and Jel in ix. 24:) or his nearer or nearest relations, or next of kin, by
descent from the same father or ancestor: (K:) or a small sub-tribe; a small portion,
or the smallest subdivision, of a tribe, less than a قَبْلَةٌ: (TA voce شَعْبٌ, q. v.:) or a tribe; syn

عِشْرَةٌ; (S, O, Msb;) a man’s قَبْلَةٍ; (K;) as also عِشْرَةٌ, without ة: (TA:) or a community, such as the Benoo-

Temeem, and the Benoo-'Amr-Ibn-Temeem: (ISh:) a word having no proper sing.: (Msb:) accord. to some,
from عِشْرَةٌ accord. to others, from عِشْرَةٌ; the number so called: (Bd ubi suprà, and MF:) pl. عِشْرَاتٌ (Msb, K) and عِشْرَاتٌ (Msb, K) and عِشْرَاتٌ (TA) One who takes, or receives, the عشر [q. v.] of

property. (S, Msb, K.) Where the punishment of the عشر, or عشر, is mentioned in traditions, as where it is said that the

عَشْرَةٌ is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be
put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed the like
office for the Prophet and for the Khaleefehs after him may be thus called because of the relation of what he takes to the tenth, as
the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain,
and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects. (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting of foreigners &c.]

One says also, عشر (meaning he became the tenth of them). (S, Msb, K.)

The circular sign which marks a division of an 'ashr (عشر) in a copy of the Kur-án: (O, L, K;) a post-classical term: (O, L: pl. عواشر القرآن means The Verses that complete an عشر of the Kur-án. (K.) And الحواش العرب Camels coming to water after an interval of eight days; (S, O;) on the tenth day [counting the day of the next preceding watering as the first]; or on the ninth day [not counting the day of the next preceding watering; see عشر]. (K.) For another signification of the pl., عواشر, see عشر, last sentence.

is a proper name of The ضبع [i.e. hyena, or female hyena]; a determinate noun: [but it has for] pl. عاشرات. (O.)

: see what next follows.

عاشور and عاشور آ (Msb, K) and عاشوري (Msb, K) and عاشور, (Msb, K;) or عاشورآ (S, O, and K) or نآ (M in art. ٌءآَرﻮُﺷﺎَﻋ, &c.) or نآ (S in that art., &c.) and نآ (S, O,) The tenth day of the month El-Moharram: (S, Msb, K;) or the ninth thereof, (K;) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Msb in art. ٌءآَرﻮُﺷﺎَﻋ, &c.) and AZ says that by the ninth may be meant the tenth; after the same manner as the term عشر, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure عشراً have been heard. (Az, TA.)

A company, or collective body, (Az, S, O, Msb, K;) of people, (S,) consisting of men,
exclusive of women; like نفر and قوم having no proper sing.: (Az:) or any company, or collective body, whose state of circumstances is one; a community; as the مشر of the Muslims and that of the Polytheists: (Lth:) or a great company, or collective body; so called [from عشرة,]
because they are many; for عشرة is that large and perfect number after which there is no number but what is composed of the units comprised in it: (MF:) or the family of a man: or jinn (i.e. genii) and mankind: (K: [or the author of the K may mean, or jinn: and also mankind: ] in the Kur [vi. 130, and iv. 33], we find the expression يا مشر الجن والانسان; but this means O مشر consisting of the jinn and of mankind: and [vi. 128], يا مشر الجن بالانسان, without the mention of الانسان: (MF:) pl. مشر. (S, Msb.) [See also مشر.]

مشر A woman Who has completed her full time of pregnancy. (TA.)

مشر [ pass. part. n. of 2, q. v. See also مشر.]

مشر: see مشر. Also One whose camels have brought forth: and one whose camels have become [pl. of عشارة,] (O, K.)

مشر: see عشرة. Also A she-camel whose milk is abundant (K, TA) in the nights of her bringing forth. (TA.)
Q. 1

A certain plant, (S, K,) of the kind of plants called أَغلَاث, the grain of which is
good for the piles, and for generating milk, and blackens the hair, (K,) or the
leaves whereof, which are like those of the عَظَمَم, intensely green, blacken the
hair when it is dressed therewith, and cause it to grow: (TA:) n. un. with ؤ: (K:) Aboo-Ziyád says,
it is of the kind of plants called أَغلَاث, and is a tree [or plant] that spreads upon the
ground, having thick [in the TA wide] leaves, and not having thorns, and is scarcely,
or never, eaten by anything but the goats, which take some little thereof, except
its grain, for this is eaten: some of the Arabs call it فَنَا, and when a grain thereof
falls upon the ground and dries, it becomes red as though it were a bit of red
wool: sometimes, he says, the women use its leaves in combing and dressing their
hair, which it blackens, and causes to grow: he says also, an Arab of the desert, of Rabee‘ah, informed
me that the عَشْرَة rises upon a short stem, then spreads into many branches, and
bears numerous fruits, which are long, broad pods, in every one of which pods
are two rows of grains exactly like the stones of raisins, and these are eaten
while fresh, and are cooked, and are pleasant in taste; and when the wind
blows, those pods become in a state of commotion, being suspended by slender
stalks, so that they make a rustling sound, and you hear, in the valley in which
they are found, a low and confused sound, which frightens the camels; and the
serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the ʿazāl, intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles: Aboo-Ziyād also says that the ʿaslectron and ʿasnā [i.e. senna] are like each other, except that the leaves of the latter are thin; also, that an Arab of the desert, of the Benoo-Asad,

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told him that the blossom of the ʿaslectron inclines to whiteness; and that the places of its growth were said by some to be the rugged tracts: (O:) Az says that it is a herb of which the leaves and produce are like those of the ʿar [or bay], except in being larger: IAar, that it is a red plant, of sweet odour, used by the brides: and IB, from As, that it is a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind: (TA:) [Forskål (in his Flora Aegypt. Arab. pp. cxii. and 86) mentions it as a species of cassia: ʿaslectron is pl. of ʿaslectron, or of the gen. n. ʿaslectron. (TA.)
نﺮﺸﻋ (Quasi root)

Q. Q. 1: see art. عشر.
**Unshq**

1. aor. —, (S, O, Msb, K) [accord. to the TA, said in the Msb to be like ضَرَبَ, but in my copy of the Msb it is correctly said to be of the class of [تَعَبِّر],] inf. n. عَشْق and عَشَقَ, (S, O, K,) the latter mentioned by Fr, and said by Ibn-EsSarráj to be thus by poetic license, and with two fet-hahs because two kesrehs are rare in nouns, (S, O,) or the former is a simple subst., and the latter is the inf. n., (Msb,) [and app. عَشَق also,] *He loved* (another, S, O, K) *excessively*; (IF, S, O, Msb, K;) [or passionately; or with amorous desire; or, agreeably with explanations of عَشَق below, admiringly; or with blindness to defects in the object of his love; or with a disease of the nature of melancholia;] and عَشَق as trans. is syn. with عَشَق as such. (TA.) [See also عَشَق.]

2. is used in the present day as meaning *He made him to be affected with عَشَق;* but is probably post-classical.)

3. عَشَق He affected عَشَق: (S, O, K: * [in the K, عَشَق, in which the pronoun app. refers to عَشَق, is erroneously put for عَشَق]) or he showed, or exhibited, عَشَق. (KL.) And *He was, or became, عَشَق.* (KL.) See also 1.

4. عَشَق (IF, S, O, Msb, K) [generally held to be an inf. n.] and [like wise app. an inf. n.] (O, K) *Excessive love;* (IF, S, O, Msb, K;) [or passionate love; or amorous desire;] or attachment to women: (IF, Msb:) or the lover's عَشَق. عَجْب [for عَجْب in the CK is a mistranscription for عَجْب of the beloved; and it may be in chasteness and in immorality; (K;) or عَشَق may be in chasteness and حَب may be in immorality: (TA:) or blindness of the sense to the faults, or defects, of the beloved: or a disease of the nature of
melancholia, which one procures to himself by making his thought
to exercise absolute power over the approval of certain forms: (K:) Th, being asked
respecting حب, which of them is the more commendable, said, حب, because in العشق is excess: (TA:) [see also
ٌضَﺮَﻣ ﱞﻰِﺳاَﻮْﺳَو] Ibn-Seenà, [whom we commonly call Avicenna,] in a treatise on العشق [regarding it as meaning natural
propension,] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental
and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by
explanation thereof: (MF, TA:) it is said in the A that العشق is derived from العشق, which means the [plant commonly called]
أبلاب, because it twines upon trees, and cleaves to them. (TA.)

The أبلاب [a species of dolichos, the dolichos lablab of Linn.]; one of which is called عشق: IDrd
says, the [common] people assert that the أبلة is the أبلة: (O:) accord. to Zj, (TA,) عشق signifies a certain tree [or
plant] that becomes green, and then becomes slender and yellow: (K, TA:) and عشق is its
pl. [or rather the coll. gen. n.]: (K:) and Kr says that with the postclassical authors it is the أبلات. (TA.) ___ Also The (tree
called) أراك. (TA.)

عشق, with two dammehs, A camel that keeps to the female which he covers and which
desires none but him. (IAar, TA.) And Men who trim, or dress, or put into a good or right
state, the sets [so I render سروغ, as pl. accord. to general analogy of سروغ,] of sweet-smelling plants.

(Iaar, O, K.)

عشق i. q. عشاق, q. v. (TA.) عشاق الاعلى [meaning Excessive
lover of eminence]. (TA in art. خدّن.) Also i. q. معشوق [Loved excessively], &c. (TA.)

Affected with much عشق; (ISk, S, O, K;) applied to a man. (ISk, S, O.)
Loving excessively; [or passionately, &c.;] [or an excessive, or a passionate, lover;] as also عاشقة [or عاشقة TA:] the former applied to a man and to a woman, (Msb, K;) and also is applied to a woman, (K;) they said امرأة عاشقة لزوجها [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said عاشقة عشاق (TA) [and عاشقة mentioned in the O as an epithet applied to eyes (عابون), by Ru-beh]: it is asserted that the عشاق is thus called from عبادة, because of his becoming dried up: (O, TA;) or from عشاق به, because of his cleaving to the object of his love. (TA.) [Hence, عاشق an appellation of The insect called حرقص [q. v.]; because of its entering into the فرح of the virgin girl. (IB, TA voce حرقص.) عشاق: see عشاق. عشاق: see عشاق. عشاق: see عشاق. عشاق: see عشاق.
1. **Q:** They ate, or betook themselves to, the evening-pasture, or evening-feed, called the **ءﺂَﺸَﻋ**. (Msb, K, TA.)

2. **Q:** He fed him (namely, a man, Msb, or a horse, or a camel, (S) with the [evening-meal, or supper, or the evening-pasture or evening-feed, i. e. what is called the **ءﺂَﺸَﻋ**). (S, Msb, K) as also **Figure 1**

3. **Q:** He pastured the camels by night. (K, TA.) also signifies I repaired, or betook myself, to, or towards, him, or it, by night: and hence **Figure 2**

4. **Q:** I sought to be directed, or guided, or I directed, or guided, myself, by weak eyesight, to the fire: (S:) or I looked at the fire, or endeavoured to see it, and repaired, or betook myself, to it, or towards it; and I saw it, or looked towards it trying whether I could see it, and sought to be directed, or guided, to it by its light: (Har p. 535:) El-Hotei-ah says,
When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire, and at it is the best kindler; meaning using the marfooa verb between two verbs whereof each is mejzoom because the verb in the future tense when it occurs in the place of a denotative of state is marfooa: (S:) or جٰد خَير نَارٍ عَنْهَا خَير مَوْقُودٍ; [And such as is blind to the admonition of the Compassionate, i. e., to the Kur-an; but (S:) or he had bad sight by night and by day: (S:) or he was, or became, blind: [said of a man, and of a beast of the equine kind, and of a camel, and of a bird: (see عَشَا, below:) and عَشَى, aor. signifies the same: (K:) or the two verbs differ in meaning; so as that in the Kur xiii. 35, thus read by some, means And such as is blind to the...
himself blind: (Ksh and Bd: *) [see also 6: and see another explanation of the latter reading, above: or] عَشَى signifies also عَشَى عَشَى مِنَ الشَّيْءٍ, يَعَشُو, [thus in my original, but the pret. is app. عَشَى, and the aor. يَعَشُو, meaning He lacked strength of sight to perceive the thing. (TA.) And عَشَى like عَمَّى in measure and in meaning [i. e. He was, or became, blind to his right, or due]. (TA.) And لَا يَعَشُو إِلَّا بَعْدِ ما يَعَشُو is one of their sayings, meaning [app. He will not become weak-sighted except] after his eating the [eveningmeal called the] عَشَى: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Har p. 52. [العَشَى is there written in one instance for عَشَى عَلَيْه.]) أَشَعًا, inf. n. عَشَى, means He wronged him; treated him wrongfully, injuriously, unjustly, or tyrannically: (K, TA:) mentioned by ISd. (TA.) 2 عَشْوَأ see 1, former half, in two places. One says, عَشًى إِبلًا وَلَا تَغْنَى, (Meyd, TA,) or عَشًى إِبلًا وَلَا تَغْنَى [a prov., meaning Pasture thy camels by night, and be not negligent, or be not made to desire what is vain, or false']. (S. [See Freytag's Arab. Prov., ii. 92.]) And عَشَيْتُ الأَبْلَ عَنَ الْوَرْدَ I pastured the camels with the [evening-pasture called] عَشَى, so that they might come to the water having satisfied themselves with food: and in like manner one says, ضَحْيَهُمْ عَنْهُ. (A and TA in art. ضَحَى and ضَحَى ضَحَى) And لَعَشَ أَلْبَا ضَحَى وَرَيْدَا Pasture thou the camels in the evening ضَحَى (عَشَى) gently: and in like manner one says, ضَحَى وَرَيْدَا. (A, TA.) And hence, عَشَى عَنَّ الْأَمْرِ [inf. n. عَشَى, K] He acted gently, or deliberately, in the affair: (A and TA in art. ضَحَى and ضَحَى ضَحَى, and S * and K * in the present art.:) and in like manner, عَشَى ضَحَى عَنْهُ. (A and TA in the former art., and S * in the present art.) See also the next paragraph. [Hence,] عَشَى, inf. n. عَشَى, ضَحَى عَنْهُ العَلْبِر. He kindled a fire for the birds in order that they might become dim-sighted (لَعَشَى) and consequently be captured. (M, K.) 4 عَشَى see 1, former half. [Hence, app.] عَشَى عَشَى also signifies He gave. (K.) And عَشَى, He (God) rendered
him [i.e. weak-sighted, &c.: and in like manner one says : see 2, last sentence; and see also Har p. 52].

see 1, first quarter, in two places. One says also,  He fed himself with it [in the evening, or] in the time called the  or pasture upon it, in the evening]. (TA.) And when one says to thee,  [Eat thou the evening-meal], thou sayest,  or not  (TA.) See also 6. And  signifies also  He gave him an  [or a firebrand]. (TA.)

6 He feigned himself  [i.e. Weaksighted, &c.; and so as used by Bd in xliii. 35]. (S, TA.)

And [hence]  He feigned himself ignorant, (K, TA,)  [of such a thing], as though he did not see it; like . (TA.)

8 He journeyed in the time of the  or nightfall: (K, TA:) like  meaning he journeyed in the time of the  . (TA.) See also 1, latter half.

10 He found him to be deviating from the right course, or acting wrongfully, injuriously, unjustly, or tyrannically,  And  [in respect of the right, or due, of his companions]. (TA.) And  He guided himself by means of a fire. (K.)

A bowl  of milk which is drunk at the time when the sheep, or goats, return from the pasture in the evening or afternoon, or after that time. (K.)

Inf. n. of  [S, Msb, K:] used as a simple subst., Weakness of sight: or sightlessness by night.
with ability to see by day; or badness of sight by night and by day; as also (K.) it is in human beings, and beasts of the equine kind (دواب), and camels, and birds; as is said in the M. (TA.) or it is darkness that happens to the eye: (Er-Rághib, TA.) or blindness; (K, TA;) i.e. absolute destitution of sight. (TA.)

ٍةَﻮْﺸَﻋ Darkness, (K, TA,) in any part of the night and in the [or period a little before daybreak]; (TA;) as also ٍةَﻮْﺸَﻋ (K:) or the first of the darkness of the night: (Az, TA:) or the period between the beginning and [the end of the first] quarter of the night: (AZ, S, K:) thus in the saying. 

ٍةَﻮْﺸَﻋ A period between the beginning &c. of the night passed: and one says also, ٍةَﻮْﺸَﻋ, meaning I laid hold upon them in the blackness of night: (AZ, S:) the dim. is ٍةَﻮْﺸَﻋ, meaning [i.e. He came at nightfall], it [is an adv. n. which] may not be used otherwise than thus: you may not say, ٍةَﻮْﺸَﻋ, like ٍةَﻮْﺸَﻋ [app. of the word] as meaning, like ٍةَﻮْﺸَﻋ [app. of the word] as meaning, is vulgar. (TA.) Also The venturing upon, or embarking in, an affair that is not clear; as also ٍةَﻮْﺸَﻋ and ٍةَﻮْﺸَﻋ, (S, K;) one says, ٍةَﻮْﺸَﻋ أُطْنَأٍ عِشْوَأٍ and ٍةَﻮْﺸَﻋ أُطْنَأٍ عِشْوَأٍ, meaning [Thou hast made me to venture upon, or embark in,] a confused and dubious affair: this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.)

ٍةَﻮْﺸَﻋ: see عِشْوَأٍ. Also, (S, K, TA,) and لِتْﺬَخَأ ٍةَﻮْﺸَﻋ. (AZ, S:) the dim. is ٍةَﻮْﺸَﻋ, like ٍةَوْدِغْا. (TA.) ___ ٍةَوْدِغْا as meaning ٍةَوْدِغْا, is vulgar. (TA.) Also The...
himself thereby: (K, TA:) or (TA) a firebrand (سَعِلَةُ مِنْ نَارٍ). (S, TA.)

عَشَا: see عَشَوَة: and see also عَشَوَة.

A state of perplexity, and of having little guidance: so in the saying, إنَّهُمْ لَنْفِئ عَشَا [or, perhaps, i. e. Verily they are in a state of perplexity, &c., in respect of their case, or affair]. (TA.)

عَشَوَةَ Of, or relating to, the time called عَشَيَةَ [or عَشَيَة, q. v.]. (S.)

عَشَوَانَ A species of dates: (IDrd, K, TA:) or of palm-tress, (K, TA,) of such as are late in bearing. (TA.)

عَشَيْاَنَ (, S, K, TA,) originally عَشَوَانَ, like عُدْوَانَ [q. v.] which is originally عَشَيَ (, TA,) A man (S) eating the evening-meal, or evening-repast, i. e. What is called the [evening-meal, or evening-repast, i. e. What is called the] عَشَاءُ (, S, K, TA:) as also عَشَاءَ. (TA.)

عَشَاَءِ The meal, or repast, (S, Msb, K,) of the عَشَاَءِ [or nightfall], (S, * Msb,) or of the عَشَاَءِ [or late part of the evening, &c.]; (S, * K, TA;) [i. e. supper, in a general sense;] opposed to غَدَآَءِ; (S;) as also : (K:

[In the CK, Page 2056

is erroneously put for the‎لَعِشَا‎)) and in like manner both are used in relation to camels [as meaning their evening-pasture, or evening-feed: see an ex. voce عَشَأَةٖ, and another voce أَعْشَى: (S, TA:) pl. of the former أَعْشَى; (K, TA:) to which is added, in [some of] the copies of the K, and عَشَاَىَ; but this is correctly عَشَاَىَ, [or عُشَاَىَ, as in some copies,] and commences another sentence. (TA.)

عَشَاَءِ [The time of nightfall; i. e.] the first, or beginning, of the darkness (Msb, K) of night: (Msb:)
[this is the sense in which it is generally used, and always when it is used as applied to one of the five times of the divinely-appointed acts of prayer; ] or it is [the time] when the sun has disappeared: (Az, TA:) or [the time] from sunset (K) [i. e.] from the prayer of sunset (Msb, TA) to the [or darkness after nightfall]; (Msb, K, TA;) [and this is what is meant by its being said that it is] syn. with عَشِيّ: (S:) or [the time] from the [meaning the declining of the sun from the meridian] to the rising of the dawn: (S, K:) so some assert, and they cite, as an ex.,

* غدونا غدوة سحتا بليل

* عشاء بعد ما أنتصف النهار

[We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved]: (S, TA:) [sometimes] the Arabs said, هُذَا العَشِى، أقبلت العشاء، meaning The time of sunset and the [or darkness after nightfall]: (IF, S, Msb, K: compare וַיִּבְרַﬠָה in Exodus xii. 6 and xvi. 12:) this is accord. to the saying that the عَشِيّ is from the prayer of sunset to the [or darkness after nightfall]: (S, Msb, TA;) this is the meaning commonly known: (Mgh:) or [the time]

* عشوة

* [The late part of the evening: or the evening: or the afternoon: i. e.] the last, or the latter, part of the day; (Mgh, Msb, K, TA;) as also عَشِيّ : (K, TA;) this is the meaning commonly known: (Mgh:) or [the time]

from the prayer of sunset to the [or darkness after nightfall]; (S, Msb, TA;) like عَشِيّ; (Msb;) and so you say, عَشِيّ أَمَسٍ أَجَّتْهُ عَشِيّ [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عَشِيّ has the meaning
ٌ‫ ﻋَِﺸﻴﱠﺔ‬relates to one day: and one says, ً‫[ ِﺟﺌْـﺘُﻪُ ﻋَِﺸﻴﱠﺔ‬I came to him late in
an evening, &c.] and ‫[ ﻋَِﺸﻴﱠَﺔ‬late this evening, &c.], and ‫ أَﺗَـﻴْـﺘُﻪُ اﻟَﻌِﺸﻴﱠَﺔ‬I came to him in the ‫ﻋﺸﻴّﺔ‬
‫َ ﱠ‬
[or late part of the evening, &c.,] of this day; and ‫[ آﺗﻴ ﻪ ﻋﺸ ﻰ ﻏَﺪ‬I will come to him in the
ٍ ِ ِِ
late part of the evening, &c., of to-morrow (in my original ‫اﺗﻴﺘﻪ‬, an obvious mistranscription,)] without ‫ ة‬when
ْ
ُ ُْ
relating to the future; and ‫[ أَﺗَـﻴـﺘﻚ ﻋﺸﻴ�ﺎ‬I came to thee in the late part of an evening, &c.]; and ‫أَﺗَـﻴـﺘﻪ‬
َِ َ ُ
‫ ِ�ﻟﻐََﺪاِة َواﻟَﻌِﺸ ِّﻰ‬i. e. [I came to him early in the morning and late in the evening, &c.,
ّ َ
َ َ‫ﻏ‬: (TA:) or, as some say, ٌ‫ ﻋَِﺸﻴﱠﺔ‬is a sing. [or n. un.] and ‫ ﻋَِﺸ ﱞﻰ‬is its pl. [or a coll.
meaning,] every ‫[ ﻋﺸﻴﱠﺔ‬or ‫ ]ﻋﺸ ﻰ‬and ‫ﺪ اة‬
َِ
ِ
‫َِ ﱞ‬
‫َِ ﱞ‬
gen. n.]: and, as IAmb says, sometimes the Arabs make ٌ‫ ﻋﺸﻴﱠﺔ‬masc., as meaning ‫ﻋﺸﻰ‬: (Msb:) or ‫ ﻋﺸﻰ‬signifies the time
َِ
expl. in the K [and mentioned above]; but

between the declining of the sun [from the meridian] and sunset: (Az, Mgh, Msb, TA:) or [the
time] from the declining of the sun [from the meridian] to the ‫[ ﺻَﺒَﺎح‬app. here, as generally,
meaning

ٌ ‫ﻋَِﺸﻴﱠﺎ‬, (K, TA,)
َ َ‫ ﻋ‬and ‫ت‬
morning]: (Er-Rághib, Msb, TA:) and sometimes it means the night: (TA:) the pl. is �َ‫ﺸﺎ‬

ُ
ٌ‫ ﻋَِﺸﻴﱠﺔ‬, like the latter, or perhaps of ‫ ﻋَِﺸﱞﻰ‬also, and] is originally ‫ﻋََﺸﺎﻳُِﻮ‬, then ‫ﻋََﺸﺎِﱙ‬, then
‫ﻋََﺸﺎﺋُِﻰ‬, then ‫ﻋََﺸﺎَءى‬, and then �َ‫ﻋََﺸﺎ‬: (TA:) the dim, of ‫ ﻋَِﺸﱞﻰ‬is ‫ ﻋَُﺸﻴﱠﺎٌن‬, irreg., as though formed from ‫ﻋَْﺸﻴَﺎٌن‬, and its pl. is
ٌ ‫ﻋَُﺸﻴِْﺸﻴَﺎ‬:
ٌ �َ‫ ;ﻋَُﺸﻴﱠﺎ‬and another form of its dim. is ‫ ﻋَُﺸﻴِْﺸﻴَﺎٌن‬, pl. ‫ت‬
ٌ �َ‫ﻋَُﺸﻴِْﺸﻴَﺎ‬: and the dim. of ٌ‫ ﻋَِﺸﻴﱠﺔ‬is ٌ‫ ﻋَُﺸﻴِْﺸﻴَﺔ‬, pl. ‫ت‬
‫ت‬
َ ْ‫[ ﻟَِﻘﻴﺘُﻪُ ﻋَُﺸﻴ‬another form of dim., properly meaning I met him in a short period of a
(S, TA:) one says, ً‫ﺸﺔ‬
َ ْ‫ ﻋَُﺸﻴ‬, and �ً‫[ ﻋَُﺸﻴﱠﺎ‬in some copies of the K �‫]ﻋّﺸﺎ‬, and
late part of an evening, &c.], and [in like manner] �ً‫ﺸﺎ‬
ّ َ
َ ْ
َ
ْ
ً‫[ ﻋَُﺸﻴِْﺸﻴَﺔ‬accord. to the Mgh meaning ً‫]ِﻋَﺸﺂء‬, and ‫ت‬
ٍ ‫ﻋَُﺸﻴَﺸﺎ‬, and ‫ت‬
ٍ �َ‫ﻋَُﺸﻴِﺸﻴﺎ‬. (K.) ‫[ ﺻَﻼَ� اﻟﻌِﺸ ِﻰ‬The two
the former of which [is pl. of

ْ َ‫( ;ﻋ‬Az, Mgh, Msb, K;)
prayers of the afternoon] means the two prayers of the ‫ ﻇُْﻬ ﺮ‬and the ‫ﺼﺮ‬
because they are in the latter part of the day (
the phrase

‫)ِﰱ آِﺧِﺮ اﻟﻨـﱠَﻬﺎِر‬, after the ‫[ َزَوال‬or declining of the sun from the meridian]. (TA.) In

ُ ‫[ َﻋِﺸﱠﻴًﺔ أَْو‬i. e. A late part of an evening, &c., or its early portion of the
‫ﺿَﺤﺎَﻫﺎ‬

forenoon, meaning or an early portion of the forenoon of the same civil day], in the Kur
lxxix. last verse, the

‫ ﺿﺤ ﻰ‬is prefixed to [the pronoun referring to] the ‫ ﻋﺸﻴّﺔ‬because the ‫ ﺿﺤ ﻰ‬and the ‫ ﻋﺸﻴّﺔ‬belong to the
8


same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bd, Jel, *) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because عشي also signifies, (K, TA,) and so does عشي, (K) Clouds (K, TA) coming late in the evening or at eventide (عشيًا). (TA.) And the former, as an epithet applied to a camel, That continues long eating the عشاء [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عش.)

عشي: see عشي, in ten places.

عشي dim. of عشة, q. v.

عشيان, pl. عشيات: see عشي, in two places.

عشيش and عشيشات: عشيش, pl. عشيشات and عشيشات: see عشي; the latter in two places.

عشيشان and عشيشيات, pl. of the latter عشيشات: see عشي.

عشي: see عشيان. The fem. عاشية, applied to camels, means Eating the [evening-pasture, or evening-feed, called the] عشاء. (ISk, S, K.) It is said in a prov., العاشية تحيج الآثية [Such as are eating the عشاء excite such as desire not, or refuse; or she that is eating &c.]: i. e., when the camels that desire not, or refuse, the عشاء see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] عواشى, (S, K, TA,) [when indeterminate, عواشى,] as an epithet in which the quality of a subst. predominates, (TA.) signifies Those (S, K, TA) camels, and sheep or goats, (K, TA,) that are pasturing by night. (S, K, TA.) See also 1, former half. [Hence,] عاشية signifies also Anything [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.)

عشي Weak-sighted: (Msb:) or sightless by night, but seeing by day: (S:) or having bad
sight by night and by day: and so عش (K) fem. عشوان (S, Msb, K) applied to a woman; (S, Msb) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عش) and dual masc. عشوان (TA) and fem. عشوان (S, TA) [and pl. عش]. The fem. عش also particularly signifies. A she-camel that sees not before her; (S, K, TA) [or that has weak sight,] and therefore strikes everything with her fore feet, (S, TA) not paying attention to the places of her feet [on the ground]. (TA) [Hence] one says، كَبِلٌ فَلَانِ عَشْوَآءِ، meaning Such a one prosecuted his affair without mental perception, or without certainty. (S, TA) And عش He did it [at random, or] without aim; thus accord. to the M: (TA:) or be ventured upon it without mental perception, and without certainty. (K, * TA:) or, as some say, he took it upon himself without his endeavouring to ascertain the right course; the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also 1 in art. حبض] And عقَب عَشْوَآءِ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA) See also the fem. voce عش. متعشى [A place in which one eats the eveningmeal, or supper.]
(Quasi root)

عشي and عشى, &c.: see in art.

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and  refute: see  refute.

: see what next follows.

(S, Mgh, O, Msb, K) and  (O, Msb) and  (IAar, Mgh, O, K) and  (IAar, K, TA) and  and  (IAar, O, K) and  (L, TA) The [caudal bone called the]  [q. v.] of the tail; (Zj in his Khalk el-Insán, S, Mgh, O, Msb, K;) which is felt by him who feels for it; (Zj ubi suprà;) i. e., the [os coccygis, or] tail-bone; (S;) the small bone between the two buttocks: (Mgh;) or that of which the upper part is the  , and its lower part the  : or the internal extremity of the spine; and the  is its external extremity: (Az, in L, voce  [q. v.]:) it is said to be the first part that is created, and the last that wastes away: (S, O;) or  [q. v.]: (IAar, O voce  [q. v.]:) pl.  (Msb, TA.)  Also  (Mgh, IAth) and  (Mgh) What is in the middle of the  [or tail, or fat of the tail,] of the sheep; (Mgh;) [i. e.,] flesh-meat in the interior of that part: (IAth, TA:) this is what the doctors of practical law mean by this word in speaking of sales: (Mgh;) pl. as above. (IAth, TA.)  Also A man  (IF, O) compact and strong in make. (IF, O, K.)  Also, (Ibn-'Abbád, K,) or  (O, L, TA,) A man (Ibn-'Abbád, L,) unpropitious, or mean, or hard, (L, K, TA,) having little, or no, good, or goodness. (Ibn-'Abbád, O, L, K, TA.)

Pain of the  . (O, K.)

: see  refute.
1. عصب, aor., (K,) inf. n. عصب, (S, A, Mgh, O, K,) He twisted [a thing], or Wound [it] round: (A, K, TA:)

this is the primary signification: (TA:) and he folded [it]; (A, K;) or he folded [it] tightly: (S, O, TA:) and he bound [it], or tied [it]: (A, Mgh, K, TA:) عصب denotes the binding, or tying, a thing with another thing, lengthwise, or [more commonly] around. (O.) See also 2, first sentence. [And see مصوب.]ٌность of He twisted, or spun, thread. (K, * TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) عصب(al-kish), (S, O, Msb, K, *) aor. as above, (K,) and so the inf. n., (S, Msb, K,) He bound, or tied, (tightly, TA) the
testicles of the ram, in order that they might fall, without his extracting them: (S, O, Msb, K;) and in like manner one says of a goat; (K,) and of other beasts. (TA.) عصب الناقة (O, Msb, K, *) aor. as above, (K,) and so the inf. n., (Msb, K, TA,) and عصب also; (TA;) and عصب (O, K;) He bound the thighs of the she-camel, (Msb, K, TA,) or the lower parts of her nostrils, (TA,) with a cord, (Msb, TA,) in order that she might yield her milk copiously: (Msb, K, TA,) and (O) عصب فخذ الناقة [He bound the thigh of the she-camel] for that purpose. (S, O.) [See عصب.] Hence one says, أعطي على العصب He gave by means of force. (TA.) And ملأ لا يدر بالعصب Such a one as I am will not give by means of force. (A, TA.) عصب فرجها She (a woman) bound her vulva with a bandage. (Msb.) عصب المجرة (S, O, K, TA) aor. __, inf. n. عصب (K,) He drew together the branches of the tree عصب (S, O, K, TA) that were straggling, (K, TA,) by means of a rope, (TA,) and then beat it, (S, O, K, TA,) in order that its leaves might fall. (S, O, TA.) [Golius assigns this signification also to عصب, as on the authority of the S, in which I do not find it.] El-Hajjáj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) عصب السلم (S) or عصب السلمة (TA) I will assuredly draw you together and beat you as one does the selem
or the selemeh]. The selemeh is a tree of the kind called [عَضَاهُ] عضاءة, having thorns, and its leaves are the [قَرَط] قرط with which hides are tanned: [but see قَرَط] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope; then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A 'Obeyd, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, 

Such a one will not have his selemehs bound round with a rope, and beaten]: a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, * TA.) And one says also of winds, [They compress the branches of the trees, as though they bound them round, in their passage among them]: and such winds are termed عصائب. (O.) And عصب القوم, aor. عصب, inf. n. عصب, It (an affair, or event,) drew the people together, and became severe to them. (Az, TA.) He (a smith) repaired the crack of the glass vessel by putting round it a band of silver. (O, TA.) He made disgrace to befall his people [as though he bound it upon the head of their chief or upon the head of each of them]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Otbeh the son of Rabee'ah said,

Return ye, and fight not; and bind it upon my head; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (I Ath, TA.) And it is said in another trad., Fulfil ye the obligations with which He (meaning God) has bound you; or which He has imposed upon you and attached to you; by his commands and prohibitions. (TA.) عصب الشیء and عصب الشیء on the shi'eh and عصب الشیء, aor. عصب, inf. n. عصب, He grasped the thing with his hand. (K, * TA.) A poet, cited by IAar, says,
And we were, O Kureysh, when we grasped our opponents, such that our grasping brought fresh blood; meaning our grasping those whom we opposed with the swords. (TA.) And He clung, or kept, to a thing. (K.) One says, He kept to, or by, the water. (IAar, TA.) And the man remained, or stayed, in his house, or tent, not quitting it. (O, TA.) And He went round, encompassed, or surrounded, a thing. (K.) It is said in a trad., of the angel Gabriel, on the day of Bedr, the dust had overspread, [or surrounded,] and clung to, his head: or, as some relate Karl, the dust had stuck to his two central incisors. (TA in art. عصب.) And Ibn Ahmar says,

When north wind and cold environ me. (L, TA.) And one says also, The dust encompassed, or surrounded, the mountain. (L, TA.) And They encompassed, or surrounded, him: (S, A, Mgh, O, TA:) and they encompassed, or surrounded, him, looking at him: (S, O:) and, (Msb, K,) as also عصبوا به. (K,) aor. of the former — , (Msb, K,) and inf. n. عصب. (Msb,) and aor. of the latter — , (K,) they assembled around him (Msb, K) for fight or defence. (Msb. For another explanation of عصب القوم بالنسبة, see 12.) And أحاطوا به. (i. q. عصب القوم بالنسبة.) [app. meaning The people, or party, included, or comprehended, the relations, or kinsmen; for he is often used for عصب الإبل بالملاء.] (Msb.) And The camels surrounded, or encircled, the water. (S, O.) and عصب الرجل بيته. (S, O, K, * TA:) aor. — , inf. n. عصب; (K, TA:) and
The saliva became dry in his mouth. (S, O, K, TA.) And the saliva by its drying made his mouth dry: and the saliva adhered to his mouth. (TA.)

Aboo-Mohammad El-Fak'asee says,

**[The saliva makes his mouth dry, with what a drying! as the drying of the spume of camels' milk on the lips of the skin.](S, O.) And the saliva made his mouth dry. His mouth, with**

his saliva, became dry. (O.) And the saliva, (K, TA.)

*The horizon became red.* (S, O. [In Freytag's Lex. as from the K, in which I do not find it. See.] (S, O, K) with kesr, (S, O,) like فَرَح, (K,) said of flesh, or flesh-meat, It had many* عصبَٰٰ افِق. (S, O, K.) ___ And* عصبَٰٰ افِق* [q. v.]. (TA.) ___ [Other meanings of this verb have been mentioned above.]

2* عصبَٰٰ افِق* (S, O, &c.,) *He bound, or wound round, a thing with several*
circumvolutions: the bound [or wound round] a man's head with a turban, fillet, bandage, or the like; (S, * O, * Msb, K, * TA;) as also عصب, inf. n. (MA:) and he bound a broken limb, or a wound, with a piece of rag or a bandage. (L, TA:) He turbaned a man; attired him with a turban. (A, TA.) Hence, (A, O,) تُصِيبُ العصبة signifies [The crowning a man: (see the pass. part. n.:)] the making a man a chief: (A, O, K, TA:) for turbans are the crowns of the Arabs: (O:) when a man's people made him a chief, they bound his head with a turban: (A, TA:) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA:) there were brought to the desert, from Harâh (َهَرَّاَث), red turbans, which the nobles among the Arabs wore. (Az, TA.) Hence also, عصب به بالسِف i. q. [He cut, or wounded, him in the place of the turban, with the sword]. (A, TA.) And عصب به, inf. n. as above, He, or it, caused him to bind his waist by reason of hunger: (see the pass. part. n.:) and hence, made him to hunger: (K:) and عصبته السنون The years of drought, or sterility, made them to hunger: (TA:) or عصبته السنون The years of drought, or sterility, ate up his property, or cattle. (A 'Obeyd, S, O.) And It [i.e. drought or the like] destroyed him: (K:) and عصب الْذَّهْر Adverse fortune destroyed his cattle, or camels &c. (TA:) And He called him مَعْصَبٌ [meaning poor]: so says IAar; and he cites as an ex., يدعي المعصب من قلئت حلوبته * * وَهِل يَعْصَب ماضى اْمْمُ مَقْدَام أَعْصَبٌ 4

[He is called the poor, whose milch-cattle have become few: but should one whose purpose is effectual, one of great boldness, be called poor?]. (TA:) the ذَكْرُ الْأَنْثِى means The male makes the female to be such as is termed عصبة [by his being consociated with her as such]. (Mgh.)

4 [Golius explains this v. as meaning Firmiter religavit: or, as a trans. v. governing an accus., see 12.]
constringi jussit: as on the authority of the S, in which I do not find it in any sense.]

5 i. q. َبَّﺼُعُـت ْمُهْـئِلَع [l. e. He bound the turban, or fillet, round his (own) head; a meaning well known, whence that explained in the next sentence: (see also 8:) and he bound a bandage of some kind round his (own) body, by reason of hunger: see ٌبَّـﺼَعُـم]. (S, O, Msb, * K.) ___ And He was made a chief; quasi-pass. of 2 [q. v.] (L, TA.) ___ And it has also another signification, from ِبَّـﺼَعُـم (K, TA;) which means [He aided his people, or party, against hostile conduct: or he was angry, or zealous, for the sake of his party, and defended them: (see خَصَصُي and ِبَّـﺼَعُـي:) or] he invited, or summoned, others to the aid of his party, and to combine, or league, with them against those who acted towards them with hostility, whether they were wrongdoers or wronged. (TA.) And you say, ْمُعِصْبَـوا عَلَيْهِم They leagued, or collected themselves, together against them: and ـتَـعَصْبَـنَـا لَهَّ, and ِمِعَّه, We [leagued together for him, and with him, and] defended him. (TA.) [See also De Sacy's Chrest. Ar., see. ed., i 445-6; where it is shown that ُبَّـﺼَعُـتلا in religion means The being zealous, or a zealot: and see Har pp. 423 and 573.] ___ And َبَّـﺼَعُـت بَـلَّـى the thing; as also ِبَّـﺼَعَـي. (K.)

7 i. q. َبَّـﺼَعَـت ِءْـﻰْـﺸَـلِ [app. meaning, as seems to be indicated by the context (both before and after) in the S, It was, or became, hard, firm, or strong]. (S, O, K.)

8 [He attired himself, or surrounded his head, with the turban], and ِبَّـﺼَعَـي ِبَـلَّـى [With the crown]. (S, O.) And ِبَّـﺼَعَـي الَّـبَـجَـا رَأِسَهَ He encircled his [own] head with the crown. (Az, TA.) ___ ِبَّـﺼَعَـي الَّـبَـجَـا: see 1, in the middle of the first quarter. ___ ِبَّـﺼَعَـي They became formed, or collected, into companies such as those whereof one is called ِبَّـﺼَعَـي: (K.) or, into one of such companies. (M, L, TA.) [See also 12.]
The people, or party, collected themselves together: (TA:) or did so, and became companies such as are called شعب (S, O, TA,) and became one of such companies: [see also 8; and see عصب:] and in like manner, [did so, and] strove, or exerted themselves, in journeying, or pace. (TA.) And the camels strove, or exerted themselves, in journeying, or pace; as also عصب : and collected themselves together; (K;) and so عصب and عصب: (Fr, S, O:) or collected themselves together so as to become one عصبة, and strove, or exerted themselves, in journeying, or pace. (TA.) ___

is also said of a day, [app. in relation to heat,] meaning It was, or became, vehement, or severe: (S, O:) and of evil, meaning it was, or became, vehement, or severe, (K, TA,) and concentrated. (TA.) ___

also عصب, in two places. And see also عصب. Also A particular sort of the garments called درب (S, A, Mgh, O, K,) of the fabric of El-Yemen; (S, Mgh, O;) a درب of which the yarn is dyed, and then woven; (Msb;) or of which the yarn is put together and bound, then dyed, and then woven; (A, Mgh, TA; *) not of the sort called درب: (TA:) it has no pl., (Nh, Msb, TA,) nor dual: (Msb:) you say درب عصب (Nh, Mgh, TA) and درب عصب (Nh, Mgh, Msb, TA) and also درب عصب (Msb,) and also درب عصب (Nh, TA) and درب عصب (Nh, Msb,) and sometimes they say عصب alone, the درب being known by this name: (TA:) or garments of the kind called درب, of the fabric of El-Yemen, the yarn of which is put together and bound, and then dyed, and woven, so that they become partycoloured, because what has been bound thereof remains white, the dye not having taken it; and such garments a woman in the period termed عدة [q. v.] is allowed to wear, but not garments that are [wholly] dyed: or striped garments of the kind called درب: and what is forbidden in that case is a garment that has been dyed after it has been woven; or what are forbidden are the عصب of El-
Yemen, which are said to have been dyed with urine; so in the L &c.: (TA:) or, accord. to Sub, *garments of the kind called* بُروُدُ of the fabric of El-Yemen; *so called because they are dyed with* عصبُ, which grows only in El-Yemen; [he says that عصبٌ is *a certain dyed that does not grow but in El-Yemen;* (Msb:)] but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from عصبُ, the act of binding, because the yarn is bound in order that the dye may not pervade the whole of the بُروُد. (MF, TA.) Hence,

Clouds like such as are termed لَطْخٌ [q. v.] (S, O:) or *red clouds or mist* (K, TA) *seen in the western horizon* (TA) *in a time of drought, or sterility;* as also عصِابَةٍ, عصبَةٌ, (K, TA) *pl.* عصبَاتٌ. (TA.)

In a trad., mention occurs of a necklace made of عصبُ: ElKhattābee says, if it do not mean the garments of El-Yemen, I know not what it is; yet I see not how a necklace can be made of these: Aboo-Moosà thinks it may be بِصَعٌ, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made neck laces of them; but he adds his having been told by some of the people of El-Yemen that بِصَعٌ is the name of *A certain beast of the sea, or of the great river,* called also فرس فرعون [i.e., Pharaoh's horse, perhaps meaning the hippopotamus], of which [meaning of the teeth or bones of which] *beads and other things, as the handles of knives &c., are made, and which is white.* (L, TA.)

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And *saliva that sticks and dries in the mouth:* whence the saying، فَلَانْ عصبٍ، meaning *Such a one died.* (T and TA in art. لَفْظٍ) And *a light,* or *an active,* and *sharp-headed,* boy, or young man; (Iaar, TA;) [and] so عصبٍ. (Iaar, TA in art. عصب.)

Certain trees that twine round other trees, having *weak leaves;* (TA;) *the kind of tree called* [dolichos lablab of Linn.]; (K;) said by Sh to be *a*
kind of plant that twines round trees, i. q. [coll. gen. ns.:] the ns. un. are عصبة and and عصبة: (TA:) accord. to Abu-Jarráh, (O, TA,) عصبة signifies a certain thing [app. meaning plant] that twines
about a قنادة [or tragacanth], (O, K, TA,) thus, correctly, in many copies of the K, but in some قنادة and in some قنادة, both of which are wrong, though some assert the latter to be correct, (TA,) not to be pulled off from it but
with an effort: (O, K, TA:) [see عطفة:] one says of a man strong in struggling for the mastery, [A tragacanth twined about by a lebláb; the strong man being app. likened to a tragacanth, and his antagonist to a lebláb]: (TA:) and in a trad. of Ez-Zubeyr Ibn-El-'Owwám, he is related to have said,

ٍةَدﺎَﺘَـﻗ ْﺖَﻳِﻮُﻟ ٍﺔَﺒْﺼُﻋِﺑ

(O, TA:) he puts عصبة for علقة, [evidently, I think, a mistranscription for علقة, [see نشب, in its proper art., for a confirmation,)]

the meaning being علقة [in which for علقة I read علقة]; then he likens himself to a tragacanth in respect of his
excessive tenaciousness; for نشب means by the help of a thing of great tenaciousness: [or نشب may be here an inf. n., i. e. of
ن شب: the meaning of the verse may therefore be, I clung to them: verily I have been created a
grasper, and a tragacanth that has clung by means of a strong holdfast, or that has
clung with great tenaciousness:] (TA:) Sh explains عصبة (O, TA) with damm on the authority of Ed-
Deenawaree [i. e. AHn], and عصبة with fet-h on the authority of AA, (O,) as meaning a certain plant that twines
about a tree, and is called عصبة: (لبلاب) and نشب as meaning a man who, when he sports with a thing
[but probably the right reading is شت نشب or شت i. e. clings to a thing]], hardly, or never, quits it. (O, TA.)

[The sinews, or tendons; though the following explanation seems rather to denote the ligaments;] the
عصب of the joints, (S, O, Msb, K, TA,) which connect and bind together the structure
thereof, in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA;) i. q.
&c. in art. 

being the white: (Mgh:) it is also used as meaning ligaments: (see an ex. of its n. un. in an explanation of الصَّدَفَتَانُ, voce صَدَف) and sometimes it means nerves: (see a usage of its pl. voce صَرْعُ: it is a coll. gen. n.:) the n. un. is with تُبَ: (S, O, TA;) and the pl. is أَعْصَابُ. (S, Mgh, O, Msb.) ___ And The best (in a pl. sense) of a people or party. (K.) ___ See also عَصَب.

Flesh, or flesh-meat, having many عَصَب [i.e. sinews, or tendons]. (TA.)

n. un. of عَصَب as syn. with عَصَبَة. (TA.)

n. un. of عَصَبة. (TA.) ___ And A party, or company, of men (AZ, S, O, Msb) who league together to defend one another; (O; [See also عَصَبَة]) in number from ten to forty; (AZ, S, O, Msb;) or, about ten: (IF, Msb:) or accord. to Akh, a company [of men]; as also عَصَايَة; having no sing.: (O:) or ↓ the latter, (S, O, Msb;) or each, (K,) signifies a company, or an assemblage, of men, and of horses, (S, O, Msb, K;) or of horses with their riders, (TA,) and of birds, (S, O, Msb, K;) and of other things, (TA,) in number from ten to forty, (K, TA,) or the former from three to ten, or consisting of forty, or of seventy, but said to be originally applied to an unlimited number: its pl. is عَصَب: (IAth, Msb, TA;) and the pl. of عَصَايَة is عَصَايَب. (S, O, Msb, TA.) It is said in a trad. of 'Alee that the لاَدَبَأَ are in Syria; and the ءآَبْباشر, in Egypt; and the بِئَاصَعَت, in El-'Irak; meaning, by the last, Companies assembled for wars: or a company of devotees, because coupled with the أَبَدَال and the جَبَاء. (TA.)

A mode, or manner, of binding, or winding round, one's head with a turban or the like. (L, TA.)

n. un. of عَصَب. (S, &c. [See the latter word in the paragraph headed by it and also voce عَصَبَة.]) ___ Also A man's
people, or party, who league together for his defence: (K, TA: [see also عصبة:) thus accord. to the leading lexicologists. (TA.) And The heirs of a man who has left neither parent nor offspring: and [particularly], with respect to the [portions of inheritances termed] فريضة فرائض [pl. of فريضة q. v.], all such as have not a فريضة named, and who receive if there remain anything after the distribution of the فرائض: (K, TA:) thus accord. to those who treat of the فرائض, and accord. to the [other] lawyers: (TA:) or the relations by the side of the males: this is the meaning of what is said by the leading lexicologists: (Msb:) or, as is said by Az, a man's heirs consisting of male relations: (Msb, TA:) or his sons, and relations on the father's side: (S:) so called because they encompass him, the father being a طرف [i. e. an extremity in the right line], and so the son, and the paternal uncle being a جانب [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's relations on the father's side: (Mgh, TA:) because they encompass him and he is strengthened by them: (TA:) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female: (Mgh:) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property; and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law: (Msb:) and عصبة is used as its inf. n. [meaning the state of being persons, or a person, to whom the term عصبة is applied]: (Mgh:) it is said [by Az] in the T, I have not heard any sing. of عصبة: accord. to analogy it should be طالب عاصب, like as طالب is sing. of طلبة: (TA: [and the like is also said in the Mgh: in the Msb it is said that عاصب is pl. of عصبة, like as كفر is pl. of كفر: 1]) the pl. is عصبات: (Az, S, TA:)

One who aids his people, or party, against hostile conduct: or who is angry [or zealous] for the sake of his party, and defends them: [or one who invites others to the aid of his party, or to combine, or league, with them against those who act
towards them with hostility, whether they be wrongdoers or wronged: or one who leagues with others: or one who defends others: or a partisan; a person of party-spirit; or one zealous in the cause of a party: (see 5, and see the paragraph next following this:)]

[The quality of him who is termed عصب: i. e., of him who aids his people, or party, against hostile conduct: or of him who is angry, or zealous, for the sake of his party, and defends them: or of him who invites others to the aid of his party, and to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or of him who leagues with others: or of him who defends others: or partisanship; party-spirit; or zeal in the cause of a party: or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) a strong attachment, which holds several persons closely united by the same interest or the same opinion: see 5, and see the paragraph next preceding this]. (S, K, TA.)

A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously. (S.) See also عصب in two places.

A she-camel that will not yield her milk copiously unless her thigh, (S, O,) or thighs, (A, K,) be bound with a cord: (S, A, O, K:) or unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked. (AZ, TA.) And A woman having little flesh in her posteriors and thighs: or light in the hips, or haunches. (K, K.)

Lights [of an animal] bound round with guts, and then roasted, or broiled: (S, O, K:)
Such as are twisted, of the guts of a sheep or goat. (TA.)

And its pl. عصب Guts

of a sheep or goat, folded, and put together, and then put into one of the winding guts of the belly. (L, TA.) Also, and عصب A Vehement, or severe, day: (Fr, S, O, K,) or a vehemently-hot day: (Fr, K,) and the former is in like manner applied to a night (ليلة), without ظ: (TA:) and ↓ the latter signifies also a cold, and very cloudy, day, in which nothing is seen of the sky. (Abu-l-'Alà, L, TA.)

A thing with which another thing is bound, or wound round; as also عصب (K, TA) and عصب (L, TA:) or a thing with which the head is bound, or wound round: (S, A, Mgh, O, TA;) and عصب signifies a thing with which a thing other than the head is bound, or wound round; (A, TA;) anything, such as a piece of rag, or a fillet, or bandage, with which a broken limb, or a wound, is bound, is termed thus, i. e. عصب: (L, TA:) and signifies also a turban; syn. عامة: (A, Mgh, Msb, K, TA;) or this [in the TA by mistake written عامة: (Ináyeh of Esh-Shiháb, MF, TA:) or whatever is bound, or wound, round the head, whether it be a turban or a kerchief or a piece of rag: (TA, from an explanation of a trad.:) and عصب [likewise] signifies a turban, and anything with which the head is bound, or wound round: (S, O:) the pl. of عصب Unscab is عصب. (Mgh, TA;) El-Farezdak says,

وركب كامل البيح تطلب منهم
And a company of riders in such a state that it seemed as though the wind desired to take for itself spoil from them, by its dragging away the turbans: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) And [hence] A crown. (A, TA.) See also , latter half. And see , in four places. And for the pl. applied to winds, see 1, former half.

: see near the end.

: see , in two places.

A vender, or spinner, of thread, or yarn; syn. . (AA, S, O.)

His mouth is dry from the drying up of the saliva: and A man in whose mouth the saliva has dried up. (TA.)

, (S, O, TA,) accord. to the author of the , like , in all its senses there explained, but accord. to others like . (TA,) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body with pieces of a garment or of cloth, by reason of hunger; (K, TA;) one who, in consequence of leanness occasioned by hunger, binds round his belly with a stone placed under the bandage: see [TA:] or, accord. to A 'Obeyd, one whose property, or cattle, years of drought, or sterility, have eaten up: (S, O:)

[or] it signifies also a poor man. (K, TA,) And Turbaned; attired with a turban; (O, L, TA;) [as also ] And [hence] A chief; (K;) one made a chief. (Az, L, TA. [See 2.]) And [hence] Crowned: (O:) or a crowned king; as also : (A, TA:) because the crown encircles the head like a turban. (Az, TA.)

: see the next preceding paragraph.
Twisted, or wound round: and folded, or folded tightly: and bound, or tied: see 1, first sentence. And hence, Firm, or strong, in the compacture of the flesh. (S, O.) You say

A man firm, or compact, in respect of make; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (T.) And meaning حسنة العصب, i.e. جارية مصوصية, meaning مجدولة. (TA.)

A girl, or young woman, goodly in respect of compacture; well compacted in respect of make. (S, O.) And A slender, or an elegant, sword. (K.) Hungry, having his belly bound round: (A:) or simply hungry; in the dial. of Hudheyl: (S, O:) or very hungry: (K:) or one whose bowels are almost dried up by hunger: an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger: it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (T.) And A letter; thus called because bound round with a thread, or string: so in the saying, وألوا على مصوص [A letter came to me]. (A, T.)

A strong, or sturdy, man. (T.)
**Unscid**

1. **عصدة**

(§, O, K;) aor. — , (O, K;) inf. n. (§, O, K;) He twisted it; turned, or wreathed, it round or about; contorted it; wound it; or bent it; (§, O, K;) as also [Hence,] (K;) ___ [Hence,] (K;) inf. n. (§, O, L, Msb;) inf. n. as above; (Msb;) and (O, L, Msb;) He stirred about and turned over the with a ; (O, * L, Msb; *) he made, or prepared, the (L;) ___ And (K;) inf. n. (§, O, K;) said of a man, (TA,) He died. (S, O, K;)

4. see above, first and second sentences.

Q. Q. 1 **عصودوا**

(§, O, K;) inf. n. (§; TA;) and (O, K;) They cried out, (O, K;) and fought one another: (K;) and ↓ the latter, they raised a clamour, and became in a state of confusion. (TA.)

Q. Q. 2 **عَصُودَوَا**;

see Q. Q. 1, in two places.

**Unscid**

Twisted; turned, or wreathed, round or about; contorted; wound; or beat; as also (TA.)
is well known; (K;) [as being] A sort of thick gruel, consisting of wheat-flour moistened and stirred about with clarified butter, and cooked: (L;) one stirs it about, and turns it over, with a [i.e. stick, or the like,] (also called مصعد and مصعد, L;) so that no part of it that has not been turned over remains in the vessel; (IF, S, O, Msb; *) and hence it is thus called; (IF, Msb:) [it is also commonly made with boiling water, flour, clarified butter, and honey:] accord. to El-Mufaddal, it is properly thus called when it is so thick that it may be chewed. (TA voce q. v.: see also حريزة.)

A long day: (IAar, K;) and so عطود and عطود. (L in arts. عطود and عطود.) And all signify a high mountain. (L in arts. عطود and عطود.)

Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, [I left them in a state of evil, &c.]: (TA:) or clamour and confusion in war or altercation; as also عصواء: (M, TA:) or clamour in trial or affliction: (Lth, TA:) or a formidable, or terrible, case; (S, K;) so in the phrase, وقعوا في عصواء: (They fell into a formidable, or terrible, case]: (S:) and هم في عصواء: (They are in a formidable, or terrible, case]: (K;) or you say, هم في عصواء بينهم They are in trials, or afflictions, and altercations. (TA:) Also, and عصواء, A man, and a woman, difficult, or stubborn, hard, and evil, or mischievous: (O, K;) applied to a woman, evil, or mischievous; (O;) or very evil or mischievous. (TA:) [Pl. عصوابيد.] You say, يقوم عصوابيد في الحرب A people who cleave to their adversaries in war, (O, K;) and will not quit them. (O;) And عصوابيد الكلام Distorted language; (O, K;) [as though] heaped together, one part upon another. (TA:) And عصوابيد الظلام Confused (O, *
TA) and dense darkness. (O, * K, TA.) And in like manner is used in relation to camels: (K:) one says, The camels came pressing, or crowding, one upon another: (S, O:) and accord. to Ibn-'Abbád, came in a state of dis-

persion. (O.) ___ عصاوةٍ signifies also Thirsty, (ISh, O, K,) applied to camels. (ISh, O.) ___ And عصاوةٍ signifies A fatiguing approach, (O, K,) or night-journey, (O,) to water. (O, K.)

A camel bending his neck towards his withers in dying. (S, O, K.)

عاصد and مصود: see عصيدة.
He pressed it, or squeezed it, so as to force out, i.e. he expressed, its juice, sirup, honey, oil, water, or moisture; he extracted, or fetched out by labour or art [i.e. by pressure or wringing], its water, or juice, or the like, (Msb,) or what was in it, (K,) namely, what was in grapes, (S, Msb, K,) and the like, (Msb, K,) of things having oil, or sirup, or honey: (TA:) or عصر signifies he performed that act himself; (K) as also عصر, inf. n. م중앙: (Sgh, TA:) or the latter, he superintended the pressing thereof, i.e., of grapes: (O:) and عصر: he had it done for him: (K:) or this last, he did it for another, or others: (Mgh, as implied by an explanation of عصر عصره,) and عصر عصره اًّترو, he prepared expressed juice or the like. (S, O.) [See also 8 below.]

Hence, عصر theob., inf. n. as above, He wrung out the water of the garment, or piece of cloth; he forced out its water by wringing it. (Msb.) And عصر شبظمن لتخرج مذاته He squeezed, or pressed, the pustule in order that its thick purulent matter might come forth. (Msb.) And عصر حلقة [He squeezed his throat]. (Mgh and Msb in art. خنق.) And عصر, aor. He took, or collected, the produce of the earth: from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghowth, in the Kur [xii. 49]. And in it they shall take, or collect, the produce of the earth: (S:) or the meaning is, and in it they shall press grapes, or olives, or the like: or they shall milk the udders. (Bd.) [And there are other explanations, which see below.] And عصروا, (S, Iktt, O,) or عصروا, (O, K,) They were rained upon; they had rain; syn. عصروا. (S, O,) or أمطروا [which is less correct]. (Iktt, K,) Hence, in the Kur [ubi suprà], accord. to one reading, وفَهِيَ عِصْرُون ًّترو.
[And in it they shall have rain]. (S, O.) [See also above, and below.] And in it they shall have rain.

preserved him: and hence, in the Kur [ubi suprà], accord. to one reading. And in it they shall be saved, or preserved]. (Bd.) Hence also, perhaps, the other reading, And in it they shall aid, or succour, one another. (Bd.) See also 8, last quarter, in two places. Also, (O, TA,) inf. n. And in it they shall aid, or succour, one another. (Bd.) See also 8, last quarter, in two places.

What withheld, hindered, or prevented, thee? (O, TA.) And He refused, and withheld, it; (K, TA;) namely, anything. (TA.) See also 8, which signifies the same. And He gave (O, K, TA) to him. (K, TA.) Thus it has two contr. significations. (IKtt, TA.) Tarafeh says,

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see 1: and see also 4, second sentence. 'عَرْزَةَ عَصَرَ الزَّرعَ, inf. n. 'عَرْزَةَ عَصَرَ الزَّرعَ; (K, TA;) but in the Tekmileh written 'عَرْزَةَ عَصَرَ الزَّرعَ, without teshdeed; (TA;) The corn put forth its glumes: (K, TA;) app. from 'عَصَرَ عَصَرَ الزَّرعَ meaning a place of protection: i. e. [the rudiments of its ears] became protected in its glumes. (TA.)

He was contemporary with such a one: or he attained to, or reached, the time of such a one. (O, TA.) Hence the saying, 'عَصَرَ عَصَرَ الزَّرعَ The being contemporary is an occasion of hard, or harsh, treatment; and the contemporary will not render reciprocal aid to his fellow. (TA. [But I have substituted مَعَاسَرَةَ for مَعَائِسَرَةَ, which latter seems to have been written by mistake for the former.]) See also 8, last quarter.

He (a man, TA) entered upon the time called 'عَصَرَ عَصَرَ الزَّرعَ: (K, TA;) and also he entered upon the evening, or last part of the day; like 'عَصَرَ عَصَرَ الزَّرعَ. (S, Msb, K,) and 'عَصَرَ عَصَرَ الزَّرعَ, (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKtt 'عَصَرَ عَصَرَ الزَّرعَ, without tesh-deed, (TA,) She (a girl, S, Msb, or woman, K) attained the عَصَرَ عَصَرَ الزَّرعَ of her youth, (TA,) or [simply] attained the period of her youth, (K,) and arrived at the age of puberty: (K, TA;) or entered upon the time of puberty, and began to have the menstrual discharge; (S, O;) because of her womb's being pressed; (O;) or as though she entered upon the عَصَرَ عَصَرَ الزَّرعَ of her youth: (S, O, TA;) or she attained the age of puberty: (S, IKtt;) or she had the menstrual discharge: (Msb;) or she entered upon the time of that discharge: (K;) or she approached that time; (S:) or she approached the age of twenty: (K;) or she became confined in the house, (K,) and had a retreat (عَصَرَ عَصَرَ الزَّرعَ) appointed for her, (TA;) at the time of her having the menstrual discharge: (K;) or she brought forth; (K;) in which sense it is of the dial. of Azd. (TA.) The woman, or girl, is termed عَصَرَ عَصَرَ الزَّرعَ (S, O, Msb, K) and مَعَاسَرَةَ, with: (IDrd, O, TA;) pl. مَعَاسَرَةَ (S, K) and مَعَاسَرَةَ. (K,)
The clouds were at the point of having rain pressed forth from them by the winds. (O, and Bd in lxxviii. 14. [But see عاصرت الريح: see 1. (O, TA,) and عاصرت الريح بالترةب. (TA.)

The wind brought what is termed [q. v. infrà.]. (O, TA.) And you say also، ترصحا ُﺢﻳِّﺮﻟا (, O, TA,) and ترصح (, TA,) [The wind raised the dust into the air in the form of a pillar]. (TA.)

He wept. (A.)

7 عاصر quasi-pass. of 1 in the first of the senses expl. above; [It became pressed, or squeezed, so that its juice, sirup, honey, oil, water, or moisture, was forced out; its juice, or the like, became extracted, or fetched out by labour or art, i. e. by pressure or wringing;] (S, O, Msb, K;) as also عاصر (, S, O, K.) You say also، اعتصر الخناق في حلقه [The strangling-rope, or the like, became compressed upon his throat]. (TA in art. حنق.)

8 عاصرة: see عاصر, in three places. [Hence, app.,] اعتصر بالمّاّه He voided his ordure. (O, K, * TA.) [See the act. part. n., below.] And اعتصر بالمّاّه He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat. (S, O, K.) And اعتصر ماله He extracted, or extorted, his property from his hand, or possession: (S, Msb, TA:) from the same verb as syn. with عاصر in the beginning of this art.: (Msb:) he took forth his property for a debt or for some other reason: (K, * TA:) and اعتصر، he took; (K;) as also عاصر، aor. - : (TA:) he took of, or from, a thing: (TA:) he got, and took, of, or from, a thing: (S, as implied in an explanation of the act. part. n.:) he got a thing from a person: (L:) or, accord. to El-Itreefee, he took the property of his son for himself; or he suffered the property of his son to remain in his (the latter's) possession: you do not say اعتصر فلان مال فلان [such a one took for himself the property of such a one]
unless he be a relation to him: [you say so of a father:] and of a boy you say, 

took the property of his father. (TA.) [See اعتصار المال. Also اعتصار المال. i. e. The extorter, or exacter, extorted, or exacted the property]. (A, TA.) ___ Also اعتصار, He took back a gift: (A, Mgh, L, TA:) in the K, the inf. n. is expl. by ارجع العطية وهب; but in the L, the verb is expl. by [and in like manner in the A and Mgh.] and ارجع فيها: (TA:) he revoked, recalled, or retracted, the gift; syn. ارجع, (Mgh, O,) and ارجع, (Mgh.) Hence the trad. of 'Omar, الوالد يعتصر ولده فيما أعطاه وليس لولد أن يعتصر من والده, i. e., The father may take from his child what he has given him; [but it is not for the child to take from his father what he has given him.] (Mgh, O.) But as to the trad. of Esh-Shaabee, [The father may take back what he has given to his child], the verb is made trans. by means of على because it implies the meaning of يعود عليه and يرجع عليه: (IAth, Mgh, O: *) or this latter trad. means, the father may forbid his child his property, and withhold it from him: (S:) and [in like manner] the former trad., the father may withhold his child from giving his property, and forbid it to him: (TA:) for اعتصار also signifies he prevented, hindered, withheld, or refused; syn. منع. (K, TA.) Hence, اعتصار الصدة, The withholding, or refusing, the poorrate. (TA.) [See also 1.] اعتصار also signifies He was niggardly, or avaricious, (K, TA,) towards him. (TA:) اعتصر به; (S, A, K;) and اعتصر به (S, K;) or اعتصر به (O;) and عن عليه ; (A;) He had recourse to him for refuge, protection, or preservation; (S, A, K;) and sought, desired, or asked, aid, or succour, of him. (A.) In the Kur [xii. 49], و فيه تعصرون [sic], which is one reading, is expl. by Lth as signifying And in it ye shall have recourse for refuge, or protection; but Az disapproves of this: (TA:) [the common reading] وفيه يعصرون, accord. to AO, (so in
one copy of the S, or A’Obeyd, (as in another copy of the S,) signifies and in it they shall be safe; from عصِر signifies a cause, or means, of safety: (S,) or they shall be safe from trial, or affliction, and shall preserve themselves by plenty, or fruitfulness. (TA.)

[which is the most common form] and عصِر (S, A, O, Msb, K) and عصِر (S, A, O, K) and عصِر (A, O, K) i. q. دهر [as meaning Time; or a time; or a space or period of time]; (S, A, O, Msb, K;) or any unlimited extent of time, during which peoples pass away and become extinct; (Esh-Shiháb, in the Sharh esh-Shifé;) [a succession of ages:] such is said by Fr to be its meaning in the Kur ciii. l: (TA:) pl. (of pauc., O) عصِر (O, K) and عصِر (K;) and [of mult.] عصِر (S, O, K) and عصِر (K.) You say, قام له عصِر ما فعلته عصِر, and I did it not in its time. (A.) And قام لعِصِر جاء لكن لم يجي لعِصِر, He came, but he came not at the proper time of coming. (AZ, O, K: but AZ relates it without ﻧَﻼِف. TA.) And قام وما نام لعِصِر, (K,) or, accord. to AZ and Sgh and the author of the L and others, قام عصِر ما نام, (TA,) He slept, but hardly, or scarcely, slept. (AZ, K, &c.) And قام وما نام لعِصِر, Such a one slept, but slept not during a considerable period of time, or day; (A,) agreeably with other significations, here following. (TA.) عصِر also signifies An hour, or a time, مَسْاعِي, of the day: (Katádeh, O.) A day: (K;) [or day, as opposed to night:] and a night: (K;) [or night, as opposed to day:] also the morning, before, or after, sunrise; syn. ﮥَغَدَاء: and the ﮥَغَدَاء: and the رَوْقَع: and the رَوْقَع: or evening; or last part of the day; until the sun becomes red; as also عصِر, (IDrd, K;) Hence, The night and the day: (O, TA:) or night and day: (Msb:) and the morning, before, or after, sunrise, and the afternoon or evening; or the first part of the day and the last part thereof: ﮥَغَدَاء: The poet says,

* وأملله عصرين حتى يملأني

*
ويرضى بنصف الدين والأنف راغم

[And I put him off, delaying the payment of his debt, morning and evening, or from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, S:) or, accord. to Sgh, the right reading (instead of [without liberality]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asdee. (TA.) Hence also (S, O, Sb, and صلاة العصر, صلاة العصر, (S, O, Msb,) and (O, TA,) fem. only, and simply (S, O, Msb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall; or accord. to the Shá-ťees, Málkées, and Hambelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Hanafeees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:) so called because performed in one of the عصران, i.e., in the last portion of the day: (O:) also called الصلاة الوسطى [accord. to some], because it is between the two prayers of the day [that of daybreak and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-'Abbás:) pl. [of pauc.] صور, and [of mult.] عصران. (Msb,) [And hence likewise,] the عصران is applied in a trad. to The prayer of daybreak and that of the عصر; one being made predominant over the other; (Msb, TA;) as is the case in the القمران applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the عصران, meaning the night and the day; (Msb, TA;) but the former is the more likely. (TA.) [See an ex. of the dim., الظهر, مركحة, in art. رهقه. ] You say also, جآه فلان عصرا, meaning Such a one came late. (Ks, S, O.) See also عصر. Also signifies Rain from the [clouds called] عصارات. (K.) Also A man's [near kinsfolk such as are termed his] عصبة and عشيرة رهط: (O, * TA;) or his [q. v.]. (TA.) عصر : see عصر, in four places. And see also صلاة العصر. }
A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge: (S, O, K:) and a cause, or means, of safety; syn. (K) and (S, O, TA) and (Q, K) and (TA) and عصَرٌ عَصَرَةٍ, from which عصَرٌ is said to be contracted, (TA,) [and عصَرٌ عَصَرَةٍ.] You say، زَيْد عَصَرَةٌ [Zayd is my refuge]. (A.) Also Dust; or dust raised and spreading; syn. غبار: (S, O, K:) or vehement dust; (TA;) which latter is also the signification of عصَرٌ عَصَرَةٍ, (O, K, TA:) or this last, or, accord. to some، عصَرَةٌ, has the former signification. (L.) It is said in a trad. مَرَت أُمَرَأٌ عصَرَةٍ، or, as some relate it، عصَرَةٍ، (l.,) A perfumed woman passed by، her skirt having a dust proceeding from it، (S, A, L,) occasioned by her dragging it along [upon the ground], (l.,) or occasioned by the abundance of the perfume: (A:) or عصَرَةٌ may mean an exhalation of perfume: (L, TA: *) [for it has this meaning also: (IDrd, O:) but accord. to one relation، عصَرَةٌ، (L,) which also signifies dust raised by wind. (TA.)

[kapp., A thing from which water or the like may, or may almost, be expressed, or wrung out.] You say، بل المطر ثيابه حتى صارت عصَرَةٍ The rain wetted his clothes so that their water was almost wrung out. (TA.) See also عصَرٌ، in four places. Also i. q. هُؤلاء: one says، موالُيُّنا عصَرَةٌ [These are sons of our paternal uncle, or the like, closely related, exclusively of others: (S, O:) and so عصَرٌ، (TA.)

عصَرٌ: see عصَرٌ، in three places.
Pressed, or squeezed, or wrung, so that its juice, sirup, honey, oil, water, or moisture, is forced out; (K;) as also عصار. (TA.) See also عصار, in two places.

Expressed juice or the like; what flows

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(S, O, Msb, K) from grapes and the like, (Msb, K,) of things having oil or sirup or honey, (TA,) on pressure or squeezing or wringing; (IDrd, S, O, Msb, TA;) [an extract; but properly, such as is expressed;] as also (Mgh, Msb, K) and عصار; (K;) or, as some say, عصار is a pl. of [or rather a coll. gen. n. of which the n. un. is] عصار. (TA.) Also What remains of dregs, after pressing to force out the juice or the like. (S, O, TA.)

Also The choice part, or the refuse, (نقاء) [which has these two contr. significations]) of a thing. (TA.) Also The produce (IF, A, O) of a land. (A.) من عصارات الكرم ولد فلان عصارة كرم. (K;) and The children of such a one are of generous race, or of generous disposition. (A.) رجل كرم العصارة. (K;) A man generous, or liberal, when asked. (S, O, K.) And منيع المعصر One with whom one cannot take refuge, or whose protection is unobtainable. (TA.) And عصير كبير the big juice, (O, L,) or كرم العصير, not كرم العصار as in the [O and] K, (TA,) Of generous race. (O, L, K.) [See also عصر.]
A presser of [grapes or] oil [and the like]. (MA, KL.) ___ [And hence, An extorter, or exacter.] See 8, former half.

I will not do it as long as there is an expresser of the oil of the olive]; i. e., ever. (S, O.) ___ [as though pl. of عاصرة or عاصر or عاصر] Three stones with which grapes are pressed so as to force out the juice, (K,) being placed one upon another. (TA.) ___ عاصر One who takes of the property of his child without the latter's permission. (TA.) ___ فلان عاصر Such a one is tenacious, or avaricious. (TA.)

(S, O, Msb, K) and عنصر (S, O, K,) the former of which is the more commonly known, but the latter [accord. to my copy of the Msb, but this I regard as a mistake of the copyist,] is the more chaste, (TA,) Origin; syn. (S, O, Msb, K:) race, lineage, or family: (Msb:) rank or quality, nobility or eminence, reputation or note or consideration, derived from ancestors, or from one's own deeds or qualities; syn.

(S, O, K:) pl. عنصراً حسب: (Msb,) You say فلان كرم العنصر Such a one is of generous origin, or race, &c.,] like as you say كرم العنصر An element (أصل) [of those]whereof are composed the material substances of different natures; [an element considered as that from which composition commences:] it is of four kinds; namely, fire, air, earth, and Water. (KT.) [But this application belongs to the conventional language of philosophy. See also جسم, and مادة, and.]

عاصر: see عاصر.

A whirlwind of dust [or sand], resembling a pillar; a wind that raises dust [or sand] between the sky and the earth, and revolves, resembling a pillar; called also by the Arabs a زورعة; of the masc. gender; (Msb;) a wind that raises the dust [or sand], and
rises towards the sky, as though it were a pillar; (S, O;) a wind that blows from the ground, (K, TA,) and raises the dust [or sand], and rises (TA) like a pillar towards the sky; (K, TA;) called by the people a زِيَّعَة: (TA;) unless it blow in this manner, with vehemence, it is not thus called: (Z, TA;) [see عَمْوَد:] a wind that rises into the sky: (AZ:) or a wind that raises the clouds, (S, O, K,) with thunder and lightning: (S, O;) or in which is fire: (K;) mentioned in the Kur ii. 268: (S, O;) or in which is عَصَارٌ, which signifies vehement dust, (K,) or this latter word signifies dust raised into the air, by the wind, in the form of a pillar: (TA;) [see also عَصَارٌ pl. عَجَّازَر, (Msb, TA,) and عَصِيَّمٌ [occurring in poetry]. (Ham p. 678.) [If thou be a wind, thou hast met with a whirlwind of dust like a pillar] is a prov. of the Arabs, (O, TA,) relating to a man in whom is somewhat of power and who meets with one superior to him, (O,) or to a man who meets his adversary with courage. (TA.) And one says, عَعَدَهُ إِعَصَارٌ His promising is unprofitable like a whirlwind of dust]. (A, TA.)

عَصِيَّمَة: كَرِيمَ المَعْصِرَ

معصيرة: عصيرة.

معصرة: see 4, near the end. معصرات signifies Clouds; (Az, K;) so called because they press forth water:

(Aboo-Is-hák, TA;) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called عَصِيَّمَة [pl. of عصير] are not of the winds of rain: (Az, TA;) or clouds at the point of having rain pressed forth from them by the winds: (Bd in lxxviii. 14; and TA: *) or clouds ready to pour forth rain: (TA;) or clouds pressing forth rain: (S, O;) or clouds that flow with [or ooze forth] rain but have not yet collected together; like as معصر is applied to a girl who has almost had the menstrual discharge but has not yet had it: (Fr, TA;) or winds ready to press forth the rain from the clouds: (Bd, ubi suprâ:) or winds having عَصِيَّمَة; (Bd, ubi suprâ; and TA;) i. e., dust. (TA.)
The thing in which grapes (S, O, K) and olives (S) are pressed, to force out their juice (S, O, K) and oil. (S.) [See also مصارع.

A place in which grapes and the like are pressed, to force out their juice or the like. (K* TA.)

That in which a thing is put and pressed, in order that its water, or the like, may flow [or ooze] out. (K* TA.) [See also مصارع.

Also A tongue dry (O, TA) by reason of thirst. (TA.)

Also عصار, in two places: ___ and see عصار, in two places.

One who expresses the juice of grapes, to make wine, for another or others. (Mgh.) [But see 1.]

Voiding ordure: (Mgh, K* TA:) from عصار, or from عصار signifying a place of refuge or concealment. (TA.) And One who gets, and takes, of, or from, a thing. (S, O.)
The wind blew violently, or vehemently; as also signifies also The being quick, or swift; (Lth, O, TA;) and so and is used in relation to anything: (Lth, O:) signifying He, or it, was quick, or swift. (K.) One says, of a she-camel, She goes quickly, or swiftly, with her rider; (Sh, S, Z, O, TA;) likening her to the wind in the swiftness of her course. (Z, TA.)

He gained, or earned, or he sought sustenance, (Ibn-Abbád, S, O, K, TA;) for his household, or family; (Ibn-Abbád, O, K, TA;) and so and some add, in explaining and he sought for his household, or family; and exercised for them art, or skill, in the management of affairs. (TA.)

He cut, or clipped, the corn before its attaining to maturity; (S, O, K, TA;) I.e. he cut off its leaves that were inclining in its lower part, in order to lighten it; for if he did not thus, it would lean: or he cut it from its stalks. (TA.)

He died, or perished. (S, O, K.) And He (a...
The camels went round about the well, eager for the water, raising the dust. (En-Nadr, O, K.)

and spreading it, around. (En-Nadr, O.)

The corn, or seed-produce, put forth its [q. v.]: (S, O, K) or its became long: or it attained to the time for its being cut, or clipped. (TA. [See 1, last sentence.])

5 see 1, second sentence.

8 see 1, last sentence but one.

10 The corn, or seed-produce: produced its culm, or jointed stalk. (TA.)

The herb of corn, or seed-produce; (Fr, S, O, K) and (TA) the leaves, or blades, of corn, or seed-produce; (MA, * Mgh, TA;) as also each a pl. of ; (MA: [or rather ] is a coll. gen. n. of which is the pl. and is the n. un.:]) or the leaves, or blades, that are upon the stalk of corn, or seed-produce, and that dry up and crumble; as also and and ; or the leaves, and what is not eaten, thereof: in these three different senses it is expl. as used in the Kur lV.

11: (TA:) or it there means the stalk, or stem, of corn: (Fr, S voce رخان:) or straw; (Jel, TA;) and so (Fr, S voce رخان:) or straw: (so in copies of the K voce تين:) and signifies straws: (IAar, TA:) or signifies dry leaves, like straw: (Bd in lv. 11:) or corn, or seed-produce, or barley, cut while green, for fodder; syn. : (En-Nadr, TA:) or leaves of corn, or seed-produce, that are cut, and eaten while fresh: or the leaves of the ears of corn; as also : or what are cut
thereof; as also عصف or both signify the leaves, of corn, that incline in its lower part, and which one cuts off, in order that it may become lightened: or the former signifies the ears, themselves, of corn: and the pl. is عصف or كَعِصْف مَأْكُول, in the Kur [cv. last verse], means Like corn of which the grain has been eaten and the straw thereof remains: (El- Hasan El-Basree, S, O, K:) or like leaves of which the contents have been taken and which remain without any grain therein: (O, K:) or like عصف, (O,) or leaves, (K,) which the beasts have eaten: (O, K:) or, as Sa'eed Ibn-Jubeyr is related to have said, like barley growing or growing forth [that has been eaten]. (TA.) ___ And IAar says, (O, TA,) [the pl.] عصف, (O, K, TA,) with damm to the ع, (TA,) [in the CK, erroneously, عصف signifies Handfuls of reaped corn; syn. كَعِصْف [a coll. gen. n. of which the n. un. is كَعِصْف: (O, TA:) in the copies of the K, كَعِصْف; and in the L, كَعِصْف. (TA.) And accord. to IAar, (O,) عصف signifies also Wines; syn. عصف: (O, L, K. [In the CK, كَعِصْف; and in the TA, as from the K, كَعِصْف.] )

عصف [as an inf. n. un. of 1 signifies A gust, or strong puff, of wind. ___ And hence,] The odour, (K,) or fragrance (فُغْم) of odour, (Z, TA,) or exhaled odour, (IF, O,) of wine: (IF, Z, O, K, TA:) likened to the عصف of wind. (Z, TA.) See also عصف, in three places.

عصف An A seller of تَبْن [i.e. straw; or straw that has been trodden, or thrashed, and cut]. (IAar, O, TA.)

عصف: see عصف. ___ Hence, (Z, TA,) Swift; applied to a she-ostrich, and to a she-camel (S, O, K, TA) that goes swiftly with her rider; (S, O, TA;) likened to the wind in the swiftness of her course: (Z, TA;) pl. عصف: (TA:) and عصف is applied in like manner to a she-camel as meaning Swift: (Sh, TA;) and so too is عصف. (TA.)

عصف: see عصف: and see also عصف, in two places.
What has fallen from the ears of corn, [app. when they are trodden, or thrashed, consisting] of the straw; (S, O, K, [but in the CK التنين is put in the place of التنين]) and the like. (S.) See also عصف. Also What the wind has carried away. (TA.)

The combined leaves in which are the ears of corn: (S, O, K, TA:) or the leaves that open from around the fruit: or the heads of the ears of wheat. (TA.) See also عصف, in three places.

Wind blowing violently, or vehemently: (S, O, Msb, K:) pl. of the first عاصف and of the second عاصف (Msb;) and of the last two معاصف and معاصيف; and [pl. of the first عاصف] which signifies winds that raise the clouds and the winds. (TA.) One says also يوم عاصف (Fr, S, O, Msb,) because of the violent blowing of the wind therein, (Fr, O, Msb,) like as one says يوم بارد (Fr, O,) or like ليال نائم; the meaning being, A day in which the wind blows violently, or vehemently: (S, O,) this is the meaning in the phrase في يوم عاصف (Fr, O, K) in the Kur [xiv. 21]: or this phrase may mean [in a day violent, or vehement, in respect of the wind], because the wind is mentioned in the former part of the sentence. (Fr, O,) See also عصف. عصف also signifies An arrow turning aside, or declining, from the butt; (El-Mufaddal, O, K, TA;) pl. عصف; a tropical meaning: (TA:) and anything inclining, or declining. (El-Mufaddal, O, K.)

A place abounding with corn, or seed-produce: (Lh, S, L:) or with straw. (Lh, L.)
Q. 1 He dyed a garment, or piece of cloth, with عصفر. (S, O, Msb, K.)

Q. 2 It (a garment, or piece of cloth) became dyed with عصفر. (S, O, K.)

[\textit{Safflower, or bastard saffron; i.e., \textit{cnicus, or carthamus tinctorius;}} a certain dye, (S, O,) or plant, (Msb, K,) well known, (O, Msb,) with which one dyes, (M,) the first juice of which is called جريل, (TA,) and one of the properties of which is that it causes tough meat to become thoroughly cooked, so as to fall off from the bone, (K, * TA,) when somewhat thereof is thrown into it: (TA:) its seed is called قرطم: (K:) there are two kinds of it; one of the cultivated land, and one of the desert; and both grow in the country of the Arabs: (M, TA:) it is an Arabicized word. (Az, TA.)

(عصر) and (عصر) (Ibn-Rasheek, MF,) but the latter is not an approved form, because there is no chaste word of the measure فعال. (MF, TA,) \textit{The sparrow;} \textit{a certain bird,} (S, O, K,) well known; (Msb:) accord. to AHát, the \textit{same that is called the نقار; the male black in the head and neck, the rest of it inclining to ash-colour, with a redness in the wings; the female inclining to yellowness and whiteness:} (O:) the word is masc.: (TA:) fem. with ظ: (S, O, K,) pl. عصافير. (Msb:) Accord. to Hamzeh, it is so called because it was disobedient, and fled, عصعي وفر. (MF, TA,) \textit{This, I believe, is said to have been the case when the beasts and birds &c. were summoned before Adam, to be named by him. See the Kur ii. 29-31.]\]

\textit{Any passerine bird. And hence,} عصافير الجنة \textit{[The passerine bird of Paradise; meaning] the swallow;} syn. خلف. (ISd in TA art. خلف, and IB in TA art. خلف.) \textit{Also, sometimes, Any small bird.]
The sparrows of his head flew; [lit., The sparrows of his head flew;] is a prov., meaning he became frightened; as though there were sparrows upon his head when he was still, and they flew away when he was frightened:

(Meyd:) [or he became light, or inconstant: or he became angry: like طائر طائره (see طائر:)] or he became aged. (TA.) The sparrows of his belly cried, (K,) like ضفادع بطنه, alluding to the intestines, is also a prov., (TA,) meaning he was, or became, hungry. (K, TA.) In like manner also one says, لا تأكل حتى تطير عصافير بطنك, meaning Eat thou not until thou be hungry.

is an appellation of Certain excellent camels, that belonged to kings: (S, O, K) or certain excellent camels that belonged to En-Noamán Ibn-El-Mundhir were called العصافير النعمان. (T, TA.) also signifies The male locust. (O, K.) And The chief, or lord. (IAar, O, K.) And The king. (K.) Also A portion, (S, O,) or small portion, (K,) of the brain, (S, O, K,) beneath the فرح of the brain, (TA,) as though separated therefrom: (S, O, TA;) between the two is a pellicle. (S, O, K,) And A certain vein in the heart. (IF, O,) And A prominent bone in the temple of the horse, (S, O, K,) on the right and on the left; both being called عصافوران. (S, O,) And The place whence grows the forelock [app. of the horse]. (M, K,) And A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle. (O, K,) The of a camel's hump see expl. voce عصافير. And عصافور signifies also A piece of wood in the kind of camel-vehicle called جدوه, uniting the extremities of certain [other] pieces of wood therein; [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the جدوه, from the two extremities of either side;) (K;) having the form of the kind of saddle
called] لْﺣَر, by which the heads of the [curved pieces of wood called the] احنة are fastened together: (K:) and the wood by which are fastened the heads of the [kind of saddle called] بـﺘـﻗ the pl. is *ُﲑِﻓﺎَﺼَﻋ* or the *ﲑﻓﺎﺼﻋ* of the بـﺘﻗ are its *ﻒﻴِﺻاَﺮَﻋ*, from which *ﲑﻓﺎﺼﻋ* is formed by transposition; and they are four pins of wood which are put between [or rather which unite or conjoin] the heads of the احنة of the بـﺘﻗ in each حنو are two of these pins, fastened with sinews or with camel's skin; and in it [or appertaining to the same part] are the عَصَروف or the nails which unite the head of the بـﺘﻗ: (IDrd:) or the عَصَروف of the [kind of saddle called] ئَﮑَﺎﻓ* is its عَصَروف, from which latter word the former is formed by transposition; and it is a piece of wood fastened between [or rather uniting or conjoining] the anterior حنو. (S, O.) In a trad. it is said that it it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the عَصَروف of a بـﺘﻗ, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) Also A nail of a ship. (O, K.)
He made the wood crooked: and it was crooked naturally: thus in the K: or, as in some copies, [and among them my MS. copy, and the CK] the latter verb has this meaning: {ٌﻞْﺼَﻋ} aor. [inf. n. {ٌﻞَﺼَﻋ}, q. v.,] It was crooked naturally: or, as in some copies, and among them my MS. copy, and the CK, the latter verb has this meaning: it became crooked of itself, i.e., by some accident of its growth. (TA.) And {ٌﻞَﺼَﻋ}, aor. [inf. n. {ٌﻞَﺼَﻋ},] signifies also It was crooked, with hardness: (K, TA:) and it was crooked and strong or hard; said of the canine tooth of a camel; as is the case only when he has become advanced in age: and, said of the same, simply, it became strong or hard; as also {ٌﻞْﺼِﻋ}. (TA.) Also, said of a horse, He had that twisting of the tail which is signified by the term {ٌﻞْﺼَﻋ} expl. below. (K, T.) {ٌﻞْﺼَﻋ}, (K, TA) aor. [inf. n. {ٌﻞْﺼَﻋ},] said of a man, and of other than man, (TA, [in the TK said of a boy,]) also signifies He urined; made water: (K, TA: in the CK, {لَﺄَﺼْﻋِا} is erroneously put for {لْﺼَﻋ}) it occurs in a trad. as said of a fox that made water upon the head of an idol. (TA.)

It (an arrow) twisted when shot. (TA. [But see {ٌﻞْﺼِﻋ}.]) Also, (AA, O,) inf. n. as above, (AA, O, K,) said of a man, (AA, O,) He was, or became, slow, dilatory, late, or backward. (AA, O, K.)

He grasped, or laid hold upon, his staff. (IKh, O, K.)

See the next paragraph.
A twisting in the bone, or slender part, or part where the hair grows, of the tail of the horse, so that a portion of the inner side upon which is no hair appears, or so that it hits the flesh of the part of the thigh that is called his and the flesh upon the socket of the hip, or the vein in the thigh, that is called his. (K, TA. [In the CK, is erroneously put for .]) And

Crookedness with hardness: (K) or crookedness and strength or hardness of a canine tooth. (S, O.) Also sing. of signifying The intestines into which the food passes from the stomach; (As, S, O, K,) and it (the sing.) is also pronounced . (K,) ___ And Wreathed, or twisting, and curved, sands: occurring in this sense in a trad. (TA.) ___ And Certain trees which, when the camel eats thereof, cause him to void thin dung: (S, O:) or the trees called دفلى ة ض [q. v.]: (K) or certain trees resembling the دفلى ة ض which the camels eat, and after which they drink water every day: or, as some say, [trees of the kind called] حض that grow upon, or at, the waters: (TA:) a single tree thereof is called . (S, O, K. [See also , in art. .]) [Accord. to Forskål (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of Ocymum which he terms serpyllifolium.]

Also An arrow crooked in [the portion called] its [q. v.]. (TA.) ___ And A crooked tree, (S, O, TA,) that cannot be straightened by reason of its hardness. (TA.)

Aصل, applied to an arrow, Strong, or hard. (K, * TA.)

Aصل, and Aصل, and Aصل, and Aصل, (S, O, K, [in the O, and a second time in the K, mentioned in art.],)

What is called by the physicians (S, O) ة مالا ىسقال, pronounced with [i.e. el-iskélu, notwithstanding the which is generally an obstacle to ., and in some of the books of the
physicians written with ى, [i.e. ى, (O,)]. or only known to them as thus pronounced; (TA:) [i.e. scilla, or squill; particularly the officinal squill;] i. q. (O, K) also called ُﻞﻴِﻘْﺳِﻹا, [K,] and a vinegar is prepared from it: (S, TA:) Iaar says that it is a certain plant in the deserts, of which they assert that longing pregnant women desire it and eat it, and that it is what is called ُﻞَﺼَﺑ ِرْﺄَﻔﻟا: AHN says, it consists of leaves like the leek, appearing extended and lank: and in one place he says, it is a certain tree [or plant] of the plain, or soft, tracts, growing in places of water and moisture, in like manner as does the ُﻞَﺼَﺑ َّىِّﺮَـﺒﻟا, and it has a blossom like that of the white ُﻞَﺼَﺒﻟا, [K] of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder: (TA:) it is good for the alopecia, and hemiplegia, and sciatica; and the vinegar thereof, for chronic cough, and asthma, and the rattles; and strengthens the weak body: (K:) the pl. is ُﻞِﺻﺎَﻨَﻋ, (S, O,) [He entered upon, or took to, the road of ُﻎَـﻴِﻠَﺼَـﻨُﻌﻟا and ُﻞَﺼَـﻨُﻌﻟا, a road from El-Yemámeh to El-Basrah, is said of a man as meaning he went astray: (S, O:) but AHát says that he asked As respecting ُﻎَـﻴِﻠَﺼَـﻨُﻌﻟا, and he pronounced the latter word with fet-h to the ص; adding that it should not be pronounced with damm; and that the saying originated from ElFarezdak's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, َﻚَﻠَﺳ َﻎَـﻴِﻠَﺼَـﻨُﻌﻟا, meaning He pursued that which was false, vain, or futile. (TA.)

ُﻞَﺼَﻋَأ, applied to a horse, Having a twisting of the ُﻞَﺼَﻋ off the tail, such as is termed ُﻞَﺼَﻋ, expl. above: pl. ُﻞَﺼَﻋ (K, * TA,) which is extr.; or, in the opinion of ISd, this is pl. of ُﻞَﺼَﻋ. (TA:) And Crooked,
with hardness; as also عصل; (K, TA;) both applied to anything: (TA:) pl. as above. (K, TA;) And [simply] Crooked; applied in this sense to a canine tooth; and to an arrow: pl. عصل; (K, TA:) [in the CK and in my MS. copy of the K, كتَابُ الأَعْجُومٍ] is erroneously put for عصل; (K, TA:) or [the pl.] عصل is applied in this sense to arrows: and applied to a canine tooth signifies crooked and strong or hard; (S, O, TA;) and عصل likewise signifies crooked and strong or hard, and old; applied to the canine tooth of a camel, because

it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also scanty in the feathers. (TA.) Also Crooked in the shank, (S, O, K, TA,) dry, or tough, in the body: (TA:) pl. عصل; (K:) and the sing., applied to a man, [simply,] dry, or tough, in the body; and so [the fem.] عصل applied to a woman: (TA:) or this, thus applied, signifies having no flesh upon her, (K, TA,) and dry, or tough: (TA:) and [the pl.] عصل is applied to camels as meaning lank in their bellies. (O.) Also (K, TA, in the CK or )

Keeping, or clinging, to a thing, and favourably inclined to it. (K, TA.) And أمر عصل An affair, or a case, that is hard, troublesome, or distressing. (TA.)

معنى One who is hard upon his debtor. (O, K.)

معنى An arrow that twists when it is shot: (S, O, K:) or, accord. to ‘Alee Ibn-Hamzeh, it is correctly معنى، with the pointed ض; from meaning the egg twisted, or became difficult [to be excluded], in her inside. (TA.)

معنى A stick, or staff, with a crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree. (IDrd, O, K.) And The [kind of goff-stick called] صولجان [q. v.]; as also معنى. (O, K.)

معنى: see what next precedes.
1. عَصْم

ٌمَّصرف, (K, TA,) inf. n. عَصْم, (TA:) i. q. منع [as meaning He, or it, prevented, or hindered: or, as is generally the case, defended, or protected]: (K, TA:) this is [said to be] the primary signification: (TA: [but see عَصْمَة])

ٌمَّصرف, and he, or it, preserved, or kept; syn. (K, TA:) and it withheld.

عَصْمَة for مَّصرف, (K, TA:) and it withheld. (TA:) One says, منعه, من the food prevented him, or defended him, from being hungry. (S, K.) And عَصْمَة, (Mgh, Msb, TA:) aor. as above, (Msb, TA:) inf. n. عَصْمَة, (Mgh,) or this is a simple subst., and he, or it, preserved, or kept; syn. (K, TA:) and it withheld.

ٌعَصْمَة for مَّصرف, (K, TA:) or this is a simple subst., and the inf. n. is عَصْمَة, (TA:) God defended, or protected, him; (TA:) or preserved him; (Mgh, Msb, TA;) or this is a simple subst., منعه, من the food prevented him, or defended him, from being hungry. (S, K.) And عَصْمَة, (Mgh, Msb, TA;) aor. as above, (Msb, TA:) inf. n. عَصْمَة, (Mgh,) or this is a simple subst., and he, or it, preserved, or kept; syn. (K, TA:) and it withheld.

I defended, or protected, him; or] preserved him. (S.) And [hence,] عَصْمَة, (K, TA;) aor. — , inf. n. عَصْمَة, (TA,) He put, or made, to the water-skin, an عَصْمَة; (K, TA;) as also عَصْمَة, (ISk, S, K, TA;) or the latter signifies, (TA,) or signifies also, (K,) he bound it with the عَصْمَة, (K, TA;) i. e. the [tie called] [which is bound round its head to confine the contents]. (TA:) see عَصْمَة, لِيَهَ: see أَكْتَسِبَ. عَصْمَة, (S, K, TA;) inf. n. عَصْمَة, (S,) signifies also [i. e. he gained, or earned; or he sought means of subsistence]. (S, K, TA;) عَصْمَة, (K, TA,) inf. n. عَصْمَة, (S, * TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,) He was such as is termed عَصْمَة. (K, TA,)

4. عَصْمَة He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it, lest his horse, or his camel, should throw him down; [or rather عَصْمَة, بشَيء, has this meaning, or he laid hold, or fast hold, upon a thing, or clung to it;] and in like manner one says عَصْمَة, (S;) استعصم به, and عَصْمَة, (TA:) is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], عَصْمَة، [expl. in art. عَصْمَة, (TA:) and
signifies [meaning He held fast by his corenant]. (Mgh.) One says also, 

He laid hold upon one of the cords, or ropes, of the camel, 

(K, TA,) lest the camel should throw him down. (TA.) And 

he laid hold upon the mane of the horse, 

(K, TA,) lest his horse should throw him down. (TA.) And 

He laid upon such a one: 

(K,) or 

He clung to his companion. (S.) ___ And [hence,] He took refuge, and defended, or protected, himself, from evil; as also (Ham p. 810.) Also he was not firm in his seat upon the back of the horse. (K.) He prepared for such a one, 

(S, K,) in the camel's saddle, and in the horse's saddle, 

(S,) a thing upon which he might lay hold, 

(S, K,) lest he should fall. (S.) ___: see 1, latter half.

He became [defended, or protected, or preserved; quasi-pass. of عصمتة. (S.)

He held fast, or clung, unto God: (Jel in iii. 96:) or, to his religion: or he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs: (Bd ibid:) he confided in, or relied upon, God, (Bd and Jel in xxii. last verse,) in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him: (Bd ibid.:) or he defended, or preserved, himself, or he refrained, or abstained, (امتنع,) by the grace of God, (S, Msb, * K,) from disobedience. (S, K. [See also 10.]) And signifies the same as (امتنع.) (K.) See also 4, latter half. اعتمدت, said of a girl, or young woman, [from اعتمد.] She applied collyrium to her eyes. (El-Muärrij, TA.)

Also He defended, or preserved, himself, or he refrained, or abstained; syn. (امتنع.) (TA. [See also 8.])
A relic, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and [i.e. hinnà (حَنَّاء) and the like, with which one dyes, or tinges, the hair &c.], and the like: (S, K;) and is also expl. as signifying a trace of anything such as [q. v.] or saffron or the like. (TA.) As says, I heard an Arab woman of the desert say to her follow-wife, أعطني عصم حنانك, meaning [Give me what thou hast wiped off and cast away of thy hands with it.] (TA.)

is also a pl. of [q. v.]. (TA.)

: see .

: see . Also a pl. of [q. v.]. (Msb.)

A [meaning collar for a dog]: (S, K;) as also ; (Kr, K, &c.;) resembling a bracelet: (Er-Rāghib, TA:) pl. (of the latter, TA) , and pl. pl. and ; (K;) or this last, which is said in the S to be pl. of , but, as is said in the TA, with kesr and then fet-h], and pl. pl. ; (K;) or this last, which is said in the S to be pl. of , and thought by ISd to be formed from after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is , like as is of , is correctly pl. of , which is pl. of , (IB, TA,) of which is also a pl. [of pauc.] (TA.) And signifies also The straps (ٌمَصطَأ [ٌعَنصْ] that are upon the necks of dogs: and the sing, is , and, (K, TA,) some say, (TA,) with kesr, [in the CK mentioned by Lth. (TA.) [Hence,] one says, برمته بعصمته and [i. e. I gave it to him altogether]; like as one says, [q. v.]. (TA.) Also The quality denoted by the epithet [q. v.]: (S, K;) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAar says, it is in cloven-hoofed animals in the fare legs; and in the crow, in the shanks; and sometimes, he says, it is in horses. (TA.)

[mentioned in the Mgh as an inf. n., but said in the Msb to be a simple subst.,] primarily (TA) signifies [as meaning Prevention, or hindrance: or, as seems to be indicated by most of its subordinate applications, defence, or
protection: (S, K, TA:) or, as some say, its primary signification is the act of tying, or binding; and hence the meaning of: or, accord. to Zj, it primarily signifies [i. e. a rope, or cord]; and accord. to Mohammad Ibn-Neshwán El-Himyeree, [which mean the same]. (TA.) Defence, or protection, (TA,) or preservation, (S, Msb, K,) [in an absolute sense, and] as an act of God, (Msb, TA,) from that which would cause destruction of a man. (TA.)

first, by the peculiar endowment of them with essential purity of constitution; then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering their feet firm; then, by sending down upon them tranquillity ( Malka, q. v.), [see the Kur ix. 26, &c.,] and the preservation of their hearts, or minds, and adaptation to that which is right. (Er-Râ-ghib, TA.) ___ Also [A defence as meaning] a defender from a state of perdition and from want: so in a saying of Aboo-Tâlib, in praise of the Prophet, cited voce . (TA.) ___ And A faculty of avoiding, or shunning, acts of disobedience, [or of self-preservation therefrom,] with possession of power to commit them: (El-Munâ- wee, TA:) [or,] as used by the Muslim theologians, inability to disobey: or a disposition that prevents [disobedience], not such as constrains [to act]. (MF, TA.) ___ means The tie, or bond, of marriage: [also called, in the present day, i. e. the woman's matrimonial tie or bond, which is in her husband's hand, or power: a term used by the lawyers:] one says, [In his hand, or power, is] the tie, or bond, of marriage: pl. whence, in the Kur [ix. 10], [And hold ye not to the matrimonial ties, or bonds, of the unbelieving women; meaning divorce ye such women: but the
common reading is ًوُﻜِﺴُْﲤ, which signifies the same]. (TA.) ___ See also ًعَصَـٞم.

The tie of a ًبْﺮِﻗ [or water-skin]; (S, Msb;) [i.e.] its [tie called ًوُﻜِﺴُْﲤ] [which is bound round the head to confine the contents]: (TA:) and the strap that is used for the carrying thereof: (S, Msb;) or a cord that is used for the tying, or binding, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] ًدَاوَة: and the loop-shaped handle that serves for the suspending of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] ًعَاـعِث: (K;) and anything that serves for the protection, or preservation, of a thing: (TA:) pl. [of pauc.] ًعَصَـٞصَم, and [of mult.] ًعَصَـٞصَم, (K, TA,) or ًعَصَـٞصَم, (Msb, and so in some copies of the K,) and ًعَصَـٞصَم, like the sing., of the class of ًدَلَـٞصَم: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the ًعَصَـٞصَم of [the leathern water-bags called] ٌمَزَاد, that they are the cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the [rope called ًرَوْٞاتِ] is bound over them: they are erroneously said by Lth to be the طَرَاق [app. meaning borders] of the extremity of the َمِزَادة [or leathern water-bag], at the place of the َكَـٞلِبَة [or kidney-shaped piece of leather to which a loop is sewed]. (TA.) ___ Mention is made, in a trad., of a place where a camel was shackled with ًعَصَـٞصَم, as meaning that its abundance of herbage confined him so that he would not go away in search of pasturage. (TA.) ___ Also The cord, or bond, of the [vehicle called] َمَحُمَـٞصَل, (K, * TA,) which is bound at the extremity of [each of the transverse pieces of wood called] the َعَارِضَـٞصَان, in the upper part of each of these: [For,] as Lth says, there are two of such cords, or bonds: and Az says that the ًعَصَـٞصَم of the َمَحُمَـٞصَل are like those of the [pair of leathern water-bags called] ٌمَزَادَـٞتان. (TA.) ___ And the slender part of the end of the tail; (M, K;) and ًعَصَـٞصَم is a dial. var. thereof: (TA: [but see the latter:]).
its hair and its عصب [q. v.]; (ISH, TA:) pl. عصمة. (K.) See also عصمة, in two places. Also

**Collyrium:** (K, TA:) mentioned on the authority of El-Muärrij: so called because it defends and strengthens the eye. (TA.)

**Edacious; voracious:** (K, TA:) applied to a she-camel; (TA;) and عصوم signifies the same, (K, TA,) applied to a human being, male and female; (TA;) the latter occurring in the saying of a rájiz, applied to an old woman, (S, TA,) and said to have this meaning, (S,) but as some relate it, the word is there with ض; (S, TA;) and عصوم signifies thus accord. to Kr, applied to a woman: (TA in art.) عصام عصم also signifies the same, applied to a man. (TA.) Also

A female whose family, or household, have become numerous. (Az, TA.)

**Sweat:** (K:) or, accord. to Lth, rust [that is an effect of sweat]. (TA.) And

**Dirt, and urine that dries, upon the thighs of camels,** (K, TA,) so as to become like the road, in thickness. (TA.) And **Black hair that grows beneath the fur of the camel when it falls off** [perhaps a mistranscription for اذإ حُسنأ]. (K.) And **The leaves of trees.** (IB, TA.)

[**عاصمي** [a rel. n. used as meaning Of the class of 'Isáم; and hence, self-ennobled]. عاصم is the name of a chamberlain of En-Noamán Ibn-ElMundhir: and [in relation to him] it is said in a prov., كن عاصم وا ل تكن عظاما, (S, K, TA,) [the former clause meaning Be thou of the class of 'Isám, i. e. be thou self-ennobled, and] the latter clause meaning and be not of those who glory in old and wasted and crumbling bones, [i. e. in their ancestors,] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nábighah, (see Har p. 297,)]

* نفس عصام سودت عصاما *
* وعلمه الكر والإقداما *
[The soul of 'Isám ennoble d 'Isám, and taught him the art of attack, and boldness]. (S, K, TA.) And [hence] one says also, فَلَان عَصُمٍ وَعَظَامٍ i. e. Such a one is noble in respect of soul, or self, and of origin. (A, TA.)

Defending [&c., or a defender [&c.]. (TA.) in the Kur [xi. 45], may mean There is no defender (this day from the decree of God): (TA:) or the meaning may be, no person defended: or no possessor of defence: (S, TA:) so that عاصم may be an instance of فاعل in the sense of مفعوا: (S:) or it may thus be a possessive epithet. (TA. [See also دافع.] [Hence,] theعاصرة is a name of El-Medeeneh. (K.) [Also] أبو عاصم is an appellation of The meal of parched barley or the like (المويق). (S, K.) And also The food called سكَبِّاج [q. v.]. (K.)

عاصم: see see عصوم. عصوم: see see عصوم Also A woman who sleeps long, and speaks angrily when she is roused. (TA.)

عاصم A gazelle, and a mountain-goat, having in his arms, (As, T, S, K,) or in one of them, (AO, S, M, K,) a whiteness, (S, K,) the rest of him being red or black: (K,) or a goat white in the fore legs, or in the fore leg: (Az, TA:) fem. عصىء (S, K,) and pl. عصُم. (S,) And a horse White in the fore leg: (As, TA:) or having a whiteness in one of his fore legs, above the pastern: (ISh, TA:) or having a whiteness in his fore shanks: (Ham. p. 18;) or having a whiteness in one of his fore legs, (S, TA,) but not in his hind legs, (TA,) little or much; in which case he is termed عاصم or عصىء theيسرى or اليسرى [white in respect of the right fore leg or of the left]: when the whiteness is in both of his fore legs, he is termed عاصم البدين [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed مجعل, not أعصّم; (S, TA,) though a blaze in his face does not cause him to be termed مجعل when
the whiteness is in one fore leg. (S.) ___ And A crow having a white feather in its wing; (S, K; [in some copies of the K, in its two wings; }) i. e., in one of its wings: (TA:) because the wing of the bird corresponds to the fore leg [of the beast]: (S, TA:) or white in the wings: (ISH, IAt, TA:) or white in the legs: (TA:) or red in the legs and beak; (Az, K, TA:) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term بياض [i. e. whiteness] حمرة [which properly signifies redness], saying of a woman of white complexion that she is حمراء: [so that by the last of the foregoing explanations of عُصْم applied to a crow is app. meant white in the legs and beak:] the Prophet is said to have explained this epithet, thus applied, as meaning of which one of the legs is white: (TA:) some say that أَبَارُغَلَا مَصْعَأً is like قَلْبَأَلَا قَوْقَعْلَا and ضَيْب ِقَوْنَأَلَا, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.)

The part, of the fore arm, which is the place of the bracelet; (S, Msb, K;) [the wrist: pl. مَصَعَمْ] in a citation from a poet (voce مَئَعْلَا, عِرْقُ, المعاصِمْ, the last letter quiescent. (K.)

And The [meaning arm];

A place of defence, protection, or preservation. (Ksh and Bd in xi. 45.)
He struck him, or beat him, with the staff or stick or rod. (K, TA:)

I struck him, or beat him, with the staff &c. (S.) ___

He took it, i.e. the staff &c. and he took his sword as one takes the staff: or he struck, or beat, with it as one does with the staff; as also عصي (in the CK). ___ [See also 2.]

I collected together the people, or party, for good or for evil. (K, TA:) [This seems to be regarded by some as the primary signification; (see عصي; but, I think, without good reason.] ___

I bound the wound. (S, K.) ___

It was, or became, hard: as though for عصي; the س being changed into ص. (TA.) And عصع, aor. يعصع, said of a bird, It flew. (TA.)

He gave him the عصع [or staff, &c.]. (K. [Accord. to Golius, عصع; evidently a mistake, for عصع is not mentioned by him.])

He contended with me in striking, or beating, (K, TA:), or, as in the M, he acted roughly towards me, and opposed me, or contended with me, (TA:), with the عصع [or staff, &c.], and I overcame him therein. (K, TA.)

It (a grape-vine) put forth its عصع (S, K, TA) or عصع [l. e. rods]. (TA.)
5 He struck, or beat, with the عصا [or staff, &c.]. (Mgh.) And he made use of the عصا [or staff, &c.]: and he struck, or beat, with it. (Mgh.)

8 He leaned, or he supported, or stayed, himself, upon the عصا [or staff, &c.]. (S, Mgh.) And He makes use of the sword as a staff. (S, and TA in this art. and in art. عص) And He cut a staff, or stick, or rod, عصا from the tree. (K.)

عصا i. q. عضود [as meaning A staff, or stick, or rod]: (K:) originally عصأ, and accordingly its dual is as below: said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying عصوت القيام I collected together the people, or party; as related by As from some one or more of the Basrees: (TA:) of the fem. gender: (S, Msb, K:) it is said in a prov., عصا من العصبة [lit. The staff is from the little staff; the dim. having the affix ظ because it is the dim. of a fem. n.]; (S:) or عصا in this prov. is the name of a mare of Jedheemeh [mentioned voice ﺉﻞض], and ﺉْيَﺼُﻌُل the is that of her dam; meaning that part of the thing, or affair, is from part; (S, K, TA;) and said when one is likened to his father; or meaning that the big thing is in its commencement small: (TA: see also Freytag’s Arab. Prov. i. 17:) it is not allowable to say عصاء; nor to affix ظ: (As, TA:) one says, هذئ عصائ أَنْتَوَا عليها [This is my staff; I support, or stay, myself upon it]: Fr says that the first incorrect speech heard in El-‘Irak was the saying, عصوات : (S:) the dual is عصوان : (S, Msb:) and the pl. عصوات, (S, Msb, K,) [originally عصوًوع, (S, Msb,) of the measure عاًعى, (S, K,) in which the ع is with kesr because of the kesrah following it, and [of pauc.] ععصى, (S, Msb, K,) or this last is agreeable with analogy, but has not been transmitted, (ISk, Msb,) and is disallowed by Sb, who says that ععصى was used in its stead. (TA.) [Hence various sayings, here following. ] [lit. He threw down his staff;] meaning he stayed, ععصى, (S, Msb, K, TA,) and rested, (Msb,) and ceased from journeys, (S,) having reached his place: (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it: (TA:) or he made firm his
tent-pegs, and pitched his tent, or stayed; (K, TA;) like him who has returned from his journey. (TA.) And

[He took up his staff] means he ceased from staying in a place at which he had alighted; he departed. (Har p. 454.)

[Put not thou away thy staff, or stick, from thy family, or thy wife,] denotes [the practice of] discipline. (S. [See art. رفع, p. 1122, col. 3.])

[They are the slaves of the staff] means they are [persons] beaten with the staff. (K, TA.) It is said in the A, الناس عبيد العصا [Mankind are the slaves of the staff], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe]. (TA.)

[They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.)

[Verily he is one whose staff is supple] means he is gentle, a good manager of that whereof he has the charge: (S, K: *) accord. to ISd, alluding to the beating little with the staff. (S, K: *)

[Verily he is one whose staff is weak], meaning [i.e.,] one who performs well the act of keeping or tending, or of pasturing or feeding, camels: (S:) or one who beats the camels little (K, TA) with the عصا; and such is commended. (TA.)

[One whose staff is hard], i.e. one who is ungentle with the camels, beating them with the عصا; and such is discommended. (TA.) See an ex. in a verse of Er-Rā'ee cited voce عرقلعتلصيفعوأصع.

[He struck him with the staff of censure] means he exceeded the usual bounds in censuring him. (TA.)

[Such a one straightens the staff of such a one by turning it round over the fire] means such a one manages, orders, or regulates, the affairs of such a one.

[Enter not thou between the staff and its peel] means [intermeddle not thou between two close friends; (see Freytag's Arab. Prov. i. 153;) or] enter not thou into that which does not concern thee. (TA.)

I peeled for
him the staff means I discovered to him what was in my mind. (TA.) ٍشِقُّ عُصَا [lit. The splitting of the staff] means the contravening of the collective body [or the community] of El-Islám [i.e. of the Muslims]: (K, TA;) and also the disuniting of the collective body of the tribe: (TA;) or ٍشِقُّ عُصَا means He separated himself from, and he contravened, the collective body [or the community]: (Msb;) and [it is said that] the primary signification of عُصَا is the state of combination and union: (TA;) this is the meaning in the saying, respecting the خارجихِ، ٍشِقُّ عُصَا المسلمينَ خوَاجَ (They have made a schism in the state of combination and union, or in the communion, of the Muslims). (S, TA.) [Hence,] their saying إيَّاك وَقَتِلُ عُصَا means Beware thou of slaying or being slain in making a schism in the communion of the Muslims. (TA.) And one says، ٍشِقَتَ عُصَا المسلمِينَ طَأَرت عُصَا يَبِين فَلَان شَقَقًا. [lit. The staff of the sons of such a one flew in splinters], a prov., meaning the sons of such a one became scattered in various directions. (Meyd.) ٍعَصَا الْعَبِيد [The stick of the slave] is the thing with which one stirs the مَلَة [or hot ashes wherein bread is baked]. (TA.) ٍعَصَا signifies also The bone of the shank; (K, TA;) as being likened to the عصى [properly so called]. (TA.) And [the pl.] العصى، The bones that are in the wing. (S,) And [the same, or] العصى، Certain stars, having the form of the عصى [or rather of عصى]. (TA. [But what stars these are, I have not been able to determine.]) ٍالْعَصَة Also, (i.e. العصا) The tongue. (K.) [Perhaps as being likened to a staff because used in chiding.] ٍعَصَأ الْرَايِةٍ، The woman's muffler, or headcovering, called خَارِجٌ يَرَى The pastor's rod; and appellation of knot-grass; a species of polygonum, p. aviculare;] the بضباط.
[I. e. بطاط، but the former name is the better known]; male, and female, the former of which is the more potent: asserted by Dioscorides to be diuretic, and a remedy for him who suffers suppression of the urine. (Ibn-Seenà, whom we call Avicenna, book ii. p. 229.)

عصیة ٌ dim. of عصا q. v.

عصی: see عاص in art.
عصى

1. عصى, aor. n. معصية عصى and معصبة عصى (S, Msb, K, TA) and (TA, and so in some copies of the S,) or this last is a simple subst., (Msb,) He [(for instance] a slave, Msb, TA) disobeyed him, or rebelled against him, (S, K, TA,) i. e., his master; (Msb, TA,) as also عصىأص , (S, Msb, K, TA,) inf. n. معاصأة عليه, (TA;) and استعصى عليه, (S,) meaning he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander. (TA.) [See also an ex. of the first in a verse cited voce نُلدَ عصى ٌﺢِلِْرٌ ﺟٌز.

Such a one faces the quarter from which the wind blows, not opposing his side to the wind. (TA.)

3. عصى see the preceding paragraph.

5. عصى It (an affair) was, or became, difficult; syn. اعتَصى: (K, TA:) said by some to be originally تعصَّصَّه; like تعصَّضَّة تُظْلَتَ (TA.)

6. عصى [occurs in the S and TA, voce خمس, as meaning He feigned disobedience, or rebellion: and in the A and TA, voce تشاغِب, as meaning he manifested incompliance].

8. The date-stone was, or became, hard. (S, K.)

10. see the first paragraph.

عصى [mentioned above as an inf. n., but accord. to the Msb a simple subst.,] Disobedience, or rebellion; contr. of طاعة. (S, K.)

عصى: see what follows, in two places.
Disobeying, or rebelling; or disobedient, or rebellious: (S, K:) [both are mentioned in the S and K as though syn.: but] ↓ the latter is an intensive epithet [and therefore has the latter signification, or means very disobedient or rebellious]: the pl. of the former is عاصة. (Msb.) ٌةﺎَﺼُﻋ is an appellation of The young camel when it disobeys its mother, and does not follow her. (TA.)  And it signifies also The vein that will not cease bleeding: (S, K, TA:) belonging to this art. and to art. عصو: (TA: mentioned in art. عصو in the K:) pl. العواصي. (S.)
عض

(1) عضسنت عليه, (S, O, Msb, K)<sub>i</sub>, third pers. [i.e. عضسنت عليه, (S, O, Msb)]

(ISk, S, O)<sub>i</sub> imp. [i.e. عضسنت عليه, (S, O)]

أعضاً, (TA)<sub>n</sub> inf. n. عضبً<sub>(Mgh, O, Msb, K)</sub> and عضبً<sub>(O, K)</sub> and

عضن, (TA) [see also عضن, below] [I bit it; or I seized it, or took hold of it, with my teeth, (A, Mgh, Msb, K) and pressed it therewith; (TA) namely, a thing, (A) or a morsel of food: (S, Msb:) or with my tongue; (A, K) as, for instance, a serpent does; but not a scorpion; for this latter stings: (TA:) accord. to the Book of Verbs by Iktt, one also says عضسنت عليه, aor. [i.e. عضسنت عليه, (Msb:) and [it has been asserted that] one says, (Msb, K) though rarely, (Msb,)

(2) عضسنت عليه, aor. [i.e. عضسنت عليه, (Msb:) it is said in the S [and O] that ISk cites AO as asserting that عضسنت عليه, with fet-h [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribáb: but, IB says, this is a mistranscription; for what ISk says, in the book entitled ElIsláh, is، غُصِتْ بِالْثَّقَمَةْ فَأَنَا أُعْضُ، بمَا غُصِتْ، فَأَيْنَّا أُعْضُ، أَمْوًا عَبْدَةً وَعُصِتْ لَغَةً فِي الْرِّبَابَ، with [the pointed غ and] the unpointed ص: to which [says SM] I add, that thus it is found in the handwriting of Aboo-Zekereeyà and of Ibn-El-Jawáleekee, in the Isláh of ISk, and they expressly assert that what is in the S is a mistranscription. (TA.)

The horse champed his bit. (Msb.)<sub>i</sub> It is said in the Kur [iii. 115], وأَذِإَو أَوَّلَخ اَوْضَعَ عَلَى الْأَنْثَانَمْ (The day when the wrong-doer shall bite his hands); meaning, in repentance and regret. (O, TA.) And it is said in a prov., لسانه, i. e. لسانه على شبدته, عض عنة على يد غيطا: applied to the clement, or forbearing. (O, TA.) One says also, عض عنة بالخنس, meaning He bit the fingers. (Ham p. 790.)
He confirmed his knowledge; made it sound. (Mgh.) Mohammad said, meaning [Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefehs after me:] cleave ye, or hold ye fast, thereto. (Mgh, *Msb.) And you say, of a man, (S, O, K) aor. (S, O, K) and He kept, or clave, to his companion; (S, O, K) he stuck to him: (TA:) and he has the same, which is said to be the primary signification; (TA:) or this signifies he seized him with his teeth, because the doing so is a means of cleaving. (IAth, TA.) You say also [so in the TA, without any vowel-signs to the verb,] inf. n. [to agree with which, the pret. by rule should be] I clave, or held fast, to my property. (TA.) And Such a one kept, or clave, to evil, or mischief, and did not leave it. (A, TA.) He defamed him; spoke evil of him; or backbit him. (Aboo-Is-hák, ubi suprà; A, TA.) The straightening instrument held fast to [or pinched] the internodal portions of the spear. (TA.) The camel's saddle hurt him as though it bit him. (IB.) The weapon, or weapons, wounded them. (O, TA.) The thing, or affair, was, or became, severe, or distressing, or afflictive, to him. (A, TA.) And you say also, War, or the war, was, or became, severe to him. (Ham. p. 628. See an ex. voce and the like is said in the A; and Sgh signify The severity, or rigour, of time, or fortune, and of war: or in these two cases, the former word is with (K;) or, accord. to IKtt and others, and are two dial. vars. (TA.) And signifies also He, or it, was, or became, strong, or hard; syn. and (IKtt, TA:) app. said of a man: (TA:) [or, thus used, it has a more comprehensive meaning; for] it is said in the S that, addressed to a man, signifies thou becamest, or hast become, such as is termed [q. v.]; and the like is said in the A; and Sgh
adds [in the O] that its inf. n. is رضاع
Travels rendered him experienced, or expert. (A, TA.) And one says, رضاع الأمور بأضراسها وأكلته حتى عرفته [The management of affairs rendered him experienced so that they taught him]. (A in art. جرس.)

2 رضاع
[He bit him, or it, much, or frequently,] a word of the dial. of Temeem. (TA.) You say, فلان يمضاع شفته Such a one bites (بعض) his lips much, or often, by reason of anger. (S.) And, of an ass, رضاع الحمر The asses bit him much, (O, K,) and lacerated him with their teeth. (O.) [And hence,] رضاع He jested with his girl, or young woman. (IAar, O, K.) Also رضاع, (inf. n. as above, IAar,) He drew water from a well such as is termed عوض. (IAar, O, K.) And He fed his camels with the provender termed عوض. (IAar, O, K.)

3 رضاع الدواب
(The beasts bit one another. (S, * K, *)
TA.) And in like manner you say, رضاع They two bite each other. (S.)

[Hence the saying,] رضاع عيش them. i. e. عيشهم [app. meaning The people, or company of men, have grappled with life during this year, and their life has been strait, or difficult, or hard]. (S.) [See رضاع عيش.]

4 I made him to bite the thing; or to seize it, or take hold of it, with his teeth. (S, * O, K.) ___ It is said in a trad., من تعزى بعزاء الجاهلية فعضوه بمن أباه ولا تكونوا (S, * Mgh, Msb, K) i. e. Whoso asserteth his relationship [of son] in the manner of the people of the Time of Ignorance, meaning by saying, in crying out for aid or succour, يا لفلان, (Mgh and Msb in art. عزو,) and exclaiming, آنا فلان بن فلان, (Msb,) say ye to him, (Mgh, O, L, Msb,) or رضاع أبأرب أبيك, (Mgh, O, L, Msb,) or
Bite thou the "i'br of thy father," and use not a metonymical term for it, by saying "i'br of thy father." (Mgh, O, L, K.) I made my sword to wound him; I smote him with my sword. (S, O, K.) And [I made the sword to wound the thigh, or shank, of the camel]. (A, TA.) And he made the cupping-instruments to cleave to the back of his neck. (Lh.)

The well became such as is termed "i'bb with. (S, O, K.) Their camels ate the provender called. (S, O, K.) and their camels pastured upon the trees called. (L.) The land abounded with. (S, O, K.) or. (K.) or both. (TA.)

The provender, or fodder, of the people of the cities or towns; such as the dregs of sesamegrain from which the oil has been expressed, and crushed date-stones: (S, O, TA:) or dough with which camels are fed: (AHn, O, K:) and [the trefoil called] "i'bb. (AHn, O, K:) i.e. "i'bb. (AHn, O:) and barley and wheat, not mixed with any other thing: (AA, O, K:) or date-stones (K, TA) crushed, (TA:) and "i'bb, (K, TA,) with which camels are fed: (TA:) and thick, or course, trees [or shrubs] remaining in the earth: (AA, O, K:) as also: (AA, O:) or date-stones (K, TA) crushed, (TA:) and dough: (K, TA:) and barley (K, TA) with one of those two things; (TA:) but 'Alee Ibn-Hamzeh disallows its application to date-stones: (IB, TA:) or thick, large firewood, collected: (K, TA:) and dry herbage (K, TA) with which beasts are fed. (TA:) [See an ex. in a verse cited in art. بُلْص, conj. 2.] See also the next paragraph, last sentence, in two places.

"i'bb is of the measure "i'bb, in the sense of the measure "i'bb, in some cases, and in the sense of the measure "i'bb, in other cases; but appears to have only tropical significations]. A lock that will scarcely open; or that is not
near to opening; expl. by لا يَكَد يَفْتَح لَأَسْتُمِنُّ (S, A, O, K;) or that will not open. (TA.) One who keeps close to his property: (TA:) a man who improves his means of subsistence and his property, attends closely to it, and manages it well: (L:) or a manager of property: (K;) or عض مال signifies one who manages property well: (A;) or who manages property rigorously. (S, O.) Niggardly, tenacious, or avaricious: (K, TA;) for a man's keeping close to his property generally courses him to fall into niggardliness: or such a person is likened to a lock that will not open. (TA.) Evil in disposition; (Lth, O, K, TA;) bad, wicked or malignant. (TA.) A strong man; (IAar, T, A, K;) as also ضع لام. (IAar, T, TA;) It is said in the A that ضع ي significy الشديد: and in one place in the K, that ضع signifies the ضع الشديد: and by Sgh, in his two books, [the O and TS,] as on the authority of IAar, that ضع signifies: but the correct reading is that which is given in the T, with which other lexicons agree. (TA.) Having strength, or power, sufficient for a thing. (K.) You say هو عض سفر He has strength, or power, sufficient for travel: (S, A, O;) he is rendered experienced, or expert, by travels: of the measure فعل in the sense of the measure مفعول. (A, TA.) And عض قتال Having strength, or power, sufficient for fight. (TA.) An equal in courage, or generally; or an opponent, or adversary; syn. عرض قرن. (O, K;) of another; (TA;) as also عرض الشديد. (TA.) [See the latter, below.] Cunning, or intel-ligent, or skilful and knowing, and contentious; in the sense of the measure فاعل, because such a person defames, or speaks evil of, or backbites, others: (A, TA;) understanding and knowing obscure, or abstruse, things: (A, TA;) eloquent, and cunning or intelligent or skilful and knowing: (S, O, K;) and [simply] cunning; syn. داه; applied to a man: (S, O;) or very cunning; syn. i. q. شرس, i. e. (AZ, S, O) Such as are small, of thorny trees, (AZ, S, O, K;) as the شيرم and حاج and شيرم and حاج وعطر and the smaller قئاد (AZ, S, O) and كلية and [app. a mistranscription]; (AZ, TA;) as also عض, (K, TA;)
A bite. (A, TA.)

A thing to be bitten and eaten. (S, K, TA.) You say, 

He brought not to us anything that we might bite. (Ibn-Buzurj.) And 
We have not what is to be bitten and eaten. (S, O, K.) And 
I have not tasted a thing to be bitten. (A.) Also unites, Trees [or shrubs] that have become thick, or coarse. (K.) or plants that have become thick, or coarse, and dry, or tough, and hard. (TA.) See also عضاض. See also the next paragraph, in two places.

The act, or fault, of biting, (S, * Msb, * K, * TA,) in a beast, (ISk, A, TA,) or a horse. (Msb, K.) You say (Yaakoob, S, TA) to the purchaser of a beast, when selling it, (TA,)

I am irresponsible to thee for its biting men; (TA;) or 
for the biting of this beast. (A.) And 
A beast having a fault of biting. (TA.) 
Such a one endures distress, or affliction, with patience. (S, O, K.)

A horse that bites; (S, O, Msb;) i.e. that has a habit of biting; or that bites much; as the form of the word indicates;] and a camel; as also عضاض, (TA,) — A bow having its string cleaving, or sticking, to its [or handle. (A, O, K. [Omitted in the TA.]) A woman narrow in the فرج, (O, * K,
so that the will not penetrate into it; (TA;) as also (K;) the latter is thought by Az to have this signification. (O, TA.) ... A well that is deep, or having its bottom distant, (S, A, O, L, K,) and narrow, (S, O,) from which one draws by means of the ... or in like manner a water; (L;) and waters; as also (O, K;) the latter is thought by Az to have this signification. (O, TA.) ... A well that is deep, or having its bottom distant, (S, A, O, L, K,) and narrow, (S, O,) from which one draws by means of the water-drawer by the distress which it occasions him; (A;) and in like manner a water; (L;) and waters; as also (O, K;) the latter is thought by Az to have this signification. (O, TA.) ... A well distressing to the water-drawer: (TA:) or a well having much water: (O, K;) pl. عضض, عضض, (as in some copies of the S and K, and in the O and TA,) or عضض, (as in other copies of the S and K,) and ... A calamity; a misfortune. (O, L, K, TA.) See also عضض, in three places.

Severe; grievous; distressing; afflictive: applied to time, or fortune; (S, A, O, K;) and to war. (TA.) ... Unjust, or tyrannical, rule, or dominion; (A, O, K, TA;) as though the subjects thereof were bitten; (O, TA;) an intensive epithet. (TA.) ... A calamity; a misfortune. (O, L, K, TA.) See also عضض, in three places.

An associate; a companion: or an equal in age: syn. قرين: عضض, in three places. (O, K;) of another. (O, TA.) See also عض. ... Applied to waters, i. q. عضوض, q. v. (Nawadir of AA.) ... In the A and K, written by mistake for عضعض, as mentioned above, voce . (TA.)

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A camel that feeds upon the trees called عض. (ISK, S, O.)

A sort of black dates, (S, O, K,) sweet, (K,) very sweet, the place of origin of which is Hejer: (S, O:) n. un. with ٌض. (S, O, K;) which latter is said by AHn to be a date of a colour like...
that of the spleen, large, succulent, melliferous, luscious: and [also a tree producing such dates; for] he mentions his having been told that the \(\text{تَعْضُوْضَة} \) bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Irāk. (O.)

\(\text{تَعْضُوْضَة} \), n. un. of عضوضة [q. v.]. ___ See also عضوض، third signification.

[lt. A place in which to bite. __ And hence,] i. q. [A place in which, or on which, to lay hold: and a thing on which to lay hold]. (S, A, O, Msb.) So in the saying مَا لَنَا فِي الْأَرْضِ مَعْضٍ [There is not for us, in the earth, any place in which, or on which, to lay hold; meaning, in which to settle]. (A, TA.) And in the saying مَا لَنَا فِي هَذَا الْأَمْرِ مَعْضٍ [There is not for us, in this affair, anything on which to lay hold]. (S, O, Msb, * TA.)

معض One whose camels feed upon [the trees called] عض (S, O) [and upon عض also: see the verb]. ___ And Land abounding with [the trees called] عض (S) [and With عض].

حمار معضّض An ass bitten much by other asses, (O, k.) and lacerated with their teeth.

(O.)

معضوض [pass. part. n. of 1; Bitten: &c.] ___ See also عضوض، in two places.
\( \text{عضب} \)

\( \text{أو} \), (S, O, Msb, K,) aor. — (Msb, K,) inf. n. (S, A, O, &c.,) He cut, or cut off, him, or it. (S, A, * Mgh, * O, Msb, K.) What aileth him? may God cut off (O, TA) his arm and his leg, or his hand and his foot, (O,) or his arms and his legs, or his hands and his feet, is a form of imprecation used by the Arabs. (TA.) And hence, (O,) one says, إِنَّ الْحَاجَةَ لِيَعْضُبُهَا طَلَبَهَا قَبْلَ وَقُتَّتِها

Verily the seeking of the object of want before its time assuredly cuts it off, or precludes it, and mars it: a prov. (O, TA.) And إنْ أَنْ لِتَعْضَبُهَ عَنَّ حَاجِتِي Verily thou cuttest me off from the attainment of the object of my want. (TA.) And [hence] He reviled him; (A, * K;) and (A) so عليه بلسانه. (S, A, O.) And He beat him, or struck him, (O, K,) with a staff, or stick. (O.)

And He thrust him, or pierced him, (K,) with a spear. (TK.) [But in the O and TA, عضبٍ بالرمح is expl. by the words عضبَ عليه; and the meaning app. is, I occupied him so as to divert him with the spear; though this meaning would be expressed more agreeably with usage by saying هو أن يشغل عنه which, I think, is the right reading.] And It (disease, O) rendered him weak, or infirm: (S, O:) and (O) deprived him of the power of motion. (A, * O, K.) You say, عضبَهُ الرُّطَمَة, aor. as above, (O, TA,) and so the inf. n., (TA,) meaning Disease of long continuance, or want of some one or more of the limbs,] deprived him of the power of motion: and AHeyth says, it [in the O هو is [so that it does not refer to the الزمانة], and in the TA, العَرْجُ والشَّلَلُ وَالْعُضَبُ,] is of a state of privation of the power of motion, and unsoundness, and lameness; app. meaning that these are the effects denoted by the phrase عضبَهُ الزمانة. (O, TA.) See also 4. عضبَ, (O, K,) aor. and inf. n. as above, (K,) signifies also He returned (O, K) [against him]. (O.) عضبَ, said of a ram, (K,) or عضبَتَ, said of a شأة [i.e. sheep or goat, male or female], (S, O,
Msb,) aor. —, (MSb, K,) inf. n. عضب, (S, O, Msb,) He, or she, had the inner part of the horn broken: (S, O, Msb, K:) or had one of the horns broken. (S, O, Msb.) ُﺐَﻀَﻋ is mostly used in relation to the horn: but sometimes, in relation to the ear: (A 'Obeyd, TA:) one says of a شاة [expl. above], and of a she-camel, عضب ُﺐَﻀَﻋ inf. n. meaning He, or she, had her ear slit, or had a slit ear: (Msb:) [or had half, or a third, of the ear cut off;] for accord. to IAar, ُﺐَﻀَﻋ in relation to the ear is when half, or a third, thereof has gone. (O.) ُﺐُﻀَﻋ, aor. ْبُﻀَﻋ, inf. n. ُﺐْﻀَﻋ (S, O, K) and ُبﻮُﻀُﻋ (O, K,) said of a man's tongue, It was, or became, sharp in speech; (S, O, * K, TA;) being likened to a sharp sword. (O.)

3 i. q. رادٍّه [He endeavoured to turn him from, or to, a thing]. (O, K.)

4, (Fr, S, O, Msb, K, *) inf. n. عضب, (K;) and عضب، (Fr, O, K,) aor. —, inf. n. عضب; (K;) He rendered a شاة [i.e. sheep or goat, male or female], (Fr, S, O, Msb, K,) and a she-camel, (Msb, K,) such as is termed عضباً. (Fr, S, O, Msb, K.)

7 It (a horn) became cut, or broken, off. (TA.)

عضب A sharp sword; (S, O, Msb;) an inf. n. (Msb, TA) used as a subst. [properly so termed], (Msb,) or as an epithet (TA) applied to a sword as meaning sharp: (TA:) or it signifies a sword. (K.) ُﱪَﻀَﻋ And A tongue sharp in speech; (S, TA;) likened to a sharp sword: (TA:) and so applied to a man; (K;) or so ُﱪَﻀَﻋ the اللسان And, applied to a boy, or young man, (O, K, TA;) Light-headed: (K;) or light, or active, sharp-headed, light in body; (IAar, O, TA; *) as also ُﱪَﻀَﻋ. (IAar, TA.) ُﱪَﻀَﻋ The offspring of the cow when his horn comes forth, (As, O, K, TA,) which is after he is a year old: (As, O, TA;) or, accord. to Et-Taieefee, When his horn is [or can be] laid hold upon: fem. with ٌ: after that, he is termed ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; then, ُﱪَﻀَﻋ; and when all his teeth are grown, ُﱪَﻀَﻋ. (O, L, TA.)
\[
\text{\textbf{عضب}}
\]
infl. n. of \text{\textbf{عضب}} [q. v.]. (S, &c.) Also \textit{A fracture} in a spear. (TA.)

A man \textit{Who reviles much}. (S, A, O.)

\text{\textit{عضاة}}

\text{\textit{عضاة}} applied to a ram, and the fem. \text{\textit{عضاة}} applied to a [\text{i.e. sheep or goat, male or female}], \textit{Having the inner [part of the] horn which is called the عضباء, AZ, S, O} \textit{broken}. (AZ, S, O, Msb, K; and so in the Mgh as applied to a عضباء:) or \textit{having one of the horns broken}. (S, O, Msb.) And the masc. applied to a camel, (Msb, TA,) and the fem. applied to a she-camel (S, O, Msb, K) and to a عضباء [expl. above], (S, Mgh, Msb, K,) \textit{Having a slit ear.}

(S, Mgh, O, Msb, K.) The she-camel of the Prophet, called عضباء, was not slit-eared; this being only her surname: (S, IAth, Mgh, O, Msb, K;) or, accord. to some, the fewer number, she was slit-eared: (IAth, TA:) or her name was taken from the epithet عضباء applied to a she-camel as meaning short in the fore leg. (Z, TA.) And the fem. is applied to a horse’s ear as meaning \textit{Of which more than a fourth part has been cut off}. (K.) And, applied to she-camel, \textit{Short in the fore-leg}; as mentioned above: (Z, TA:) and the masc., (O, K,) applied to a man, (O,) \textit{short in the arm}. (O, K.)

Also the masc., applied to a man, \textit{Who has no aider against an enemy}, (S, O, K,) \textit{nor brethren:} (O;) and one \textit{whose brother has died}: or \textit{who has no brother; nor any one [beside]}. (K.)

\text{\textit{عصب}}

\text{\textit{عصب}} weak, or infirm. (S, O, K,) And \textit{Crippled, or deprived of the power of motion, by disease, or by a protracted disease}. (A, Mgh, O, Msb, K,) And \textit{Impotent in tongue; having an impediment in his speech}. (TA.)
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**عضد**

عضد, aor. —, (S, O, Msb, K, ) inf. n. **He hit, or hurt, his [or upper arm, between the elbow and the shoulder-blade];** (S, O, Msb, K, ) i. e., a man's. (Msb,) And, aor. as above, (S, A, &c.,)

and so the inf. n., (Msb,) **He aided, or assisted, him;** (S, A, O, Msb, K,) **he was, or became, an** i. e. aider, or assistant, to him: (Msb:) thus used, it is doubly tropical; for **عضد** primarily [and properly] relates to the arm, then it was metaphorically applied to signify an aider, or assistant, then they formed the verb in this meaning, and it obtained so extensively as to become a **حقيقة عرفية** [i. e. a word so much used in this tropical sense as to be, in the said sense, conventionally regarded as proper]; therefore it is not mentioned by Z [in the A] as tropical; (TA,) and **عضاده (S, A, O, TA,)** likewise signifies **he aided him** against another. (S, * K, * TA.) **Also, He (a camel) took him** (another camel) **by his [i. e. arm, and threw him down.** (L.)

See also 4. **He bound it,** or

attached it, upon the **عضد** (or upper arm)]; namely, a thong, or the like; (O, K, TA,) such, for instance, as an amulet. (TA,) aor. —, [thus I find it in this instance,] inf. n. **عضود [in the TA عضاده],** aor. —, **عضاد الدابة** [ scientifically, or عضاد the dâbâ] **He walked by the side** [as though by the **عضد** (or arm) of the beast, (L, Msb,) on the right or left, (Msb,) or sometimes on its right and sometimes on its left, not quitting it. (L.)

(L, K,) aor. —, inf. n. **عضاد** **He came to the camels, or other beasts, used for riding,** from the tracts, or parts, surrounding them, and gathered them together. (L, K, )

See also 4. **He cut, or lopped, the trees**
He scattered the leaves from the tree for his camels. (Th, TA.)

The saddle galled and wounded him; namely, a camel. (O, K.)

He had a complaint of his عضد [or upper arm]. (L, K.) And in like manner are formed verbs relating to all other members, or parts of the body. (L.)

He (a camel) had the disease termed عضد [q. v.]. (S, O, K.)

2 عضد see 4, in two places.

3 عضاوض see 1, second sentence.

4 The moisture of the rain reached [or penetrated] to the عضد المطر [measure of the] عضد [or upper arm]. (L.)

likewise, said of an arrow; (see its part. n. عضاوض;) He shot, or cast, and it [i.e. the arrow or other missile] went to the right and left (O, K) [or fell on the right, or left, of the butt: see عضاوض].

5 تعصمة see 8.

6 They aided, or assisted, one another. (O, Msb, K.)

He put it, or placed it, (i.e. a thing, S;) upon عضد [or upper arm]: (S, O, K;) or he placed it under his arm; as also عضد He became strong; or he strengthened himself. (TA.)

He asked, begged, or desired, aid, or assistance, of him. (S, A, O, K.)

8 They put it, or placed it, (i.e. a thing, S;) upon عضد [or upper arm]: (S, O, K;) or he placed it under his arm; as also عضد He became strong; or he strengthened himself. (TA.)

He asked, begged, or desired, aid, or assistance, of him. (S, A, O, K.)

10 عضد see 1, last quarter. Also He gathered it; namely, fruit; (O, K;) he cut it off and gathered it from a tree, to eat it. (Hr, O.)
A certain disease in the أعضاد [or arms (pl. of عضد)] of camels, (S, O, K,) on account of which they are slit [in those parts]. (S, O.) And What is cut, or lopped, of trees; (S, O, K;) as also عضید (TA) and عضید (S, O;) or معضود (S, O;) signifies What is cut, or lopped, from trees; or the leaves that are made to fall by beating trees, and used as food for camels: as also عضید (TA;) or the leaves scattered off from a tree for camels. (Th, TA.) See also عضید, first sentence: ___ and again, near the middle, in two places.

عضد, (S, O, Msb, K,) which is the most common form of the word, (TA,) and عضد, (S, O, Msb, K,) of the dial. of Asad, (O, Msb,) and عضد, (AZ, O, Msb, K,) of the dial. of Thámeh, (AZ, TA,) or of El-Hijáz, (Msb,) and عضد, (Th, TA,) and عضد, (S, O, Msb, K,) of the dials. of Temeem and Bekr, (O, Msb,) and عضد, (S, O, Msb, K,) and عضد, (K,) the last three of which are said to be contractions of the first or second, or variants thereof formed to assimilate them to other words preceding them; (TA;) all masc. and fem.; (L;) or fem. only; (Lh, TA;) or masc. in the dial. of Thámeh; (AZ, L;) or fem. in the dial. of Thámeh, and masc. in the dial. of Temeem; (AZ, Msb;) i. q. ساعد, (S, L,) i. e. [The upper arm, or upper half of the arm,] from the elbow to the shoulder-blade, (S,) or the part between the elbow and the shoulderblade, (L, O, Msb, K,) of a human being: (L:) [and in a beast, the arm; (see أبضه &c.;) in this case like دُراجٍ:] pl. أعضاد, (Msb,) or only the latter, (L,) which is used in a poem of Sáídeh Ibn-Ju-eiyeh as meaning the legs of bees. (TA.) مالاً من شحم عضدی, in the story of Umm-Zara, means He filled with fat, not peculiarly my عضد, but my whole body; for when the عضد becomes fat, the whole body becomes so. (O, L.) ___ [Hence,] عضد [in the CK العضد is erroneously put for العضد] signifies also An aider, or assistant; (L, K, TA;) and so [app. any of its variants mentioned
above, and] (TA) and it is also used for [its pl.] (L, TA.) And it is also used for the sake of agreement with the other verses [preceding and following], that they may all end with singulars:

(TA:) but one also says, (O, K, TA.) And one says, meaning Such a one is my support, or stay. (Msb.) And He broke some of the intentions, purposes, or designs, of his aiders, or assistants, (or of the people of his house, TA,) and separated, or dispersed, them from him: (O, K:) or he sought to injure him by diminishing, or impairing, (in number or power,) the people of his house; (T and O in art. TA:) and in like manner, (TA in the present art.) And He broke my strength, and dispersed, or separated, my aiders, or assistants: (TA in art. TA:) signifies also Strength, because the part so called, of a man, is a mean of strength to him. (L.) (TA,) in the Kur [xxviii. 35], means, accord. to Zj, We will aid thee, or assist thee, by thy brother. (L.) Also The side of the armpit; and so . (L.) And A side of a road; (O, L; [in this sense written in the TA TA;) as also . (L.) The side, or quarter, from which the wind blows. (L.) A side; or a lateral, or an outward, or adjacent, part, or portion; a quarter region, or tract; (O, L, K;) of a house, and of anything: pl. (L.) [Hence,] The tract, or part, surrounding the camels, or other beasts, used for riding. (L.) One says, [lit. Have thou possession of the tracts adjacent to the camels], meaning direct thou aright the course of the camels, so that they may not wander away to the right and left. (A.) Also, and (L,) and which last is a pl. of the two preceding words, as is also . (L,) A raised enclosing border, or such borders, of built work, (S, O, L, K) &c., (S, L,) of a watering-trough or tank, and of a road, &c., (K,) or of anything, (S, O,) such as the of a watering-trough or tank, which are stones, (S,) or broad and thin stones, (L,) set up around the brink; (S, L,) also called;
extending from the place whence the water flows into it, to its hinder part: (L) or 

\( \text{出席} \) signifies the two sides of a watering-trough or tank: (IAar, L) or its side: (O, TA) and its \( \text{出席} \) are its sides: 

and the \( \text{出席} \) of a portion of sown land that is separated from the parts adjacent to it by ridges of earth, for irrigation, are its 

raised borders that confine the water; (A;: signifying the (raised) boundaries between the portions of sown land. (En-Nadr, L) ___ \( \text{出席} \) (O, K, in the CK \( \text{出席} \)) is also syn. with 

\( \text{出席} \), (K) or \( \text{出席} \), (O, ) as signifying A row of palm-trees: (O, K:) the first of these words is mentioned by Hr as occurring in a 

trad., and is thus expl.: but others say that it is \( \text{出席} \), (TA,) which, accord. to As, signifies a palm-tree having such a 

[low] trunk that one can reach from it [the fruit or branches]. (S, TA:) and the pl. is \( \text{出席} \): (S, K:) he adds that when it exceeds the reach of the hand it is called \( \text{出席} \) \( \text{出席} \) \( \text{出席} \). \( \text{出席} \) \( \text{出席} \) \( \text{出席} \) signifies The two branches of the \( \text{出席} \) of the sandal, described voce \( \text{出席} \), q. v.; the 

two appertenances, of the sandal, that lie upon the foot. (L) ___ \( \text{出席} \) \( \text{出席} \) \( \text{出席} \) The two 

pieces of wood that are attached to the fore part of the camel's saddle, (L) or to 

the lower portions of its fore part (the \( \text{出席} \)): (Lth, O, L) or, accord. to AZ, the upper portions 

of the \( \text{出席} \) [a mistake for the \( \text{出席} \) of the camel's saddle, next [the pieces of wood 
called the \( \text{出席} \), below them being the \( \text{出席} \), which are the lower parts of the 

\( \text{出席} \) of the and of the \( \text{出席} \). (O, L. [See \( \text{出席} \). In a similar manner, also, the term \( \text{出席} \) is used in relation to a 

horse's saddle: see \( \text{出席} \).]] See also 

\( \text{出席} \). 

\( \text{出席} \) Having a complaint of his \( \text{出席} \) [or upper arm]. (O, K) ___ A camel having the disease
termed. (TA.) ___ One that has drawn near, or approached, to the [i.e. the two sides] (O, TA) of the watering-trough, or tank. (O, K.) ___ A male [wild] ass that has drawn together the she-asses (from their several quarters); as also: (O, K) the former occurs in a verse of El-Akhtal, describing a sportsman shooting at [wild] asses. (O.) ___ An arm of which the [or portion between the elbow and the shoulder-blade] is short. (ISk, S, O, K.) And ___ A short upper arm. (TA.) See also عضد, first sentence. ___ And see عضد.

ٌدﺎَﻀَﻋ: see عضد, first sentence.

ٌدﺎَﻀَﻋ and عضد A woman thick and ugly in the عضد [or upper arm]: (Fr, O, * K:) or, as some say, short. (TA.) And the former, applied to a man and to a woman, signifies Short: (O, K:) or this epithet is applied to a woman, and عضد and عضد and عضد are applied in this sense to a man. (L.) And عضد, [in the CK and my MS. copy of the K عضد, but it is] like رياع, applied to a boy, or young man, Short, compact, of moderate dimensions, (O, K, TA,) firm in make. (TA.) ___ A she-camel that does not come to the watering-trough, or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (O, L:) such is also termed قنور. (L.)

ٌةَدﺎَﻀِﻋ: see عضد, in three places. ___ Also A mark made with a hot iron upon the عضد [or arm] of a camel, (Ibn-Habeeb, S, O, TA,) crosswise. (Ibn-Habeeb, TA.)

ٌةَدﺎَﻀِﻋ: see عضد, in two places: and see عضد, latter half, likewise in two places.

ٌةَدﺎَﻀِﻋ: see عضد, in three places. ___ Also signifies The two sides, (L,) or wooden sideposts, of a door, (S, O, L,) which are on the right and left of a person entering it. (L.) One says, وقفًا كأنهما عضادتان They two stood still as though they were two side-posts of a door.
Such a one is the close attendant of such a one; not quitting him. (A.) See also [See also عَنْجَةُ الْحوُذ, in art. عَنْجَةٌ] Also The two sides of a buckle and the like: each of them is called عَضَادَةٍ. (L.) And The two sides [or branches] of a bit. (Az, TA voice). Also Two pieces of wood in the yoke that is upon the neck of a bull that draws a cart or the like: the piece that is in the middle is called الواسطٌ. (O, L.)

أَعِضَةٍ: see عَضَادَةٍ, latter half.

أَعِضَادَيْنَ (S, O, Msb, K) and أَعِضَادَيْنَ (O, Msb, K) and أَعِضَادَيْنَ (O, K) A man large in the عَضَادَةٍ [or upper arm].

أَعِضَادَيْنَ (O, K) A man large in the عَضَادَةٍ [or upper arm] and having one عَضَادَةٍ shorter than the other; (O;) short in one of his عَضَادَاتٍ. (K.)

A man (S) slender in the عَضَادَةٍ [or upper arm]. (S, O, K.) And Having one عَضَادَةٍ shorter than the other; (O;) short in one of his عَضَادَاتٍ. (K.)

O وَأَعِضَةَ: see عَضَادَةٍ, latter half.

أَعِضَةٍ (S, O, Msb, K) and أَعِضَةٍ (O, Msb, K) and أَعِضَةٍ (O, K) A man large in the عَضَادَةٍ [or upper arm]. (S, O, K.) And Having one عَضَادَةٍ shorter than the other; (O;) short in one of his عَضَادَاتٍ. (K.)

أَعِضَةٍ: see عَضَادَةٍ, latter half.

أَعِضَةٍ (S, O, Msb, K) and أَعِضَةٍ (O, Msb, K) and أَعِضَةٍ (O, K) A man large in the عَضَادَةٍ [or upper arm]. (S, O, K.) And Having one عَضَادَةٍ shorter than the other; (O;) short in one of his عَضَادَاتٍ. (K.)

Also see also عَضَادَةٍ. Also A he-camel that takes the عَضَادَةٍ [or arm] of a she-camel, and makes her lie down that he may cover her. (S, O, K.) And One who walks by the side of a beast, (O, K,) on the right or left thereof. (O.) And An arrow that falls on the right or left of the butt: pl. عَواضُدَاتٍ. (Msb.) Two rows of palmtrees upon [the two sides of] a river, or rivulet: and [the pl.] عَواضُدَاتٍ palm-trees growing upon the sides of a river. (L.) And A cutter; or lopper, of trees. (TA.)

أَعِضَةٍ (S, O, K) and أَعِضَةٍ (O, K) and أَعِضَةٍ (O, K) An armlet, or bracelet for the arm; syn. دُمَالِجٌ; (Lh, S, O, Msb, K;) which is
thus called because it is [Worn] upon the عضد, like a معضادة; (Lh, TA;) pl. of the first معضاد. (A.) ___ And An instrument with which trees are cut, or lopped; (O, K;) as also معضاد also, (TA,) or anything with which this is done: described by an Arab of the desert as a heavy iron instrument in the form of a reaping-hook, with which trees are cut, or lopped: (Ahn, TA;) also, (TA,) or عضد. (O, K,) signifies an iron instrument like a reaping-hook, (O, K, TA,) without teeth, having its handle bound to a staff or cane, (TA,) with which the pastor draws down the branches of trees to his camels, (O, K, TA,) or his sheep or goats: (TA,) and معضد, a sword which is commonly, or usually, employed for cutting, or lopping, trees; (S, Mgh, O, Msb, K,) and so معضد; (S, O, K,) which also signifies a sword wherewith a butcher cuts bones. (O, K.)

A purse for money; (O, K;) the thing that the traveller binds upon his عضد [or upper arm], and wherein he puts the money for his expenses. (Lh, TA.)

A garment having some figured, or embroidered, work on the place of the عضد [or upper arm] (S, O, K) of its wearer: (S, O:) or marked with stripes in the form of the عضد: (TA:) or of which its figured work is in its sides: (Lh, TA:) or i. q. [q. v.]. (A, TA.) ___ Emerald: a sword [or arm] with the mark called عضد. (S, O, L.) ___ In a description of the Prophet, as related by Yahyà Ibn-Ma'een, the epithet معضد is applied to him, meaning Firmly made: but accord. to the relation commonly retained in the memory, it is معضد [q. v.]. (TA.)

Dates beginning to ripen on one side. (S, O, K.)

: see معضد, in five places.

: see عضد.
A certain herb, or leguminous plant; (S, O, K;) also called طَرْخِشْقَوق, (S, O, TA, [and hence supposed by Golius to be the taraxicon, with which the description has little agreement,]) in the T طَرْخِشْقَوق, TA,) this being an Arabicized word from [the Pers.] تَلْخُ كُوك: accord. to Aboo-Ziyád, it is a herb, or leguminous plant, of those termed أَحْرَار, bitter, and having a yellow blossom, desired by the camels and the sheep or goats, and liked also by the horses, which thrive upon it; and it has a viscous milk: (O:) it is a herb, or leguminous plant, of which the blossom is more intensely yellow than the وَرَس [q. v.]: or, as some say, it is of the class of trees منَ الشَّجَر [but this term شَجَر is often applied to small plants]); and some say that it is of the herbs, or leguminous plants, of the season called the رَيْبَع, having in it a bitterness: thus in the M. (TA.)
عصرط

(A 'Obeyd, S, O, K) and 

عجار، (A 'Obeyd, Ibn-'Abbád, S, O, K,) which is [the perinaeum, i. e.]

what is between the anus and the genitals; (A 'Obeyd, S, TA;) so in the dial. of Hudheyf; also called

عضاطری

(Ibn-'Abbád, O;) and, (O, K,) some say, (O,) the 

عست [or anus itself]; (O, K;) as also 

عصارطي

(K;) accord. to IAar, (O,) the [caudal bone called]

ععصص: (O, K;) or [the meaning is that first expl. above, i. e.] the

line [or seam] that extends from the penis to the anus; (K;) as in the M. (TA.) One says،

"فَلَانَ أَهْلُبٌ عصرط ناجع"

Such a one is a person having much hair (S, O) of the part between the anus

and the genitals, (S,) [or of the anus,] or

of the body. (O.)

عصرط

One who acts as a servant for the food of his belly: and a

hired man: pl. عصرط and عصرط and عصرط: (K;) or عصرط or عصارط has the former of these significations; and the pl. is

عصارطة عصارط: (Lth, O;) and the former, (S,) or each, (O,) of these two pls. signifies followers, (S, O,) and the

like of them; (S;) and the sing. is عصارطة عصارطة: (S, O;) and accord. to As, عصارطة signifies hired men; as

also عصارطة; of which latter the sing. is عصارطة. (O.) Also, [i. e. the three sings. above mentioned,] (K;) or عصرط، (Lth, O,

TA,) with kesr, (TA,) The base, low, ignoble, mean, or sordid, (Lth, O, K, TA,) of men. (Lth, O, TA,) And قوم عصارط

means [i. e. Poor, or needy, persons: or thieves, or robbers]. (TA.)

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pl. عضارطة عضاريط. Also The *oesophagus*, or *gullet*, (مرئي الخلق) which is the head of the stomach, adherent to the حلقوم, red, oblong, and white in its interior. (Ibn-'Abbád, O, K.) And العضاريط signifies [app. *The axillary artery with its branches;*] the veins that are in the arm-pit, between the two portions of flesh. (Ibn-'Abbád, O, K.)

عضارط: see عضارطة.

عضاريتي: see عضارطة, in two places. Also A *flabby vulva*. (K, TA.)
a small creeping thing called white, soft, or smooth, to which the fingers of girls are likened, found in the sands, and called by some and of which the pls. are and or the male of the species of lizard called and it is said to be one of the animals ridden by the jinn, or genii: (O, K) pl. and (Lth, O, K) dim. and (S,)
عضل

\(\text{عضلها} \) (As, S, O, Msb, K,) aor. \(\text{عضلة} \) (K,) i.e. the aor. is \(\text{عضلة} \) and - [Note] and - , the first of which is the most chaste and most known, and the second is mentioned by such as IKtt and ISd, whereas the last is unknown and there is no reason for it; (MF;) or the author of the K may mean by this that the verb is like \(\text{ضرب} \) and \(\text{نضر} \) and not as one might understand it to mean at first sight; (TA; [but I do not find that any one has mentioned \(\text{عضلها} \); inf. n. \(\text{عضلة} \) (As, S, O, Msb, K,) and \(\text{عضلة} \) and \(\text{عضلة} \), (Fr, O, K;) and \(\text{عضلة} \) (K, TA,) inf. n. \(\text{عضلة} \) or \(\text{عضلة} \) \(\text{ضْرَى} \) or \(\text{ضْرُى} \) or \(\text{ضْرَي} \) or \(\text{ضْرَي} \) or \(\text{ضْرَي} \) \(\text{ضْرُي} \) or \(\text{ضْرُي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \), and 

He prevented, withheld, or debarred, her from marrying, (As, S, O, Msb, K, [\(\text{جْوﱠرَة} \) in the CK being a mistake for \(\text{جْوﱠرَة} \)]) inf. n. \(\text{عضلة} \) \(\text{ضْرَى} \) or \(\text{ضْرُى} \) or \(\text{ضْرَي} \) or \(\text{ضْرَي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \), and 

The thing was, or became, strait. (TA.) or 

He straitened him in his affair, (S, O,) and intervened as an obstacle between him and that which he desired. (S, O, TA,) \(\text{عضلة} \) \(\text{ضْرَى} \) or \(\text{ضْرُى} \) or \(\text{ضْرَي} \) or \(\text{ضْرَي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \) or \(\text{ضْرِي} \), and 

She had her child, or young one, sticking fast [in her vagina], and not coming forth easily, (S, O,) or so that part of it came forth and part did not, thus remaining: (TA;) or she had difficulty in bringing forth her child, or
young one: (K, * TA:) and in like manner one says of a hen (K, TA) عَضُلْتُ بَيْضَهَا TA:) and of others: (K, TA:) عَضُلْتُ [said of any bird] meaning the egg twisted, or became difficult to be excluded, in her inside: (TA in art.) or عَضُلْتُ بُلْدَهَا, said of a woman, means her child became choked in her vulva, and did not come forth nor go in [or back]: (Aboo-Málik, TA:) and عَضُلْتُ بُلْدَهَا, occurring in a trad., said of a gazelle, means Her young one made her to be such as is termed مَعْضَلَة, by sticking fast in her belly, not coming forth. (IAth, TA.) And عَضُلْتَ الْأَرْضَ بَيْنَهَا The land became choked with its people, (S, O, K, TA,) by reason of their multitude. (TA.) And عَضُلْتَ المَكَانُ The place became strait, (K, TA,) with them. (TA.) See also 4. __ The land became choked with its people, (S, O, K, TA,) by reason of their multitude. (TA.) And عَضُلْتَ المَكَانُ The place became strait, (K, TA,) with them. (TA.) See also 4. __ The she-camel became fatigued in consequence of travelling, and being ridden, and from any work. (TA.)

It (an affair) was, or became, hard, strait, or difficult, syn. ﻛُلْسَةَ; (S, O, Msb) and as though it were closed against one syn. ﻛُلْسَةَ. (S, O) You say, عَضُلْتُ ﺑِهِ ﺍﻟْﺂَﻣْرُ, (K, TA,) and عَضُلْتُ ﺑِهِ, (TA, and Hamp. p. 258,) and عَضُلْتُ ﺑِهِ ﺍﻟْﺂَﻣْرُ, (K, TA,) The affair was, or became, hard, strait, or difficult, to him, syn. ﻗُلْسَةَ; (IDrd, O, K, TA, and Ham ubi suprā) and as though it were closed against him, syn. ﻗُلْسَةَ. (TA.) And عَضُلْتَ ﺑِهِ ﺍﻟْﺂَﻣْرُ, (S,) or عَضُلْتَ ﺑِهِ, (O,) Such a one’s affair, or case, wearied me. (S, O) Hence the phrase, in a trad. of Ōmar, عَضُلْتَ ﺑِهِ ﺍﻟْﺂَﻣْرُ, (O,) i.e. (The people of El-Koofeh have caused that the means of effecting my object in their affair, or case, have become strait to me, (O, TA,) and the treating them with gentleness has become difficult to me: (TA:) from عَضُلْتَ, (O, TA,) as applied to a disease, (O,) or as meaning a hard, or difficult, affair, which one will not undertake, or [be able to] manage. (TA.) One says of a disease [such as is termed] عَضُلْتَ الْأَطْبَاءَ, and عَضُلْتَ ﺗُعْضُلُلُوهُمْ. It overcame the physicians, (K, TA,) and wearied
them. (TA.) ___ See also 2.

see the next preceding paragraph.

Q. Q. 4 The tree had many branches, and was tangled, or luxuriant, or dense. (S, K.) But [its part. n.] عَلَّمَاتُ الشَّجَرَةٍ, applied to branches, in a verse cited by J [in the S], is said by Az to be correctly معَظَلْةٌ نَامَةٌ [app. a mistranscription i. e. soft, &c.]. (TA.) See Q. Q. 4 in arts. عظَلَ عرطَ and عُضَلَ.

عَضَل, applied to a man, Very cunning; or possessing much intelligence or sagacity, or much intelligence mixed with craft and forecast. (IAar, K, * TA.) ___ And Very bad, evil, foul, or unseemly; as also معَظَلٌ [app. a mistranscription عَظَلَ]. (IAar, K, TA.) applied to a thing. (IAar, TA.)

عَظَل: see عَظَلٍ عضَل. Also, (O, K, TA,) accord. to the context in the S, (K, TA,) and as written in all the copies, (TA,) with damm to the عَظَل, but it is only with fet-h to that letter and to the عَظَل, (K, TA,) and thus it is written by IAar and other leading lexicologists, (TA,)

The [large species of rat called جَرَذ: (S, O, K:) or, accord. to IAar, the male of the فَأْر [or rat]: (TA, and T in art. فَأْرُ) pl. عَضَلَانَ.] عظَلْ[See also عظَل.] عضَلِ, (S, O, K,) and accord. to the K عَظَلِ, but correctly عَظَلِ, (TA,) applied to a man, (S, O,) [Muscular, musculous, or brawny;] having many عَضَلاتُ (S) or عَزَل (O, K) [i. e. muscles]: or large in the عَطَلَةٍ عضَلَةٍ of his shank. (K) ___ And عطَلَةٍ عضَلَةٍ, applied to a woman, Compact in flesh, and unseemly, or devoid of beauty. (TA.) See also عطَلَةٍ عضَلَةٍ.

عَطَلَةٍ A calamity, or misfortune: pl. عَطَلَةٌ عضَلَةٍ [which latter may be a coll. gen. n.]. (K.) One says, إِنِّي عطَلَةٍ مِنَ العَطَلَةٍ Verily it is a calamity of the calamities [meaning a great calamity].

(S, O.) عطَلَةٍ عضَلَةٍ عطَلَةٍ (S, O, K) [A muscle; or any of what are termed the voluntary muscles;
any tendon, or sinew, with which is thick flesh; (K) or any collected and compact flesh upon a tendon or sinew: and particularly of the shank: (S, O:) pl. عضل, (S, O, K, * ) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] عضلات. (S.) Also the former, accord. to AA, A certain tree resembling the دانلي, which the camels eat, after which they drink water every day: but Az says that he thinks it be عصا, [n. un. of عضل, q. v.,] with the unpointed ص; and what he says is correct. (O.)

Severe, or distressing, (S, O, Msb,) that wears the physicians; (S, O;) as also عضيل and عضيل: (O:) or wearing and overcoming: (K;) or, so applied, hateful, that attacks suddenly, and is not slow to kill; the treatment of which wears the physicians: (Sh, TA:) or that frustrates the ability of the physicians, there being no cure for it. (IAth, TA.) And in like manner it is applied to an affair [as meaning That wears him who would perform it]: (S, O:) or meaning hard, or difficult, which one will not undertake, or [be able to] manage; and in like manner

[or عضل: or, as some say, the affair [that is hard, or difficult,] is termed عضال in its first state; and [i. e. عضل or عضل: or, as some say, the affair [that is hard, or difficult,] is termed عضال in its first state; and

when it is obligatory. (TA.) And حلقة عضال means A hard, or severe, oath, in which is no exception: (K) or, accord. to IAar, in the phrase حلقت عضال, the latter word signifies a wonderful calamity; and the phrase means I swore an oath that was a severe calamity.

(TA.)

عضيل: see the next preceding paragraph.
Base, ignoble, or mean; narrow [or illiberal] in disposition. (O, K.)

applied to an affair, [Hard, strait, or difficult; (see its verb, 4, first sentence;)] such that one cannot find the way to perform it. (S, O.) See also عضال, in two places. And see: __ and عضال.

[as a subst.] sing. of (TA) which signifies Hard, or distressing, events: (S, O, K, TA:) and [app. accord. to the context] a hard, or difficult, or strait, calamity. (Ham p. 258.) Also, and An affair, or a case, that is strait in respect of the ways of getting out therefrom. (TA.) [Hence,] أَعُودْ بِاللَّهٍ مِن كُلِّ مَعْضَلَةٍ لَٰسُهَا أَبُو حَسَنَ, (O, TA,) or, as some relate it, مَعْضَلَةٍ أَعُودْ بِاللَّهٍ مِن كُلِّ مَعْضَلَةٍ لَٰسُهَا أَبُو حَسَنَ, (O, TA,) is a saying of 'Omar, (so in the O, but in the TA in the trad. of Ibn-'Omar,) who meant thereby I seek protection by God from every difficult question or case for which there is no Aboo-Hasan; meaning, no one such as 'Alee the son of Aboo-Tálib, who was surnamed أَبُو الْحَسَن, and was celebrated for his answers to what are termed المسائل المعضلة، as is related by En-Nawawee, in his Biographical Dictionary (p. 437): (O, TA:) أَبُو حَسَنَ, though determinate, is put in the place of that which is indeterminate. (IAth, TA.)

[from عضلة a muscle] Rendered firm, strong, or compact, in make: such, it is said, was the Prophet. (TA.)

(S, O, K) and معضلة (S, O) and مَعْضَلَة (K) are epithets applied to a woman (S, O, K) and to a sheep or goat (S, O) and in like manner to a hen and to others; (K) meaning Having her child, or young one, sticking fast in her vagina, and not coming forth easily: (S, O:) or having difficulty in bringing forth her child, or young one: (K:) [&c.: see 2:] accord. to Lh, معضلة signifies Whose child, or young one,
will not come forth, so that she dies: and Lth says that is applied to a as meaning whose eggs stick fast [in her]; but Az says that the epithet applied by the Arabs to a [irreg.] (O.) See also, in two places. applied to an arrow: see .

[as a subst.] see , in three places.

: see .
A winnowing-fork; i.e. the wooden implement (S, Isd, K) with prongs (Isd, K) with which wheat is winnowed: (S, Isd, K;) and عضم is a dial. var. thereof: (Ahn, Ta:) pl. عضم and عضم, [the former of pauc. and the latter of mult.,] (K, Ta,) both anomalous; the true state of the case being that they formed from عضم the pl.عضاة and عضم, [of which latter, عضم is app. a contraction,] like مثل and مثل pl. عضم. (Ta.)

And The board, (S, K,) i.e. the broad board, (Ta,) of the plough, at the head of which is the iron [or share] (S, K, Ta) that cleaves the earth: and so عضم, accord. to Ahn. (Ta.)

And The handle, or part that is grasped by the hand, of a bow: (S, K,) and عضم is a dial. var. thereof: (Ahn, Ta:) pl. عضة. (K.)

And The [part of the tail called] عصيب [q. v.], (S, K, Ta,) or the عكو [or root of the tail where it is bare of hair, S in art. عكو, (Ta,) of the camel, (S, Ta,) or of the horse, (Isd, Ta,) or of both: (K:) as also عضم, (K,) of which عضم is a dial. var.: (Ta: [but see the latter]) pl. عضم, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (Ta.)

And A line, or streak, in a mountain, differing from the rest in colour: (K, Ta,) Also Mountain goats. (K.)

عضم: see the preceding paragraph.

عضم, applied to a she-camel, Hard, or robust, (K, Ta,) in her body; strong to journey. (Ta.)

Edacious; voracious; (Kr, K;) applied to a woman: (Kr, Ta:) but عضوم is of higher authority [in this sense].

(Ta.) And Having a habit of biting; syn. عضوض. (K.)
He, or they, or she, depastured the trees called عضاه, or had a complaint of the belly from the eating thereof: and عضه, aor.، inf. n. he (a camel) ate the عضه. (K.) And عضه عضه; as also عضه عضه; (so accord. to the copies of the K;) or عضه، he (a camel) cut the trees called عضاه: (K, TA;) accord. to AHn, (TA,) signifies the cutting of the عضاه, (S, TA,) and the collecting firewood thereof. (TA,) aor.، inf. n. he and عضه عضه and عضه عضه. He lied. (K.) And He excited discord, or dissension, and made known discourse in a mischievous manner, or embellished speech with falsehood; or he calumniated; syn. بحت; (K, TA;) or تُهِب. (TA:) whence the saying, in a trad., أدررون ما عضه (TA) i.e. [Know ye what is] the reporting of conversation, or of what has been said, from one person to another, to make mischief between them? (El-Jámi'es-Sagheer:) [or,] accord. to IAth, the calumnious speech between men? or, accord. to As, the evil, or foul, speaking? (TA,) And the same word, (so accord. to my MS. copy of the K;) or عضه، (so accord. to other copies and the TA,) He uttered falsehood and calumny; as also عضه (K, TA:) [whence] one says، قد أعضهت با رجل عضه، (S, * K, TA,) [in some copies of the K, but it is] like، مع عضه، [in form], (TA,) inf. n. عضه (S, TA) and عضه، (TA,) He calumniated such a one. (S, K, TA,) and said that there was in him what was not. (K, TA;) And عضه، inf. n. he, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R]. (TA,) And عضه، inf. n. عضه.
He enchanted: (K, TA:) because enchantment is a lying, and a causing to imagine that which has no reality: and he divined. (TA.)

The land abounded with the trees called (K, TA:) __And (S, K, TA)A land having trees such as are called (TA:) or abounding with such trees. (S, K, TA.)

[Those who pronounced the Kur-án to be lies, or enchantments:] (S, TA:) accord. to Fr, [the sing.] is originally, the deficient [radical] letter being (S, * TA:) for (S, K, TA:) or, as some say, the deficient [radical] letter is (S, TA,) from meaning (S,) or from meaning (TA,) because they divided their sayings respecting the Kur-án, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, (S,) or said on an occasion of wondering at a great lie; and with fet-h to the ل [i. e. ل] denoting a calling for aid. (TA.)
Any great trees having thorns; these being of two sorts, genuine (نَهْرَعْصُ) and not genuine (نَهْرَعْصُ). The former sort are the ظَرِّق, the سَلَم, the طَلْح, the غَرْب, the مَلَس, the طَفْرُع, the جَلْط, the فِرْع, the ضَبْن, the رَدِس, and the لَيْس. The other sort are the طَحْوَش, the عْبَن, the نَرَش, the مَشْن, the مُرْجَع, and the بَلْ. And these are called the عَضَةِ السَّائِقَلا (i.e. عَضَةِ يِسَقَلا) pl. of عَصَةِ السَّوْق. The small thorny trees are called ضَع and سِرَّاش [q.v.], and such as are neither ضَع nor عَضة, of thorny trees, are the ضَع, the حَلَاوَي, the شَكَاعي, the نَسْم, the جَبْر, and the جَلْس [S]: or, as AZ says in the beginning of his book of herbage and trees, عَضَة is the general name of certain thorny trees which have different particular names: the genuine عَضَةٌ الخَالص which are large and have strong thorns: such as are small, of thorny trees, are عَضَةٌ غَيْرُ خَالص. Of these عَضَةٌ مَعْدَنَ حُلَط, the greater عَضَةٌ كَنْهَل, the غَرْب, and the عَصَةِ السَّائِقَلا are the عَضَةٌ السَّائِقَلا, i.e. عَصَةٌ يِسَقَلا: the small thorny trees are عَضَةٌ ضَع, and عَضَةٌ سِرَّاش, and the عَضَةٌ ضَع signifies any trees having thorns; as the طَلْح, and the عَصَةٌ السَّائِقَلا or, accord. to some, except the عَضَةٌ مَعْدَنَ حُلَط and the عَضَةٌ مَعْدَنَ حُلَط of bows (Msb.) or the greatest of trees: or the عَصَةٌ السَّائِقَلا [q.v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K) سَنَفَةٌ حَبَلَةٌ and سَنَفَةٌ حَبَلَةٌ are terms applied to...
the fruit, or produce, of trees of the kind called عضاهة: see the former of those words: a single tree thereof is called عضاه (S, K) and عضه (S, Msb, K) [but in the copies of the K the last of these is erroneously written عضه, ] the radical ه being rejected in the last, as it is in شغة; or, accord. to some, the rejected radical letter is و; (AAF, S, Msb; *) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being عضوات (AAF, S, K, TA, in the CK) عضويات, and عضواً (K); [the second and third of which are pls. of عضة;] or, accord. to ISd, عضه may be an instance of the kind of pl. that differs from its sing. [only] in respect of the قناد, of which the sing. is قنادة, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were عضه. (TA:) the dim. [of عضه] is حضه. (S, TA.) [Hence,] one says, فلان ينجب عبر عضاهه [lit. Such a one takes the back of other than his OWN عضاه, to tan therewith]; meaning such a one arrogates to himself the poetry of another. (S. See a verse cited in art. ش.)

[See also 1, first sentence.]

عضه: see عضه. And see also عضه in two places.

عضه [dim. of عضة]: see عضاهة.

عضهی: عضهى; and its fem., with ة: see عضهی.

عضه applied to a he-camel, as also عضه (S,) and عضهی applied to a she-camel, (S, K,) and thus also عضهی, (K)

Depasturing the trees called عضاهة; (S, K, TA,) and the pl. [of عضه and عضهی] in this sense, applied to camels, is عوضه: (S, TA:) or, accord. to ‘Alee Ibn-Hamzeh, (IB, TA,) عوضه has this meaning; (IB, Msb, TA;) but عوضه signifies having a complaint from eating the عضاهة: (IB, TA:) or, accord. to AHN, عوضه has the latter meaning, or the former meaning:

or, accord. to AHN, عوضه applied to a she-camel signifies breaking the branches, or twigs, of the عضاهة. (TA.) [See also عوضه.] Also Enchanting, or an enchanter; (As, S, K, TA,) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says,
I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter: see art., and the Kur-án cxii. 4: (S, TA:) or, as some relate it, [upon the enchantment]. (TA.) ___ And A serpent that kills instantly when it bites. (AO, S.)

A woman seeking, or demanding, enchantment: hence the trad., لَعِنَ اللَّهُ العَاضِهَةَ والمسَاعِيَةَ [May God curse her who enchants and her who seeks, or demands, enchantment]. (TA.)
عضو

1, aor. inf. n. عضو is the inf. n. of عضد signifying He enchanted; like عضد an inf. n. of عضد; see the last sentence of the first paragraph of art. (TA.) And occurs in the Aghânee of Abu-l-Faraj, in the biographical notice of Et-Tufeyl: [it means He used to understand, or have skill in, wounds:] for it is added) العاضي means He who understands, or is skilled in, wounds. (TA.)

2, inf. n. تعضية signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also تعضية [in both of these senses]. (K, TA.) You say, عضت الشَّة، (S,) or عضية الشَّة، (Msb,) inf. n. تعضية I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أعضاء. [I. e. limbs, or members, &c.; I limbed it, or dismembered it]: (S, Msb:) and تعضوه, aor. inf. n. تعضوه, he divided the sheep, or goat, into parts, or portions. (TK.) And اعضت الشَّة، inf. n. as above, I distributed the thing: (S:) and تعضه, aor. inf. n. تعضه, he distributed it. (TA.) It is said in a trad., لا تعضية في [There shall be no distributing in an inheritance, except in the case of that which is susceptible of division]; i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them. (S.)

عضو, (S, Msb, K, &c.,) the former of which is the more commonly known, (Msb, TA,) [A limb, a member; and an organ, of the body;] any bone with the flesh entire, or with much flesh; (M, TA;) any entire bone of the body; thus in the Abridgment of the 'Eyn; (Msb;) any flesh that is entire, or much
in quantity, with its bone: (K, TA:) a [distinct] portion of the body; (K, TA:) a part of an animal, such as the head, (Msb in art.) or the heart, and the brain, and the liver, and the testicles: (Mgh and K in that art.:) and of a bow: (K in art. [And ] أعضاءٍ من الأعضاء is used as meaning The male and female genital organs; which are also called العنسانات: see العسعيلة, last sentence.)

A piece, part, or portion, (Msb, K,) of a thing: originally عضوْة: pl. عضون, irreg., like

And A party, sect, or class, (K, TA,) of people: (TA:) [pl. as above:] one says

In the house, or place of abode, are [several] parties, sects, or classes, of people: (S, TA:) so says As, (S,) or Ks. (TA.) Also A lie, or falsehood: pl. عضوات. (K) In this sense, (TA,) as sing. of the last word in the saying in the Kur [xv. 91], أَلَذِينَ جَعَلُوا أَلْقَارَان عَضْوًى, its deficient [radical] letter is or ه, as has been mentioned in art. عضوٍ [q. v.]: (S, TA:) those who say that it is or ه regard as an evidence its having for a pl. عضوات; and those who say that it is ه regard as an evidence their saying عضوٍ as meaning السحر [i. e. Enchantment, in the CK (erroneously) السحر,)] is [said to be] pl. of عضوٍ [in the CK عضوٍ, with ه. (K. [But see عضو, in art.])]

The state of possessing sufficient clothing and food. (ISd, K.)

applied to a camel, and عضوي applied to camels: see عضوي in art.

A man possessing sufficient clothing and food. (ISd, K.) See also 1, last sentence.
He slit, or rent, the garment, or piece of cloth, lengthwise, (Lth, S, O, K,) or breadthwise, without separation, (Lth, O, K,) but not heard by Mtr as meaning breadthwise in chaste language; (Har p. 636;) like (K;) or this, of which the inf. n. is (S, O, TA) and (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, * TA:) and signifies [the same, or simply] he slit, or rent, the garment, or piece of cloth. (TA.) El-Mufaddal is related to have said that he had read in a copy of the Kur-án, [in xii. 28,] And when he saw that his shirt was rent in the hinder part]. (O, K. *)

see the preceding paragraph.

see what next follows.

It (a garment, or piece of cloth,) became slit, or rent, (S, O, K,) lengthwise, or [accord. to some] breadthwise, without separation; as also (K;) or the latter signifies [as meaning it became slit, or rent, &c., much, or in several, or many, places; or is like the former verb but said of several, or many, garments, &c.] (O.) Also, said of a stick, or branch, or the like, It bent without breaking so as to part asunder. (AZ, O, K.)

[Hence,] one says, He clave the foremost persons of the people, or party. (TA.)

[Wrappers of the kind called] [pl. of ] slit, or rent; or slit, or rent, much,
or in many places. (IAar, O, K.)

A garment, or piece of cloth, slit, or rent, lengthwise, or, accord. to some, breadthwise, without separation; as also. (TA.)

[A place of slitting or rending &c.]. One says [A rent of which the place of slitting is wide]. (TA.)

: see.
1. **He perished, or died:** (S, A, Mgh, O, Msb, K.) [Freytag mentions עַּטְב also in the same sense, as from the K, in which I do not find it:] it is said of a man, and of other than man: in a trad. it is said of seed-produce. (TA.)

2. **And He (a camel, and a horse,) flagged, or became powerless:** (K, TA:) or **stopped with his master [or rider] from fatigue.** (TA.)

3. **And He was, or became, violently, (O,) or most violently, (K,) angry with him.** (O, K.) 

4. **He (a man, Msb), or it (calamity, A), destroyed him, or caused him to perish.** (S, A, O, Msb, K.)

5. **He took fire in a portion of cotton:** (A:) or **he took fire in a piece of rag (O, K) or a portion of cotton.** (O.)

6. **Cotton:** (IAar, S, O, K:) and עַּטְב signifies a portion thereof, (S, A, O, TA,) or of wool. (TA.) [SM says,] In the T, עַּטְב is said to mean לעין הַכָּטְנִין וַיֵּשֶׁב אָבוֹב, and said to
be with fet-h, and its n. un. is عطبة; but I have found it written with damm [to the ع]; therefore by لين seems to be meant [l].

e. Such as is soft of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.)

Perishing, or dying: see an ex., from a poet, voce بر.

Also A portion of rag by means of which fire is taken: (K:) or a portion of burning cotton (S, A, O) or rag: (S, O:) so in the saying, أجد ريح عطبة [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.)

A calamity, or misfortune: (As, O, K:) from عطبة [inf. n. of عطب]. (As, TA.) And The main part, or fathomless deep, of the sea: (As, K:) likewise from عطبة: (As, TA:) and so عطبة, (K in art. عطبه,) formed by transposition: (TA ibid.:) or the deepest place in the sea: (IAar, O:) or a depressed part between two waves. (IAar, O, K.)

More [and most]. soft: so in the saying, هذا الكلب أعطب من هذا [This ram is more soft in his wool than this]. (O.)

A place of perdition or destruction: pl. معاطب. (S, O, Msb.) [See also 1, first sentence.]

One who scants his household; syn. متذر. (O, K.)
Hardness, severity, rigour, or difficulty.

Hard, severe, rigorous, or difficult: applied in this sense to anything: and particularly to a journey: or in this case meaning distant. A quick pace, or rate of going: (S, O, K:) and so [q. v.]. (L.)

A high mountain: (O, L, K, TA: [in the CK, is erroneously put for:])) as also and as.

A long day: (O, K:) a complete day (L) or year: (Ibn-'Abbád, O, K:) a whole day. (T, O, L, K.) One says, which one goes whithersoever he will.

A conspicuous, clear, open, road, along

which one goes whithersoever he will. (Ibn-'Abbád, O, K.) A generous, noble, liberal, man.

A sharpened spearhead. (Ibn-'Abbád, O, K.) Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.)
1. عطر (S, A, O, Msb.) aor. عطر, (S, O, Msb.) said of a woman, (S, A, Msb.) She perfumed herself; (TA;) and عطرت, (A, O, Msb.) inf. n. استعطرت; (S;) and عطرت (A;) signify the same: also he (a man) was sweet in the odour of his body; and عطرت, said of a woman, signifies the same: see the part. n. عطر: and استعطرت signifies she (a woman) made use of perfume. (TA.) [See also 5.]

2. عطر He perfumed a woman [&c.; and so, app., عطر] (Msb.) عطر, (K;) but in other lexicons than the K we find عطرأ (TA;) [occurring in a prov.,] see in art. رأى (voce عبر). (K.)

3. عطر see 2, in two places.

4. عطر see 2, in two places.

5. عطر It is said in a trad., of Mohammad, وكان يكن تعطر النساء وتشبههم بالرجال (O, K, TA,) meaning He used to dislike women's perfuming themselves with perfume of which the odour was perceived like that of men [and their affecting to be like men]; (TA;) or their being without ornaments (O, K, TA) and dye on the hands &c. [and their affecting to be like men]; (TA;) the ر in this case being substituted for ل: (O, K, TA;) or تعطرت, here, is from what follows: (TA;) تعطرت She (a woman, O, TA) remained in the house, or tent, of, (O, K,) or With, (L,) her father and mother, and did not marry. (O, L, K, TA.)

6. عطر see 1, in two places.
Perfume; an odoriferous, or a fragrant, substance; syn. طيب (S, A, O, K) pl. [of pauc.] عطر

Or, عطرة (A) and [of mult.] عطور (A, O, K) [And عطرة, as used in the present day, and in medical books, signifies Perfumes and drugs: see an ex. voice عطر الأمَّة A certain herb: see دُفْر.]

Having perfume upon, or using perfume for, or perfuming, (himself, and] herself; (S, O;) and عطرة applied to a woman, (S, O, Msb, K,) 

Having perfume upon, or using perfume for, or perfuming, (himself, and] herself; (S, O;) and عطرة applied to a woman, (S,

K,) signifies the same. (S) [See also عطرة, عطرة, and عطرة.] Also عطرة, Sweet in the odour of his body; and in like manner عطرة applied to a woman. (TA.) عطرة أَمْرِا signifies here عطرة. (TA.) A woman who perfumes and cleanses and washes herself much: (O:) [or is sweet in the odour of her body, and often uses the tooth-stick; for] عطرة signifies here عطرة. (TA.) A she-camel easy of sale in the market; (O, K;) that sells herself by her goodness; (TA;) as also عطرة (O, K)

and عطرة: (TA;) or a she-camel of generous race, or excel-lent; (S, O, K;) as also عطرة (S, O, TA) and عطرة [or عطرة?]; (K, TA;) or عطرة عطرة and عطرة عطرة she-camels goodly, and of generous race, or excel-lent. (A.)

فارغة. (TA in art. درز.) عطرة The trade of a seller of perfumes. (K.) See also عطرة.

عطرة A seller of perfumes; (O, K;) and عطرة signifies the same in the saying of El-'Ajjáj, describing the [wild] he-ass and the she-asses,

* يتبين جاية كمدق المطر *

[They (the she asses) follow a bulky male like the stone with which the seller of perfumes pounds, or pulverizes, his perfume. (S, O.)]
One who loves perfume: (IAar, O, K:) or i. q. [q. v.]: (TA:) pl. عطر. (O, K.)

The most sweet, in perfume, of the Arabs. (TA, from a trad.)

One who perfumes himself, and herself, much; (S, Msb;) and who frequently does so: and a woman who is accustomed to do so: pl. معطرة.

(Lh says that an epithet of the measure معطرة is mase. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA:) Also معطرة, A she-camel red, and whose sweat has a sweet odour. (L, and so in the CK.) In [some of] the copies of the K, طيبة العرق is put by mistake for عطر. (TA.) See also عطر.

A beautiful she-camel, as though there were a dye upon her fur by reason of her beauty: (TA; and so the pl. is explained in the S:) or strong and beautiful; as also معطرة: (K, TA:) pl. of the former معطرات, (TA,) or معطرات, (S, O,) meaning fat: or red, as though dyed. (O.) See also عطر.

A red she-goat. (El-Báhilee, as cited in the TA.) See also عطر.

Perfumed: see 2. (K.)

and and عطر, each in two places. and see عطر, in three places.

and applied to a woman, (Msb,) or to a man and a woman, (S, K,) and applied to a woman, (S, Msb,) or to a man and a woman, (K,) One who perfumes himself, and herself, much; (S, Msb;) and who frequently does so: and a woman who is accustomed to do so: pl. معطرة.

Also معطرة, A she-camel red, and whose sweat has a sweet odour. (L, and so in the CK.) In [some of] the copies of the K, طيبة العرق is put by mistake for عطر. (TA.) See also عطر.

اجع: عطر.
Q. 1 Make thou it to be to us, (O, K,) with thee, or in thy estimation, (O,) like the promise, (K, TA, inf. n. of وعد، K, TA, of ماعد،) and this is the only explanation given by the leading authorities on strange words, TA, [in the O, كَالْعَدَةٍ] or like the apparatus that is prepared for the casualties of fortune; (Ibn-'Abbád, O, K;) and اجعله لانا عطرودا signifies the same. (O, K.)

عطرد

i. q. عطرود in its several meanings: (K:) signifying High, applied to a mountain: ___ and Tall, applied to a man or camel: (L:) ___ and Long, applied to a day; and to a limit, term, reach, or goal, or to a heat, or single run to a goal or limit; (S, O, L;) and to a road: (L:) ___ and Generous, noble, or liberal, applied to a man: (O:) ___ and Quick, applied to a pace, or rate of going; (L:) ___ and Sharpened, applied to a spear-head. (O.)

اجعله لنا عطرودا: see the first paragraph.

عطرود or عطرد, (accord. to different copies of the S,) or both, being perfectly and imperfectly decl., (K,) but what is the cause of its being imperfectly decl., with the quality of a proper name, requires consideration, (MF, [The planet Mercury;]) the star of the scribes; (Az, TA:) one of the stars called أَخْنَسُ; (S, O, K;) accord. to the K [and O], in the sixth heaven [or sphere]: but the sheykh 'Alee El-Makdisee says that this is a mistake, for it is well known to be in one second. (TA.)
عطس

1. عطسَ, aor. — (S, A, O, Msb, K) and — (S, O, Msb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. عَطَسْ, (Msb,) or عْطَسْ, (S, * A, *) or both, (O, K,) or the latter is a simple subst., (TA,) He sneezed; expl. by أَتَهَ العَطْسَة (A, K:) [properly] said only of a man. (MF, from the Iktirah.) It is said in a trad., [He (Mohammad) used to like sneezing, and dislike yawning]: (O, TA:) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink: (TA:) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) ___ عطس الصبح, (S, O, K,) inf. n. The dawn broke: (S, K:) or shone forth. (A, Msb.) ___ عطسَت به النجم، (A, O, K,) and عطسَت به النجم، (A,) Evil omens brought ill luck upon him: (A, O: *) عطسَت هِب يمَّلم, and عطسات هِب يمَّلم, which are syn. with طِرَة, جَمَّة, جَمَّة, جَمَّة, جَمَّة, جَمَّة, جَمَّة, جَمَّة, because the طِرَة refrains one from a thing that he wants: for they used to augur evil from sneezing [as remarked above]: (A:) or he died; (A, O, K;) as also عطس, alone. (K.) [See also عطس.

2. عطسَه, inf. n. تَعَطَيبَ, He [or it] made him to sneeze. (K.) عطسَةٌ [A sneeze, or a sneezing: or, accord. to the A and O and K, the latter is an inf. n.: see 1]. It is said, خلق السنور من عطسة الأسد [The cat was created from the sneeze of the lion]: (A:) [app. because it resembles the lion in make and disposition: for] one says also, فلان عطسَة فلان.
meaning Such a one resembles such a one in make and disposition; (A, O, K, TA;) and [in the same sense] they say, (TA.)

The dawn, or daybreak; (Lth, Az, A, O, K;) as also (K.) You say, [Such a one came before the rising of the dawn]. (A.) And a poet says,

وَقَدْ أَعْتَدَى ۖ قَبْلَ الْعُطَاسِ بَسَابِح

[And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming]: (A.) And relates that the meaning is said to be, before I hear the sneeze of a sneezer and augur evil from it; and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.)

is [said to be] applied to a man as meaning Bold in wars and rigours, (TA in this art.,) [and to be] thus correctly, as written by Az and others, but in the O and K with. (TA in art. غطاس.) And one says, أصابته النجم. (TA.) And one says, لسابحة العطاس, (A, O, * K, *) and لسابحة العطاس, (A, TA) and لسابحة النجم, (TA,) [accord. to the A, app. meaning A portentous event bringing ill luck befell him: (see 1, last sentence:) or meaning death befell him:] (O, K;) нِمّلْجَمُ being here made sing.; (A, TA;) and so لِنْجَمِ. (TA.)

عُطَاسٍ عاطس: عطاس: and see also عطاس. Also A gazelle coming towards one from before his face; (A, O, K;) i. q. ناطح: because one augurs evil from it. (A, TA.)

A thing by which one is made to sneeze. (Seer, K.) A certain beast, from which one augurs evil: (IAar, O, K;) or a certain fish in the sea, from which the Arabs augur evil. (IKh.)
The nose:

1. **عَطْشُ**, aor. — , inf. n. (S, O, Msb, K) and sometimes (TA) He thirsted; was thirsty: was in want of drink; and it was in want of irrigation: being the contr. of رَيْعُ. (S, O, TA) He longed, or desired, [lit. thirsted,] to meet with him: like as they say شَطْمَ. (IDrd, O.) And أَنَا شَدِيدَ العَطْشِ إِلَى لَقَائِهِ [I am vehemently longing, or desiring, to meet with thee]. (A.) See also the first paragraph of art. عَطْشَهُ: see 3.

2. **عَطْشُ** see 4.

3. **عَطْشَهُ فَعَطْشَهُ** [aor. of the latter, accord. to general rule, — , He vied with him in endeavouuring to satisfy, (see 6,) or in bearing, thirst, and surpassed him therein]. (O, K, TA. [But whether sanctioned by usage, seems to be doubtful.)

4. **عَطْشُ** His camels, or cattle, thirsted. (T, S, M, O, K) اعْتَشَ فَلَانًا He made such a one to thirst. (O, * K, * TA.) اعْتَشَ الإِبّ He increased the intervals between the two drinkings, or waterings, of the camels, and withheld them from coming to the water, (O, K,) or from the water on the day of their coming thereto: (TA:) and عَطْشَهُ, [in like manner,] he increased their thirsting: (A:) or the latter, of which the inf. n. is اعْتَشً, has a more intensive signification than the former verb: (O, K, TA:) or it signifies he kept them thirsty; i. e., did not water them at all; or, watered them little, so that they were not satisfied: (TA, voce أَعْطَشَهَا:) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say أَعْطَشَهَا. (TA.)
5 He constrained himself to thirst; syn. تَكَفَّفَ العَطْشَ (O, K.)

6 They vied, each with the other, in endeavouring to satisfy their thirst, (see K, voce مَهَاشَأ) or in bearing thirst].

عَطْشٌ; fem. with ی: see the next paragraph, in three places.

عَطْشٌ (Mgh, O, Msb, K) and عَطْشٌ (K) and عَطْشٌ (TA) Thirsting; or thirsty: (S, TA:) or needing water: (Mgh:) or you say, ﴿He is thirsting, or thirsty, now﴾; (Lh, K;) and ﴿He will be thirsting, or thirsty, tomorrow﴾; (Lh, O, K;) and ﴿ما هو بعاش يعى هذا اليوم﴾; (Lh, O, K;) and ﴿He will not be thirsting, or thirsty, after this day﴾: (Lh, TA:) fem. [of the first] عَطْشَةُ (O, Msb, K) and [of the second] عَطْشَةَ (TA) and [of the third] عَطْشَةٌ, (S, O, Msb, K,) which is also used as a pl., (S, K,) and عَطْشَةَ (Lh, O, K;) pl. masc. عَطْشَةٌ and [of the second] عَطْشَةٌ (TA) and [of the third] عَطْشَةٌ. عَطْشَةٌ, like the masc., (S, O, K,) and عَطْشَةٌ, (Lh, O, K,) but this was ignored by Aboo-Leylà, (O,) and [of the second] عَطْشَةٌ (TA) and [of the third] عَطْشَةٍ. Accord. to Mohammad Ibn-EsSeree, عَطْشَانُ is originally صحراَءٌ عَطْشَانٌ, like عَطْشَانُ, the being substituted for the fem. ی, as is shown by its plural's being صحراَءِ عَطْشَانَ (S, O:) [but there are many similar pls. of epithets of the measure صحراَءَي] and عَطْشَنَانَ; the latter being an imitative sequent to the former, not used alone. (S, O.) And ﴿I am longing for blood, as though thou wert 'Atshán﴿: (A:) this being the name of a sword of 'Abd-ElMuttaalib Ibn-Hāshim. (A, O, K.) The dim. of عَطْشٍ is عَطْشٍ, as though from عَطْشُنَانِ and عَطْشُنَانٍ; and عَطْشٍ also; but the former is the better. (ISk, O:) [Hence,] عَطْشُانُ also signifies Longing; or desiring. (K.) You say, ﴿أَمَّنَكَ إلى الدَّمَ عَطْشُانُ كَأنَّكَ عَطْشُانٌ﴾ Verily thou art thirsting for blood, as though thou wert 'Atshán:]
in which is little water: (S, O, Msb:) or in which is no water. (Msb.)

Such a woman is slender in the waist; or in the belly and flanks; or

like عَطْشَانُ تَأْشِح.

fem. عَطْشَاتُ عَطْشَةَ and عَطْشَتُ عَطْشَةَ see عَطْشُ throughout.

Insatiable thirst; a certain disease, (S, O, K, TA,) that attacks a man, (S, O, TA,) or a child, (TA,) the sufferer from which drinks water and cannot satisfy his thirst: (S, O, K, TA:) or intense thirst: the sufferer thereof is permitted to break his fast. (TA.)

عَطْشُ: dims. of عَطْشَةٍ, q. v. (ISk, O.)

عَطْشَانُ: dims. of عَطْشَةٍ, q. v. (ISk, O.)

عَطْشُ: see عَطْشُ, throughout.

The space in which one becomes thirsty: see an ex. voce عَطْشٍ. And sing. of معاطشَة, (O, K,) which signifies The appointed times (مَوقَاتِ, S, A, O, K) of thirst, or of the restraining of camels from water, (S, A, O,) or of thirsts, or of the restrainings of camels from water. (K.)

A man whose camels have become thirsty. (TA.) [See also مَعاطشَة.] See also مَعاطشَةَ.

A man who has not had drink given to him. (TA.)

A land in which is no water; (O, K,) as also أَرْضُ مَعاطشَةُ: (TA:) pl. of the former مَعاطشَة. (O, K.)

A cause of thirst. (TA in art. مَهْلَ.)

Confined, or withheld, (O, K, TA,) from water, purposely. (TA.)
Very thirsty; or often thirsty: applied to a man and to a woman. (Lh) Having thirsty camels: applied to a man and to a woman. (O, K.) [See also معطاش.]


\( \text{عَطَفُ} \), (S, Mgh, O, Msb, K,) aor. — \( \text{عَطَفُ} \) inf. n. \( \text{عَطِفُ} \), (Mgh, Msb,) or \( \text{عَطِفُ} \), (O, TA,) He, or it, (a man, S, O, or a thing, Msb,) inclined; (S, Mgh, O, Msb, K;) or bent: (MF, TA:) and \( \text{عَطَفُ} \) also has the former meaning, (Mgh, Msb, * TA,) as in the saying \( \text{عَطَفُ} \) i. e. he, or it, inclined towards him, or it; (TA;)

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[or the latter meaning:;] or it became inclined, (Msb,) or became bent, (S, * O, Msb, K;) or both, (TA,) as quasi-pass. of \( \text{عَطِفُ} \); (S, O, Msb, TA;) and \( \text{عَطِفُ} \) likewise has both of these meanings, as quasi-pass. of \( \text{عَطِفُ} \), or [signifies it became much inclined and bent, for] \( \text{عَطِفُ} \) is with teshdeed to denote muchness. (TA.) ___ Hence, (MF, TA,)

\( \text{عَطَفُ} \), (S, Mgh, MA, O, K,) [aor. as above,] inf. n. \( \text{عَطِفُ} \), (MA, MF, TA;) and \( \text{عَطِفُ} \) \( \text{عَطِفُ} \) عليه; (S, MA, O, K;) [and \( \text{عَطِفُ} \) \( \text{عَطِفُ} \) عليه;] He was, or became, favourably inclined towards him; or affectionate, or kind, to him; (MA, PS;) he regarded him, or treated him, with mercy or pity or compassion; (MA, Mgh;) because in mercy, or pity, or compassion, is an inclining towards its object; (Mgh;) \( \text{عَطِفُ} \) عليه; (O, K;) and \( \text{عَطِفُ} \) عَطِفُ عليه; (S, O, K;) and \( \text{عَطِفُ} \) عَطِفُ عليه; (TA in explanation of the second.) And \( \text{عَطِفُ} \) عَطِفُ عليه; said of a she camel, She became favourably inclined, or compassionate, towards her young one, and yielded her milk; (Msb;) and \( \text{عَطِفُ} \) عَطِفُ عليه; [signifies the same, or she was made to incline to him, or to affect him]. (M in art. رَأَم, &c;) — \( \text{عَطِفُ} \) عَطِفُ عليه also signifies He turned, or returned, against him: (S:) or he charged, or made an assault or attack, upon him, [in battle:] and turned, or returned, against him: (O, K;) or he returned against him with that which he disliked, or hated: and to him with that which he desired. (L, referring to a verse of Aboo-Wejzeh Es-
Saadee cited in art. (q. v.) ___ And عطفَه، aor. as above, (TA,) inf. n. عطفُه، (K, TA,) signifies also He turned away, or back. (K, * TA,) ___ And [hence,] عطفُه عنَّه signifies the contr. of عطف عليه in the first of the senses assigned to this latter above [i. e. it signifies He was, or became, averse from him; or disaffected, or unkind, to him; or unmerciful, unpitying, or uncompassionate, to him]. (MF, TA,) ___ عطفٌ وعطفٌ عَطَفَه [as intrs. inf. ns.] also signify A sheep’s, or goat’s, bending the neck, not by reason of an ailment. (TA,) ___ And عطفٌ [app. likewise as an intrs. inf. n.] also signifies The folding of the extremities of the skirt, of the facing, or outer side, upon, or against, the lining, or inner side. (TA,) عطفُه، (Mgh, Msb, TA,) [aor. as above,] inf. n. عطفُه، (Mgh, Msb,) He inclined it; (Mgh, Msb, TA;) namely, a thing; (Msb, TA;) as also استعطَفه، (Mgh:) or he bent it, or doubled it, or folded it: (Msb:) or it signifies also he bent it: and similarly, inf. n. عطفَه تَعَطَفٍ [as teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) you say, عطفت العود (S) I bent [or inclined] the stick, or piece of wood: (MA, PS:) and عطفت العيدان (S) I bent, or inclined, the sticks, or pieces of wood: (S, O:) and عطفت زأس الخشبة (S) I bent, or inclined, much, the head of the piece of wood]. (TA:) One says of a she-gazelle, تعطَف جيدة إذا رضت [She inclines, or bends, her neck when she lies down on her breast]. (O, K,) And one says, عطف رأسٍ بعده إلى إلهٍ He inclined, or bent, or turned aside, the head of his camel towards him; inf. n. عطفٌ and استعطَفه، (TA;) and استعطَفُه ناقهُ He turned aside his she-camel by pulling her nose-rein in order that she should incline her head. (Mgh.) And عطفٌ الوسادة، (S, O, K,) aor. and inf. n. as above; (O;) and عطفٌ (S, O, K,) He bent, or doubled, or folded, the pillow, or cushion, (S, O, K,) When leaning with his elbow upon it. (O,) ___ And [hence] one says, عطف الله بقلب السلطان على رعيته God made the heart of the Sultán, or ruling power, to be favourably inclined towards his subjects; to regard them, or treat them, with mercy. (TA,) And عطفتُه عليهم
The feeling of relationship, or consanguinity, or the sympathy of blood, caused, or hath caused, thee to be favourably inclined towards them; &c. (Hamp. 765.)

And [He made the she-camel to incline to, or affect, her young one]. (M in art. &c.: see also لِّدْهَا لِّدْهَا in this art.) And [She (a camel) is made to incline to, or affect, the stuffed skin of a young unweaned camel in order that she may yield her milk, when her young one has died]. (S, O, [See عَطْفَ عَطْفَ.] And اعتفت عن حاجته لِّدْهَا I turned him away, or back, from his object of want. (Msb.) And The turning round about, or shuffling, of the gaming-arrow. (S voce مدَمَج: see a verse there cited.)

I made my garment to be to him an clot, (O, K, TA,) i.e. a رَدَآء, [by putting it] upon his shoulders, as men do in the [season of] heat. (TA.)

He (a man) affected a bending of his body; like ثُثْبِي, with which it is coupled in the S and O and K in art. خَوِيَّ He clad himself (S, O, K *) with the clot (O) [i. e. With the clot (S), as also اعتفت به رَدَآء (Ibn-'Abbád, O, K. *)] Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) saying [I declare, or celebrate, or extol, the absolute perfection] of Him who hath clad Himself with might as with a رَدَآء [and (as expl. in the K in art. قول and by Sgh) hath predominated thereby]. (IAth, TA.)

They were, or became, favourably inclined, one towards another; or affectionate, or kind, one to another; &c.: see 1. (S, O, K.) And [He (a man, Lth, O) shook, or moved about, his head, in his gait: (Lth, O, K:) or he}
inclined from side to side, therein: or he walked with an elegant and a proud and self-conceited gait. (O, * K.)

7 نَعْطَفَ see 1, first quarter, in two places.

8 نَعْطَفَ see 5. [Hence,] He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder; (IAar, TA;) and so السِّيفُ the sword.

(O, K;) or هَيْلَعَسْنِإ see 1, first quarter, in two places.

9 نَعْطَفَ see 5. [Hence,] فطَتْعُا السَّوَقَلا He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder; (IAar, TA;) and so السَّيْفُ the sword.

(O, K;) or هَيْلَعَسْنِإ see 1, first quarter, in two places.

10 نَعْطَفَ see 5. [Hence,] سَأَلَهُ أَنَّ يَنْعَطَفَ I asked him to become favourably inclined towards him; to be affectionate, or kind, to him; or to regard him, or treat him, with mercy or pity or compassion: (O, K;) [or he sought, or endeavoured, to conciliate to him his affection, or good will:] or هَيْلَعَسْنِإ signifies سَأَلَهُ أَنَّ يَنْعَطَفَ I asked him to incline, or bend: but perhaps is a mistranscription for يَنْعَطَفَ. (Msb.) See also 1, latter half, in two places.

عَطْفَ : see the next paragraph, last sentence, in two places. [It is used in grammar as meaning Adjunction to an antecedent: this is of two kinds: عَطْفَ الْبَيْانِ the explicative adjunction, as in جَاءَ أَخْوَكَ زَيدٌ; and عَطْفَ النِّسْقُ the ordinal adjunction, as in جَاءَ زَيدٌ وَعَمَرُ وَمَعْطُونَ عليه meaning a particle of adjunction; or what we commonly call a conjunction; (as and و, and &c.;) also termed حَرِفُ عَطْفُ an adjunctive particle.]

عَطْفَ The side of a human being, from the head to the hip, or to the foot: (Mgh:) and the side of a thing: (Msb:) or the dual signifies the two sides of a man, from the part next the head to the hips: (S,
O:) and the two sides of the neck of a man: (TA:) and the two sides of anything: (S, O, K:) as relating to a man, (TA,) or a thing. (Msb,) the pl. is أَعْطَافٌ [properly a pl. of pane.,] (Msb, TA,) and, as relating to a man, عُطُوفٌ also, and (TA:) Hence the phrase, هُمُ آلِينٌ عَطْفًا (They are more pliant, or pliable; properly as meaning flexible, supple, lithe, or limber; but app. here used tropically, as meaning compliant: compare لَبِنٌ الْجَانِبِ). (Mgh.) And أَعْطَافٍ (Pliant, or pliable, &c., applied to a horse: (En-Nadr, TA voce خَوْجٍ: [see also جَاَٽِع]) and سَهَلُ الْعَطْفَِّ, which signify the same,) so applied. (S and O and TA voce خَوْجٍ.) And [hence, also,] one says, نَبَنَى عَطْفَُّهُ [lit. He bent from me his side], meaning he turned away from me. (S, O, K.) And جَاءَ ثَانٍ عَطْفَهُ He came in an unstraitened, or an easy, or a pleasant and plentiful, state, or condition: (O, K:) or (K) ثَانَ عَطْفَهُ in the Kur [xxii. 9] means (O) twisting, or bending, his neck: (O, K:) or (K) magnifying himself, or behaving proudly, and turning away (O, K) from El-Islám. (O.) And فَلَان يَنْظُرُ فِي عَطْفِهِ [lit. Such a one looks at his sides], meaning, is self-conceited. (IDrd, O, K. *)  

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Also The armpit (Az, O, K, TA) of a man: and his shoulder: pl. عُطُوفٌ. (Az, TA.) ___ And The curved part of each of the two extremities of the bow; (O, K, TA:) the two being called its عَطْفَانِ. (TA:) One says, تَعْوَجُ الْقُوْسُ عَطْفَانِ. (TA,) meaning [The bow] bent to the right and left in the two curved parts of its extremities]. (O, K, TA.) ___ One says also, جَائِزٌ عَطْفَهُ [i. e. Go thou aside from the beaten track of the road; as also عَطْفَهُ : (IAar, O, K,) or عَطُفَ (Mgh, Msb) in a street (Mgh) or road, (Msb,) being an inf. n. used as a simple subst.; but the عَطْفَ in a street [or road] is [a bent part, being] of the measure فَعَلٍ in the sense of the measure ذِيحٍ (Mgh. [See similar instances voce ذِيحٍ.)}
Length of the edges of the eyelids, (O, K, TA,) and a bending [app. upwards] thereof: (TA:) occurring in a trad.: or the word, as some relate it, is غَطَفُ [q. v.]; (O, TA;) which is of higher authority. (TA.)

Length of the eyelids, and a bending thereof: (TA;) occurring in a trad.: or the word, as some relate it, is غَطَفُ [q. v.]; (O, TA;) which is of higher authority. (TA.)

An inclining: hence, in a trad., كَأَنَّ عَطْفَتَهُمُ حِينَ سُمِّعَوْا صِوْتِي عَطْفَةَ الْبَيْرَ عَلَى أُولَادَهَا

As though their inclining, when they heard my voice, were the inclining of the cows (app. meaning wild cows) towards their young ones. (O, TA.) And A certain bead by means of which women captivate men; (S, O, K;) as also غَطْفَتُ, (K.) Also, (K,) or غَطْفَتِ, for which غَطْفَتُ is used by poetic license, (ISH and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) A tree to which the حِبَّة [l. e. grape- vine, or branch of a grapevine,] clings; (ISH, O, K;) and so غَطْفَتُ, (K,) or thus as written in the Book of Plants by AHN, who says that it is thus called because of its bending and twining upon trees: (O: [but this remark seems evidently to show that he means thereby one of the plants mentioned below voice غَطْفَتُ or voice غَطْفَتِ, or perhaps what here follows:] IB says that the غَطْفَة is the لَبَسَ [dolichos lablab of Linn.]; so called because of its twining upon trees: (TA:) [and this, or what will be found mentioned voice غَطْفَة below, may be meant in the following verse:] a poet says,

* تَلَبَّسَ حِبَّةٍ بَدْمِ وَحْمِي
* تَلَبَّسَ غَطْفَةٍ بَفْرَوعٍ صَال

[The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an غَطْفَة with, and to, the branches of a wild lote-tree].

(ISH, O, TA.)

See غَطْفَة, in two places. ___ Also The extremities [or tendrils] of the vine, that hang therefrom. (K.) ___ And The tree [or plant] called غَضْبَة [n. un. of غَضِبَة, q. v., said by some to signify the
A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen [app. meaning the wild oxen] (K, TA,) but injurious to them: (TA:) some of its [app. here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him: (K, TA:) so they assert: (TA:) accord. to AA, عطَف signifies one of the strange kinds of trees of the desert: (O, TA:) is the n. un. thereof. (TA.) See also عطَف.

Having the horn twisted, like عقَص: occurring in a trad. relating to the poor-rate. (TA. [The masc., عطَف, I do not find mentioned.])

A garment of either of the kinds called رَدَآء (S, O, K) and طَلِسان, and any garment that is worn like as is the رَدَآء (TA,) and the former also signifies an إَزار: (K:) the two words are like إذار and مئزر, &c.: and the رَدَآء is said to be called عطَف because it falls against the two sides of the man's neck, which are termed his عطَفان: the pl. [of pauc.] of عطَف is عطَف and [of mult.] عطَفاء and عطَف and عطَف; (TA;) and [also] is a pl. of عطَف as meaning an إَزار: (K, TA:) the pl. of عطَف is مَعَطَف; but As says that he had not heard any sing. of this pl. (O, TA.) Hence, (S, O, TA,) عطَف signifies also A sword; (S, O, K, TA;) because the Arabs called it [in like manner] السيف عطاف وإياطي, meaning I put, or place, the sword upon my side, and beneath my armpit. (TA in art. طبا.)

Applied to a bow: see عطَف. Also Applied to a gaming-arrow, (O, K,) of those used in the game called المسرح, (O,) as also عطَف That inclines towards, or upon, the other arrows [in the receptacle called the رهابية], and comes forth winning, or before the others: [app. because it is the first upon
which the hand falls:] (O, K:) an ex. of the former occurs in a verse of Sakhr-el-Gheï cited in art. خَضُّ: (O, TA:) [in the TA, in art. خَضُّ]

حَفْضُ, it is expl. as meaning, in that verse, a borrowed arrow, in the luck of which one has confidence:] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow to which is assigned no fine and no gain; (O, K:) it is one of the three أَغْفَالُ عُطُوف because it returns into every رَيْبَةٌ فَقَدْ حَا عَطْوَفْا that comes [forth] (وَرُدُّ), so in the O, in the copies of the K: [which would make this explanation virtually the same as the one immediately following it,] time after time: or that is repeated, [i.e. repeatedly put into the رَيْبَةٌ فَقَدْ حَا عَطْوَفْا and drawn forth from it,] time after time: and عَطْوَف signifies a gaming arrow that turns aside from the places whence the [other] arrows are taken (عَنْ مَا خَذَ الْقَدَاحَ) [for which the CK has عَلَى مَا خَذَ الْقَدَاحَ], and becomes alone, by itself. (O, K:) Also عَطْوَف, One much inclined to favour; or to be affectionate, or kind; and to show mercy or pity or compassion. (O.)

A bestower of favour; or bounty; good in disposition; as also عَطْفُ also has this meaning, applied to a man: (Lth, TA:) and also this last, and عَطْفُ, a man who protects, or defends, those who are defeated, or put to flight. (TA.) And A woman loving to her husband, affectionate to her child or children. (TA.) And A she-camel that is made to incline to, or affect, (S, O,) or that inclines to, or affects, (so in the copies of the K,) the stuffed skin of a young unweaned camel, [when her young one has died,] and that keeps, or cleaves, to it: (S, O, K) pl. عَطْفُ (TA. [See 1, near the end.]) Also, and عَطْفُ A مَصِيدَةٌ [or snare, trap, gin, or net], (O, K, TA,) so called because (O, TA) having in it a piece of wood that bends, or inclines, (O, K, TA,) in its head: (TA:) also called غَاطُف. (TA in art. غَاطُف.)

عَطْفُ A woman having no pride; gentle; very submissive or obedient. (AZ, O, K.)
A bow: pl. عَطَافَةٌ (TA.)

A she-gazelle (ظليبة) inclining, or bending, her neck when she lies down on her breast. (S, O, K.) And عَطَافَةٌ (شاة) bending its neck, not by reason of an ailment. (TA.) See also عَطَفٍ, latter half. And see the explanations of the verse of Aboo-Wejzeh Es-Saadee cited in art. عَطَافٍ is applied to The sixth (in arriving at the goal) of the horses that are started together for a race; (MA, TA, and Ham. p. 46;) related as on the authority of El-Muärrij; but Az did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy: (TA:) or the fourth thereof. (Har. p. 270.) See also عَطَفٍ.

[A bias, or cause of inclining: عَطَفٍ, pl. عَطَافَاتٍ.] One says, مَّا يَشْبِيْنِ عَلَيْكَ عَطَافَةٌ مِّن رَّحْمٍ and قَرَاءَةُ مَا يَشْبِيْنِ عَلَيْكَ عَطَافَةٌ مِّن رَّحْمٍ [A bias of relationship does not incline me towards thee; or no bias of relationship inclines me towards thee]. (S, O, TA.) And

hence, as being a cause of inclining,] عَطَافَةٌ signifies [also] Relationship [itself]; or the tie, or ties, thereof; syn. الرَّحْمُ: and epithet in which the quality of a substantive predominates. (TA.) [And] Affection, or kindness; mercy, pity, or compassion. (MA.)
and its pl. [A place of inclining, or bending, of the body; whence,] and a place of flexure, or creasing, of the skin; whence it is said that the pl. signifies the places, of the body, that sweat. (TA in art. عرض.) [And A place of doubling, or folding; or a duplicature, or fold, of a garment, or piece of cloth.]

see عطاف, in three places.

applied to bows (قسي), is with teshdeed to denote muchness or multiplicity; (S, O, K, TA;) so that it may signify either Much bent, or, as applied to a number of bows, simply bent: but it is said that] the meaning is, having one of the curved extremities bent towards the other; and so applied to a single bow (قوس); as also .

And in like manner applied to milch camels (لتاح); [meaning Made to incline to, or affect, a young one: for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (عطفوا عدة دود) and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.)

An Arabian bow, (IDrd, S, O, K:) of which the curved extremity is much bent towards it, and which is used for shooting at the butts: (IDrd, O, K:) and signifies the same. (TA.) See also عطف, in two places.

A place of inclining, or bending; (S, O, Msb, K;) [as also عطاف, pl.] and so : (TA:) you say the place of inclining, or bending, of the valley: (S, O, Msb, K:) and the places of inclining, or bending, of the valleys]. (K\textsuperscript{voce}.)
In my copy of the Msb said to be of the class ofْ تعتبر
، but see what is said below of
as syn. with
، from which it may be inferred that
is correct in the sense here following as well as
،] said
of a woman，[aor.
 inf. n.
 لتعلن
لأعلن
يأعلن
لأعلن
；(S, O, K) and
；(O, K；) and
；(S, O, K；) She had not upon her
any women's ornaments；(K, TA；) and Wore not any ornament，or decoration：(TA；) or her
neck was destitute of necklaces or the like；(S, O；) as also
استعدل
التعلن
signifies the being destitute of ornament，or decoration．(TA；) And sometimes
is used [for
] as meaning The being destitute of a thing；though primarily relating to women's
ornaments．(S，O；) One says，
He (a man，O) was，or became，destitute [of property]，and
من
الفائدة
of discipline，or good qualities and attributes，of the mind，&c．；(O，K；) And it signifies also The being destitute of occupation．(Er-Rághib，TA；) One says，
，aor．
أعلن
in measure and in meaning [i．e． The hired man was without occupation：though it seems
that in this sense also，accord．to general usage，the verb is
،aor．
]．(Msb．[See also 5．]) And
The camels were without a pastor to tend them．(Msb．[The context there app．indicates that the verb in this
case，likewise，is with fet-h to the
；but I believe it to be more correctly
ع الحلكل
فحلكل
،(O，K；) with kesr [to the
لأعلن
，(O，e．) like
，(K；) signifies also
He was，or became，large in the body．(O，K；)

 signify the same [app．in all the senses assigned to the former]．(O；) ．'Áïsheh is related，在 a trad．，to have said respecting a woman who had died，meaning Divest ye her of her ornaments．(S，O；)

 [Hence，]
，inf．n．
،He divested the bow of its string．(TA；) [Hence likewise，the inf．
n．] signifies [also] The rendering vacant，void，or unoccupied，(K，TA；) a place of abode，and the
like. (TA.) And The leaving a thing untended, unminded, or neglected. (K, TA. [ضياءاً بع] in the CK is a mistake for ضياءاً بع.) One says of the frontier of a hostile country, عطلت, meaning It was left without any to defend it. (TA.) And of subjects one says, عطلت, meaning They were left without any one to govern them. (TA.) One says also, عطلت الإبل, inf. n. as above, I left the camels without a pastor to tend them. (Msb.) [وإذا العشاع عطلت] in the Kur bxxi. 4, means And when the pregnant camels [ten months gone with young] shall be left without a pastor, or without being milked [؟]; (Jel;) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA.) And عطلت is said of lands of seed-produce as meaning They were left uncultivated. (TA.) التعطيل signifies also [as meaning The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed]. (S, O, K.) One says, عطلت الأجير I made the hired man to be unoccupied. (Msb.) And عطلل الخيل من الغزو (S and K in art. [بها]) He freed the horses from service in warfare;] he did not go to war upon the horses. (TA in that art.) [Also The assertion of the tenet, or tenets, of the تعطيل means The not inflicting the punishments termed حدود upon him to whom they are due. (TA.)

4 أحمد see 2, first sentence.

5 تعلع, said of a man, (S, O,) He remained [or became] without work, or occupation. (S, O, K.) [Said of a man, &c., He, or it, was, or became, inactive, or inert. (See غشي عليه)] is said of a leathern bucket, meaning It was exempted from, i. e. unused for, the drawing of water therewith]. (TA.) And تعطيل is said of a tent [as meaning became vacant]. (TA in art. [بها])

10 إستتعطل see 1, first sentence.
The tree had many branches, and was much tangled, or very luxuriant or dense. So accord. to Az. (TA.) See also Q. Q. 4 in arts. 

ٌﻞْﻄُﻋ

Inf. n. of 1 [q. v.]. (S, O, K.) Also the denuded, or un clad, part, or parts, of the body; syn. جَرَّدَةٌ: so in the saying [A woman beautiful in respect of the denuded, or un clad, part, or parts, of the body]. (TA.) ___ And the body, or person; syn. شخص; (S, O, K, TA;) particularly, as some say, of a human being; (TA;) like "أَعْطَالَةَ"لَبَطلَلَ: (S, O, TA;) pl. "أَعْطَالَاتِ". (K.) And one says, ما أَحْسَنَ عَطْلَةً، meaning [How beautiful is] his tallness, or justness of stature, and his perfectness [of make]! (S, O.) ___ And the neck. (K.) ___ And beauty of body. (TA.) Also a stalk of a raceme of a palmtree; (S, O;) as also عَطْلَلٌ, accord. to IDrd: (O;) or the former, (TA;) and ↓ the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (َﻦِﻣ َﲔِّﻴِﻠْﺨﱠﻨﻟا) in El-Ahsà, (O,) the stalk of a raceme of a male palm-tree, (O, TA,) to which Az adds, with which the female palm-tree is fecundated: (O;) or عِطْلَلٌ and عِطْلَلٌ signify a stalk of a عُلُطٍ [or spadix] of a male palm-tree [with the flowers upon it]. (K, TA.) 

[is an epithet of which only the fem. (with ة) is mentioned.] ___ عَطْلَةٌ is applied to a she-camel as meaning Goodly, or beautiful: pl. عَطْلَاتُ: (S, O;) which is expl. by A 'Obeyd in this sense, and not derived by him: held by ISd to be a possessive epithet: (TA;) or the sing., thus applied, goodly, or beautiful, in body: (K;) or thus as applied to a woman: and, applied to a she-camel, perfect in body and tallness. (TA.) ___ Also, applied to a she-camel, i. q. صَغَى يَأْمُرَى: [i. e. Abounding in milk; or whose milk lasts throughout the year]. (K.) And, applied to a ewe or she goat, Abounding much in milk: (K;) or, accord. to Lth, that is known in the appearance of her neck to be one abounding in milk. (O,) And, applied to A دُنْصور [or leathern bucket], Having its
thongs called broken, (O, K, TA,) so that it has become exempted from تَعَطَّلَتُ.

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[thongs called broken, (O, K, TA,) so that it has become exempted from تَعَطَّلَتُ.

من [i. e. unused for] the drawing of water therewith: (TA:) or that has been left for a time unused, and of which the thongs above mentioned, and the loop-shaped handles, have been broken. (IAth, TA,) Hence the saying of ‘Áïsheh, describing her father, رَأَبَ الْنَّائِيَّات وَأَوْدَمَ the unbroken [He repaired the rending, and put to that bucket of which the were broken]; meaning that he restored the affairs to their state of order, and strengthened the condition of El-Islám after the apostatizing of men. (O, TA.)

عَطْلَ and عَاطِلَ, applied to a woman, (S, O, Msb, K,) Having no women's ornaments upon her; (Msb, K,) [and] so عَطْلَةً: (IDrd, O,) or whose neck is destitute of necklaces or the like; as also: (S, O:) or ↓ this last signifies usually having no women's ornaments upon her: (K) the pl. (of عَطْلٍ) عَاطِلَاتٌ and (of عَاطِلَةٍ) عُطْلَاتٌ. (K, TA.) [Hence,] عِطْلَةً applied to camels, (S, O, K,) Having no halters upon them: (S, O:) or having no collars upon them, nor halters; and so as applied to horses: (K) and, (Th, K,) applied to camels, (Th, TA,) having upon them no brands: (Th, K,) sing. عَطْلٍ. (K) [See also عَطْلَةً.] And, applied to men, Having no weapons with them: (S, O, K:) in this sense, also, pl. of عَطْلٍ. (K,) عِطْلَاتٌ applied to a bow, Having no string upon it: (S, O, Msb, K,) pl. عِطْلَاتٌ. (TA.) And عِطْلٍ and عُطْلَةَ [or عَطْلٍ منَ al-∆بَرَمِينَ and عَطْلَةَ منَ al-*lām* (see 1)] signify, applied to a man, Destitute of property and of discipline, or good qualities and attributes, of the mind, &c. (S, O, K.)

عِطْلَةٍ The state of being, or remaining, without work, or occupation; (S, MA, O, K:) a subst. from عَطْلَةٍ. (S, O, K,) One says, عِطْلَةٍ [He complains of being without work, or
occupation. (TA.) And َﻮُﻫ وُذ ٍﺔَﻠْﻄُﻋ means *He is one who has no estate upon which to labour, or work.* (TA.)

أَبِيَاتِ عَوَاطِلَ Verses of which the words are without diacritical points: opposed to أَبِيَاتِ عَرَائِسٍ. (Har pp. 608-10.)

َﻊِيَّطْلَ Long (K, TA) in the َﻊِيَّلَ, i. e., (TA,) in the neck, with beauty of body; (K, TA;) applied to a woman: (TA:) or long, or tall, in an absolute sense; and thus as applied to a she-camel and to a horse: (TA:) or long in the neck; (S, O, K, TA;) applied in this sense to a woman, and to a she-camel, (S, O,) and to a horse, (S,) or to any animal: (K, TA:) or tall, with beauty of aspect and fatness; thus as applied to a she-camel: the كَى is augmentative. (TA.)

It is also a proper name of a certain she-camel. (S, O.) Also *Tall,* as applied to a [hill, or mountain, such as is termed] هضبة. (O.) And َشَجَر َعِيَّطْلَ Soft, or tender, trees. (TA.) See also َﻊِيَّلَ, last sentence.

ٌﻞِطَّعَ: see the next paragraph, in two places.

ٌﻞِطَّعَ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything left untended, unminded, or neglected; as also َعَمْطَّلَ. (TA.) [Thus] َعَمْطَّلُونَ signifies People, or subjects, left without any one to govern them. (TA.) And َعَمْطَّلَةَ Camels [left] without a pastor. (S, O, K.) And َعَمْطَّلَة What has no owner, of which no use is made, and from which no advantage is derived, of land. (S, O, K.) And َعَمْطَّلَةَ (S, O, TA,) and َعَمْطَّلَةَ accord. to one reading [in the Kur xxii. 44], (O, TA,) A well from which water is not drawn, and of the water of which no use is made: (TA:) or it is thus called because [it is one of which] its owners have perished: (S, O, TA:) neglected by reason
of the death of its owners. (Jel.)

One who asserts that the universe is devoid of an artificer who constructed it skilfully and adorned it: (Er-Rághib, TA:) [but] the of the Arabs were of different sorts: one sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nought: another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life: and another sort of them acknowledged the Creator, and the beginning of creation, and a mode of restoration to life, but disacknowledged the apostles, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized certain things and prohibited others; and these were the generality of the Arabs, except a small portion of them. (Esh-Shahristánee.)

[a pl. of which the sing. is not mentioned] The parts which are the places of the ornaments of a woman. (IDrd, O, K.)

[part. n. of  q. v.: see also Q. 4 in arts.  عطلة ]
The camels lay down at the water after having satisfied their thirst; (S, Msb, * K;) as also if (K;) it is said, (TA;) signifies the resting, or the driving back to the nightly resting-place, a she-camel after her drinking: (K, TA;) or the bringing her back to the [q. v.], waiting in expectation with her, because she did not drink the first time, (so in the K accord. to the TA, but in the CK, agreeably with the S, this last meaning is made to relate to 4, q. v.,) then offering her the water a second time: (K, TA;) or it signifies [agreeably with the first explanation above] her satisfying her thirst, then lying down: (K, * TA;) in which explanation, in [some of the copies of] the K, is erroneously put for (TA;) occurs in a trad. as meaning They had rested, or had driven back to the nightly resting-place, their cattle. (TA;) or He took which is a certain plant, (S,) so says J, but, as 'Alee Ibn-Hamzeh says, it is the a well-known plant, not the that is used for this purpose, (IB, TA;) [or perhaps is a mistranscription for , which is said in the K in art. to be a syn. of ,] or i. e. the feces thus termed, or salt, and threw the skin into it, and covered it over, in order that its wool might become dissundered and loose; after which it is thrown into the tan: (S;) or, as also , he put the skin into the tan, and left it so that it became corrupt and stinking: (K) or he sprinkled water upon it, (K, TA;) and folded it, (TA;) and buried it (K, TA;) for a day and a night, (TA;) so that its hair (K, TA) or its wool, (TA;) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA;) or
signifies the putting [a skin] into the tan. (Az, TA.) عْطْنَ, aor. عْطَنَ, (S, K) inf. n. عْطَن, (S) said of a hide, It became stinking, and its wool fell off, in the process termed عْطَنَ [expl. above]: (AZ, S, TA:) or it was put into the tan, and left so that it became corrupt and stinking: (K) or water was sprinkled upon it, (K, TA,) and it was folded, (TA,) and buried (K, TA,) for a day and a night, (TA,) so that its hair (K, TA) or its wool (TA) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA;) and عْطْنَ signifies the same: (S, K;) or this signifies it (a skin) became loose in its wool without becoming corrupt. (AHn, TA.)

2 عْطَنَ, inf. n. عْطَنَ, امَّعَطِّن، He made for himself an عْطَنَ [q. v.]: (K, TA:) like as one says of a bird عُشَّ، meaning he made for himself an عُشَّ [i. e. a nest ]. (TA:) عْطَنَ الجَلَدَ: see 1, first sentence. عْطَنَ البَلَاءِ: see 1, near the middle.

3 عْطَنَ القُومَ [The people, or party, had their camels lying down at the water after having satisfied their thirst: see 1, first sentence]. (S, K) امَّعْطَنْتُمْ ابْلِيَّمْ ما حَسِبْتُمْ: (TA:) عْطَنَتْ الإِبَلَ: see 1, second sentence.

4 عْطَنَتْ إِبلِهِمْ He watered the camels and then made them to lie down [at the water]: (S, TA,) or he confined the camels at the water, and they lay down, after having come to it [and drunk], (K, TA,) in order that they might drink again: (TA:) this the Arabs do only in the intense heats of summer; not when the season becomes cool: (Msb:) or they do this only when the asterism of the Pleiades (َرﱡـﺜﻟا) rises [auro-

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... rally, i. e. about the middle of May, O. S., and men return from the seeking after herbage to the places of waters, or of constant sources of water: they do so only on the day of the camels' coming to the water; and they cease not to do thus [when necessary] until the time of the [auroral] rising of Canopus (سَهْيَلِ [i. e. early in August, O. S.]), in the خَرَيْف, [app. here meaning the period of the...
rain so called, (see the latter of the two tables in page 1254,) after which they do it not, but the camels come to the water and drink
their draught and return from the water: (Az, TA:) or \\
[q. v.], signifies he brought back the camels to the\\nwater: (So in the CK [agreeably with what here follows; but see 1, first sentence].) And one says, The
man brought back his camel to the water, waiting in expectation with him, he not having drunk. (S.)

see 1, last sentence.

The usual abiding-place of camels: (K:) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Msb, TA,) the place of camels,
where they lie down, (Az, S, Mgh, Msb, TA,) at the water, (Az, S, TA,) or around the water, (Mgh, Msb,) or around the watering-trough, (K, TA,) in order that they may drink a second
time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water: (ISk, S, Msb, K, TA:) pl. of the former
أعطان; and of the latter, معطان. (Az, S, Mgh, Msb, K;) which latter pl. is used by the lawyers as meaning [generally] the
places of lying down of camels. (Msb.) The [space called] [q. v.] of the well of the water is said to be forty
cubits. (Mgh.) Prayer in the (TA,) or only, (Az, Mgh, Msb,) or around the watering-troughs, (K, TA,) in order that they may drink a second
time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water: (ISk, S, Msb, K, TA:) pl. of the former
أعطان; and of the latter, معطان. (Az, S, Mgh, Msb, K;) which latter pl. is used by the lawyers as meaning [generally] the
places of lying down of camels. (Msb.) The [space called] [q. v.] of the well of the water is said to be forty
cubits. (Mgh.) Prayer in the place of camels is forbidden, because the person praying is not secure from being hurt by them, and
diverted from his prayer, and defiled by the sprinkling of their urine. (IAth, TA,) [in which is understood after the clause] means The camels lay down in a place by the water, or, The camels lay down in a place by the water, or by the watering-troughs, to be brought again to drink another time. (IAth, TA,) And one says, ضَرْبَتْ النَّافِقَةٌ
The she-camel lay down [8c.], (TA.) And the people satisfied their thirst and then abode at the water. (K and TA in the present art.)  

Such a one is a person possessing much wealth; having an ample dwelling or place of abode; (K, TA;) endowed with extensive power or strength or might; or liberal, munificent, or generous. (S, K, TA.) And signifies Odour; from the same word as inf. n. of said of a hide: so in the saying of 'Adee Ibn-Zeyd, cited by Sh,

"Pure in conduct, or actions; he guards his honour, or reputation, from unseemliness in respect of that which should be held sacred, or inviolable, or filthiness of odour." (TA)

part. n. of [q. v.] said of a hide. (S, TA.) [Hence,] Stinking hides. (TA.)

a subst. from [q. v., as such signifying The Watering of camels and then making them to lie down at the water: or the confining of camels at the water, where they lie down, after having come to it and drunk.]. (K.) Also The place of [the operation termed inf. n. of in the phrase , q. v.]. (AZ, TA.)

Feces such as are termed or salt, which one puts in, or upon, a hide, in preparing it for tanning, in order that it may not stink. (K.)
i. q. معتون، q. v., applied to a skin. (K.) And (hence, TA), as also منطينة, applied to a man, Stinking (K, TA) in the exterior of the skin: or the latter, blamed in respect of some foul affair. (TA.)

عطينة: see what next precedes.

عاطنة، (S, K,) applied to a she-camel, (K,) or to camels, (S, Msb,) as also [the pls. ] عوانن عطون, (S, Msb, K) and عطون, (K,) but not عطان thus applied, (TA.) Lying down [at the water] after having satisfied her, or their, thirst. (S, Msb, * K.) And عطان عطون and عطنة عطان (K, TA) and عوانن عطان (TA) [all pls. of عاطن] Men who have alighted, or descended and abode, in معاطن [pl. of معطن]. (K, TA.)

معطن; and its pl. معاطن: see عطن.

معطون A skin prepared for tanning in the manner signified by the phrase عطان الجلد، expl. above; (S, K;) as also عطين. (K.)
 Elevated, [aor. ٌعُطَأ، ٌعُطُأ] inf. n. ٌعُطَأ: see 6, first quarter, in five places. [Hence] one says طُولُ لَا تُطُوْلُ الأبَائِي. ٌعُطَأ [High, so that the hands will not reach it]. (TA.) And ٌعُطَأ signifies also The act of raising the head and the hands (K, TA) to take a thing. (TA.) See also an ex. in a verse cited voce ْنَأ, p. 106, first col. [And see عُطُأ, and أَنْـيَطَعَـتُ ُهُتْـوثُعَـف.]

ٌعَطُأ: see 6.

He serves me, does service for me, or ministers to me; as also يَعِطُأي . (S, K, TA.) You say, ْﻦَم َكَيِّطُأ.i. e. Who has the office of serving thee? (TA.) And ُهُتْـيَطَأ I incited him, or made him, to hasten, or be quick. (Sgh, K.)

ٌعَطُأ: see 4, in two places: ___ and see 2. ___ يَعِطُأي أَهْلَهْ means The boy wrought for his family, and gave them, or handed to them, what they desired. (ISd, Z, K, TA.) And ِتْيَطِأ أَرْطَأ أَرْطَأ يَا أَمْرُهَا أَهْلَهْ أَهْلَهْ means I gave, or presented to, the cup-companions, and they gave, or presented to, me, the pints of wine. (Har p. 650.)

ٌعَطُأ: see 4, (K, MF, TA,) and ٌعَطِأ (S, Msb, K) and ٌعَطَأ (K,) The act of giving, presenting, or offering; or
giving with the hand in the way of presenting or offering; syn. *manawala* (S, Msb, K, MF, TA) 
and *عِطاَءُ جَهَةَ التَّقْرِيب*; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour; as El-Fakhr Er-Rázee says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, 
*اعطأت مالاً* and *عَطاتَ إِيَاه*; inf. n. *عَطاءٌ مَعَاطِة* and *عَطَاتٌ إِيَاه*; He gave him, &c., the thing. (TA.) And *أَعِطَيْتُهُ دَرْهَم* [He gave him, &c., property]. (S.) And *أَعِطَيْتُهُ درَهَم* I gave him, &c., a dirhem. (Msb.) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, 
*I gave, or delivered, &c., to him, and he did not take, or receive*. (Msb.) [See also a verse cited in the first paragraph of art. *أَعِطَيْتُ, in which this verb has a single objective complement with ب redundantly prefixed to it.] 

(I gave, or delivered, &c., to him, and he did not take, or receive). (Msb.) [See also a verse cited in the first paragraph of art. *أَعِطَيْتُ, in which this verb has a single objective complement with ب redundantly prefixed to it.] 

(A.B.) inf. n. as above, (K,) signifies also *He was, or became, tractable, manageable, or submissive*; (S, K, TA;) said of a camel: (S:) and *أَعِطَى يِبَدَّه* [lit. he gave his hand, said of a man,] signifies the same: accord. to Er-Rághib, *أَعِطَى* said of a camel, primarily signifies *he gave his head, and did not resist*. (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, *أَعِطَْتُ* [meaning Give thy head]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.)

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*How large a giver is he of property!* is like the phrase *ما أَعَطَاهُ لِلَّمَال*; anomalous, because the verb of wonder is not formed from the measure *أَفْعَل*, and only what has been heard, of this kind, from the Arabs, is allowable. (S, TA.)

5: see 10. And see also 6, last quarter, in two places. Also *He hastened, or made haste.* (Sgh, K.)

6: The act of taking [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or
taking with the hand; as also عَطَّوُ حُلَّوَٰنَٰثٍ. (K.) One says, He took it, or took it with his hand; syn. of both فَعَّلَْتَ. (S:) and he does He takes, or takes with his hand, such a thing; [as, for instance, food, and beverage;] syn. عَطَّوُ لَوْنَٰثٍ (TA:) and عَطَّوُ لَوْنَٰثٍ. (S:) and عَطَّوُ لَوْنَٰثٍ, and عَطَّوُ لَوْنَٰثٍ, and عَطَّوُ لَوْنَٰثٍ, inf. n. عَطَّوُ لَوْنَٰثٍ, He took the thing, or took it with his hand; syn. عَطَّوُ لَوْنَٰثٍ (TA:) and عَطَّوُ لَوْنَٰثٍ. (Msb:) and عَطَّوُ لَوْنَٰثٍ, I took the thing with the hand; syn. عَطَّوُ لَوْنَٰثٍ (TA:) and عَطَّوُ لَوْنَٰثٍ. (S:) or عَطَّوُ لَوْنَٰثٍ, عَطَا السَّمِّي عِنْدَهُ. (TA:) and عَطَا السَّمِّي عِنْدَهُ. (S:) or عَطَا السَّمِّي عِنْدَهُ, and عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ, He took the thing, or took it with his hand, before its being put upon the ground. (TA.) ___ And The taking with the hand عَطَا السَّمِّي عِنْدَهُ, or just, or due. (K.) ___ And The contending in taking. (K.) One says, عَطَا السَّمِّي عِنْدَهُ They took the thing, or took it with the hand, one from another, and contended together in doing it. (TA.) ___ [And The contending in giving, presenting, or offering.] One says also, عَطَا السَّمِّي عِنْدَهُ, and عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ, عَطَا السَّمِّي عِنْدَهُ. (S, K, TA,) aor. عَطَا السَّمِّي عِنْدَهُ, (TA,) i. e. [We contended in giving, and it may also mean in taking, and I overcame, or surpassed, him therein]. (S, K, TA.) ___ [And simply The giving, presenting, or offering, mutually, reciprocally, or by one to another. See an ex. voce. ___ And hence, The reciting, one with another, or the vying, one with another, in reciting, verses, or poetry.] One says, They recited, one with another, [or they vied, one with another, in reciting,] verses, or poetry, of the metre termed رَجَز, as also رَجَز. (TK in that art.) ___ And The standing upon the extremities of the toes, with raising the hands to a thing. (K.) And hence, (K, TA,) as some say, (TA,) فَتَعَّالَْتَ فَعَّرَ, (K, TA,) in the Kur [liv. 29]: (TA:) for this is said to mean And he stood upon the extremities of his toes, then raised his hands, and smote her: (S, TA:) or this means and he took the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) and slew her: (Ksh, Bd, Jel,) or and he emboldened himself &c.: (Ksh, Bd:) [for] تَعَّالَْتَ signifies also The being bold, daring, or courageous, so as to attempt, or venture upon, a
thing without consideration or hesitation: (TA:) or, as also<br>embarking in, or doing, (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair: (TA:) or the former is used in<br>relation to that which is noble, or honourable; and ↓ the latter, in relation to that which is bad, or foul. (K, TA.) And one says, فَلَانُ يَتَعَاطُي كَذَا<br>(S, Msb.) i.e. Such a one enters into such a thing: (S:) or ventures boldly, daringly, or courageously, upon such a thing, and does it. (Msb.). [And Such a one<br>takes, or applies himself, to such a thing; as wine, or the drinking thereof; and gaming: you say, تعاطى تعاطى قول الشعر<br>الميسر والحمر: see Ksh and Bd and Jel in ii. 216.] And He affected to be a poet but<br>was not. (TA in arr. شعر.) And تعاطى البلاغة وليس من أهلها [He affected, or attempted,<br>eloquence, not being of those endowed therewith]. (TA in art. بلغ.)<br>10 He asked for a gift; as also تعطى كفه He sought, demanded, or asked, [a gift] of men or of the people with his hand and in his<br>hand]. (M, TA.)<br>عَطَا: see عطأ.

عَطَوُ, عَطَوَ, applied to a gazelle, (K, TA,) and to a kid, accord. to Kf, who mentions only the first, as though an inf. n.<br>used as an epithet, (ISd, TA,) Stretching itself up towards the trees, to take therefrom; as also عَطْوُ عَطَوٌ, عَطَوُ<br>(K.) [See also عطأ.]<br>A bow that is easy (S, K) and yielding. (S.) [See also معطأ.]<br>عَطَأٌ قَوْسُ عَطْوُى Such a one voided thin ordure [as an 'Atawee, meaning] much in<br>quantity: originating from the fact that a man of the Benoo-'Ateeyeh voided thin excrement on his being flogged. (Z, TA.) ___<br>is the appellation of A sect of the خوارج, so called in relation to. 'Ateeyeh Ibn-El-Aswad El-Yememe El-Hanafee.
A gift, as meaning an act of giving [in an absolute sense, or] of such as is liberal, bountiful, munificent, or generous: (K:) [as signifying the act of giving,] عَطَاءٌ is a subst. [i.e. a quasi-inf. n.] from أعْطَي (S, Msb;) and is originally عَطَأَوُ: and when they affixed to it ؤ، to denote unity, some said عَطَاَّءٌ، and some said عَطَأَوَانَ: (S, TA:) it is used as a quasi-inf. n. in the saying،

أَكُفْرَ بَعْدَ الْمُوْتِ عَنِّ

وَبَعْدَ عَطَائِكَ المَلَىَةَ الرَّتِيعَا

[Shall I show ingratitude after the repelling of death from me and after thy giving as a bloodwit for me the hundred camels pasturing at large amid abundant herbage?], the dim. of عطاءٌ is عطَى. (S, TA. [See حَيِّيٍّ, in art. حَيِّىٌّ.]) Also [i.e. عطاءٌ] A gift as meaning a thing that is given; (K;) or so عطَأَوُ; (Mgh;) and (Mgh, K) so عُطَّأٌ: (S, Mgh, Msb, K:) or, as some say, عَطَاَّءٌ is a coll. n.; and when the sing. is meant, one says عطِّأَةٌ: (TA:) the pl. of عطاءٌ is عطَّأَةٌ [a pl. of pauc.] and عطَّأَاتٌ: (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of عطَّأَةٌ is عطِّأَاتٍ: (S, Mgh, Msb:) and عطاءٍ has also for a pl. عطِّأَتٍ, anonymously. (TA.) عطِّأَةٌ also signifies A soldier's stipend, or pay; or his allowance; and so عطَتْ: ] what is given out to the soldier from the government-treasury once a year; or twice; and رَزَقٌ, what is given out to him every month: or the former, every year, or month; and the latter, day by day: or the former, and رزَقٌ, 및َعَتْ: and رزَقٌ, what is assigned to those who fight: and رزَقٌ, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رزَقٌ.])

عَطَتْ: see عَطَوُ.

عَطَّأُ dim. of عطاءٌ, q. v. (S, TA.)
and عطاء, first sentence.

عطاء, latter half, in six places. [Hence] The mill, or hand-mill; syn. الرحا. (T in art. A.)

A gazelle raising his head to take the leaves of a tree. (TA.) [See also عطاء]. Hence, (TA,) عطاط
Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov.; (S, Meyd, TA;) applied to him who arrogates to himself that which he does not possess; (Meyd;) or to him who arrogates to himself knowledge that does not regulate him; (TA;) or meaning, taking [or reaching to take] that which is not to be hoped for (S, TA) nor to be taken. (S. [See also art. نعوط]) [And عطاط is applied to a mare as meaning Raising her head: see شياد (last sentence) in art. شبى.]

عطى [signifying More, and most, excellent in giving] is anomalous, being formed from the augmented verb أَعْطَى: see أَجْوَب.

عطاط [Giving, &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, لَهُ مَنِّي مَعْطَيْهُ. [Lit. Art thou my giver of it?] with fet-h and teshdeed to the ى: and in like manner thou sayest to a pl. number, لَهُمْ مَنِّي مَعْطَيْهُ, because the ن [of the word نعوط] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ى and incorporated [into the pronominal ى], and the ى is pronounced with fet-h because [originally] preceded by a quiescent letter [i. e. the which is changed into ى]: and to two persons thou sayest, هل أنتما معطيايه? with fet-h to the ى: and thus you do in similar cases. (S, TA;) [Hence,] قوس مطاط A pliable bow, not rigid nor resisting to him who pulls the string: or, as some say, that has been bent and not been broken. (TA.) [See also عطى.]
A man, and a woman, **who gives much, or often**: [a pl. of معطاء and an anomalous pl. of معطاء], q. v. (TA.)
The dogs mounted, one upon another; (K, TA,) in coitu. (TA. [See also 3.])

Cohæserunt in coitu. (S, O, K, TA.) And it is said of anything as meaning It mounted upon it, or overlay it. (El-Ámidee, TA.)

The introducing into verses a hemistich, or a verse, or more, of another poet; &c.: see more in art. [i.e. He introduced into the ode a hemistich, &c.]. (K.) And [See 5 below;] Such a one does not, or will not, introduce into verses &c. (S.) ‘Omar said, of the best of poets, لا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لَأَلَّا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لَأَلَّا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لَأَلَّا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ لَأَلَّا يعاّطعُ الفُرْعُتُ في القِوَاقِيَّةَ LAML. *= LAML. * also signifies He said to him, I am like
thee, or better than thou, the latter saying the same. (Marg. note in an autographical copy of the TA.)

They collected themselves together against him; (S, O, K;) as also they bore, or pressed, or crowded, as though mounting one another, upon him, to beat him. (TA.) And one says, He passed the time pursuing hard after it during the day; meaning a thing that had escaped him. (O, TA.)

They became numerous at the water, and pressed, or crowded, upon it. (Marg. note in an autographical copy of the TA.)

Q. Q. 4 The trees had many branches. (IKh, O.) See also Q. Q. 4 in arts. عضل and عطل.

A large فأرة [or rat]: also mentioned as with ض: on the authority of Aboo-Sahl. (Marg. note in an autographical copy of the TA.) [See also عضل.] [A pl. of which the sing. is not mentioned] i. q. عطل [of which see the sing., مأبون: (IAar, O, K;) as also عطل. مأبون; (Marg. note in an autographical copy of the TA.)

He is the person who says to him, I am like thee, or better than thou, and to whom the latter says the same. (Marg. note in an autographical copy of the TA.)

وعطل (S, O, K) and عظلال (marg. note in an autographical copy of the TA) and عظلال, (ISH, TA,) applied to
locusts (جراد), Cohærentes in coitu. (S, O, K, TA.) __ [Hence,] A certain day (i. e.

conflict of the Arabs, well known; (S, O, K;) said in the A to be that of Benoo-Temeem, when they went to fight against Bekr Ibn-Wäil: (TA;) so called because the people bore, or pressed, or crowded, as though mounting, one upon another, (ركب بعضهم بعضًا, S, O, K,) therein, (S, O,) when they were routed: (TA;) or because they congregated therein as though they were mounting, one upon another: (AHei, TA;) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says As: or because Bistám Ibn-Keys and Háni Ibn-Kabeesah and Maarook Ibn-'Amr and El-

Howfazán combined therein for the command. (TA.)

A place abounding in trees. (Kr, K.)

: see what next precedes. [And see its verb, Q. Q. 4.]
Q. 2. [from عظم as signifying a certain plant or dye.] said of the night, It was, or became, dark, and very black; (K, TA;) i.e. it became like the عظم. (TA.)

عظم, (S, Msb, K,) of which عظم is a dial. var., (MF, TA,) The expressed juice of a species of tree or plant, (Az, K, TA,) the colour of which is like نيل [or indigo], green (أَخْضَر) inclining to duskiness: (Az, TA;) or a certain plant, (S, K,) or thing, (Msb,) with which one dyes, (S, Msb, K,) said to be (Msb) called in Pers. نيل [i.e. the indigo-plant]: (Msb, and so in some copies of the S; other copies of which, for نيل, have نفل) or i.e. [an appellation now applied to woad; as is also عظم: (S, Msb, K;) AHN says, one of the Arabs of the desert told me that the عظم is the male عظم: he also says that it is a small tree or plant, (Az,) of the [class called] رِئَة, that grows in a late season, and the greenness of which is lasting: and in one place he says, an Arab of the desert, of the Sarâh (السِّرَة), told me that the عظم [which is the n. un.] is a tree or plant (شجيرة) that rises upon a stem about a cubit in height, and has branches at the extremities of which are what resemble the blossoms of the كرزبة [or coriander], and it (the tree or plant) is dustcoloured: (TA;) some say that it is the [or Brazil-wood]: (Msb;) MF says, it is the خَلْطَمْي [or marsh-mallow]: (TA;) thus says El-Hareere; but El-Okbaree says that it is not that: (Har p. 625;) and some say that it is a certain red dye. (TA.) Hence the prov.,

* بَيْضاَءِ لاَ يَدْجِي سَنَا هَا العَظَمُ *

i.e. [A white, or fair female,] whose whiteness [or brightness] عظم will not blacken [or
darken: applied to that which is notable, which nothing will conceal. (Meyd, TA.) Hence, as being likened thereto, (S,) it signifies also The dark night: (S, K:) one says ليل عظَمَ (TA.)

Darkness. (K.)

Dust; syn. عظَمَاء. (K.)
\[\text{عظم} \]


\[\text{عظم} \] (S, Msb, K) and 
\[\text{عظم} \] (Msb, K) accord. to El-Isbahânee, primarily signifies \textit{He was}, or

\textit{became, great in his bone:} then metaphorically said of anything \textit{كبیر} [or great], whether an object of sense or of

intellect, a substance or an accident: (TA:) \textit{i. q.} \textit{كبیر}, (S, TA,) said of a thing [as meaning \textit{it was}, or \textit{became, great, big, or large}], (S, Msb, TA,) \textit{in length and breadth and thickness}: (TA:) [and in like manner, metaphorically,]

said of an object of intellect; meaning \textit{it was}, or \textit{became, great in estimation or rank or dignity}; and

thus also said of a man: or it imports more than \textit{كبیر}; signifying \textit{it was}, or \textit{became, great in comparison}

\textit{with other things of its kind; huge, enormous, or vast; and in a similar sense it is said of a man; and}

\textit{in an incomparably higher sense, of God: (see 6, in three places: and see 4. And \textit{اَم ِﲎُﻤُﻈْﻌَـﻳ}, which is similar in meaning to \textit{اَم ُﻢُﻈْﻌَـﻳ ﱠﻰَﻠَﻋ}, if not a mistranscription for \textit{ِﲏُﻤِﻈْﻌُـﻳ اَم}: see 4. __ In the case of expressing wonder, one says, \textit{أَمْظلمُـ ﱠﮏُﻨْﻄَﺑ} [\textit{How great is the belly, thy belly!}], contracting}

\textit{عظم}, and transferring the vowel of its middle letter to [the place of] its first; and thus one does in the case of that which denotes

\textit{praise or blame, and of whatever [verb] may be well used in the manner}

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\textit{He gave the dog a bone to eat; as also \textit{عظم فَلَانَا}, inf. n.} 

\textit{عظم} (K, TA) and 
\textit{عظم} (TA,) \textit{He struck such a one upon his bones.} (K, TA.)
He magnified, honoured, or treated with respect or reverence or veneration, him. [generally meaning thus, i. e. a person,] or it, (S, Msb, K,) i. e. an affair. (S.) [One says, I did thus for the purpose of rendering honour &c. to him, or it.] ___ And hence, He magnified himself; or behaved proudly, haughtily, or insolently; as also (S, Msb, K,) [and so (S) whence one says, تعاظم عنده and he تعظم عنده, both of which occur in the K, the former in art. اب in explanation of عظم عنده, and the latter in art. جل in explanation of عظم الله; تفاظل عنده and تفظم الله may be best rendered Incomparable in greatness, or majesty, is God.] See also 10.

He made himself to appear great, big, or large: as is indicated by an explanation of the word رفاعة in the S, in art.رفع. ___ And hence, He held himself above it, disdained it, or was disdainful of it. ___ [He made himself to appear great, big, or large: see 2: and 10, in two places. ___ One says also, أعظم ما قلته أعظمى ما هو عليه i. e. What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me (like كبر عليهم); and ما يعظمني أن فعل ذلك ما يهولني, meaning ما أظهمني My doing that will not frighten me, or terrify me]. (TA.)

It was, or became, great, &c., in comparison with it. One says, سبيل لا يتعاظمه شيء لا أصابنا مطر لا يتعاظمه شيء, meaning [A torrent], in comparison with which nothing will be great. (TA.) And [meaning, in like manner, Rain in comparison with which (lit. in juxtaposition to...
which nothing will be great fell upon us]. (S, TA.) And said of an affair, or event, (S, Msb, TA.) signifies (Msb, K, TA) also (K, TA) [This is an affair] in comparison with which nothing will be great. (K, TA.) ___

\[اَﺬٰﻫ ٌﺮْﻣَأ ُﻪُﻤَﻇﺎَﻌَـﺘَـﻳ ٌءْﻰَﺷ \]

َﻢُﻈَﻋ ِﻪْﻴَﻠَﻋ [i.e. It was, or became, of great magnitude, or moment, or importance; or of great gravity; or (like َﺮُـﺒَﻛ ِﻪْﻴَﻠَﻋ) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome; in its effect upon him]. (Msb, K, TA.) In a trad., God is related to have said, لا يعظم ذم أن أعفره and َﻻ ُﻢُﻈْﻌَـﻳ ِﺊَﻠَﻋ and ىِﺪْﻨِﻋ [i.e. A sin is not difficult, &c., to me to forgive it; like as one says, لا يُكَبَرٌ عَلَىٰ َوَدْنٍ ٌعَدْنٍ]. (TA.)

10 __ Also, He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Msb, K,) عظيم [i.e. great, &c.]; (S, Mgh, Msb, K,) as also عظم (Mgh, K,) which latter is mentioned by ISd, but disapproved by him: one says, سمعت خبراً فأعظمته [I heard a narration and I judged it to be of great moment, &c.]: (TA:) and * is thought by ISd to mean he looked upon [a thing] as عظيم. (TA in art. شرف.)

__ Also, He took the greater, or main, part of it, (K, TA,) namely, a thing. (TA.)

* قصب عظم [here meaning bone, but properly applied to the bones of the hands and feet, or of the arms and legs,] of an animal, upon which is the flesh: (K:) [dim. عظم: pl. عظا [S, Msb, M] and عظا with as characteristic of the fem. gender, (K,) and [of pauc. عظم. (Msb, K,) ___ [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or أعظم وِصَاح [And app. A portion of a camel slaughtered for distribution in the game called] الميسر: Freytag explains it as signifying, in the Deewán of the Hudhalees, portio animalis mactati in ludo alearum: and having for its pl. عظام [i.e. عظم وِصَاح] or Aguam W ن embarrassed. (TA.)

A certain game of the Arabs, (K, TA,) of the children of the Arabs of the desert, (L in art. ووضع,) in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. ووضع,) and he who lights upon it overcomes his companions:
when one of the two parties overcame, he, or they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying, (O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it).

The wood of the [camel's saddle called] عَظَمُ الرَّحْلِ, without أَنْسَاعٍ [i.e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.)

The broad board of the plough, (K, TA,) at the head of which is the iron [or share] whereby the earth is cloven: and عَظَمُ is also a dial. var. thereof. (TA.) عَظَمُ is a dial. var. of عَظَمُ signifying A winnowing-fork. (AHn, TA in art. عَظَمُ, q. v.) And a dial. var. of عَظَمُ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عَظَمُ.) See also عَظَمُ.

On the broad plaited, leathern bands with which it is bound. (S, K.)

The main part, or middle, or beaten track, of the road. (K.)

Self-magnification, pride, haughtiness, or insolence; (S, Msb, K;) as also عَظَمُ (S, K) and عَظَمـوَت~ عَظَامَةَ: (K;) as an attribute of a human being, it is [generally] blamable: (Az, K, TA:) [but] one says, لَفَلَانِ i.e. To such a one belongs a title to honour, or respect, in the estimation of men; and لَهُ لَعْظِمْ المَعَاذَمَ i.e. Verily he is great in respect of the title that he has to honour, and of the rights that are held in high account; one to whom it is incumbent [on others] to pay regard, or consideration.

As an attribute of God, it is not to be ascribed to a human being; (Az, K, TA;) for, in relation to Him [it means Incomparable greatness or majesty, and] it is not to be specified by the ascription of its quality, nor defined, nor
likened to anything. (TA.) ___ Also The thick part of the fore arm; (S;) the half next the elbow, of the fore arm, in which is the main muscle; the half next the hand being called the (Lh, K.) ___ And The thick part of the tongue, (K, TA,) above the عَكِدَةٌ, which is the root thereof. (TA.) ___ عَظِمَةٌ The chiefs, and nobles, of the people, or party. (K, * TA.) ___ See also إِعْظَامَةٌ.

A female that desires great أَبَيَّرُ [pl. of أَبَيَّرُ, q. v.; as also مَعَظَمُهَا]. (K.)

[in the CK مَعَظِمِي, but it is a rel. n.,] A pigeon inclining to whiteness; (K, TA;) app. so called in relation to the bone (الْعَظَمָتُ), by reason of its whiteness. (TA.)

: see عَظِمَةٌ, first sentence.

: see the next paragraph.

Having the quality denoted by the verb عَظِمَ [i.e. great, big, or large; &c.;] (S, Msb, K;) as also عَظَمَ (S, K, TA) in an intensive sense [i.e. signifying very great &c.], (TA,) and عَظَمَ (K, TA) in a more intensive sense than عَظِمَ [i.e. signifying very very great &c.]: (TA;) or عَظَمَsignifies esteemed great &c. by another or others; differing from كَبِيرٌ, which signifies great &c. in itself; (El-Fakh Er-Râzee, TA;) or the former is the contr. of حَقِيرٌ; [i.e. it signifies of great account or estimation;] and as حَقِيرٌ is inferior to عَظِيمٌ, so عَظِمَ is superior to كَبِيرٌ; (Ksh and Bd in ii. 6;) and signifies great, or the like, in comparison with other things of its kind: (Bd in) [it may therefore often be rendered huge, enormous, or Vast: used metaphorically, as applied to an object of the intellect, it means great in estimation or rank or dignity; and thus as applied to a man: also of great magnitude or moment or importance: of great gravity: difficult, hard, severe, grievous, distressing, afflicting, troublesome, or burdensome: (see 6;) and formidable, or terrible. (Bd in
xxi. 1.) Hence one says, "A man great in respect of glory, honour, dignity, or nobility, and of judgment, or opinion." (TA.) And [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or an enormity]: both mean the same. (TA.) [The pl. of عظيم is عظام and, applied to rational beings, عظيم آئه as an epithet applied to God is syn. with The Incomparably-great]. (TA.)

A severe calamity or misfortune; as also معظمة, thus in a verse cited in the S in art. [And A great crime or the like; a meaning well known: so I have rendered it voce خاص: in art. طمار in the O and TA, its pl. معظمة, is rendered by ذنبوب: see مظطر. See also معظمة]

[And معظمة, and معظمة (S, K, TA) [the last written in one of my copies of the S] and معظمة (TA) [and معظمة (Freytag from the Deewán of Jereer)] A thing like a pillow (Fr, S) &c., (Fr,) or a garment, or piece of cloth, (K) with which a woman makes her posteriors to appear] large. (Fr,
The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] of a thing [or of things], (S, Msb, K,) or of an affair, or event; (K;) [the main, gross, mass, or bulk, of a thing or of things;] as also عَظَمْ (S, Mgh, Msb, K) and عَظَمْ : (Ih, K;) or عَظَمْ, it is said, [as also in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, جَلَسَ إِلَى مَجْلسِ فِيهِ عَظَمْ من الأَنْصَارْ meaning [I sat by an assembly in which was] a numerous company of the Ansár. (TA.) [The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle: see رَحْي (near the end of the paragraph) in art. رَحْي.] ___

[And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying The harder parts of the body, as the neck, the thigh, &c.] ___ See also عَظَمْ: ___ and عَظِيمً: ___

And its pl., عَظَمَتَ: see عَظِيمَةً. ___ And for عَظِيمَةً as a pl. of which the sing. is not mentioned, see عَظِيمَةً. A young weaned camel having a bone in his tongue broken, in order that he may not such. (K.) see عَظِيمَةٌ: معظومة. ___
A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of the people of El-'Áliyeh, (Msb, TA,) and which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,] A certain reptile, or small creeping thing, larger than the like the [lizard called] , which is of the dial. of Temeem, (Msb, TA,) [in the CK,
عذر

See عذر
Abstained (S, O, Msb, K) from (عَنْ) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Msb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning he was abstinent, continent, chaste, virtuous, modest, decent, or decorous:] and استَعَفَ signifies the same; (K;) as also : (Msb, K;) or this last signifies, (S, O,) or signifies also, (K,) he affected, or constrained himself, to abstain from what was unlawful: (S, O, K:) or he was patient, and kept himself remote, or aloof, from a thing that was unlawful or the like: (TA:) and meanings he abstained from begging: (S, O:) whence the trad. of the Prophet [Abstain thou from begging, as much as thou art able]: (O:) or, as some say, signifies the seeking to abstain from what is unlawful, and from begging of men: and one says also, [he abstained from that which was evil, or foul]; this being [likewise] from said of milk, aor — , (IDrd, O, K,) inf. n. عَفَ said of milk, aor — , (IDrd, O,) It collected in the udder: (IDrd, O, K:) or it remained in the udder; (K;) or thus said of a ewe, or she-goat, is from said of a ewe, or she-goat, is from [and therefore signifies She had milk collected in her udder: or she had some milk remaining in her udder after most of it had been
sucked. (IDrd, O, K.)

He drunk what is termed [q.v.]. (S, O, K.)

Milk thou thy camel after the first milking. (S, O, L, K.) And said to a sick man, Treat thyself medically. (K.) One says, With what thing shall we treat ourselves medically? (AA, O, TA.)

The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof; as also . (O, K.)

see 1, in two places: and see also 8.

; and its fem.: see . Also An old woman: (Ibn-El-Faraj, O, K, TA:) like: being formed [from the latter] by substitution.

(AA, O, K.) And A certain fish, smooth, white, and small; when cooked, having a taste like that of rice. (Ibn-El-Faraj, O, K.)

A medicine, or remedy. (AA, O, K.)
to a woman, signifies excellent, or high-born, good, righteous, or virtuous; and [more commonly] continent, or chaste; (TA;) and the pl. of this is عَفَاةٌ and عَفَايْنٌ. (O, K.)

عَفَةٌ is the subst. from عَف ف said of milk: (O, K;) so says IDrd: (O:) [accord. to him, it app. signifies Milk that has collected in the udder:] and it signifies (S, O, K) accord. to another or others, (O,) as also عَفَةٌ, somewhat of milk remaining in the udder (S, O, K) after most of it has been sucked. (O, K.) ___ And F explains عَفَاةٌ, with damn, by the words أن تأخذ الشيء

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[as though signifying The taking thing after thing, by licking it up, or otherwise, from the ground, choosing the best thereof: but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act: and I think that what is here meant is the thing, or things, thus taken: this, moreover, is agreeable with the general analogy of words of the measure فَعَالَةٌ; as is shown by many exs. in the Mt, 40th نوع]. (TA.)

جاءَ علَى عفان ذلك He (a man, S, O) came at the time of that: (S, O, K: *) a dial. var. of إِفَانَ: (S, O:) or, accord. to IF, formed [from the latter] by substitution. (O.)
1. **أَعْفَاجُ (inf. n.)**

He [a man, or a beast other than a ruminant] was, or became, fat in his **جِفَع**.

[pl. of **عَفَجْن** (inf. n.), q. v.]. (L.)

**عَفَجْن** and **عَفَجِن** see the next paragraph.

**عَفَجْن** and **عَفَجَن** (S, O, K) and **عَفَجَن** (L, and some copies of the K) sings of which the pl. is **أَعْفَاجُ (S, O, K)** and **أَعْفَاجْنَة** (TA): the **أَعْفَاجْنَة** are the intestines into which the food passes from the stomach:

(TA, and Hamp. 641:) or the **أَعْفَاجْنَة** (TA, and Zj in his Khalk el-Insán:) or in human beings, and in solid-hoofed animals, and in beasts of prey, (S, O,) that portion of the intestines to which the food passes from the stomach; (S, O, K) which is like the intestines called **صَمَرَوْن** in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, i.e. what it has tanned (S, O: in some copies of the former, S, O: in some copies of the latter, S, O: in some copies of the latter) or the **أَعْفَاجٍ is what is in the place of the كَرْشٍ to that which has no كَرْشٍ: or, accord. to Lth, it is, to any animal that does not rumininate, such of the أَعْمَأٍ [or lower intestines] of the belly as is like the **مَرْغَة** to the sheep or goat. (TA.) **أَعْفَاجُ is also the inf. n. of **عَفَجْن** [q. v.]. (L)

**عَفَجْن**: see the next preceding paragraph. Also A man [and app. a solid-hoofed animal and a beast of prey] **fat in his أَعْفَاجُ**.

[pl. of **عَفَجْن**, q. v.].

**أَعْفَاج** Large in the **جِفَعَأ**. (K, TA.)
He rubbed it (namely a vessel) with dust: and he rubbed it much with dust: (Msb:) or the latter, he defiled, or soiled, it with dust: (Mgh:) and the former, and the latter, (S, O, K,) of which the inf. n. is suger, (S, O,) he rolled, or turned over, him, or it, in the dust: (S, O, K:) or he hid him, or it, therein. (K,) It is said in a tradition of Aboo-Jahl, Doth, or shall, Mohammad defile his face with dust, or rub his face in the dust, in the midst of you?, meaning his prostrating himself in the dust: and at the end he says, I will assuredly trample upon his neck, or I will defile, or roll, his face in the dust; meaning that he would abase him, or render him abject. (TA.) He dragged him, being about to roll him in the dust: and you say, He dragged his garment in the dust. (Aboo-Nasr, L, TA.) And He cast him upon the ground; as also He leaped, or sprang, upon him, or at him, (S, O, K, for which is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) See also 2. He wrestled with his adversary, and made him cleave to the dust. (A.) He, or it, was of the colour termed, (Msb, K,) or of a colour resembling that. (Msb.)
in exchange for black; because the former have more increase. (S, O, TA.) And He made, or rendered, white. (S, O.)

3 الفأر saw the next preceding paragraph.

5 تَعُفُّر الوَحش The wild animals became fat. (O, K, TA.)

6 إذا {و نفَّضت} It was made white. (K. [See الفأر, latter half.])

7 الفأر and It (a vessel) became rubbed with dust: and it became much rubbed with dust: (Msb:) or the first and the second, (S, O,) and the last also, (O,) it (a thing) became defiled with dust: (S, O:) or the first and last, he or it, became rolled, or turned over, in the dust: or it became hidden therein. (K.) And one says, دخلت الماء فما أنافرت قدمي I entered the water, and my feet did not reach the ground. (A, TA.)

8 الفأر see 1, in four places. See also 7, in two places.

Q. Q. 2 الفأرة He became, or acted like, an ُتَعْفُّرَت; (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.)

عفر: see عفر, in four places.

عفر: see عفر. Also pl. of عفر [q. v.], (S, &c.)

عفر A boar; (S, O, K;) as also عفر: or a swine, as a common term: or the young one of a sow. (K.) عفر (S, A, O, K) and عفر (Sgh in TA in art. نفر, عفرية, عفرة, (A, O, K,) in which the كي is to render the word quasi-coordinate to شرذمة م, [I substitute this word for عفرة, in the L, and عفرة in the TA,] and the of to give intensiveness, (L, TA,) and عفرة, (A, O, K,) in which the of is to render the word quasicoordinate to شرذمة م, (TA,) [or to render it a contraction of عفرية, which
occurs in one reading of the Kur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CK,) and ٌةَﺮِﻓاَﺬُﻋ, (O, K,) and ٌﺔَﻳِرﺎَﻔُﻋ, (A, O, L, K,) in which the ٌك is to render the word quasi-coordinate to ٌعَافْرَة, and the ٌة is to give intensiveness, (TA,) and ٌةَﺮِﻓاَﺬُﻋ, (O, K,) and ٌةَﺮِﻓاَﺬُﻋ, (Sgh, K,) and ٌةَﺮِﻓاَﺬُﻋ, (Sgh, K,) and ٌعَافْرَة, (Lh, TA,) and ٌعَافْرَة, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a jinnee, or genie, (Kur, ubi suprá,)

Wicked, or malignant; (S, O, K,) crafty, or cunning; (S, O,) abominable, foul, or evil; (K,) abounding in evil; (TA,) strong, or powerful; (A,) insolent and audacious in pride and in acts of rebellion or disobedience; (A, TA,) who roils his adversary in the dust: (A,) and the epithet applied to a woman is ٌعَافْرَة, (S, O,) and ٌعَافْرَة, (Lh, K,) and ٌعَافْرَة, (Sh, O,) or ٌعَافْرَة signifies anything that exceeds the ordinary bounds; and ٌعَافْرَة is syn. with it: (AO, S, O:) and ٌعَافْرَة and ٌعَافْرَة and ٌعَافْرَة (Zj, K) applied to a man, and as applied in the Kur, ubi suprá, [to a jinnee,] (Zj,) sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness, or cunning, (Zj, O, K,) and wickedness, or malignity: (Zj:) or ٌعَافْرَة is properly applied to a jinnee, and signifies evil in disposition, and wicked or malignant; and is metaphorically applied to a man, like as is ٌشِيْطَان: (B:) it is applied to an evil jinnee that is powerful, but inferior to such as is termed مَارِد: (Mir-át ez-Zemán:) also signifies i. q. [app. meaning very crafty or cunning, rather than a calamity]: (S, O:) ٌعَافْرَة and ٌعَافْرَة are also applied as epithets to a woman [or devil]: (Kh, S:) the pl. of the former of these two epithets is ٌعَافْرَات, (Kh, S, O,) or ٌعَافْرَات, (Fr,) and that of ٌعَافْرَة is ٌعَافْرَات; (Kh, Fr, S, O;) and that of ٌعَافْرَة is ٌعَافْرَات; (Sh;) and that of ٌعَافْرَة is ٌعَافْرَات; (TA in art. جِشْم.) You say, ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْرَة ٌعَافْrة ٌعَافْرَة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْrة ٌعَافْr...
wicked or malignant, the abounding in evil; or him who collects much and refuses to give; or him who acts very wrongfully or unjustly or tyrannically; [who will not suffer loss in his family nor in his property.]: (TA.) A strong, (K,) powerful, great, (TA,) lion: so called because of his strength: (S, O:) and (O, TA,) like the masc., (TA. [or it may be in this case with the fem. ى, i.e. without tenween,]) or (K, Unfrana) a strong lioness: (S, O, K,) or the epithet, of either gender, signifies bold: from عفر signifying dust, or from عفر in the sense of اعتبار, or from the strength and hardiness of the animal: (TA:) and ناقة عفرنا a strong she-camel; pl. عفرنيات: (S, O:) but you do not say جمل عفرن ن لى which in this case written ى and in عفرن in عفرن ن are to render it quasi-coordinate to سفرجل [which shows that it is with tenween]. (S.)

عفر (IDrd, S, A, O, Msb, K) and عفر (IDrd, A, O, K) Dust: (IDrd, S, O, Msb:) [like عفر the dust of the earth:

(Freytag, from Meyd:) or the exterior of the dust or earth: (A, K:) and the surface of the earth: (Msb:) as also عفر الأرض مالا على عفر الأرض مثله There is not upon the face of the earth the like of him, or it. (O, TA.) And كلام لا عفر فيه, (K,) or عفر له, (TS, TA,) [lit., Language in which is no dust; or which has no dust; like the saying كلام لا غبار عليه] language on which is no dust; meaning] language in which is nothing difficult to be understood. (K.) And 1Aar mentions, but without explaining it, the saying, عليه العفر والدثار وسوء الدثار [app. meaning, May the dust, and perdition, and evil of the dwelling, be his lot. See دير]. (O, TA.)

عفر [part. n. of عفر Land of the colour termed عفرة [q. v.]. (O and TA in art. عفر.) See also
عفر، and the fem., with ة: see عفر, in four places.

A dust-colour inclining to whiteness; a whitish dust-colour: (TA:) or whiteness that is not clear: (Mgh, Msb:) or whiteness that is not very clear, (AZ, As,) like the colour of the surface of the earth: (AZ, As, Mgh:) or whiteness with a tinge of redness over it: (A:) the colour of an antelope such as is termed عفر. (K.) See also عفرة, in three places.

عفر, or عفر: see عفر.

عفر: see عفر, first quarter.

عفرة: see عفرة.

عفرات: see عفر, first quarter: and see the next paragraph, in three places.

عفرة: see عفر, in six places. The hair, and the feathers, of the back of the neck, of the lion, and of the cock, &c., which it turns back towards the top of its head when exasperated; as also عفرة, عفرات, (S, O) or عفرة: (O, TA:) and عفرة, the feathers around the neck of a cock and of a bustard حباري: (S in art. لرب:) or عفرة, عفرة, or عفرة, or عفرة, [whether without or with tenween is not shown, but I think it is more probably without,] of a cock, the feathers of the neck; (K:) as also عفرة: (TA:) and of man, the hair of the back of the neck: (K:) or the hair of the part over the forehead: (TA:) and of a beast, the hair of the fore-lock: (K:) or the hair of the back of the neck: (TA:) and [of a man,] the hairs that grow in the middle of the head, (K,) that stand up on an occasion of fright; (TA,) as also عفرة and عفرة. (K.) You say جان فلان نافشا عفرته, meaning Such a one came in a state of anger. (S, O.) And جان ناشرا عفرته, and عفراته, He came spreading his hair, by reason of covetousness, and inordinate desire. (ISd, TA.)
and the fem., عفرٍ, in three places. See عفرٍ, in ten places.

Verily he is more courageous than the lion. (AA, K.) So in the prov., إنه لا يشع من لب عفرٍ. [Verily he is more courageous than the lion]. (AA, TA.) عفرٍ is the name of a certain place in which are lions, or abounding with lions: (S, O, K:) or the name of a certain country or town. (As, AA, S, M.)

A certain insert, whose retreat is the soft dust at the bases of walls; (O, K:) that rolls a ball, and then hides itself within it; and when it is roused, throws up dust: (O, TA:) the word عفرٍ is of one of those forms not found by Sb: (TA:) or a certain creeping animal دايةٍ, like the chameleon, that opposes itself to the rider upon a camel or horse, and that strikes with its tail. (O, K.) [See also Qحٌ: and see Hamp. 131.] Also A complete man; [i.e., complete with respect to bodily vigour, having attained the usual term thereof;] (O, K, TA;) fifty years old. (O, TA.) And Resolute, or firm-minded; strong, or powerful. (S, O, K, TA.)

See عفرٍ, in three places. The latter also signifies The [kind of goblin, or demon, called] غولٍ. (O, K.)

See عفرٍ; first quarter. and see عفرٍ.

Also A certain kind of tree, (S, O, K,) by means of which fire is produced; (S, O;) or pieces of wood, or stick, used for that purpose, being made of its branches: (K, * TA:) accord. to information given to AHn by certain of the desert-Arabs of the Saráh السرادة, it resembles the kind of tree called the غبيراءٌ, by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree; its
blossom, also, is like that of the latter tree; and it is a kind of tree that emits much fire, so that the made of it are excellent: (TA:) pl. of عفارة; (K;) or, more properly, [a coll. gen. n., and] its n. un. is with ه: (O, TA:) it and the مرخ contain fire that is not in any other kind of tree: Az says, I have seen them both in the desert, and the Arabs make them the subject of a prov., relating to high nobility: (TA:) they say In all trees is fire; but the markh and 'afár yield much fire, more than all other trees. (O, * TA.) [See also مرخ, and استمجد.] It is also said, in another prov., [Produce thou fire with markh or with 'afár: then tighten, if thou please, or loosen]. (TA.) See also عافر.

The quality, or disposition, of him who is termed عفر and عفرة and عفريت and &c.; i. e., wickedness, or malignity, &c. (K, * TA.)

Defiled with dust: hence, He whose face is defiled with dust: and He has the face defiled in the dust. (TA.)

They fell into difficulty, or distress. (S.) Some say that the ف is substituted for the. (TA.) [But see عافر.]

Dust-coloured inclining to white; of a whitish dust-colour: (TA:) or white, but not of a clear hue: (Msb:) or, applied to a buckantelope, white, but not of a very clear white, (AZ, As, S, O, K,) being like the colour of the surface of the earth: (AZ, As, Mgh:) or a buck-antelope having a tinge of red over his whiteness, (AA, S, A, K,) with a short neck; and such is the
weakest of antelopes in running: (AA, S, O:) or *having a redness in his back, with white flanks: *(K:)

In the CK, after the words thus rendered, is an omission, of the words *أَوْ الأَلْبَضُ وَ*:

or *such as inhabits*

elevated, rugged, stony tracts, and hard grounds; and such is red: (AZ:) or *having white horns: *(A:) fem. (S, K, &c.:) also applied to a she-goat, meaning *of a clear white colour: *(TA:) *

pl. (S, A, O.) ___ El-Kumeyt says,

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[And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dust colour; or white but not of a clear hue, &c.; meaning, we used to slay him, and to carry his head upon the spear-head; for the spear-heads, in time past, were of horns. (S, O.) ___ Hence the saying *(He sent upon me a calamity; or he made a very crafty man to be my assailant): for the same reason, also, *is proverbially used to signify *A difficulty, or distress, that befalls one: and one says to a man who has passed the night in disquieting distress, *(Thou wast pierced by grief). (TA.) One says also, of him who is frightened and disquieted, *(He is as though he were upon the horn of an antelope of a whitish dust colour, &c.: meaning, upon the head of a spear]; the like of this phrase is used by Imra-el-Keys. (A.) ___ Also *A ewe of a colour inclining to whiteness. (O.) ___ And *(Red sand. (S, O.) ___ [Food of the kind called] *made
white: (K, TA:) from عفراء signifying the colour of the earth. (TA,) عفراء White. (K.)

Untrodden land. (K, TA.) 

The thirteenth night [of the lunar month]: (S, O;) or the night of blackness: (A:) but accord. to IAar, الأثیلی العفراء signifies the white nights; (A;) and so says Th, without particularizing: (TA:) or the nights thus called are the seventh and eighth and ninth nights of the lunar month; (K;) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. ليس عفراء الأثیلی كالدأدئ.

The moon-lit nights are not like the black nights: some say that this is a proverb. (TA.)

One whose sheep or goats are of the colour termed عفراء: there is no tribe among the Arabs to whom this appellation applies, except HudheyI. (A, TA.) [Accord. to analogy, this should rather be written ماعفر; and perhaps it is thus in correct copies of the A.]

Land of which the herbage has been eaten. (S, O.)

One who walks with companies of travellers, (S, O, K, TA,) and so, accord. to the L ماعفر، and obtains of their superabundance [of provisions]. (S, O, TA.)

A kind of garment, or piece of cloth, (S, Mgh, O, Msb,) and hence, simply, ماعفر، (Az,) as a subst., (Az,) without the relative ك, (Az, Mgh,) accord. to As, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Msb,) and a garment of the kind called ماعفر، (Az,) so called in relation to ماعفر، (S, O, K, &c.,) a word imperf. decl., (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdán; (S, O;) or as being the name of a son of Murr, (Sb, Mgh, Msb,) brother of Temeem the son of Murr, (Sb, Mgh,) and father of the tribe above mentioned, (Msb, K,) which was a tribe of El-Yemen; (Msb;) or as being the name of a place, (IDrd, O,) or a town, or
district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'áfir Ibn-Udd took up his abode, accord. to Z: (TA;) معاَفَرٍ is perfectly decl.

because the relative ك is added to it: (S:) and it is thus formed because معاَفَرٍ is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مساجدٍ as a rel. n. from مساجدٍ should not be pronounced with damm to the م (Msb, K;) and it is wrong to call the kind of garment above mentioned معاَفَرٍ, with damm, and معاَفَرٍ, without tenween, and معاَفَرٍ. (Mgh.)

: see معاَفَرٍ.

: see عافَرٍ, in two places.

The dust-coloured gazelle: (K;) or the gazelle, as a general term: (K, * TA;) as also يعفور:

(K;) and the [young gazelle such as is called خشَف (S, O, K;) or the buck-gazelle: (S, Mgh, O;) and (S, IAth, O, in the Mgh or ) the young one of the wild cow: (S, IAth, Mgh, O;) n. un. withة (TA;) pl. يعفور (S, O.)

Also a light, or an active, ass. (IAar.) And it is said to mean The form of a man, seen from a distance, resembling a يعفور [in one of the senses expl. above]. (L, TA:) And One of the divisions of the night, (K, TA,) which are five, called سدفة and هجمة and يعفور and خدارة. (TA;
1. عفص السِّيء

He doubled, folded, or bent, the thing. (K.) Hence He tied, or bound, the upon the flask, or bottle; (S, A, * O, K;) as also اعفصها : (K;) or he put the upon the head of the bottle; and so, accord. to some, ↓ the latter also: (Msb;) or ↓ the latter signifies he made for it, or put to it, (S, O, K;) and so, (Fr, O, Msb,) accord. to some, (Msb,) the former also; (Fr, O, Msb;) each having two meanings: (Msb;) and the former, also, he stopped the bottle with a stopper. (A) He pulled it out or forth. (K.) And He twisted his arm, or hand. (O, K.) He weakened, or enervated, him, (O, K.) aor. ---, inf. n. He compressed her, (Ibn-'Abbád, O, K,) namely, a woman, (Ibn-'Abbád, O,) or his young woman. (K.)

2. عفص اعفص النَّوب

He dyed the garment, or piece of cloth, with عفص, or galls. See the pass. part. n., below.]

3. عفص المَرَوة

He put [or galls] into the ink. (TA.)

4. عفص المَرَوة

He took from him his right, or due; (Ibn-'Abbád, O, K;) as also . (O, K. *)

5. عفص [Galls: and the trees which bear them:] a certain thing well known, (Msb, K,) of which ink is made, (S, O, TA,) and with which one tans; (Msb;) the produce of the tree called [or oak]: (L, TA:) or applied to the trees [which bear it] and to the fruit [thereof]: (K;) or a
certain tree of the kind called طﻮﱡـﻠَـﺑ, which is also the name of a produce of that

tree, i. e., of the acorn, (both of which applications are agreeable with modern usage,) like as عْنْص is also the

name of another produce thereof, i. e., the gall, or gallnut; for it is said that this
tree bears one year طﻮﱡـﻠَـﺑ, and another year عْنْص, (Lth, O, K,) of which ink is made: (CK:) it

is not of the growth of the land of the Arabs: (IB, TA:) it is astringent; drying;
having the quality of repelling effluent matters; and strengthening flaccid and
weak members; (K, TA:) and especially the teeth; (TA:) and when steeped in vinegar, it
blackens the hair: (K:) the word is post-classical; (S, O, K;) not of the language of the people of the desert: (S, IF, O,
Msb:) or it is Arabic; (AHn, O, K;) and from it is derived عْنْص, signifying a taste in which is astringency and bitterness; as also the
epithet عْنْص, applied to a taste. (AHn, O.)

ٌﺺَﻔَﻋ A twisting in the nose: (O, K:) so they say. (O.)

ٌﺺَﻔَﻋ A taste (AHn, S, Msb) having an astringent quality, (AHn, S, Msb, K,) and bitterness,
(AHn, O, K,) which render swallowing difficult; (TA:) disagreeable and choking; or
disagreeable, with dryness and bitterness; or rough; syn. عْنْص. (TA.) See عْنْص.

ٌﺺَﻔَﻋ [app. A seller of عْنْص, or galls. Five relaters of traditions of whom each bore this appellation are mentioned in
the TA.]

ٌﺺَﻔَﻋ The receptacle in which is put money or the like that one expends, (A'Obeyd, Az, A,
Mgh, O, Msb, K,) or, as some say, in which is the pastor's money or the like that he expends,
(TA,) made of skin, or of a piece of rag, or other material. (A'Obeyd, Az, A, * Mgh, O, Msb, K. *)

And hence, (A'Obeyd, O, Az, &c.,) The skin with

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which the head of a flask, or bottle, is covered: (A 'Obeyd, Az, S, A, Mgh, O, Msb, K;) it is said to be its stopper; (Az, Mgh, O, Msb;) by Lth; (Az, O, Msb;) but the right explanation is that given by A 'Obeyd: (Az, Msb:) that which enters into its mouth is the مَاَﻤَﺻ [or stopper]; (Mgh;) or it has this latter signification also: (A:) or it signifies accord. to El-Ghooree, (Mgh,) or signifies also, (A, K,) the case [which has app. been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned.]) of a flask, or bottle: (A, Mgh, O, K:) but the first is the explanation that is preferred. (Mgh.)

[See 1, first signification.)

Astringency (S, K) and bitterness, (K,) which render swallowing difficult: (TA:) a taste in which is astringency and bitterness: derived from عَنْصَة, q. v. (AHn, O.) [See also عَنْصَة.]

A garment, or piece of cloth, dyed with عَنْصَة [or galls]. (O, K.)

A young woman extremely evil in disposition: but the معْقاَصَة (with ق) is more evil than she. (IAar, O, K.)
"غلف

1. غلفتٌ, aor. غلف, (Msb, K) inf. n. غلف, (Msb,) said of a woman, (Msb, K,) and of a she-camel, (K,) or of any female, (Msb,) 

She had a certain thing, (Msb, K,) called غلف and غلفة, (K,) come forth in her vulva, resembling the أدرة [or scrotal hernia] of a man. (Msb, K,) He felt his (i. e. a ram's) غلف [q. v.] in order to see what was his state of fatness. (TA.)

2. غلفتٌ أنها. (O,) inf. n. غلفتٌ تغلب, (O, K,) I attributed to her the having what is termed غلف. (O, K, *) ___ And غلفتٌ signifies also The curing what is termed غلف. (Ibn-'Abbâd, O, K,) One says, غلب المراة He cured the woman's غلب [or غلفة] or غلف. (TK.)

غلف [in the CK (erroneously) غلب] The part of a sheep or goat, (Ks, S, O, ) or of a ram, (K,) which is the place where it is felt, (Ks, S, O,) between its hind legs, (Ks, S,) to know whether it be fat or lean. (Ks, S, O, K, *) ___ And The fat of the testicles of a ram, with what is around it. (IF, K, *) ___ And Abundance of the fat of what is between the hind legs of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) ___ And The perineum; α line between the anus and the penis. (K.)

غلف A certain thing that comes forth in the vulva of a woman and of a camel, resembling the أدرة [or scrotal hernia (in the TA the أدرة in the خصية)] of men; as also غلفة : (S, O, K: [the latter word is said in the Msb to be the subst. from غلف, q. v.:]) accord. to IAar, a certain excrescence of flesh in the vulva of a woman; also called موَرَق [but see this word:] (Az, Msb, TA;) they say that it is not in the virgin, but only in the woman after childbirth. (Msb:) so says Aboo-'Amr Esh-Sheybânee: (TA.)
and it is said to be a swelling between the [or vagina and rectum] of a woman, by reason whereof her vulva is contracted so as to prevent initus: (Msb:) accord. to IDrd. it is, in men, a thickness that arises in the anus; and in women, a thickness in the [here meaning vulva], and so in beasts. (TA.)

عُفَّلَةٌ: see عُفَّلَةٌ. Also The [q. v.] of a woman: so accord. to IAar. (TA.)

عُفَّلَةٌ, [indeed.] like قَطَامٌ, an expression of reproach, (O, K,) addressed to a woman: K:) one says to a female slave, يا عُفَّلَةٌ, (as though meaning O thou that hast what is termed عُفَّلَةٌ or عُفَّلَةٌ, (O.)

عَفَّلَةٌ One who wears short clothes over such as are long. (IAar, O, K.)

عَفَّلَةٌ A ram having much fat of the [i. e. testicle, or scrotum], by reason of plumpness. (TA.) And [the fem.] عَفَّلَةٌ A woman having what is termed عُفَّلَةٌ. (S, O, Msb, K) or عُفَّلَةٌ. (S, O, K.) It is said in a trad of I'Ab that the selling, and giving in marriage, of such is not allowable. (TA.) And عَفَّلَةٌ A lip that becomes inverted on the occasion of laughing. (O, K.)
\( \text{فَعَن} \)

1. 

\( \text{فَعَن} \), aor. - , inf. n. \( \text{فَعَن} \) (S, Mgh, Msb, K, TA, in the CK [erroneously \( \text{فَعَن} \)), and \( \text{فَعَن} \). \( \text{فَعَن} \) (S, K.) It (a thing) was, or became, putrid, or rotten; i. e. it became decayed, (Mgh,) or in a corrupt, or an unsound, state, (Msb,) by the effect of moisture upon it, (Mgh, * Msb,) so as to become dissundered when felt: (Msb;) said of a rope, (S, K.) it became decayed (S,) or in a corrupt, or an unsound, state, (K,) from the effect of water, (S,) or from moisture, or some other cause, (TA,) so as to crumble on its being felt; as also The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so \( \text{فَعَن} \) (Msb.) \( \text{فَعَن} \), (Msb, K,) \( \text{فَعَن} \) (TA,) He made the flesh, or flesh-meat, to become [stinking, or] altered [for the worse] (Msb, K,) in odour; (Msb;) and \( \text{فَعَن} \) signifies the same (K.) \( \text{فَعَن} \) (Kr, K,) \( \text{فَعَن} \) (TA,) He ascended the mountain; (Kr, K,) as also \( \text{فَعَن} \) (Kr, TA.)

2. \( \text{فَعَن} \) see the preceding paragraph.

4. \( \text{فَعَن} \) (a man) had his skin, or hide, or tanned skin or hide pierced with holes. (K.)

And \( \text{فَعَن} \) he found the flesh, or flesh-meat, to be [stinking, or] altered [for the worse] in odour: (Msb.)

5. \( \text{فَعَن} \) see the first paragraph, in two places.

\( \text{فَعَن} \) A thing, (Az, S,) or a rope, (K,) putrid, or rotten; i. e. decayed, (S,) or in a corrupt, or an unsound, state, (Az, K,) from moisture, (Az, S, * TA,) or some other cause, (TA,) and from being kept in a close place, (Az, TA,) so as to crumble on its being felt. (K,) And Flesh, or
flesh-meat, (Msb, K,) [stinking, or] altered [for the worse] in odour; (Msb;) or rendered so; as also

(K.)

mentioned above (see 1) as an inf. n. Putridity, or rottenness; i. e. a state of decay from

moisture &c. (S.) And [A stinking, or] alteration [for the worse] in odour, of flesh, or flesh-meat.

(Msb.)

see: عفن. مفعون.
It was, or became, effaced, erased, rased, or obliterated; (S, Msb, K;) as also 
\( \text{عَفَّعُ } \) and 
\( \text{عَفَّعَ } \) and 
\( \text{عَفَّعُ } \) and 
\( \text{عَفَّعَ } \) and 
\( \text{عَفَّعُ } \) as a subst., below;) but it is not 
thus accord to A 'Obeyd; for] he says, This is like their saying 
\( \text{عَفَّعُ } \) as an imprecation against one expressing a prayer that he 
may go away and not return. (S, TA.) MF says that 
\( \text{عَفَّعُ } \) is one of those verbs that have contr. significations, for at signifies It 
was, or became, unapparent, or imperceptible and also It was, or became, apparent, or 
perceptible: and it has two other contr. significations, which will be mentioned in what follows (TA.) ____ And 
\( \text{عَفَّعُ } \) signifies
also The act of effacing, erasing, rasing, or obliterating. (K, TA.) One says, عَفَّتَ الْرَّيْحُ الأُثَرَ، (TA,) or المَنْزِلُ، (S, Msb,) and الْدَارُ، (TA,) the wind effaced, &c, (S, Msb, TA,) the trace, vestige, or footprint, (TA,) or the place of alighting, or abode, (S, Msb,) and the house, or dwelling, or

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abode: (TA:) and in like manner، عَفَّتَ الْرَّيْحُ الْدَارُ، (S, TA,) inf. n. تَعْفَةٌ، (TA,) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. the wind effaced, &c., mightily, or utterly, the house, or
dwelling, or abode]: (S, TA:) and جَعَّلَتْهَا عَفًْا عَلَى أُثُرِهَا It, or he, effaced its, or his, trace, vestige, or footprint. (MA.) Hence, as some say، عَفَّيْتُ عَلَى أُثُرِهِ، i. e. May God efface [from thee thy sin, &c.; meaning may God absolve thee:] (TA;) or may God efface thy sins: (Msb:) [and عَفَّيْتُ عَنْهُ May he be absolved, or forgiven, or pardoned:] and hence the saying in a trad.، اسْتَلَأْنَا عَلَيَّ الْعَفْوُ i. e. [Ask ye of God] the effacement of sin; [or ask ye of God absolution, or forgiveness, or
pardon:] and عَفَّيْتُ عَنْهُ the المعافاة، and عَفَّيْتُ عَنْهُ the المَعَافَةَ، [which have a similar meaning: see 3]: (TA:) and one says، عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه ايضًا meaning I left him, and did not punish him: (S:) or عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه i. e. I turned away from him, or from his crime, sin, fault, or offence; syn. صَفَحَتْ عَنْهُ، and I turned away (عَطَتْهَا الدَّارُ) from punishing him: (Mgh:) or الْعَفَوُ signifies the turning away (الْصَّفَحَ) أَعْضَطَتْ (Aَعْضَطَتْ) كُرْتُلا، K, TA) from the committer of a crime or the like; (TA:) and the relinquishing the punishment of the deserving [thereof]: and one says، عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه [the turned away from him, or from his crime, &c; and relinquished the infliction of his merited punishment, i. e. forgave him, or pardoned him]: (K, TA:) or عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه and عَفَّيْتُ عَاذَعًا عَنْ ذَنِبه: (so accord. to the CK:) accord. to MF, the primary signification of الْعَفَوُ is the alْتَرْكُ alْعَفَوُ [by which it is expl. in the K] is [or rather implies] the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified
purposing to take a thing; and Er-Rághib says that *عَفُوتَ عَنْكَ* is as though it meant *I have purposed to remove* [or to take away] thy crime or the like: (TA:) [but I think that the primary signification of *عَفُوتُ أَلْيَامٍ* is that of effacement: and hence likewise what next follows:] ___ *عَفُوتُ أَلْيَامٍ* is also metaphorically used as meaning The withdrawing from a right, or due, and from seeking, or demanding, it: and thus the verb is used in the Kur ii. 238 [q. v.]: and in the saying of the Prophet, *عَفَّوْنَا لَكُمَّ عَنْ صَدَقَةِ الخَيْلِ وَالرَّقِيقِ* [i. e. *We have remitted to you the poor-rate of horses and of the slave or slaves*]: (Mgh:) [and hence] *عَفَّوْنَا عَنْ الْحَقِّ* means *I have annulled* [or remitted] the right, or due; as though I erased it from [the account of] him who owed it: (Msb:) and *عَفَّوْنَا لَعْنَ مَا لِي عَلَيهِ* I have relinquished [or remitted] to him what was due to me on his part. (TA.) *عَفَّفتُ أَلْيَامٍ* signifies also *It was, or became, much in quantity, or many in number:* (Msb, MF, TA:) and also the contr., i. e. *It was, or became, little in quantity, or few in number.* (MF, TA:) It is said in the former sense of hair, and of herbage, &c.: (S:) or, said of hair, *It was, or became, long, and much in quantity:* (TA;) and said of the hair of a camel, (K,) or of the hair of a camel's back, (TA,) it became abundant and long, and covered his rump; (K, TA;) and said of herbage, *it was, or became, much in quantity, and tall.* (TA.) And *عَفَّفتُ الْأَرْضَ* the land became covered with herbage. (K and TK. [In the CK, *أَرْضُ الْأَرْضَ* is erroneously put for *الأَرْضُ الْأَرْضَ*]) ___ And *عَفَّفتُ الْأَرْضَ* I made it to become much in quantity, or *عَفَّفتُ الْأَرْضَ* and *عَفَّفتُ الْأَرْضَ* many in number; as also *عَفَّفتُ الْأَرْضَ* and so forth. (TA.) Accord. to Es-Sarakustee, one says, *عَفَّفتُ الْأَرْضَ* I left the hair to become abundant and long. (Msb.) And one says, *عَفَّفتُ الْأَرْضَ* He left the beard to become abundant and long. (Mgh, K, TA,) having ceased from cutting it: (Mgh:) whence, (TA,) it is said in a trad., *أَمَرَ أَنَّ الْأَرْضَ* he commanded that the mustaches should be clipped
closely, or much, and that the beards should be left to become abundant and long: (S, TA:) or (Clip ye &c.), and one may also use the unaugmented verb [saying or, from, and that the beard] should be left to become abundant and long; (TA,) I left the hair of the camel, or the hair of the back of the camel, to become abundant and long; as also, (K, TA;) this latter with teshdeed. (TA. [In the CK, from, expl. in the K as signifying He shore, or sheared, the wool, signifies he left the wool to become abundant and long, then shore, or sheared, it. (TA.) Also, inf. n. or superfluous; or it remained over and above]. (Msb.) You say, [correctly, meaning I exceeded him in knowledge; syn. And He exceeds, in giving, the wish of the wisher and the petition of the petitioner. (TA.) And I exceeded to him [what was incumbent on me] with my property, and gave him. (TA.) And, aor. signifies also [simply] He gave. (TA.) And He gave to him, namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And He gave to him fully, or wholly, his right, or due. (Har p. 117.) And I laded out for him first, and gave to him in preference, some of the broth. (S. [See .] And I left in the bottom of the cooking-pot as a gratuity for the lender thereof, the last of the broth, which is termed the . (S.) And I asked, or petitioned, the man. (Msb.) And I came to him seeking, or demanding, his beneficence: you say, [Such a one, guests come to him seeking, or demanding, his hospitality]. (S.) And The camels took [or cropped] the pasture near by. (K, TA.)
The water was untrodden by what would render it turbid. (S, K.)

and: see 1, former half, in three places. [Hence] one says, [Perdition, or destruction, &c., effaced them,] meaning they died. (Z, K, TA.)

And [He effaced what had proceeded from him], meaning he acted well, or rightly, after acting ill, or wrongly. (S.) See also 1, latter half, in two places. ___ [Hence] one says, meaning Leave ye this camel [lit. the back of this camel] so that he may become fat. (TA.)

God granted him health, or soundness, and safety, or security, i.e. defence (S, K) from diseases and from trial: (K,) or [restored him to health, or soundness, and to security from punishment, i.e.] effaced from him diseases, and sins. (Msb. See also 1, former half.) And [the latter perhaps, but more probably, I think, agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning He was restored to health, or soundness]. (TA.) ___ And signifies also God's defending thee from men and defending them from thee: (K, TA:) IAth says that it signifies his rendering thee independent, or in no need, of them, and rendering them independent, or in no need, of thee, and averter their harm from thee and thy harm from them: and some say that it signifies one's forgiving, or pardoning, men, and their forgiving, or pardoning, him. (TA. [See also 6.])

He made him to be free, or exempted him, from the affair. (K.) You say, [Make thou me to be free, or exempt thou me, from
this affair]. (TA.) And Exempt thou me, or excuse me, from going forth with thee. (S, Mgh, Msb. *) See also 3, in two places: ___ and 1, latter half, in three places: ___ and the same paragraph, last quarter, in two places. also signifies He expended the عفوٌ of his property; (K, TA;) i.e., the clear portion thereof; or the redundant portion of it. (TA.) And He was, or became, a possessor of much property; and independent, or in no need. (TA.)

5 see 1, first and fourth sentences.

signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and اْﻮَـﻓﺎَﻌَـﺗ ِﻦَﻋ ِدوُﺪُﳊا, originally اْﻮَـﻓﺎَﻌَـﺗ َدوُﺪُﳊا, [i.e. Relinquish ye the prescribed punishments in respect of what occurs between you,] means let every one of you turn away from [or relinquish] punishing his fellow; the phrase being elliptical, or the verb being made to imply the meaning of اْﻮَـﻓﺎَﻌَـﺗ, and therefore being made trans. in the same manner as كْﺮﱠـﺘﻟا, and hence is used by El- Hareere as meaning If I relinquished them: (Har p. 60:) [and hence it is said that signifies [app. when each is followed by عن, and thus meaning The passing by, or over, another, or one another, without punishing].] (TA.) And it signifies also The finding, experiencing, or obtaining, health, or soundness. (KL.)

8 see 1, last sentence but two, in two places: ___ and see also the paragraph here following.

is Thy seeking, or demanding, of him who imposes upon thee an affair that is difficult, or troublesome, or inconvenient, his exempting, or excusing, thee
from doing it. (K.) You say, He asked, or petitioned, him to exempt, or excuse, him from going forth with him. (S, Msb, * TA.)

The camels took with their lips the dry herbage (K, TA) from above the dust, (TA.) picking out the clear, or best. (K, TA.)

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A land in which is no sign of the way nor trace of habitation or cultivation; untockden, and not having in it any traces, or vestiges, or footprints: (S:) or a country, or portion of the earth or of land, in which is no trace of its being possessed by any one: and so. (K.) And A redundant portion, (S, Mgh, K,) being such as is left, (Mgh,) of property, remaining over and above what is expended. (S.) A poet says, [app. addressing his wife,]

[Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry]. (S.) And you say, "أعطته عفو المال," i.e., I gave him, of the
property, that for which he did not ask; or spontaneously; without being asked.  
(S.) And أَعْطَيْتُهُ عَفْوًا [I gave him spontaneously;] without being asked: (K, TA:) or without constraint.  
(TA.) And أَدْرَكَ الْأُمَرَ عَفْوًا [That came to me easily]. (A and K in art. غمَض.) ___ Also The portion of water that remains over and above what is required by the people that dwell thereby and to whom it belongs (or the drinkers), (K, TA,) and is taken without constraint and without crowding or pressing.  
(TA.) ___ And The most lawful, أَحْلَّ, so in the copies of the K, but in the M أَحْجَلَ [most beautiful, or goodly], (TA,) and most pleasant, of wealth, or property: (M, K, TA:) and the clear portion thereof.  
(TA.) ___ And The choice, and best, or most excellent, portion of a thing, (K, TA,) and such as is not attended with fatigue, or weariness.  
(TA.) ___ And Goodness, or beneficence; or a benefit, or benefaction: syn. مَعْروّف. (K.) ___ And A first run: one says of a courser, هُوَ دَوَّ عَفُوًا وَعَقْبًا. He has a first run, and a subsequent, and more vehement, ran. (A in art. عقّب.) Also, and عفُوًا, عفُوَّة, عفُوًة, عفُوًة. A young ass; and so عفُوًة; (S, K;) or, accord. to ISk, عفّاة: (S:) and the female is called عفّاة عفُوًة (S, TA) and عفّاة عفُوًة (TA:) pl. [of mult.,] accord. to the copies of the K, but correctly عفّاة عفُوًة, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عفّاة عفُوًة, (ISd, K, TA,) and [of pauc.] أَعْفَاءْ عفُوًة: (ISd, TA;) and [hence] أَعْفَيْ أَعْفَاءْ: أَعْفَا [K:] means The ass; (K, TA;) [lit. the father of the young asses;] عفّاة عفُوًة being pl. of عفُوًة signifying the young ass.  
(TA.) ___ عفّاة عفُوًة: see the next preceding sentence.  
A bloodwit: (K, TA:) because by means of it pardon is obtained from the heirs of the slain man. (TA.)  
عفّاة القُدْر [and عفّاة القُدْر] and عفّاة القُدْر, as also عفّاة القُدْر and عفّاة القُدْر, and عفّاة القُدْر and عفّاة القُدْر, signify The froth, or foam, of the cooking-pot; (K, TA;) and the best, or choice, portion thereof, i. e., [of the contents] of the
cooking pot; (TA:) or ُعةَوَا signifies the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured: or, as some say, the first and best of the broth; and ُعةَوَا, the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot. (S, TA. [See also عَفَّف يُ عَفَّف (TA).] ُعةَوَا is What has not been depastured, of herbage, and is therefore abundant. (TA.) ُعةَوَا, The supply of water that has collected before the drawing from it. (TA.) ُعةَوَا See also عَفَّف.

ُعةَوَا: see the next preceding paragraph: ُعةَوَا and also the next following, in two places.

ُعةَوَا: see عَفَّف. ُعةَوَا Also, (S, TA,) and عَفَّف, (TA,) The best, or choice, (S, TA,) and abundant, (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA,) One says, ُعةَوَا ذهبت عفاة هذا البَّنَت The soft, or tender, and best, of this herbage, has gone: (S, TA,) and accord. to the M, ُعةَوَا, with damm, signifies such as is soft, or tender, of any herbage, and such as has not in it anything troublesome, or burdensome, to the pasturing cattle. (M, TA,) ُعةَوَا And ُعةَوَا and ُعةَوَا signify The hair of the head of a man. (TA.)

ُعَفَاء [an inf. n.: used as a subst., signifying The state of being effaced, erased, rased, or obliterated: and of perishing, or dying. Also] Dust. (S, K.) One says, in reviling, ُعَفَاء وعليه ُعَفَاء وبقيه ُعَفَاء In his mouth be dust, and may the state of that which is effaced, &c., be, or rest, upon him: see also the verse cited near the beginning of this art.]. (TA.) ُعَفَاء And Rain: (K:) because it effaces the traces of the places of alighting. (TA.) ُعَفَاء And A whiteness upon the black of the eye. (K.)

ُعَفَاء Such as is abundant of the plumage of the ostrich, (S, K,) and of the fur, or soft hair, of the camel, (S, and so in the K accord. to the TA,) and long and abundant hair: (K:) [see an ex. of
the last meaning in a verse cited in art. صب، conj. 6: the n. of un. is with ؟; but it is said that a single feather is not termed عقامة، unless it be [one of feathers that are] dense and abundant. (TA.) One says [A she-camel having abundant fur]. (S.) __ عقامة السحاب means What resembles nap, or pile, in the surface of the clouds, which [when they have this] scarcely ever, or never, break their promise of yielding rain. (TA.)

A man forgiving [or who forgive] the crime, or misdeed: (K: or rather) العفو عن الذنب signifies he who forgives much: (S:) and [as meaning thus, or the Very Forgiving,] it is one of the names of God. (TA.)

Being, or becoming, effaced, erased, rased, or obliterated: [&c.: see 1, of which it is a part. عاف n.: pl. عفا. (S, TA.) Having long hair. (S, K:) __ A fleshy, plump, boy. (TA.) And عافية النّجم A she-camel having much flesh: pl. عافيات. (K:) __ A land of which the herbage, not having been depastured, has become abundant. (TA.) Some broth that is returned in the cooking-pot when it has been borrowed: (K:) or عاقب القدر means what is left in the cooking-pot (As, S, M) by the borrower, for the lender. (M, TA.) [See also عفاة.] A guest: (S, * K:) and any seeker, or demander, of a favour or bounty, (S, K:) or of means of subsistence: as also معتف عفاة (S, TA)

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and عني, (S, * K,) both signifying guests, &c., (TA,) as also عافية; (S, * TA;) which last signifies also beasts, and birds, (S, TA,) as well as men, (S,) seekers of, or seeking, the means of subsistence; (S, TA;) and its pl. is عواف. (TA.)

One says, [He is one who has many guests, &c.]. (S, TA.) ___ And A seeker of herbage. (K, * TA. [In the CK, الرايت is erroneously put for الرايس.] ___ And A comer to water: (K, * TA;) and عافية الماء the comers to the water. (S, TA.)

ِةَﻴِﻓﺎَﻋ and عافية, q. v., (S, Msb,) and from الإعفاء, [Inf. n. of 4, q. v.,] (TA,) signifying Health, or soundness, and safety, or security: (TK:) [or, as it may be best rendered, health and safety, considered as proceeding from God; i. e.] God's defence of a man (S, K) from diseases and from trial:

(K,) or freedom from evil. (KL.) See also 1, former half. [Also fem. of عاف (q. v.), and used as a pl.]

ِةَﻴِﻓﺎَﻋ a word occurring in the saying of 'Omar Ibn-'Abd-El-'Azeez,ِسَﺮَﻔﻟا ﺎَﻤﻴِﻓ َنﺎَﻛ ْﻦِﻣ ىِﺮْﻤَﻌَﻟ ﺎَﻣ ُﻦﻳِذاَﺰَـﺒﻟا ﻰَﻔْﻋَِ ٍﺔَﻧوُﺆَﻣ ٍسْﺮَﺣَو i. e. [By my life, or by my religion, the hackneys] are not more easy in respect of sustenance [and guardianship than the horse, or mare, of good breed: see فرس]. (Mgh.)

ِةَﻴِﻓﺎَﻋ معف, thus correctly, like مكرم, as in the M, in the K said to be like محدث, (TA,) One Who associates with another without seeking to obtain his bounty. (K, TA.) You say,ِةَﻴِﻓﺎَﻋ ِءﺂَﳌا the comers to the water. (S, TA.)

hence the saying of Ibn-Mukbil,

فَإِذَاَلَ لا تَبَيْلُ آمَرَا دونَ صحة

وَحْيَ تَعْيِشَا معفِينَ وَجهدا.
[For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil in so living]. (TA.)

A camel left unridden. (K and TA in art.)

See: A camel left unridden. (K and TA in art.)
عَفَّى، عَفَّيتُ الشَّعْرُ 1، أَعْفَّى، اور. عَفَّى، أَعْفَّى، inf. n. عَفَّى: see 1 (latter half) in art. عفو.
ﻊَقَ

1. (Msb, K, TA.) aor. — , (TA) inf. n. (Mgh, O, Msb, TA.) *He clave, split, slit, ripped, or rent;* (Mgh, O, Msb, K, TA;) and *he cut.* (Mgh, O, TA.) You say, (Mgh, K, TA.) *He slit, ripped, or rent, his garment.* (Msb.) And *His amulet was cut off among the sons of such a one;* said of a boy when he has attained to the prime of manhood, and become strong, with a tribe; originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye; and when he became full-grown, they were cut off from him: whence the saying of a poet,

*بَلَادَ بِمَا عَقَّتْ الْشَّبَابُ تَمْيَمَتِي
ولأَوْلَى أَرْضَ مَسِ جُلْدِيَّ تَرَابِهَا*

[A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin]. (TA.) ___ And [hence,] عَقَّتْ الْرَّيْحُ، (Mgh, K, O, TA.) aor. and inf. n. as above, *The wind drew forth a shower of fine rain from the clouds containing water*; as though it rent them. (TA.) And *The cloud poured forth its water;* [as though it were rent;] and *عَقَّتْ عَنْ مُولُودِهَ (S, Msb, TA) and — , (TA) inf. n. عَقَّتْ (S, Msb,) He slaughtered as a sacrifice (S, Msb, K, TA) for his child, (S, Msb,) or for the new-born child, (K,) a sheep or goat, (T, Msb, TA,) [generally the latter,) on the seventh day after the birth. (T, S, Msb, TA.) And *He shaved the hair termed [q. v. (S, TA) of his child, (S,) or of the new-born child. (TA.) ___ And He shot the arrow towards the sky;* and that arrow was called عَقَّتْ بِالْسِّهِيمِ (S, O, K) and it
was the arrow of self-excuse: they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge]; and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the bloodwit; the stroking of the beards being a sign of reconciliation: the arrow, however, as IAar says, did not [ever] return otherwise than clean: (S, O:) the origin was this: a man of the tribe was slain, and the slayer was prosecuted for his blood; whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the bloodwit, asking forgiveness for the blood; and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the bloodwit; but if weak, he consulted the people of his tribe, and then said to the petitioners, We have, between us and our Creator, a sign denoting command and prohibition: we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the bloodwit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the bloodwit: so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of Hudheyl, by IB to be El-As'ar El-Joafee, who was absent from this reconciliation, (TA,) says,

\[
\text{اﻮﱡﻘَﻋ ٍﻢْﻬَﺴِﺑ ﱠُ伸び اﻮُِﳊﺎَﺻ}
\]

\[
\text{ِﲏَﺘْـﻴَﻟ ِﰱ ِمْﻮَﻘﻟا ْذِإ اﻮُﺤَﺴَﻣ ﻰَﺤﱡﻠِﻟا}
\]

\[
\text{ﱞﻖَﻋ}( , \text{TA},)
\]

[They shot an arrow towards the sky; them they said, Make ye reconciliation: would that I were among the party when they stroked the beards]: (S, O, TA:) or, as some relate it, the first word is عَقّاُ, with fet-h to the ق; which belongs to the class of unsound verbs [i.e. to art. عَقّى (S, O, TA:), inf. n. عَقَّوُق (S, O, Msb, K) and عَقَّم (S, O, K)] One says also, عَقّيَ (S, O, TA:), aor. أَبَاهُ (S, O, Msb, K) or عَقّيَةَ (S, O, Msb, K) inf. n. عَقَّيَةَ (S, O, Msb, K) and عَقّيَةَ (S, O, K) and عَقّيَةَ (TA, A). He was undutiful, disobedient, refractory, or ill-mannered, to his parent, or father; contr. of بَرَّةَ (K, S, O, TA, A,) he broke his compact of obedience to his parent, or father; (TA,) he
disobeyed his father; and failed, or neglected, to behave to him in a good, or comely, manner. (Msb.) And 

He severed the tie, or ties, of relationship, by unkind behaviour to his kindred. (Ham. ib.) And [alone], aor. "ٌقﻮُﻘُﻋ", inf. n. [He was undutiful, &c.; or he acted undutifully, &c.; or] he contravened, or opposed, him whom he was under an obligation to obey. (Har. p. 158.)

Undutiful treatment, &c., of the two parents] is said in a trad. to be one of the great sins. (O.) And it is said in a prov., "ٌقﻮُﻘُﻋ" [alone], aor. [Undutiful treatment of a parent is one of the two sorts of being bereft of a child]: or, as some relate it, [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]: i.e. he whom his children have treated undutifully (من عقه ولده) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] Hence, from "ٌقﻮُﻘُﻋ", the verb is metaphorically used in the saying, in a trad., مَثَلِكُمْ وَمَثَلِ عَائِشَةَ "ٌقﻮُﻘُﻋ". "ٌقﻮُﻘُﻋ" is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it: app. meaning that her severity was for the good of the objects thereof. (TA.) "ٌقﻮُﻘُﻋ", intrans., said of lightning: see 7. "ٌقﻮُﻘُﻋ" said of a mare, and of an ass: see 4. "ٌقﻮُﻘُﻋ", inf. n. "ٌقﻮُﻘُﻋ", means The bucket came up full from the well; and some of the Arabs say "ٌقﻮُﻘُﻋ" as having for its inf. n.; but it is [said to be] originally "ٌقﻮُﻘُﻋ", the third being changed into ى, [which is then in this case suppressed,] like as they said "ٌقﻮُﻘُﻋ" to mean یُرْطَبَت* "ٌقﻮُﻘُﻋ". "ٌقﻮُﻘُﻋ" is mentioned in the TA in art. also, and there expl. as meaning it rose in the well turning round: and from what here follows, it appears to mean it rose swiftly, cleaving the air: ] a poet, cited by IAar, says, of a bucket,
meaning It clave [the air of] the well, rising swiftly, like the hastening of the swift eagle in its flight towards the prey. (TA in the present art.)

2 لاق  عَقِبَتْ لَا فلَانُ  عَقِبَتْ فَلَانِ ٌ I contravened, or opposed, such a one. (TA.) [See also لاق  وَلَدَهُما أَعَقَّهُ لَوَلَدَهُ, in the latter half of the first paragraph.]

3 لاق  عَقِبَتْ فَلَانِ ٌ, aor. عَقِبَتْ وَلَدَهُ, inf. n. عَقِبَتْ, I contravened, or opposed, such a one. (TA.) [See also لاق  وَلَدَهُما أَعَقَّهُ لَوَلَدَهُ, in the latter half of the first paragraph.]

4 لاق  عَقِبَتْ فَلَانِ ٌ, i. q. جَاءَ بِالْعَقِبَتِ فِلَانِ ٌ, Such a one did that which was an act of undutifulness, disobedience, refractoriness, or ill manners, to his father or the like. (S, TA.) [See also لاق  وَلَدَهُما أَعَقَّهُ لَوَلَدَهُ, in the latter half of the first paragraph.]

And you say, اعْقِبُ اَمَّا أَعَقَّهُ لَوَلَدَهُ, How undutiful, disobedient, refractory, or ill-mannered, is he to his father!]. (TA.)

She (a mare, S, O, K, and an ass, TA) conceived, or became pregnant; (S, O, K;) or she did not conceive, or become pregnant, after having been covered by the stallion, or during a year or two years or some years; (K;) and العربية عقِبَتْ, aor. عَقِبَتْ, عَقِبَتْ (O, K, TA,) the verb being of the class of ضَرَّبَ, inf. n. عَقَٰبَتْ, عَقَبَتْ and عَقِبَتْ (O, K, TA) and عَقَبَتْ (CK, but not in other copies,) signifies the same, (O, * K, TA,) said of a mare, (O, K,) and of an ass; (O;) or عَقِبَتْ signifies pregnancy itself, as also عَقِبَتْ, (K,) and عَقِبَتْ (S, O;) or عَقِبَتْ signifies she became pregnant; and العربية عَقِبَتْ, the [hair called] عَقِبَتْ of the young one that she bore. (TA.) Also It (a palm-tree, and a grape-vine) put forth what are termed عَقَبَتْ q. v.]. (S, O, K.) اعْقِبَتْ وَلَدَهُ, He made it bitter; (S, O, K;) namely, water; said of God; like اعِقَبَتْ وَلَدَهُ, (S, O,) And اعْقِبَتْ, The earth made the water bitter. (TA.)
It became cloven, split, slit, ripped, or rent; or it clave, split, &c.; said of anything; (S, O, K, TA;) mentioned by Th as said of a garment. (TA.)

The cloud became rent with the water. (S, O, K.) See also 1, first quarter. [And see 8.] (S, O, K.) [of which latter the aor. is probably the inf. n. (TA.) said in the K to mean [as though meaning: The lightning became cloven]; (TA;) [but] the former is expl. as signifying the lightning was, or became, in a state of commotion (تضررب) in the clouds. (S, O.) [Another meaning is suggested by an explanation of غِيَظة (q. v.) in relation to lightning.]

The dust spread, or diffused itself]: (IF, O, K;) or (TA;) became cleft, and diffused itself. (TA.) The valley was, or became, deep. (TA.)

The knot became strongly, or firmly, tied. (O, * K, * TA.)

The clouds became rent, (K, TA,) and their water poured forth. (TA.) See also 1, first quarter. [And see 7.] He drew the sword (O, K) from its scabbard. (O.) And [probably from ِعيَعُ، q. v.,] He exceeded the due bounds, or was immoderate, in excuse himself. (TA.)

It uttered a [kind of chattering] cry, (S, * O, TA,) resembling the sound of عَقَقَ and [or the repeated sound of حَقَقَ]; (O, TA;) whence its name: and said of a bird [that utters a cry of this kind] when it comes and goes. (TA.) (O, TA,) inf. n. عَقَقَةٌ, (S, O,) said of the [or magpie]. It uttered a [kind of crackling, or rustling, sound,] of paper, and of a new garment; like عَقَقَةٌ [q. v.]. (TA.)

Any cleft, or furrow, and any hole, in sand &c. (S, TA,) See also عَقَقَةٌ. Also i. q. عَقَقَةٌ, عَقَقَةٌ, (O, K, TA,) Bitter
water: (S, O, K:) or intensely bitter water: used alike as sing. and pl.: (TA:) like (O, TA.)

 البعوضة : see what next follows.

 البعوضة A deep excavation, hollow, cavity, trench, or the like, in the ground; (K, TA:) as also , accord. to the K, there said to be with kesr, but correctly , with fet-h, [q. v.,] which signifies an elongated excavation in the ground, and is originally an inf. n.; thus in the L. (TA.) And A blaze of lightning extending in an elongated form in the sky, (IDrd, O, K,) or in the side of the clouds, (A, TA,) and said to be as though it were a drawn sword. (TA.) [See also البعوضة.]

 البعوضة A certain thing with which boys play. (L, K, TA.)

 البعوضة: see البعوضة, in the former half.

 البعوضة: see البعوضة. ___ It is said in the K to be syn. with البعوضة; but in this sense the correct word is البعوضة. (TA.)

 البعوضة: see البعوضة, latter half: and see also البعوضة, in two places.

 البعوضة, as a sing. and as a pl.: see البعوضة.

 البعوضة is an inf. n. of البعوضة said of a mare (O, K) and of an ass: (O:) or it signifies Pregnancy (AA, S, K) itself; (K;) as also , (K) and which is likewise said to be an inf. n. of البعوضة. (S,) You say, أظهرت العناء على مولود , The she-ass manifested pregnancy. (AA, S, O,) ___ And, accord. to Esh-Shafi‘ee, An embryo; or a fœtus. (TA.) ، incompetent, [indecl.,] is a [proper] name for [Undutifulness, disobedience, refractoriness, or ill manners, to a parent, or the like]: (K, TA:) mentioned by IB, and in the O. (TA.)

 البعوضة , applied to water: see البعوضة.
Pregnant: (S, O, K:) or not pregnant after having been covered by the stallion, or during a year or two years or some years; (K:) or it signifies thus also; (O;) having two contr. meanings; (K;) or it is applied to one in the latter state as implying a presage of good; (O, K;) so says AHát; (O, TA;) i. e., as though they meant that she would become pregnant: (TA:) it is extr.; [as being from ْﺖﻠَﻘَﻋَأ] and one should not say ﱞﻖِﻌُم; or this is a bad dial. var.; (S, O, K;) or, accord. to AA, it is from ْﺖْﻘَﻋا, and ٌقﻮُﻘَﻋ is from ْﺖْﻘَﻋ; (TA:) the pl. is ٌﻖُﻘُﻋ, and ٌقﺎَﻘِﻋ is a pl. pl., (S, O, K,) i. e. pl. of ٌﻖُﻘُﻋ. (S, O.) It is said in a prov., َقﻮُﻘَﻌﻟاَﺐَﻠَﻃ َﻖَﻠْـﺑَأَأ, meaning He sought an impossible thing; because ٌقﻮُﻘَع is applied to a male, and ٌقﻮُﻘَﻋ means pregnant: (S, O, and K in art. ِقﻮُﻘَﻌﻟاَىَﻮَـﻧ)ٌقﻮُﻘَع يَأَلْبَأَأ قَْوَل, because it breaks, lit, cleaves. (O, and K in art. ِقﻮُﻘَﻌﻟاَىَﻮَـﻧ)ٌقﻮُﻘَع يَأَلْبَأَأ قَْوَل, means the dawn, because it breaks, lit, cleaves. (O, and K in art. ِقﻮُﻘَﻌﻟاَىَﻮَـﻧ)ٌقﻮُﻘَع يَأَلْبَأَأ قَْوَل,means Date-stones that are easily broken, (Lth, S, O, K;) soft to be chewed; (Lth, O, K;) which are given as provender to camels, (S,) or to the pregnant thereof, in consideration of her state, wherefore they are thus called; and which are eaten, or chewed, by the old woman; but this is of the speech of the people of El Basrah, and not known by the Arabs in their desert: (Lth, O:) and sometimes they called a single date-stone of this sort ٌقَْيَأَعَأَةَعَِقَع. (S.) See also ٌقَْيَأَعَأَةَعَِقَع.

ٌقَْيَأَعَأَةَعَِقَع Cleft, split, slit, ripped, or rent; and cut; as also ٌقْعَم. (TA.) ___ And [hence] Any channel which the water of a torrent has cloven (S, O, Msb, * K) of old (Msb) and made wide: (S, O:) and a valley: (O, K;) pl. ٌقَْيَأَعَأَةَعَِقَع. (S, O, Msb, K, TA) and ٌقَْيَأَعَأَةَعَِقَع signifies also Pools of water in cleft furrows: (Ahn, TA:) and some say, red sands. (TA.) ___ See also ٌقَْيَأَعَأَةَعَِقَع, in two places. Also [Carnelian;] a species of ٌقَْيَأَعَأَةَعَِقَع or stones that are set in rings]; (S:) a sort of stone, (Msb,) or red ٌقَْيَأَعَأَةَعَِقَع [meaning precious stones], (O, K,) of which ٌقَْيَأَعَأَةَعَِقَع are made; (O, Msb;) existing in ElYemen, (K, TA,) near to Esh-Shihr, said by Et-Teefáshee to be brought from mines thereof at San’à, (TA,) and on the shores of the Sea of Roomeeyeh; one kind
thereof is of a turbid appearance, like water running from salted flesh-meat, and having in it faint white lines, (K, TA,) and this, Et-Teefáshee says, is what is known by the appellation الرطي [so in my original]; the best kind is the red; then, the yellow; then, the white; and the other kinds are bad: or, as some

say, the streaked (المشْتَطَب) is the best: (TA:) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone:] the n. un. is withة: and the pl. is عقيقَة. (O, K.) [an appel-lation applied by some to The agate.]

عَقِيقَة [a subst. from عَقِيقَة, made so by the affix ة. Hence, because cleft, or furrowed, in the earth,] A river, or rivulet.

(IAar, O, K.) ___ And A fillet, or bandage, (عصابة,) at the time of its being rent from a garment, or piece of cloth. (IAar, O, K.) ___ And The prepuce of a boy (AO, IAar, O, K) when he is circumcised. (TA.) ___ And [app. because made of cut pieces of skin,] A leather water-bag such as is commonly called جَنْعُ [or sheep in or before its second year]: (S, O, K, TA:) that of a لَّيْث [or sheep in its third year] is called جَنْعَة [TA:] and the hair of a young one recently born, (S, Mgh, O, Msb, K, TA,) that comes forth upon his head in his mother's belly, (TA,) of human beings, (S, Mgh, O, Msb, K, TA,) because it is cut off on his seventh day, (Mgh,) and of others, (Msb,) [i. e.] of beasts likewise; (S, O, K, TA,) as also عِقْيقَة (O, K:) but A 'Obeyd says that he had not heard this last except in relation to human beings and asses: (S, O, K: *) its pl. (i. e. the pl. of عِقْيقَة) is عِقَيقَة: (O, K:)

[the pl. of عِقَيقَة and عِقَيقَة is عِقَيقَة: a law of the Sunneh requires that the عِقَيقَة of an infant should be weighed, and its weight in silver be given to the poor: (and Herodotus, in ii. 65, mentions a similar custom as obtaining among the Ancient Egyptians:) when the
hair has once fallen from the young [by its being cut], the term عقية ceases to be applied to it: so says Lth: (O, TA:) but it occurs in a trad. applied to hair as being likened to the hair of a recently-born infant. (TA.) Hence, (S, O,) it is applied also to The sheep, or goat, [generally the latter,] that is slaughtered (S, Mgh, O, Msb, K) as a sacrifice for the recentlyborn infant (S, Mgh, Msb) on the occasion of the shaving of the infant's hair (O, K) on the seventh day after his birth, (S, Msb,) and of which the limbs are divided, and cooked with water and salt, and given as food to the poor: (Lth, TA:) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins: (TA:) the Prophet disallowed this appellation, (Mgh, Msb,) as being of evil omen, (Mgh,) or as though he saw them to regard it as of evil omen, (Msb,) and desired them to use its stead; (Mgh, Msb, TA:) saying I like not عقية البرق. (TA.) Its remains for an instant in the clouds, of the rays, or beams, of lightning; (Lth, O, K;) as also عقية which, as well as عقية، is also expl. as meaning lightning which one sees in the midst of the clouds, resembling a drawn sword: (TA:) or عقية signifies lightning in a state of commotion in the clouds: (S, O:) or lightning extending in an elongated form in the side, or breadth, of the clouds: (TA:) or lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: (S in art. خفف:) or, as expl. by Aboo-Sa'eed, a flash of lightning that has spread in the horizon: (O, voce عقية:) a sword is likened thereto: (S, O, K:) and [the pl.] عقاقيق is a name for swords: (O, K:) عقية also, signifies lightning. (TA.) And عقية signifies also An arrow shot towards the sky; (S, O, K;) the arrow of self-excuse; which was used in the manner described in the explanation of the phrase عقية بالسهم [q. v.]. (S, O,) See also عقية, last signification.
A cloud pouring forth its water: (TA:) or a cloud much rent by water. (T, TA

Voce بيدب.)

Shoots that come forth from the اصول [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K;) and which, if not cut off, cause the اصول to become vitiated, or unsound. (S, O.) [See also صنبوبر: and see عواقف, below.]

ععق [The magpie, corvus pica; so called in the present day;] a certain bird, (S, O, Msb, K,) well

known, (S, O,) of the size of the pigeon, (Msb,) party-coloured, black and white, (O, Msb, K,) having a long tail, (O, Msb,) said by Is-hák El-Mowsile to be the same that is called شجحی, (Th, IB, TA,) a species of crow, (IAth, Msb, TA,) wherefore it is said in a trad. that the man in the state of إحرام may kill it; (IAth, TA;) its cry resembles the sound of ع ع [or the repeated sound of عع]; (O, K;) and the Arabs regard it as an evil omen. (Msb.) [See also صردم.]

عاق Undutiful, disobedient, refractory, or illmannered, to his parent, or father; (S, * O, * K;) breaking, or one who breaks, his compact of obedience to his parent, or father; (TA;) disobeying, or disobedient to, his father; and failing, or neglecting, to behave to him in a good, or comely, manner; (Msb;) and severing, or one who severs, the tie, or ties, of relationship, by unkind behaviour to his kindred; (see its verb;) and عع signifies the same;

(O, K;) as also عع, (S, O, TA,) but in an intensive sense, altered from فسق غدر and عع, and in the K erroneously said to be عع; (TA;) and عع; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] men severing, or who sever, the ties of relationship, by unkind

behaviour to their kindred; and also remote, or distant, enemies: (TA:) [and عع is app. used (as Freytag asserts it to be) in the sense of عع in the Fákihet el-Khulatà, p. 55, 1. 7 from the bottom:] the pl. of عع is ععقْة, (S,
O, Msb, K,) like (S, S,) and "عَقَقٍ, like "عَقَق, a form used by Ru-beh, (O,) and "عَقَقَة, which is an extr. [meaning anomalous] pl. (Hamp. 93.)

(س, َعَقَق) in a trad., (S,) said by Aboo-Sufyán to Hanzeh on the day of Ohod, when he passed by him slain, (S, O,) means [Taste thou the recompense of thy deed], (S,) or ذَقْ جَرَاء فِعْلَك [taste thou slaughter], (O,) [O undutiful, &c.; or, accord. to the explanation in the TA mentioned above, عَقَق, for يَا عَقَق, means O very undutiful, &c.]. (S, O.)

عَقَقَةَ النَّخل The shoots, or offsets, of the palmtrees, that grow forth therewith. (O, K.)

[See also "عَقَقَةَ النَّخل.]

أَعَقَقْ مِن ضَبَّ [More undutiful, &c., to kindred, than a lizard of the species called ضَبَّ] is a prov. [mentioned, but not expl., in the O]: IAar says, the female [of the ضَبَّ] is meant; and its عَقَقَةَ consists in its eating its young ones. (TA.) [See also Freytag's Arab. Prov. ii. 152-3. And see an ex. of أَعَقَقٍ in a verse cited in art. زَهَد, conj. 2.]

عَقَقَةَ مُعَقِّقَةَ: see عَقَقَةَ.

عَقَقَةَ مُعَقِّقَةَ: see عَقَقَةَ, first sentence.
He struck his heel. (S, K, TA.) And He came after him; [as though at his heel; and hence, properly, close after him; but often meaning near after him.] (S, Mgh, Msb, K, TA.) He followed him; succeeded him; (S, Mgh, K, TA;) came in, or took, his place; as also: (S, K, TA;) and in like manner both are said of anything, (TA;) as also عقبة and عقبة, (Msb, K, TA,) inf. n. تَعْقِيب and تَعْقِيب, (Msb, TA,) He came after him; [as though at his heel; and hence, properly, close after him; but often meaning near after him.] (S, Mgh, Msb, K, TA;) followed him; succeeded him; (S, Mgh, K, TA;) came in, or took, his place; as also: (S, K, TA;) and in like manner both are said of anything, (TA;) as also عقبة and عقبة, (Msb, K, TA,) inf. n. تَعْقِيب and تَعْقِيب, (Msb, K, TA;) and عقبة and عقبة; (TA;) meaning it came after; (S, * Msb, K, * TA;) &c., as above: (TA;) and تَعْقِيب is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عقبنا and عقبنا They came after us. (TA;) And عقبنا and عقبنا They succeeded us, in alighting, or taking up their abode, after our departure. (TA;) And العلة تعقب الطلاق The العلة [q. v.] follows divorce. (Mgh, Msb.) And دَهَب فلَان فَعَقبه أَبَاه He went away, and his son succeeded him, or took his place. (S, O.) And عَقَبَ هَذَا هُدَى This succeeded this] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA;) And one says, عَقَبَ فلَان مَكَان أَيْه Such a one went away, and his son succeeded him, or took the place of, his father; (S, O, TA;) as also عَقَبَ. (TA;) [Hence also several phrases here following.] It is said in a trad., كل غازية غزت يعقب بعضها بعضًا. [Every party that goes forth on a warring, or warring and
plundering, expedition] shall take its turn, one after another: ] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.)

names [i.e. I sought to do evil to the man, and took his place (see art. خلف), with respect to his wife; i.e. I committed adultery with his wife]: (S, O:) or عقبه signifies [simply] عقبه بشر [he sought to do evil to him]: (K: [in which خلف seems to have been inadvertently omitted: but SM immediately adds what here follows:)] and one says also, عقبه عقب في إثر الرجل بما يكره, aor. عقب, inf. n., meaning He accused the man [app. behind his back] of a thing disliked, or hated; he [so] defamed him, or charged him with a vice or fault or the like. (TA.)

Such a man married such a woman after her first husband. (TA.)

Whiteness of the hair, or hoariness, came after [or took the place of] blackness: as also عقب said of a horse, aor. عقب [or عقب], inf. n. عقب; and黑白ًا العقب السبب, The camels removed from place to place, pasturing. (IAar, TA.)

Whatever evil consequence happen to me, with respect to it, (referring to merchandise,) the responsibility for it will be on thee [and compensation shall be made from thy property]: and عقبة (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like عقبة خلقه for [one says,] He sold me an article of merchandise, and was responsible for an evil consequence, (or for damage afterwards found in it,) should there be any in it. (ISH, O, TA.) عقبة and عقبة signifi also He took, or received, from him something in exchange, an exchange, a substitute, or an equivalent, for another thing: it is said in a trad., إن لم يتقوه فله...
If they entertain him not, he shall have a right to take from them as a substitute the like of his entertainment which they denied him: and one says also, He took, or received, from him in exchange good, or evil: (TA:) and عَقَبَ الرَّجُلَ عَقَبَتِهِ يَوْمَئِذٍ, or, He took from the man's property the like of what he (the latter) had taken from him. (O, * TA.) After the words in the Qur. 11, there are three different readings, تَارَكْتُهُمْ تَارَكْتُهُمْ تَارَكْتُهُمْ, and the first means and ye take, or carry off, spoil: (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means and ye punish them so that ye take, or carry off, spoil: and the third means and ye have a requital: the second is the best; and the third is also good; but the second has a more intensive meaning: (Abboo-Is-hák the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and As says that عَقَبَ [inf. n. of عَقِبَ] is syn. with عَقَبَ [inf. n. of عَقِبَ]; but whether with reference to this case, I do not find. (TA.) And عَقَبَ, aor. عَقِبَ, inf. n. عَقِبَ, also signifies He sought, or sought after, wealth, or some other thing. (TA.) عَقَبَ (S, O, K,) aor. عَقِبَ, (TA,) inf. n. عَقِبَ, He bound a thing with [the kind of sinew, or tendon, called] عَقَبَ, or عَقَبَ [inf. n. of تعَقِبَ], of which see an ex. in a verse cited voce عَنْصِمٍ: he bound therewith a خُوقٍ, i.e. the ring of an ear-drop, fearing lest it should incline on one side: or he bound an earring with a thread called عَقَبَ: (TA:) and he wound round a bow, (S, O, K,) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] عَقَبَ, (O,) or with somewhat thereof: (S, K:) or عَقَبَ, عَقِبَ بالْعَقِبَ, he bound it, namely, the [arrow termed] جَذَحٍ, قدْحَ, with the عَقِبَ, in consequence of its having broken. (IB, L, TA:) thus I find it written without teshdeed, but perhaps it should be أَعْقِبَانَا الرَّكِيَّةُ, from عَقِبَةُ, عَقِبَةَ, عَقِبَةٌ, (see عَقِبَ,) We lined the well with stones behind [the other] stones. (TA. [See also 4.]) [The inf. n.] عَقِبَ also signifies The making, or causing, to return, or go back; but this may perhaps be a mistake for عَقِبَ, الرَّجُوعُ, for it is immediately added,] Dhu-Rummeh says,
meaning [As though the crying of the dusky she-camels] looking, or waiting, for our returning from watering that they might go to the water after us [were the barbarous talk of low, or ignoble, Nabathæans, over it, i.e. over the water]. (TA.)  The branches of the plant, or herbage, became slender, and the leaves thereof turned yellow. (IAar, TA. [See also 2.])

2 عقب see 1, first three quarters, in seven places. The inf. n., "عقب", signifies also The doing a thing and then returning to doing it: (IAth, TA:) the performing an act of prayer, or another act, and then returning to doing it in the same day: (Sh, TA:) and [particularly] the making a warring, or warring and plundering, expedition, and then another in the same year. (S, O, K.) [See also "عقب".] You say, "عقب بضعة بعد صلاته بعد صلاته", and "عقب بضعة بعد غزاة", and He followed up one prayer with another, and one warring, or warring and plundering, expedition with another. (TA.) And He prayed in the night and then repeated the prayer. (IAar, TA.) And The warring, or warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place. (TA.) And it is said in a trad. of 'Omar, "كان كل عام عقب الجيوش" He used, every year, to call back one party of the forces and to send another to take its turn after the former. (O, TA.)  Also The performing of prayer (IAth, O, K, TA) as a supererogatory act (TA) after the prayers called تراويح. (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) And The Waiting (K, TA) in prayer; or
remaining in one's place in prayer waiting for another prayer. (TA.) And you say, عَقَبَ فِي الصَّلَاةَ, (S, O,) inf. n. as above, (S, A, O, Msb, K,) He sat after the performing of the [ordinary] prayer for the purpose of a supplication (S, A, O, Msb, K) or a petition. (S, O, Msb.) and you say, بَيْنَ مَدِيرًا وَمَلْوَى عَقَبَ, in the Kur [xxvi. 10 and xxvii. 31], means [He did not turn back retreating] and did not wait; (O, TA;) properly, did not make advancing to follow his retreating: (O:) or and did not turn aside (S, Msb) nor wait in expectation: (S:) or and did not turn aside nor return: (O:) or and did not look aside: (K, * TA.) or and did not return; from عَقَبَ said of a combatant, meaning He returned after fleeing: (Bd in xxvii. 10:) you say, بَيْنَ عَقَبَ عَلَىٰهُ, He returned against him; syn. كُرَ, and رَجَعَ: and عَقَبَ signifies also The turning back, or receding, from a thing that one had desired to do. (TA.) عَقَبَ فِي الشَّيْبٍ بِخَالَقِ حَسنَةٍ [app. means He had latterly, in the time of hoariness, good dispositions]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is عَقَبَ, It. He was made to be followed, in hoariness, by good dispositions; agreeably with what next follows.]) آتَى فَلَانِ إِلَىٰ خَبَرٍ فَعَقَبَ بِخَيْرٍ [means Such a one caused good to betide me, and it was made to be followed by what was better than it]. (A, TA. [In the former it is followed by the words وَأَرْدَفْ خَيْرُ مِنْهُ, evidently for the purpose of explanation.]) [Hence,] one says, وَأَرْدَفْ خَيْرُ مِنْهُ, meaning استنْشِأَ, تَصْدَقَ بِصَدَاقَةٍ لَيْسَ فِيهَا تعَقَبٍ [i. e. He gave an alms in which was no making an exception by following it up with a condition]. (S, A, O, Msb. *) عَقَبَ حَتَّى. He delayed, or deferred, the giving, or paying, to me my due. (S.) عَقَبَ فِي الأَمْرِ He looked to the consequence, end, issue, or result, of the affair, event, or case. (TA. [See also 5.]) عَقَبَ فِي الأَمْرِ He went repeatedly to and fro, or made repeated efforts, in seeking to accomplish the affair, striving, or exerting himself. (S, O, L, TA.) In the K, التَّرْدُدُ عَقَبَ [the inf. n.] is expl. as signifying التَّرْدُدُ
but the right reading is [plant called] عَقْبَةٍ said of the [plant named] عِلْفَةٍ. (TA.) [See also عَقْبَةٍ said of the plant called] عِلْفَةٍ, (S, O, K,) inf. n. عَقْبَةٍ It became yellow in its fruit, (S, O, K,) and attained to the season of its drying up: (S, O:) from عَقْبَةٍ عَقْبَةٍ, inf. n. as above, He planed off a stone of the kind called عَقْبَةٍ, in a well. (TA. [See also عَقْبَةٍ.]) See also 1, last quarter, in two places.

عَقْبَةٍ: see 1, second sentence. Also عَقْبَةٍ الرَّجُلٍ (Mgh, * TA,) inf. n. عَقْبَةٍ and عَقْبَةٍ (Mgh,) He did a thing with the man alternately, each taking his turn; (Mgh, TA;) and so عَقْبَةٍ. (TA.) And [particularly], (TA,) inf. n. عَقْبَةٍ (S, O,) He rode in his turn after the man, each riding in his turn; (S, O, TA;) as also ِعَقْبَةٍ, (S, O, K,) and عَقْبَةٍ. (TA.) And عَقْبَةٍ ِفِي الْمَرْجَةِ I rode in my turn after the man, upon the camel, he riding in his turn after me. (S, O.) And in like manner you say, عَقْبَةٍ ِعَقْبَةٍ and عَقْبَةٍ عَقْبَةٍ They rode by turns with him, taking their turns after him. (TA.) And ِعَقْبَةٍ بين الشَّيْخَيْنِ [He made an interchange, or alternation between the two things; he made the two things interchangeable, or commutable;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) [Thus, for instance,] العَرَبُ تَعَاقِبَ بِينَ الْفَأْئَةَ والثَّانِئَة] The Arabs make an interchange between ف and ث; make ف and ث interchangeable, or commutable; i. e. put ف in the place of ث, and ث in the place of ف; as in ف عَقَبَةٍ and ث عَقَبَةٍ جَدَّتْ; and عَقَبَةٍ signifies the same. (S, O.) ِعَقْبَةٍ عَقْبَةٍ He stood upon one of his legs one time and upon the other another time; or moved his legs alternately. (TA.) ِعَقْبَةٍ عَقْبَةٍ [as denoting consequence, and retaliation, or retribution, also signifies He punished him.] You say،
He punished him for his crime, sin, fault, or offence: and [in like manner] He punished him (i. e. a man, S, O) for a crime, a sin, a fault, or an offence, that he had committed. (S, O, K.) In the saying in the Kur [xvi. last verse but one], And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished, the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], And whoso punisheth with the like of that with which he hath been afflicted, lit. punished. (O.) For another ex., from the Kur lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., He made the kicking of a beast with the hind leg to be of no account unless it were beaten by its master, or rider, and retaliated by kicking another person]; meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. [See also 4, which has a similar meaning, that of requital.] He made him to take his place. And hence, He descended from his beast in order that he (another) might ride in his turn: and one says also meaning Descend thou in order that I may ride in my turn: and in like manner with respect to any kind of action: thus, when the office of Khaleefeh became transferred from the sons of Umeyeh to the Háshimees, Sudeyf, the poet of the 'Abbásees, said, meaning Descend from the station of the Khaleefehs that the family of Háshim may mount, O
Meiyà [for 0 sons of Umeyeh]. (TA.) ____ [And It made a thing to follow as a consequence to him: the verb in this sense being doubly trans.] One says, ُﻪﺒﻘﻋا ﺎًﻣَﺪَﻧ It occasioned him as its consequence repentance, (Mgh, Msb, TA,) and ُﳘ ﺎًﻤَﻘَﺳ anxiety. (TA.) And ُﻪْﺘَـﺒَﻘْﻋَأ He ate a repast that occasioned him as its consequence a sickness. (S, O.) And [hence] ﻪُﺘْـﺒَﻘْﻋَأ ﻼُﻛَأ ًﺔَﻠْﻛَأ ﻻُﻩﱡﺰِﻋ His might was exchanged for, or changed into, [lit. made to be followed by,] abasement. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] ُْﻢُﻬَـﺒَﻘْﻋَﺄَﻓ ﺎًﻗﺎَﻔِﻧ, in the Kur [ix. 78], means [Therefore He caused hypocrisy to follow as a consequence to them; or] He caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, اًﺮْـﻴَﺧ ﻦِﻬْـﻧِﺎَﺳْﺣِِ ُﻪِﻧﺎَﺳْﺣِِ ُﻪَﺒَﻘْﻋَأ ﱠﻰَﻃ ِﺮْﺌِﺒﻟا ٍةَرﺎَﺠِِﲝ ْﻦِﻣ ﺎَﻬِﺋاَرَو God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And ُﻪِﺗَﻋﺎَﻄِﺑ اًﺮْـﻴَﺧ ُُّٰ He recompensed, or requited, him for his obedience, (S, O, K, *) and ُُّٰﻰَﻠَﻋ ﺎَﻣ َﻊَﻨَﺻ for what he did. (TA. [See also 3, which has a similar meaning, that of retribution.]) ُْﻢُﻬْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو means also ُْﻢُﻬْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو He gave him in exchange good. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. ُُّٰاًﻌْـﻗَبِ الطَّائفِ The diabolical visitation, or insanity, returned to him at times. (S, O.) ُْﻢُﻬْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو [is app. from ُبَﻘَﻋ], and] means He laid stones compactly together at the back [behind the regular casing] of the well. (TA. [See also 1, near the end.]) ُْﻢُﻬْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو ُﻪْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو He (a man) died, and left offspring. (S, O, K.) One says, ُْﻢُﻬْـﻨِﻣ ِنَﻼُﺟَر َجَرَدَو ٌﺪِﺣاَو Two men of them died and left offspring, and one died and left no offspring]; and Tufeyl El-Ghanawee says,

* * *

كرِمَةٌ حَرِ الوجه لم تدع هالكَ
من القوم هالكَ في غد غير معقب

[A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she
did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place:] i.e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) ___ He (a borrower of a cooking-pot) returned a cooking-pot with the remains termed عَقْبَةٍ in it. (S, O, K.) ___ He (a man) returned from evil to good. (TA.) ___ عَقْبَةٍ عليه يَضَرِّبَهُ He set upon him beating him. (O.) ___ أَعْقَبَتْ رَاحِلَتَكَ They riding-camel became, or has become, jaded, or fatigued. (O.)

5 عَقْبَةٍ He looked to the consequence, end, issue, or result: and he considered a second time. (TA. [See also 2, last quarter.]) ___ عَقْبَةٍ مِنْ أَمْرِهِ He repented of his affair. (TA.) ___ عَقْبَةٍ عَنْ الْخَبِيرِ He doubted of the information, or questioned it, and asked again respecting it. (S, O, K, TA. [In my copies of the S, and in the O, أَخْبَرُ: but see what follows; in which مَعَقَبَةٍ is used as a noun of place of the verb in this sense.] Tufeyl says,

* ولَّيْكَ عَمَّا خَيْرَوا مَعَقَبَةٍ *

[And there was no place of, or ground for, doubting, and asking again, respecting what they told;] (S, O, TA.) And one says, مَعَقَبَةٍ مَّا أَجَدْتُ عَنْ قَوْلُكَ (A, TA.) i.e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. مَتَفَحَصْاَ (A, TA;) [or questioning it; or returning to examine it;] meaning, thy saying was right and true, so that it did not require محمَّدٌ or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) ___ [And the verb is used transitively in a similar sense.] You say, عَقْبَةٍ الْخَبِيرِ He searched after the information repeatedly, or time after time; (Mgh, * TA;) syn. تَنَبَّأَ: (Mgh, TA:) and اَعْتَقَبَ has a like meaning. (Ham p. 287.) And He asked respecting the information another person than the one whom he asked the first time. (A, TA.) ___ And أَعْقَبَتْ الْرَّجُلَ I sought to discover
in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed: and نزمت signifies the same. (O, K. *) [In critical observations and the like, تعقبه is often used as meaning He found fault with him; animadverted upon him; or impugned his judgment or assertion; or by his saying so and so. And تعقب عليه seems to be similarly used as meaning He animadverted upon his saying: (compare اعتراض عليه:) but more commonly as meaning he animadverted upon it, i.e. a saying, and the like.] ___ See also 3, near the middle of the para-

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He thought repeatedly upon the affair, or case. (TA in art. روا) ___ تعقب الأمر رأيه He found his opinion to have a good issue, or result. (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) ___ See also 1, second sentence. ___ [The saying of Aboo-Thumâmeh, * وان منطق زن عن صاحبي تعقبت آخر ذا معتقب * may be rendered, nearly in accordance with an explanation by Et-Tebreezee, And if a speech slip by mistake from my companion, I substitute another having superiority: or تعقبت may here mean I search out: but see the Hamp. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]

They follow each other [by turns]; or alternate; (T, Msb, TA;) one coming and the other going; (TA;) said of the night and the day; (T, Msb;) or as the night and the day; (S, O, TA;) as also تعقب المسافران علی الدّابّة (TA.) You say, تعقبين The two travellers rode upon the beast, each of them in his turn. (TA: and the like is said in the Msb.) And تعاقبا عملا They two did a work, or deed, by turns, or alternately: syn. ارتويجا, (K and TA in art. روح) and تعاقبا (TA in that art.) And تعاقبا.
They helped each other by turns. (TA.) And they two ply him by turns with beating (A.) See also 3, near the beginning. The coming to water [by turns, or] time after time. (TA.)

They helped each other by turns. (TA.) And they two ply him by turn [also signifies] The coming to water [by turns, or] time after time. (TA.)

See also 3, near the beginning.

The coming to water [by turns, or] time after time. (TA.)

8 see 1, former half, in two places: ___ and see 3, near the beginning, in two places; and 6, also in two places. ___

[Also signifies] He took it, or had it, subsequently. Thus one of the meanings of the coming to water [by turns, or] time after time is expl. in the A and TA by the words: What they have, or take, after the main portion of the meal, consisting of sweetmeat. ___ And he had it, or experienced it, as a consequence of an act &c.: and that it may have been meant by its being said (in the Ham. p. 287) that he took it, or had it, subsequently. See also a somewhat similar signification of 5.] One says, I did such a thing and I found, or experienced, in consequence thereof repentance; (S, O;) as also. (A, O.) And he found, or experienced, in consequence of such a thing, or after such a thing, good. (T, Msb.) And hence, perhaps, the saying of the lawyers, as meaning The sale, or purchase, is valid when it has emancipation as an after-event: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, i. e. when emancipation follows it. (Msb.) Also signifies He withheld, or detained, a thing in his possession. (TA.) And [particularly] He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price: (S, A, O, K;) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And He detained, confined, or imprisoned, a man. (S, O,) ___ See also 5.

10 see the next preceding paragraph, in three places: ___ and see also 1, latter half: ___ and 5. ___ [Accord. to
Reiske, as mentioned by Freytag, signifies also *He followed his footsteps.*

\[ \text{عَقُبِ} : \text{see عَقَبُ, in eight places.} \]

\[ \text{عَقُبِ} : \text{see عَقَبُ, in seven places.} \]

The عَقَبِ [meaning *sinews, or tendons,*] of which أُوْتَارِ [i.e. *strings for bows or the like*] are made: (S, O, K: [see also 1, last quarter:]:) n. un. with 3: (S, O:) or such as are white of the أَطْنَابِ [i.e. *the joints*]; (Mgh, Msb; [see عَقَبِ]) the عَقَبِ being such as are yellow: (Mgh and Msb in art. عَقَبِ:) accord. to IAth, the عَقَبِ [or *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, and of the سَفَاقَانِ [meaning the hind and fore shanks], that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended, or drowned out, and trimmed, and cleansed of the flesh, and the [or string for the bow or the like] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the عَقَبِ and the عَقَبِ; the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer, or stronger, of the two: AHn says, on the authority of Aboo-Ziyád, that the عَقَبِ are [the *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow; (TA.) [See also عَلْبَاءُ.]

عَقَبِ (S, Mgh, O, Msb, K, &c.) and عَقَبْ (Msb, TA,) the latter being a contraction of the former, (Msb,) [The *heel* of a human being:] the hinder part of the foot of a human being: (S, Mgh, O, Msb, K:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَعْقَابِ (TA) and [of mult. as well as of pauc.] أَعْقَابُ [is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) Wo to the heels from the fire of
Hell], (O, Msb, TA,) and وبيل للفَعْبَ من الْنَّار (Who to the heel &c.), (TA,) occurring in a trad., means wo to him who neglects the washing of the heels in the ablution preparatory to prayer. (O, * Msb, TA. *) or, as some say, عَقْب الشَّيْطَان (O, Msb, TA,) with damm, (TA,) which is forbidden in prayer, is expl. as meaning The placing the buttocks upon the heels between the two prostrations; which is what some term الإِقْعَاء: (Mgh, *
O, Msb, TA;) so says A’Obeyd: (Msb;) or, accord. to some, this means the leaving the heels unwashed in the ablution preparatory to prayer. (O.) The people trod upon the heel of such a one means the people walked after, or near after, such a one: and in like manner, هو موطأ العَقْب [lit. He is one whose heel is trodden upon]: (O, TA; *) because of his having command over people, and their being submissive to him: (O:) the latter phrase means he is one who has many followers: (A, TA: [see also art. O] طَأِر) primarily signifies Zeyd came putting his foot in the place of the foot [or heel] of ‘Amr every time that the latter raised his foot. (Msb.) And one says, من أَيْن كَان عَقْب, (A, O,) or من أَيْن عَقْب, (TA,) meaning Whence camest thou? or Whence hast thou come? (A, O, TA.) And رَجَع فَلَان عَلَى عَقْبِه, Such a one returned by the way of his heel; i. e., by the way that was behind him, and whence he had come; quickly. (Msb.) And He turned back, or receded, from a thing to which he had betaken himself. (TA.) لا تَرْدُوه عَلَى أَعْقَابِه, occurring in a trad., means Turn not thou them back to their former condition of not emigrating [for the sake of religion]: and عَقَاب, in another trad., means They ceased not to return to infidelity: as though they went back wards. (TA.) ___ The عَقَب of the عَلَّام [or sandal] is The part [or wide strap] that embraces the heel. (AO, in an anom. MS. in my possession.) ___ [And عَقَبِ الْبَاب means The pivot (generally of wood) at the bottom of the door, turning in a socket in the threshold.] ___ And عَقَب (TA) and عَقَب (S, O, Msb, K, TA) and عَقَب (S, O, Msb, K, TA) and عَقَب (Msb, K, TA) and عَقَب (Msb, K, TA) and عَقَب (TA) are syn. with عَقَبة (13.
May the end to thee be in that which is good; or may thy case end in good. (TA.) And it is said in a trad., (T, O, Msb,) meaning He journeyed in the end, or the last, or latter, part, of Ramadán: (T, Msb:) or, when Ramadán had almost ended. (O.) One says, جئت في عقب رمضان, (ISk, S, O, * Msb, *) with kesr to the ق, (ISk, S,) meaning [I came] when there was somewhat remaining of Ramadán. (ISk, S, O, * Msb,) And they said, جئتك في عقب الشهر, and جئت في عقب الشهر, جئت في عقب المرض, and جئت في عقب المرض, (L.) meaning I came to thee in the latter part of the month, when ten days of it, or less, remained. He is in the state of convalescence in which somewhat remains of the disease. (Msb:) and جاء في عقب, جاء في عقب عمره, جاء في عقب, جاء في عقب, جاء في عقب, meaning He came after him; or near after him; [as though at his heel; and hence, properly, close after him;] and بنو فلنان سقى إبلهم عقب, بنو فلنان سقى إبلهم عقب, بنو فلنان سقى إبلهم عقب, meaning as expl. above. (Msb.) And
The sons of such a one, the watering of their camels is] after [that of] the sons of such a one; a saying mentioned by ISk. (Msb.) And

The Arabs say, لا عقب له, meaning There is, or are, no male offspring remaining to him:

We performed prayer] after the obligatory [by way of supererogation]. (Lh, IF, Msb, TA.) And

I came after the month had passed. (El-Farábee, Msb.) And

Such a one remained, or stayed, after me. (Msb.) Er-Rázee says, in the Mukhtár es- Siháh, that he had found no authority in the T nor in the S for the phrase جاء فلان عقب فلان [app. عقب], meaning Such a one came after such a one, except a similar saying of ISk, cited by Az, in which عقب is expl. as signifying after. (TA.) [But if the word in question be عقب, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that or in this sense is preferable.] One says, جئت في عقاب شهر رمضان, (S,) or عقبه, (O,) and

I came when the whole of the month of Ramadán had passed: (S, O, L) and

I came to thee at the end of Ramadán: and

I came to such a one after he had gone: and

I came to thee after that: and

I came to him after his arrival. (Lh, TA.) One says also, فلان يستقى على عقابه آل فلان

Such a one draws water after the family of such a one. (TA.)

And MF mentions جئت على عاقبه [app. meaning I came to thee after him, or it]: and Aboo-Mis-hal mentions [app. in this sense] عقبه (S, A, Mgh, O, Msb, K) and عقبه (S, O, Msb, K) also signify The child, or children, (S, A, O, Msb, K,) of a man; (S, O,) as also عقبه : (S, O, K:) and the child, or children, of the child or children, (S, A, O, Msb, K,) of a man: (S, O:) applied to such as remain after the father: (TA:) or a man's offspring; (Mgh;) and so عقبه : (Msb:) or his male children: and, accord. to some of the lawyers, the children of the daughters [of a man, also]: (Mgh;) of the fem. gender, on the authority of Akh: (S, O:) pl. أعقب: أَعَقَبَهُ. (TA.) The Arabs say, لا عقب له, meaning There is, or are, no male offspring remaining to him:
There is, or are, to such a one, no remaining child, or children. (S, O, Msb.) عَقَبٌ شَيْءٌ [or عَقَبَ شَيْءٌ] signifies A thing, whatever it be, that follows, succeeds, comes after, or takes the place of, a thing; as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (القَطَّا), and the running of a horse. (TA. [See also عَقَبٌ].) And عَقَبٌ, (IAar, IF, A, Msb,) or عَقَبٌ, (S, K,) or, as As says, each of these, some of the Arabs using the latter form, by way of contraction, (Msb,) A run after another run, (As, IF, S, Msb, K,) of a horse: (As, IF, S, Msb:) or the last, or latter, run, of a horse: (IAar, Msb:) or one says of a courser, هو ذو عفو وعقاب meaning He has a first run, and a subsequent, and more vehement, run: (A:) and عقاب is said in the L to have the first of these meanings: (TA:) or it is pl. of عقاب [or عَقَبٍ] as having that meaning: (Ham p. 358:) an ex. of it occurs in the following verse, (Ham, TA,) cited by IAar: (TA:)

*يَمْلَأُ عَينَيكَ بِالْفَنَاءِ وَيَرَى ضِيَقٍ عَقَاباً إِن شَتَّى أَوْ نَزَقَ 

[That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run, or by runs after runs, if thou wilt, or by lightness, or agility]: (Ham, TA:) [or it may be here an inf. n., (of 3,) meaning on an occasion of being required to perform run after run: (see 3, last sentence:)] or, accord. to IAar, the meaning in this instance is, by his owner's making, upon him, warring, or warring and plundering, expeditions time after time: (TA:) accord. to Kh, لَهُ عَقَابٌ, said of a horse, means he has a recovering of strength [i. e. جَامِم]] after ceasing to run. (Ham ubi suprà.) Hence, A reply: so in the saying, relating to him who stops, or breaks off, in speech, لَوْ كَانَ لَهُ عَقَبٌ لِتَكْلِمَ [If he had a reply, assuredly he would have spoken]. (A, TA.) See also عَقَبٌ.

: see the next preceding paragraph, in six places.
And \( \text{i.e.} \) \( \text{q. v. (L.)} \) And \( \text{q. v. (L.)} \) signify **Variegated, or figured, cloth:** (TA:) or one of the sorts of variegated, or figured, cloths [that serve for the covering] of the [women's camel-vehicle called] 

**Unq**a, (O, K, TA:) as also **Unq**a: (O, TA:) accord. to Yaakoob, the \( \text{b} \) is a substitute for \( \text{m} \). (TA.)

\( \text{Unq} \): see \( \text{Unq} \), in three places. ___ Also The **last that remains:** so in the saying, \( \text{Filhan Unq} \) \( \text{Bn} \) 

(Such a one is the last that remains of the sons of such a one). (L.) ___ A turn; or time at which, or during which, anything is, or is to be, done, or had, in succession: (S, Mgh, O, Msb, K) pl. \( \text{Unq} \) (Msb.) One says, \( \text{Thy turn is completed.} \) (S, O.) And \( \text{Dick} \) \( \text{Unq} \) 

The turn of such a one came round. (TA.) And \( \text{Dick} \) \( \text{Unq} \) He rode one turn: and \( \text{Dick} \) \( \text{Unq} \) He rode his turn, or in his turn. (TA.) And it is said in a trad., \( \text{Whoso} \) walks a turn to a certain point, instead of his beast, to him shall be given such a thing. (TA.) \( \text{Unq} \) means The hired-man's turn to ride; when the hirer dismounts, for example in the morning, and he (the former) rides. (Mgh.) And [the pl.] \( \text{Unq} \) means [particularly] The turns of camels, when they are being watered: the watering of a number of camels together after another number is termed their \( \text{Unq} \). (TA.) \( \text{Unq} \) ___ And [it is said that] it means also Camels which a man pastures and waters in his turn; and IAar cites as an ex.

\* \* \* 

\* لست نسبيها ولا منسيها \* 

\* إن علية عقبة أقضيها \* 

[but this I would rather render, **Verily I have incumbent on me a turn to pasture and water camels; and I perform it; I am not a neglecter thereof nor a delayer of it**]; meaning I drive the camels which I pasture and water in my turn, and I tend them well: \( \text{Mns} \) \( \text{Mns} \) \( \text{Mns} \) is for \( \text{Mns} \), for the sake of the rhyme. (TA.) ___ Also The place
in which one mounts a beast to ride [app. in his turn]. (TA.) ___ And The distance, or space, of two leagues; i. e. twice the distance termed خَسْرَـﻓ: and the distance to which one journeys [app. from one halting-place to the next; i. e. a stage of a journey]: pl. as above:

a poet says,

* خَوْدَا ضَناَكَا لَا تَسِيرُ الْعَقْبَا *

[Soft, or tender, heavy in the hinder part, that will not perform men's marches];

meaning that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life. (TA.) ___ And The distance, or space, between the ascending and descending of a bird. (S, O, K.) ___ And The night and the day; because they follow each other. (K.) ___ And A substitute; or thing that is given, or taken, in exchange for another thing; (S, O, L, K;) as also عَقْبَى. (L, TA.) One says,

أُخْذِتُ مِنْ أَسْبِرَى عَقْبَى

I took, or received, for my captive, a substitute, or something in exchange. (S, O.) And أُعِطْيُونَ مِنْهَا عَقْبَى occurs in a trad., meaning I will give thee something in exchange for her; i. e.] for sparing her life,

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and liberating her. (L, TA.) ___ And Pasture, or food, of an ostrich, that is eaten after other pasture or food: [and likewise of camels: and of men:] pl. as above. (AA, S, O.) One says of camels,

ْتَعَرُّ أَهْـتَـﺒْﻘُﻋَّ يِنَّهَا عَقْبَى

They pastured upon the [kind of plants termed] حَضُّ ( : A, L;) or حَضُّ خَلَةٌ ( : A, L;) and of men one says,

اَكْلُوا عَقْبَيْهِم

They ate their repast of sweetmeat after the other food. (A, TA. [See 8, near the beginning.]) ___ And The remains of the contents of a cooking-pot, adhering to the bottom. (TA.) And Somewhat of broth which the
borrower of a cooking-pot returns when he returns the pot. (S, O, K.) [Hence,]

is an appellation of The cooking-pot. (T in art. (آم .) is a surname of The hog. (Har p. 663. [But the origin of this I know not.]) ___ One says also, لقى منه عقبة the result of the deed that I had done: and [simply] He experienced from him, or it, difficulty: [as though lit. signifying, the result of the deed that I had done:] and [simply] I experienced from him, or it, difficulty. (TA. [But in a copy of the A, and in my opinion correctly, the last word in this phrase is written : see عقبة below.] ___ And لقى منه عقبة, expl. by IAar as meaning I was such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such, through weakness. (TA. [It is a prov., somewhat differently related in art.

See also the next paragraph, in four places.

A mark, sign, trace, impress, characteristic, or outward indication. (Lh, S, O, K) and عقبة, (Lh, O, K) but the former is the more approved, (Lh, TA,) and عقبة, (so in the TA, [app., if not a mistranscription, عقبة, ] ) A mark, sign, trace, impress, characteristic, or outward indication. (Lh, S, O, K) One says, عليه عقبة السرو, (S, O,) and عقبة, (O,) and الجمال, (S, O,) i. e. Upon him is the mark &c. [of generosity and manliness, and of beauty]. (S, O, K.) عقبة القمر mean The return of the moon, when it has set, or disappeared, and then risen:

(L:) [or the return of the moon after the change; for] one says, ما يفعل ذلک إلا عقبة القمر, (S,) or عقبة القمر, (so in the O,) meaning He does not that save once in each month: (S, O:) but, accord. to IAar, عقبة القمر, with damm, is a certain star, or asterism, which is in conjunction with the moon once in the year; and عقبة القمر means once in the year: so in the following verse, of one of the Benoo-'Ámir:

لا يطيع المسك والكافور لمنه
ولا الذريرة إلا عقبة القمر
He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called ذريرة, save once in the year: or, as Lh relates it, عقبة القدر: thus in the L; in which it is added that this saying of IAar requires consideration, because the moon cuts [a meridian of] the celestial sphere once in every month: but MF replies that it may be in conjunction with the said star only once in the year, as the moon's path varies in each successive month. (TA. [See also عقمة.]) See also عقبة.

A mountain-road; a road in [or upon] a mountain: (Bd in xc. 11:) or a road in the upper part of a mountain: (Ham p. 287:) or a difficult place of ascent of the mountains: (K:) or it is in a mountain and the like thereof: (Msb:) or [it sometimes signifies] a long mountain that lies across the way, and over which the way therefore leads; long, or high, and very difficult; so called, too, when it is further impassable after it is ascended; rising high towards the sky, ascending and descending; most difficult of ascent; but sometimes its height is one [or uniform]; and its acclivity is in appearance like a wall: (TA:) [generally it means a road over, or up, or down, or over some part of, a mountain:] pl. عقبات. (S, O, Msb, K.) [properly signifying He attempted the mountain-road] is metaphorically used as meaning He entered upon a hard, or difficult, affair. (Bd in xc. 11.) See also عقبة, near the end. ___ It is also n. un. of عقب [q. v.]. (S, O.)

юсь, second quarter, in four places. ___ It occurs in a trad. respecting the prayer of fear; in which it is said of that prayer, كانت عقبي [It was an affair of turns]; meaning that it was performed by one company after another; several companies performing it successively, by turns. (TA. [Compare عقبي as expl. in the third sentence of the paragraph on that word.]) ___ Also i. q. مرجع [app. i. e. A returning, &c.]. (TA.) ___ And The requital, or recompence, of an affair, or action. (S, O, K.) ___ See also عقبة, latter half, in two places.
i. q. [the ب being app. a substitute for م] i. e. Obscure speech or language, which men do not know. (TA in art. عَقَمُ.)

ٌنﺎَﺒْﻘُﻋ: see عقبان, in four places.

ٌنﺎَﺒْﻘِﻋ: see عقبان, in two places.

A rough, coarse, or rude, man; syn. غَلِظ: عقبان [so in the TA, either عقبان or عقبان]:

mentioned by Kr: but Az doubted its correctness. (TA.)

عقباب [The eagle:] a certain bird, (S, O, K, of those that prey), (Msb, ) well known: (K:) of the fem. gender: (S, O, Msb:) [though] applied to the male and the female; but with this distinction, that you say of the male, هذَا عقباب ذكر [This is a male eagle]: or it is only female; and a bird of another kind couples with it; whence Ibn-Oneyn says, satirizing a person named Ibn-Seyyideh, Say thou to Ibn-Seyyideh,

لأنت إلا كالمقبلات فامة
معروفة وله أب مجهول

[Thou art not other than the like of the eagle; for his mother is known, but he has a father unknown]: (MF, TA:) the pl. (of pauc., S, O) is عقباب, (S, O, K,) because it is of the fem. gender and the measure specially belongs to pls. of fem. nouns [though not to such exclusively], (S, O, ) and أعقبات, (Kr, TA,) and (of mult., S, O) عقبان of عقبان (S, O, K) and عقباب accord. to AHei, but Ed-Demämenee thinks this to be strange; and pl. pl. عقباب (TA.) كمية:

The eagles that prey upon the large field-rats] are not black, but of the colour termed كمية;

and no use is made of their feathers, except that boys feather with them round-topped pointless arrows. (AHn, TA.) ___ [Hence,]

العقباب is the name of One of the northern constellations, [i. e. Aquila, the stars of which are nine within the figure, and six without, of the former of which are three well
known, called [q. v.]. (Kzw.) ___ [Hence also,] The عقاب of the banner, or standard;
(S, O;) [app. meaning the flag attached to a lance;] what is bound to a lance for a
prefect, or governor; likened to the bird so called; and of the fem. gender. (L, TA.) It is also the name of The
banner, or standard, of the Prophet. (O, K.) And عقاب also means A large banner or standard.
(TA.) And i. q. غاية: so in the saying of Aboo-Dhu-eyb, describing wine,

* فَهَا غَاْيَةُ تَهْدِى الْكَرَامَ عِقَابَهَا *

(meaning It has a banner, which guides the generous; like as the military banner guides and attracts
warriors: for غاية sometimes signifies a sign which the vintner used to set up to attract customers): the repetition is approvable
because of the difference of the two words in themselves: pl. عقبان. (TA.) عقاب also signifies A black she-camel;
as being likened to the bird. [so called], (AA, O.) ___ And A stone (or piece of rock, ل) protruding in the
inside of a well, which lacerates the [leathern] bucket; (S, O, K, TA;) Sometimes it is before [i. e. above] the casing [of stones or bricks]: it is when a mass of stone
becomes displaced; and sometimes the water-drawer stands upon it: it is of the fem. gender: pl. as above. (TA.) And The stone upon which the waterer stands, (O, K;) [accord. to SM,]
projecting beyond the casing in a well, the same that is meant in the next preceding sentence, (TA;) [but
this I think doubtful, for Sgh adds,] between two stones which support it. (O.) Accord. to IAar, the قبيلة is a
mass of stone, or rock, at the mouth of a well; and the عقابان are [two masses of stone] at the two sides of the
قبيلة, supporting it. (TA.) And A rock, or mass of stone, projecting in the side of a
mountain, like a stair, or series of steps: (S, O, K;) or an ascent, like stairs, in the side of a mountain. (TA.) ___ Also A hill; syn. راية. (O, K;) And Anything elevated, that is not very
long or tall. (O, K. *) ___ A channel by which water flows to a trough, or tank. (O, K.) ___ A
thing resembling an almond, that comes forth in one of the legs of a beast. (O, K.)

A small thread that enters into [or passes through] the two bores of the ring of the drop [or ear-drop], (O, K, *) with which the latter is bound, or fastened: (O:) or, accord. to Az, the thread that binds the two extremities of the ring of the drop. (TA.) Accord. to Th, it signifies also Garments of the kind called [pl. of برد, q. v.]. (TA voce خرد.) And accord. to Kr, [in the Munjid,] i. q. حفر. [app. meaning A ploughshare].

And accord. to Th, it signifies also Two pieces of wood between which a man is extended to be flogged: (L, TA:) or two pieces of wood which are set up, stuck in the ground, between which he who is beaten, or he who is [to be] crucified, is extended. (Mgh.)

see عقاب, last quarter. It is also pl. of عقبة [q. v.]. (S, &c.) See also عقاب.

see عقوب, near the end.

 Anything that is a sequent, of, or to, another thing; [in an absolute sense,] (S, Msb, TA,) as when you say, [The salutation is a sequent to the salutation.(q. v.]), and the salutation is a sequent to the divulgation of the testimony,(q. v.)], and [by alternation,] as when one says of the night and the day, [The testimony is a sequent to divorce], i. e., one follows the other; (Msb;) and [by alternation,] as when one says of the night and the day, [The testimony is a sequent to divorce], i. e., one follows the other; (Msb;) and [by alternation,] as when one says of the night and the day, [The testimony is a sequent to divorce], i. e., one follows the other; (Msb;) and [by alternation,] as when one says of the night and the day, [The testimony is a sequent to divorce], i. e., one follows the other; (Msb;) and

See also عقب (A, 23
(TA:) and معاقب signifies the same, (S, Msb,) as also معاقبة [Msb.] As for the saying of the lawyers, يفعل ذلك عقب الصلاة [meaning *he does that after the prayer*], and the like thereof, there is no reason to be given but a suppression; the meaning being, [in a time following that of prayer], عقب being an epithet qualifying وقت. (Msb:) and Er-Rázee says, in the Mukhtár es- Siháh, that he had found no authority in the T nor in the S for the phrase جاء عقبه meaning *He came after him.* (TA.) See also عقب, first sentence. [And compare عاقب.]

عقوبة Punishment; (S, * MA, Msb, * KL; i. q. * نکال, (MA,) And Detention, confinement, or imprisonment: so in the trad., [The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable] the imprisoning of him and the accusing of him. (IAar, TA. [Accord. to one relation, mentioned in the TA in art. عرض, this trad. ends with عرضه, there said to mean ونفسه.)]

عقب, with teshdeed of the (ى, O,) or عقب like, (K,) *A certain bird,* (O, K,) *well known.* (O.) [If the name be correctly as in the O, the bird meant is probably an eaglet, or a small species of eagle.]

عقبى, عقبية, عقبيه, عقباء عقبيه, عقبيه عقبيه, عقباء, عقبيه, عقبيه عقبيه, عقبيه, عقبيه. (S, O, K,) and عقباء, (O,) and عقباء عقبيه, (K in art عقبيه,) the vars. of the first being formed by transposition, (O,) An عقاب [or eagle] having sharp talons: (S, O, K;) or having abominable, or hideous, talons: (T, TA:) or quick in seizing, and abominable, or hideous: accord. to IAar, the epithet denotes intensiveness of quality, as in the cases of كَلِبُ كَلِبْ أَسْدُ أَسْدٌ and كَلِبُ كَلِبْ أَسْدُ أَسْدَ أَسْدٌ accord. to Lth, عقبة applied to an عقاب signifies cunning, and the pl. is عقابيات. (TA.) [See also art. عقاب.] عقاب [act. part. n. of عقب] Coming after [&c.]. (Msb,) معنى Any person [or thing] that comes after, or succeeds, or comes in the place of, a thing. (S, O, TA.) عقاب is an appellation applied to the Prophet (S, O, Msb) by himself (S, O) because he came after other prophets, (Msb,) meaning *The last of the*
prophets, (S, O.) And طريق عمامة means One who is the last of the husbands of a woman.

(TA.) ___ [Hence,] طريق عمامة من طير Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted. (TA.) And طريق عمامة إيل عاقبة Camels that betake themselves to plentiful pasture where they feed freely, after eating of the (kind of plants called) حمض: [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the حمض; not when they pasture upon fresh, juicy, or tender, herbage. (IAar, TA.) And طريق عاقبة Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again. (IAar, S, O, K.) ___ And طريق عاقبة signifies also A successor of another in goodness, or beneficence; and so طريق عقوبة. (O, K.) ___ And طريق عاقبة signifies also A chief, or lord: or one who is below the chief or lord: (TA:) or the successor of the chief or lord. (S, K.) ___ See also طريق عقب, in two places.

 طريق عاقبة a quasi-inf. n.: see 1, first quarter. ___ See also طريق عقب, in four places.

 طريق عاقبة pl. of طريق عقب [q. v.]. (Msb, TA.) ___ And [hence] S burns, one behind another; as streaks of fat so disposed. (TA.) ___ And طريق عاقبة Pottery [or potsherds] put between the bricks in the casing of a well, in order that it may become strong; said by Kr to have no sing.: (TA:) [or,] accord. to IAar, طريق عقب, i. e. like طريق كتاب, (TA,) or طريق عقب, (thus written in the O,) signifies pottery [or potsherds] between the rows, or courses, of bricks, (O, * TA,) in the casing of a well. (O.) [IAar cites an ex., in a verse, in which طريق عاقبة would not be admissible.] And طريق عاقبة الطلي signifies What surround the casing of a well; i. e. what are behind it. (TA. [See 4, latter half.])

 طريق عقب [a modern word signifying A catchword at the bottom of a page: pl. طريق عقبات.]

 طريق عقب [appears, from what here follows, to be used for طريق عقب حاله i. e. One Whose state is changed]. IAar cites
meaning [Every living being] comes to a state different from that in which he was [by turns, or time after time]. (TA.)

A star that succeeds, i. e. rises after another star, (S, K, TA,) and on the rising of which, he who rides in his turn, after another, mounts the beast: (TA;) a star at the appearance of which two persons who ride by turns during a journey take each the other's place; when one star sets and another rises, he who was walking mounts the beast. (AO.) See عقیب. See also 4, latter half; where an ex. occurs in a verse.

He who is brought up for the office of Khaleefeh after the [actual] Imám [or Khaleefeh]. (O, K.) ___ And A skilful driver. (O, K.) ___ And A camel that is ridden by different persons in turns. (O, * TA,) ___ And A woman's خمار [i. e. muffler, or head-covering]; (IAar, O, * K, TA;) so called because it takes the place of the ملاءة. (O, TA;) ___ And An ear-drop; syn. قرط. (O, K.)

One who is made to go forth, (so in the CK,) or Who goes forth, (O, and so in my MS. copy of the K,) from the shop of the vintner when a greater man than he enters. (O, K,) ___ An arrow which in the game called ضيام [is returned into the] time after time; the prize allotted to which is hoped for. (TA.) ___ A fat slaughtered camel. (TA,) ___ A sandal having an عقیب [q. v.]. (O, TA.)
Coming after, or near after, another thing. (O.) See عقيب. ___ It is said that it is applied as an epithet to an angel; that one says ملك عقيب [meaning An angel that follows another]; and that عقيبات means The angels of the night and the day; (S, O, K;) because they succeed one another by turns; and the fem. form is used because of the frequency of their doing so, in like manner as it is in the words علامة الحفظة [pl. of حافظ، q. v.]: so in the Kur xiii. 12: in which some of the Arabs of the desert read عقيب: (TA:) this [may be an anomalous pl. of عقيب, like as هجين is of مهاجين, or it] is pl. of عقيبات; the كى being to compensate for the suppression of one of the two ق. (Bd.) ___ عقيبات also signifies The she-camels that stand behind those that are pressing towards the wateringtrough, or tank; so that when one she-camel goes away, another comes in her place. (S, O, K.) ___ The ejaculations of سبعان الله, which follow one another; (O, K) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by الله أكبر the أحمد الله thirty-three times, and الحمد الله thirty-four times. (O.) ___ عقيب signifies also One Who makes repeatedly warring, or Warring and plundering, expeditions; and who journeys repeatedly, and does not stay with his family after his return. (TA.) ___ And One who seeks after a thing repeatedly, striving, or exerting himself: (S, O:) one who follows after a thing that is his due, demanding restitution of it: or one who follows close after a man, for something that is his due: one who seeks to recover his right, or due: and one who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property.
(TA.) Lebeed says, describing a [wild] he-ass and his female,

لَا تَهَجُّرَ بِالرُّوَاحِ وَهَاجَهَا
طَلِبَ المُعَقِّبَ حَقَّهُ المَظْلَومَ

(S, O, but in the latter (i.e. [Until he went along in the midday heat, being redundant,) and drove her on [by a pursuit] like the seeking of him who is making repeated efforts, having been wronged, to obtain his due: (O:) المَظْلَومُ is an epithet qualifying المَعَقِّبُ, and is in the nom. case agreeable with the meaning, (S, O,) because it is put after its proper place; (O:) and المَعَقِّبُ is literally in the gen. case, but as to the meaning is an agent: (S, O: *) or, accord. to some, المَعَقِّبُ [here] signifies the debtor who puts off the payment of his debt; so that المَظْلَومُ is an agent and المَعَقِّبُ is an objective complement: (S:) or, as some say, المَعَقِّبُ signifies he who demands the payment of a debt and repeats his demand thereof. (TA.) ___ Also Any one returning [app. to the doing of a thing]. (O.) ___ See also مَعَقِّبُ. لا مَعَقِّبُ لَعْقَابُهُ, in the Kur [xiii. 41], means There is no repeller of his decree. (TA.) Also A man who descends into a well to raise a stone of the kind called بَاقُّع. (TA.) [See also the verb.]

معَقِّبُ: A woman who usually brings forth a male after a female. (S, O, K.) And A chamber in which raisins are put. (K)

معَقِّبُ: see عقِّب, with which it is syn. ___ [Hence, إِبْل مَعَقِّبَةُ Camels that eat one time, or turn, of the [kind of plants called حَمَضٍ, and another of the [kind called خَلْلَةً. (S, O, K.) ___ And خَلْلَةٌ A palm-tree that bears fruit one year, and fails to do so another. (TA.) ___ And مَعَقِّبُ also signifies A revenger of blood: a poet, cited by یآر, says,

ٌﺐِﻗﺎَﻌَمَلا َﻻ َﺐِّﻘَﻌُم ِﻪِﻤْﻜُِﳊَّ
meaning [And we slew, in El-Mahārik, (app. the name of a place,) a horseman,] taking our bloodrevenge quickly, in the time that elapses between a sneeze and the prayer for the sneezer [which is usually God have mercy on thee ]: the memory of the blood-revenger shall not die. (TA. [It is there also said that (app. a mistranscription for العقاب, as may be conjectured from the fact that the م after the article is often indistinctly written, and inferred on other grounds,) is syn. with العقاب as here explained.])

معتقب: see 8: and see also 5, last sentence.

עציב: see עניב.

معتقد: see עניב.

تمعتقد: see 5, former half, in two places.

يعقوب, perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas يعقوب as a proper name of foreign origin is imperfectly decl.; (S, O;) The حجال [or partridge]: (K;) or the male of the حجال; (S, O, Msb;) or of the قيب; (Lh, Mgh;) but ISd says, I know not whether Lh mean by this the حجال or the قيب, nor do I know that the قيب is the same as the حجال: (TA:) and the male of the قيب [or sand-grouse]: (TA:) pl. يعاقيب. (S, Mgh, O, Msb.) كأكلكم يعاقب الحجال, occurring in a trad., means [As though ye were the males of partridges] in your haste, and your flying into destruction: for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art. حجل.) And accord. to some, (TA,) the pl. also signifies Horses: they being thus termed as being likened to the يعاقب حجال, (O, TA,) because of their swiftness: (TA:) so in the phrase ركض اليعاقب حجال. (TA:) It is said in the L. [here] is, the males of the حجال. (TA.) It is said in the L that فرس يعقوب means A horse that has a run
after another run [or the power of repeating his running] (TA.) ___ has cited [in the S] the words of a poet,

*[Untranscribed word]*

[High, so that the *falls short of reaching it*] as an ex. of the last word meaning the male of the *falls short of reaching it*; but IB says that it appears to mean in this case the male of the *falls short of reaching it*; like as *falls short of reaching it* means the male of the *falls short of reaching it*; and *falls short of reaching it* as the male of *falls short of reaching it*; for the *falls short of reaching it* is not known to have so high a flight; and ElFarezdak describes *falls short of reaching it* as congregating with vultures over the slain. (TA.)

*[Untranscribed word]*

[As a coll. gen. n., n. un. *falls short of reaching it*] the name of *falls short of reaching it*, followers of Yaakoob Ibn-'Alee El-Koofee. (TA.) ___ And *falls short of reaching it*, followers of Yaakoob ElBarádi’ee [or Jacobus Baradæus], who assert the unity of the divine and human natures in the person of Christ, and who are the most unbelieving and stubborn of the Christians: so says El-Mak-reezee, in one of his tracts. (TA.)
عقد

ٍﺪْﻘَﻋ َﻞْﺒَﳊا (S, Mgh, L, Msb, &c.,) aor. n. [of which see an ex. in a verse cited voce [776] and which is properly an intensive or a frequentative form]; and ٌﺪْﻘَﻋ [which is also intensive or frequentative, inf. n. ٌﺪﻴِﻘْﻌَـﺗ] and ُﻩﺪّﻘﻋ [which is also intensive or frequentative, inf. n. ٌﺪﻴِﻘْﻌَـﺗ]; and ُﻩﺪﻘﺘﻋا (L;) He tied the cord, or rope; knit it; complicated it so as to form a knot or knots; tied it in a knot or knots; tied it firmly, fast, or strongly; contr. of حلة; (L;) syn. (K;) the etymologists assert that the primary signification of ٌﺪْﻘَﻋ is the contr. of ﺍْﻞَﺣ: that it was afterwards used in relation to sales, or bargains, contracts, &c.: and then, in relation to a firm determination of the mind. (MF.) َﺪَﻘَﻋ َﻊْﻴَـﺒﻟا, and َﺪْﻬَﻌﻟا (S, L, Msb, * K, &c.,) and َﲔِﻤَﻴﻟا (L, Msb,) aor. as above, (L, K,) inf. n. ٌﺪْﻘَﻋ (L;) and َҢِﻤَـﻴﻟا (L, Msb,) which latter form of the verb has a more energetic signification; (Msb;) He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league, (L, Msb, K,) and the oath. (L, Msb.) In the phrase وَأَذَنِينَ عَقَدَتْ أَيْمَانُكُمُ, or عَقَدَتْ أَيْمَانُكُمْ, accord. to different readings, in the Kur [iv. 37], by the verb is meant ratification; and by ْمُﻛَنَّا, or ْمُﻛَنَّاٍ أَيْمَانًا, your oaths, or your right hands: (L;) [i. e., accord. to the first and second readings, the meaning is, And those whosecontracts, or the like, (هم being understood,) your oaths, or your right hands, have ratified: and accord. to the third reading, and those with whom (هم being understood) your oaths, or your right hands have ratified a contract, or the like.] One says also, عَقَدَتْ عَقَدَيْنَ أَيْمَانًا He imposed upon them obligations. (L;) And ٍﺪْﻘَﻋ َﻊْﻴَـﺒﻟا He imposed upon himself the obligation to pay
the [tax called]  (L, from a trad.) And  I obliged him to
do such a thing, by taking, or exacting, from him an engagement, or a security.  (L)

He settled, or determined, his heart, or mind, firmly upon the
thing; (see the first sentence of this art.; and see also  OMITTED) he held, adhered, or clave, to the thing
[with his heart, or mind; he knit his heart to it].  (L) See also 8.

She twisted her tail, as though tying it in a knot: (L:) this she does to make it known
that she has conceived.  (S, O, L)  عقدّ  عَلَيْهِ الْنَّشْءِ

He dressed his beard

so as to make it knotted, and crisp, or curly: this they used to do in wars, and their doing so was forbidden
by the Prophet:  (O, L:) they did it from a motive of pride and self-conceit.  (L)  عَلَّمَهَا  عَقْدَ الْفَصْحَاءِ

He knotted his
forelock] means he was angry, and prepared himself to do evil, or mischief.  (A, O, L)  [See
2.]

He had recourse, betook himself, or repaired, to him, for refuge, or
protection;  (O, L, K;) heard by Is-hák Ibn-Faraj from an Arab of the desert:  (L:) and so
عقدّ  عَلَيْهِ إِلَيْهِ.  (O, K) or
عقدّ  عَلَيْهِ بِعَصْبَهِ.  (O) or عقدّ  عَلَيْهِ الحَصَابِ،  (MA) aor.  ,  (O, TA) inf. n. عقدّ  عَلَيْهِ (TA,).

He numbered, counted, or reckoned,  (M, A, O, K) with his fingers [by bending their tips down upon the palm,
one after another, commencing with the little finger, and then by extending them
in like manner].  (MA, O)  عَقْدَ فِمْ الْفَصْحِ عَلَى الْمَلَأِ

The mouth of the vulva closed upon
the sperma of the male.  (O)  عَقْدَ الْبَناءِ

The beasts, or birds, of prey were restrained
from injuring the cattle, and the like, by means of charms and talismans.  (L, from a trad.)

He put the crown upon his head.  (L)  عَقْدَ البَناءِ

He arched [or vaulted] the building, or
structure. (A, O, L, K.) ___ And, (S, M, A, L, [in the O, which is app. a mistranscription,]) aor. —, (M, L) inf. n. —, (A,) and. (Ks, S, O, L, K;) and. (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (K,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] It thickened; became thick, or inspissated. (Ks, S, M, A, O, L, K;) ___ [Hence, app.,] عَمِّدْبُطَنْهُ [His belly became constipated]. (M voce صَرِبْتُ عَمِّدَتُ بَطْنَهُ, q. v.,) said of a bitch, (TK,) [aor. —,] inf. n. (O, L, K,) Her vulva clung fast to the head of the قَضَيْبُ قُضَيْبَٰٓءٓ of the dog. (O, L, K, TK,) ___ عَمِّدْتُ, said of the tongue, (S, O, K, *) aor. —, (S, [in the O —, an evident mistake,]) inf. n. عَمِّدْتُ عَمِّدَتْ, (S, O,) It had in it an impediment. (S, * O, * L, K, *) And, said of a man, He had an impediment in his tongue; was unable to speak freely; was tongue-tied. (TA.) ___ Also, said of sand, It became moistened in consequence of much rain [so as to cohere].

(L.)

2 عَمِّدَ 2 see 1, first sentence. [Hence,] عَمِّدْوا النَّوَاصِيٓ [They tied the forelocks of their horses in knots] on an occasion of war, or battle; it being customary on such an occasion to do thus to the hair of the mane and that of the tail. (W p. 140.) ___ See again 1, former half,. in two places: ___ and latter half also in two places. ___ See also 4. ___ عَمِّدَ كَلَامَهُ He rendered his speech, or language, obscure. (A, L,) And, said in كَلَامَهُ عَمِّدَٓ in his speech, or
language, is obscurity. (A.)

*I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, or I covenanted with him, respecting, or to do, such a thing.* (S, * O, * L, * Msb.) ___ See also 1, former half, in two places.

*He thickened it; caused it to become thick, or inspissated,* (Ks, S, M, A, O, K;) by boiling it; (O, K;) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.)

*The rainbow became like a constructed arch* (O, L, K) in the sky. (O, L,) And in like manner *is said of a collection of clouds* (سَحَابٍ). (A, L,)

*The projecting of the lower part of the interior casing of stone, and the receding of the upper part thereof as far as the قُوسُ قَنْح.* (K in art. جَرَد़، see 1 in that art.) *It became accumulated, or congested.* (S, K. +) And *the former said of moist earth,* *It became contracted, and compacted in lumps.* (L,) ___ And *The wound, or ulcer, formed itself into a knot, or lump.* (K in art. جَرَد़: see 1 in that art.)

*They united in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement,* (S, O, K,) *Respecting the matter between them.* (S, O,) __*The dogs stuck fast together in coupling.* (S, O, K)
\[
\text{7\scriptsize\(^{\text{anqad}}} \text{, said of a cord, or rope, (S, O, L, Msb,) as also (S, * O, * L,) [but the latter has an intensive or a frequentative signification],} \]
\[
\text{It became tied, knit, complicated so as to form a knot or knots, tied in a knot or knots, tied firmly or fast or strongly. (L.) And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) It was, or became, concluded, settled, confirmed, or ratified. (L.) One says, \text{The marriage was, or became, concluded, settled, &c., between the husband and wife. (L.) Said of an animal's tail, It became twisted [as though tied in a knot]. (L.) Said of hair, It became knotted, and crisp, or curly. (L.) Said of the date [and other fruit, It became organized and compact, or compactly organized]. (K in art. بسم) See also 8, latter half. Said of sand: see 5. And said of rob, and of tar, and the like: see 1, last quarter.}
\]
\[
\text{8\scriptsize\(^{\text{anqad}}} : \text{see 1, first sentence: and see also 1 in the latter half. (Msb) or (S, O,) He settled, or determined, his heart, or mind, firmly upon such a thing; or he held, adhered, or clave, to such a thing with the heart, or mind; i. q. عليه عقیدة قلبه والضمیر;} (Msb, [he believed, or believed firmly, or was firmly persuaded of, such a thing: this is its most usual meaning;] he was, or became, certain, or sure, of such a thing. (PS.) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also \text{\textquoteleft\textquoteright\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\textquoteleft\{}\textquoteleft\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright He acquired, (S, Mgh, O, L, K,) or bought, (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property: (S, A, Mgh, O, L, K,) he collected property. (Mgh, * Msb,) Also, [without any objective complement expressed,] He bought what is termed \text{\textquoteleft\textquoteright\textquoteright\textquoteleft\textquoteright\textquoteright\textquoteleft\textquoteright\textquoteleft\textquoteright\textquoteright\textquoteright\textquoteright\textquoteright\textquoteleft\textquoteright\textquoteright\textquoteleft\textquoteright\textquoteright\textquoteleft\textquoteright an estate, or a property, consisting in land or houses. (L.) And He adopted a brother in God. (A,) He made the pearls, and the beads, into a necklace; and in like manner, other things. (L.) said of a date-stone, (A,) or...}
\]
It became hard. (S, A, O, L.) __ And hence, [so in the A.,] Fraternity became true, or sincere, and firmly established, between them two: (A:) and [in like manner] تعْقِدَتْ اَلْخَادَّمَاءَ, (O:) thus Sh found in the Book of Ibn-Buzurj, i.e. معْقِدَتْ, with تَعْقِدَتْ, (O:) or方が تعْقِدَتْ and فِّهَا تعْقِدَتْ. (O:) [or] تعْقِدَتْ and تعْقِدَتْ signify the same. (K.)

10 She (a sow) desired the male. (O, K.)

[as an inf. n.: see 1. ___ See also مَعْقِدَتْ اَلْخَادَّمَاءَ, which is syn. with the inf. n. تَعْقِدَتْ اَلْخَادَّمَاءَ. As a simple subst.,] see مَعْقِدَتْ, third sentence. ___ Also A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (Mgh, O, L, K:) pl. عُقُودْ. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning Contracts, &c.: or it there means the obligatory statutes, or ordinances, of God: or, accord. to Zj, the covenants imposed by God, and those imposed mutually by men agreeably with the requirements of religion. (L.) And معْقِدَتْ is used in the sense of معْقِدَتْ بينهم معاقِدَتْ: thus one says, بِمَعْقِدَتْ بينهم معاقِدَتْ [Between them are contracts, compacts, &c.]. (A.) ___ Also Responsibility, accountableness, or suretiship; syn. ضَمان. (Ibn-'Arafeh, O, K.) ___ See also معْقِدَتْ. ___ Also An arch; [and a vault;] a structure that is curved in like manner as are in many instances] doorways: (A, * O, L, * K:) pl. عُقُودْ (A, O, L, K) and عُقُودْ [a pl. of pauc.]. (L.) [Hence,] دَعْوَاتِ السَّحَابُ The arches of the
clouds: sing. (L.) ___ Applied to a he-camel, it means Having the back firmly compacted: (S, O, K;) and so applied to a she-camel. (S, A, O.) ___ [And A decimal number; of those numbers of which the first is ten and the last is ninety: (I have not found any satisfactory authority for the orthography of the word in this sense; and have therefore followed the general usage, in mentioning it as, in the MA, it is written عقد, as from only one MS.; and Freytag has mentioned its pl. under عقود; which I hold to be wrong:) the pl. is عقود: thus in the A and K in art. عشر, it is said that عشر, the first of the عقود.

عقد A necklace; (S, O, Msb, K;) a string upon which beads are strung: (L, TA:) pl. عقود: (O, L, Msb, K;) and معقاد signifies a string upon which beads are strung and which is hung upon the neck of a boy; (O, L, K;) as does عقد also: (TA:) and عقده, likewise, signifies a kind of necklace. (L.) عقد [as an inf. n.: see 1, last four sentences. ___ Also] A twisting in the tail of a sheep or goat, as though it were knotted, or tied in a knot. (L.) And A twisting, or a knottiness, in the horn of a hegoat. (L.) ___ And A canker, corrosion, rottenness, or blackness, (syn. قادح,) in teeth. (L.) ___ See also the next paragraph. And see عقدان.

عقد: see عقد___ Also, applied to moist earth (ثرى), Contracted, and compacted in lumps: [said to be] in this sense a possessive epithet [as distinguished from a part. n.: but see 1, last sentence]. (L.) ___ And [as an epithet in which the quality of a subst. predominates, i.e., used as a subst.,] Sand accumulated, or congested; as also عقد: (S, O, L, K;) the latter accord. to AA: (S, O:) n. un. of each with عقود: (S, O, L, K;) pl. عقود. (L.) See also عقص, in two places. ___ 

روضة عقدة A meadow of which the herbage is continuous, or uninterrupted. (O.) عقدة applied to a camel, Short, and patient in endurance of labour: (IAar, O, K;) or, so applied, strong. (TA.) And A kind of tree, the leaves of which consolidate wounds. (K.) عقدة A knot; a tie; (L, Msb;) pl. عقد. (L.) [Hence the النقاشات في العقدة: see art. And the العقدة meaning The
star a Piscium; as being in the place of the knot of the two strings: the same, app., that is called عقد الخيطين, mentioned by Freytag under عقد. Hence also one says, {ٌمُلَّلت عقدة} [lit. His knots became loosed, or untied], meaning his anger became appeased. (S, A, O, K.) And in عقدته ضعف In his judgment and his consideration of his own affairs is a weakness. (TA.) And محض العقدة, occurring in a letter of 'Omar, means [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA in art. حصف.) And вُدِّقت عقدة (S, O, L, K *) In his tongue is an impediment [as though it were tied], or a distortion. (L. [See عقد.] ___ The knot, tie, or bond, (L) or the obligation, (O, K) of marriage, (O, L, K) and of anything, (O, K) as a sale and the like: (TA:) and the ratification (O, L, Msb) of marriage (O, Msb) &c., (Msb,) or of anything. (L.) It is said in a trad. relating to prayer، لِكَ لِمْنَ قُلُوبَنا عَقْدَةُ النَّذَامَ meaning [We offer to Thee, from our hearts,] the ratification of the resolution to repent. (L.) ___ A promise of obedience, or vow of allegiance, ratified to persons in acknowledgment of their being prefects, or governors: (O, L, K, * TA:) from عقدة الخيل A joint, or an uneven juncture (ٌمُثَّع) of a bone: [Those who have received the promise of obedience &c. have perished; virtually meaning the same as the saying in the sentence here following]. (L.) And [hence also] The prefecture over, or government of, a town, country, province, or the like: pl. عقد. (L, K, TA:) thus in the saying of 'Omar، هلَّك أَهْلِ العَقْدِ [The possessors of the prefectures &c. have perished]. (L.) ___ Also A place where a knot, or node, is formed: and [particularly] an uneven juncture عضَّة of a bone in the arm: (S, O, K:) thus in the saying، جَبَرَ بِدَأ عَقْدَةٍ [His arm was set and joined unevenly, so that a node, or protuberance, was produced in the bone]: (S, O:) and in like manner one says، جِبَر عَظَمَهُ عَقْدَةً He set and joined his bone unevenly. (L.) ___ [Hence also A joint, i. e. an articulation, of the fingers: and a bone of a finger, i. e. any one of the phalanges: it is used in both of
these senses in the present day: and occurs in the Msb, in art. (See also مَعْقَدَةٌ.) **A knot, or joint, of a cane and the like.** And what is termed **A knot** in the horn of a mountain-goat (as in the S and K in art. حيد) and the like. **A knot** in a tree. **A node, of a plant, whence a leaf shoots forth: a bud, or gem, of a plant: and any fruit, or produce, of a plant, forming a compact and roundish head;** by some termed **حَسَكَةٌ** signifies **The nodes of a planet.** (See بهتان.) And عَقْدَةٌ signifies also **Any small nodous lump; such as the substance of a ganglion; see عَقْدَةٌ:** and a **gland, or glandular body;** see عَمْدَةٌ. And **A knob** in a general sense. **And hence,** the **penis** of a dog

(Aaar, A, O, L, K) **compressus in coitu, et extremitate turgens:** otherwise it is not thus called: (Aaar, O, L:) and when this is the case, the epithet عَقْدَةٌ is applied to the dog. (Aaar, O.) Also **An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like, syn. ضِيَعَةٌ, (S, A, O, L, K) and عَقْدَةٌ (اعتقده), which a person has acquired as a possession.** (O, L, K.) **Any land abounding with herbage** (K, TA) and with **trees.** (TA:) **A place abounding with trees or palm-trees;** (S:) **or with trees and palm-trees:** (O, L, K:) **or with trees of the kinds called رَمْثٌ and عَرْفَجٌ, or, accord. to some, not of the latter kind,** (L, TA,) **serving for pasturage:** (TA:) **or a garden of many palm-trees, surrounded by a wall:** and **a town, or village, abounding with palm-trees,** the crows of which are not made to fly away: (Ibn-Habeeb, L:) [whence] it is said in a prov., عَقْدَةٌ (مَعْقَدَةٌ) **More familiar than the crow of a place abounding with trees or palm-trees]; because its crow is not made to fly away,** (S, O, L, K: [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees; (K:) [or مَعْقَدَةٌ **than the crow of 'Okdeh;** for] عَقْدَةٌ is perfectly decl. as a name for any fruitful land, and is imperfectly decl. as a proper name of a particular land (O, K) abounding with palm-trees. (O.) Also **Herbage, or pasturage,**
sufficient for camels: (O, K:) or a place abounding with herbage, or pasturage, sufficient for cattle. (TA.) And Pasturage such as is termed جَبَلٌ (O, L, K, [in the CK جَبَلٌ], and in my MS. copy of the K جَبَلٌ) remaining from the next preceding year; also termed خَرْوَةٌ: (O, L:) or remains of pasturage: (L:) pl. عَقَدٌ (O, L) and عَقَدٌ. (L:) And accord. to the copies of the K, it signifies also Camels, or cattle, that are constrained to feed upon trees: but [this is evidently a mistake; for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [trees] are termed عَرْوَةٌ وَعَقَدٌ and عَقَدٌ; but while the جَبَلٌ exists, the trees are not termed عَرْوَةٌ and عَقَدٌ. (TA.) Also Anything whereby a man feels himself to be well established, and whereon he relies; from the same word signifying a garden of many palm-trees, surrounded by a wall; because, when a man has this, he considers his condition to be well established: (L, TA:) or a thing, (K, TA,) or an estate consisting of land or of land and a house &c., (عَقَدٍ, O,) in which is a sufficiency for a man: (O, K, TA:) pl. عَقَدٌ. (TA.) See also عَقَدٌ.

The root of the tongue; (O, K;) as also [q. v.]; (O;) i. e. the thick part thereof. (TA.) Also n. un. of عَقَدٌ as applied to sand. (S, O, L, K.) [See عَقَدٌ.]

n. un. of عَقَدٌ [q. v.] as applied to sand. (S, O, L, K.)

A species, or sort, of dates; (O, L, K; *) as also . (L.)

, (S, O, K;) One who unites, or joins, in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (K, TA:) a confederate. (TA.) One says, [He is bound by nature to generosity and to meanness]: (S, O, K;) the former is said of him who is by nature generous; and the
A doctrine, or the like, upon which one's mind is firmly settled or determined; or to which one holds, adheres, or cleaves, with the heart, or mind; a belief, or firm belief or persuasion; a creed; an article of belief; a religious tenet; i. e. (Msb:) see اعتقاد, in connection with which it is mentioned in the Msb: pl. اعتقادات: and اعتقاد, an inf. n. used in the sense of a pass. part. n.; pl. اعتقاداتات.

One says, He has a good belief]; meaning he has an عقيدة free from doubt.

See also معتقد.

A she-camel that has confessed herself to have conceived; (S, O, K;) or that has closed her vulva upon the sperm a of the stallion; (L;) for she then twists her tail as if tying it in a knot, and it is thereby known that she has conceived: (S, O, L;) and a she-camel twisting her tail as if tying it in a knot, (L;) or that has so twisted her tail, (O,) on the occasion of her conceiving; (O, L;) in order that it may be known that she has conceived: (O:) pl. عواقد. (L;) And A she-gazelle having the end of her tail twisted [as if tied in a knot]: or bending her neck in lying down: or raising her head in fear for herself and her young one. (L;) And A gazelle putting his neck upon his rump, (O, L;) having bent it to sleep: (TA:) or having put his neck upon his rump: (K:) pl. as above. (O, L;)

And one says, جاء عاقد، meaning He came twisting his neck by reason of pride. (A, O, L;) Also ااقطأ عاقد, meaning That of which the water has gone, and which is thoroughly cooked. (AHät, TA voce ٌةَﺪـٌيِقٌٌع، See also معتقد.) Also The [space called the] حرير [q. v.] of a
**well; (S, M, O, K;) and what is around it, (M, S, M, TA,) i. e. what is around the well; but the former is the right. (TA.)**

**ٌدﺎَﻘْـﻨِﻋ**

**ٌدﻮُﻘْـﻨُﻋ** and **ٌدﺎَﻘْـﻨِﻋ** (S, O, L, Msb, K, &c.) A raceme, or bunch, (Mgh voce **ٌلﺎَﻜْﺜِﻋ**), of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprà, and ISh in art. ٍتُفرق of the TA,) and of [the fruit of] the **اَرَک** and **بْطْم**; (O, K,) and the like:

(K:) pl. **ُﺪﻴِﻗﺎَﻨَﻋ** (S, O, L, &c.)

**ُﺪَﻘْﻋَأ** A wolf, (O, L, K,) and a dog, and a ram, and any other animal, (L.) having a twisted tail [as though it were tied in a knot]: (O, L, K;) and [the fem. ] **عَقَد آَء**, a sheep or goat **شَة** having a twisted tail as though it were knotted or tied in a knot. (S, * L, K. *) And **الأَعْقَد** signifies The dog; (S, O, L, K;) a well-known name thereof; (S, O, L;) because of his tail's being twisted as though it were tied in a knot. (S, L.) ___ And A crooked tail.

(L.) ___ And A stallion [app. of the camels] that raises his tail; which he does by reason of sprightliness. (L.) ___ And A he-goat having a twist, or a knot, in his horn. (L.) ___ For one of its meanings as an epithet applied to a dog, see **عَقَدة**, latter half. ___ Also, and **عَقَد** A man having an impediment in his tongue; unable to speak freely; tongue-tied. (S, * O, * L, K. *) ___ And **لِيِّم أَعْقَد** A mean man, of difficult, or stubborn, disposition. (ISk, O, L.) ___ And [the fem.] **عَقَد آَء** signifies A female slave. (AA, O, K.)

**عَقَد** The place of the **ﺪْﻘَﻋ** [or tying, &c.,] of a thing: (Msb:) pl. **عَقَدَآ**. (S, O: in which this is similarly explained.)

**حِبل** signifies The place of a cord, or rope, where it is tied, knit, or tied in a knot or knots.

(L.) [Hence,] one says, **ِِْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْ**
two bones. (L. [See also عقدة, in the latter part of the former half.] i.e. I ask Thee by the properties wherein consists the title of thy throne to glory, or by the places wherein those properties are [as it were] knit together; properly meaning by the glory of thy throne, is a phrase used in prayer, of which, IAth says, the party of Aboo-Haneefeh disapprove. (L.) ___

For another meaning of the pl., عقداء, see عقدة.

عقدة: see عقدة.

عقدة [Tied in many knots]. One says خيوط عقدة [Threads, or strings, tied in many knots]: the latter word being with teshdeed to denote muchness, or multiplicity. (S, O, L.) ___ And hence] applied to language, (S, O, L, K,) as meaning Rendered obscure: (S, O, L:) or [simply] obscure. (K.) ___ See also ميعود. ___ And see عقیدة. ___ It also occurs in a trad. as meaning A sort of برد, of the manufacture of Hejer. (L.)

عقدة [Tying a number of knots or many knots: as enchanters used to do. (See نفته.) ___ And hence,]

An enchanter. (A, O, K.)

عقدة: see عقدة.

عقدة A cord, or rope, tied, knit, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) A building, or structure, [arched, or vaulted, or] having arches, like those of many doorways; (A, O, K;) as also ميعود. (A.) ___ ميعود: see عقدة.

ٌدَﻘَﻌُﻣ: see عقدة.

ٌدَﻘَﻋ: see عقدة.

ٌدَﻘَﻌُﻣ A cord, or rope, tied, knit, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) Also A sale, or bargain, and a contract, a compact, or the like, concluded, settled, confirmed, or ratified. (L.) ليس له ميعود [i.e. He has not any settled, or determined, opinion or judgment]. (S, O, K.) ___ ميعود بناء: see عقدة.

ٌدَﻘَﻋ: see عقدة.

ٌدَﻘَﻋ: see عقدة.

ٌدَﻘَﻋ: see عقدة.
An oath to do, or to abstain from doing, a thing in the future. (KT.)

Thickened, or inspissated, (O, L, K) by means of fire: (O, K) and (as some say, L) food, or wheat, (O, L, K) made thick with honey.
1. **He wounded him;** (S, Mgh, O, Msb, K;) [and so, app., accord. to the K., inf. n. تعقر signifies more than عقر: (S, O:) you say of a lion, and of a lynx, and of a leopard, and of a wolf, He wounds men]. (Az, Msb.) ___ And ُﻩَﺮَﻘَﻋ (S, O, Msb, K, &c.;) and ُهﺮّﻘَﻋ (K,) inf. n. ٌﺮْﻘَﻋ (Mgh, &c.;) and ُهﺮّﻘَﻋ (K,) and ًٌْﲑِﻘْﻌَـﺗ (TA;) [or the latter has an intensive signification, or applies to many objects; see above;] He hocked, houghed, or hamstrung, (**) عَرْقُوبَ (he) him, or her, namely, a beast; (TA;) he laid bare his [or her] (namely, a camel's) عَرْقُوبَ or hock-tendon; such being the meaning of عَرْقَع with the Arabs; (Az, TA;) he struck, (S, IAth, Mgh, Msb,) or cut, (TA;) his, (a camel's, S, IAth, O, Msb, or a horse's, S, O, or a sheep's or goat's, IAth,) or her, (a camel's, L, Mgh,) legs, بالسِيفِ with the sword, (S, IAth, Mgh, O, Msb, TA,) while the beast was standing; (IAth;) he cut one of his, or her, (a camel's,) legs, previously to stabbing the animal, that it might not run away when being stabbed, but might fall down, and so be within his power; he moved [his or] her (a camel's) legs with the sword; (IKtt, TA;) he made a mark, or wound, like a notch, in his, or her, (a horse's, or a camel's,) legs. (K.) [See عَرْقَع, below.] ____ Hence (Az, TA,) ًٌْﺮْﻘَﻋ, aor. and inf. n. as above, He stabbed him, namely, a camel; slaughtered him by stabbing: (Az, Msb, TA:) because the slaughterer of the camel first lays bare its عَرْقُوبَ [or hocktendon; or hocks it; or strikes or cuts its legs, or one of its legs, with a sword: see above]. (Az, TA.) So in the saying of Imra-el-Keys,

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And the day when I slaughtered for the virgins my riding-camel. (TA.) And so in the trad. لَا عَقْرَتُ فِي الإِلْـصَّـمِ: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.) Hence also, He slew him; he destroyed him: of this signification we have an ex. in the story of Umm-Zara: And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA.)

There shall be no slaughtering of camels at the grave in the time of El-Islám: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.)

Therefore also, He slew him; he destroyed him: of this signification we have an ex. in the story of Umm-Zara; and (Mgh, TA) said of a woman, (TA) occurring in a trad. of Safeeyeh, (Mgh, Msb, TA,) in which Mohammad is related to have used this expression, on the day of the return of the pilgrims from Minè, when he was told that she had her menstrual flux, to which he added, I see her not to be aught but a hinderer of us; thus accord. to the relaters of traditions, each word being an inf. n., like (O, * TA;) of the measure فَعْلُي; or, as some say, the یُكَى is to mark a pause; (Mgh;) and عقْرَةَ حَلَقَةُ, (O, K,) which are also inf. ns.; (TA;) and this is accord. to the usage of the Arabs; (Az, TA;) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Msb, TA,) for what is meant by it is only blame; (Msb;) expl. by وَعَقَرْهَا أَللَّهُ, (K,) i. e., [May God (exalted be He) wound her, &c., and] shave her hair, or afflict her with a pain in her throat: (TA:) or may her body be wounded (عَقْرَةَ), and may she be afflicted with a disease in her throat: (Mgh, O: *) so accord. to A'Obeyd: or may her leg and her throat be cut: or may her leg be cut and her head shaven: (Mgh:) [or may she be destroyed, and may her throat be cut:] or the two words عقْرَةَ and حَلَقَةُ are epithets, applied to a woman of ill luck; and the meaning is, (Z, O, TA,) she is one who extirpates [or destroys, and cuts the throats of,] her people, by the effect of her ill luck upon them; (Z, O, K, * TA;) being virtually in the nom. case, as enunciatives; i. e., َلَا تَعْقِرْ تَعِقَرَةً وَحَلَقَةً. (Z, TA.) Lh mentions the phrase, َلَا تَعْقِرَةَ عَقْرَةً وَحَلَقَةً (app. meaning, Do thou not that: may thy mother be childless: (see عقْرَتُ,) without explaining it: but he mentions it with the phrases, َعَقْرَةَ عَقْرَةً and َعَقْرَةَ عَقْرَةً. (TA.) Or عَقْرَةَ signifies Having the
menstrual flux. (K.) One says also, imprecating a curse upon a man, جَدَعَا لِهِ وَعَقَراً وَحَلَقًا, meaning, May God [maim him, and] wound (عَقَرُ) his body, and afflict him with a pain in his throat: and sometimes, عَقَرُ حَلَقًا, without tenween. (S.) See also 1 in art. *He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast. (TA.) Hence, عَقَرَتْ يَبِيَ Thou hast long detained me, or restrained me; as though thou hadst hocked (عَقَرَتْ) my camel and I were therefore unable to journey: ISk cites as an ex.

*قد عَقَرَتْ بَالْقُومِ أَمَّ خَرْجٍ* [Umm-Khazraj has long detained the party, or people]. (S, O, TA.) And in the A it is said that عَقَرَتْ فَلَانَةَ بَالْرَكْب means Such a woman, or girl, came forth to the riders on camels, and they staid long in her presence; as though she hocked (عَقَرَتْ) the camels upon which they rode. (TA.) One says also I had a want, and he withheld me from it, and hindered me. (Ibn-Buzurj, L.) Hence, عَقَرَتْ النَّوَىٰ تَرْقَعَة فَعَلَّهَا حَالَاً بَعْدَ حَالٍ [i. e. The shifting about of the course of a journey by successive changes: see صَرْف, third sentence]. (O, TA.) And عَقَرَتْ صَرْفٌ وَفَعَّ يَبِهِ [app. meaning He made much slaughter among the objects of the chase]. (O, K.) And عَقَرَتْ يَخْمَمَ She (a woman) smote their souls, and wounded their hearts. (O.) __ Inf. n. عَقَرَتْ النَّحْلَةٰ, TA, and subst. [or quasi-inf. n., like دِمَّرَ], عَقَرَتْ صَرْفٍ جَدَادٌ and عَقَرَتْ قَطَافٍ صَرَامٍ and عَقَرَتْ صَرْفٍ &c.,] عَقَرَتْ تَرْقَعَةٍ عَقَرَتْ تَرْقَعَةٍ (T, S, O, TA.)

He cut off the head of the palm-tree, (T, S, O, K,) altogether, with the heart (الجَمَارَ), (T, S, O,) so that it dried up, (K,) and nothing came forth from its trunk. (Ikt.) لا تَعْقَرَتْ شَجَرًا Thou shalt by no means cut down trees. (Mgh.) __ عَقَرَتْ المَرْعَىٰ He cut down the trees of the pasture-land: he cut down the herbage, or pasture, and spoiled it. (TA.) عَقَرَتْ الكَلَّاً He ate the herbage, or pasture. (O, K,) And He had the herbage for
pasturage. (O.) 

You say of wine, [It disables the intellect; like as a man disables a beast by hocking him]. (IAar.) 

He (a man) galled his (a camel's) back: (TA:) he galled it; namely, a camel's back: (S, O, TA,) and a horse's saddle, S, O, TA.

galled his (the beast's) back. (S, O, TA.) Their well was demolished. (O.) 

His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction: (S, O:) he became stupified, or deprived of his reason: (S, K:) or he was taken by sudden fright, (K, TA,) and stupified, or deprived of his reason, (TA,) so that he could not advance nor retire. (K, TA.)

[My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (S.) And one says, [I am stupified, or taken by sudden fright, &c., so that I am not able to talk]. (M, TA.) (And َﺮِﻘَﻋ alone means He became unable to speak. In one place in the L, this verb is written َﺮِﻘُﻋ; but this is probably a mistake.)

He (a man [and a beast]) was barren; did not generate. (TA.) 

She (a woman [and a camel &c.]) was, or became, barren: (K, TA:) or did not conceive: (S:) or ceased to conceive. (IKtt, Msb.)

He (a man [and a beast]) was barren; did not generate. (TA.)

It (an affair) did not produce any issue, or result. (K.)

made her (to be barren, or) to cease to conceive. (Msb.)
He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or Slaughtering, (TA) of camels. (K, TA.) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims] but they did so for the sake of display and vain glory; wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) And عاقرة, (TK,) inf. n. عِقاَرَةَ, (S, K,) He held a dialogue or colloquy, or a disputation or debate, with him, (S, K) and encountered him with mutual reviling and satire (S, TA) and cursing. (TA.) Also عاقرة, (K,) inf. n. عِقاَرَةَ, (S, O, K,) He, or it, kept, confined himself or itself, clave, clung, or held fast, to him, or it: (S, O, K: *) he kept, or applied himself, constantly, or perseveringly, to him, or it. (TA.) You say عاقرة, (S, * TA,) and simply عاقرة, (TA,) He kept, or applied himself, constantly, or perseveringly, to the drinking of wine: (S, TA:) or معاقرة الأشْرَاب signifies the contending with wine for superiority; as when a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Aboo-Sa'eed, TA.) You say also عاقرة, (S, * TA,) The wine remained long confined to the jar called دَنَ،; syn. عاقرة, (S, K,) And عاقرة, (app.,) The wine took hold upon the intellect: or contended with it for superiority. (S.)

He stupified him, [so that his legs betrayed him and he was unable to fight or to advance or retire: see عقر. (S, O, TA.) God rendered her womb barren; (O, TA) God affected her womb with a disease (K, TA) so that she did not conceive. (TA.) He assigned to such a one a grant of land; syn. طَعَمَهُ عَقْرَةٍ. (K) And one says, أعْقِرْتُكَ كَلَا مُوْضَعّ كَذَا I have given thee permission to pasture thy beasts upon...
the herbage of such a place. (O.) And He

became possessed of much property such as is termed. (S, IKt, O.)

They two hocked, or hamstrung, their camels, (O.) or (K.) or (S, O.) They two hocked, or hamstrung, their camels, (O.) or (S, O.) or (K.) vying, each with the other, therein, (S, O.) that it might be seen which of them should do so most. (K.) [See 3.]

He (a camel, and a horse, [&c.]) became hocked, houghed, or hamstrung; had his hock-tendon laid bare; had his legs struck [or cut] with a sword. (S.) [See 1.]

It (a camel's or a horse's back) became galled by the saddle; as also. (S, K.)

see what next precedes.

The act of wounding; &c.: [see 1:] a mark, or wound, like a notch, (K, TA, [in the CK, K, TA,]) in the legs of a horse, and of a camel. (K.) [Hence, خلقى: see 1.]

See also خلقى, first sentence: and again in the last quarter. Also What is, or constitutes, the most essential part, of anything; or the prime, or the principal part, thereof; syn. [such appears to me to be the meaning of اصل as here used, from what follows.] (S, IF, Msb.) The principal part (أصل) of a دار [i.e., a country]; (As, S, Msb, K;) which is the place where the people dwell, or abide; (As, S;) as also خاق: (As, S, Msb, K;) the former of the dial. of Nejd; (As, TA;) and the latter of the dial. of the people of El-Medeeneh, (As, S,) or of the dial. of El-Hijáz; (TA;) or both of the dial. of the people of El-Hijáz; and the latter, in the dial. of others, signifies the chief, or main, part of a دار; (Msb;) and the latter also signifies the middle [or heart] of a دار: (K;) or خائق the principal part (أصل) of the place of abode of a people, upon which they rest their
confidence. (Mgh, O.) This last signification is exemplified by the trad. of 'Alee,  
[No people have had war waged against them in the principal part of their country, upon which they rest their confidence, but they have become abased, or brought into subjection]: (Mgh, O:) or the meaning here is, in the midst [or heart] of their country, &c.; i. e., in the place where they abide, or lodge. (L.) It is said in another trad., عَتَرٌ دَارُ اَلْإِسْلَامُ الْعَظَمُ, meaning, The principal part (اصل), and the place, of the country of El-Islám is Syria: apparently pointing to a time of conflicts and factions, or seditions, when Syria should be free from them, and the Muslims should there be more secure. (TA.) Lth has confounded in explaining what is the عَتَرٌ دَارُ and what is the عَتَرٌ of a tank or trough for watering beasts &c. (Az.)

Barrenness, in a woman, (S, K, &c.,) and in a man. (S, TA.) You say also لَقَحَتْ التَّنَافِعُ عَنْ عَتَرٍ, [The she-camel conceived after having been barren]. (S, O.)

And لَقَحَ لَقَوْاقِعَ عَنْ عَتَرٍ, [app., The meeting thee hath been productive of good after barrenness thereof]. (A, TA.) And لَقَحْنَ إِلَى عَتَرٍ, a phrase used by Dhu-r-Rummeh, referring to wars; i.e. They returned to stillness. (TA.) And رجعتَ الحَربَ إِلَى عَتَرٍ, The war became languid. (A, TA.)

Barrenness, or a drying up, and perishing, occasioned by having the fibrous substance called لَيْف stripped off (O, K, TA) from the heart, (O, TA,) and the heart itself taken away; (O, K, TA,) which being done, it dries up and perishes. (Az, O, TA,) Also, or عَتَرٍ, or the latter is used only by poetic license, Anything which a man drinks, and in consequence thereof has no offspring born to him. (O, TA,) Also, عَتَرٍ, A kind of dowry, (S,) or compensation, (IAth,) which is given to a woman when connection has been had with her in consequence of dubiousness, or a likeness [on her part to the man's wife]: (إِذَا وَطْنَتْ)
A recompense which is given to a woman for connection with her: (A‘): or a mulct, or fine, which is paid to a woman for ravishing her: (L, M, K) or what is given to a female slave who has been ravished, like a dowry in the like case to a free woman: (Ahmad Ibn-Hambal:) so called because devirgination wounds the object of it: pl. أعار (IA, TA.) Hence, in consequence of frequency of usage, (M, K) a woman’s dowry; (M, K) i. q. بضعها (O.) Also the exploration of a woman to see if she be a virgin or not: (K, O, K, TA:) but Az says that this is unknown. (TA.) Perhaps it is a meaning inferred from what here follows.] بضعة العرق is that [egg with which a woman is tested on the occasion of devirgination: (K: [but what is meant by this, I have not been able to learn;]) or the first egg of the hen; (K, TA:) because it wounds her: (TA:) or the last egg of the hen; (O, K, TA:) when she is old and weak: (TA:) or the egg of the cock, which they say he lays once in the year, (O, K) or once in his life, for] they assert that it is the egg of the cock, because he lays, in his life, one egg, somewhat inclining to length; so called because the virginity of the girl, or young woman, is tested with it: hence, they say of a thing given one time [only], كانت بضعة العرق: or, as some say, it is like the phrases الأبلق العقود بضعة الأوق and the alباق العقود بضعة الأوق; so that it is a phrase proverbially used as applied to a thing that never is: (S, O:) accord. to A’Obeid, when a niggard gives once, and not again, one says [of the gift], كانت بضعة الدبك; and when he gives a thing, and then stops doing so, one says of the last time [of his giving], كانت بضعة العرق. (TA.) One says also, كان ذلك بضعة العرق meaning That happened once, not a second time. (TA.) And بضعة العرق means also He who has no offspring. (K, TA. [See also اعار.] And He who stands another in no stead. (TA.) Also A grant of land; syn. طمعة; (O, K) and so عرقه . (K. [See 4.]) And A place where people alight between the house, or abode, and the trough, or tank, for watering beasts &c.; (TA:) as also عرق: (K, TA:) or (TA, but in the K and) the hinder part of a
trough, or tank, for watering beasts &c., (S, K, TA,) where the camels stand when they come to water; as also عقر: (S:) or the station of the drinker; (K;) as in all the copies of the K; but accord. to the T and Nh, the station of the animals drinking: (TA:) or the place where the bucket is emptied, at the hinder part of the trough, or tank; the place at the fore part being called its آزإ: (IAar:) pl. عقر. (S, O.) It is said in a prov., إنما ينهدم الخوض من عقر: [lit., The trough, or tank, for watering beasts &c. is demolished only by commencing from its hinder part]; meaning, an affair is performed only by setting about it in the proper way. (TA.) ___ Also The part of a well Where the fore feet of the animals watering stand when they drink. (TA.) ___ See also عقر, in two places.

عقر: fem. عقرة: see the latter voice عقرة, ناقة عقرة, accord. to the K, A she-camel that will not drink save from fear; but accord. to IAar [and the S and O], that will not drink save from the عقر of the trough, or tank; and آزإ: i.e. from its fore part. (TA.)

عقر: see عقر, in two places.

عقر: see عقر, in two places.

عقر: see عقر, first sentence.

عقر: see عقر, first sentence: and again in the last quarter.

عقر: see عقر, in two places; and عقرة. Also A kind of bead خرزة, S, O, K) which a woman binds upon her flanks, in order that she may not conceive; (T, S, O;) or which a woman bears, or carries, in order that she may not bear offspring: (K;) accord. to IAar, a kind of bead which is hung upon her who is barren, in order that she may bear offspring; but this is strange. (TA.) Hence the saying, عقرة العلم النسيان: That which renders
knowledge barren is forgetfulness). (S, O.) See also عاقر، in two places.

عاقر : see 1, in five places.

عاقر : see the paragraph here following.

عاقر : see Real, or immovable, property, ملك ثابت له أصل, Mgh, or ملك له أصل, Msb, or (KT) in an estate consisting of a house or land yielding a revenue; (Mgh;) or such as land and a house; (KT;) or such as a house and palm-trees: (Msb:) or simply, land yielding a revenue; syn. ضيعة, (Mgh, K;) as also land, or lands yielding revenues (syn. ضياع:) and palm-trees; (S, O, TA;) and the like: (TA:) and palm-trees (L, K) in particular: (L:) pl. عاقرات.

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(Msb.) You say لدأ لاو عاقر He has not a house nor land, or lands yielding revenues, or palm-trees. (S, O.) Also (sometimes, Msb) Household goods, or furniture and utensils, (S, O, Msb, * K, TA,) which are not used except on the occasions of festivals, (K, TA;) and necessary affairs of great importance, (TA;) and the like: (K, TA:) thus, with fet-h, accord. to AZ and IAar; (TA;) and sometimes with damm [عاقر], (K,) thus accord. to As; (O, TA;) but in saying so, he differs from the generality of authorities: (TA;) or the best of furniture and the like, because none but the best is spread on the occasions of festivals: (TA;) and the best of anything. (O, TA;) One says في البيت عاقر حسن In the house, or tent, are goodly furniture and utensils. (S, O.)

عاقر Wine: (S, O, K;) or wine that does not delay to intoxicate: (TA:) so called because of its taking hold upon the intellect, or contending with it for superiority, (لأنها عاقرت العقل,) accord. to Aboo-Nasr; (S;) or because of its
remaining long confined to the [jar called] ّنَد, (S, O, K,) accord. to AA; (S, O;) [see 3;] or because the drinker keeps closely to it; (TA;) or because it prevents the drinker from walking; (K;) or because it disables (ىعْفَر) the intellect. (IAar.) See also عَفَر.

عَقُور, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IAth, Msb,) and the like, (IAth,) each of these being called كلب عقوور, (Az, IAth, Msb,) because of the same rapacious nature as the dog, (IAth,) meaning, That wounds, (Az, * IAth, O, Msb,) and kills, and seizes its prey and breaks its neck: (IAth:) [or that wounds, &c., much; for] it is an intensive epithet: (TA:) only applied to an animal; (S, K; [in the latter of which, the words thus rendered are preceded by or; the epithet in what precedes being restricted to a dog, but not explained;]) عَقَرْة being applied to an inanimate thing: (K:) pl. عَقَر, (Msb, and so in some copies of the K,) or عَقَر. (So in some copies of the K, and in the TA.)

عَقَر i. q. معْقَر. (IF, O, K;) applied to a man, Wounded: (S, O:) pl. عَقَر, (S, Mgh, O, K,) __ Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c.], (S, O,) [Hocked, houghed, or hamstrung;] having the [hock-tendon or] two hock-tendons laid bare, so as to be unable to run; applied to a horse; (TA;) struck [or cut] in the legs with a sword; (S, Mgh, O;) [a camel having one of the legs cut, previously to being stabbed; having a mark, or wound, like a notch, made in his, or her, (a camel's or a horse's) legs: see 1:] pl. as above. (S, Mgh.) [See also عَقِرَة.] __

[Hence,] applied to a camel, (male, Msb, and female, L,) Stabbed; slaughtered by stabbing: (L, Msb, TA:) pl. as above. (Msb,) __ Applied to a palm-tree (ثَلَّة), as also عَقْرَة, (Az, TA,) and, accord. to the copies of the K, عَقِرْة, but correctly عَقَرْة, as in the M, (TA,) Having its head cut off, (Az, K, TA,) altogether, with the heart, (Az, TA,) and having in consequence dried up, (K, TA,) so that nothing comes forth from its trunk. (IKtt, TA,) A man unable to walk, or to fight, by reason of fright and stupefaction; (TA;) taken by sudden fright, so as to be unable to advance or retire: or
stupified: (K;) in which last sense it is applied to an antelope. (TA.) See also عاقب. 

What is wounded, or hocked, or struck or cut in the legs, of wild animals that are snared or hunted or chased, and the like; (K;) of the measure منفعولة في the sense of the measure عاقب. (TA.) See عاقب. 

A man of high rank who is slain. (S, K;) So in the saying، I have not before seen, as on this day, a man of high rank who is slain in the midst of a people). (S.) 

A leg, or shank, cut. (S, O, K;) Hence, The voice, or a cry; (S;) the voice of a singer (K, TA) singing; (TA;) the voice of a weeper (K, TA) weeping; (TA;) the voice of a reciter or reader (K, TA) reciting or reading; (TA;) the utmost extent of the voice or of a cry. (TA.) You say فَعَّلَ فِلاَنَ عَقِيرَتِهّ Such a one raised his voice: the origin of the saying was this: a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice: so this was afterwards said of any one who raised his voice: (S, O;) or it is expl. thus: a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound; and his camels, hearing, and thinking that he was singing to drive them, came together to him: and hence this was afterwards said of any one who raised his voice, singing. (Az, TA.)

عَقِيرٍ a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voice أُصْحَرَ: said by IAth to be derived from عَقِيرَاتُ البَدَارُ in the phrase عَقِيرُ البَدَارُ. (TA.)

عَقَرْ عَدَرَ A simple; a drug; any of the elements أَصْوَلُ of medicines; (S, O;) what is used medicinally, of plants and of their roots أَصْوَلُ and of trees: (K, TA;) [accord. to the CK, what is used medicinally, of plants, or of their roots: and trees: the last word being in the nom. case:] as also عَقِرْ عَدَرَ: (K;) or what is used medicinally, of plants and trees: (L, TA;) or a medicine that is used for moving the bowels: (Az, TA;) or any curative plant; as also its pl., (AHeyth,) which is عَقَاقِرَ. (TA.)
Iron of excellent manufacture. (O, K.)

Barren: (O, K, TA:) that does not conceive: (S, O:) or that has ceased to conceive: (Msb:) as being from عقرت, it is an instance of the confusion of dialects; [being properly from عقرت] or it is a possessive epithet [meaning having the quality of barrenness]: (H:) pl. عفر, (K, TA,) which is applied to women and to she-camels, (TA,) or عاقرات: (Msb:) and عاقرات is in like manner applied to a woman, signifying, having a disease in her womb, (O, K, TA,) in consequence of which she does not conceive. (TA.) ___ Applied to a man, Barren; that has no offspring born to him; (S, O, Msb, K;) as also عفر: (K:) the former anomalous; [if regarded as from عفر, not from عفر said of a man, I do not find;] the latter regular; [if from عفر:] and the latter has not been heard applied to a woman: (TA:) pl. عفر: (Msb, TA;) and عرف is also applied to a man, and signifies, one who comes to women, and feels them, and indulges himself with them in mutual embracing, or pressing to the bosom, (بئاضنهن,) but has no offspring born to him. (IAar, TA.) ___ A tree (شجرة) that does not bear; barren: and in like manner عفر, occurring in a trad., as the name of a certain tract of land (رض), which name Mohammad changed to خضره; or this may be from the same epithet applied to a palm-tree. (TA.) [See also عفر.] ___ Applied to a tract of sand (رملة), That produces no plants or herbage; (O, K, TA;) likened to a [barren] woman: (TA:) or of which the sides produce plants or herbage, but the middle does not produce: (TA:) or such as is large: (K;) or large and producing no plants or herbage. (S.)
A man having much properly such as is termed عقار. (S, K.) See also the next paragraph.

(S, O, K) and عقار and عقار (AZ, S, O, K) and عقار (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) That galls the back; (S, * O, * K;) i. e., that usually galls the back: if it galls it but once it is only termed عقار. (A′ Obeyd.) ___ Also عقار and عقار and عقار A man who galls the backs of camels by fatiguing them with labour, or by urging them much in a journey. (L, K.)

Having her womb rendered barren by God. (TA.)

A place of عقار [or اعتكار, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. ارک.)
He twisted, wreathed, curled, curved, or bent, a thing. (MA.) [And, accord. to Freytag, He imitated the scorpion in acting: but for this he names no authority; and I doubt its correctness: see the next paragraph.]

It was crisp and curved; said of a lock of hair hanging down upon the temple: so accord. to Reiske, as mentioned by Freytag. ___ And He acted like 'Akrab; a man notorious for putting off the fulfilment of his promises; as is said in the TA in the present art.]. (A and TA in art. عَقْرُب: see Q. 2 in that art.)

The Scorpion; a certain venomous reptile, (TA,) well known: (K, TA:) the word is masc. (TA) and it is fem., (S, O, K, TA,) generally the latter; (T, Msb, TA;) but is applied to the male and the female: (Lth, T, O, Msb, TA;) and the male is called عَقْرَياَن, (T, S, O, Msb, K, TA,) accord. to some, (O,) when one desires to denote it in a corroborative manner, (Msb, TA;) and عَقْرَوْرَع also; (K;) or these two words are syn. with عَقْرَب: (K;) and the female is called عَقْرَيْة, (T, S, O, Msb, K,) sometimes, (T, Msb,) and عَقْرَيْيَاء, which is imperfectly decl.; (S, O, K;) or these two words and عَقْرَب, accord. to the Tahreer et-Tembeeh, all denote the female, and the male is called عَقْرَياَن: (TA:) or, as some say, the male and the female are called only عَقْرَب: (Msb, TA:) and of عَقْرَياَن it is said by IB, on the authority of AHát, that it does not signify the male of عَقْرُب, but [as expl. below] a certain creeping thing, having long legs: (TA:) IJ says that you may drop the ا and ن, and say عَقْرَب: (Msb, TA:) and an instance occurs of عَقْرَاب, as a coll. gen. n., in the following verse:

I seek protection by God from the scorpions raising the joints of the tails]: but the
here is said to be inserted for the purpose of what is termed ănšayâ' (MF, from the Mukhtasar el-Bayân: ) and is applied as an epithet to a sing. n. because this is used as a coll. gen. n.: (M voce عقَرَبٌ) the pl. of عَقَرَبٌ (S, O.) ___ And [hence] عَقَرَبٌ is the name of A certain sign of the Zod iac, (T, S, O, K,) [i. e. Scorpio,] to which belong the Mansions of the Moon called [شَيْبَانٌ and the pl. of شَيْبَانٌ and the pl. of the القَلْبُ and the pl. of the القَلْبُ] and the pl. of the القَلْبُ and the pl. of the القَلْبُ in art. It should also be observed that the Arabs extended the figure of this constellation (as they did that of Leo) far beyond the limits that we assign to it.}) ___ [Hence, likewise,] عَقَرَبٌ signifies A thong, or strap, of a sandal, (O, K, TA,) in the form of the reptile of this name. (TA.) [See also عَقَرَةٌ.] ___ And A thong, or strap, (O, K,) plaited, and having a buckle at its extremity, (O,) by which the crupper of a horse, or the like, is bound to the saddle. (O, K.) ___ And the pl. عَقَرَبٌ signifies also Malicious and mischievous misrepresentations, calumnies, or slanders. (O, K, TA.) One says, عَقَرَبٍ وَذِبَّتُ عَقَرَاَبِ. Verily his malicious and mischievous misrepresentations, &c., creep along: (TA:) or he traduces, or defames, people behind their backs, or otherwise. (O, K.) And the phrase دِبَّتُ عَقَرَاَبِ is sometimes used to signify His downy hair crept [along his cheeks]. (MF.) ___ And Reproaches for benefits conferred: so in the saying of En-Nábighah, عَلَى لَعْبٍ وَهُدَى لِئَالَّيَّ ثَانَى عَقَرَاَبٍ لِئَالَّيَّ. [I owe unto 'Amr favour after favour, for his father, not accompanied by reproaches for benefits conferred]. (TA.) ___ And Hardships, severities, difficulties, troubles, or distresses. (K.) عَقَرَبٍ الشَّيَاءٌ means The hardships, severities, &c., of winter: (TA:) or the intense cold thereof: (O, K) and عَقَرَبٍ الشَّيَاءٌ, accord. to IB, the assault, and intense cold, of winter. (TA.) And عَقَرَبٍ ذَوُّ عَقَرَاَبٍ means An uneasy life: or a life in which is evil and
roughness. (TA.) ___ See also the next paragraph.

Also An iron thing like the كُلَاب [or flesh-hook], which is suspended, or attached, to the horse's saddle. (O, K.) ___ And, of a sandal, The knots of the [thong, or strap, called] شَرَبَك [q. v.]. (TA.) ___ And, (O, K,) thus in all the copies of the K, and in the handwriting of Ibn-Mektoom, but in the L عَقْرَبُ. (TA,) An intelligent female slave, who does much service, or work. (O, L, K, TA.)

A certain creeping thing, having long legs, and the tail of which is not like that of the عَقْرَب [or scorpion]: (S, IB, O, TA:) or a small creeping thing that enters the ear; long, yellow, and having many legs: (TA:) i. q. دُخَالُ الأَذْن دُخَالُ الأَذْن [an appellation now applied to the earwig]; (Az, K;) and (K) so عَقْرَبَةٌ. (O, K.)

معَرِب: (TA) An intelligent female slave, who does much service, or work. (O, L, K, TA.)

Also, عَقْرَبَةٌ, first sentence, in three places. ___ Also, [or it has this meaning only, as stated above, voce عَقْرَبَةٌ,] A certain creeping thing, having long legs, and the tail of which is not like that of the عَقْرَب [or scorpion]: (S, IB, O, TA:) or a small creeping thing that enters the ear; long, yellow, and having many legs: (TA:) i. q. دُخَالُ الأَذْن دُخَالُ الأَذْن [an appellation now applied to the earwig]; (Az, K;) and (K) so عَقْرَبَةٌ. (O, K.)

معَرِب: (TA) An intelligent female slave, who does much service, or work. (O, L, K, TA.)

Also, عَقْرَبَةٌ, first sentence.

معَرِب: (TA) An intelligent female slave, who does much service, or work. (O, L, K, TA.)

Also, عَقْرَبَةٌ, first sentence: ___ and عَقْرَبَةٌ.

معَرِب: (TA) An intelligent female slave, who does much service, or work. (O, L, K, TA.)

Also, عَقْرَبَةٌ, first sentence.

معَرِب: (Twisted, wreathed, curled,] curved, or bent. (K.) صَدُق [or lock of hair hanging down upon the temple curled, or] curved, or having one part turned upon another: (S, O.) ___ And Strong and compact in make: (K,) or مَعَرِبَةً الخَلَق، applied to a wild ass, compact and strong in make.
Also, and ٌدَوُّ عَقْرِبَانِةَ, One who aids, or assists, much, or well, (O, * K, * TA,) and resists attack: (K:) or an aider who resists attack with energy. (MF.)

A place having in it scorpions (S, O.) And ٌأَرْضُ مُقْرَبَةٍ (S, O, Msb, K) and ٌمَكَانُ مُقْرَبٍ (S, O, * K,) the latter as though formed from عَقْرَبٍ عَقْرَبَةٍ after reducing it to three letters, (S,) A land in which are scorpions: (S, O, Msb:) or a land abounding with scorpions. (K.)
1 **ographic** She (a woman, Lth, Msb) twisted her hair, and inserted the ends thereof into the parts next the roots: (Mgh, IAth, Msb:) this is the primary signification: (IAth:) or she took each lock of her hair, and twisted it, then tied it, so that there remained in it a twisting, and then let it hang down; (Lth, O; *) each of the said locks is termed ٌﺺُﻘَﻋ (Lth:) and she tied her hair upon the back of her neck: (TA:) and she plaited her hair: (Msb:) or َﺺَﻘَﻋ ُﻩَﺮَﻌَﺷ signifies the gathering of the hair together upon the head: (Mgh:) or the plaiting of the hair: and the twisting it upon the head: (S:) and you say, َﺺَﻘَﻋ ُﻩَﺮَﻌَﺷ, aor. as above, (and so the inf. n., O,) meaning, he plaited his hair: and he twisted it. (A, O, K.) ُﺺِﻘَﻋ (S, TA,) aor. —, (TA,) inf. n. ٌﺺَﻘَﻋ, [q. v.], (S, O, TA,) He was, or became, niggardly, or close-handed, (S, O, * TA,) and evil in disposition. (S.) And ُﺔَﺑاﱠﺪﻟا ْﺖَﺼِﻘَﻋ ﱠﻰَﻠَﻋ [as also ْﺖَﺼِﻜَﻋ] The beast became restive, or refractory, to me, and stopped. (TA.)

2 **ographic** He rendered his affair difficult, or intricate, and involved in confusion, or doubt. (TA.)

3 I took it striving to overcome; (O, K; *) as also ِﻂُﻘَﻋ مَعَﺎَﻗَﺻَةُ مقاصفة. (O.)

**ographic** A twisting, or contortion, in the horn of a sheep or goat: (A:) or a twisting, or contortion, of the horns of a goat, upon his ears, backwards. (S.)

**ographic** Sand accumulated, or congested, in which there is no way: (S, O, K;) said to be syn. with ٌﺾَﻗَﻋ and signifies sand like such as is termed ٌضَﻗَﻋ سَرَسلة. [q. v.]; or َﺺَﻘَﻋ َوَّةَ عَقَصَةٍ, as expl. by
Aboo-'Alee, signify sand contorted, one part upon another, and extended; like عقَدة and قَدة.

(TA.) ___ And The neck of the كَرِش [or stomach of a ruminant animal]. (IF, O, K. [In the CK, for عَقَدَة after which a ُو should have been inserted.]) ___ Also, (S, O, K,) and عَقِّيَص, (O, K,) and عَقِص, (IDrd, O, K,) and عَقِص, (TA,) Niggardly, stingy, or close-handed, (S, O, K, TA,) and evil in disposition: (S:) and عَقِّيَص [app. عَقِص, or perhaps عَقِص, ] signifies evil and perverse in disposition. (TA.)

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A knot of a horn: (O, K:) pl. عَقَص. (O.)

A string with which the ends of the دُوَائِب [or locks of hair hanging down loosely from the middle of the head to the back] are tied: (O, Msb, K:) or a thong with which the hair is gathered together: (Mgh:) pl. عَقَص: (Msb:) or, as some say, عَقِص, (Mgh,) or عَقِص, (TA,) signifies black strings, (Mgh,) or strings of twisted wool, dyed black, (TA,) which a woman joins to her hair: (Mgh, TA:) of the dial. of El-Yemen: (TA:) [in Egypt, in the present day, the term عَقَص is applied to red silk strings, each with a tassel at the end, worn by women of the lower orders, who divide their hair behind into two tresses, and plait, with each tress, three of these strings, which reach more than half-way towards the ground, so that they are usually obliged to draw aside the tassels before they sit down:] MF
says that, accord. to some, عقاص signifies a thorn, or the like, with which a woman arranges, or puts in order, her hair: which is strange: (TA:) and IAar says that it signifies مرارة [i.e. horns with which people scratch their heads; or things like packing-needles, with which the female hair-dresser arranges, or puts in order, the locks of women's hair]; and this meaning he assigns to it in explaining a verse of Imra-el-Keys [which see below, voce عقیصة, of which word, as well as of عقاص, the word عصاص is also a pl.]. (O, * TA.)

عقبوس: see the next preceding paragraph.

عقبص: see عصاص, last sentence.

عقبصة: A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots; (IAth, * Msb;) as also عقصة (Msb;) or a lock of a woman's hair which she twists, then ties, so that there remains in it a twisting, and then lets hang down: (Lth, A:) [i.e., a twisted lock of a woman's hair, which either has its end inserted into the part next the roots, or is tied, and left to hang down:] or i. q. عصاص صغریة; as also عصاص غداًرها مستشترات إلى العلي: (S, O, K;) the latter on the authority of A'Obeyd: (S:) pl. (of the former, S, A, Msb, TA) عصاص عصاص عصاص, (S, A, Msb, K;) and (of the latter, S, Msb) عصاص عصاص, (S, O, Msb, K;) and (of the former also, S, Msb, and of the latter also, S, TA) عصاص عصاص, (S, O, Msb, K;) of which A'Obeyd cites the following ex. in a verse of Imra-el-Keys:

[Its pendent locks being twisted upwards, the twists becoming concealed among hair doubled and hair made to hang down]: or, as some say, it عصاص signifies what a woman
makes, of her hair, like a pomegranate; each lock of which is termed عقُصَة; the pl. عقُصَات, عقُصَات and عقَصَات وَعَقَصَات and عقَصَات is also used in the sense of ذَوَاعِب. (S, O.) [See also عقَصَة as expl. by I'Aar, above.] [or 

Locks of hair hanging down loosely from the middle of the head to the back. (Mgh. 

[But this is said in relation to an instance of its occurrence in which it may with propriety be regarded as pl. of عَقَصَة or عَقِصَة in any of the senses before explained.] 

عَقِصَة: see عَقِصَة, last sentence, in two places. 

عَقِصَة: see عَقِصَة, last sentence. 

عَقِصَة: A goat (S, O, Msb, K) or sheep (Msb) whose horns are twisted, or contorted, upon his ears, (S, O, Msb, K,) backwards: (S, O, K:) fem. عَقِصَة: (Msb:) or عَقِصَةُ التَّرَن signifies a شَأْن. [i. e. sheep or goat] 

having a twisting, or contortion, in the horn: (A:) and مَعَقَصَة, a sheep or goat crooked in the horn. (K.) __ Also Having the fingers twisting, one upon another. (Ibn-'Abbád, O, K.) __ 

And Whose central incisors enter into his mouth, (O, K, TA,) and are twisted. (TA.) __ See also عَقِصَة, last sentence. 

مَعَقَصَة: A crooked arrow: (S, O, K:) and, (K,) or accord. to As, (TA,) an arrow of which the head breaks, and its tongue, or tang, remaining therein, is extracted, and beaten until it becomes long, and then restored in its place; (K, TA;) but it does not perfectly serve in its stead: (TA:) pl. مَعَقَصَات. (S.) 

مَعَقَصَات: see مَعَقَصَة. __ See also مَعَقَصَة.
1. **عَقَف**

He bent it; (S, O, Msb, K,) crooked it; made it hooked; or doubled it: (KL:) and (Msb,) inf. n. 

2. **عَقِفَت**

He bent it, or crooked it: (S, Msb, KL:) or he did so much: ] and signifies also the making crook-backed. (KL.)

3. **تَعَقَّف****

4. **عَقَف**

The fox. (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arkat, and by J to Homeyd Ibn-Thowr, but said by Sgh to be of neither of the Homeyds, TA,)

5. **عَقَفَت**

[As though he were a fox that had turned away fleeing from dogs which (other) dogs were following]. (S, O, TA.)

6. **عَقَف**

A disease that attacks the sheep or goat, (S, O, K,) and sometimes any beast, (O,) in its legs, so that they become bent, or crooked, in consequence of it. (S, O, K.)
A cow's udder of which the stream of milk comes forth contrarily, on the occasion of milking. (AHát, O, K.)

A thorn bent like the crooked piece of iron in the head of the spindle.

(TA.)

A piece of wood [or a stick] crooked [or hooked] at the head thereof, with which a thing is extended, (yád, so in the O and L and copies of the K, or drawn, or pulled, towards one, (yajjan, so in the CK,) like the مَحْجِن [q. v.]: (O, L, K,) or it is [a part, app. the crooked, or hooked, head, of the مَحْجِن [Msb:] and some say that it is a سُوْلَجَان [q. v.]. (TA,) [In the present day it is applied to A hook, or a small hook.]

أَعْقَفُ applied to a sheep or goat (شَأة, O, K), and sometimes to any beast (دَابَة, O), Having the disease termed مَعْقَفَةَ الْرَجْلِ. (O, K.)

أَعْقَفَ Anything (IDrd, O) bent, curved, crooked, [hooked,] contorted, or distorted. (IDrd, O, K.)

And Bending. (O, K.) ___ A gazelle having the horns bent. (TA.) And [the fem.] عَقْفَةَ اِمْعَان [O, K.] ___ A sheep or goat [شاهة] of which the horns are contorted [or bent down] upon its ears. (TA.) ___ Also Coarse, rough, rude, or churlish; as an epithet applied to an Arab of the desert. (S, O, K.) ___ And Poor; needy: (Lth, O, K;) pl. عَقْفَانُ [O, K:] ___ And [the fem.] عَقْفَةَ اِمْعَان signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.)

Hair that is recurvate at the extremities; as though ending with hooks: (M and TA voce مَعْكُوفٌ مَعْكُوفٌ [signifies the same]. (TA in art. سُدْل.) [See also مَعْكُوفٌ, and مَعْكُوفٌ, which signifies the same]. (TA.) ___ And [the fem.] عَقْفَةَ اِمْعَان signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.)

applied to an old man, Bent by reason of great age. (TA.) ___ See also عَقْفَةَ اِمْعَان.
Q. 1 عقفره ُلَوْذَاهِي, (S, O, K,) and عقفرت عليه, (K,) and عقفرت عليه, (Lth, O, K,) Calamities destroyed him: (Lth, S, O:) or prostrated and destroyed him. (K.)

Q. 2 عقفر تعفَر He (a man) perished: (Lth, O:) or became prostrated and destroyed, (K,) by calamities.

(Lth, O, K.)

Q. 3 عقفرإ َبِلْدَةٍ see 1.

'[inf. n. of 1. Also] Craftiness, or cunning, of a [demon of the kind called] غُول. (O, TA.)

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A calamity (S, O, K, TA) of fortune: (TA:) like عتقانة ئ; from which it is said by IF to be formed, by additional letters: (O:) pl. عتقافر. (O, TA.) A crafty, or cunning, [demon of the kind called] غُول. (O, TA.) A clamorous and foul-tongued woman, (K, TA,) that overcomes with evil. (TA.) A scorpion. (O, K.) A she-camel. So old that the back of her neck almost touches her shoulder (K, O, TA) by reason of her extreme old age. (TA.)
The inf. n. 

signifies The act of withholding, or restraining; syn. مع. (TA.) [This is app. the primary signification, or it may be from what next follows.]  

He bound the camel with the [rope called] عقال (Mgh.) meaning he bound the camel's fore shank to his arm; (K;) i.e. he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called عقال (S, O, Msb,) and عقال الائل (K;) or you say, عقالت الإيل, from عقالات (S, O, inf. n. 

I bound the camels in the manner expl. above,) this verb being with tesh-deed because of its application to a number of objects: (S, O:) and sometimes the hocks were bound with the عقال (TA.) The she-camel, also, was bound with the عقال on the occasion of her being covered: and hence عقال is metonymically used as meaning The act of compressing a woman]. (TA.) عقالت الفتيل (S, Mgh, Msb, K, *) or عقالت المقاتل (S, O,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) means I gave, or paid, the bloodwit to the heir, or next of kin, of the slain person: (S, Mgh, O, Msb, K: *) for the camels [that constituted the bloodwit] used to be bound with the عقال in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenárs. (As, S, O, Msb. *) [See a verse cited in the first paragraph of art. عيف.] And [hence] one says also, عقالت عنه, (inf. n. as above, TA,) meaning I paid for him, (the slayer, Mgh,) i.e., in his stead, (S, Mgh, O, Msb, K, *) the bloodwit that was obligatory upon him, (S, Mgh, O, K, *) or what was obligatory upon him of the bloodwit. (Msb.) And I relinquished in his favour retaliation of the blood of such a one for the bloodwit. (S, O, Msb, K, *) I. لا تقيل العاقلة عمدا ولا عبدا (S, Mgh, O, Msb, K,) in a trad. (S, O, Msb) of Esh-Shaabee,
Those who are responsible for the payment of a bloodwit in certain cases shall not pay it for an intentional act of slaying or the like, nor for the slaying or the like of a slave,] applies, accord. to Aboo-Haneefeh, to the case of a slave's committing a crime against a free person: (S, O, Msb, K: [and thus as expl. in the Mgh:]); but, (S, O, Msb, K,) accord. to Ibn-Abee-Leylà, (S, O, Msb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Aboo-Haneefeh says, the phrase would be َلا ُﻞِﻘْﻋَـﺗ ُﺔَﻠِﻗﺎَﻌﻟا ْﻦَﻋ ٍﺪْﺒَﻋ (S, O, Msb, K;) and As pronounced this to be correct: (S, O, Msb: *) Akmal-ed-Deen, however, in the Exposition of the Hidáyeh, says that ُＨُﺘْﻠَﻘَﻋ is used in the sense of ُﻞْﻘَﻋ, and that the context of the trad. indicates this meaning, which MF also defends. (TA.) [See also the saying َﺐْﻠَﻜﻟا َلا ُﻞِﻘْﻋَأ َراﱠﺮَﳍا in art. ُＨَﻠَﻘَﻋ, inf. n. as above, also means He set him up [app. a man] on one of his legs; [app. from َﻞَﻘَﻋ َﲑِﻌَﺒﻟا;] as also ُﻪْﻨَﻋ ِﻪِﺘَﺟﺎَﺣ from the object of his want. (TA.) ___ And [hence,] َﻞَﻘَﻋ ُءآَوﱠﺪﻟا ُﻪَﻨْﻄَﺑ (S, O, Msb, K,) aor. ٌﻞْﻘَﻋ, (K,) inf. n. ُﻪْﻨَﻋ ِﻪِﺘَﺟﺎَﺣ The medicine bound, or confined, his belly [or bowels]; syn. ُﻪَﻜَﺴْﻣَأ: (S, O, Msb, K:) accord. to some, particularly after looseness: and every ُﻞْﻘَﻋ signifies the same. (TA.) And ُﻞِﻘْﻋِا ْﻢِﻬْﻴَﻠَﻋ ْﻞِﻘْﻋَا ْﻢِﺴْﻗﭑَﻓ ْﻢِﻬﻴِﻓ ْﻦَﻋ ِﻪِﺘَﺟﺎَﺣ Collect thou from them two years' poor-rate; then
divide among them one year's poor-rate, and bring to me the other]. (O.) One says of the collector of the poor-rate, He collects, or exacts, the poor-rate. (S, O.) and the other  signify He threw down such a one in wrestling by twisting his leg upon the latter's leg: (K, *TA:) [or] you say, スター which he twisted his leg upon the leg of the latter: (S, O,) or, i.e. [Such a one has] a mode of twisting his leg with another's whereby he wrestles with men. (TA.) said of a woman, She combed her hair: (S, O:) or combed it in a certain manner; as also . (TA,) signifies the same, (K,) or the possessed much intelligence, for] it is with teshdeed to denote muchness: (TA,) and , is a dial. var. of , aor. , signifying he became . (IKtt, TA.) And , aor. ,inf. n. , (Msb, K, TA,) he understood, or knew, the thing; syn. (K, Ta,) or i. q. [app. as meaning he looked into, considered, examined, or studied, the thing repeatedly, until he knew it]; and , aor. , is a dial. var. thereof. (Msb.) See also 5. [Dismiss from thee doubt], is [said to be] mentioned by Sb; as though the speaker said, I know not aught of what thou sayest, so dismiss from thee doubt; and [to be] like the phrases and : Bekr El-Mázinee says, I asked AZ and As and Aboo-Málik and Akh respecting this phrase, and they all said, 'We know not what it is: ' (so in the S:) [but] it is a mistake, for (K, Ta;) and thus it is mentioned by Sb and others, with . A palm-tree that will not receive


**fecundation** is a tropical phrase [perhaps from عقل meaning he understood a thing]. (A, TA.)

He (a mountain-goat, S, O) became, or made himself, inaccessible in a high mountain: (S: in the O unexplained:) or he [a gazelle] ascended [a mountain]. (K.) Accord. to Az, العقول signifies The protecting oneself in a mountain. (TA.) And one says, عقل إليه, aor. — , inf. n. عقول and عقول, He betook himself to him, or it, for refuge, protection, covert, or lodging. (K.)

The shade declined, and contracted, or shrank, at midday; (S, O;) the sun became high, and the shade almost disappeared. (S, O, K,) عقل, (O, K,) aor. — , (K,) inf. n. عقل, (O, K,) aor. — , (K,) inf. n. عقل [and probably عقول also], He pastured upon the plant called عقول (O, K,) aor. — , (K,) inf. n. عقل, (S, O, K,) said of a camel, He (a camel) had a twisting in the hind leg, (S, O, K,) and much width [between the hind legs]: (S, O:) or had an excessive wideness, or spreading, of the hind legs, so that the hocks knocked together: (ISk, S, O:) or had a knocking together of the knees. (K.) [See also روح.]

See 1, in four places. عقله, inf. n. تعقب. Page 2114

also signifies He, or it, rendered him [i. e. intelligent, &c.]. (O, K,) And said of a grape-vine, (O, K,) inf. n. as above, (TA,) It put forth its عقبل, or grapes in their first, sour, state. (O, K,

The woman is on a par with the man to the third part of her bloodwit; (S, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his [or wound of the head for which the mulct is five camels] and her [or wound of the head for which the mulct is five camels] are equal; (K;) but when the
portion reaches to the third of the bloodwit, her portion of the [portion of the] bloodwit is the half of that of the man: (S, O, K:) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty; but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man: so accord. to Ibn-El-Museiyab: but Esh-Sháfi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten; and regard not the third part. (TA.) عاقله فعقلته, (S, O, K, *) inf. n. of the former (TA,) and aor. of the latter — , (S, O, K,) and inf. n. عقل, (TA,) means I vied, or contended, with him for superiority in عقل [or intelligence], (O, TA,) and I surpassed him therein. (S, O, K, * TA.)

4 عقل He (a man) owed what is termed عقال, (O, K, TA,) i. e. a year's poor-rate. (TA.) 

اَذِىِّ يَا ِتَأْمُرُنَّكَ َلِّمْ ْجَآ أَرْبَابْ ْبَعْرَىَّ تَعَقِّلْتُ اَذِىِّ يَا ِتَأْمُرُنَّكَ َلِّمْ ْجَآ أَرْبَابْ ْبَعْرَىَّ تَعَقِّلْتُ I heard by Az from an Arab of the desert, (O,) means Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them, i. e. upon thy hands, and mount my camel; for the camel was standing; (O, K, *) and was laden; and if he had made him to lie down, would not rise with him and his load. (O.) [It is used in philosophical works as meaning He conceived it in his mind, abstractedly, and otherwise; and so, sometimes, عقل, aor. — , inf. n. عقل. Hence one says, هذا شيء لا يعقل, تعقل, يعقل, تعقل as intrans.: see 1, latter half. _____ [Hence, He recovered his intellect, or understanding. And] He affected, or endeavoured to acquire, عقل [i. e. intelligence, &c.]: like as one says تكييس عقل. (S, O.) [See also 6.] ____ Said of an animal of
the chase, as meaning it stuck fast, and became caught, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech]. (Mgh.)

They paid among themselves, or conjointly, the mulct for the blood of such a one. (K.) It is said in a trad., إنّا لا نتعاقلون المصع. Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [lit. the stroke with a sword,] but will oblige him who commits the offence to pay the mulct for it: i.e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages; in the like of the case of the [wound termed] موضعنة. (TA.) And in another it is said, يتتعاقلون بينهم معاقلهم الأولي They shall take and give among themselves, or conjointly, their former bloodwits]: i.e. they shall be as they were in respect of the taking and giving of bloodwits. (TA.) And one says, الفئوم علي ما كانوا يتعاقلون عليه The people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits]. (S, O.) Also signifies He affected, or made a show of possessing, عقل [i.e. intelligence, &c.], without having it. (S, O.) [See also 5.]

See 1, former half, in three places. اعتقل said of a man, He was withheld, restrained, or confined. (S, O.) And اعتقل لسانه, (S, Mgh, O, Msb, K,) and اعتقل, also, (Msb,) His tongue was withheld, or restrained, (Mgh, Msb, TA,) from speaking; (Mgh, Msb;) he was unable to speak. (S, Mgh, O, Msb, K.) [Hence,] اعتقل السُّقَة He put the hind legs of the ewe, or she-goat, between his shank and his thigh, (S, O, K,) to milk her, (S, O,) or and so milked her. (K.) And اعتقل رمحه He put his spear between his shank and his stirrup or stirrup-leather: (S, O, K,) or he (a man riding) put his spear beneath his thigh, and dragged the end of it upon
the ground behind him. (IAth, TA.) And (O, K) accord. to one relation of a verse of Dhu-r-Rummeh, (O,) and accord. to one: (K;) He [a man riding upon a camel] folded his leg, and put it upon the fore part of the (or saddle of the horse or the like). (Mgh.) See also 1, latter half, in three places. ___ The inserting a [or narrow strip of skin or leather], when sewing a skin, beneath a , in order that it may become strong, and that the water may not issue from it. (AA, O.) And one says, , (O, K) and , (O,) meaning He took, or received, the , (O, K, TA,) i. e. the mulct for the blood of such a one. (TA.)

an inf. n. used as a subst. [properly so termed], (Msb,) A bloodwit, or mulct for bloodshed; syn. . (As, S, Mgh, O, Msb, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase . (As, S, Mgh, * O, Msb;) as also , (S, Mgh, O, K,) of which , with fet-h to the of which the pl. is: (S, O, K;) one says, We have a remainder of a bloodwit owed to us by such a one. (S, O,) And They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance; (K, TA;) or meaning [expl. above (see 6)]: (S, O;) or they are [acting] in conformity with the conditions of their fathers; (K, TA;) but the former is the primary meaning: (TA;) and [hence] صار دم فلان معاقلة على قومه The blood of such a one became the occasion of a debt
incumbent on his people, or party, (S, O, K, *) to be paid by them from their possessions. (S, O.) And as being originally the inf. n. of عقل الشيء meaning [فهمه (Msb)] or as originally meaning المعقل المع، because it withholds, or restrains, its possessor from doing that which is not suitable; or from meaning the place to which one has recourse for protection &c., because its possessor has recourse to it; (TA;) العقل signifies also

Intelligence, understanding, intellect, mind, reason, or knowledge; syn. الحجر, (S, O,) and البث, (S,) or النهية, (O,) or الحجا, (Msb,) or the contr. of الحمق; (M, TA;) or the knowledge of the qualities of things, of their goodness and their badness, and their perfectness and their defectiveness; or the knowledge of the better of two good things, and of the worse of two bad things, or of affairs absolutely; or a faculty whereby is the discrimination between the bad and the good; (K, TA;) but these and other explanations of العقل in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA;)

[In which are added several more explanations of a similar kind that have no proper place in this work;) some say that it is an innate property by which man is prepared to understand speech; (Msb;) the truth is, that it is a spiritual light, (K, TA;) shed into the heart and the brain, (TA;) whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the fetal state, [or rather of its quickening,] after which it continues to increase until it becomes complete on the attainment of puberty,

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(K, TA;) or until the attainment of forty years: (TA:) the pl. is عقول: (K;) Sb mentions عقول as an instance of an inf. n. having a pl., namely, عقول: (TA in art.) IAAar says, (O,) العقل is [syn. with] القلب,
and is [syn. with] the heart: (O, K:) and is [said to be] a subst., or name, for the heart, like and and (Har p. 12:) it is said in a prov., meaning He has not strong purpose of mind, [to withhold, or protect, him] like the [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عقل:) to withhold him from doing that which is not suitable to the likes of him. (Meyd. [But see overhearing below.]) [Hence, (see 1 in art. أسانس العقل:) both meaning The wisdom-teeth.] [It is said that] عقل also signifies A fortress; syn. حص (K.) [But this seems to be doubtful.] See معقل. And A sort of red cloth (S, O, K) with which the [women's camel-vehicle called] هويدج is covered: (K:) or a sort of what are called [pl. of , q. v.] or a sort of figured cloth, (K:) or, as in the M, of red figured cloth: (TA:) or such as is figured with long forms. (Har p. 416.)

عقل A bond like the [q. v.: or a shackle. (Har p. 199.)] [Hence it seems to signify An impediment of any kind.] One says, به عقلة من السحرة وقد عملت له نشرة [app. meaning In him is an impediment arising from enchantment, and a charm, or an amulet, has been made for him]. (S, O.) And A mode of twisting one's leg with another's in wrestling. (TA.) See 1, latter half. And A twisting of the tongue when one desires to speak. (Mbr, TA in art. حبس.)

And, in the conventional language of the geomancers, (O, K) it consists of A unit and a pair and a unit, (O,) the sign = [Note]: (K, TA:) also called ثقاف. (O, TA.)

عقل Intellectual, as meaning of, or relating to, the intellect.

عقل A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm: pl. (S, O, Msb.) [See also شكل.] And The poor-rate (S, Mgh, O, Msb, K) of a year, (S, Mgh, O, K,) consisting of camels and of
sheep or goats. (K.) [See a verse cited in the first paragraph of art. S. and K. say: ]

On the sons of such a one lies a poor-rate of two years. (S, O.) And hence the saying of Aboo-Bekr, لو منعوني عقالاً (Mgh, O, Msb) If they refused me a year's poor-rate: (Mgh, O:) and it is said that the phrase was used when the collector of the poor-rate took the camels themselves, not their price: (TA:) or Aboo-Bekr meant a rope of the kind above mentioned; (Mgh, O, Msb:) for when one gave the poor-rate of his camels, he gave with them their عقال: (O, Msb:) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Msb, TA,) of the value of the [rope called عقال:] or he said [a she-kid ]; (Mgh, TA:) so accord. to Bkh, (Mgh,) and most others: (TA:) or [ a little kid ]. (Mgh, TA.) Also A young [she-camel such as is called] means The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels. (K.)

A medicine that binds, confines, or astringes, the belly [or bowels]; (S, O, Msb;) as also. حادور. (A in art. حادر.) See also عاقل, latter half, in two places.

A woman of generous race, (S, O, K,) modest, or bashful, (S, O,) that is kept behind the curtain, (K,) held in high estimation: (TA:) the excellent of camels, (Az, S, O, K,) and of other things: (Az, TA:) or the most excellent of every kind of thing: (S, O, K:) and the chief of a people: (K:) the first is the primary signification: then it became used as meaning the excel-lent of any kind of things, substantial, and also ideal, as speech, or language: pl. عقائل. (TA:) And عقيلة البحر, (S, O, TA,) signifies The pearl, or large pearl: (S, O, K, * TA: *) or the large and clear pearl: or, accord. to IB, the pearl, or large pearl, in its shell. (TA.)

Certain hardy, excellent, highly esteemed, camels, of Nejd. (Msb.)

A limping, or slight lameness, syn. خل عقال [which is said to signify the same,
or correctly to signify a natural crookedness, so in other copies of the S and in the O, which occurs in the legs of a beast: (S, O:) or a certain disease in the hind leg of a beast, such that, when he goes along, he limps, or is slightly lame, for a while, after which he stretches forth; (K, TA,) accord. to A'Obeyd, (TA,) peculiar to the horse; (K, TA,) but it mostly occurs in sheep or goats. (TA.)

A disease of which one will not be cured. (TA.)

Three herbs that remain after having been cut, which are the and the and the (TA,) And [a pl. of the sing. is not mentioned, but in two senses a pl. of ], signifies the portions of a grape-vine that are raised and supported upon a trellis or the like. (TA.)

Grapes in their first, sour, state. (O, K.)

i. q. and (AZ, TA in art.)

The payer of a bloodwit: pl. [or rather coll. gen. n.] : (Msb:) the latter is an epithet in which the quality of a subst. predominates; (TA,) and signifies a man's party (S, Mgh, O, K, TA) who league together to defend one another, (S, O, K, TA,) consisting of the relations on the father's side, (S, Mgh, * O, TA,) who pay the bloodwit (S, Mgh, O, TA) [app. in conjunction with the slayer] for him who has been slain unintentionally: (S, O, TA:) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain: (TA:) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years: if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather; and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather; and so on: it is not transferred from any one of these classes unless they are unable [to pay it]: and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in
respect of the bloodwit: (IAth, TA:) or, accord. to the people of El-Irâk, it means the persons enrolled in the registers [of soldiers or of others]: (S, O:) or it is applied to the persons of the register which was that of the slayer; who derive their subsistence-money, or allowances, from the revenues of a particular register: (Mgh:) Ahmad Ibn-Hambal is related to have said to Is-hâk Ibn-Mansoor, it is applied to the tribe (قبيلة) [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عاقلة, it is not to be from the property of the offender; but Is-hâk says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account: (TA:) the pl. of عاقلة thus applied is عاقل. (Msb.) also signifies Having, or possessing, عقل [i. e. intelligence, understanding, &c.; or intelligent, &c.; a rational being]; (S, O, Msb, K;) and so عقول, (S, O, K,) or this latter has an intensive signification [i. e. having much intelligence &c.]: (TA: [see an ex. in a saying cited voce أَبِيَة, in art. بلله]) the former is expl. by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations: (TA:) and it is likewise applied to a woman, as also عاقلة: (Msb:) the pl. masc. is عاقلت and عاقلات, (Msb, K,) this latter pl. sometimes used; and the pl. fem. is عاقل and عاقلات. (Msb.) عاقل is also applied to a mountaingoat, as an epithet, signifying That protects himself in his mountain from the hunter: (TA:) [and in like manner عقول is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for A mountain-goat, (S, O,) or a gazelle; (K;) because it renders itself inaccessible in a high mountain. (S, O, K. *) And عاقلة signifies A female comber of the hair. (S, O.) عاقلة, as a coll. gen. n.: see عاقل; of which it is also fem. عقول: see عقول. Also A bent portion, (S,
O,) or **place of bending**, (K,) of a river, and of a valley, (S, O, K,) and of sand: (S, O:) pl. عَواْقِىل or عَواْقِىل: or the، عَواْقِىل of valleys are the angles, in the places of bending, thereof; and the sing. is عَواْقِىل. (TA.) ___ And The **main** of the sea: or the waves thereof. (K.) ___ And A land in which to which,) one will not find the right way, (K, TA,) because of its many places of winding. (TA.) ___ [Hence,] عَواْقِىلُل أوُمْرُأَ ة What are confused and dubious of affairs. (S, O, K. *) ___ And [hence] one says، إِلَّٰهُ لُدُو عَواْقِىل Verily he is an author, or a doer, of evil. (TA.) Also A certain plant, (O, K,) well known, (K,) not mentioned by AHn (O, TA) in the Book of Plants; (TA;) [the prickly hedysarum; hedysarum alhagi of Linn.; common in Egypt, and there called by this name; fully described by Forskål in his Flora Aegypt. Arab., p. 136;) it has thorns; camels pasture upon it; and it is called شُوْكُ الجَمَال ‏، تَرَع [or canals for irrigation]; and it grows upon the dykes and the عَرْط [or canals for irrigation]; and has a violetcoloured flower. (TA.) [See also نَبْبٍ ﺔَﺣ ﺝَيَح; and see جَاح, in art. حَيْح.]

**عنقل** : see the next paragraph.

A great كَتِبَة [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands: (S, O:) or a كَتِبَة that is accumulated (K, TA) and intermingled: or a جَـح [or long and elevated tract] of sand, having winding portions, and حَرْف [app. meaning ridges], and compacted: (TA:) accord. to El-Ahmar, it is the largest quantity of sand; larger than the كَتِبَة: (S voce لَبِّل عَقَاقِل (S, O) and عَقَاقِل (O) and عَقَاقِل (S, O). (TA.) ___ And A great, wide, valley: (K:) pl. عَقَاقِل and عَقَاقِل. (TA.) ___ Also, (S, O, K,) sometimes, (S, O,) and عَقَاقِل, (O, K,) The مُسَارِئِين عَقَاقِل, (O, K,) The قَانِصَة [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبْ: (S, O, K;) or the [portion of fat termed] ضَبْ كَثْيَة of the أَطْعَم أَخَاك مِن عِنْقُنْقَٰل الضَّبَّ (TA.) Give thy brother to eat of the intestines,
&c., of the dabb: or, as some relate it, is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) Also A drinking-cup, or bowl, of the kind called. (Ibn-Abbád, O, K.) And A sword. (Ibn-Abbád, O, K.)

ٌعَقَل, applied to a camel, Having what is termed عَقَل, i. e. a twisting in the hind leg, &c.: (S, O, K: [see the last portion of the first paragraph:]) fem. عَقَلْأ, applied to a she-camel. (S, K.) [Also More, and most, عَقَل, intelligent, &c.]

ٌمَعَقَل A place to which one betakes himself for refuge, protection, preservation, covert, or lodging; syn. مَلِحَاجا, (S, Mgh, O, Msb, K;) as also عَقَلْ, (S, O, K,) of which the pl. is عَقَلْو, (S, O:) but Az says that he had not heard عَقَلْ in this sense on any authority except that of Lth; and held عَقَلْ, which is cited as an ex. of its pl., to signify the protecting oneself in a mountain: (TA:) and عَقَلْ signifies also a fortress: [like as عَقَلْ is said to do;] syn. حصن: (Mgh:) the pl. is عَقَلْو. (TA.) Hence one says, using it metaphorically, He is the refuge of his people: and the kings of Himyer are termed in a trad. عَقَلْوُ awful, meaning The fortresses [or refuges] of the land. (TA.) [It is perhaps primarily used in relation to camels; for] عَقَلْوُ الإبل means The places in which the camels are bound with the rope called عَقَلْ. (TA.)

ٌمَعَقَلْ and عَقَلْ عَقَلْو; and the pl.: see عَقَلْأ, first quarter, in five places. [It seems to be implied in the S and O that the former signifies also Places that retain the rain-water.]

ٌمَعَقَلْو, (Mgh, Msb,) or عَقَلْأ, (S,) A certain sort of dates, (Mgh, * Msb,) [or fresh ripe dates,] of El-Basrah: (Msb:) so called in relation to Maakil Ibn-Yesár. (S, Mgh, Msb.)

ٌمَعَقَلْ is applied to camels (إبل) as meaning Bound with the rope called عَقَلْ. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered: and hence the epithet عَقَلْات is applied by a poet, metonymically, to
women, in a similar sense. (TA.)

[pass. part. n. of عقل in all its senses as a trans. verb. ___ Hence it signifies *Intellectual*, as meaning perceived by the intellect; and excogitated: thus applied as an epithet to any branch of knowledge that is not necessarily منقول، which means desumed, such as the science of the fundamentals of religion, and the like. ___ Hence also, *Intelligible*. ___ And Approved by the intellect; or reasonable. It is also said to be an inf. n.]: see 1, latter half. ___ And see عقل, latter half, in two places.

[Intellectual things, meaning things perceived by the intellect: generally used in this sense in scientific treatises. ___ And hence, *Intelligible things*. ___ And *Things approved by the intellect; or reasonable.*]
His joints (S, K) of the arms and legs (S) became dry. (S, K.) [See عَقَمَةً, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, (TA,) مَقَعَةً and مَقَعَّةً, aor. مَقَعَّةً, or مَقَعَّةً and مَقَعَّةً, the last being the inf. n. of the second verb; (Msb;) said of the womb (مَحْرَم, S, Msb, K, TA), It was, or became, barren, (Msb,) or incapable of receiving offspring, (S, K,) in consequence of aHzama therein. (K. [See عَقَمَةً, below.]) And عَقَمَةَ and عَقَمَتَ and عَقَمَتَ، عَقَمَةً, and عَقَمَةً are said of a woman [as meaning She was, or became, barren]. (IB, TA,) [Hence,] عَقَمَةً خَالِقَةً, said of a man, His disposition was, or became, bad, or evil. (TA,) And عَقَمَةً, (K, TA,) inf. n. عَقَمَةً, (TA,) He (a man, TA) was, or became, silent. (K, TA,) أَعْقَمَ أَهْلَ اللَّهِ رَحْمَةً and أَعْقَمَ أَهْلَ اللَّهِ رَحْمَةً, (IB, Msb, K, TA,) aor. —, (Msb, K, TA, [in the CK أَعْقَمَ أَهْلَ اللَّهِ رَحْمَةً and أَعْقَمَ أَهْلَ اللَّهِ رَحْمَةً are erroneously put for أُعْقِمَ أَهْلَ اللَّهِ رَحْمَةً and أُعْقِمَ أَهْلَ اللَّهِ رَحْمَةً]) inf. n. عَقَمَةً, (IB, Msb, TA;) and (IB, K,) أَعْقَمَها; (S, IB, K,) the former used by those who say عَقَمَةً, and the chaste form; the latter, by those who say أَعْقَمَ اِبْنَهُ; (IB, TA;) God made her womb to be barren, (Msb,) or incapable of receiving offspring. (S, K,) [Hence,] one says, يَعْقِمُ الرَّحمَنَ الْيَمِينَ الفَاحْرَةَ أَعْقِمَةً, i. e. [The false oath] severs communion and kindness between men. (TA.)

ِعَقَمَةٌ, inf. n. عَقَمَةً, He silenced them. (K.)
He contended with him in an altercation, disputed with him, or litigated with him: (S, K, TA:) and vied wth him, contended with him for. superiority, or strove to surpass him, in strength, power, or force. (TA.)

In the saying of a poet, (S,) namely, Rabee'ah Ibn-Makroom Ed-Dabbee, (TA,)

* وَمَاَ آَجَنَّ ِجَمْعَاتَ َقَفْرُ
* ْتَعَقَّمُ فِي َجَوَانِهِ ُالسَّباع

the meaning is [i.e. the verse means] Many a water, or and a water, of which the supplies are altered for the worse, and which is deserted, by the sides of which the beasts of prey dig hollows in the ground, app. to obtain water that has become purified by filtration]: or, as some say, the meaning is [i.e. go to and fro]. (S, TA.)

The coming to water [by turns, or] time after time; and some say that the of the former is a substitute for the of the latter. (TA.)

The digging a well, and, when one has nearly reached the water, digging a small well, (S, K, TA,) in the middle of the former, (TA,) of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug, (S, K, TA,) and made wide; otherwise it is abandoned. (TA,) Also

The entering into, or upon, an affair. (TA,) And The overcoming [another] in a game of
A red garment of the sort called [q. v.]: or any red garment:
and the last signifies a variegated, or figured, cloth or garment; syn. (K:) [see an ex. of this last in a
verse cited voce عجمة:] or all signify a certain sort of [q. v.]: or, accord. to Lh, the last signifies one of the
sorts of variegated, or figured, cloths that serve for the coverings] of the
[women's camel-vehicles called جدائيه; (TA;) as also the second; and so عقبة: (O and TA in art. عقبة:) but
some, Lh adds, say that it signifies sorts of لين [evidently, I think, a mistranscription for ليس i. e. clothing], white and
red. (TA.)

Dryness that prevents the
receiving of an impression: this is the primary signification accord. to Er-Râghib. (TA.) ___ [And]

Barrenness of the womb: (Msb:) or a هزيمة [generally and properly signifying a depression, or dint, but here app.
meaning a stricture, (see عجمة,) that takes place in the womb, in consequence of which
it is incapable of receiving offspring: (K, TA:) so in the M. (TA.)

The return of the moon. (K, TA, TK.) [See عجمة, عجمة, and عجمة, of the latter of which it is app. a dial. var.]

A man of old [or hereditary] nobility and generosity. (K, TA. [For والكرم in the CK, I read عجمي
والكريم, as in other copies of the K and in the TA.]) ___ Also, and عجمي, [as rel. ns. from عجمة and its syn. عجمة, both inf. ns.
Obscure, recondite, or abstruse, (S, K, TA,) which men do not know; like what are termed عقيم, [lit. barren], from which no verb is derived: accord. to the A, strange, or difficult to understand; the mode, or manner, of which is not known: expl. to AA by a man of Hudheyl as meaning of the Time of Ignorance, not now known: accord. to Th, old and obsolete. (TA.) Hence, عقيم or عقيم, app. meaning Such a one has obscure modes of expression, mentioned by IAar as said of a man which I can only conjecture to mean when he turns his adversary in a dispute from the right point: the difficulty in the phrase lies in the verb, which I think to be more probably يُولُو than يُولَى (see يُولَأ): what follows it is evidently يُخصمه. (TA.)

عقم or عقيم: see the next preceding paragraph.

عقم: see عقيم, in two places. Also A vehement war or battle, (S, K, TA,) and so عقام and عقيم, (K, TA,) all meaning one in which no one pauses nor waits for another, in which is much slaughter, and women become husbandless. (TA.) And A man of evil disposition; (S, K, TA;) as also عقام and عقيم, (CK, but not in other copies of the K nor in the TA;) and a woman likewise. (TA.) And An incurable disease; (S, K;) as also عقم, which is the more chaste; (K;) or the latter is that which is accord. to analogy, but the former is that which has been heard: (S:) or of which one will not hope to be cured. (A, TA.) And A strong she-camel, Such as is termed بَازِلَ [i. e. in her ninth, or eighth, year]. (K) And A species of fish. (K.) And (K) it is said to be (TA) A serpent inhabiting the sea; (K, TA;) respecting which they say, (TA,) the أسود (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عقام comes forth to it, and they twist together
(اِبْنَالْوَلَد) ؛ ثُمَّ يَتَسَلَّطَوْنَ وَيَقْتَرِبُونَ بَعْضُهُمْ بَعْضٍ ثُمَّ يَسَلَّطُوْنَ وَيَقْتَرِبُوْنَ. (ك، تا.)

: * see the next preceding paragraph, in three places. Also, (ك, تا.) and (تا.) * in a hard, distressing, or distressful, day: (ك، تا:) accord. to Er-Rághib, one in which is no joy. (تا.)

(ك,) with which * is syn., (س,) is applied to a womb, meaning [Barren; or] incapable of receiving offspring, in consequence of a * therein; [see * as also * , and * ; (ك,) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (مشدودة,) in some copies of the س, and in the تا:) or obstructed; (مشدودة,) in other copies of the س,) that will not bring forth offspring. (س، تا.)

It is also applied to a woman, (IAar, س, Msb, ك,) as meaning Barren; that will not bring forth offspring: (IAar, Msb, تا:) so in a trad. cited voce أَوْسُأ , in art. أَوْسُأ : (تا:) pl. مائِقَعْم and مُقَعْم, (س، Msb,) and sometimes مُقَعْم, (س, and so in some copies of the ك instead of مُقَعْم,) a contraction of مُقَعْم. (س,) And it is also applied to a man, meaning To whom no child is born; (س، Msb, ك;) and so مُقَعْم: (ك,) pl. مُقَعْم and مُقَعْم (Msb, ك) and يمَقَع (ك.) [Hence,] applied to a wind, Such as does not fecundate, or fructify; (ك، تا:) that does not cause clouds to produce rain, nor trees to produce fruit; (س,) i. e. that does not bring rain, but is destructive; or that does not fructify the trees, nor raise clouds, nor bear rain. (تا.) And * [mentioned in the كع. 41] means The west, or westerly, wind, by means of which the tribe of 'Ád were destroyed. (تا.) [Applied to intellect * ,] it means [Barren, or] unprofitable to him who possesses it: (مسب:) or unfruitful of good. (تا.) [As applied to speech, or language, see * . كلمات مقمى means ] Words, or expressions, or sentences, strange, or difficult to understand. (تا.) [It is applied to a day as meaning Without air [or wind], and therefore (سَلَيْرِ,) or intensely hot. (مسب.) See also * . And see * . The day of resurrection is termed * because [it is] having no day after it. (س، تا,) Accord. to some, it is thus termed in the كع.
xxii. 54. (Bd &c.) ٌمَلِكٍ عَقِيمٌ means [The present world] does not render good to him who is of the people thereof. (TA.) And one says, ٌمَلِكٍ عَقِيمٌ meaning Dominion is a condition in which, (A, K, TA,) or in the seeking of which, (Msb,) relationship profits not, (A, Msb, K, TA,) nor friendship: (Msb:) for a man will slay his son, (S, Msb,) if he fear him, (S,) and his father, (Msb,) for dominion; (S, Msb;) or because, in seeking it, the father will be slain, and the son, and the brother, and the paternal uncle; (Th, K;) or because, in it, the ties of relationship are severed by slaughter and by undutiful conduct. (TA.)

ٌعَقِيمٍ A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock: (S:) pl. ٌمَقَاعِمَ A joint, or knot, in straw. (S, TA.)

ٌمَقَاعِمَةٌ: see ٌعَقِيمٍ, first sentence.
He disliked, or hated, the thing, or affair. (K.) And, aor. عقاً، aor. يعقوم، and عقى، aor. [meaning He, or it, hindered, prevented, impeded, or withheld, him], aor. يعقوم، is syn. with عقَه، meaning He, or it, hindered, prevented, impeded, or withheld, him, being formed from the latter by transposition; (S, TA;) i. q. حبسه، as also اعتقَه، (TA;) [and this is app. meant by its being said that] is syn. with الاحتباس، and is formed by transposition from الاختباق. (S, TA.)

See the preceding paragraph.

See the next paragraph; the latter in two places.

The environs of a house: (S, K:) and the ساحة، [i. e. court, or open area,] of a house: (S:) and the former, the environs of a محلة، [or place of alighting, or of descending and stopping, &c.]: (ISd, K, TA:) the pl. of عقَة، (K, TA,) and the pl. عقَة، [or rather coll. gen. n.] عقَة، like as حصى، is of حصاة. (TA.) One says، ما يطول بعقوم أحق [No one approaches the environs of his house]. (S, TA.) And اذهب فلا أرينك، [Depart thou, and I will assuredly not see thee in the environs of my house]. (TA.)

معق، mentioned here in the K: see the next art.
1.  ﻰﻘﻋ ٍاَمَر ِاَرَى ْنِم َنْيَأ ٍاَمَر ِاَرَى ْنِم َنْيَأ

He voided his ordure for the first time, and, after that, while he was a youngling. (S.) It is said in a trad. of I'Ab, that when a child once suckled by a woman voids his ordure, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly. (TA.)

2.  ﻰﻘﻋ ٍاَمَر ِاَرَى ْنِم َنْيَأ ٍاَمَر ِاَرَى ْنِم َنْيَأ

He (a bird) rose high in his flight. (S, K.) And The bucket rose in the well turning round. (TA in art.) (See also 1, (last sentence,) in art. ﻰﻘﻋ.) And He shot his arrow up into the air; (S, K;) a dial. var. of ﻰﻘﻋ, (S, K;) inf. n. (K,) He shot his arrow [up] into the air; (S, K;) a dial. var. of ﻰﻘﻋ [or rather of ﻰﻘﻋ ِاَمَر. (S.) The Hudhalee, (S,) El-Mutanakhkhil, (TA,) or Aboo-Dhu-eyb, (L in art. ﻰﻘﻋ,) says,

* ﻰﻘﻋ ِاَمَر ْنِم َنْيَأ ٍاَمَر ِاَرَى ْنِم َنْيَأ

They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]; (S, TA;) meaning, we would rather have milk than the blood of him who killed our companion; preferring that camels should be given them as a compensation: (L in art. ﻰﻘﻋ,) it is related [thus] with fet-h to the doubled ﻰﻘﻋ, so that its place is here; and also with damm thereto, so that its place is art. ﻰﻘﻋ, in which it has been mentioned. (TA. [See a similar verse cited voce ﻰﻘﻋ, and the explanation thereof, there preceding that verse.]) And he, inf. n. as above, He gave him to drink [or to swallow] what would cause his ordure [q. v.] to pass forth, (K, TA,) or honey in order that it might have that effect. (TA.)
It was, or became, bitter, (K.) or intensely bitter. (S, K.) And He removed it from his mouth because of its bitterness: (S, K.) like as one says meaning I removed him from that of which he complained, (S, TA,) [or I removed from him that of which he complained, ] the hemzeh having a privative effect. (TA.) It is said in a prov., (S, TA,) or, accord. to different relaters. (TA. [See 1 in art. where both these readings are expl., and where the reading is given instead of .])

What comes forth from the belly of the child (S, Msb, K) before he eats, (S,) or when he is born, (Msb, K,) black and viscous as though it were glue; (Msb;) and likewise from the mare’s foal, and the young ass, and the young camel, and the kid; (ISd, TA;) or what comes forth from the lamb or kid, and the mare’s foal, is called (S, TA:) and Az states that it is said to be what comes forth from the belly of the fœtus, inclosed in the membrane called; a thing [or substance] that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow: (TA:) pl. (Az, K, TA.) is a prov. [meaning More eager than a dog for the feces of a young child]. (S.)

Also A youngling, or young infant: whence the saying of Z, فلأ تني عقيان وليس عنيه العقيان i.e. Such a one has two younglings, or young infants, but gold is not in his possession. (TA.)

Gold: (KL:) or pure gold: (S, TA:) or gold that grows, [meaning native gold,] (S, K, TA,) not such as is produced from the stones, (S, TA,) or, as in the M and A, not such as is educed, by melting, from the stones: the and ن are augmentative. (TA.) See an ex. in the latter sentence of the next preceding paragraph.

[More, and most, intensely, or nauseously, bitter]. (AHn, TA voce .)
Circling over a thing, aloft, like the eagle. (K, TA: mentioned in the former in art. عقو.)
أعكَ، أور. —، (S، O، K.) inf. n. أعكَ، (K.) It (a day) was, or became, [sultry; i.e.] vehemently hot, (S، O، K.) with moisture, and without wind. (K.) __ And أعكَ He (a man) remained, stayed, or abode, and confined himself. (IAar، TA.) أعكَ، (S، O،) [aor.، app.، —،] inf. n. أعكَ، (TA.) The fever clave to him, and heated him, or made him vehemently hot, (S، O، TA.) so that it emaciated him, or oppressed him. (TA.) __ And أعكَ He (a man) was, or became, fevered. (TA.) __ And It boiled, or estuated, or fermented, by reason of the heat. (TA.) أعكَ، (S، O، TA.) أعكَ، أور. —، (TA.) inf. n. أعكَ، (O، TA.) He hindered, prevented, impeded, or withheld, him, from the object of his want: (S، O،) or أعكَ عكَه عن حاجته signifies thus; and he turned him back, or away, therefrom. (K.) __ And also, i.e. أعكَ، (S، O، K.) أور. —، inf. n. أعكَ، (TA.) He deferred with him, delayed with him, or put him off, in the matter of his due, by promising time after time to render it to him. (S، O، K.) __ And He asked him to repeat to him [by relating it] twice, or three times, a narration, or story, that he had related to him: (K.) or أعكَ أَعكَه عكَه عن الحديث، أور. —، inf. n. أعكَ، I asked him to repeat the narration, or story, until he repeated it [by relating it] twice. (AZ، S، O،) __ And أعكَ الكلام He interpreted, or explained, the speech, or language. (K.) It is related of IAar that, being asked respecting a thing, he said، سوف أعكَه للكَ I will interpret it, or explain it, to thee. (TA.) __ [And app. He rejected the speech, or saying: for] أعكَ signifies also the rejecting a man’s speech, or saying, and not accepting it. (O.) __ And أعكَ بالقول لعكَ He repeated to him the speech, or saying، (زدَ عَلَّاه علىه،) occasioning annoyance, or molestation. (L، TA.) [This might be rendered agreeably with the next preceding explanation: but] one
I ceased not to reiterate to him the speech, or saying, until he was angry. (El-Jurjánee, TA.) And in like manner, he reiterated to me the thing, affair, case, or action, until he fatigued me: (L, TA;) or he repeated to him the thing, &c., until he fatigued him. (K.) And He repeated, or reiterated, evil, or wrongdoing, to him; syn. [He struck him or flogged him with the whip. (S, O, K.)] And He overcame him by, or with, the argument, or plea. (IDrd, O, K.) And signifies also [The breaking, crushing, bruising, &c., of a thing]. (O.)

She assumed an altered colour. (S, K, TA.)

A sultry day; i. e.] a day vehemently hot, (S, O, K,) with moisture, and without wind: (K:) thus is expl. by Th, among instances of imitative sequents; meaning, perhaps, that is an imitative sequent, or that it signifies vehemently hot: (TA;) or a day vehemently hot and dense in the air. (El-Jurjánee, TA.) And A sultry night; i. e.] a night vehemently hot, &c. (K:) And A hot or sultry land; (S, O, K;) mentioned by Fr. (S, O,) And Vehement [or

sultry heat. (TA;) applied to a man, (S, O,) Tough, strong, (AZ, S, O, TA,) and compact. (AZ, TA.)

He wore a waist-wrapper so
that he made its two ends to hang down and drew together the rest of it round

his waist]. (S, O, K.)

(عَكَّاكَةٍ) (Lth, S, O, K) and (عَكَّاكَةٍ) (Lth, S, K) and (عَكَّاكَةٍ) (K) and (عَكَّاكَةٍ) (S, O, K), which last is also a pl.,

(عَكَّاكَةٍ) said to be pl. of (عَكَّاكَةٍ) (O,) [Sultriness; i. e.] vehemence of heat (Lth, S, O, K) in summer (Lth) [with

moisture (see the first sentence of this art.) and] with stillness of the wind: (K:) it may be with

the south or southerly wind (الجُنُوب) and the east or easterly wind (الشَّمْسَ). (TA.) Hence the saying

of the rhyming-proser, [When the smak rises aurorally, the sultriness goes, or rather has gone, (see the smak, and another ex. of the smak there cited,) and the

pressing, or crowding, at, or to, the water becomes little]. (O.) See also (عَلْكَةٍ). And see

عَكَّاكَةٍ. (K.) Also A sand heated by the sun; (T, S, O, K,) and so (عَكَّاكَةٍ) pl. of the former

(TA.) And The access of a fever, on the occasion of the first tremour, or shivering, thereof; as also (عَكَّاكَةٍ) (K:) or (عَكَّاكَةٍ) the smak, (S, O, K,) A colour that overspreads

she-camels when they have conceived. (S, O, K,) like the كُلْفُ of the woman. (K.) And The

receptacles, (S, K,) or [correctly] one of the receptacles, (O,) for clarified butter; (S, O, K)

smaller than the قُرَيَةُ (K) said by ISk to be like the شَكْوَةٌ, [i. e. it is a skin of a sucking kid, (see

شَكْوَةٌ, and وَطَبَ)] in which clarified butter is put: (S, O:) or, accord. to IAth, a round

receptacle of skins, for clarified butter and honey, but more particularly for

clarified butter: (TA:) pl. and (عَكَّاكَةٍ) (S, O, K,) One says of a woman,

She became fat so that she was like the skin of clarified butter]. (El-Jurjánee, TA.)

عَكَّاكَةٍ: see عَكَّاكَةٍ.

عَكَّاكَةٍ: see عَكَّاكَةٍ.
see ٍعَكَبٍ, last sentence.

ٍعَكَبٍ The سَوَيَقٍ [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the مَقْل [or fruit of the Theban palm]. (O, K.)

see ٍعَكَبٍ.

ٍعَكَبٍ, in two places.

ٍعَكَبٍ, in three places: and also ٍعَكَبٍ.

ٍعَكَبٍ, inadvertently said by J [and in the O] to be of the measure ٌﻊَلْعَـفٍ, whereas it is of the measure ٌلْوَعَـفٍ, like ٌدْوَطٍ (, IB, TA,)

Fat and short, with toughness: (S, O:) or short, compact and strong, (K, TA,) of middling make: (TA:) or fat: (K, TA:) or tough and strong. (TA.) ___ And A place rugged and hard: (S, O:) or [simply] hard: or soft, or plain. (K.)

ٍعَكَبٍ, Plump, fat, and short. (Ibn-'Abbád, O.)

ٍعَكَبٍ, A horse that runs a little and then requires to be struck (S, O, K, TA) with the whip. (TA.) ___ And A man contentious, disputatious, or litigious; (O, K;) difficult to be managed. (O.)

ٍعَكَبٍ, Camels confined, or kept within bounds. (S, O.)
عَكَب

and عَكَبُ and عَكَبَ on quasi-pl. ns. of عَكَبُ, which is mentioned under this head by J and IM and others. (TA.) See art. عَكَب.
We had recourse, betook himself, or repaired, to him for refuge, or protection; (O, K;) as also Դﻜﻋا ﻪﻴﻟا (O, K; omitted in the TA;) and ُﻪَﻘُـﻨُﻋ ِﻪْﻴَﻟِإ َﺪَﻜَﻋ (O, TA,) and َﺪِﻜَﻋ ِﻪِﺑ (TA;) so too َﺪَﻜَﻋ (O, TA.) See also 8. [And see 10.] (S, O, L, K,) aor. ٌﺪَﻜَﻋ, (L, K,) inf. n. ٌﺪْﻜَﻋ (L;) said of a [lizard of the species termed] ّﺐَﺿ (S, O, L, K;) and in like manner said of a camel; as also َﺪﻜﻌﺘﺳا (K;) or in like manner َﺪِﻜَﻋ ٍﺮَﺠَِﲝ (TA.) See also 1, in two places.

He became fat, (S, O, L, K;) and hard in his flesh. (L.)

See also what here follows.
to a camel: (K) fem. with ه (S, O, L, K) applied to a she-camel. (S, O, L.)

The [rump-bone called] عقدة (IAar, O, K) and قَحْقُح; both of which signify the same thing. (IAar, O.

[But they are differently expl. by different authors.] See also عقدة, in two place. The pl. is عَكَدَة. (L.) And The hole, or burrow, of the [lizard called] ضَبَّ. (O, K.*) And Power, or strength. (O, K.)

The root of the tongue; (S, O, L, K;) as also عَكَدَة and عَكَدَة; (L) i. e. the thick part thereof: (TA in art. عَكَد:) or the main part thereof: or the middle thereof. (L.) ___ And The root of the tail; (O, L;) as also عَكَدَة [q. v.]. (L.)

The pl. is عَكَد [or rather this is a coll. gen. n. of which عَكَد is the n. un.]. (L.) ___ Also The base of the heart, (O, L, K, TA,) between the two lungs. (L, TA.) And A feather with which bread is marked with points, like dots. (O, K.)

A place to which one has recourse, or betakes himself, for refuge, or protection. (O, K.)

Possible, or practicable. (K. [Omitted in the O and in the TA, except in as far as it is implied by what here follows.]) One says، مَعْكُودَك ْنَأ َﻞَﻌْﻔَـﺗ اَﺬَﻛ (O, TA,) and مَعْكُودَك أَنْ تَفْعَلَ كَذَا، (O,) meaning The utmost that is possible, or practicable, to thee is thy doing such a thing: (O, TA:) and مَعْكُودَك هَذَا الأَمْر (O, TA,) meaning The utmost that is possible, or practicable, to thee is this affair: (TA.) Also Remaining, staying, dwelling, or abiding, and keeping close. (O, K.) And Imprisoned, or confined.

(Yaakoob, O, K.) ___ And, applied to food, Unfailing, constant, or permanent; (O, K, TA;) and prepared.

(TA.)

[An place in which water collects: see 10]. (TA.)
1. عكر

"عكر" (S, O, Msb) and عكر (O) [and عكر, occurring in the Ham p. 200], He, or it, (a thing, Msb,) turned, or inclined; (S, O, Msb,) turned back; returned: (Mgh, Msb:) and

انعكر [likewise] signifies he, or it, turned or inclined; or became turned or inclined. (O.) ___

His camel turned with him towards his family, and overcame him; like به بعیله [q. v.]; (S, O;) overcame him, and turned back. (Msb.) ___

��للمثلا عكر, aor. luckily, inf. n. عكر على الشيء, aor. Luckily, inf. n. and عكر, aor. luckily, inf. n. and عكر; He turned back, or returned, against the thing. (K.) You say فر من قرون ثم بعیله [He fled from his adversary, or wheeled about widely from him, then]

turned back against him with the spear: (A, TA:) and عتك [likewise] signifies he turned back [against his adversary] after fleeing, or wheeling about widely [from him]. (IDrd, O.) [Hence، عكر عليه بالرمح It (a saying) contradicted it, namely, another saying; it was contradictory, or repugnant, to it. See an

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ex. voce عبص. ] ___ [And He returned to the thing. See an ex. voce قرد. ] You say also عكر الدمان عليه بخیر [Fortune turned towards him with good. (IKtt.) [And عكر is also trans. as signifying He made his soul
to turn, &c., against another in fight: see Ham p. 200.] See also 4. عكر, aor. عكر, (S, O, Msb, K,) inf. n. عكر, (S, Msb,) It (water, S, O, K, and wine, S, O, and beverage of the kind called ذيبان, K, and oil, S, O) became dreggy, or feculent, (S, O, K,) thick, (S, O,) or turbid. (Msb.) ___

The lamp had dregs collected in it. (S, O.)

2. عكر see the next paragraph in two places.
4. He rendered it (namely, a fluid, O, or water, and beverage of the kind called [&c.,] K) dreggy, or feculent, (K,) or turbid: (O, Msb;) or ↓ the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) He put into it (namely water, K, and wine, S, and oil, S) dregs, (S, O, K,) or earth, or dust (ترية [but this is perhaps a mistake of a copyist]); as also عكره , inf. n. عكره ( .IKtt, TA.) See also 8.

6. see 8, in three places.

7. إعكَر see 1, first sentence.

8. اعتكَر: see 1, in two places. ___ Also It (darkness) became confused; (S, Msb;) as though one part thereof turned back upon another, from the slowness of its clearing away: (S, O:) it (night) became intense in its blackness, and confused; (K;) as also اعتكر: (O, K;) or it became dense in its darkness, and confused. (A.) اعتكراوا They (people) became confused; (S:) as also اعتكروا (S, O:) they became confused, or mixed together, in war, or fight; (K;) as also تعاكروا (TA:) they became embroiled together in contention; (TA;) as also اعتكروا [Hence,] اعتكار الضرائر [lit., The wrangling of fellow-wives; meaning,) confusion of discordant affairs. (TA.) اعتكَر ال عسكر One part of the army returned upon another, so that it could not be numbered. (O, K,) اعتكَر المطر The rain became vehement: (K;) or copious and vehement. (S, TA,) اعتكَرت الرى, (K,) The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.) اعتكَر الشباب Youthfulness continued (O, K) until its term was ended. (O.)

i. q. اعتَّرك (Origin; and original state or condition, and natural disposition); (S, O, K,) as also اعتَّرك You say هو كريم اعتكر He is of generous origin. (TK.) And بُاع فلان عكر He is of generous origin.
Such a one sold the fundamental property, i. e. the property itself, of his land. (S, O, TA.) And [meaning the fundamental property, i. e. the property itself,] such a one returned to his original state or condition, or natural disposition: see عصر. (S, O.) Also Custom; habit: so in the prov., عادت لعكرها لعس Lemees [a proper name of a woman] returned to her custom, or habit. (O, L.) [See also عصر.] And it is said in a trad., that when the words اقترب للناس حسابهم [in the Kur xxi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عادوا إلى عكرهم, i. e., they returned to their original bad way of acting or of opinion, and to their evil deeds: (S, O, TA:) or, accord. to one relation of the trad., عاكرا إلى عكرهم, to their filthiness, from عكر relating to oil: (O, TA:) but the former is the more proper. (TA.)

The dregs, feces, lees, or sediment, or what remains at the bottom, (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نبذة, (Mgh,) or of anything; (K;) what is thick, and subsides, of oil and the like; (Msb;) the last and thick part of water and of wine and of oil: (S, O:) earth, or dust; syn. ترية. (Iktt [but see 4].) Rust of a sword (IAar, S, O, K) &c. (IAar, S,) See also عكر.

Dreggy, or feculent, wine [&c.]. (S, O.)

A return to the fight, or charge, after fleeing or wheeling away. (S, O, TA.)

: see عكر.

One who returns to the fight after fleeing or wheeling away. (S, * Mgh, O, * K.) It is said in a trad.. أنتم العكارون لآ الفرارون (S, Mgh, * O, TA) Ye are they who return to the fight; not they who flee. (Mgh, * TA.) And عطانون signifies the like. (TA.)

\[\text{Much food or wheat. (Ish, O.)}\]
He learned, or stayed himself, upon his staff; as also he bent himself upon the spear, or this verb signifies he used the thing as a leader, or guide; he guided himself with the thing. And He grasped the thing with his fingers. He stuck the spear into the ground. And He struck him with the spear. He fixed the pointed iron foot upon it; namely, the spear. (Ibn- 'Abbád, O, K.)

He made use of his bow as an arrow. (A.)

A thing like the socket of a spear-head, of iron, into which the person afflicted with elephantiasis puts his leg, or foot. (Ibn- 'Abbád, O, K.)

Also A'z (or pointed iron foot of a spear or the like); as also (O.)

see also .
A staff having a \[\text{i. e. a pointed iron foot}\] at the lower extremity, upon which a man leans, or stays himself: (TA:) or \(q. \ v.\):

\text{The first of these words is also used metonymically for [A post, an office, a function, or a magistracy]}: hence the saying [Such a one is of the functionaries, or magistrates: because officers of rank made use of walking-sticks]. (TA.)
عكس

عكس، aor. — (A, * Msb, K, *) inf. n. (S, A, O, Msb, K,) He reversed it; made the last part of it to be first, and the first to be last; or turned it kind part before, and fore part behind. (S, A, O, Msb, K,) [Hence,] عَكَسَ الكَلَامَ وَخَوَّهُ وَعَكَسَ الْعَكَسَ َوَخَوَّهُ، (A, O, K,) aor. and inf. n. as above, (O,) He inverted, reversed, converted, or transposed, the language or sentence, and the like; [as, for instance, a word;] he changed its order by inversion or transposition: (A, O, K:) sometimes a word, when this is done, remains as at first; as in the instances of عَكَسَ وَخَوَّهُ بَابَ خَوَّةَ عَكَسَ وَخَوَّهُ بَابَ خَوَّةَ and عَكَسَ وَخَوَّهُ بَابَ خَوَّةَ: (TA:) or he perverted its order (TA) [or its meaning:] see عَكَسَ وَخَوَّهُ. (Hence the phrase بالعَكَسَ والخَوَّةَ Vice versâ.) One says to him who speaks wrongly، لا تَعَكَسَ [Pervert not thou]. (A.) And معْكُوسَةً وَعَكَسَهُ مَعْكُوسَةً وَعَكَسَهُ مَعْكُوسَةً with respect to language and the like is like عَكَسَ، (TA:) [Hence, said of a mirror and the like, It reflected it; namely, an object before it; because the object seen in it is reversed.] [Hence, Time of Ignorance.] عَكَسَ الْبَيْلَةَ عَنْدَ الْقُبُورِ [The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried]; because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.,] العَكَسَ also signifies The confining a beast (دَابَةً) without fodder. (TA.) You say also، عَكَسَ رَأسَ الْبَعَيرَ، aor. — He turned the head of the camel [app. meaning backwards].

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He tied the camel's neck to one of his fore legs while he was lying down: (IKtt, L, Msb:) or he tied the camel's fore shank to his arm with a rope, and then turned back the rope beneath his belly and tied it to his flank: (IDrd, O:) or he tied a cord in the fore part of the nose, or mouth, of the camel, (S, O, K,) attaching it to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) or he put a halter (خَطَام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous: (El-Jaadee:) or, accord. to an Arab of the desert, he pulled the rein (جَرير) of the camel, and kept fast hold of his head, so that he went an easy and a quick pace: and عَكَسَ الْدَابَة is said to signify he pulled the head of the beast towards him, to make him go backwards. (TA.) ___ I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Msb.) ___ I prevented him from executing his affair. (Msb.) It is said in a trad. of Er-Rabeea Ibn-Kheythem, (TA,) اَعَكَسْتُ عَنَ أَمَرِهِ اَعَكَسْتُ عَنَ أَمَرِهِ Rein in, or refrain, (TA,) or turn back, (A, TA,) yourselves [as one reins in, &c., horses by means of the bits and bridles]. (TA.) ___ And عَكَسَ النَّشِئَ He pulled the thing towards the ground, and pressed it, or squeezed it, hard, then smote the ground with it. (TA.) One says also, عَكَسْتُ, aor. عَكَسْتِ, inf. n. عَكَسْ, [app. meaning I poured milk upon broth; for it is said to be] from عَكَسَ the first of the senses assigned to it below: (O:) or signifies the pouring عَكَسَ, meaning as first expl. below, upon طَعَام or food: (K:) and عَكَسَ الْثِين signifies the same as عَكَسَ; (TA:) [or both of these verbs are intrans.] عَكَسَ and عَكَسَ from عَكَسَ signify the same [app. without الْثِين: (JM.)
2. عكس, inf. n.  getCare; [He said the contrary of what he meant; spoke ironically.] (A and Mgh in art. حرس. [In the former, عكس is coupled with نهج, which signifies the same.])

3. معاكسة [are inf. ns. of عاكس: for the former see 1, near the beginning. (S, A, * O, K) means In the way to the accomplishment of that affair is a striving to turn [therefrom]: (A, TA:) or a mutual seizing of the forelock: (A, O, K, TA:) [مکاس عاكس] may signify alike:] or مکاس is an imitative sequent. (O, * K, * TK.)

4. تعكس في مشيتته He moved along like the viper in his gait; ]he went along like the viper, (Lth, O, K, TA,) as though his veins had become dry, or stiff: said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.)

5. عكس, said of a thing, i. q. عاكس; (O, K;) each is quasi-pass. of عاكس [and signifies, therefore, It became reversed; the last part of it became first, and the first last; or it became turned hind part before, and fore part behind: it (language) became inverted, reversed, converted, or transposed: or its order, or meaning, became perverted]. (TA.) You say, The definition is of uniform, or general, application, and may become inverted, or converted: for instance, you may say, a man is a rational animal, and a rational animal is a man ]. (A, TA. [See also عكسر in Kull p. 255.]) You say also, The state, or condition, became reversed. (TA.)

6. ععكس 8 see 7: and see also 1, last sentence.

7. ععكس [ , an inf. n. used as an epithet in which the quality of a subst. predominates; The reverse either in respect of order or of sense, i. e. the converse or the contrary, of a proposition &c. You say, هذَا ععكس هذَا This
is the reverse, &c., of this.

The cord which is tied in the fore part of the nose, or mouth, of a camel, (S, O, K) [and attached] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) the cord mentioned in explanations of [q. v.]. (S, O, K)

Milk poured upon broth, (O, K,) in whatever state it [the former] be. (O.) And (O, K)

Fresh milk with [or melted fat, &c.,] poured upon it, after which it is drunk: (S, O, K,) or flour upon which it is poured, and which is then drunk. (A'Obeid, TA.) Also A shoot of a grape-vine that is reversed (ُسَﻜْﻌُـﻳ) under the ground to come forth at another place. (S, O, K.)

A dark night. (O, K.)

Many camels. (O, K.)

Language, or a sentence, inverted, reversed, converted, or transposed: (A:) or perverted in order, or in meaning. (Msb.)
Utcf

Utcf ʿalayh, aor. — and —, [the former, only, mentioned in the Mgh, and only the latter in the CK] inf. n. Utcf (S, O, Msb, K) and utcfr, (Msb, TA,) or the latter is of the trans. verb, (T, TA,) He kept, or clave, to it constantly, or perseveringly; (S, Mgh, * O, Msb, K, TA;) namely, a thing; (S, O, Msb;) not turning his face from it: or, as some say, he continued intent upon it: (TA:) and, accord. to Er-Rázee, utcfr ʿalayh would be agreeable with analogy, in the sense of utcfr ʿalayh, but has not been heard. (Har p. 682.) Hence, in the Kur [vii. 134], "they went round it; or, they continued intent upon the worship of idols belonging to them; (Ksh;) or continuing intent upon the worship of idols belonging to them. (Bd, Jel.) ___ And uftcfr ʿalayh meaning [i. e. The horses, or horsemen, (for the latter may be meant notwithstanding the fem. pronoun, agreeably with an ex. in De Sacy's Gram., sec. ed., ii. 265,) advanced, or approached, towards their leader; or kept, or clave, to him; (TA:) ___ And they went round it; (S, O, K;) namely, a thing. (S, O,) El-'Ajjáj says, * utcfr ʿalayh, [Like the going round of the Nabataeans playing the game called jizz, in which utcfr is probably used by poetic license for jizz,] (S, O,) And in like manner one says, "they went round the slain person," inf. n. utcfr (TA:) And utcfr ʿalayh in the n. [The gems] went round among the strung beads, (O, K;) ___ And he went back or backwards, &c.; or became, or remained, behind; &c. (O, K,) utcfr ʿalayh, aor. — and —, [the former, only, mentioned in the Mgh, and only the latter in the CK] inf. n. utcfr (S, O, Msb, K,) He, or it, made him, or it, still, or
motionless: (S, O:) and he, or it, detained, withheld, or debarred, him, or it; (S, Mgh, O, Msb, K;) as also (O, * TA,) inf. n. ٌﻒْﻜَﻋ (TA;) and so عَكْفَهُ ﻋَنْ، (Msb,) aor. (Har p. 293.) One says, عَكْفَهُ ﻋَنْ حَاجَتِهِ. (Msb,;) aor. and inf. n. as above, (TA,) I withheld him from the object of his want: (Msb:) or I turned him away, or back, therefrom. (TA,) And ما عَكْفَكَ عَنّ كَذَا [What has withheld thee, or turned thee away or back, from such a thing?]. (S, O.) See also 2. (O, K,) inf. n. عَكْفَ, (O,) also signifies [app. as trans., meaning He tended, or pastured, cattle; &c.]. (O, K.) And i. q. عَكْفَتْ ﺔْﻠَـﺻَأ [He put into a good, sound, right, or proper, state; &c.]. (O, K.)

see 1, last quarter. __ One says, عَكْفَ السَّلَكُ السَّمْوَى i. e. [The thread of the necklace] kept from becoming scattered [the things suspended therefrom]. (O, from a verse of El-Aashâ.) __ And عَكْفَ النَّظَمْ عَكْفَ النَّظَمْ, inf. n. عَكْفَ، (Lth, O, or نَظَمْ، K) among them. (Lth, O, K,) And عَكْفَ السَّعْرَهَا The hair was crisped, curled, or twisted, and contracted. (O, K.) And She (a woman) made her hair to cleave together, one part to another, and disposed it in plaits; as also عَكْفَتْ ﺔْﻠَـﺻَأ; (Ham p. 267;) but, accord. to Lth, they seldom said عَكْفَتْ ﺔْﻠَـﺻَأ in relation to hair that is termed مَعَوَّفُ، i. e. combed and plaited, though, if this were said, it would be correct. (O.)

3 عَكْفَ، accord. to Reiske, as mentioned by Freytag, (app. followed by an accus.,) signifies He clave continually to the side of any one.]

5 عَكْفَ He confined, restrained, withheld, or debarred, himself; (O, K;) as also عَكْفَ: one should not say . (K.)
see what next precedes.

see 1, first sentence: and see also 5. __

signify the same, (O, K,) i.e. He secluded himself, (S, O, TA,) or remained, (Mgh, TA,) in the mosque, or place of worship, (S, Mgh, O, TA,) performing a particular sort of religious service, with the observance of certain conditions, (Mgh,) [during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity: (TA:) is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Msb.)

Crisp, curly, or twisted, and contracted, hair. (Ibn-'Abbád, O, K.)

Keeping, or cleaving, constantly, or perseveringly, [على شيء] in a place: [S, O: *] or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. مكة. [S, O, K, TA] and مكة. (TA:) One says, فلان مكة. [O, K, TA] and مكة. (TA:) Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فرج. [S, O.]

Bent, crooked, contorted, or distorted. (TA.) [See also مفتَّى.]

Made still, or motionless: and detained, withheld, or debarred. (S, O,) Hence in the Kur [xlviii. 25], (S, O,) meaning Being detained, or withheld; (Mgh, TA;) as expl. by Mujáhid and 'Atà. (TA.) ___
And Hair *combed and plaited.* (O, K.) [See also مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ، مَعْتِكَافِفٍ.]

A man's *place of اعتكَاف* [or self-seclusion in a mosque or the like: see 8]. (TA.)
1 He bound [or tied up] the goods, (S, K,) with a string, (S,) or rope, (TA,) in a garment, or piece of cloth, (K, * TA,) [so as to form a bundle, or the like,] by spreading the garment, or piece of cloth, and putting the goods in it, and binding it: the goods thus bound being then called . (TA.) And He bound, upon the camel, [or, app., upon each side of the camel,] the . (S.) And I bound, for the man, the . (S.) See also 4. ___ And . (S,) inf. n. , signifies also [He muzzled the camel;] he bound the mouth of the camel. (TA. [In this sense it is probably formed by transposition from ; for the latter is better known.]) , inf. n. , He turned him away, or back, from visiting him. (TA.) And , (S,) or , (K,) inf. n. as above, (S,) He was turned away, or back, from visiting us, or him. (S, K,) , (K, thus in my MS. copy, in the CK,) inf. n. as above, (TA,) He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land. (K.) ___ And , (K,) aor. and inf. n. as above, (S, TA,) He expected, or waited. (S, K,) ___ And He returned, or turned back, syn. , (S, K, TA,) [against him], (K, TA,) after fleeing. (S, TA,) ___ And , (K, * TA,) He did not hold back from reviling him: see what next follows. 2 , (S, K,) inf. n. , (S,) The camels became fat, and laden with fat upon fat; (S, K,) as also , (K,) inf. n. (TA.) 3 , relating to two men, or two women. The being together in a state of nudity, without
anything intervening between their two bodies: which is forbidden: thus expl. by Et- Taháwee. (TA.)

4 He assisted him to perform what is termed the binding, or tying up, of his goods, or the binding them upon a camel}; (S, K,) [and so عَكَمْ; for] a man says to his companion, Assist thou me to perform the binding, or tying up, of his goods, or the binding them upon a camel; like as one says حَلْبِي, for اَحْلَبِي, meaning Assist thou me to perform the binding, or tying up, of his goods, or the binding them upon a camel. (Fr, TA.)

8 They equalized the [i. e. the burdens called عَكَمْ, pl. of عَكَمْ], in order to their taking them up and carrying them, (K, TA,) and binding them upon the camel, or camels, that was, or were, to bear them: Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.) And اَعْتَكَمْوَا The thing was, or became, heaped up, one part upon another: (K) or mixed. (TA.)

A thing such as is called عَكَمْ [q. v.]. (TA. [See also the next paragraph, near the end.]) And hence, as being likened thereto, (TA,) The interior of the side: (K, TA:) occurring in a trad. (TA.)

A burden that is borne on one side of a camel or other beast, made equiponderant to another burden; syn. عَدْلُ; (S, Mgh, K;) i. e. one of two such burdens: (S:) so called as long as containing goods: two such burdens are bound upon the two sides of the [women's camel-vehicle called] جَدْوَه: or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptables of various sorts of food, and goods: (TA:) pl. عَكَمْ; (Az, M, K;) accord. to the M, the only pl.; but accord. to Az, عَكَمْ also. (TA.) Like the two equiponderant burdens of the اَخْسَس] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, وَقَعَ عَكَمْ عَكَمَ, meaning The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عَدْلُ, last sentence.]) Also A
bundle (كَارَةٌ, K, TA) of clothes [&c., put in one piece of cloth and tied up]: (TA:) pl. عَكُومٌ. (K.)

See also 1, first sentence. ___ And A مَعَكَمْ [q. v.] in which a woman puts what she lays up for a time of need (ذِخْرَتِهَا). (S, K. [See also عَكَامٌ.]) ___ See also عَكَامٌ. ___ Also The بَكْرَةٌ [i.e. pulley, or sheave of the pulley,] of a well. (K.)

عَكَمْ A corner of the belly: (K:) pl. عَكُومٌ. (TA.) Some restrict it to negative phrases: they say, مَا بَقَى فِي بَطْنِ الدَّابَّةِ هُزَمَةُ وَلَا عَكَمٌ إِلَّا أَمَتَالَ [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)

عَكَمْ (S, K, TA) and عَكَامُ (K, TA) The thing, (K, TA,) i.e. rope, (TA,) or string, (S, TA,) with which one binds goods: (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called كَعَامٍ,] with which the mouth of a camel is bound: (TA:) the pl. of the former is عَكُومٌ, (so in copies of the K,) or عَكُومٌ. (So in the TA.)

عَكَمْ: see عَكَمٍ. Also A woman who usually brings forth a male after a female. (K.)

عَكَمٍ One who binds the burdens upon the camels that are to bear them: (TA:) [thus applied in the present day: and also to one who has the charge of the baggage and tents: coll. gen. n. with ةٍ.]

عَكَمٍ A place of turning away or back; (S, TA:) and (TA) so عَكُومٌ, (K, TA,) as in the saying مَا عَنَّهُ عَكُومٌ [He has not a place of turning away or back]. (TA.)

عَكَمٍ Compact, or hard, in flesh; (S, K;) applied to a man. (S.) [See also what next follows.]

عَكَمٍ A man hard in the flesh, and كِبْرٌ المَفَاصِلٍ [app. a mistranscription for كَبِيرٌ المَفَاصِلٍ large in the joints]; likened to the عَكَمٍ: and, accord. to IAar, a boy, or young man, plump and pampered. (TA.)
[app. A man *asking another to assist him in the binding of the burdens upon his camel*. (Ham. 233 l. 21.)]
نكنك، said of the belly (S, Msb, K) of a girl, or young woman, (K.) *It had creases, or wrinkles, originating from fatness.* (S, Msb, K.) ___ And *It* (a thing) *was, or became, heaped up, one part upon another, and folded.* (TA.)

A crease, or wrinkle, in the belly, originating from fatness: pl. *نكنك* (S, Mgh, Msb, K) and (S, Msb) sometimes they said (Msb) *نكنك darr* [which is a pl. of pauc.]. (S, Msb, TA.) ___ *The folds of the coat of mail:* so in a verse cited voce *سنخأ:* one says *نكنك درع دات عكن* [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.)

A girl, or young woman, *having creases, or wrinkles, in her belly, originating from fatness:* as also *نكنك.* (K.) ___ And A she-camel thick in the teats (K, TA) and in the flesh of the udder; and in like manner a ewe or goat. (TA.)

نكنك, and sometimes pronounced *نكنك [app. by poetic license],* (S,) or *نكنك* and *نكنك* (K,) *Numerous camels:* (S, K:) or *numerous great camels.* (TA.)

The *neck:* (K:) app. a dial. var. of *عجان,* of the dial. of El-Yemen. (TA.)
He gave him to drink the second time; (S, O, Msb, K) and so أُعِلَّ (Msb, K) and أُعِلَّ, (K) 

He dyed it a second time; namely, a hide: see a verse cited voce عَلِّمُ الصَّارِبُ المضروبُ (مُحَفَّظ.) Hence [also], (TA,) عَلِّمُهُ ضِرِيرةً (TA.) 

The beater plied the beaten with a continued beating; (S, O, K, TA;) and so عَلِّمُهُ ضِرِيرةً (TA.) 

And the beater plied the beaten with a continued beating; (S, O, K, TA;) and so عَلِّمُهُ ضِرِيرةً (TA.) 

The gift of God is redoubled; He bestows it upon his servants one time after another. (TA.) And عَلِّمُهُ بِنَفْسِهِ, the verb being also intrans., (S, O,) aor. — (IAar, Msb, K) and — , (IAar, K,) inf. ns. as above, (TK,) He drank (IAar, * S, O, Msb, K) the second draught: (IAar, * S, O, K;) or drank after drinking, uninterruptedly: (K;) and عَلِّمُهُ ضِرِيرةً (TA.) 

And لَبِّضْرِيرَةً , The camels drank the second draught. (TA.) And عَلِّمُهُ ضِرِيرةً, The gift of God is redoubled; He bestows it upon his servants one time after another. (TA.) And عَلِّمُهُ بِنَفْسِهِ, the verb being also intrans., (S, O,) aor. — (IAar, Msb, K) and — , (IAar, K,) inf. ns. as above, (TK,) He drank (IAar, * S, O, Msb, K) the second draught: (IAar, * S, O, K;) or drank after drinking, uninterruptedly: (K;) and عَلِّمُهُ ضِرِيرةً (TA.) 

He (a man, IAar, Msb) was, or became, diseased, sick, or ill; (IAar, Msb, K;) and (Msb, K) so أُعِلَّ , (S, O, Msb, K) inf. n. اَتَّعَلَّ (K;) and so عَلِّمُهُ ضِرِيرةً, [syn. with عَلِّمُهُ ضِرِيرةً,] aor. in this case — , (Msb. See 4.) 

He was, or became, diseased, sick, or ill; (IAar, Msb, K;) and (Msb, K) so أُعِلَّ , (S, O, Msb, K) inf. n. اَتَّعَلَّ (K;) and so عَلِّمُهُ ضِرِيرةً, [syn. with عَلِّمُهُ ضِرِيرةً,] aor. in this case — , (Msb. See 4.) 

The thing was caused; from a cause, of which مَعَلَّ (q. v.) is the correlative: but the context seems to indicate that it means the thing was used for the purpose of diverting from some want: Golius appears to have read عَلِّمُهُ وَبِهِ and to have been led by what next precedes it in the S to render it loco alterius rei fuit lactavitve res.] 

2 signifies The giving to drink after giving to drink. (S.) See 4. [And see also 1, first sentence.] 

And The plucking fruit one time after another. (S.) And عَلِّمُهُ بِهِ, (S, O, K,) inf. n. as above (K) [and
He diverted, or occupied, him so as to render him contented with it; (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk. (S, O, TA. *) One says, فلان يعَلَّ نَسْمَه بَعْلَة Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting. (S, O,) [See also مَعَال. And see 5.] Also The assigning a cause: and the asserting a cause. (KL.) [One says, عَلَّ أَنَا هَكَذَا He accounted for it by assigning as the cause such a thing: and he asserted it to be caused by such a thing.]

I milked the she-camel in the morning and the evening and the middle of the day: (Lh, O, TA:) in the K, erroneously, عَلَّ أَنَا النَّاقَة [as meaning the she-camel was milked at those times]: (TA:) and the subst. is لَلِّعَة ( K: [but there is no reason why this should not be regarded as a reg. inf. n.]): Lh cites this verse, (O,) of an Arab of the desert, (TA,)

* * *

The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cookingpot of my guests: (O:) or, accord. to Az, عَلَّ أَنَّى signifies the milking after milking, before the udder requires it by the abundance of the milk. (TA.) [See also 6.]

I brought, or sent, back the camels from the water after they had satisfied their thirst, (O,) or before they had satisfied their thirst: (S, K;) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with غَلَّل; (S, O, K; [see 4 in art. غَلَّل;]) as though it were from the
meaning of thirsting; but the former is what has been heard; (S, O;) and it means I gave the camels to drink the
second draught, or watered them the second time, and then brought them, or sent
them, back from the water, having their thirst satisfied; and thus, too, means اَلْثَّرَتْ اَلْبِلَّةٌ
*غلَّنَّهَا* (TA.) See also 1, first sentence. And The people, or party, were, or
became, persons whose camels had drunk the second time. (S, O, K. *) 
meaning *May* God caused him to be diseased, sick, or ill; (Msb, K;) as also *عَلَّمَهُ
اَئِلَةٍ* (ORA.) One says, اَلْثَّرَتْ اَلْبِلَّةٌ
The people, or party, were, or became, persons whose camels had drunk the second time.
(S, O, K. *) 
meaning *May* God not smite thee with a disease, a sickness, or an illness. (S, O.) 
And اَلْثَّرَتْ اَلْبِلَّةٌ signifies also He made him, or pronounced him, to have an excuse 
*[The excusings of the lawyers]*. (Msb.)

5 He diverted himself, (S,) or occupied himself so as to divert himself, (K,) and 
(S, in the K or ) contented, or satisfied, himself, or he was, or became diverted, &c., with it; 
(S, K;) as also اَلْثَّرَتْ (K;) as, for instance, with a portion of food, [So that the craving of his stomach 
became allayed,] before the [morning-meal called] *عَدَاَءَأٍ* [M voce *لَمْجَةٍ*, and K voce *عَدَاَءَأٍ* 
&c.;] and as a beast does with the cud: (TA:) he occupied himself so as to divert himself, and fed [or sustained] 
himself, with it: (Har p. 23:) and he whiled away his time with it. (W p. 55.) And اَلْثَّرَتْ 
He diverted himself with the woman. (K.) 
And اَلْثَّرَتْ signifies also He occupied himself 
vainly. (S and TA in art. جَدَبٌ: see a verse cited voce *بِدَادَبَأْ*.) And اَلْثَّرَتْ (K. [See also 8.]) 
And اَلْثَّرَتْ, (K, TA,) as also اَلْثَّرَتْ, and اَلْثَّرَتْ, without teshdeed, (TA, [see 5 in art. عَلَّمٍ]) 
She 
passed forth from her state of impurity consequent upon childbirth, (K * TA,) and 
became lawful to her husband. (TA.)

6 اَلْثَّرَتْ (q. v.) of his she-camel. (TA. [See also 3.]) And اَلْثَّرَتْ means He milks the 
[عليّة]
The child exhausts the remains of milk, in the breast of his mother. (TA.) And I elicited from the she-camel what power she had of going on. (S, O.) And signifies the same as remaining. (TA.) See also 5, last sentence.

The wind became faint, or feeble. (S, TA, O) See also 5, first sentence. Also He excused himself; or adduced, or urged, an excuse, or a plea; (MA, K, * TA; *) or he laid hold upon a plea, or an allegation. (El-Farábee, Msb.) You say, He adduced, or urged, an excuse, or a plea, or pretext, for it. (MA.) And hence, The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold. (Msb.) He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair. (S, O.) And He accused him of a crime, an offence, or an injurious action, that he had not committed. (S, O, K.)

He, or it, was, or became, unsteady, or shaky, and lax, or uncompact. (K.)

A cry by which one chides sheep or goats (Yaakoob, O, K) and camels. (O.)
See art.

and (S, O, Mughnee, K) are dial. vars.; or the former is the original, the (S, O, Mughnee,) prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared; (S, O;) importing hope, or eager desire, and fear, or caution: (S, O, K;) each is a particle, like اللَّمْنِإَتْ and اللَّمْنِإَتْ (S, O,) and like [q. v.] in meaning; but like اللَّمْنِإَتَ أَفْعَلَ in government; (Mughnee;) governing the subject in the accus. case, and the predicate in the nom. one says, [Maybe, or perhaps, thou wilt do such a thing], and and sometimes they said, (S, O;) and one says also اللَّمْنِإَت and اللَّمْنِإَتَ أَفْعَلَ, with the اللَّمْنِإَت, and اللَّمْنِإَتَ أَفْعَلَ (O:) [and accord. to general usage, one says, [Maybe I shall do], and Wilson Zeyd is standing:] and the tribe of 'Okeyl made each to govern the subject in the gen. case, (S, O, Mughnee,) saying, اللَّمْنِإَتَ أَفْعَلَ and اللَّمْنِإَتَ أَفْعَلَ (S, O;) and allowed the pronouncing and اللَّمْنِإَتَ أَفْعَلَ (Mughnee:) sometimes its subject is suppressed, as in اللَّمْنِإَتَ أَفْعَلَ, meaning [May be I shall precede]: (Ham p. 517:) the Koofoes allow the mansoob aor. [immediately] after, on the authority of the reading of Hafs, [in the Kur xl. 38,] لَمْنِإَتَ أَفْعَلَ لِلْأَبْلَغَةِ الأَسْبَابَ [May be I may reach the places of ascent, or the regions, or tracts, of the heavens]. (Mughnee.) Other dial. vars. of [one are mentioned in art. لَمْنِإَتَ أَفْعَلَ [q. v.]. (K.)

: see لَمْنِإَتَ أَفْعَلَ in two places. Also [in the CK erroneously with damm to the لَمْنِإَتَ أَفْعَلَ in all the senses here following that are expl. in the K]

An emaciated tick: (S, O,) or a big-bodied tick: or a small-bodied one: (K, TA:) pl. لَمْنِإَتَ أَفْعَلَ (TA.)

And A man advanced in age, (S, O, K,) small in body, (S, O,) or slender, or spare; (K;) as being likened to the tick. (S, O,) And anything slender (دقَيق in the K is a mistranscription, TA) in body, advanced in age. (M, K, * TA,) And A man whose skin is contracted by disease. (IDrd, O, K,) Also One in whom is no good: Esh-Shenfarà says, لَمْنِإَتَ أَفْعَلَ (And I am not one in whom is no good: but the context seems rather to require one of the other meanings mentioned above: and another reading لَمْنِإَتَ أَفْعَلَ is mentioned by De Sacy, in his Chrest. Ar., 2nd ed., ii. 359]. (O, TA,) Also A man who visits women much, or often, (K, TA,) and
diverts himself with them. (TA.) ___ And A big-bodied, large he-goat. (K.)

*علَّلَتْ* And *عل: see عَلَّلَتْ.*

*علَّلَتْ* A [single] second draught. (Mgh.) ___ And hence, (Mgh,) A woman's *fellow-wife:* her husband's *wife:* (Mgh, Msb, * K:) or, as some say, *a step-mother:* but the former is the more correct meaning: (Mgh:) pl. *علَّلَتَاتْ.*

(Msb.) Whence, بنو عَلَّلَتَاتِ The sons of one father by different mothers: as though, when he added by marriage a second wife to the first, he took a second draught. (S, * Mgh, O, * Msb, * K. *) * لأُلَادُ الأُخِيَافْ* means the contr. of this: and * لأُلَادُ الأُعَيَانِ* the sons of the same father and mother. (Msb.) Accord. to IB, one says, هم أُخُوُّونَ من أَضْرَابٍ [They two are brothers from two fellow-wives]; but they did not say, لأُلَادُهم بنو عَلَّلَتْ: *and accord. to ISh, one says, لأُلَادُ عُلَّلَاتِ بنو عَلَّلَاتَ (TA,) meaning The prophets are of different mothers, but of one religion: (T, Mgh, TA:) or of one faith, but of different religious laws or ordinances. (Nh, TA.) See also عَلَّلَتْ.

*علَّلَتْ* An accident that befalls an object and causes its state, or condition, to become altered. (TA.) ___ And hence, (TA,) A disease, sickness, or malady; (S, O, K, TA;) because, by its befalling, the state becomes altered from strength to weakness; so says El-Munáwee in the Tow-keef: (TA:) or a disease that diverts [from the ordinary occupations; app. regarded as being from what next follows]: pl. *علَّلَتْ* (Msb) [and عَلَّلَاتِ]. ___ Also An accident, or event, that diverts the person to whom it occurs from his course, (S, O, K,) or from the object of his want: (M:) as though it became a second occupation hindering him from his former occupation. (S, O,) ___ And [hence,] an excuse; an apology; a plea whereby one excuses himself. (TA.) Hence, (K, * TA,) لِانْتَعْدُمُ خُرْقَاء عَلَّلَتْ [expl. in art. خَرْق]. (K, TA.) [See also another ex. in art. سُلِّم، conj. 3.] ___ And A cause: [and particularly an efficient cause: ] (M, K:) one says, هَذَا عَلَّلَتْ لَهُدَا This is a cause of this: (M:) and هِذَهُ عَلَّلَتْ This is its cause: (K:) [and مَعَلَوْلَعَ] Cause and
effect; a phrase of frequent occurrence in theological and other works:] and [sometimes signifies a pretext, or pretence:] it is said in a trad. of 'Áisheh, فِكَانَ عَبَّدُ الرَّحْمَنِ يَضْرِبُ رَجُلًا بِعَلَةِ الْرَّاجِلَةَ, meaning And 'Abd-Er-Rahmán was beating my leg with the pretext, or pretext, of his beating the side of the camel with his leg. (TA.) ___ The phrase عَلَى عَلَالَةِ عَالَانَةِ means In every case. (S, O, K.) Zubeyr says,

 إنَّ الْبَخَيلَ مَلْوُومَ حِيثُ كَانَ وَكَنَّ الْجَوَادَ عَلَى عَالَانَةِ هَرِمٌ

[Verily the niggard is blamed wherever he be; but the liberal in all his circumstances is Herim]: (S, O:) meaning his companion Herim Ibn-Sinán El-Murree. (S in art. هرم.) עֶלָּלְתָּא [both mentioned in the first paragraph as inf. ns.] The second draught: or a drinking after drinking, uninterruptedly: (K:) or the former signifies a second drinking; one says عَالَانَةٌ بَعْدَ نَهْلٍ [a second drinking after a first drinking]: (S, O:) or a drinking after drinking: (Msb:) and the second watering of camels; the first being termed the نَهْلٌ: (As, TA:) these two terms are also similarly used in relation to suckling: and one of the unknown poets says, ﻏَمْ أَنْضُنِي مِنْ بَعْدَ ذٰ ذَٰا فَصِلَى عَلَى الْبَيْنِ نَهْلًا وَعَالَا

[Then he turned, or turned away or back, after that, and blessed the Prophet a first time and a second time]. (TA.) ___ Also, the former, Food that has been eaten. (Kr, TA.) [See also نَهْلٌ.]

عُلُلْ: عُلُلْ

: see 3; of which it is said in the K to be the subst., though app. the inf. n.
Some light food with which the sick person is diverted or occupied [so as to be rendered contented]: pl. "عُلَّل." (TA.)

*came, sick, or ill; (S, Msb;) and so with ؤ applied to a woman: (Mgh:) or, the former, rendered diseased &c. by God; [being used as the pass. part. n. of أَعْلَهَ أَلاَهَ in the phrase أَعْلَهَ أَلاَهَ (K;) as also مَعَلَّلَ أَلَهَ; (Msb, K;) agreeably with rule, but this is seldom used; (Msb;) and مَعَلَّلَ أَلَهَ, from أَلَهَ أَلاَهَ; (Msb;) or this last should not be said, for, though the theologians say it, it is not of established authority. (K, * TA.) عِلَّلَ also signifies A woman perfumed repeatedly:

(AA, O, K, TA:) and accord. to AA، مَعَلَّلَ، as used in a verse of Imra-el-Keys, signifies perfumed time after time. (O.) [See also مَعَلَّلَ.]

علَّلَ (S, K) and عِلَّلَ (S, * K) and عِلَّلَ (K, TA,) with fet-h; (TA, [in the CK عِلَّلَ is put for عِلَّلَ,]) A thing with which a person, (S, K,) or a child, (TA,) is diverted, or occupied so as to be diverted, and contented, or satisfied, (S, K, TA,) such as talk, and singing, and food, &c., (Har p. 308,) [or such as a small quantity of food by which the craving of his stomach is allayed,] in order that he may be quiet. (TA.) It is said in a trad., accord. to different relations thereof, that dates are the عِلَّلَ of the child or of the guest. (TA.) Also, the first, accord. to the copies of the K, What is drawn from the udder after the first عِلَّلَ: but accord. to I'Aar, What is drawn from the udder before the first عِلَّلَ [or milk that collects in the udder between two milkings], and before the second عِلَّلَ collects: also termed عِلَّلَةٌ مِثْلَةٌ and عِلَّلَةٌ مِثْلَةٌ: (TA:) [or] the milking that is between two milkings: (S, O:) [or] it signifies also the middle milking of the camel that is milked in the first part and the middle and the last part of the day: (K:) or, as some say, the milk that she excerns [into her udder] after the milking of the copious flow thereof. (TA.)

And A remaining portion of milk (S, O, K, TA) in the udder: (TA:) and of other things: [for
of the course [of a beast]; (K:) of the running of a horse; (S, O, TA;) the former portion
whereof is termed بدأهة: (TA:) and of anything: (S, K;) as of the flesh of a sheep or goat: and of the
strength of an old man. (TA.)

\( \text{ﱞﻰِّﻠُِﻋ} \): see the next paragraph, in three places.

\( \text{ٌﺔﱠﻴِّﻠِﻋ} (S, O, K) \) and \( \text{ٌと共に} (O, K) \) An upper chamber; syn. علیّة: pl. غرفة. (S, O, K.) [It is mentioned also in art. علو, q. v.] and علیّة: هو من علیّة قومه: (both mistranscribed in the CK,) and علیّهم, without teshdeed, [which belongs to art. علو,] and علیّهم and علیّهم, [which are also mistranscribed in the CK,] mean He is of the exalted, or elevated, of his people. (K, TA.) mentioned in the Kur [lxxiii. 18 and 19] is [said to be] a pl. of which the sing. is علیّه, or علیّه, or علیّه, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. נוֹיְלֶﬠ signifying high, or higher, ] and is said to be A place in the Seventh Heaven, to which ascend the souls of the believers: or the most elevated of the Paradises; like as سحیین is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of the inhabitants thereof; for this [sort of] pl. is peculiar to rational beings: (TA:) it is mentioned again in art. علو [in which see other explanations]. (K, TA.)

Ignorant: (O, K;) so in the saying, أنَا علاَّنِ بِآوْرِضٍ كَذَا وكَذَا I am ignorant of such and such a land: (O:) and so, with ظ, applied to a woman: (O, K;) mentioned by Aboo-Sa’eed, as being well known: but said by Az to be unknown to him. (O.)

ٌفَلاَن بن علاَّن means He is a person unknown. (TA.)

ٌعَلِباَوْن: see علیّة.
The *ensiform cartilage*, or lower extremity of the sternum], which is the portion of the bone that impends over the belly, resembling a tongue: (S, O, K:) or the head of the *ram* of the horse: or the extremity of the rib that impends over the *ram*, which is the extremity of the stomach: pl. *ulul*, *ulul*, and *ulul* [all of which are anomalous]. (TA.) ___ And The *male* of the *lark*; as also *lulul* (K.) In some one or more of the copies of the S, *daffal al-akhir min al-qnahaz* is erroneously put for *ulul al-akhir min al-qnahaz*. (TA.) ___ And The *membrum virile*, (S, O,) or the *penis*, (K,) or the *naddar* (IKh, TA,) when in a state of distention: (IKh, TA, and so in a copy of the S:) or such as, when in a state of distention, does not become hard, or strong. (K.)

A species of large trees, (O, K,) the leaves of which are like those of the *qurum*. (O.)

Continual evil or mischief; and commotion, or tumult; and fight, or conflict. (K.) One says, ُهَنِإ ﻰِﻔَﻟ ِلﻮُﻌْﻠُﻋ ٍّﺮَﺷ and ِلوُﺰْﻟُز ٍّﺮَﺷ, meaning Verily he is in a state of fighting, or conflict, and commotion, or tumult. (Fr, O.) [See also *lulul*.]

*ulul* and its pl., *ulal* and *ulal* epithets applied to camels [as meaning *Taking*, or *having taken, a second draught*; and so the first applied to a single she-camel]. (TA.) It is said in a prov., عرض على سوم عالئة [He offered to me in the manner of offering water to those (camels) taking, or having taken, a second draught]; (S, O, K, TA; in the CK, ضرَع and مَوَس); applied to one who offers food to him who does not need it; like the saying of the vulgar, عرض سامربى; (TA;) i. e., without energy; for one does not offer drink to the عالئة [or those taking, or having taken, the first draught]. (S, O, K. [See also Freytag's Arab. Prov. ii. 84.])
an inf. n. of 2 [q. v.]. (Ham p. 91.) See also عَلَّلْ، in two places.

See also غَلَلْ، [And see also the paragraph here following.]

Giving to drink time after time. (K.) And [hence,] That diverts with the saliva him who sucks it in [when kissing]; thus in a verse of Imra-el-Keys, accord. to one relation thereof; (O, and Har p. 566;) as expl. by Az; and thus, with ُلْل، applied to a female: (Har:) but accord. to IAar, that aids with kindness after kindness [in Har [ٌلْلَلْعَـلِيَّ، بعد الْبَرَء]]: another reading of the word in that verse, has been expl. above, voce ُلْل، on the authority of AA. (O.) Also Plucking fruit time after time. (K.) And One who repels the collector of the [tax called خَرَاج] with excuses. (IAar, M, O, K.) Also, (TA,) or عَلَّلْ، (S, O, K,) One of the days called [رأْضِعَ، ﻏَلِء] [respecting which see art.] ٌلْلُلْعَـلِيَّ; (S, O, K, TA;) because it diverts men by somewhat of an alleviation of the cold: (S, O, TA:) or, accord. to some, it is called ٌلْلُلْعَـلِيَّ. (TA.)

A pool of water left by a torrent, white, and flowing in a regular, or continuous, course, one portion following another: (As, O, K, TA:) or, accord. to Suh, in the R, [simply] a pool of water left by a torrent; so called because it waters the ground a second time (ٌبِلْلُلْعَـلِيَّ، صَبْغٌ) that is imbided (عَلَّلْ) one time after another: (O, K:) or, accord. to 'Abd-El-Lateef El-Baghdádee, a garment, or piece of cloth, dyed, and dyed again. (TA.) Accord. to AA, [app. as applied to camels,] عَلَّلْ، signifies That have drunk one time after another; and has no sing.: but it is said on other authority to signify that go away at random to pasture ٌلْلُلْعَـلِيَّ, one time after another; and to have for its sing. ٌلْلُلْعَـلِيَّ: and some say that it signifies
such as are excessive in respect of whiteness. (TA.) ___ Also, the sing., Rain after rain:

(AO, O, K;) pl. as above. (TA.) ___ And the pl., (S, M, O, TA,) [accord. to the context in the K the sing., which is clearly wrong,] Bubbles (حَباَب, M, K, TA, [in the CK حُبَاب] and نِمَائَخات, S, O, K, [both, I think, evidently meaning thus,]) upon water; (S, M, O, K;) said to be from the falling of rain; and to be used in a verse of Kaab Ibn-Zuheyr for دِيَال ذات

بُعَالَيل as meaning having bubbles: (TA:) sing. as above. (O.) ___ And Clouds disposed one above another; (S, O;) sing. as above: (S:) or [simply] clouds; so in the R; to which ISd adds containing rain: (TA:) or white clouds; (K, TA; a meaning assigned in the K to the sing.;) but this is said by Niftaweyh in explanation of the phrase بَيَض بَعَالِيل in a verse of Kaab Ibn-Zuheyyr to which reference has been made above: (TA:) or [the sing. signifies] a white portion of clouds. (M, K.) ___ The pl. is also said to signify Lofty mountains; and Suh adds, from the upper parts of which water descends. (TA.) Also, the sing., A camel having two humps. (IAar, O, K.) ___ And A camel such as is termed [q. v.]. (O.)
He made a mark, or an impression, upon it, (S, O, K, * TA,) accord. to Az, like the mark termed علاب [q. v.]; (TA;) and he marked him, or it, with a hot iron; or scratched him, or it, so as to cause bleeding or not so: (S, O, TA;)

and [inf. n. of علاب] likewise signifies the doing thus [i. e. the making a mark &c.]: (S, TA: *) and, as also [inf. n. of علاب], the cutting [a thing], syn. جر [so in the CK and in my MS. copy of the K;] or incising [K], or notching [K]; syn. جر. (K accord. to the TA.)

لا تعلب صورتك [i. e. Make not thou a mark upon thy صورة [here meaning face, as in some other instances,] occurs in a trad., as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.)

َﺐَﻠَﻋ َﻒْﻴﱠﺴﻟا, aor. ر [S, O, K) and ر, (K, * TA) inf. n. بَﻠَﻋ (S, O, K;) and بِلَع (O,) inf. n. بَﻠَﻋ (O, K;) He bound round the hilt of the sword with the علاب [q. v.] of a camel: (S, O, K;) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) [And علاب seems to signify sometimes It was tied with, or by, a sinew, or tendon: see a usage of its part. n. voce علاب.] (TA,) inf. n. علاب, (K, TA,) It (a sword) became broken in its edge. (K, * TA,) And بَلَع [aor. ل, (TA,) inf. n. علاب, (K, TA,) n. علاب; and بَلَع, (O, K;) inf. n. علاب; (TA) said of a camel,

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He was, or became, affected by a disease in the two sides of his neck; (S, O;) by what is termed علاب, (TA,) which is a disease attacking in the علابان, (K, TA,) dual of علاب [q. v.], in consequence of which the neck swells, and becomes bent. (TA.) And بَلَع, aor. ل, inf. n. علاب; and بَلَع, aor. ل, inf. n. علاب; It was, or became, hard, or firm; (O, K;) and hard, tough, or
coarse: (K:) each, said of flesh, or flesh-meat, and of a plant, has the former meaning: (O:) or the latter verb, said of flesh, or flesh-meat, has that meaning; and the former verb, said of a plant, has the latter meaning: (S:) or the former verb, said of flesh, or flesh-meat, means it was, or became, hard, or firm, and thick, or coarse; and the latter verb also, it was, or became, thick, or coarse, and hard, not soft, or tender. (Suh, TA.) And *His hand was, or became, thick, coarse, or rough.* (TA.) [See also 10.] ___ And *مَلَعَلْبَ النَّعْمَانَ, inf. n. مَلَعَلْبَ, aor. مَلَعَلْبَ, عَلْبَ, عَلَبَ, عَلَبَ, عَلَبَ, عَلَبَ, عَلَبَ, عَلَبَ;* said of flesh-meat, *It became altered in odour [for the worse], after having been hard, or firm.* (K.)

10 *عَلَبَ* see 1, former half, in two places.

It was, or became, thick, or coarse; not soft, or tender: (O:) or it was, or became, hard, or firm, and thick, or coarse; and likewise said of skin. (L.) [And and are similarly explained.] ___ See also, 1, last sentence. *He found the herbs, or leguminous plants, to be hard, tough, or coarse.* (TA.) And (TA) *عَلَبَتَ البَلْقَلْم, said of cattle, They loathed the herbs, or leguminous plants, and found them, or deemed them, thick, or coarse, (O, K, TA,) being withered. (O, TA.)

Q. Q. 1 *عَلِبَ*, said of a man, *His* [or rather *عَلِبَْ عَلْبَانَ, the former being pl., and the latter dual, of عَلِبَْ, q. v.,] became apparent, by reason of old age: (O, K) or accord. to the T, *his* became depressed. (TA.) *He cut his* عَلْبَاءِ [q. v.], (O, K, TA,) i. e., his slave's عَلْبَاءِ: (K, TA:) or he perforated his (i. e. his slave's) عَلْبَاءِ, (K, TA,) and put into it a string, or thread. (TA.)

Q. Q. 3 *عَلِبَْ*, inf. n. عَلِبَْ, *He* [a man] raised himself; or drew, or stretched, himself up; like as is done on the occasion of altercation, (S, O, K,) and of reviling. (S, O.) ___ And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these., (S, O, TA,) as a cat, meaning *He prepared
himself for evil, or mischief, (K, TA,) and fighting: (TA:) [or ruffled his feathers,] or bristled up his hair: it is from the عَلْبُ of the neck, and quasi-coordinate to اَفْعَنْنَلْ, with the final لَ: (S, O, TA:) and sometimes it is withِ { in the place of the ي.} (TA.) ___ And one says also, He rose, or raised himself, with the burden. (TA.)

أَلْبُ A mark, an impression, or a scar, (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA;) or such as is mangled and bleeding: (K in art. حَبْط:) [an inf. n. used as a subst. properly so termed:] pl. أَلْوَبَ. (S, O.) Tufeyl El-Ghanawee has used للعَلْبُ for العَلْبُ in this sense. (IAar, TA.) ___ And A rugged place; (S, O, K, TA;) as also العَلْبُ: (K, TA:) and ↓ the latter, (O,) or each, (K, TA,) a place, (K,) or a rugged (O, TA) and hard (TA) place of the earth, (O, TA,) which, if rained upon for a long time, will not give growth (O, K, TA) to any green thing: (O, TA:) and ↓ the latter signifies also any rough and hard place of the earth. (O.) ___ And A hard thing; as also العَلْبُ; (K,) each applied in this sense to flesh, or flesh-meat; the former being an inf. n. used as an epithet. (O.)

أَلْبُ: see أَلْبُ, last sentence.

أَلْبُ: see أَلْبُ, in three places. ___ Also A place where the rhamnus nabeca, or rhamnus spina Christi, a species of lote-tree, ] grows: pl. أَلْوَبَ. (AZ, O, K.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cvi.,) العَلْبُ (thus written by him, and also oeb, app. for العَلْبُ) is an appel-lation applied by some in El-Yemen to the tree which he calls Rhamnus nabeca rectus.] ___ And A man such that one should not covet, or hope to get, what he has, (O, K,) whether of words or of other than words. (O.) ___ And one says, إنَّهُ لَعَلْبُ شَرٌ. Verily he is strong to do evil, or mischief. (TA.)

أَلْبُ A certain disease of camels, expl. above: see 1, latter half.
Advanced in age, and hard, tough, or coarse: (S, O:) and applied to a mountain-goat, (O, K, TA,) in this sense; (TA;) or as meaning advanced in age; (O;) or large, or bulky; (K, TA,) advanced in age; because of his strength; (TA;) and [in the same sense applied to] a lizard of the species-called pl. : (K;) and applied to a man, as meaning thick, coarse, rough, or rude. (TA.) And A hard, tough, or coarse, plant. (TA.) And A camel having the disease termed pl. [q. v.]; as also pl. (TA.)

A milking-vessel of skin, (S, O, TA,) or of wood, like a large bowl: (TA:) or a large bowl of camel's skin, or of wood, into which one milks: (K:) or a bowl into which the she-camel is milked: or a bowl of wood, or of skin and wood: or a vessel of skin, in the form of a bowl, with a wooden hoop: A says, it is a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed, [thus] contracted, by a cord passed through the holes made with the skewer, and left until it becomes dry and tough; then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out, or fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking when the camel shakes it about or when it falls to the ground: (TA:) IAar says that this word and pl. and all signify the same: (O:) the pl. is (S, O, Msb, K) and (S, Msb, K.) Also A tall palm-tree: (O, K:) [see voice pl.], a coll. gen. n. used as a pl.; or a pl., and, if so, app. a contraction of pl., by poetic license: Sgh, however, adds, but
some say that it is 

A thick knot of wood, (IAar, O, K, TA,) otherwise expl. as a great branch of a tree, (TA,) whereof is made the مقطرة (IAar, O, K, TA,) which is a wooden thing having in it holes adapted to the size of the legs of the persons confined [by it, i.e. a kind of stocks]:

(TA:) pl. عِلْبَة. (IAar, O, TA.) A poet says,

فِ رَجُلِ عِلْبَةِ خَشْنَاءٍ مِنْ قَرُطٍ

[Upon his leg was a rough kind of stocks of the wood of the tree called karadh]. (O, TA.)

See عِلْبَة, last sentence.

[perfectly decl., because theṣ is a letter of quasi-coordination, i.e., added to render the word quasi-coordinate to the class of قرطاس and the like.] The عصب of the neck; [app. meaning the upper, cervical, tendinous portion of the trapezius muscle;] (S, O, K; [in all of which, mention is made of the عِلْبَة of the camel, to which it seems to be most commonly applied, and also to that of a man,]) it is one of a pair, and between one عِلْبَة and the other is the place of growth of the mane; (S, O,;) Az explains it as specially applied to the thick عصب and IAth, as the عصب in the neck, extending to the كاهل [or part between the two shoulder-blades;] ISd says that it is syn. with عقب [q. v.]: (TA:) [it is also said that] it signifies the [i.e. tendon, or sinew,] that extends in the neck: (Msb:) or the yellow عصب in the side (صفحة) of the neck; one of a pair: (A:) and the عصب in a man are [said to be] the two yellow tendons or sinews (العصبان الصفاروان) in the مثن [or part next the spine, on either side,] of the neck: (Zj in his Khalk el-Insán: ) [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual: see Q. Q. 1:] the Arabs used to bind therewith, in the fresh, or moist, state, the أَجْفَان [or sheaths] of their swords, and
also their spears when cracked, and it dried upon them, and became strong: (IAth, TA:) the word is masc., (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr. to analogy]: (Msb:) the dual is عَلْبَوْانُ (S, A, O, Msb) and عَلْبَاَيْنَ (S, O, Msb, K;) [the former app. the more common, but the latter the more proper:] for the ء [in the sing.] is a letter of quasi-coordination [and therefore properly with tenween]; but if you will, you may liken it to the fem. ء that is in حَمْرَاءُ [of which the dual is more properly حَمْرَوْانُ], or to the radical ء [or rather the ء that is substituted for the last radical letter] in كَسَاءُ [of which the dual is more pro-

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ably كَسَاَيْنَ]: (S, O:) and the pl. is عَلْبَيْنَ (S, O, K.) You say of a man when he has become advanced in age، تَشْتَجُّ عَلْبَيْنَ وَمِنْهُ الرَّجُلٍ [The عَلْبَيْنَ of the man has become contracted]. (S, O, TA:) The pl. عَلْبَيْنَ is expl. in the K as signifying also Lead: and in the S as signifying lead, or a kind thereof: (TA:) El-Kutabee says, I have been told that the عَلْبَيْنَ signifies lead; but I am not sure of it: and Az says, I know not any one who has said it, and it is not true; (O, TA;) and this is the case: (O:) MF observes that its explanation as signifying lead requires it to be a sing. of a pl. form, or a pl. that has no sing., like عَبَدُ، عَبَدِي، عَبَدَةٌ: (TA:) in a trad., mention is made of swords of which the ornaments were كَنَّالَكِ العَلْبَيْنَ (O, TA;) and the coupling of these two words together has led to the supposition that the former means lead; but there is no evading the fact that it is the pl. of عَلْبَاءُ meaning the عَصَبُ of the camel. (TA.)

عَلْبَيْنَ of the people، or party. (Sh, O, K.)

عَلَابَ A mark made with a hot iron along the length of the neck [of a camel], (S, O, K,) upon، or over، the عَلْبَاءُ. (TA.)

عَلَابَ pl. of عَلْبَاءُ [q. v.].

عَلَبَ: see عَلَبُ，last sentence.
A sword having its hilt bound \((A, O)\) with the \(\text{ traceback of a camel;}\) \((O;)\) as also \((A;)\)

And A she-camel \((S, K)\) marked with the mark called \(\text{ traceback; }\) \((S, O, K;)\) as also \((K;)\)

One who makes the kind of vessel called \(\text{ traceback. }\) \((S, O;)\)

One who has a perforation made in her \(\text{ [dual of traceback] with the instrument called }\)
\(\text{ [q. v.]. }\) \((O;)\)

A conspicuous road \((S, O, K, TA)\) that is marked in its two sides; or marked with the traces of travellers. \((TA;)\) And A sword broken in its edge. \((O;)\) See also \(\text{ traceback.}
ٌﺚْﻠَﻏ to which ٌﺚْﻠَﻏ (K and TA in art.) for the most part, (TA in that art.,) He mixed it; (S, O, K, TA,) as also, inf. n. ٌﺚْﻠَﻏ تَّ عليِّتة (TA,) You say, ٌﺚْﻠَﻏ الْبَرُّ بِشَعْيِرٍ. ٌﺚْﻠَﻏ ُﻪَﺜَّﻠَع (S, O, K, TA,) as also ُﻪَﺜَّﻠَع, inf. n. ٌﺚْﻠَﻏ ُﻪَﺜَّﻠَع (S, O, TA,) You say, ّﺚِّﻠَﻏ مْﻮَﻘَـﻟا ٍﺾْـﻌَـﺒِـب ْضَّعَـﺒِـب (S, O, K, TA,) One says, ّﺚِّﻠَﻏ ُﺐْـئَّـﺬَـﻟا ِﻢَـﻨَـﻐَـﻟِ ْبَـئْـﺬَـﻟا (L. (And so ٌﺚِّﻠَﻏ.)

ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقاء, Tanned with dry, or with unripe, dates. ٌﺚِّﻠَغَـﻣ, with ُغ, is expl. on the authority of ISk, as meaning, applied to a سقاء سقا
Also He made, or did, [a thing] faultily, or unsoundly. (O, K.) [Accord. to the T.K., one says, تَّلَعَّتْ السَّهَم, meaning He made the arrow faultily, or unsoundly: but this is perhaps a mistake: see 8.] ___ And i. q. (K.) Fr says, تَّلَعْنَتْ نَصِيبُهُم The latter verb is like تَلَعَّنَتْ [app. meaning I laboured, and exercised art or management, in seeking to do to him misdeeds: see art. مَلَل]. (O.)

8 see 1, first sentence. You say, اعتلت الأثالة He (a man) mixed the mess called [أُتْرِغَة, q. v.]. (As, O.) ___ And اعتلت زند He took a [or piece of stick, or wood, for producing fire] from trees, without knowing whether or not it would produce fire: (S, O, K:) or he acted unskilfully in selecting a زند (A:) or he took, or made, for himself a زند from any tree that he found in his way: and so اعتلت الزند [as also اعتلت مَهْسُول], meaning Such a one does not select his مَكِحَل or his [or wife]: (S, A, * O, K: *) in which sense also اعتلت is a dial. var.: (T.A:) and in like manner one says اعتلت اعتلت [alone], and اعتلت اعتلت. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning It (a زند failed to produce fire, and therefore, perhaps, a mistranscription for اعتلت السهم.]) ___ And اعتلت السهم He took [or made] the arrow from any of the trees that were before him. (L.) And He made the arrow faultily, or unsoundly. (L, TA. [See also 5.]) See also 1, latter half.

اطَتْ [originally an inf. n.] A mixture; as also عَلَتْ. (T.A.)

طَتَّ What is mixed with wheat &c., of those things that are taken forth and thrown away. (T.A. [It is used in this sense in the present day; as also عَطَتْ.]) ___ See also عُطَتْ. ___ Also a term applied to The [trees, or plants, called جرَاء and طَفَاء and طَفَاء [or أَرْعَة, and عَكْرُش and نَبْوَة and جَاح] pl. عَلَتَاتْ. (T.A. [See also عَلَتْ, which is somewhat similarly explained.]) ___ And A زند [or piece of stick, or wood, for producing fire] that has not produced fire. (A.) And اعتلت الشَّجَرِ الابْنَات which signifies [also]
The promiscuous pieces of trees that one uses for producing fire, of the trees called مَرْح, and of such as are dried up. (S, O, K.) And أَعْلَاتُ الرَّدّ Such things as are eaten without being selected, of travelling-provisions. (O, K.)

One whose origin is referred to a person who is not his father [or forefather], (O, K, TA,) his lineage being confused; (TA,) as also معنِّتُ. (O, K) Also Firm, or constant, in fight. (TA.) وَثَﻼْعَأ And is expl. in the O by the words مَلَازِمٌ لَمَّن يَتَّلَبِّبُ, and in like manner the العَلَة is expl. in the K; app. meaning A man cleaving, or holding fast, applied to such as is seeking, or demanding, blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, مَلَازِمٌ أَيْ تَالِبٌ فِي قَتَالِ or غيره cleaving, or holding fast, i.e. seeking, or demanding, in fight or in some other case. See العَلَة, of which العَلَة is the part. n.: and see also ذِلَّة.

علَة Food having poison mixed with it, by which vultures are killed: mentioned by Kr: and is a dial. var. thereof. (TA.)

ٌثَﻼُع: see عَلَاتِ: and see also, 1, latter half.

ٌثَﻼُعَتِ Bread made of barley and wheat: (S, O, K) and so خَيْمَتُ عَلَاتِ. (S, O.) And بَلْعُى بَلْعُى Bread made of barley and [the grain called] سَلْتُ. (TA, from a trad.) And Wheat mixed with barley; (AZ, TA,) as also and عَلَاتِ: or, accord. to Abu-l-Jarrāh, barley and wheat mixed together for sowing and then reaped together. (TA.)

ٌثْلَغْتِ Clarified butter, (S, O, K, TA,) or oliveoil, (TA,) and [the preparation of curd called] عِلْمِ�ة.
mixed together: (S, O, K, TA:) and any

two things mixed together: (S, O, K:) pl. [or rather coll. gen. n.] عُلَاث . (O.) See also عُلَاث. ___ Also A man who collects from various places. (O, K.)

عَلَاثة: see عَلَاث.

مَتَلَّعَة الزَّنَاد [evidently, I think, a mistranscription, correctly مَتَلَّعَة] A man whose زَنَاد [pl. of زَنَاد] fail to produce fire. (L.) ___ See also the following paragraph.

مَتَلَّع : see عَلَاث: ___ and see the next preceding paragraph. ___ Also, (O, * L, [thus in the latter, with kers to the ل, but in the former without any vowel-sign to that letter, perhaps from مَتَلَّع, مَتَلَّع, مَتَلَّع, from مَتَلَّع السَّهَم, مَتَلَّع, مَتَلَّع, اَمَتَلَّع السَّهَم, اَمَتَلَّع],) An arrow in which is no good. (O, L.)
1. ** célib**

*acl**:

She (a camel) was, or became, in a state of commotion. (O, * K, * TA.)

2. ** célib**

*acl**

He fed the camels with the fodder of the [shrub called] *ابلَ. (TA.)

3. ** célib**

*acl**

He laboured, exerted himself, strove, struggled, contended, or conflicted, with it, (namely, a thing, S, O,) to prevail, overcome, or gain the mastery or possession, or to effect an object; he worked, or laboured, at it, or upon it, to do, execute, perform, effect, or accomplish, it, or to manage, or treat, it; syn. (S, A, O, K;) and مارسه. (TA.) [And He exercised his skill upon it; worked, or wrought, it; worked it together; mingled, mixed up, or compounded, it, with some degree of labour; mashed it; kneaded it; manipulated it; brewed it; treated it with some admixture; dressed it, or prepared it for use; namely, some substance, composition, food, medicine, or the like.] is a phrase occurring in a trad., meaning From his gain, or earning, and his work, or labour. (L.) And one says, عالج الحديدة. He worked, or wrought, iron. (L in art. حدد, &c.) And عالج فرشا ووسائد. He manufactured beds, or the like, and pillows. (K in art. نجد.) And عالج النير. He brewed, or prepared with pains, the beverage, or wine, by means of fire; or boiled it well. (K voce مصعد.) And عالج السحر. He wrought enchantment. (K in art. تول.) And عالجنا غيب السماء. We laboured, or strove, after the secrets of heaven. (K in art. ممس.)
Also He laboured, or strove, with him, to prevail, or overcome; syn. لْوَلَهُهُ. (L.) One says, عَلَجَهُ عَالَجَهُ (S, O, * L, K, *) [aor. of the latter] inf. n. عَلَجَهُ, (S,) He laboured, or strove, with him, to prevail, or overcome, (L,) and he overcame him (S, O, L, K) in so doing; (O, K;) namely, another man. (S, O.) It is said in a trad., عَالَجَتِ أَمْرَةٌ فَأُصِبْتُ مِنْهَا [I strove with a woman, and obtained what I desired of her]. (L,) And in another trad., is said to mean He did not strive, or contend, with the confusion of intellect [usually] attendant upon death, which would be an expiation for [some of] his sins: or he did not strive, or contend, with the severity of longcontinued sickness, nor suffer the perturbation [usually] attending death: or, as some relate it, the phrase is لم يعَلَجْ, meaning he was not tended, or treated medically, in his sickness. (L) In another trad. occurs the saying, إنَّمَا عَلَجَانَ إِنَّ صَاحِبَ ظُهْرَ أَعْلَاجَهُ, meaning Verily I am the owner of a camel for riding or carriage, which I ply, or work, (ُعْمَارِسِه) and employ to carry for hire. (L,) And it is related in another trad. that 'Ali sent two men in a certain direction, and said, إنَّكَمَا عَلَجَانَ فَعَلَجُوا عَنِ دَيْكَمَا, meaning Verily ye are two strong, bulky men, therefore labour ye in defence of your religion in the affair to the performance of which I have called and incited you. (L) ___ [And He plied it; i. e. kept it at work, or in action; namely, a thing. See an ex. voce دُلْب.] ___ Also, (O, K,) inf. ns. as above, [but generally عَلَجَ] He treated him (i. e. a person either sick or wounded, or a beast, O) medically, curatively, or therapeutically: (O, K;) he tended him, or took care of him, in his sickness: (L;) he endeavoured to cure him (i. e. a sick person), or it (i. e. a diseased part of the body): and عَلَجَ, inf. n. عَلَجَهُ عَالَجَهُ, he treated him medically to cure him of the disease. (MA.) [And He dressed it, namely, a wound or the like.] And one says, عَوْجَتْ السَّبَاعُ بِأَخْذٍ, meaning The beasts, or birds, of prey were wrought upon, or operated on, by charms, so as to prevent their injuring cattle and the like. (L in art. عَقْد.)
The sand became collected together. (TA.)

The camels obtained, or took, of the [shrub called] عُلْجٌ." (TA.)

They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object; syn. تَجَلَّعَت. (S and K in art. زول. [See also 8.]) One says, تَجَلَّعَت بينهمُ [They two laboured, or strove, each with the other, to do evil, or mischief]. (S in art. كوح.)

They wrestled together, striving to throw one another down; and fought one another. (A, O, K.) And The wild animals contended in smiting one another, and strove, or struggled, together for the mastery. (TA.) [See also 6.] [Hence,

The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.) And The waves conflicted, or dashed together. (S, O, K.)

Anxiety conflicted in his bosom. (TA.) And The land produced, or had, tall plants, or herbage. (S, O, K.) See also 5.

is said of a man, (A:) or it was, or became, thick, big, or coarse. (Kh, O.) And said of a man, His beard grew forth, (AZ, L, Msb,) and he became thick, big, or coarse, and strong, or sturdy, and bulky in his body: and it is also said of a boy, or young man, meaning خَرَجَ نِبَاتٍ وجهه [for خَرَجَ نِبَاتٍ وجهه the hair of his face grew forth]. (L.) And said of the skin (S, O, K) of a man, (S, O,) It was, or became, thick, coarse, or rough. (S, O, K.) It is also said of a lock (مَغَلَاقٍ), [app. as meaning It required labour,
exertion, or effort, to open it,] from أَعْلَاجُ (O. [I suppose it to be like أَعْلَاجُ; from أَعْلَاجُ; &c.])

A strong, or sturdy, man: (Msb:) or a strong, or sturdy, and thick, big, or coarse, man: (L:) or any man having a beard; (AZ, L, Msb;) not applied to the beardless: (AZ, Msb:) and any [man or beast] that is hardy, strong, or sturdy: (L:) and an ass, (S, K, TA,) in an absolute sense: (TA:) and, (K,) or as some say, (TA,) a fat and strong wild ass: (K, TA:) or a fat and thick, big, or coarse, wild ass: (O:) and a man, (S, A, O, L, K;) or a big, or bulky, man, (Mgh, Msb,) or a strong and big, or bulky, man, (TA,) of the unbelievers of the أَجَمُّ (i.e. Persians or other foreigners), (S, A, Mgh, O, L, Msb, K, TA,) and of others; (L;) so called because of the thickness, bigness, or coarseness, of his make: (O:) or a strong and big, or bulky, unbeliever: (L:) or simply an unbeliever; (L, Msb;) thus accord. to some of the Arabs, in an absolute sense: (Msb:) fem. with لَمْ (L;) pl. [of pauc.] أَعْلَجَ (S, O, Msb, K) and [of mult.] عَلَجْ (S, O, Msb, K) and [quasi-pl. n.] أَعْلَجَةُ (S, O, K,) like مَشْيَخَةُ [q. v.], (TA,) and مَعْلُوجَةُ (O, L, CK) and مَعْلُوجُ (Sb, R, TA.) El-Hasan applied the epithet عَلَجَ, contemptuously, to certain men who neglected the supererogatory prayers before daybreak, performing only [afterwards] the prescribed prayers. (Mgh.) [meaning Such a one is a manager, tender, or superintendent, or a good pastor, of cattle, or camels &c.]. (S, O, K.)

And عَلِجُ signifies also A cake of bread: (Abu-l- 'Omeythil, TA:) or a cake of bread that is thick (O, K, TA) in the edges (O) or in the edge. (K, TA.)

The small ones, or young ones, of palm trees. (AHn, S, O, K.) See also عَلِجَانُ, in two places.

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who throws down his antagonists much or often, (TA,) and who labours, or exerts himself, in performing, accomplishing, or managing, affairs: (O, K;) or \( \text{\textit{عَلَّج}} \) signifies a man strong, or sturdy, in fighting, and in contending like the ram. (L.) And, applied to a she-camel, Strong, or sturdy: (O:) or, so applied, having much flesh: (TA:) pl. \( \text{\textit{عَلَّجات}} \). (O, TA.)

\( \text{\textit{عَلَّج}} \) and \( \text{\textit{عَلَّج}} \): see \( \text{\textit{عَلَّج}} \); the latter in two places.

A she-camel compact and firm in flesh: (S, O, K;) or strong; (Az and TA in art. \( \text{\textit{عَلَّج}} \);) as also \( \text{\textit{عَلَّج}} \) : (K in that art.:) or thick, big, or coarse: (Aboo-Málik, TA in that art.:) [but] the \( \text{\textit{n}} \) is augmentative. (O.)

And A woman who cares not for what she does nor for what is said to her. (T, K; and S in art. \( \text{\textit{عَلَّج}} \).)

\( \text{\textit{عَلَّج}} \) A collection of thorny trees of the kind called \( \text{\textit{عَصَة}} \). (O, K.)

\( \text{\textit{عَلَّج}} \) and \( \text{\textit{عَلَّج}} \) (S, O, L, K) and \( \text{\textit{عَلَّج}} \) (L, TA) A certain sort of plant; (S, O, K,) growing in the sand: n. un.

\( \text{\textit{عَلَّج}} \) with \( \text{\textit{ة}} \): (O:) AHn says, on the authority of certain of the Arabs of the desert, that it grows in the form of slender strings, intensely green, of a greenness like that of herbs, or leguminous plants, inclining to yellowness, bare, having no leaves: (O:) he says [also] that the \( \text{\textit{عَلَّج}} \) or \( \text{\textit{عَلَّج}} \), as will be shown by what follows,] is, with the people of Nejd, a sort of trees [or shrubs] having no leaves, consisting only of bare strings, of a dusty green colour: (L, TA:) the asses eat it, and their teeth become yellow in consequence of their eating it; wherefore one says of him who has yellow teeth, \( \text{كَأَنَّا فَادُو حَمَار أَكْلَ عَلَّجَانَ} \) [As though his mouth were the mouth of an ass that had eaten 'alaján; by the mouth being meant the teeth, as is often the case]: (O, L, TA:) and he says that it sometimes grows, not in the sand, but in soft, or plain, tracts; and accord. to
some, (O,) the عَلْجَانَ is a sort of trees of a dark green colour, not having leaves, consisting only of twigs, one of such trees occupying the space of a man sitting; (O, L, TA; *) growing in plain, or soft, land, and not eaten by the camels unless of necessity: Az says that the عَلْجَانَ is a sort of trees resembling that called ىًﺪْﻨَﻠَﻋ، which he had seen in the desert: and its pl. [or rather the pl. of the n. un. (عَلْجَةَ) of its syn. عَلْجَةَ] is عَلْجَاتَ. (L, TA.)

عَلْجَةَ n. un. of عَلْجَانَ [q. v.] Also Dust which the wind collects at the foot of a tree. (O, K.)

عَلْجَـ ـونَ : see عَلْجَـ.

عَلْجَ an inf. n. of 3 [q. v.]. (S, A, O, K.) And [A medicine, or remedy; often used in this sense;] a thing with which one treats a patient medically, or curatively. (TA.)

عَلْجَ i. q. عَلْجَ، meaning A thing that is eaten [or chewed]: (O:) so in the phrase هَذَا عَلْجَ صِدَقٌ [This is an excellent thing that is chewed]. (O, K.) See also 5.

عَلْجَ A camel pasturing, or that pastures, upon the [shrub called] عَلْجَانَ. (S, O, K.) A quantity of sand that has become accumulated and intermixed: pl. عَوَالْجَ. (TA, from a trad.)

عَلْجَةَ: [quasi-pl. ns.] see عَلْجَ.

عَلْجَـ ـيَ~: [quasi-pl. ns.] see عَلْجَ.

عَلْجَـاءَ: [quasi-pl. ns.] see عَلْجَ.

عَلْجَهَـ: [mentioned in the O and K in art. عَلْجَ] One whose father is free, or an Arab, and whose mother is a slave; syn. هَجَـهَ: (S, K:) or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father: and one
born of two different races: (Lth, O:) or one born of a slave the daughter of a female slave: (Ibn-Abbád, O:) or, accord. to ISd, one who is not of pure race: (TA:) a low, a vile, or an ignoble, man; foolish, or stupid, or deficient in intellect; (Lth, O, K:) a frivolous babbler.

(Lth, O:) F charges J with error in asserting the هٰ to be augmentative; but all the authorities on inflection assert the same thing. (MF.)

A place of عَلَاجٍ [i.e. medical, or curative, treatment]. (TA in art. ىرا.)

One who treats patients, whether sick or wounded, or beasts, medically, or curatively. (TA.)

Land of which the herbage has become strong, or tall, and tangled, or luxuriant, and abundant. (TA.)

A man [strong, or sturdy, and big, or bulky, or] thick, big, or coarse, in make. (S, O. [See the verb.])
(Quasi root)

& see in art.
1. **DALʿ**

(\(\text{aor.} \, \text{دلع} \)) inf. n. دلع (O, L, K) said of a man, (O,) or of anything, (L,) **He,** or **it,** was, or became, strong and hard. (O, L, K. [See also Q. Q. 3.]) And **He stood fast,** and refused to be led, or to turn. (L. [See also Q. Q. 1.])

13. **ALʿ**

: see Q. Q. 3: and Q. Q. 1. Also **He** (a man) was, or became, grave, staid, steady, sedate, or calm. (O, K.)

**Q. Q. 1** **ALʿ** He, or it, kept, or clave, to his, or its, place, and could not be moved by any one; (L, K;) as also **ALʿ**. (L. [See also 1.])

**Q. Q. 3** **ALʿ** (a camel) was, or became, thick, big, or coarse, and strong; (Abu-sSemeyda', S, O, L, K;) as also **ALʿ** said of a man. (O, L, * K, [See also 1.])

**Hardness and strength.** (K. [See 1.]) And A thing, (S,) or anything, (TA,) hard, (S, K,) and strong: (K:) or, accord. to Kh, anything thick, big, or coarse, and strong. (Ham p. 81.) And **Standing fast,** and refusing to be led, or to turn. (L,) Also, (S, K,) or **ALʿ** (IAar, TA,) which is the pl., (TA,) The sinews عصب of the neck. (IAar, S, K.)

**MUNLĐD**

**ALʿ**

: see what next follows.

**ALʿ** (S, O, L, K) and **ALʿ** (Ibn-Habeeb, MF) and **ALʿ** as written in some copies of the Book [of Sb] and said by Seer to be a dial. var., (TA,) **Great,** or old or full-grown; syn. **Kīr** (El-Umawee, S, K;) or **great,** or old or full-grown,
advanced in age, and strong: (so in a copy of the S:) or advanced in age, and strong; applied to a man and to a camel; as also عَلْوُود : or thick, big, or coarse; as also عَلْوُود : and old and decrepit: (L:) applied to a man: (TA:) and with ء decrepit, applied to a she-camel: (K:) also, without ء, big, or bulky; applied to a [lizard of the species termed ضَب: and applied by El-Farezdak to the بَطَر [q. v.] of a woman, as meaning large and hard: (L:) and a thick-necked man: (AA, TA:) and applied [app. as meaning thick] as an epithet to a neck: (AO, S, O:) and the neck itself, of a she-camel: also strong, and having hardness; applied to a man; and likewise, with ء, to a woman: (L:) and applied to a lord, or chief, as meaning grave, staid, steady, sedate, or calm, (O, L, K,) and of firm judgment: (L:) and, with ء, a mare that is stubborn, and not to be led unless driven; (K,) that extends her legs, and pulls vehemently the person who leads, with her neck, so that he can seldom lead her unless she be urged on from behind. (ISh, O, * L.)

عَلْوُود : see the next preceding paragraph, in two places.

عَلْوُود : see the next paragraph.

عَلْوُود : see the next paragraph.

عَلْوُود : see the next paragraph.

 Anything thick, big, or coarse; (S, O, * K;) as also عَلْوُود: (O, K:) and bulky, strong, and tall; applied to a camel and to a horse: (TA:) and sometimes they applied the epithet عَلْوُود to a camel: (S:) this and عَلْوُود signify strong, so applied, (O, K,) as does also عَلْوُود applied to a horse; (L:) or bulky and tall, applied to a camel and to a horse: or, accord. to En-Nadr, one says جُمَل عَلْوُود: ناقة عَلْوُود: meaning a great and tall she-camel; but not جُمَل عَلْوُود;
like as one says 

[app. in this instance with what is termed the fem. alif, i.e. without teshdeed]: (Ham p. 82:) the pl. of عَلَّنَادُ (S, O) and عَلَّنَادَةَ (L) . Also A species of tree, (O, K, TA, and so in a copy of the S,) of the kind called عِضَاة, having thorns: (O, K:) [a coll. gen. n.:] n. un. عَلَّنَادَة; (AHn, O, K: *) it is of the trees of the sands, not such as is termed حَضَمْ, (O, TA,) and yields an intense smoke: (TA:) accord. to Lh, the عَلَّنَادَة is a tall tree, having no thorns, of the kind termed عِضَاة; but he is incorrect in so saying: it is a tree having hard branches, for which the cattle, or camels and other beasts, have no desire, and not of the kind termed عِضَاة; and indeed how can it be of the kind thus termed having no thorns? nor is it tall, the tallest being of the height of a man sitting; but, with its shortness, it is dense and compact in its branches. (Az, TA.)

I have no way of avoiding it, or escaping it: (Lh, L, and O and K in art. عَلَّنَادَة) and I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noontide-sleep, but only a direct course to it. (L in art. عَلَّنَادَة) And I have no way of attaining to it. (Lh, L, and O and K in art. عَلَّنَادَة) also signifies A country, (O in art. عَلَّنَادَة) on the authority of Ibn-'Abbád,) or a land, (K in that art.,) containing neither water nor pasture. (O and K in that art.)
A certain kind of wheat, having two grains in one husk, (S, O, Msb, K,) and sometimes one grain, or three grains; (Msb,) it is found in the region of El-Yemen; (TA,) and is the wheat of San'ä: (S, O, K,) or a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of El-Yemen: (Ahn, O,) or [a kind of grain] like wheat, but difficult to cleanse, (Mgh, Msb,) having two grains in one envelope, and it is the corn of San'ä: (Mgh,) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Msb,) after grinding it: (Mgh,) or, (Msb, in the K and, ) accord. to IAar, (O,) i. q. [or lentils]. (O, Msb, K,)
١ ﻓَّطَلَعَ (S, O, K) and ﻓَّطَلَعَ، (O,) He branded (S, O, K) his camel, (S, O,) or a she-camel, (K,) with the mark called عَلَطَ (S, K;) as also عَلَطَ (K;) or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]; (S, M, TA;) you say، ﻓَّطَلَعَ إِلَيْهِ [he branded his camels with that mark]. (S.) ___ [Hence,] one says، ﻟَأَعَلَطَ يَطَلَعَ عَلَطَ البَعْرَ (TA,) or عَلَطَ سَوء، (O,) I will assuredly brand thee [with the branding of the camel, or with an evil branding, meaning,] with a branding that shall remain upon thee. (O, TA.) And ﻻَعَطَ يَشَرَّ، (S, O, K, TA,) and ﻻَعَطَ ﺑِسَوء، (O, TA,) He mentioned him, (S, O, K, TA,) and aspersed him, (TA,) or branded, or stigmatized, him,] with evil. (S, O, K, TA,) And ﻻَعَطَ ﺑِالْتَّوْاَلُ، inf. n. ﻻَعَطَ، (S,) He branded, or stigmatized, him with a mark [of reproach] whereby he should be known. (TA.) ___ And ﻻَعَطَ ﺑِسِهِمْ، (S,) He hit him with an arrow. (S, O;) inf. n. ﻻَعَطَ، (S.) ۲ ﻓَّطَلَعَ see above, first sentence. ___ ﻓَّطَلَعَ، inf. n. ﻓَّطَلَعَ، (S,) He pulled off the cord called عَلَطَ البَعْرَ from the neck of the camel. (A ‘Obeyd, S, O, * K.) ۴ ﻓَّلاَعَ، said of a poet, means، مَا أَعْلَطَهُ [How great is his intelligence, or skill, and knowledge! &c.] (AA, O, K.) ۵ ﻳَذُّلَطَ القُوْسَ He hung upon himself the bow. (TA.) ۸ ﻳَذُّلَطَ، اَذَّلَطَهُ He contended with him in an altercation; disputed, or litigated, with him; and treated him with enmity, or hostility; or did evil to him, obliging him to do the like in return. (O, K.)
He clung to the neck of the camel, and mounted him: (S, O, K:) or it signifies, (K:) or signifies also, (O,) he rode the camel without a [cord such as is termed] خطَّام [q. v.]: (Ibn-'Abbád, O, K:) or he rode the camel bare, without saddle: (K:) and أعلَوط الرَّأس أعلَوطُ التُّاقة أعلَوطُ الفَرس أعلَوطُ السِّرة أعلَوطُ التَّمَام أعلَوطُ الأَبِحَاط أعلَوطُ العَدَّق أعلَوطُ الطَّرَّاق أعلَوطُ الطَّرَّاق said of a camel, (O, K, TA,) He got upon the neck of the she-camel, and mounted upon her in a headlong, or heedless, manner: (TA:) or he mounted the she-camel to cover her. (O, K, TA.) ___ Hence, (O,) and أعلَوطُ أمرا أعلَوطُ سِرة أعلَوطُ رَأسه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه أعلَوطُ أَمْرُه A he pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration. (O, K, TA.) ___ And He took him and confined him. (Lth, * O, * K.) ___ And He clave to him, (IAar, S, O, K,) like as the [cord called] عِطَاط مُطَّلَعُه تَعَولَطَه تَعَولَطَه T he shining, or brightly-shining, stars, (K, TA, [in the O, K, TA, an evident mistranscription,]) or the named, known stars; as though they were تَعَولَطَه تَعَولَطَه T all she-camels: and short asses. (IAar, O, K.)
A necklace, or collar, or the like; syn. (S, O, K) pl. علطة (O, TA.) Also a black mark which a woman makes upon her face for adornment; (IDrd, O, K, TA.) like علطة (TA.) and so علطة. (IDrd, O, K.) And A [or blackness tinged with redness] in the face of a hawk; as also علطة. (TA.) See also العلطان. The رمطان [app. meaning two ringstreaks] upon the necks of the [collared doves called] قماري, and the like thereof of birds; as also العلطان: (TA:) or this latter signifies the black طوق [or ring] on the two sides of the neck of the dove: (Az, O, TA:) or so العلطان signifies, accord. to Th, a طوق [or neckring]: and some say, a سمة [or brand]; but ISd says, I know not how this is: it is mentioned, however, by Suh, in the R. (TA:) Also Two cowries (TA:) or this latter signifies the black قوط [or ring] on the two sides of the neck of the dove: (Az, O, TA:) or so يعطان signifies, accord. to Th, a طوق [or neckring]: and some say, a سمة [or brand]; but ISd says, I know not how this is: it is mentioned, however, by Suh, in the R. (TA:) Also Two cowries (TA:) which are upon the necks of boys. The anterior and posterior pudenda of the woman. (TA.) A ewe having in the side of her neck a black [mark termed] علطة, the rest of her being white. (TA.)

The side of the neck: (K:) the علطان are the two sides of the neck (S, O, K) of anything [i.e. of any creature]. (O.) And A brand (S, O, K) on the neck of a camel, (S, O,) breadthwise, (S,) on the side (in the CK عرض) of his neck: (K, TA:) this is [said to be] its primary meaning: or, accord. to IDrd, a brand on the side of the cheek of a camel: (O:) or, accord. to the R, on the base of the neck: in the book of Ibn-Habeeb, said to be on the neck breadthwise; sometimes a single line, sometimes two lines, and sometimes several lines, on each side: (TA:) and علطة signifies the same: the pl. (of علطة, TA) is علطان [a pl. of pauc.] and علطة. (K, TA.) See also. ___ Also A rope which is put upon the neck of a camel. (S, O, K.) And The thread of the needle. (Lth, O, TA.) And [hence] عطان للشمس (K, TA,) or عطل للشمس (Lth, O,) What is, when one looks at it, as though it were
thread [proceeding from the sun, app. when its light enters through an aperture in a wall or the like into a dark, or shady, place]. (Lth, O, K, TA.) [In the K expl. as meaning خط الباطل، بمعنى خط الBKممس. See also خط الBKنحو الخط الباطل, in art. خط الBA.] __ And What is suspended to the stars: [as though meaning the rays proceeding from the stars.] pl. علطم [which is also pl. of علطم, q. v.]. (TA.) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-s-Salt, incorrectly cited by Lth, and after him by Az, in which what are termed علطم أعلاط الكواكب or أعلاط النجوم, (see علطم علطم,) are described as being كحيل الفرق, i. e. like the cord of flax, thus expl. by Az; whereas the right reading, as is stated in the O and TA, is كحيل الفرق by كحيل الفرق being meant the game thus called, and also called السدر, to which is added in the TA, that the خيل thereof are the stones used therein.] Also Contention, altercation, dispute, or litigation; and evil, or mischief: (K, TA;) and inimical, or hostile, treatment; or evildoing that obliges one to return evil: (TA:) or the branding, or stigmatizing, with evil. (S, * O.)

علطم A species of trees, (K, TA,) in the Sarāh (السراة), from which bows are made. (TA.)

شاعر عاطط A poet possessing intelligence, or skill, and knowledge; or great intelligence &c.: of such one says, ما أعطاه [q. v.]. (AA, O, K. *)

علطم The pericarp of the مرمخ, which is like the shale of the bean, (O, K,) and to which the ear of the horse is likened: (O, TA:) said by certain of the lexicographers, (O,) as expl. by J, (TA,) to mean the leaves of the مرمخ; but this is incorrect; for the مرمخ has no leaves, its branches being bare and slender twigs: (O, TA: *) n. un. with ظ. (TA.) __ And A branch, and a twig, of which the leaves have fallen. (K.) See also عاطط.

علطم The place of the brand called عاطط on the neck of the camel: (O, K, TA;) and so, accord.
to the K, مَعَطَٰدٌ; but this latter means the *place of the neck of the camel to which one clings* [to mount him: see 13]. (TA.)

A camel whose cord called عَلَاطٌ has been pulled off from his neck. (TA.)

A camel branded with the mark called عَلَاطٌ. (O, TA.)

: see مَعَطَٰدٌ.
"لف"ثاءَبلا

1. "لف"ثاءَبلا

He fed the beast (S, * Mgh, O, * Msb, * K) with [i.e. fodder, or provender], (S, Mgh, O, Msb,) aor. [i.e. he foddered the beast,] in the [or manger]: (Mgh:) or ↓ the latter signifies he repaired to it often, putting for it. (TA.) Fr cites the following verse:

meaning I fed her with straw, and gave her to drink cool water, so that she passed the winter with her eyes flowing abundantly with tears]: (S, O:) i.e. (S,) And signifies also The drinking much. (AA, O, K,) [ Accord. to the TK, one says, , inf. n. signifies, meaning He drank it much.]

2. "لف"ثاءَبلا

see the next paragraph, in two places. [ Accord. to Golius, signifies He fed well with fodder: but for this he mentions no authority.]

4. "لف"ثاءَبلا

The [trees called] put forth their [q. v.]; (S, O, K,) as also ; but this is extr., for a verb of this meaning is [regularly] of the measure only: (Ibn-'Abbád, O, K,) accord. to AA, as AHn states in mentioning the , (O, TA,), inf. n. signifies they scattered their blossoms, and organized and compacted their fruit [i.e. their pods with the seeds therein]; expl. by [meaning ] , (O, K,) like.
5 He sought repeatedly, or leisurely, in the places in which it was thought, or known, usually to be. (Mgh.)

8, said of a beast, (Dāba, O,) *It eats* (O, TA) [fodder, or provender, or] green herbage. (TA in art. رَبِيعٌ.) And [perhaps a mistranscription for ـَﻒِﻠَـﺘْﻋُم *He was a great eater.* (TA.)

10 The beast [meaning horse] sought, or demanded, [fodder, or provender,] by neighing. (O, K.)

A great eater; one who eats much; (AA, O, K;) as also [perhaps a mistranscription for , but see 8]. (TA.) Also A certain tree, or plant, (شَجرة,) of ElYemen, the leaves of which are like those of the grape [-vine]; they are pressed [app. in the nosebags of horses, the TA here inserting for which I read وَيَسَوْى, app. as meaning and made into a flat mass,] and dried, and flesh-meat is cooked therewith instead of with vinegar; (K;) and they [*i.e. the leaves*] are used as a [or dressing for wounds] (K accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have اِلْمَضَمَّ, as relating to a form of the pl. of عِلْفَة, there mentioned in the next sentence.])

is for beasts, or horses and the like; (S, O;) a word of well-known meaning; (K;) i.e. *Fodder, or provender for beasts;* (KL;) food of cattle, or of animals, (TA,) or of quadrupeds; (MA;) food with which the beast is fed (Mgh, Msb *) in the [or manger]: (Mgh:) accord. to ISh, applied to herbs, or leguminous plants, both fresh and dry: (TA voce عِلْفَة) said by ISd to be the *general* meaning [generally meaning *barley*] of the beast: (TA in the present art.:) [see also عِلْفَة] pl. [of mult.] عِلْفَة (S, O, Msb, K) and عِلْفَة (Mgh, O, K) and [of pauc.] عِلْفَة. (O, K.) See also عِلْفَة. (O, K. See also Hence,] one says, *They are the provender of the weapons, and the flesh that is food of the beasts, or birds, of*
The food, or victuals, of soldiers; as also [which is a pl. of علف, or perhaps it is correctly علف, which is expl. by Golius as meaning a stipend, peculiarly of a soldier]. (KL.)

What a man assigns, on the occasion of the reaping of his barley, to a guardian [thereof], from the birds, or to a friend. (El-Hejeree, TA.)

Fed with fodder, or provender; and fed with fodder, or provender; not sent forth to pasture where it pleases, nor led to pasture. (TA.) [See also علف.

The seeking, and buying, and bringing, of علف [i.e. fodder, or provender for beasts].

(Mgh.)

A sheep or goat and other animal, and sheep or goats and other animals, fed with fodder, or provender: (Mgh, Msb:) or, as also علف, a sheep or goat (شاة), and a she-camel, fed with fodder, or provender, and not sent forth to pasture; (S, O, K, TA;) in order that it may become fat, (TA,) by means of the fodder collected: (Az, TA:) the pl. of each is علف, accord. to Lh: or the pl. of the former is علف, and the pl. of the latter is علف: (TA:) accord. to Lth, they said علف, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O.) [See also علف.] 

Also The food of the beast: pl. علف (K, TA) [and accord. to the CK and my MS. copy of the K علف also; but see what is said above, voce علف, respecting this latter]. [See also علف.] And see علف.
A camel's saddle, (S, O,) and camels' saddles, [of a particular sort,] so called in relation to علاف (S, O, K) the son of حلوان, (O, TA,) a man of Kudâ'ah, (S, O,) because he was the first maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the largest of رحال in the hinder part and the fore part which are called [in the CK and in a verse of Homeyd Ibn-Thowr, العلفي occurs as an abbreviated dim. [of the علافي]: (O, K;) the pl. of علافات is علافات. (O.)

The fruit of the [trees called] طلح, which resembles the fresh bean, (S, O, K,) and upon which, when they come forth, the camels pasture: (S, O:) or the pods, or receptacles of the fruit, thereof: (TA:) [i. e.] the fruit of the طلح when it succeeds the [resembling the kidney-bean called] لوبيأة; (IAar, TA:) the n. un. is علفة: (S, O, K;) Ahn says that this is like the great Syrian carob [ن. un. of خربخ Q. v.], except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity: and the like thereof in size, of the fruit of the علفة: what is smaller than it, like the fruit of the سلم and of the سمن and of the عرفط, is [properly] termed علفة: the علاف are long, and expanded, or extended: (O:) [it is also said that] علف signifies the fruit of the أراك. (Ham p. 196.)

A seller of علف [i. e. fodder, or provender for beasts]: (O, K,) and [as a coll. gen. n.] علاف: and seekers thereof. (Mgh.)
An old man very aged. (Lth, O, K.)

Also A place in which [i.e. fodder] is produced: like [M,] signifying a place in which salt is generated. (Mgh.)

Coarse, rough, rude, or churlish, and advanced in age: (Yaa-koob, S, O, K:) and in this sense also applied to a woman: (TA:) or, thus applied, it signifies old, or aged. (Ibn-'Abbád, O, K, TA.)

And An old man, fleshy, and having much hair: (K, TA: [in the CK, the is put for the șu:ran:] or, accord. to Az, signifies an old man having much flesh and hair. (O.) And it is also expl. as signifying a man in whom is negligence. (TA.)

Also, applied to a horse, Generous, or high-bred, or a male, or a stallion, large, big, or bulky; syn. حضان ضخم. (Ibn-'Abbád, O, K.)

And, applied to a goat, Having much hair. (TA.)

A she-camel having the hump much enveloped with fur [so I render ملكنته (see art. [L]), as though wrapped with a كساء.

(Ibn-'Abbád, O, K.)

A manger; thus called in the present day; i. e.] a place of [i.e. fodder, or provender for beasts]: (S, Mgh, O, K:) [pl. ململف. ]

Hence, (Ibn-'Abbád, O, K) or the name of Certain stars, disposed in a round form, [but] separate; (Ibn-'Abbád, O, K) also called: (Ibn-'Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. the: what is here meant seems to be the group of stars called by our astronomers Præsepe; agreeably with the former appellation, and with the following statement:] in the بحص، [i.e. the Arabs term the great work of Ptolemy, which we, imitating them, commonly call Almigest, (in Cancer) is mentioned by the name of: (Kzw, descr. of Cancer:) [but it is also said that] the Arabs thus call the seven stars.
that compose the constellation [i. e. Crater]. (Kzw, descr. of Crater.) Accord. to Golius, signifies also *A bag for fodder, which, with fodder, is hung on the neck of a beast.*

*Fattened;* applied to a [i. e. sheep or goat]; (Lth, O, K;) with teshdeed because of its owner's frequent and continual attention to it. (Lth, O.)

*See* هوَ مَعْلُوفَةٌ.

*See* هوَ مَعْلُوفَ.

*See* هوَ مَعْلُوفَ المَعْلُوفَةٌ. هوَ مَعْلُوفَةٌ is a metaphorical appellation applied to *The midwife.* (Ibn-'Abbád, O, K.)
It hung to it; it was, or became, suspended to it: (so the first and last accord. to the KL, and the second accord. to the MA and common usage: [in the S and Mgh and O, it is merely said that the first and second signify the same:)] [and] it clung, caught, clave, adhered, held, or stuck fast, to it; (Msb in explanation of all, and TA * in explanation of the first;) and so тех the. (S, * O, * TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,)

* * *

(S, O, K, [in the CK, erroneously, (S, O, TA,)] [It (the bucket, * O, * TA) has become suspended in its places of suspension, and the (accord. to the S and K a species of locust) has creaked]:

originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to have a right to the use of the well]; but the owner refused his assent, and ordered him to depart; whereupon he uttered these words, meaning The heat has come, [see (S, O, TA,)] [and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, (S, O, TA,)] [meaning The thorns clung, caught, &c., to the garment. (Msb.) And (S, O, TA)] [My nail clung, caught, &c., to the thing. (Msb.) And (S, O, TA)] [The gazelle, or the animal of the chase, became caught, or stuck fast, in the snare; or the wild animal became caught, or held fast,
thereby, or became withheld from getting loose: whence the saying, The antagonist became held fast, or withheld from getting loose, by his antagonist; and also the antagonist clung, or held fast, to his antagonist. (Msb.)

The primary significations are those mentioned above in the first sentence: and hence several other significations here following. It depended upon such a thing, as a condition. It pertained to him, or it: it concerned him, or it. And he had a hold upon it: he had a concern in it.

He became attached by love to her, or to him; he loved her, or him; and so he loved her, or he was attached to her; [the former of these two phrases being used for the latter, agreeably with a saying of IAmb cited in the TA in art. that تَلَعَّبَت بِفَلَان is for تَلَعَّبَت فِي فَلَانَ.]

His soul, or mind, clung to the thing persistently. (L, TA.)

She captivated him wholly occurs in a trad. as [virtually meaning he loved her, and was vehemently desirous of her.]

His soul, or mind, clung to the thing persistently. (L, TA.)

I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her}. (S, O.)

* عِلْقِها عَرْضًا وَعِلْقَتْ رَجِلًا

* عِلْقِها غَرِيْبًا وَعِلْقَتْ أُخْرَى غَرِيْبًا الرَّجُل

* عِلْقُتْ مِنْهُ كَلْ مَعَلُوقٍ
its holding places, or, agreeably with what is said in the

next sentence, has had its effects], in which, is pl. of, is said to an old man. (TA.) And of everything that has
had its effect [so I here render, but see art.], one says, (TA, and Hamp. 172.)

Their anchors have clung to a place having the species of
herbage called רמְר, meaning they are abiding therein, (see מְרָסָא, in art. ] is said of camels when
they are at rest, or at ease, and their eyes are refreshed by the pasturage; and is a prov., applied to persons in the like condition by
reason of their means of subsistence. (TA.) ___

He contended with him in an
altercation [as though clinging to him]; disputed with him; or litigated with him. (TA.) ___

It will not be suitable to thee; it will not befit thee]. (S and K in art. )

He set about, began, or betook himself to, doing such a thing. (S, O,
K.) occurs in a trad., meaning They set about, or betook themselves to, sm iting
his face. (TA.) And a rájiz says,

* عَلْقُ حُوَّضِيْ نُغُرُّ مَكِبُ *

[Nughar (a species of birds) bending down their heads] betook themselves to coming for
the purpose of drinking to my [or watering-trough]: or, as some say, liked it, and
frequented it. (S, O.) ___ And I did not cease saying it; like
meant to. (A in art. )

[Thus has two contr. meanings.] ___ repeated, (S, O, K,) aor. ; (K;) and likewise, aor.

; (S, O, K;) inf. n. ; (S, O, K;) The camels fed upon the upper, or uppermost, portions of
the trees called עָסָא, (S, O, K,) reaching them with their mouths: (S and O in explanation of the
latter verb:) and said of a camel, he plucks from the, [as though] hanging from it, by reason of his tallness: (S: in one of my copies of the S, and in the TA, يِلِعَقُتِ) or one says, of camels, عَلَقَتِ, aor. -اً، inf. n. عَلَقُم, meaning they ate of the trees with their mouths: and عَلَقَتِ in the wadi, aor. -اً، they pastured, or pastured where they pleased, in the valley: (Msb:) accord. to Lh, عَلَقَتِ, aor. -اً، inf. n. عَلَقُ, said of beasts, means they ate the leaves of the trees: and accord. to As, عَلَقَتِ, aor. -اً، inf. n. عَلَقُ, means they reached and took with their mouths. (TA.) Hence, (TA,) it is said in a trad., أَرْوَاحُ الْمُتَّحِداَةُ فِي وَرْقَ الْجَنَّةُ, (S, Msb, *) or عَلَقَتِ (TA,) and, as some relate it, عَلَقَتِ, (Msb, TA,) [both as meaning The souls of the martyrs are in the crops of green birds that eat of the leaves, or fruits, of Paradise,] but the former relation is that which should be followed, because the latter requires that one should say عَلَقَتِ (or عَلَقَتِ), though the latter is said to be the more common. (Msb.) One says also, عَلَقَتِ, aor. -اً، inf. n. عَلَقُ، meaning The camels ate of the عَلَقةُ of the trees, i. e., of the trees that remain in the winter and of which the camels are fed until they attain to the رَيْعِ [meaning Spring, or springherbage]; as also عَلَقَتِ and عَلَقَتِ, (TA.) And عَلَقَتِ, inf. n. عَلَقُ, and He ate. (TA.) And عَلَقُ، the child sucks his fingers. (TA.) He blamed, or censured, him; he said to him that which he disliked, or hated. (Lh, K, * TA.) عَلِقَ أَمَّرُهُ He knew his affair. (K.) عَلَقَتِ المَرَأَةُ, (S, Mgh, O, K,) inf. n. عَلَقُ, (Mgh,) or عَلِقَتِ, (TA,) The woman conceived, or became pregnant. (S, Mgh, O, K.) Hence the saying, الْغَرَاسَ تَتَدَّلُّ بِالْعَلَقُ [The set, or shoot that is planted, becomes changed by pullulating]: a metaphorical phrase; meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) عَلَقَتِ حَدَّبَتِ الْبَابِ The beast drank water and the leech clave to it: (S, O, K;) or, accord. to an explanation of [the part. n.] عَلَقُ by Lh, one says عَلَقَتِ, of the form of that whereof the agent is not named, meaning it had leeches (عَلَقُ) that had taken hold upon its fauces when it drank: (O:) or عَلَقُ, also,
like عَلَقَ, is used in this sense, (K, * TA,) said of a man and of a beast. (TA.) عَلَقَتُ فِلاُنَا عَلَقَتَهُ: see 3.

اَلْشَّيْء, (S, O, Msb,) i. e. عَلَقَ, (S, O, K;) and عَلَقَتُ, (S, O, * Msb,) and عَلَقَتْهُ; (S, O, K;) عَلَقَ (S, O, Msb,) inf. n. عَالِقَةَ عَلَقِّيَّةٌ، عَلَقِّيَّةُ البَشْرُ، عَلَقَةُ البَشْرُ بِالْشَّيْءِ, (Mgh, Msb, K;) inf. n. as above, He hung, or suspended, the thing to the thing; and so عَالِقُهُ عَلَى الْبَشْرُ, and عَلَقَهُ عَلَى الْبَشْرُ, (TA:) [and] he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing; as also عَلَقَهُ عَلَى الْبَشْرُ. (Msb.) [For ex.,] one says, عَلَقَتْ رِسَائِي بِرِشَائِكَ I have suspended my well-rope to thy well-rope: and عَالِقُت رِسَائِي بِرِشَائِكَ He suspended his well-rope to the rope of the well. (S, O.) [See also an ex. of the latter verb in a verse cited voce ضِفَار.] And عَالِقُ عَلَى الْوَتَّدِ He hung it on the peg: and in like manner, عَالِقُ البَشْرُ عَلَى الْاًلْيَلِ He hung the thing behind him; as, for instance, a حَقِيقَةَ, &c., behind the camel's saddle. (TA.) And عَالِقُ بِالْغَرِبِ He hung upon himself an amulet. (S, O.) And عَالِقُ بِالْغَرِبِ He coupled two camels to the end of the well-rope (to the other end of which was attached the large bucket). (IF, K.) [And in like manner they say in the present day, عَالِقُ الخَيْلِ في الْإِرْبَاطِ] And عَالِقُ أَظُافَةُ فِي الْشَّيْءِ, في الْعَرَبِ He harnessed, or attached, the horses to the carriage. And عَالِقُ يَدِهُ He made his nails to cling, catch, or cleave, to the thing. (S, TA.) And عَالِقُ يَدِهُ [He made his hands to cling, &c.,] followed by in before the object: both signify the same. (TA.) And عَالِقُ الْيَدَاءَ عَلَى الْحَدَّةِ, meaning agreeably with modern usage, i. e. He hung upon the beast the nose-bag containing barley, or the like; or he supplied the beast with عَلِقٌ الْكِتَابِ الْعَلِيِّ, which means barley, or the like, that is hung upon the beast. (TA.) [And hence, as is indicated in the T and TA, عَلِقُ رَاحِلَتِهُ He loosed the halter, or leading-rope, from the muzzle of his riding-camel and threw it [or hung it] upon her shoulders, to give her ease. (TA.) [The primary significations are those mentioned in the
second sentence of this paragraph: and hence several other significations here following. 

He made it to depend upon such a thing, as a condition. ] You say, [I made the freedom of my slave to depend upon my death]. (TA in art. دير ( __ ) إن ْأَتْقُ ْإِنَّ أَسْكُتْ أَعْلَقُ, in the story of Umm-Zara, means [If I speak, I am divorced; and if I be silent, I am left in suspense, i. e.,] he leaves me like that which is suspended, (O, TA,) neither retained nor divorced. (TA.) [And similar to this is the phrase

The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning: ] see عَلَقَ الْبَنَاءِ مَعْلُوقَةٍ عَلَقَ الْبَنَاءِ عَلَى الْبَنَاءِ. He made the building, or structure, pensile, i. e. supported above the ground, or above a stage or floor, by pillars or piers or otherwise. Hence, ] the saying نَقَبَوا الْحَائِطَ وَعَلَقَوهُ مَعْلُوقَ قِّلُعَ ْنَتعلِّق أُفْعَالُ الْقُلُوبَ. They dug beneath the wall [or made a hole through it] and left it [or rendered it pensile, or supported above the ground, being partially hollowed beneath]. (Mgh.) عَلَقَ فِي حَاشِيَةٍ كِتَابٍ He appended a note in the margin of a book or writing. ] عَلَقَ بَابِ ْحَايِئٍ عَلَقَ الْبَابِ ْحَايِئٍ عَلَى الْبَابِ. He set up, and fixed, a door, (Mgh, TA,) عَلَى دَارِهِ عَلَى الْبَابِ. (TA.) [And (TA) He closed, or made fast, a door, with a kind of latch, or sliding bolt; syn. عَلَقَ مَعْلُوقًا, (O, TA,) or عَلَقَ مَعْلُوقًا, (K;) as also مَعْلُوقَةٌ عَلَى الْبَابِ. (TA.) [See عَلِقَ مَعْلُوقًا. ]

Such a one attached to himself responsibility for the blood of such a one] is said when the former is the slayer of the latter. (TA. [Thus I find the phrase there written: but perhaps the right reading is ___.] ْعَلَقْتُ فَلَانَ دَمَ فَلَانٍ. Give ye to him something that shall stay, or arrest, what remains in him of life. (Z, TA.) عَلَقْتَ فِي فَلَانٍ عَلَقَةٍ عَلَى الْقُلُوبِ عَلَقْتَ فِي فَلَانٍ عَلَيْهِ. I sent with such a one, (S, TA,) and with the people, or party, (TA,) a camel for
the purpose of bringing corn for me upon it. (S, TA. [See عَلِيقَةٍ.])

* ارض من المركب بالتعليق *

is a prov., said to a man who is thereby enjoined to be content with a part of that which he wants, instead of the whole thereof; like him who rides the camel termed عَلِيقَةٍ one time after another time: [so that it means Be thou content, instead of the riding constantly, or instead of the beast that is ridden only, with the sending a camel to bring corn, upon which thou mayest ride occasionally:] (TA:) or the meaning may be, be thou content, instead of thy riding, with the hanging of thy goods upon the beast: or the meaning may be, be thou content, in respect of the beast that is ridden, with the hanging [thy goods] upon him in thy turn. (Meyd.) ___ And one says، عَلِيقَةٍ لَّانَا فَعَلَتَهُ I vied with such a one, or contended with him for superiority, in precious things (عَلِيقَةٍ، pl. of عُلَقَةٍ) and I surpassed him, or was better than he, in respect of a precious thing. (TA.) And one says، عَلِيقَةٍ بَعْلُقَهُ وَعِلَقَهُ I laid a bet, or Wager, with him with precious articles of property [or, I with my precious thing and he with his precious thing]. (Ham. p. 101, but without the vowel-signs.)

* العلقة علقة *(للعناء فعالته) 3

I put a suspensory (عَلِيقَةٍ) to the bow. (S, O, K.) ___ said of one practising the capturing of game, or animals of the chase, He had the game, or animal of the chase, caught, or stuck fast, in his snare. (S, O, K.) العلقة also signifies
He sent, or let go, [or applied,] leeches (عَلَقَ، (S, O, K,) upon a place, (S, O, TA,) to such (S, O, K) the blood. (O, TA,) And He found, lighted on, or met with, a precious article, (عَلَقَ، K, TA, [in the CK i. e. نَفِيْسًا، TA,) of property: (K, TA:) mentioned by Ibn-'Abbád. (TA,) And He brought to pass that which was a calamity. (K.) You say to a man، جَعَتُ بُلُقٍ فَلَقٍ، أَعَلَقَتُ وَأَعَلَقَتْ، i. e.، تَبَلَّعَ فَلَقًا وَأَعَلَقَتْ، meaning [Thou hast brought to pass] that which is a calamity. (S, O,) And أَعَلَقَتْ عَنْهُ I removed from him، الْعَلَقَ، meaning that which was a calamity. (O, TA.*) Hence، الإِعَلاَقِ، as meaning A woman's pressing with the finger the تَعَـفَرَأَو، i. e. تَعَـفَدَو، meaning [Thou hast brought to pass] that which is a calamity. (S, O,) ___ And أَعَلَقَتْ عَلَى أَعَلَقَتْ with her child: (S:) or she pressed that part with her finger, and thrust it. (TA,) ___ And hence، تَعَـفَّرَأَو، meaning I put my hand into my fauces to constrain myself to vomit. (O, TA.*) The countries were, or became, distant, or remote; like تَقْنَعَأ. (O, TA in art. ﺐُطْنَـة، from the Nawádir el-Aaráb.)

8 عَلَقَ A hole in a garment, (K, TA,) caused by one's passing by a tree or a thorn that has caught to it; (TA;) as also عَلَقَ : (K, TA;) or a thing that has caught, or clung, to a garment, and pulled it [and, app., frayed, or rent, it]. (S. [See also عَلَقَة.]) And The act of reviling. (K.) [See also عَلَقَة بِبَلَاغَهُ، (of which it is the inf. n,) near the end of the first paragraph.] And A species of
trees used for tanning. (K.) See also the next paragraph, in two places.

A precious thing, or thing held in high estimation, of any kind, (Lh, S, O, K, TA,) except of animate beings; (Lh, TA;) as also علق : (K:) one says, هدا علق مضت. This is a precious thing, or thing held in high estimation, of which one is tenacious; (S, O;) as also علق [q. v.]: (O and TA in art. علق:) pl. علقات (S, K) and [of mult. علوق, (K,) and, as some say, علق. (O.) And [particularly] A garment held in high estimation: [see also علقة] or a shield: [see again علقة:] or a sword: (Lh, K, TA:) and property held in high estimation. (TA.) And Wine; (S, O, K;) because held in high estimation: (S, O;) or old wine. (K, TA;) And one says, فلان علق علم Such a one is a lover and pursuer of knowledge: (O, K:) and in like manner, علق شر: [a lover and pursuer of evil]: (K:) and علق خير: [a lover and pursuer of good]. (TA.) Also جراب [or bag for travelling-provisions &c.]; and so علق: (Ibn-‘Abbád, O, K;) [pl. علقات, of which see an ex. in a verse cited voce علق, in art.

روح. See also علقة: ___ and see علقة, first quarter.

Anything hung, or suspended. (K.) The suspensory [cord] of the بكرة [or pulley of a well]; (K) the apparatus of the بكرة, by which it is suspended: (S, O;) and the بكرة [or pulley] itself; (K, TA;) as some say; and the pl. is علقات: (TA;) or [in the CK and ] the wellrope and the large bucket and the محر [or pin on which the sheave of the pulley turns] (K, TA) and the pulley, (TA,) all together; (K, TA;) so says Lh: (TA;) or all the apparatus for drawing water by means of the pulley; comprising the two pieces of wood at the head of the well, the two upper extremities of which are connected by a rope and then fastened to the ground by means of another rope, the two ends of this being extended to two pegs fixed in the ground; the pulley is suspended to the upper parts of the two pieces of
wood, and the water is drawn by means of it with two buckets by two drawers: it signifies only the سانية [here meaning the large bucket with its apparatus] and all the apparatus consisting of the خطاف [or bent piece of iron which is on each side of the sheave of the pulley and in which is the pin whereon the sheave turns] and the محور [or pin itself] and the sheave and the نعامتان [app. here meaning the two pieces of wood mentioned above, agreeably with an explanation mentioned voce زرقو] and the ropes thereof: so says As, on the authority of Arabs: (TA:) or the rope that is suspended to the pulley: (K:) or, as some say, the rope that is at the upper part of the pulley. (TA:) And The suspensory of a قرية [or water-skin]; i. e. عُلْقُ القرية signifies the strap by which the قرية is suspended; (TA;) i. q. عرقها: (S, O, K, TA:) or the thing with which it is tied and then suspended: or what has remained in it of the grease with which it is greased. (TA;) One says, جَشْمَتْ إِلَیكَ عُلْقَ القرية [expl. in arts. جشَمِتْ and عَرَقَها]. (S, O.) Also [Leeches; certain worms, (S,) or certain things resembling worms, (Mgh, Msb,) or certain small creeping things, (O,) or a [species of] small creeping thing, (K,) black, (Mgh, Msb,) or red, (TA,) found in water, (S, O, Msb, K,) and having the property of sucking blood, (S, O, K, TA,) and employed to suck the blood from the throat and from sanguineous tumours: (TA:) they cling (Mgh, Msb) to the حَنْكَ [q. v.] (Mgh) or to the fauces (Msb) of the beast when he drinks, (Mgh, Msb,) and suck the blood: (Msb:) one thereof is termed عْلَمَة. (S, O, Msb.) And Clay that clings to the hand. (K.) And Blood, in a general sense: or intensely red blood: (K:) or thick blood: (S, O, K,) or clotted blood, (K, TA,) before it becomes dry: (TA:) or clotted, thick, blood; because of its clinging together: (Mgh:) and عَلْمَة signifies a portion thereof: (S, Mgh, O, K,) or this signifies a little portion of thick blood: (Jel in xcvi. 2:) or a portion [or lump] of clotted blood: (TA:) or the seminal fluid, after its appearance, when it becomes thick,
clotted, blood; after which it passes to another stage, becoming flesh, and is what is termed مضغة. (Msb. [See Kur xxiii. 14.]) Also [Attachment, as meaning] tenacious love: (K,) and [simply] love, or desirous love, (Lh, S, O, K, TA,) of a man for a woman: (Lh, TA:) or love cleaving to the heart; (TA:) and so علاقة and علاقة; or the former of these two relates to love and the like and the latter relates to a whip and the like [as will be expl. below under the two words]. (K.) [In this sense it is originally an inf. n., of which the verb is إِنّهُ لَذَلِكَ عَلَقَ فِي فَلَانَة.] One says, إِنْ لَذَلِكَ عَلَقَ فِي فَلَانَة One says, "Verily he is one having love, or desirous love, for such a woman." (Lh, TA:) thus made trans. by means of . (TA:) And ظنَّتْ مِنْ ذَلِكَ عَلَقَ A look from one having love, or desirous love: (S, O, TA:) a prov. (TA:) See also علاقة, first quarter. Also Pertinacious contention in an altercation; or such disputation or litigation. (K. [In this sense it is originally an inf. n., of which the verb is علاقة, q. v., has a similar signification.]) See also علاقة, second sentence. And see The main [or middle] part [or beaten track] of a road. (Ibn-Abbád, O, K.) [See an ex. of the pl. (عَلَاَقَٰتِ) in a verse cited voce عمق.]

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[part. n. of علَقَ: as such signifying Hanging, or being suspended: and clinging, &c.: and] Pertinacious; adhering to affairs, and minding them. (TA in art. دمْر.) [See also علاقَة, علاقَة.] [Also, as such, applied to a woman, Pregnant: a meaning assigned by Golius to علَقَ.] 

جَآَهُ بَعْلَقَ فَلَقَ [He brought to pass] that which was a calamity; (K,) are imperfectly decl., (S, K,) like عمر. (S.) And علَقَ [perfectly decl.] signifies A numerous company, or collection [of men]: (K:) thus it is said to mean: (S:) and this is meant in the saying
above mentioned, as some explain it. (TA.) And accord. to K, but correctly signifies Deaths, or the decrees of death; syn. and calamities: (TA:) and businesses, occupations, or employments: or such as divert one from other things: or occurrences that cause one to forget, or neglect, or be unmindful: syn. (K, TA.)

薨 [meaning fray, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree. (TA. [See also .])

: see , former half, in two places. Also The quantity that suffices the cattle, (S, O, Msb, K,) of what they obtain from the trees [or plants]; (S, K,) as also , and so , and

: (K,) and a sufficiency of the means of subsistence, (S, O, K,) whatever it be; (S;) as also , , or it signifies also food sufficient to retain life; (Msb, TA; *) as also ; (TA:) and so , as in a verse cited voce and, (O, K, TA,) accord. to AHn, (O, TA,) the trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the [meaning spring, or spring-herbage]: (O, K, TA:) and it is also expl. as signifying herbage that does not stay: (TA:) and food that suffices until the time of the [morning-meal called] : (K, TA:) accord. to Az, food, and likewise a beast for riding, such as suffices one, though it be not free from deficiency, or defect: (TA:) the pl. of is , (Msb.) One says, in this property, a sufficiency of the means of subsistence. (TA.) And Such a one eats not save a bare sufficiency of the means of subsistence. (O, TA.) And I have not tasted a sufficiency of the means of subsistence, or
There is not in the land a sufficiency of the means of subsistence: or pasturage; (TA:) or there is not in it pasturage. (S.) And there is not in the land pasturage. (TA:) or [There remained not with him] anything [belonging to me]. (S, O, K.) And [In this speech is] a sufficiency [for us]. (TA.) And [With them is] somewhat remaining [of their goods]. (TA.)

A small garment, (S, O,) the first garment that is made for a boy: (S, O, K;) or a shirt without sleeves: or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together]; it is worn by a girl; (K, TA;) like the صدرة; she uses it for service and work; (TA;) and it extends to the place of the waist-band: (K, TA: [see also اب:) or a garment held in high estimation; (K, TA;) like [mentioned before]; worn by a man: one says of him who has not upon him costly garments, [He has not upon him costly attire]. (TA.) ___ And A shield. (Ibn- 'Abbád, O, TA. [This last meaning is also assigned to علقة, as mentioned before.]) And A certain tree, used for tanning. (K.)

is a phrase mentioned by Ibn-'Abbád, (O, TA,) as meaning [app.] [أصدروة] pl. of صرارة; and therefore that the phrase means Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking: for one says صرارة بالثاقة as well as صرارة بالثاقة; and in like manner, I suppose, one may say أصورة; and hence, perhaps, it may mean not having
milk: see the phrase (For the phrase ِقﻮُﻠَﻋ ءﺎَﻣ ٌةﺎَﻗﺎﱠﻨﻟِ، see the next paragraph but one.)

علقى، (S, O, K,) like سكرى، (K,) A certain plant: (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ى] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadriliteral-radical class], and is with tenween, the n. un. being علاقاة: (S, O:) IJ says that the alif in علاقاة is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say علاقى، without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:)] its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows:]))

Aboo-Nasr says, the علاقى is a tree [or plant] of which the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft, tracts: and he says, an Arab of the desert showed me a plant which he asserted to be the علاقى; having long and slender twigs, and delicate leaves; called in Pers. خلاب; those who collect [the dung used for fuel called] جلة make of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the علاقى is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good: (O:) [it is said, however, that] the decoction thereof is drunk for the dropsy. (K)

May God utterly destroy their race, stock, or family]: but some say that it is a pl. of العلاقى signifying that which is precious, or held in high estimation: and in one dial. it is علاقى، with kesr to the (O.)

See علاقى، [in the CK علاقى،] is a dial. var. of علاقهم، (O, K,) like علاقهم، (O,) in the saying أَسْتَأْصَلُ اللَّه عَلَٰقَاتِهِمْ، (O, K, * [in the CK علاقهم،]) is a dial. var. of علاقهم، (K, [in the CK علاقهم،]) [and] is said by Ibn-'Abbád to mean أصلهم [i. e. May God utterly destroy their race, stock, or family]: but some say that it is a pl. of العلاقى signifying that which is precious, or held in high estimation: and in one dial. it is علاقى، with kesr to the (O.)

See علاقى، in eight places.
A thing that is hung, or suspended, like the عودة [or amulet]. (TA voice معذور as an epithet applied to a child affected with the pain, of the fauces, termed عذرة.)

A thing that clings, cleaves, or sticks fast, (بعلة [in the CK تعلق], [in the CK تعلق],) to a man. (S, O, K.)

And [hence,] Death, or the decree of death; syn. منية; (S, O, K;) as also علاقة, (S, TA,) accord. to the K, erroneously, علاقة [without tashdeed]: in a verse in which it occurs, some explain علاقة as meaning thus; and some, as meaning the serpent, because of its clinging. (TA.) El-Mufaddal En-Nukree says,

* وقد علقت ببعلة العلوق *

[When death, or the decree of death, had clung to Thaalebeh]. (S, O.) The pl. of علوق, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word علقو, is علقو, with two dammehs. (TA. See that paragraph.)

And [hence, likewise.] A calamity, or misfortune. (O, K.) It occurs in a trad. in this sense, applied to what is termed عذرة, or to the operation performed upon it. (O, TA. [See 4.])

Pasture upon which camels feed. (S, O, K.) And Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue. (O.) El-Aashà speaks of it [in a verse of which I find four different read-

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ings] as occasioning a redness in she-camels: but some say that he means thereby The young in the bellies; and by the redness, the beauty of their colour on the occasion of conceiving. (S, O.) And some say that, as used by El-Aashà, it means The sperma of the stallion; a signification mentioned by AHeyth; because the she-camels become altered in colours, and
red, when they conceive. (TA.)  

There is not in the she-camel aught of milk. (S. [And ٌقَﻼَﻋ signifies the same: see an ex. in a verse cited in the first paragraph of art. (ٌقَﻼَﻋ)]) Also A she-camel that is made to incline (ٌقَﻼَﻋ [in the CK تعطَف]) to a young one not her own, and will not keep to it, but only smells it with her nose, and refuses to yield her milk; (S, O, K; [see an ex. in a verse cited in the first paragraph of art. (ٌقَﻼَﻋ)]) as also ٌقﻮُﻠُﻋ لاعل (S:) or a she-camel that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away. (Ham p. 206.) [Hence,] one says of him who speaks a speech with which is no deed, ٌقَﻼَﻋ عاملنا معاملة العلوق [He dealt with us with the dealing of the العلوق]. (O, K.)  

And A she-camel that does not become familiar with the stallion nor affect the young one: (Lth, O, K;) as implying a presage of good [i.e. that she will cling to both]. (TA.)  

And A woman that does not love other than her husband: (Lth, O, K;) likewise as implying a presage of good. (TA.)  

And A woman that suckles the child of another. (Lth, O, K;)  

See also ٌقَﻼَﻋ.  

Also ٌقَﻼَﻋ i. q. ٌقَﻼَﻋ [generally meaning A yawning]. (Ibn-‘Abbád, O, TA.)

ٌقَﻼَﻋ [originally an inf. n.: see ٌقَﻼَﻋ].  

One says also, ٌقَﻼَﻋ لاعل لاعل لاعل There is something made obligatory to me, or in my favour, in the affair, or case; and so ٌقَﻼَﻋ. (TA.)

ٌقَﻼَﻋ i. q. ٌقَﻼَﻋ, (S, MA, K, TA,) i.e. Barley for a horse or similar beast, (MA,) [in which sense and also as meaning provender of beans and the like, the former word is now used, properly, or originally,] that is hung upon the beast in a ٌقَﻼَﻋ, or nose-bag: (TA:) pl. ٌقَﻼَﻋ. (MA.)  

And hence, as being likened thereto, Wine. (TA.)

ٌقَﻼَﻋ [is originally an inf. n.: and as a simple subst. signifies An attachment, a tie, or a connection; as also ٌقَﻼَﻋ, mentioned in the TA, in art. ٌقَﻼَﻋ, together with ٌقَﻼَﻋ, as syn. with ٌقَﻼَﻋ, a word relating to things conceived in the mind;
as love, and contention in an altercation: (Kull p. 262:) see عَلَقَةٌ،
last quarter. ___ [Hence, as denoting an attachment, or a tie,] Love, and friendship; or such as is true, or sincere; syn. حُبٌ، and صِداقَةٌ (Kull p. 262:) [or as expl. voce عَلَقَةٌ, last quarter:] or it means عَلَقَةٌ حُبٌ، [an attachment, or a tie, or a clinging, of love': (S, O:) Lh mentions, on the authority of Ks, and as known to As, the saying لما في قلبي عَلَقَةٌ حُبٌّ [i. e. There is to her, in my heart, an attachment, or a tie, or a clinging, of love]; and likewise, on the authority of the former, but as unknown to As, عَلَقَةٌ حُبٌّ and عَلَقَةٌ حُبٌّ, though As knew the phrase: (TA:) or عَلَقَةٌ حُبٌّ means love to which one clings. (Msb.) ___ And A contention in an altercation; a dispute; or a litigation: (K: [see also عَلَقَةٌ, near the end of the paragraph:] or it means عَلَقَةٌ خَصُومَةٌ [app. one's connection in such a contention]: (S, O:) or عَلَقَةٌ خَصُومَةٌ means the proportion [or share] that one holds [in such a contention; or what pertains to one thereof; or one's concern therein]: (Msb:) [for] عَلَقَةٌ also signifies A thing upon which one has, or retains, a hold; like عَلَقَةٌ in the saying كل بيع أبقى عَلَقَةٌ فهو باطل i. e. [Every sale that leaves remaining] a thing upon which the seller retains a hold [is null]. (Msb.) And one says، ما بينهما عَلَقَةٌ، with fet-h, meaning There is not between them two anything upon which either of them has a hold against the other: and the pl. is عَلَائِقٌ. (TA.) And عَلَائِقَةٌ is عَلَائِقُةٌ [or rather عُلَائِقَةٌ] with fet-h, i. e. [There belongs to such a one, in this house, something upon which he has a hold, or in which he has a concern, or] a remaining portion of a share. (TA.) And عَلَائِقَةٌ from المِهْرٌ، عَلَائِقٌ [or rather عُلَائِقَةٌ] with fet-h, i. e. [That portion, or amount, of the dowry, or nuptial gift, upon which they have a hold against him who takes a woman in marriage: (Sh, K, TA:) pl. عَلَائِقٌ [as above]: (K, TA:) whence the saying, in a trad., أَدْوَوا عَلَائِقٌ. i. e., as expl. by the Prophet, [Pay ye] what their families have agreed upon; meaning, what attack each one of them [by an obligation] to his companion, or fellow, like as a thing is
attached to another thing. (TA.) And [the pl.] likewise signifies [Obligations of bloodwits; or] bloodwits that are attached to a man. (TA.) [See also another explanation in the fourth of the sentences here following.] ___ Also A work, craft, trade, and any other thing [or occupation], to which a man has attached himself: (K:) or a work or craft &c. as above, or property and a wife and a child, or love, or a contention in an altercation, pertaining to a man: pl. as above. (Har p. 372.) ___ See also ءِلْلِعْمَلَةِ, in three places. ___ [The pl.] عُلْلَةٌ is also expl. by Lh as meaning Articles of merchandise. (TA.) ___ And عُلْلَةٌ is said by Sh to signify النَّبَعِي [evidently, I think, a mistranscription for النَّبَعِ, i.e. Blood-revenge; or the seeking for blood-revenge, or the like; though it seems to be better rendered the obligation of blood-revenge; or the obligation of a bloodwit, attaching to a man, agreeably with an explanation given above]; and by Aboo-Nasr to signify دَعُوَّاتِ, signifying contention, disputation, or litigation, a meaning mentioned in the former half of this paragraph]: and both of these significations are assigned to it in the saying of Imra-el-Keys,

* باَيَ عُلْلَةَتَا تَرَغَّبُو
* نَ عَنْ دُمُ عَمْرٍ عَلَى مَرْتُدَ

[as though meaning By reason of what blood-revenge, &c., of ours do ye relinquish the claim for the blood of 'Amr resting as a debt upon Marthad? or What is our contention, &c.? Do ye relinquish &c.]: the ب [in مَرْتُدَ] accord. to the latter explanation being redundant. (TA. [See also De Slane's Diwan d'Amro'lkais, p. 48, line 4, of the Ar. text. (in which the former hemistich ends with تَرَغَّبُونَ and the latter commences with ٱَلْعَلِيَّةِ); and see his translation; and a gloss in the notes, p. 126.)] See also عُلْلَةٌ. 

* عَلْلَةٌ, last quarter; and عَلْلَةٌ, first and second sentences. It signifies The suspensory thong or the like, of the knife and of other things; (Msb;) it is of the bow, (S, O, [see also مُلْعَلَةٌ,]) and of the whip (S, Mgh, K) and the like, (K,
TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the Kur-án, &c., (TA,) and of the water-skin; (M voce شَنَاقٌ) that of the whip being the thong that is in the handle thereof. (TA.) See also مُعَلِّقٌ. [Also

The suspensory stalk of a fruit.] ___ And A surname, or by-name; because it is attached to a man; as also عَلَاقَةٍ عَلَاقَةٍ, of which the pl. is عَلَاَقَٰتٌ عَلَاَقَٰتٌ: the pl. of عَلَاَقَةٍ عَلَاَقَةٍ is عَلَاَقَٰةٍ عَلَاَقَٰةٍ. (K.)

عَلَاَقَةٍ عَلَاَقَةٍ (Iaar, S, O, K) and عَلَاَقَةٍ عَلَاَقَةٍ (Iaar, O, K) and عَلَاَقَةٍ (TA) A camel, (Iaar, S, O, K) or two camels, (Iaar, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (Iaar, S, O, K,) thereon, (S, O, K,) he giving them money for that purpose: pl. عَلَاَقَٰتٌ عَلَاَقَٰتٌ, (S, O,) which may be of the first and of the second; (O;) and (S, O) of the first, (S,) عَلَاَقَٰتٌ عَلَاَقَٰتٌ. (S, O.) [See also جَنَبٌ جَنَبٌ.] ___ (And in the present day عَلَاَقَةٍ is applied to A nose-bag, such as is called مَخَلَّةٍ مَخَلَّةٍ; i. e. a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.)

عَلَاَقَةٍ عَلَاَقَةٍ A man who, when he clings to a thing, will not quit it. (S, O, K.) [See also عَلَاَقَةٍ.] ___ And عَلَاَقَةٍ عَلَاَقَةٍ A devoted, or an attacked, soul; one that clings to a thing persistently. (L, TA.) ___ See also عَلَاَقَةٍ عَلَاَقَةٍ.

عَلَاَقَةٍ A certain plant. (Ibn-'Abbád, K.)

عَلَاَقَةٍ عَلَاَقَةٍ and عَلَاَقَةٍ عَلَاَقَةٍ A certain plant that clings to tree; (S, O, K;) sometimes called by the latter name; (S,) in Pers. called عَلَاَقَةٍ عَلَاَقَةٍ (S, O) or مَرْتَدَّ مَرْتَدَّ (S; in one of my copies of which it is written مَرْتَدَّ مَرْتَدَّ:) [agreeably with this description, the former appellation is now applied to the convolvulus arvensis of Linn., or field-bindweed: (so in Delile's Flor. Aegypt. Illustr., no. 222:) and to a species of dolichos; dolichos nilotica; dolichos sinensis of Forskål: and any climbing plant: (no. 669 in the same:) but it is also said to be applied to the rubus fruticosus, or common bramble: (Forskål's
and, agreeably with what here follows, it is now often applied to the *rubus Idæus*, or raspberry. accord. to AHn, both of these appellations signify a thorny tree [or shrub], that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp; and it has a fruit resembling the [or mulberry], (O, TA,) which, when it becomes ripe, blackens, and is eaten; (O;) [see also] and it is called in Pers. a thorny tree [or shrub], (O, TA;) they assert that it is the tree in which Moses beheld the fire; (O;) and the places of its growth are thickets, and tracts abounding with trees: (O, TA;) the chewing it hardens, or strengthens, the gum, and cures the [disease in the mouth called], and a dressing, or poultice, thereof cures whiteness of the eye, and the swelling, or protrusion, thereof, and the piles; and its root, or stem, (O,) crumbles stones in the kidney. (K.)

\*\* See also *قَلْوَعُ*.

Clinging, catching, cleaving, adhering, holding, or sticking fast: so in the phrase *He, or it, is clinging, &c., to him, or it*. (TA.) Also A camel plucking from the [tree called] , (S, O;) so termed because he is [as though he were] hanging from it, (S, O, K, *) by reason of his tallness: pl. which is also applied to goats. (S.) And A camel pasturing upon the plant called , (S, O, K,) The [kind of goblin, demon, devil, or jinnee, called] ; (S, O, K,) as also \*\*\*
And a bitch *vehemently desirous of the male*. (S, K.) ___ And the *Wolf*. (K. [But what here follows suggests that in the copies of the K may be a mistranscription for *الذَّنب* means [lit. *ذَنَب* that here follows suggests ]]) ___ The saying *هَذَا حَدِيث طَوِيلَ العَوْق* means [lit. *إِنَّهُ لَطَوِيلَ العَوْق* without particularizing a narrative or story, or any other thing. (TA.) Also *Hunger*: (K, TA:) like *عَوق*. (O in art. عوق.)

A pl. having no sing.: see *معلق*.  

[and *تعليقات* are post-classical terms often used as meaning *Dependencies, or appertenances, of a thing or person: circumstances of a case: and concerns of a man.*]

*تعليق*: see the next paragraph.  

[ A post-classical-term, sing. of *تعليقة* signifying *Coins, and the like, suspended to women's ornaments*. See also *تعليق.* Also *An appendix* to a book or writing: and hence, *a tract, or treatise;* properly *such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject;* as also *تعليق*: and, more commonly, *a marginal note:* pl. *تعليقات* and *تعليقات* : ]

*تعليق*, and its pl. (تعليقات): see 1, in four places.

*عليَّة* [or *milking-vessel*]: (S, O, TA:) next is the *جوهرة*, larger than it: then, the *حوُرَة*, the largest of these: the *عليَّة* is the best of these, and is *a drinking-cup, or bowl, which the rider upon a camel hangs with him [upon his saddle]*: (TA:) pl. *عليَّات* (S, O, TA:) [See an ex. voce شربة.]  

*رجل ذو معلقة* A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains. (O, K.)
One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c.]. (Lh, TA.)

The seven suspended odes; accord. to several writers: two reasons for their being thus called are mentioned in the Mz (49th نوع); one, that they were selected from all the poetry, and written upon قباطي (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaabeh; the other, that when an ode was deemed excellent, the King used to say, 'Suspend ye for us this, that it might be in his repository: that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the Kaabeh, has been sufficiently confuted in Nöldeke's Beiträge zur Kenntniss der Poesie der alten Araber, pp. xvii. xxiii.: it is not so unreasonable to suppose that they may have been suspended upon the Kaabeh singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims; but the latter of the two assertions in the Mz seems to be more probable. Hence also علاقة applied to a woman means One whose husband has been lost to her]: (S, TA:) or [left in suspense;] neither husbandless nor having a husband; (O:) [i. e.] whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband; (Az, TA;) or neither having a husband nor divorced. (Msb.) It occurs in the Kur iv. 128. (S, TA.) And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, أمر معلق [His affair is left in suspense]. (Z, TA.)

The thing by means of which flesh-meat, (S, Mgh, O, Msb,) and other things, (Mgh, Msb,) or grapes, and the like, (S, O,) are suspended; (S, Mgh, O, Msb,) as also معلق : (S, O:) and anything by means of which a thing is suspended (S, O, K) is called its معلق, (S, O,) or is called معلق and معلق.
A stirrupleather: pl. as above. Also A thing suspended to a beast of burden; such as the قَﻼْﻌِم and the مَطْهَرَة and the قَقْمَة: pl. as above. (Mgh, Msb: but in the former, only the pl. of مَعَلَاقَة in this sense is mentioned.) ___ [And A pendant of a necklace and of an earring and the like; in which sense its pl. is expl. as follows:] the مَعَلَاقَة of necklaces (O, TA) and of [the ear-rings or ear-drops called] فَوْنُش (TA) are what are put therein or thereto, [meaning Suspended thereto, of anything that is beautiful; (O, * TA;) and ] which has no sing., is like the مَعَلَاقَة, each of them signifying what are suspended. (TA.) [See also .] مَعَلَاقَة البَاب [means A kind of latch, or sliding bolt; a thing that is suspended, or attached, to the door, and is then pushed, whereupon it [i. e. the door] opens; different from the مَعَالَقَة, with the pointed غ. (TA.) One says, مَعَالَقَة لَبَاب مَعَالَقَة ولا مَعَالَقَة [There is not to his door a thing that is opened with a key nor a thing that is opened] without it. (A, TA.) ___ مَعَالَقَة also signifies The مَعَالَقَة (O, K) of a man: (O:) or an eloquent tongue. (TA.) ___ And مَعَالَقَة ذُو مَعَالَقَة A man whose antagonist, when he clings to him, will not be able to free himself from him: (Mbr, Z, TA;) or a man vehement in altercation or dispute or litigation, (Idrd, S, O, K,) who clings to arguments, or pleas, (Idrd, O, K,) and supplies them; (Idrd, O;) and مَعَالَقَة signifies the same. (Idrd, O, K.) ___ And [the pl.] مَعَالَقَة signifies A sort [or variety] of palm-trees. (Idrd, O, K.)__

One to whose fauces leeches have clung (Lth, O, K) on the occasion of his drinking water; (Lth, O;) applied to a man and to a beast. (TA.) ___ A suspended cluster, or bunch,
of grapes or dates. (MA.)

He who is content with what is little is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, and eats what he pleases. (S, O, K.) [See also متأثِّرٌ.]

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Q. 1, [inf. n., علامة] said of the colocynth, *It attained its utmost degree of bitterness.* (Ham. p. 166.) (TA,) inf. n. as above, (K, TA,) *He made his food bitter;* (TA,) or *put something bitter into it.* (K.)

A species of bitter tree or plant. (S, TA,) ___ And it is applied to, (S,) or is said to be, (Msb, TA,) The colocynth: (S, Msb, K, TA:) or the pulp of the colocynth: (Az, TA:) or the colocynth when intensely bitter: (Ham. p. 509:) or, as some say, [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Msb.) Hence one says of anything in which is intense bitterness, كأنه العلامة. [As though it were colocynth, or the pulp of colocynth, &c.] (Az, TA:) ___ And Anything bitter. (S, Msb, K.) ___ Also A bitter نبتة [or drupe of the species of lotetree called سدر]: (K,) or so علامة. [As mentioned by IAar. (TA,) ___ And The bitterest of water: (K,) or so علامة: mentioned by IAar. (TA.)

Bitterness. (K. [Originally an inf. n.: see Q. 1.]) ___ And A mixed and turbid state of water.

(IDrd, TA,) ___ See also علامة, last two sentences.
He chewed it; (S, Msb, K,) and moved it backwards and forwards in his mouth, to chew it. (K.)

He (a horse) chewed, or champed, the bit, (S, O, Msb,) or moved it about, (K,) in his mouth; (S, O, K;) like َﻚَﻟَا. ___ And He ground, or grated, his canine teeth, one with the other, so that a sound was produced. (K.)

She kneaded well her dough. (TA.)

He tanned well the water-skin: (O, K,) mentioned by AHn (TA) and Ibn-'Abbád (O, TA) and Z. (TA.)

He tended, or managed, well, his cattle, or property. (O, K, TA.)

He tightened his hands upon his property, from niggardliness, (K, TA,) not entertaining a guest nor giving to a petitioner or beggar. (TA.)

I have not occupied myself in chewing with anything that is chewed; or I have not tasted anything; and so َﻚَﻟَا. (O in art. عَلَّج.)

The hair was, or became, intensely black, (S,) or abundant, (K,) and collected together. (S, K.)

Resin; a certain thing that is chewed; (S, O;) the َﻚَﻟَا صُمْعُ [meaning resin] of the َﻚَﻟَا صْنَوْرُ and of the َﻚَﻟَا فَسْتَق and of the َﻚَﻟَا سَرُو and of the َﻚَﻟَا يَنْبُوت and of the َﻚَﻟَا بَطْمُ; the last of which is the best of
like [or frankincense], which is chewed and is not thereby liquefied; heating, diuretic, and strengthening to the venereal faculty; any [or resin] that is chewed, consisting of frankincense (لبنان) and of other sorts, and that does not flow (in consequence of its being chewed): (Msb:) pl. [of mult.] علوك (Msb, K) and [of pauc.] أعلوم (Msb, TA.)

A tree of El-Hijáz: (K:) or a species of trees growing in the region of El-Hijáz: AHN says, the علك are certain trees, of the characteristics of which I have not heard a description. (O.)

Food tough, or hard to chew; (O, K;) as also علك [And] A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing. (S.) آنية علك A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (ْخضرآ) and soft, (O, TA,) in which is no sand. (TA.) And أرض علك Land near to water. (O, K.)

A fat and goodly she-camel. (K.)

The [or faucial bag] of the camel, when he brays: (O, K;) pl. علكات. (O.) And the latter, (O,) Strong canine teeth: (K:) this is said by some to be its meaning in a verse of Ru-beh. (O.)

A thing that is chewed; as also علك [and علوك (see 5)] so in the saying علوك ما داق علوك and [and علوك, i. e. He tasted not a thing that is chewed; meaning, anything]. (K, TA.) See also علوك. وعلك: see the next preceding paragraph: and see also أعلوم.
A seller of [or resin]. (K.)

[act. part. n. of 1; Chewing; &c.]. (TA in art. كر.) [The pl.] is applied by Ru-beh to bitted mares [as meaning Chewing, or champing the bits]. (O.) See also علك.

A stammering, or stuttering, (جملة,) in the tongue: (K;) or, app., an action, in the tongue, like chewing: for it is said that يمضغه يعلكُ in لسانه علك means He chews his tongue in speaking. (O, from Ibn-‘Abbád.) Also A certain vein (S, O, K) in the رحم [app. here meaning, as in many other instances, the vulva]; accord. to El-'Adebbe ElKinánee, (S, O,) in mares and she-asses and ewes or she-goats, in the بظارة [q. v.], unapparent, (S, O, K,) in the interior thereof: (S, O;) the بظارة is between the two sides of the vulva: (TA:) pl. علك. Accord. to Ibn-Abbád, i. q. بظر [q. v.]. (O.)

A thing like an arrow, which is shot. (IB, TA.)
1. علم, aor. ـ علم, inf. n. علم, He knew it; or he was, or became, acquainted with it; syn. عرف:

(S, K) or he knew it (عرفه) truly, or certainly: (B, TA:) by what is said above, and by what is afterwards said in the

K, and the شعور and المعرفة are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most

of the critics discriminate every one of these from the others; and علم, accord. to them, denotes the highest quality, because it is

that which they allow to be an attribute of God; whereas they did not say [that He is] عرف, in the most correct language, nor

شاعر: (TA:) [respecting other differences between علم and المعرفة, the former of which is more general in signification than the

latter, see the first paragraph of art. عرف: much might be added to what is there stated on that subject, and in explanation of

علم, from the TA, but not without controversy:] or علم signifies تيقن [i.e. he knew a thing, intuitively, and

inferentially, as expl. in the Msb in art. المعرفة; but it occurs with the meaning of المعرفة, like

as occurs with the meaning of علم, each being made to import the meaning of the other because each is preceded by

ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,]

* وأعلم علم اليوم والمسيرة قبله
* ولكننى عن علم ما فى غد علم

meaning [i.e. And I know the knowledge of the present day, and of yesterday

before it; but to the knowledge of what will be to-morrow I am blind]: and it is said in

the Kur [viii. 62], لا تعفونهم الله يعرفهم [i.e. Ye know them not, but God

knoweth them]; meaning المعرفة being attributed to God because it is one of the two kinds of علم, [the intuitive and the inferential,]

and the discrimination between them is conventional, on account of their different dependencies, though He is declared to be free from
the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his علم denotes أليم, it [sometimes] has two objective complements; but as syn. with عرف, it has a single objective complement: (Msb:) it has two objective complements in the saying, in the Kur [lx. 10], فإن علمتموه مؤمنات.

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if ye know them to be believers),; and [in like manner] they allowed one's saying علمتني [meaning I knew myself to be], like as they said حسبتني and رأيتني &c.: (TA:) and sometimes it imports the meaning of شعر, and is therefore followed by ب: (Msb:) [thus] signifies شعر علم به or شعر [accord. to different copies of the K] [i. e. He knew it; as meaning he knew, or had knowledge, of it; was cognizant of it; or understood it: or he knew the minute particulars of it: or he perceived it by means of any of the senses: and sometimes this means he became informed, or apprised, of it: and sometimes, he was, or became, knowing in it]: or in this case, [as meaning به شعرت به and علمت به [I knew it; &c.:] (Msb:) and one says ما شعرت به, meaning ما علمت بخبر قدومنه [I knew not, &c., the tidings of his coming, or arrival]. (TA:) also, signifies علمت [He knew it; &c.:] (K.) And one says علمت [Know thou; &c.:] ISk says, تعلمت أن فلانا خارج, is a phrase used in the place of علمت [as meaning I knew, or, emphatically, I know, that such a one was, or is, going forth]; adding, [however,] when it is said to thee, علمت أن زيدا خارج [Know thou that Zeyd is going forth], thou sayest قد علمت [lit. I have known, meaning I do know]; but when it is said, قد تعلمت ان زيدا خارج, thou dost not say, قد علمت [S:] accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] علم الأمر, and علم are syn. as signifying أقوام] [app. meaning he knew, or learned, the case, or affair, soundly, thoroughly, or well: see art. تقت: but I think it not improbable, though I do not find it in any copy of the K, that the right reading may be أقيامه,
which is syn. \( \text{ علم به تعالى} \); an explanation of 
\( \text{ علم به تعالى} \) in the Msb, as mentioned above, being "I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;"
\( \text{ فيه} \) (Fr in explanation of 
\( \text{ فيه} \), q. v. See also the explanation of 
\( \text{ فيه} \), in the first paragraph of art. and see 
\( \text{ فيه} \), in art. 
\( \text{ فيه} \) is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying,

\* 

[And I certainly knew that thou wouldst, or that she would, assuredly come in the evening]. (TA in art. 
\( \text{ God knoweth} \) is a form of asseveration. (IAth, TA voce 
\( \text{ قرب الأغذية} \), q. v. See an ex. in art. 
\( \text{ قريب الأغذية} \), agreeably with what is said in the M, which is 
\( \text{ علم هو في نفسه} \), accord. to the K 
\( \text{ علم هو نفسه} \), but the verb in this case is correctly like 
\( \text{ كرم} \), (TA,) \( \text{ He was, or became, such as is termed} \) 
\( \text{ علم} \) and 
\( \text{ علم} \); (M, * K, * 
TA;) meaning \( \text{ he possessed knowledge (علم) as a faculty firmly rooted in his mind: (I, * 
TA,) accord. to IB, i. q. 
\( \text{ علم} \) [q. v., as intrans.:] and \( \text{ he was, or became, equal to the} \) 
\( \text{ علماء pl. of علم} \) and of 
\( \text{ علماء} \), aor. 
\( \text{ علماء} \) and 
\( \text{ علماء} \), (K,) inf. n. 
\( \text{ علم} \), (TA,) signifies \( \text{ He marked it; syn.} 
\( \text{ مسماً} \), (K,) And one says, 
\( \text{ علمت عمتي} \), meaning I wound my turban upon my head with a mark 
whereby its mode should be known. (TA,) [See also 4.] 
\( \text{ علمت شفتيه} \), aor. 
\( \text{ علمت} \) , (S, K,) inf. n. 
\( \text{ علم} \), (S,) \( \text{ He slit his (upper) lip. (S, K,) علمت} 
\( \text{ علمت} \) , (S, Msb, K,) inf. n. 
\( \text{ علم} \), (S, Msb,) \( \text{ He (a man, S) had a fissure in his upper lip: (S, Msb, K:) or in one of its two sides. (K.)} 
\( \text{ علمت} \) 
\( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) i. e., made him to 
\( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) \( \text{ علمت} \) as a faculty firmly rooted in his mind: and hence, he taught
him. And it generally has a second objective complement. You say, [I made him to know, or taught him, the thing], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلَمَتْهِ الفَاتِحة [I taught him the Opening Chapter of the Kur-án], and the art, or craft, &c.; inf. n. تَعَلَّمْهُ الْعَلَمَ, inf. n. تَعَلَّمَ عَلَمْهُ, inf. n. تَعَلَّمَ عَلَمْهُ, the latter like أَعْلَمْهُ إِيَّاهُ, كَذَاعْ; and (K;) both, accord. to the K, signifying the same [i.e. he taught him knowledge, or science]; but Sb makes a distinction between them, saying that تَعَلَّمْتُ أَعْلَمْتُ أَدْنَتْ, and that تَعَاوَثَتْ أَعْلَمْتُ تَعَاوَثَتْ أَدْنَتْ; and Er-Rághib says that التَّعْلِيمُ is particularly applied to quick information; and the الإعلامُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مَّلَعْتُ: and some say that the latter is the exciting the attention of the mind to the conception of mean ings; and sometimes it is used in the sense of when there is in it muchness: (TA:) you say, بَاحْرُ أَعْلَمْهُ الحَبْرُ [meaning I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it; told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it]: (Msb:) see also 10: [hence the inf. n. إِلَاعْمَ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes has three objective complements, like أَعْلَمْتُ زِيَدًا عمراً منطَلْقاً [I made known, &c., to Zeyd that 'Amr was going away]. (I'Ak p. 117.) See also 4, in three places.

I contend with him, or strove to surpass him, in [I made known, &c.:] (S, K:) [the measure يَفْعَلْ] and in like manner the measure يَفْعَلْ, in every case of this kind, is changed into يَفْعَلْ, so says Az: [but see 3 in art. خَصْم: ] and Lh mentions the phrase, ما كنت أرأى أن أعلمه [I did not think, or know, that I should surpass him in
knowledge]. (TA.)

4 عَلَمَ (S, Mgh, TA) He (i.e. a beater and washer and whitener of clothes, S, Mgh) made the garment, or piece of cloth, to have a mark; (Mgh;) or he made upon it, or in it, a mark. (TA.) [And, said of a weaver, or an embroiderer,] He made to the garment, or piece of cloth, a border, or borders, of figured, or variegated, or embroidered, work, or the like. (Msb.) And عَلَمَ عليه He made, or put, or set, a mark upon it; namely, a writing, or book, &c.: (Msb:) [or] عَلَمَ عَلَى مَوْضُعٍ كَذَاً مِنَ الْكِتَابِ عَلَامَةً He made, &c., a mark upon such a place of the writing, or book]. (TA.) عَلَمَ الفَرْسٍ He suspended upon the horse some coloured wool, (K, TA,) red, or white, (TA,) in war, or battle. (K, TA.) And عَلَمَ نَفْسَهُ He marked himself with the mark, sign, token, or badge, of war; as also عَلَمَ الفَارْسِ The horseman made, or appointed, for himself, [or distinguished himself by,] the mark, sign, token, or badge, of the men of courage. (S.) And عَلَمَ لَهُ عَلَامةً I appointed to him a mark, sign, or token, which he would, or should, know. (Msb.) [or] عَلَمَ القَبْرِ He put a tombstone [as a mark] to the grave. (TK in that art.) عَلِمَ said of a well-sinker, He found the well that he was digging to be one having much water: (TA.)

5 تَعَلَّمَ is quasi-pass. of 2 [i.e. it signifies He was, or became, made to know, or taught; or he learned: and is trans. and intrans.]. (S, Msb, K, * TA.) You say, تَعَلَّمَ الْعَلَمَ (MA, K) He learned [knowledge, or science]. (MA.) See also 1, latter half, in three places. [In the last of those places, تَعَلَّمَ app. signifies, as it often does, He possessed knowledge as a faculty firmly rooted in his mind.] Accord. to some, تَعَلَّمَ signifies The mind's having its attention excited to the conception of meanings, or ideas. (TA.)
see 1, latter half.

It flowed \((K, TA)\) upon the ground. \((TA.\)____ And said of lightning it means [app. في العلم لمع في العلم, and, if so, meaning It shone, shone brightly, or gleamed, in, or upon, the long mountain]: a poet says,

\[\text{لا يرى إلا إذا أعتلما} \]

* لا يرى إلا إذا أعتلما

[But a little lightning, in watching which I passed

the night, not to be seen save when it shone, &c.\]. \((TA.\)

He asked, or desired, him to tell him \([a thing; or to make it known to him]\). \((MA, KL.\) *) You say, [He asked, or desired, me to tell him, or make known to him, the news, or piece of information, and I told him it, or made it known to him]. \((S.\)

علم : see علم, in two places.

علم is an inf. n., \((S, K, &c.,)\) and [as such] has no pl. \([in the classical language]\). \((Sb, TA voce فكر)\ [As a post-classical term, used as a simple subst., its pl. is علوم, signifying The sciences, or several species of knowledge.] Sometimes it is applied to Predominant opinion; \([i. e. preponderant belief;\) because it stands in stead of that which is علم properly so termed. \((Ham p. 632.\)\) And sometimes it is used in the sense of عمل \([A doing, &c.,\) as mentioned by Az, on the authority of Ibn-Oyeyneh, agreeably with an explanation of علم as signifying one who does according to his knowledge;
and it has been expl. as having this meaning in the Kur xii. 68 [where the primary meaning seems to be much more apposite]. (TA.)

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*لَقِيتَهُ أَدْنِي عَلَمُ*

means [I met him the first thing, like أَدْنِي دَنَا لَقِيتَهُ أَدْنِي دَنِّ and or] before everything else]. (TA.)

___

*ُﻪُﺘﻴِﻘَﻟ َقديرْدَأ ٍﻢْﻠِﻋ* means [I met him the first thing, like أَدْنِي دَنَا لَقِيتَهُ أَدْنِي دَنِّ; or] before everything else]. (TA.)

___

Also An impression, or impress; or a footprint, or track, or trace. (TA.) ___ And the *عَلَمُ* of a garment, or piece of cloth; (S;) [i.e. the ornamental, or figured, or variegated, border or borders thereof;] the figured, or variegated, or embroidered, work or decoration, (Msb, K, TA,) in the borders, (TA,) thereof: (Msb, K, TA:) pl. *مَﻼْﻋَأ* (Msb.) ___ And [A way-mark; i.e.] a thing set up, or erected, in the way, (K, TA,) or, as in the M, in the deserts, or waterless deserts, (TA,) for guidance, (K, TA,) in the M, for the guidance of those going astray; (TA;) as also [عَلَمٌ] : (K:) the former is also applied to a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land that is the object of a journey): pl. *عَلَمٌ* and also signifies a *مَنَارة* [app. a mistranscription for منار, without م: see these two words]. (TA. [See also عَلَمٍ وَمَنَارَةٍ.] [Hence, *عَلَمَةٍ* The stars, or asterisms, that are signs of the way to travellers: see مصباح.] ___ And A separation between two lands; [like منار] as also *عَلَامَةٍ* The limits that are set to the Sacred Territory. (TA.) ___ And *عَلَمَةٍ* A mountain; (S, K;) as a general term; or a long mountain: (K;) [app. as forming a separation; or as being a known sign of the way:] pl. *عَلَامَاتٍ* and also signifies a *مَنَارة* [app. a mistranscription for منار, without م: see these two words]. (TA.) ___ And *عَلَامَةٍ* A banner, or standard, syn. راية, (S, K, TA,) to which the soldiers congregate: (TA:) and, (K;) some say, (TA,) the thing [i.e. flag, or strip of cloth,] that is tied upon the spear: (K, TA;) it occurs in a verse of Aboo-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes عَلَامٌ], (II, TA;) ___ And The chief of a people or party: (K, TA;) from the same word as signifying a mountain or a banner: (TA:) pl. *عَلَامَاتٍ* (K.) ___ [In
grammar, it signifies a **proper name** of a person or place &c. **And the pl. علام** is applied to Things pertaining to rites and ceremonies of the pilgrimage or the like, as being signs thereof; such as the places where such rites and ceremonies are performed, the beasts destined for sacrifice, and the various practices performed during the pilgrimage &c.; as also, معلم, pl. of معلم : the former word is applied to such places in the Ksh and Bd and the Jel in ii. 153; and the latter, in the Ksh and Bd in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bd and the Jel in xxii. 37; and the latter, in the Ksh and Bd in xxii. 33: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. شاعر: see شعار.] See also what next follows.

عامة and علم and علم [the last of which is originally an inf. n., see 1, last sentence,] A fissure in the upper lip, or in one of its two sides. (K.)

علم : see what next precedes.

علماء fem. of علم [q. v.].

علماء in the saying علماء بنو فلان [meaning At the water are the sons of such a one] is a contraction of علماء على الماء. (S.) علمي [Of, or relating to, knowledge or science; scientific; theoretical; opposed to عملي.] علمية [in grammar, The quality of a proper name.]

علم : see علامة and see also علام. علم علامة for معلم is for علام.

علم : see علام. Also i. q. علام [q. v.]: an instance of the substitution of ع for غ. (MF and TA on the letter غ.) علم : see علامة. Also معلم [The Omniscient;] He who
knows what has been and what will be; who ever has known, and ever will
know, what has been and what will be; from whom nothing is concealed in the
earth nor in the heaven; whose knowledge comprehends all things, the covert
thereof and the overt, the small thereof and the great, in the most complete
manner. (TA.)

عَلَمْ i. q. [A mark, sign, or token, by which a person or thing is known; a
cognizance, or badge; a characteristic; an indication; a symptom]; (K; [see also مَعْلَم;])
and is syn. therewith [as meaning thus]; (S, Msb, TA;) and so  عَلَمْ مَعْلَمْ (Abu-l-’Omeythil ElAarábee, TA,) as in the saying

[Among the people, or party, is a mark, sign, or token]; and the pl. of this last is

(ТА;) the pl. of مَعْلَمْ عَلَامَات (Msb) and [the coll. gen. n.] عَلَامَات (K, TA,) differing from عَلَامَات only by the
apocopating of the ُة. (TA.) ___ See also عَلَمْ, in two places.

عَلَامٍ Light, or active; and sharp, or acute, in mind; (K, TA;) applied to a man: it is without teshdeed,
and with the relative ِي; from عَلَمْ [signifying a hawk ]. (TA.)

(ِعَلَامٍ, K, TA;) both mentioned by ISd, the latter [which is less used] from Lh, (TA;) and

(ِعَلَامٍ; K, TA;) Very knowing or scientific or learned: (S, K;) the ُة in عَلَامٍ is added to denote intensiveness;
(S;) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that
it means knowing &c. in the utmost degree; or it may be rendered very very, or singularly,
knowing or scientific or learned;] and this epithet is applied also to a woman: (Ij, TA;) [ مَعْلَمْ, likewise, is doubly
intensive; and so, app., is عَلَمْ عَلَامٍ. ِعَلَامٍ the pl. of عَلَمْ is عَلَامَات and that of عَلَمْ is عَلَامَات. (TA;) See also, for the first, عَلَامٍ.

Also the same epithets, (K;) or عَلَمْ عَلَامٍ, (TA;) i. q. عَلَامٍ (K, TA;) [or rather عَلَامٍ signifies, i. e. very
skilful in genealogies, or a great genealogist; and عَلَامٍ signifies, i. e. possessing the
utmost knowledge in genealogies, or a most skilful genealogist; from علم (TA.)

علم: see the next preceding paragraph, in two places. Also, and علم, the صقر [or hawk]; (K;) the latter on the authority of IAar: (TA:) and [particularly] the شق [i. e. the musket, or sparrow-hawk]; (K;) as some say: (TA:) or so the former word, (T, * S, TA,) or the latter word accord. to Kr and IB. (TA.) And the former word, The [plant called] حناء [i. e. Lawsonia inermis]: (IAar, S, K, TA;) thus correctly, but mentioned by Kr as without tesh-deed. (TA.) And the same, i. e. with tesh-deed, The kernel of the stone of the ناقة [or fruit, i. e. drupe, of the lote-tree called صدر]. (TA.)

علم: see علم, in four places.

علم: see علم, in four places.

علم, (S, Msb, K, &c.,) said by some to be also pronounced علم, (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. علم], is primarily a name for That by means of which one knows [a thing]; like as حناء is a name for that by means of which one seals [a thing]: accord. to some of the expositors of the Kur-án, its predominant application is to that by means of which the Creator is known: then to the intelligent beings of mankind and of the jinn or genii: or to mankind and the jinn and the angels: and mankind [alone]: Es-Seyyid Esh-Shereef [El-

Jurjánee] adopts the opinion that it is applied to every kind of these, so that one says علم الإنس (which may be rendered the world of mankind) and علم الجن (the world of the jinn or genii) and علم الملائكة (the world of the angels), all of which phrases are of frequent occurrence, and to the kinds [thereof] collectively: (TA:) or it signifies الخلق [i. e. the creation, as meaning the beings, or things, that are
created], (S, Msb, K,) altogether [i. e. all the created beings or things, or all creatures]: (K:)
or, as some say, peculiarly, the intelligent creatures: (Msb:) or what the cavity (lit. belly) of the
celestial sphere comprises, (K, TA,) of substances and accidents: (TA:) [It may often be
rendered the world, as meaning the universe; and as meaning the earth with all its inhabitants
and other appertenances; and in more restricted senses, as instanced above: and one says
the animal kingdom, and the vegetable kingdom, and the mineral kingdom:] Jaafar Es-Sádik says that the
world is twofold: namely, the great world, which is the celestial sphere
with what is within it; and the small world, which is man, as being [a microcosm, i. e.] an
epitome of all that is in the great world: and Zj says that has no literal sing., because it is [significant of] a plurality
[of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things: (TA:) the pl. is
having a pl. formed with and (ISd, K, TA,) except [S:][but see this latter word:] the
[several sorts of created beings or things: (S:) [or all the sorts thereof: or the beings
of the universe, or of the whole world:] it has this form because it includes mankind: or because it denotes
particularly the sorts of created beings consisting of the angels and the jinn and
mankind, exclusively of others: I’Ab is related to have explained as meaning the Lord of the
jinn, or genii, and of mankind: Katádeh says, the Lord of all the created beings: but
accord. to Az, the correctness of the explanation of I’Ab is shown by the saying in the beginning of ch. xxv. of the Kur-án that the
Prophet was to be a [or warner] and he was not a to the beasts, nor to the angels, though all of them are the
creatures of God; but only to the jinn, or genii, and mankind. (TA:) is also syn. with [as meaning A
generation of mankind; or the people of one time]. (O, voce QBB, q. v.)
Possessing the attribute of learning as a faculty firmly rooted in the mind; or learned; or versed in science and literature; the former being used in [what is more properly] the sense of the latter; (IJ, TA;) which is an intensive epithet: (TA;) the pl. is مَلَعَمَا and عُلَمَا, (K;) the latter of which is pl. of عَلَم; (IB, TA;) the former being [properly] pl. of عَلِيم; and is [a] pl. of عُلِيمَا and عُلَمَا, (Msb;) [but] is used as a pl. of both, (IJ, TA,) and by him who says only عَلَم [as the sing.], (Sb, TA;) because عَلِيم is used in the sense of عِلَم. And see عِلَم: to him who is entering upon the study of عَلِم, the epithet مَّلْعَتُم [which may generally be rendered learning, or a learner,] is applied; not عَلِيم. (IJ, TA.) is also expl. as signifying One Who does according to his knowledge. (TA.) ___ See also عِلَم: and see عَلَم. And see عِلَم.

A well having much water: (S, K;) or of which the water is salt: (K;) and a wide well: and sometimes a man was reviled by the saying, يا ابن العِلَم [referring to the width of his mother [in respect of the]: (TA;) pl. عِلَمَيْن or عِلَمَيْن. (S, accord. to different copies: in the TA, in this instance, the latter.) ___ And The sea: (S, K;) pl. عِلَمَيْن. (TA.) ___ And The water upon which is the earth: (S, K;) or water concealed, or covered, in the earth; or beneath layers, or strata, of earth; mentioned by Kr: (TA;) عِلَمَيْن. (TA.) in art. خَسْف, and is there plainly shown to mean the water that is beneath a mountain, or stratum of rock: (see also غَيْث: and see غَيْث: and it is said that] عِلَمَيْن means copious water. (Ham p. 750.) ___ And A large cooking-pot. (T, TA voice بَأْجْلِه.) Also Plump, and soft, tender, or delicate. (S, K;) The frog. (AAF, K. [This meaning is also assigned to غَيْث: and see غَيْث: and it is said that] غَيْث: and it is said that] غَيْث: which signifies A male hyena; (S, K;) occurring in a trad. (خَبَر) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] طَأْرِص, and will look at him, and lo, he will be [a male hyena inflated in the sides, big in the belly, or having his sides defiled with earth or dust]. (TA.)
More, and most, knowing or learned. Applied to God, [it may often be rendered Supreme in knowledge: or omniscient: but often, in this case, it means simply in the sense of knowing, or cognizant]. (Qel in ii. 31, and I'An p. 240.) [Therefore virtually means, sometimes, God knows best; or knows all things: and sometimes, simply, God knows.] Also [Harelipped; i.e. having a fissure in his upper lip: (S, Mgh, Msb, K:) or in one of its two sides: (K:) the camel is said to be because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet is used: and is used in both of these, and also in other, similar, senses: (TA:) the fem. of is which is likewise applied to a lip (TA.) signifies also The coat of mail: (K:) mentioned by Sh, in the book entitled ; but as not heard by him except in a verse of Zuheyr Ibn-Khabbāb [?]. (TA.)

: see , in two places.

and : see each in two places.

, i. q. , signifying: (K, TA;) as meaning The place in which is known the existence of the thing: (Msb in art. : pl. ; TA;) which is the contr. of [q. v.] as applied to a land; meaning in which are signs of the way. (TA in art. : And hence, [A person in whom is known the existence of a quality &c.] one says, (TA.) Also A thing, (K;) or a mark, trace, or track, (S, TA;) by which one guides himself, or is guided, (S, K, TA;) to the road, or way; (S, TA;) as also and (K: in several copies of which, in all as far as I know, is here put in the place of ; whereby is made to be syn. with ; but accord. to SM, it is syn. with , as is shown by what here follows:) and hence a reading in the Kur [xiii. 61], meaning And verily he, i.e. Jesus, by his appearing, and descending to the earth, shall be a sign of the approach of the hour [of resurrection]: it is also said, in a trad., that on the day of resurrection there shall
not be a مَلْعَم for any one: and the pl. is مَلْعَم. (TA.) And مَلْعَم the مَلْعَم الطريق signifies The indication, or indicator, of the road, or way. (TA.) ___ [And hence it signifies likewise An indication, or a symptom, of anything; like عَلَم. See also عَلَم, last quarter.]

*Having a mark* [made] upon it. (TA.) ___ [See also a verse of 'Antarah cited voce مشاَك.*]

*Having a mark* [active voice] [pass. part. n. of مَلْعَم [q. v.] in the phrase مَلْعَم التَّوَب, and thus applied as an epithet to a garment, or piece of cloth: (S:)]

[and also in other senses: thus in a verse of 'Antarah cited voce مشاَك; and applied to a قدح [or gamingarrow] as meaning]

Having a mark [made] upon it. (TA.) ___ [See also a verse of 'Antarah cited voce مشاَك.*]

*Having a mark* [active voice] [act. part. n. of مَلْعَم [q. v.] in the phrase مَلْعَم التَّوَب: [and in other senses:] ___ thus also of the same verb in the phrase مَلْعَم الفَارس. (S:)]

[pass. part. n. of 2, in all its senses: ___ and hence particularly signifying] Directed by inspiration to that which is right and good. (TA.)

*Having a mark* [active voice] [act. part. n. of 2, in all its senses: and generally meaning] A teacher. (KL.) ___ [It is now also a common title of address to a Christian and to a Jew.]

*Having a mark* [active voice] [Known; &c.]. [mentioned in the Kur xv. 38 and xxxviii. 82] means [The time of the resurrection. (TA.) And ذَٔإِيَام المعلومات [mentioned in the Kur xxii. 29] means]

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[The first] ten days of Dhu-l-Hijjah, (S, Mgh, Msb, K,) the last of which is the day of the sacrifice. (TA.) ___ [In grammar, The active voice.]
1. The affair, or case, or event, was, or became, overt, open, manifest, public, (S, * Msb, K, TA,) published, or spread; (Msb, TA;) and اعلان signifies the same; (K;) [and so اعلان, استعلن, but for this I know not any authority except modern usage: and اعلان has a similar meaning, expl. below.] [The CK has كتنة where other copies of the K, and the TA, have كتنة, as syn. with كتنة, q. v.]

2. اعلان see 4, first sentence.

3. معالنة signify the same, (S, K,) i. e. I. q. [meaning The behaving, or acting, openly with another, or others]; as also اعلان جاهزتهم بالأمر. (K.) You say, اعلان جاهزتهم [i. e. I was open, or I acted openly, with them in the affair, or case]. (JK in art. جهر.) And اعلان بالعداوة [i. e. جاهر I. q. ]

He showed open enmity or hostility, with another]. (TK.) ___ Or The laying open, or manifesting, of each one to his fellow, what is in his mind. (TA.) You say, اعلان به, [or اعلان, i. e. each of us laid open, or manifested, to the other, what was in his mind. (Msb.) ___ See also the next paragraph.

4. اعلان I laid it open, manifested it, revealed it, made it public, or published it; namely, an affair, a case, or an event; (S, Msb, K, TA;) as also اعلان به, اعلان, (K, TA;) [for which latter the CK has.
but it is] with teshdeed, (TA,) inf. n. أَعْلَنَ إِلَيْهِ the affair, or case, or event. (K.) Hence, أَعْلَنَت, occurring in a trad., as said of a woman [accused of adultery], She revealed [or confessed] the enormity, or act of adultery. (TA.) And أَعْلَنَ دَهْدَه [app. signifies He made him to be, or become, publicly known: see 10; and see also أَعْلَنَت the affair, or case, or event, was, or became, notorious; or commonly, or publicly, known; syn. أَشْتَهَرَ. (TA. [Compare 1.]) See also 3, first sentence.

8 إِعْلَانَ see the first paragraph.

10 إِعْلَانَ i. q. [app. meaning He addressed himself to being, or sought to be, made publicly known. (TA.) And أَعْلَانَ signifies [or is said to signify] The seeking, or desiring, to lay open, manifest, reveal, make public, or publish. (KL.) i. q. أَعْلَانَ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying أَشْتَهَرَ, expl. above]. (JM.) See also 1.

Q. Q. 1 أَعْلَنَ الكَتَابَ أَعْلَنَتَ the book, or writing]: (S,) inf. n. أَعْلَنَتَ and أَعْلَنَ, (K in art. أَعْلَنَةُ), i. e. I put a title to the book, or writing]; (S:) it may be of the measure أَعْلَنَتَ from the an. أَعْلَنَةَ; or the former أَعْلَنَتَ may be a substitute for أَعْلَنَةَ, only أَعْلَنَتَ لِلْكَتَابِ [or the ل for the ن]: Lth says that it is not a good word. (TA.) It is also mentioned in art. أَعْلَنَةَ. أَعْلَنَةَ part. n. أَعْلَنَةَ: see أَعْلَنَة. (Msb.) أَعْلَانَهُ A man who reveals his secret; (S:) or a revealer of secrets; or one who will not conceal a secret. (K.) أَعْلَانَ [part. n. أَعْلَانَ: see أَعْلَانَ. (Msb.) أَعْلَانَةً an inf. n. of 1 [q. v.]: (K, TA:) or a simple subst. from 1; (Msb:) as such signifying Openness, or publicity; (S,
contr. of سَرَّ meaning Openly, or publicly; and aloud: see Kur ii. 275; &c.] ____ Also One's outward man; syn. بَرُّانِي, q. v.: opposed to سَرِيرَةٌ. (T in art. بَرَّ) [And it is also used as an epithet; app. by those who hold it to be originally an inf. n.; or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like عَلَانٍ &c., though, as an epithet, it has a pl.:] one says عَالِانُونَ, pl. عَالِانُونُ; as also عَالِانُونَ, pl. عَالِانُونُ; A man whose affair, or case, is open, or manifest; (K, TA;) mentioned by Lh. (TA.)

عَالِانُ, and its pl.: see what next precedes.

The عنوان [or title] of a book, or writing. (S, K.) ____ And an inf. n. of the verb عَلَوْنَ. (K in art. عَلَوْنُ.)

عَالِانُ part. n. of عَلَنَ; applied to an affair, a case, or an event, Overt, open, manifest, public, published, or spread; as also عَالِنٍ and عَالِنٌ. (Msb.)
 الإسلامية
علو

علو, (Msb, K) aor. عَلَعَ, (Msb,) inf. n. عَلَعْ, (Msb, K;) and عَلَيْ, [which last see also below]; (K;) It (a thing, Msb) was, or became, high, elevated, or lofty; (Msb, K;) syn. ارتفع; (Msb;) and so تعالى: (S, K;) or you say, عَلَعَ, inf. n. عَلَعَ, (S;) and عَلَعَ, inf. n. عَلَعَ, (S, K;) or you say, عَلَعَ, inf. n. عَلَعَ, (S, K;) and also عَلَعَ, with fet-h, aor. عَلَعَ: a poet says,

لَمَّا عَلَعَ كَمِّكَ لِيَ عَلَيْتُ

[When thy nobility became exalted to me, I became exalted]; thus combining the two dial.

vars.: (S;) or you say, عَلَعَ, in the ma’ārîm [he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. عَلَعَ, in some copies of the K عَلَعَ; (Msb, K;) and عَلَعَ, inf. n. عَلَعَ; (K;) and thus the two verbs are used in the saying of the poet cited above: (TA:) and استعملع, said of a man, signifies the same as عَلَعَ. (S;) Hence, عَلَعَ The sun became high; as also اعتلعت النَّهَار: (Nawādir el-Aaráb, TA in art. وذلك,) and [hence,] عَلَعَ The day became advanced, the sun being somewhat high; syn. ارتفع [q. v.]; as also اعتلمع and عَلَعَ, inf. n. عَلَعَ signifies [also] He ascended the place, or upon the place; syn. صعد: and عَلَعَ, عَلَعَ, عَلَعَ, عَلَعَ, عَلَعَ are syn. [as meaning I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof]: and عَلَعَ and عَلَعَ signify I ascended it; syn. رَيَّبَ فيْهَ, (Msb,) عَلَعَ, (S, Msb, K, TA) and عَلَعَ, (K, TA, [in the CK عَلَعَ, (K, TA, [in the CK is put for عَلَعَ, and عَلَعَ, (S, K, TA, and اعتلعت عليه, (S,) and اعتلعت عليه, and عَلَعَ, (S, K, TA,) and اعتلعت عليه, and عَلَعَ, (K, TA,) this last [for which the CK has عَلَا عَلَيْهُ, (K, TA, [in the CK عَلَا عَلَيْهُ, (S, K,)
signifying He ascended it, or upon it; (K; in the CK صعدة, and so in my MS. copy of the K, but in other copies علا الدابة) whether the object be a mountain or a beast: (TA:) or you say, He mounted the beast; (K, TA;) and in like manner, anything: (TA:) and علا السطح, aor. عليه; (K, TA;) but in the م رضى عليه; (TA:) inf. n. علا عليه (TA, and so accord. to some copies of the K,) and علا عليه; (TA, and so accord. to other copies of the K instead of علا عليه;) He ascended upon the flat house-top; syn. صعدة. (K, TA.) ___ [علا signifies also He, or it, was, or became, upon it, or over it: and it came, or arose, upon it; overlay it; was, or became, superincumbent, or supranatant, upon it; or overspread it; as scum, and rust, &c. And It lay on him as a burden. Hence,] one says, ما سألت ما يعولك ظهرأ [I did not ask, or demand, of thee, what would lie as a burden on thy back; or] what would be onerous, burdensome, oppressive, or troublesome, to thee. (TA.) ___ And [hence also] علا It over-
topped it, rose above it, or exceeded it in height. (TA in art. دصر.) [And in like manner, استعلي عليه It became elevated above it.] ___ And باجمل علوتهم بالشرف [I was, or became, superior to them in nobility and in goodliness]. (S in art. فرع.) ___ And علا [He had, or gained, ascendency over him, or it; as also استعلي عليه and علا عليه and he overcame him; or had, or gained, the mastery over him; (S, Msb, TA;) and subdued him; (Msb;) namely, his opponent, or adversary; as also استعلاها علا حاجته and استعلاها علا حاجته he gained the mastery over the object of his want: and استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استعينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استينه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه استینه
strength, or power, sufficient for the affair, and had absolute control over it]: (S: [so in one of my copies: the other has َعَﻠِطم, which I find also in the PS and in my copy of the TA; and which is allowed by some, but disallowed by others, in the sense of َعَﻠَطْضِا, as is shown voce ٌعِﻠَطْضُم]) a poet says,

فَأَمَدْ لِمَا تَعْلَوْ فَمَا لِكَ بِالْذِّى
لا تَسْتَطِيعْ مِن ُالأَمُورِ يَدَانً

[Then aim thou at that for which thou hast sufficient strength, or power, and over which thou hast absolute control: (by being understood after َعَلَوْ) for what object hast thou in meddling with that which a pair of hands cannot accomplish, of affairs?]. (S.) [And hence, perhaps,] one says to him who possesses much property, أَبِلْ أَعْلَهُ بِهِ ابْقُ بعْدَهُ ابْقُ بعْدَهُ [app. i. e. ابْقُ بعْدَهُ as though ابْقُ بعْدَهُ, as though meaning Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, أَبِلْ أَعْلَهُ i. e. أَبِلْ أَعْلَهُ [see 4 in art. يَلُو]: or [perhaps a mistake for and] it is [virtually] a prayer for his continuance in life. (TA.) ___

عَلَوْتَ عَلَى فَلَانِ الرَّيْحَ means I was [or went] on the windward side of such a one: and one says, لا تَعْلَوْ الرِّيْحَ عَلَى الصَّيْدِ فِي رَجَحِ رَجَحَ وَبَنَفَر [i. e. Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee]. (TA.) ___

عَلَوْتَ عَلَى السَّيِفَ means I smote him [with the sword; or, more properly, I set upon him therewith]. (S, TA.) And [in like manner] one says, عَلَوْتَ عَلَى الْمَشْتِمَ وَالضَّرْبَ [He set upon him, or assailed him, or overcame him, with reviling and beating]. (S and M in art. لِوَث, &c.) ___

عَلَوْتَ عَلَى الْأَرْضِ means He exalted, or magnified, himself, in the earth,] or behaved proudly, insolently, or exorbitantly. (S, * TA.) And [in like manner] عَلَوْتَ عَلَى اللَّهِ أَنَّيْهَا [lit. signifies It rose from it: and hence,] it recoiled from it, i. e., a thing from another thing; it did not cleave to it: and
The eye recoils from him. (TA.) One should not say عَلَّاٰ حَوْلْاٰ as syn. with أَعْلَاهُ. (TA.)

I raised it, and put it, upon the camel: (S:) [and so see 2. عَلَّاٰ حَوْلْاٰ] as in a verse cited voce رَأْحٌ, [in art. in which, and in the present art., it is cited in the S and TA: and عَلَّاٰ حَوْلْاٰ: as in a verse cited voce َﱃِإٌ, in the sense of ْﻦِم وَلَّاٰ، in art. I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the main well-ropes. (S.) And عَلَّاٰ حَوْلْاٰ, inf. n. as above, He raised the bucket from a stone projecting in the lower part of the casing of a well, and impeding its ascent; he having descended the well for that purpose: [or simply he raised the filled bucket; for] some say that المَلِك signifies he who raises the filled bucket; i.e., who draws water thereby. (TA.) And عَلَّاٰ حَوْلْاٰ, inf. n. as above, He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:] (K, TA:) in this sense is disapproved. (TA.) See also 1, former half. An دلَّاٰ ْعَلَّاٰ signifies The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence. (KL.) You say، عَلَّاٰ حَوْلْاٰ، meaning عَلَّاءٰ حَوْلْاٰ. (M in art. حَوْلْاٰ. [See 3 in that art. in two places.]) See 4, in two places. عَلَّلْاٰ، said of clarified butter, and of the fat of anything having fatness, means It was wrought [app. over a fire] until it rose in the operation. (TA.) They manifested the announcement of his death: (K, TA:) [as though meaning they raised the report of his death:] one should not say عَلَّاءٰ حَوْلْاٰ nor عَلَّأٰ حَوْلْاٰ. (TA.) See 2, in three places. عَلَّأٰ حَوْلْاٰ، occurring in a verse of Umeyeh Ibn-Abi-s-Salt, is mentioned and explained in the S in this art. and in art. عَلَّأٰ حَوْلْاٰ: see the latter art. [to
which it seems more properly to belong]. See 1, former half, in two places. Remove thou, or go thou away or aside, from me; as also  for which latter, occurs in a trad. respecting the slaughter of Abu-Jahl; and with the conjunctive  is a dial. var. of with the disjunctive mentioned by Fr. (TA.) [Hence,] one says,  meaning Seek the object of thy want at the hands of other than us, for we are not able to accomplish it. (TA.) __ And  signify He came to the 'Áliyeh of Nejd, i.e. the region above Nejd, extending to the land of Tihámeh and the part behind Mekkeh. (S, K) i.e. [to] El-Hijáž and what is next to it. (S.)

4 اعلاء  He (a man, Msb) elevated it (i.e. a thing, Msb); or made it high, or lofty; (Msb, K) as also , (K) with teshdeed, (TA,) and  [without teshdeed]; (K:) it is [also] said of God, meaning He elevated, or exalted, him; and  is like it [in meaning]: (S:) and  signifies the same as [I elevated, or exalted, such a one; as also, app., (see 4 in art. ظهر (أعليته يفاعلا). (Hamp. 175.) Hence one says, [God exalted, or may God exalt, his nobility]. (TA.) See also 1, former half.  أعلاؤِ الْوَسَادَة أعلاؤِ الْوَسَادَة means Sit thou upon the cushion. (TA.) And  أعلاؤِ الْوَسَادَة Rise thou from the cushion; syn. : (TA in art. ْتَلْعَت ْنِم ﺎَﻬِﺿَرَم) or descend thou from it. (S * and TA in the present art.) And  He alighted from the beast. (K, TA.) See also 3, latter half, in three places.

5 اعلل : see 1, first sentence. Also (K) He, or it, was, or became, high, elevated, or lofty, gently, or leisurely. (S, K) And He came upon a party of men suddenly, or at unawares, without permission. (TA.)  She (a woman) became free, (S, Mgh, K) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (S, Mgh, K) as also ; (Mgh; and TA in art. عل) and so as well as  عل  from
her disease: (K) or you say of a woman, تعلَّت من نفاسها meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, تعلَّي من عثبه (S, TA) he recovered from his disease. (TA.)

6 تعلَّ: see 1, first sentence. ___ Addressing a man, (S, Msb,) using the imperative form, you say, تعلَّ, (S, Msb, K,) with fet-h to the ل, (S, K,) originally meaning Be thou elevated, (S, Msb,) and said by a man in a high place in calling a man in a low place; (Msb;) then, by reason of frequency of usage, employed in the sense of هَلْمُ [meaning Come thou], (S, Msb,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Msb:) and to a woman one says, تعلَّي (S, K;) and to two women, (S,) or two persons, (TA;) and to a pl. number of men, (Msb, TA;) and to a pl. number of women, (S, Msb, TA;) and sometimes the ل is pronounced with damm in the pl. masc., and with kesr in the fem.; whence El-Hasan El-Basree read, [in the Kur iii. 57,] قُلْ يَا أَهْلُ الْكِتَابِ تَعاَلُوهُ [Say thou, O people of the Scripture, come ye, the usual reading being تعاَلُوهُ], for the sake of congeniality with the و: (Msb, TA;) it is not allowable to say تالاَيَت [as meaning I came], nor to use the prohibitive form; (S;) but one says, (thus accord. to several copies of the S,) or nor does one say, (thus accord. to one of my copies of the S, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) قد تَعاَلَيت [as meaning I have come], and إلى أي شيء أتَعاَلَي [as meaning To what thing shall I come? like as one says, إِلَّا مَأَلَمُ أَهْلُمُ]. (S.) ___ تَعاَلَي lighten signifies also He was, or became, exalted, or extolled: and he exalted himself: and in both of these senses it is often followed by on, denoting superiority: you say, تَعاَلَي فَلَانَ عَن كَذَا, meaning Such a one was, or became, exalted above such a thing; or simply, was, or became, above it, i.
e. too elevated in character for it: and also, exalted himself above such a thing; or held himself above it.] Said of God, in the Kur xx. 113 [and in other instances therein], it means [Exalted, or supremely exalted, is He] in his essence and his attributes, above the created beings. (Bid.) [But in common speech, it is generally used as an ejaculation of praise, meaning Exalted or extolled, or supremely exalted or extolled, be He, or his greatness or majesty or glory, or his name; or acknowledged be his absolute supremacy. And the common expression (used in citing words of the Kur-án) قال تعالى means He saith, or hath said, exalted or extolled, or supremely exalted or extolled, be He; &c.]

See also 5.

8 َﻮَﻠْـﺗْﻋِإ see 1, in two places as trans.: ___ and also in two places as intrans. [It may also be used for, or in the sense of, اِتْتَمَّ، as meaning He fell short in an affair: see its part. n.]

10 ِﻩِﺬٰﻫ ُﺔَﻤِﻠَﻜﻟا ﻰِﻠْـﻋَـﺘْﺳَﺗ ِلَّذُـا meaning He saith, or he wrote the superscription, or writing; or he wrote the superscription, or title, thereof]; (S, K;) as also عَـﻨْـلَو ِةَـﻟُوـ، (S, K;) which latter is the more agreeable with analogy. (Tah.) [See also Q. Q. 1 in arts. ٍﻦـﻋ and ٍﻮـﻨـﻋ.]

Q. Q. 1 َنَﻮْـﻠَﻋ َبﺎَﺘِـﻜﻟا (S, K,) inf. n. ٌﺔَﻧَﻮْـﻠَﻋ and ٌناَﻮْـﻠُﻋ (K,) i. q. [He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof]; (S, K;) as also عَـﻨْـلَو ِةَـﻟُوـ corporations, (K,) which latter is the more agreeable with analogy. (Tah.) [See also Q. Q. 1 in arts. ٍﻊـﻨَو and ٍﻦـﻋ.]
of him or it: thus in a hemistich cited voce (Mughnee.) [In all cases,] عَلَى عَلَى is determinate, and indecl., with damm for its invariable termination: (Mughnee, TA:) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter:] in the saying of Ows,

* كَفْرَقَيْ بَيْضٍ كَنَّهُ الْقِبْضِ مِنْ عَلُوَّ

[Like the thin pellicle of eggs, which the shell covers above], the عَلُوَّ is augmentative, being added to render the rhyme unrestricted: (S, TA:) and in the instance of من علَى, likewise ending a verse, the عَلُوَّ is that of pausation: for if عَلُو were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.)

نَأْتِيْهُ مِنْ عَلَىٰ [respecting which see the next preceding paragraph,] and من علَى ناش ناش in art. is an ex., (S, TA,) and من علَى signifies the same, (S, Mughnee, K,) i. e. مَنْ فُوقَ [which, with نَأْتِيْهُ preceding it, means I came to him, or it, from above; and I overcame, or subdued, him, or it; for] آتاه من فوق

And the shaking of the camel's saddle in the upper part. (S, TA) من علَى is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from من علَى if the complement were not to be understood either as to the letter or as to the meaning, one would say من علَى originally من علَى. (TA.) One says also من علَى الدَّار: [thus in several copies of the S, from which one of my copies deviates by erroneously substituting لَمْ علَى for علَى لَمْ with kesr to the ل, meaning من علَى الدَّار; [or rather من علَى الدَّار i.e. I came to him, or it, from the high, or elevated, part of the house or
abode]: (S:) or the using [thus as a prefixed noun is a mistake. (Mughnee.) ___ And one says, [Chide thou the young one of the wild cow, saying [thus the using [thus an elevated, state of the base, or foundation, of a building. (TA.) ___ And you say, أَخَذَهُ عَلَوَّهُ, meaning He took him, or it, by force. (K, TA.) See also the next but one of the preceding paragraphs.

عَلَوَّهُ (S, Msb, K) and (K) signify The higher, or highest, part (S, Msb, K) of a house, or an abode, (S, Msb,) or of a thing: (K) as also عَلَوَّهُ (K voice) and عَلَوَّهُ (K in the present art.) You say, وقدَتَ عَلَوَّهُ and عَلَوَّهُ fi عَلَوَّهُ and عَلَوَّهُ fi عَلَوَّهُ [i. e. I sat in the higher, or highest, part of it]. (TA.) And Aashà-Bâhileh says,

* * *

إِنْ أَتَنِيتُ لِسَانِي لَا أَسْرُ ِجاَءَْ

لَا عَجِبُ مِنْهَا وَلَا سَخْرِمُ عَلَوَّهُ

(S,) or, as in one of my copies of the S, أَسْرُ ِجاَءَْ and سَخْرِمُ Unlo (i. e. Verily information has come to me (by which I shall not be rejoiced (or by which I shall not rejoice others, accord. to the latter reading mentioned above,)) from the higher, or highest, parts of Nejd, من أَعْلَى َجَدٍ (thus in some copies of the S and in the TA, but in other copies of the S the word جَدٍ is omitted,) [at which there is no wondering, as at a thing that is improbable, nor any scoffing,] related [thus] with fet-h to the و and with damm thereto and with kesr thereto [i. e. as above and also عَلَوَّهُ and عَلَوَّهُ]. (S, TA.) ___ One says also, هَذَا شُعْرُ عَلَوَّهُ [app. عَلَوَّهُ], meaning This is poetry of a high class: or [the last word may be عَلَوَّهُ or عَلَوَّهُ or عَلَوَّهُ, for it may mean], of the higher, or highest, part of Nejd. (TA.)
is a particle and a noun (Mbr, S, Mughnee, K) and a verb; (Mbr, S;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, S, Msb,) [which, when it has no affix, is written ى, and] which is originally ى, (Sb, S,) [like that of ىلإ, q. v.,] is changed into [what is properly ى when it has a pronominal affix, (Sb, S, Msb,) as in عليه, (Sb, S,) and ىلإ; (Msb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz,


tاروا علاهم فظر علاها

[They fled, or have fled, upon them, (referring to camels,) and flee thou upon her]; this, it is said, being of the dial. of Belhárith Ibn-Kaab. (Sb, S,) ___ As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes الاستعالة [i. e. superiority] (Msb, Es-Subkee, Mughnee, K, TA) properly thus termed, (Msb,) such as is perceptible by sense; (Es-Subkee, TA;) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the Kur xxii. 22 and xl. 80],

وليها وعلى ألفلك تحملون

[And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the Kur xx. 10],

أو أجد على النار هدى الاستعالة [Or I shall find near upon the fire, i. e. at the fire, a right direction]; (Mughnee:) and using it to denote الاستعالة properly thus termed, you say, كنت على السطح [I was

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upon the flat house-top]; (Msb;) [in like manner also,] as denoting الاستعالة that is perceptible by sense, it occurs in
Every one that is upon it (referring to the earth) is transitory. (ES-Subkee, TA:) and you say, Upon Zeyd is a garment, or was, a garment, being here a particle; and A garment was upon Zeyd, being here a verb. (Mbr, S.) And it denotes, likewise, tropically thus termed, (Msb, TA,) such as is ideal, or perceived by the intellect; (Msb, ES-Subkee, Mughnee, TA;) as in the saying Zeyd, a debt is lying upon him, or incumbent on him, i.e. he owes a debt, to such a one, that which is ideal being thus likened to that which is corporeal; (Msb;) and in the phrases عَلَى ذَنَب ْمَا أَمْرٍ يَأْتُ عَلَى مَالٍ and عَلَى مَالٍ أَمْرٍ يَأْتُ عَلَى ذَنَب, meaning An affair, or a command, lies, or rests, upon us, or is incumbent on us, and so property, as due from us, i.e. the former as a duty and the latter as a debt, i.e. is also said to mean [i.e. property was, or became, much in quantity, or amount, upon him, app. as a burden imposing upon him responsibility]. (TA.) And it [likewise] denotes ideal استعْتِلاَء in the phrase عَلَى ذَنَب [A crime, or an offence, committed upon (or here, as in many other instances, it may be rendered against) me is imputable to them]: (Mughnee:) and so in the saying [in the Kur ii. 254 and xvii. 22], فَضَلْلَنا بَعْضِهِم عَلَى بَعْضٍ We have made some of them to have superiority over some]. (ES-Subkee, Mughnee, TA.) [See also أَنْتَ عَلَى عَبْنِي أَنْتَ عَلَى عَبْنِي, voceٍ, first quarter.] ___ It also denotes concomitance, like مع; as in the saying [in the Kur ii. 172], And giveth property with (or notwithstanding) the love of it; (Mughnee, K;) and so it is said to be used in the phrase, in a trad. respecting the alms of the breaking of the fast [of Ramadán], عَلَى كُلِّ حُر وعِد صَاع [With every free man and slave, a sáa], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (IAth, TA;) and so it is used in the [common] phrase, عَلَى أَثْنَى رَاضٍ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Har p. 13.) ___ It also denotes transition, (Mughnee, K;) like عَنْ; (Mughnee:) as in the saying (of El-Koheyf El-'Okeylee, TA),
[When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if ُلْعَلَى here denote transition, with what will proceed from me,) by the everlasting existence of God, their being pleased, &c., will induce in me admiration, or pleasure], (Mughnee, K. * TA,) i. e. ُعَنَى; (Mughnee, TA;) or it may be that ُرَضِي is made to imply the meaning of ُعَطَف [which is trans. by means of ُلْعَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. ُسْخَطَ, (Mughnee, TA,) by its being made trans. by means of ُلْعَلَى; (TA:) and so in the saying,

في ليلة لا نرى بما أهدا
يحكى علينا إلا كواكبها

[In a night in which we shall not see any one that shall report what will proceed from us, except its stars], i. e., ُعَنَى; or it may be said that ُيُحَكَى is [here] made to imply the meaning of ُبَينَمُ. (Mughnee.) ___ It is also used to assign a cause, like ل; as in the saying [in the Kur ii. 181], وَلَتَكَبِرواً ﻋَلَى ما ﻫَدَاكمُ [i. e. And that ye should magnify God for, or on account of, his rightly directing you]; (Mughnee;) [and in the same, vi. 90, &c.,] لَا أسألكم عَلَى أَجرٍ i. e. I will not ask of you for it, or on account of it, a recompense; ] and as in the saying of Rabee’ah Ibn Makroom Ed-Dabbee,

فُدْعُوا نزال فَكُتِبَ أَوَّل نَازِل
وَعَلَامٌ أَرْكِبَهُ إِذَا لَمْ أَنزِل

i. e. [And they called out, Alight; and I was the first of any alighting:] and for what
wherefore do I ride him if I do not alight when called upon to do so? (Ham p. 29.) Usually, for مَلَعَ مَعْلَمٍ is here, as in the saying [in the Kur xxviii. 14]: And he entered the city in, or during, a time of inadvertence; (Mughnee, K;) and in the saying [in the same ii. 96], وأَتَبَعُوا ما تَتَابَأَتْ مَعْلَمٍ مَعْلَمٌ, meaning, سَلِيمَانَ, i. e. And they followed what the devils related, or recited, in the time of, or during, the reign of Suleymán (or Solomon)); (Mughnee;) and in the phrase, وَكَانَ كَذَا عَلَى عَهْدِ فَلَانٍ, meaning, i. e. It was thus, or such a thing was, in the time of such a one; (S;) and in like manner it is used in the saying in the Kur iii. 173, إِنِّي لَيِدْرُ أَلْمَأْمِمِينَ, meaning, God is not purposing to leave, or certainly will not leave, the believers in that state wherein ye are: and in the phrase, إِنَّكِ لَقَدْ سَرَى عَلَى الْضَّمْلَمِ, i. e. I have journeyed by night in the darkness, في الظلام holding the place of a noun in the accus. case as a فْرَﻅَ [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning رَأَكِبَ لَهُ عَلَى الْضَّمْلَمِ [riding upon the darkness]: (Ham p. 37;) and you say of one who was desiring to rise and hasten, رَأَيْتَهُ عَلَى أَفْضَلِ, meaning, i. e. I found him in a state of haste: see ضَفَو. (TA.) It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, أَضَرَبَهُ عَلَى طِبْعٍ هَذَا, meaning, i. e. Make thou it, fashion it, or mould it, conformably, or according, to the model, make, fashion, or mould, of this; (see طَبْعٍ:) and in the phrase, جَبَلُ طَبِيعٍ عَلَى النَّشَأةِ, i. e. He (a man) was created conformably, or with an adaptation or a disposition, to the thing: (see 1 in art. طَبْعٍ:) so too in the phrase in the Kur xxiv. last verse, قَدْ بَعْلَمْ مَا أَنَتمْ عَلَى كُلَّ مَوْلُودٍ يُولَدُ عَلَى الْفَطْرَةِ: Certainly He knoweth that state of conduct and mind to which ye are conforming yourselves; and in many other passages therein: thus also in the saying of Mohammad, كُلُّ مُولُودُ يُولَدُ عَلَى الْفَطْرَةِ. Every infant is born in a state of conformity to the
natural constitution with which he is created in his mother's womb in relation to the soul; (see art. فطر) and in the prov., mentioned by Meyd, jonga, علیه دین الملک. The people are in conformity to, i.e. are followers of, or follow, the religion of the kings; and in the phrase, relating to a saying or an opinion, عليه أَكْثَرُ العَلَماءَ Upon it most of the learned are in agreement; in which, as in other exs. of the same kind, a verb or a part. n., (in the last, for instance, مَرْحِمَ or the like,) is understood. ___ It also denotes a condition; as in the phrases, صالح علیه كلّا He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, and علیه أن يفعل كلّا on the condition of his doing such a thing. ___ And there are various other usages of this prep. depending upon verbs or part. ns. expressed or obviously understood in connection with them, too numerous to be here collected. Many of these will be found among the explanations of words with which they occur.] ___ It is also used in the sense of من; as in the saying, إذا أَكْتَبَ عَلیه آلّا يَسْتَفْوِنَ (S, Mughnee, K,) in the Kur [xxxii. 2], meaning, [i.e. Who, when they take by measure from men, take fully], (S,) or, as in the T, عَلِیه آلّا [which signifies the same]. (TA.) ___ It is also used in the sense of ب; (S, Mughnee, K,) as in the saying in the Kur [vii. 103], عَلیه أَنْ لا أقُلْ عَلیه آلّا إِلا أَلْحَقَّ (Mughnee, K, *) meaning, [i.e. That I should not say of God aught save the truth,] and Ubeí read with بَانَ (Bd, Mughnee;) like as they say, رميت على القوس [meaning بالقوس, i.e. I shot with the bow], and جئت على حال حسنة [meaning I came in a good condition]; (Bd; [in which, and also voce, last sentence, see more;]) and they said also, اركب على أَسم آلّا [meaning, i.e. Mount thou in the name of God]; (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb, يسر يفاض على القادح ويصعدُ [expl. in art. فيض, conj. 4,] meaning بالقادح.
(S.) [and in the phrase ᴵﻼﻋ یُﺪَهد i.e. By his hand, or by his means.] ___ It is also used to denote an emendation, (Mughnee, K,) and a digression, or transition, (Mughnee,) like (TA;) as in the saying, فِلَان لا يَدْخَلِ النَّجْحَةُ لَسُوءٍ صَنِيعَهُ, (Mughnee,) or لَکْنَهُ (Mughnee,) meaning [i.e. Such a one will not enter Paradise, because of the evilness of his deed, or conduct, or such a one is hell-doomed; but, or yet, he will not despair of the mercy of God.]: (TA;) and thus it is used in the saying,

[With everything we treated, or have treated, ourselves curatively, and what was in us was not, or has not been, healed; but the nearness of the abode is better than the remoteness; but the nearness of the abode is not profitable when the person whom thou lovest is not endued with affection:] the poet invalidates by the first ᴴُﻠُﻋ his saying فِلَمْ یَشْفُهُ ما بَنَا; and then, by the second ᴴُﻠُﻋ, the clause immediately preceding it. (Mughnee.) ___ It is also redundant, for the purpose of compensation; as in the saying,

[Verily the generous, by thy father, will work for himself when he finds not, some day, him upon whom he may rely.]
the purpose of compensation [for its omission in its proper place]: (Mughnee, K:) Es-Subkee says, it may be redundant, as in the saying, لَا أَحَلُّفُ عَلَى يَمِينِ [i. e. I will not swear an oath]. (TA.) It is also a noun, having the meaning of فَوْق [i. e. The location that is above, or over], this being the case when it is immediately followed by مَن (S, Msb, Mughnee, K: *) as in the saying (of Muzáhim-El-'Okeylee, describing a قَطَة [or sand-grouse, and, afterwards, its making a rumbling sound in its inside, from thirst], TA),

[It went away in the early morning from the location above it, (or, as we say, from above it,) after that her interval between two comings to water was complete]

(Msb, Mughnee, K: [and a similar ex. is cited in the S:;) or, accord. to As, meaning [from its vicinage]: and, used in this sense, as a noun, it admits before it no other prep. than مَن (Msb.) is also a verbal noun, used as an incentive:

(TA:) you say, عَلَيْكَ زَيدٌ (S, K, TA,) and زَيْدَ (TA,) meaning Take thou Zeyd; or take thou hold of Zeyd: (S, TA:) or keep thou, or cleave thou, to Zeyd: (K, TA:) and عَلَيْكَ بَكَّذَا keep thou to such a thing: (El-Munáwee, TA in art. ب:) [thus] it is said in a trad., عَلَيْكَ بَكَّذَا [Keep thou to gentleness]. (El-Jámi' es-Sagheer.) ___ And [in like manner] you say, عَلَيْكَ زَيْدَا, and زَيْدَ, meaning Give thou me, or present thou to me, Zeyd: (S, TA:) [or, more commonly, bring thou to me Zeyd:] you say, عَلَيْكَ بَكَّذَا, meaning bring thou to me such a thing. (MA.)

[It is also pl. of عَلَا, fem. of عَلَيْ, q. v.]

The [or anvil], (S, Mgh, K, TA,) whether of شَجْر [app. meaning of such as are made from trees, or perhaps this is a mistranscription for صَخْر, i. e. rock], or of قَزْر [i. e. iron anvil] upon which the blacksmith beats iron: (TA:) pl. [or rather coll. gen. n.] عَلَا. (S.) ___ Hence it is applied to a she-camel, as being likened thereto in respect of her hardness: you say نَاقَة عَلَا [A she-camel hard, or firm, in
respect of make: (S:) or علیاء, thus applied signifies tall, or overtopping; as also علیان, (K, TA:) or علیان, (TA:) or علیان, (S,) and علیان, (TA,) signify, thus applied, tall andbulky; (S, TA:) or, as some say, outstripping in pace or journeying; never seen otherwise than before theother camels. (TA.) — Also A stone placed upon two other stones called حماران (q. v.) upon which is put [to dry the preparation of curd called] طقأ: (S, K, TA:) or, as some say, a piece of rock upon which is made a circle of خشى or lumps of dung such as is called (q. v.) and bricks, or crude bricks, (TA,) or ashes, and in, or upon, which طقأ is then cooked: pl. [or coll. gen. n.] as above. (TA.) — And A thing like themilking-vessel called علیاء, around which dung such as is called خشى is put, and which is used for milking therein. (K.)

عَلْوَة: see علیاء.

عَلْیَة: see علیا [of which it is said to be pl.].

عَلْوَی, accord. to IAar, [and so in my MS. copy of the K,] but accord. to [other copies of] the K عَلْوَی, (TA,) i. q.: قصَة عَالِیَة. [app. A story, or an affair, of a high quality]. (K, TA. [See also علیاء, i. q.])

عَلْوَاء: see what next precedes.

عَلَیَا A high place; (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with علیا] fem. of علیاء; for if it were this, it would [by rule] be necessarily determinate; (IAth, TA;) [though] it is sometimes used as syn. with علیاء, see علیاء: (Msb:) any high, or overtopping, place: (S, Msb:) this is its primary meaning: (Msb:) and [in like manner] عَلَیَا signifies any high, or lofty, place; as also علیاء. (K,) And Any high thing. (K,) The head of a mountain: (K, TA:) or the head of any high, or overtopping, mountain. (TA,) And عَلَیَا signifies The sky: (K, TA:) a
He ceased not to be ennobled, and elevated in rank, or dignity, in consequence of it; i.e., a deed that he had done. (As, TA.) Also a high, or an eminent, deed. (K, TA.)

Also Ali, see the next paragraph: and see also A

Also, Ali, with kesr, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] like Ali, in two places. Also, Ali, The male hyena: (K, TA:) or a tall hyena. (TA.) And a high, or loud, voice, as also Ali, (K.) And Household-goods, or furniture and utensils, syn. (TA, as from the K; and TK; but not in my MS. copy of the K, nor in the CK.)

Also, inf. n. of Ali, (S, Mgh, Msb) in the phrase Ali, in the kār (S, Mgh) or [used as a simple subst.] it signifies High, or elevated, rank or station; or eminence, or nobility; (K,) as also, and A

(S;) or this last signifies the acquisition of high, or elevated, rank or station, or of eminence, or nobility; (K;) or, agreeably with analogy, a cause, or means, of acquiring high, or elevated, rank &c.; being originally, of the measure مَلَعَة of a book or writing, The superscription, or title; syn. (TA.) [See arts. عن and عنو.]
name for *The kind of sweet food called* [الفَذَوَّذ, q. v.]. (Har pp. 228.)

ٌذْوُلَّدَّ, like [الحَذْوَلَّد, in measure], an epithet used in the phrase رَجُل عَلى لِلرَّجَال [app. meaning *A man wont to exalt himself to other men*]. (TA.)

ٌذْوُلَّدَّ: [see 1, of which it is an inf. n., and] see عَلى.

علي *High, elevated, or lofty*; (S, K;) applied to a thing; (K;) [and] so عَالَل, (Msb;) so, too, the former, [and more commonly so,] *in respect of rank, condition, or state; eminent, or noble*; and عَلى is a pl. thereof in the latter sense; like as عَلى is of عَلى; [or, as some hold a word

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of this form and class to be, a quasi-pl. n.; as in the saying, فَلَان مِن عَلى النَّاس [Such a one is of the high in rank, &c., of men]; (S;) or عَلى, as also عَلى, [which latter is of a form proper to quasi-pl. ns. by common consent,] signifies the great in respect of estimation, rank, or dignity, of men, thus used in a pl. sense. (K.) It signifies also *Strong, robust, or powerful*; (K, TA:) and hence it is used as a proper name of a man; (K, * TA;) and it may be also from the meaning of highness of rank &c., eminence, or nobility. (TA.) عَلى as a name of God signifies [The High: or the Most High, like الأَعْلَى ; i. e.] *He above whom is nothing*. (TA.) عَلى [is also a pl. of عَلى, and] signifies Persons *alighting, or abiding, in the high parts of a country,* in this sense opposed to سَفْلُون and it signifies also Persons *having opulence, and eminence, or nobility,* in this sense likewise opposed to سَفْلُون. (TA.) عَلى applied to a she-camel means *Having strength to bear her burden,* as also عَلى and تاءَقَ عَلى عَلى; the former epithet meaning пleasing in appearance and pace, and عَلى [an evident mistranscription for عَلى] meaning *excelling*. (TA.) And one says, فَلَان عَلى، meaning [Such a one is a person of goodly form or aspect or the like,] *one who acts*
effeminately to women. (TA.)

i. q. عَلُو [an inf. n. of 1, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the Kur xxvii. 14], ظَلَماً وَعَلِيَّاً [By reason of wrongfulness and self-exaltation]. (TA.)

عَلُوَّةٌ أَدِّي ارِبِيح means The windward side; the side, or quarter, from which the wind blows; with respect to the game, or object of the chase; (S, TA;) and with respect to a man: (TA;) opposed to سَفَلَمُهَا. (S, Msb, * TA.) [See 1, last quarter.]

عَلَاوةٌ Anything that one has raised and put, (S,) or a thing that one has hung, upon a camel, after the loading him (S, Mgh, Msb) completely, such as the water-skin and the سَفَرَة [q. v.], (S,) or such as the [small leathern water-bag called] سَفَرَةٌ إِداَوَةٌ and the سَفُرَةَ [q. v.]; (Mgh, Msb;) or a thing that is put between the two equiponderant burdens, (K, TA,) after the binding of them upon the camel or other animal: (TA:) pl. عَلَاواتٌ, (S,) or عَلَاوَاتٌ. (Msb.) Also A superaddition of anything; as meaning something added. (K, TA.) One says, أعَطَاهُ أَلفٌ دِيَارَ عَلَاوةٌ [as though the phrase were, دِيَارَ عَلَاوةٌ, but the right reading is app. دِيَارَ عَلَاوةٌ], i. e. He gave him a thousand deenárs, and a deenár as a superaddition, or over and above]. (TA.)

And The upper, or uppermost, part of the head, or of the neck: (K:) or the head of a human being as long as it remains upon the neck: one says, ضَرِبَ عَلَانُوَهُ [He smote his head, app. meaning he beheaded him]: (S:) or ضَرِبَ عَلَانُوَهُ رَأْسَهُ, which is tropical: (Mgh:) and he smote his neck [so as to decapitate him]: (S and M in art. سَبِيتَ عَلَانُوَهُ,) and سَبِيتَ عَلَانُوَهُ His head was cut off; a tropical phrase. (A in that art.)

عَلِيَّاً: عَلَاوةٌ.
\textit{An upper chamber; or a chamber in the upper, or uppermost, story;} syn. \textit{قَرْفَة} (\textit{S, Msb, K}) pl. \textit{قَرَافِه}, \textit{قَرَفَات} (\textit{S, Msb, K}) \textit{And} \textit{عَلْيَة}, it is said, may signify also The board upon which is placed the \textit{مَعِيَار} [or \textit{assay-balance}]. (Har p. 550.) \textit{See also the next paragraph.}

\textit{A place in the Seventh Heaven, to which ascend the souls of the believers:} (\textit{K, TA}) \textit{or the highest of the places: or a certain thing above another thing;} [a word] of which the sing. is not known, nor the fem.: or \textit{loftiness above loftiness: or the Seventh Heaven [altogether]: or the} \textit{ديوان} [or \textit{register, or place of reckoning,]} of the guardian angels, to which are brought up the reports of the deeds of the righteous: (\textit{TA}) \textit{or} \textit{Paradise: or} \textit{the right leg [or pillar] of the} \textit{عُرْش} [which is vulgarly held to mean the \textit{throne of God}]: or [the lote-tree called] \textit{سَدَرَة} \textit{المُنْتَهِى} [respecting which see art. \textit{صدَر}]. (Har p. 5.) [See also other explanations in art. \textit{عَلَّل}.

\textit{A man who is elevated, exalted, eminent, or noble.} (\textit{K. [See also \textit{كَعْب}]}) It is said in a trad. respecting Keyleh, \textit{لَا يَزَالُ كَعْبَ عَالِىًا}, meaning \textit{May thou not cease to be elevated, or noble; exalted above such as treats, or regards, thee with enmity.} (\textit{TA}) \textit{signifies the same as \textit{مَن} \textit{عَالِى}}, \textit{q. v. (S, K.)} \textit{Men of the highest rank, said of the} \textit{حائض}. \textit{الدَّم}, \textit{means One...}
whose blood rises above the water. (TA.) ___ [ٌعَلَّل applied to a word, or form of word, signifies Of high authority, approved, or chaste: and hence, usual, or common: see ٌعَلَّلٌ, in art. ٌعَلَّلٌ in art. ٌعَلَّلٌ] See also ٌعَلَّلٌ in art. ٌعَلَّلٌ. Also [particularly] The upper portion of the spear-shaft; (K, TA;) signifying the lower portion thereof: (TA:) or the head (رَأس) thereof: or the half that is next to the iron head: (K, TA:) or the part, of the spear, that is below the iron head: (Er-Râghib, TA:) or the portion, of the spear, that enters the iron head, extending to the third part thereof [i.e. of the shaft; so that it signifies the uppermost of the three equal portions of the shaft]: (S, TA;) pl. ٍلاَوَع, which some explain as meaning the iron heads of spears. (TA. [See an ex. of the pl. in a verse cited voce زَجَع.]) Also A straight spear-shaft. (TA.) ___ And The [upper] part, of a valley, whence the water thereof descends. (TA.) ___ The region above Nejd, extending to the land of Tiháneh, (S, Mgh, Msb, K,) and to the part behind Mekkeh, (S, K,) i.e. [to] El- Hijáž and what is next to it: (S:) and it is said that the ٌعَلَّلٌ of El-Hijáž is the higher and more elevated part thereof, forming a wide extent of country. (TA.) And [its pl.] the ٌعَلَّلٌ, (K, TA;) as also ٌعَلَّلٌ, (TA,) is applied to Certain towns, or villages, in the exterior of El-Medeeneh, (K, TA,) the nearest four miles distant from it, and the most distant, in the direction of Nejd, eight. (TA.)___

ٌعَلَّل Of, or relating to, the region called ٌعَلَّلٌ, (S, K;) and so ٌعُلُوُّعٌ, (S, Msb, K,) with damm (Msb, K,) which is anomalous. (S, Msb, K.)

ٌعَلَّلٌ Higher, and highest; contr. of ٌعَلَّلٌ: (M and Msb and K in art. ٌعَلَّلٌ) the fem. is ٌعَلَّلٌ (TA;) which is like ٌعَلَّلٌ and ٌعَلَّلٌ, with ٌعَلَّلٌ and ٌعَلَّلٌ, (ISd, TA voce ٌعَلَّلٌ) and of which the pl. is ٌعَلَّلٌ, like as ٌعَلَّلٌ is of ٌعَلَّلٌ. (Msb, TA.) See ٌعَلَّلٌ One says ٌعَلَّلٌ and ٌعَلَّلٌ, but the former is the more usual, meaning An upper lip. (IAmb, Msb, TA.) ___
It came from the sky and the place whence the wind blows.

Of higher authority, more approved, or more chaste; and also, hence, as frequency of usage is a necessary condition of فصاحة, q. v.,] more usual or common.

They are most knowing respecting them, and most acquainted with their state, or condition. (TA.) And i. e. He is in the highest degree a magnifier, or honoure, of you; ye being greatly esteemed by him. (TA.) The abstinent, or chaste, hand: or the expending, or disbursing, hand. (TA.) formed by transposition from عِلّم: see the latter, in art. عِلّم.

The seventh of the arrows of the game called الميسر the most excellent of them; it has seven notches; and it obtains seven shares of the slaughtered camel when it wins, and occasions the imposition of seven fines when it does not win. (M, TA.) [See an ex. in a verse cited voce رقيب.]

Also He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side: (S, K;) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker thus standing on
the left side] is called the milch beast; thus in the M: or is he who stands on the left side of the milch beast: or he who takes the milking-vessel with his left hand and milks with his right hand: or he who milks from the left side. (TA.)

Having ability, or power; as also signifies The lion; (K, TA;) because of his strength. (TA.) See also last quarter. He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair; like. (TA.)

, as a name of God, He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High: and the Most high; who is higher than every [other] high one: (TA;) or He who has ascendency over everything by his power: or He who is great, and exalted, or supremely exalted, above the ascription of the attributes of the created beings. (Ksh, Bd.)

The near, i. e. left, side of a she-camel: you say, I came to the she-camel from the direction of her near, or left, side]. (TA.)

The hand of him who takes by force, and of the plunderer, and the like: opposed to the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art.)

The high, or elevated, letters are خ, ص, ض, ط, ظ, غ, and ق; (K, TA;) in which is a rising [of the
tongue] to the palate; with [of the tongue (see 4 in art. طبقه]) except in خ and غ and ق opposed to المنخفضة. (TA.)
general, or universally, common, or general, or universal; or generally, or universally, comprehensive: it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass; or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like]: said of a thing: (S, K:) of rain, &c.: (Msb:) عَمْمَّى (S, K.) signifies the including, or comprehending, [the generality, or] all: (PS:) and the happening, or occurring, to [the generality, or] all. (KL.) The yawning of the drowsy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) It is also trans. [signifying He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like]: and when trans., its inf. n. is عَمْمَى. (TK.) One says, عَمْمِهِ الرَّضُوٍّ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمْمَهُ بِالعَلَّٰمَةِ [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (S, K.) And عَمِّمَهُ فِي دَعَائِهِ وَخَصَّ [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (S voce حَلْلٍ.) And عَمِّمَهُ المَرَّضُ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمِّمَهُ بِالعَلَّٰمَةِ [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (S, K.) And عَمِّمَهُ فِي دَعَائِهِ وَخَصَّ [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (S voce حَلْلٍ.) And عَمِّمَهُ المَرَّضُ
The disease was, or became, common, or general, or universal, among them. (The Lexicons passim.) also signifies He, or it, made long, or tall: and He, or it, was, or became, long, or tall. (IAar, TA.) [And He became a paternal uncle] One says, ما كنت عمما ولقد كنت عمما. (صار عما.) I was not a paternal uncle, and now I have become a paternal uncle: (so in my copies of the S:) or I was not a paternal uncle and now I have become a paternal uncle: (so accord. to different copies of the K: the former accord. to my copies of the S; and this I believe to be the right reading, or at least preferable; like نأمت.) [Between me and such a one is a relationship of paternal uncle]. (S.) see the next paragraph.

2 The making a thing to be common, general, or universal; the generalizing it; contr. of خصص. (K in art. خصص.) I attired him with the عمامة [or turban]. (S.) And his head was wound round with the عمامة [or turban]; as also عمامة. (K.) And [hence,] He was made a chief or lord [over others]: (S, Msb, K, TA:) because the turbans (مئامة) are the crowns of the Arabs: (S, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عمامة أمينا, meaning We have made thee to take upon thyself the management of our affair, or state, or case. (TA.) And [hence,] I attired him with a sword; like كسوته سيفا. (TA in art. غشو.) And [hence,] He cut, or wounded, him, or it (i.e., his head), in the place of the turban, with the sword: like ضمده عصبة به (A and TA in art. عصبة) and ضمده. (A and L in art. ضمده.) And [hence,] The milk frothed: as though its froth were likened to the عمامة [or turban]; (S, TA;) as also عمامة. (K.)

4 He had many paternal uncles: (see معظم:) or he had generous
paternal uncles. (Msb.)

I called him a paternal uncle: (AZ, S, Z:) or, said of women, they called him a paternal uncle. (K.)

He attired himself with the turban: (S, K:) and is also expl. as meaning he attired himself with the helmet: or, with the garments of war. (TA.) And [hence] one says, The hills became crowned with plants, or herbage]. (TA.) And The heads of the mountains became crowned with its light: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) The plant, or herbage, became of its full height, and blossomed, syn. أكَّهَلَتْ, (S, K, TA,) and طَالَلَتْ, and became luxuriant, or abundant and dense: (TA:) like He had all his teeth grown. (As, TA. [See and عصب])

I took him, or adopted him, as a paternal uncle: (S, K:) and He took, or adopted, a paternal uncle. (TA in art. خُلْوَ.) See also 8, first sentence.

He had a numerous army, or military force, after paucity thereof. (K.)
A company of men: (S:) or, as some say, of a tribe: (TA:) or a numerous company; as also (K:) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure فعّل، denoting a plurality, unless it be a [coll.] gen. n., like ظُرَي، and he cites as an ex. the phrase بين الأخام، occurring in a verse; but Fr is related to have read بين الأخام، with damm to the ضم، making it pl. of عمّ، like as ضم is of عمّ، (TA:) A paternal uncle; a father's brother: (S, K:) pl. عمّ عمومه (S, Msb, K) and عمّ عمومه (TA) and عمّ عمومه (Sb, K) and عمّ عمومه (CK) and عمّ (K, TA,) without idghâm, by rule the female is termed عمّ [i.e. a paternal aunt; a father's sister]: (K:) and the pl. of this is عمّ عمّ (Msb.) One says، يا ابن عمّ يا ابن عمّ و يا ابن عمّ (L) and عمّ و يا ابن عمّ (S, L, [but in one copy of the S I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning O son of my paternal uncle]: (S, L:) and Abu-n-Nejm uses the expression يا أختة عمّا [O daughter of my paternal uncle], meaning ربه، with the of lamentation. (S.) And one says، يا أختة عمّا [meaning Each of them two is a son of a paternal uncle of the other]: (S, IB, Msb, K;) because each of them says to the other، يا ابن عمّ، (IB;) and in like manner، (S, IB, Msb, K;) because each of them says to the other، يا ابن عمّ، (IB;) but one may not say، يا ابن عمّ، nor، يا ابن عمّ، (S, IB, Msb, K;) because one of them says to the other، يا ابن عمّ، but the latter says to the former، (IB.) And ابنة عمّي [They two are cousins on the father's side, closely related;] and in like manner، ابن عمّة حلا، but not، ابن عمّة حلا، و هو ابن عمّ ظهرا، (TA:) and أكرموا عمّكم النخلة، (OE. It is said in a trad.,) Honour ye your paternal aunt the palm-tree]: i. e. [do ye so] because it was created of the redundant portion of the earth, or clay,
of Adam. (TA.) ___ And UNUSED signifies also Tall palm-trees, (K, TA,) of full tallness and abundance
and density; (TA;) and UNUSED signifies the same: (K, TA:) [or so] UNUSED and UNUSED, which is perhaps meant in the K: for]
is an epithet applied to palm-trees, (S, K, TA,) and is pl. of UNUSED [fem. of UNUSED]. (S, K.) ___ And All [herbs such as are
termed] UNUSED. (Th, K.)

Respecting what do they ask one another? in the Kur lxxviii. 1] is
originally UNUSED, [for UNUSED,] the 1 being elided in the interrogation [after the prep. UNUSED]. (S.)

: see UNUSED, last sentence but one: and see also UNUSED.

fem. of UNUSED: see the latter, in four places.

A mode of attiring oneself with the turban: so in the saying, UNUSED [He is
comely in respect of the mode of attiring himself with the turban]. (S, K.) ___ [And it is
vulgarily used as meaning A turban itself, like UNUSED; and is used in this sense in the TA in art. see UNUSED near
the end of the first paragraph of that art.]

The state, or quality, of being collected together, and numerous, or abundant. (K.) ___ And Largeness, or bigness, of make, in men and in others. (K.) ___ See also UNUSED. Also Complete, or
without deficiency; applied to a body, and to a shoulder: (S:) or, applied to the latter, long. (TA.) [See also UNUSED.]

Applied to a beast of the bovine kind, Having all his teeth grown. (As, TA.) [See 8, last sentence; and see
UNUSED.] ___ And Any affair, or event, or case, complete [or accomplished], and common or general or
universal [app. meaning commonly or generally or universally known]. (K.) ___ And quasi. pl. n. of
UNUSED, q. v. (K.) ___ See also UNUSED.

Completeness of body [or bodily growth], and of wealth, and of youthful
vigour, or of the period of youthfulness: so in the phrase

Orweh Ibn-Ez-Zubeyr, on his mentioning Uheyhah Ibn-El-Julah and the saying of his maternal uncles respecting him, [i.e. We were the masters of the meaner and the better articles of his property until he attained to man's estate, or to his completeness of bodily growth, &c.]; (S;) [or] the meaning is, his completeness of stature and of bones and of limbs: (TA:) also pronounced with teshdeed [i.e. عمة], for the sake of conformity [with رهم and رهم]; (S, TA;)

and by some, عمة. (TA.) __ It is also pl. of عمام [q. v.]. (S, K.)

A thing complete, or without deficiency: pl. عمام. (S. [See also عمام.] __ Anything collected together, and abundant, or numerous: pl. as above. (K.) __ Reaching to everything: applied in this sense to perfume. (Har p. 200.) __ Tall; applied to a man, and to a plant: (TA:) and so عمام applied to a palm-tree (خَلَةٌ); (S, K;) and to a girl, or young woman; as also عمام applied to both; of which last word the masc. is عمام: (K;) or عمام applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies complete, or perfect, in stature and make, (S, TA,) and tall: (TA:) pl. عمام, (K,) which is applied to palm-trees (خَلَةٌ) as meaning tall; (S;) or, accord. to Lh, to a single palm-tree (خَلَةٌ), and may be [thus, originally,] of the measure فَعَلُ, or of the measure فَعَلُ, originally عمام: (TA:) يعموم, يعموو, يعموم. (K;) also, signifies tall, applied to a plant, or herbage: (K;) and عمام applied to a beast of the bovine kind signifies complete, or perfect, in make. (TA:) __ One says also, هو من عمومهم [i.e. He is of the choice, best, or most excellent, of them; or of the main stock of them]. (S, K. *) Also

Such as is dry of the species of barleygrass called [A turban;] the thing that one winds upon the head: (K;) pl. عماماً (S, Msb, K) and عمام (Lh, K,) the latter either a broken pl. of عمام or [a coll. gen. n., i.e.,] these two words are of the class of طلحة and طلحة. (TA.)
He slackened, or loosened, his turban, means he became, or felt, in a state of security, or safety, and at ease, or in easy circumstances; (K, TA;) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA.) Also The ترَفْغَم [q. v.]; and the helmet: (K, TA;) by some erroneously written with fet-h [to the first letter]. (MF.) And Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river; as also عَامَةً; or this is correctly عَامَةً, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAar. (TA.)

Of, or relating to, a paternal uncle; rel. n. of عمَّ; as though formed from عمَّ, or عمَّ, or عمَّ. (S.)

is for عَمَا when not interrogative.

like قَمِي, (K, TA;) with damm, but in the M عمَّ, (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from قَمِي, for قَمِي; أَمِي, لَيْلِي; فُعَلِّي.]

would be a much better instance of similarity of form,]) an epithet applied to a man, i. q. عام [app. meaning Of the common sort, like عامَى, قَسَرٍى, or قَسَرٍى, (accord. to different copies of the K, in the M قَسَرٍى, (TA, [there thus written, only with a fet-hah to the ٰ and the sign of quiescence to the ص,])) signifies [the contr., i. e.] خاص. (K, TA.)

Companies of men in a scattered, or dispersed, state.
ًمﺎَﻋ part. n. of ًعَمَم; applied to rain &c. [as meaning Common, or general, or universal; or generally, or universally, comprehensive: &c.: see 1, first sentence: contr. of ُخَاصُ. (Msb.) See also ُعَمَم. Also [A general word; i.e.] a word applied by a single application to many things, not restricted, including everything to which it is applicable: the words by a single application exclude the homonym, because this is by several applications; and the saying to many things excludes what is not applied to many things, as ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, ٌرَأَيْتُ رَجَالًا, and the words not restricted exclude the nouns of number, for ٌمَمَعَ, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted: and the words including everything to which it is applicable exclude the indeterminate plural, as in the phrase ٌمَمَعَ, all men not being seen: and the word is either ٌمَمَعَ by its form and its meaning, as ٌمَمَعَ, ٌمَمَعَ, or ٌمَمَعَ by its meaning only, as ٌمَمَعَ. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical.])

ًمَمَعَ is the contr. of ُحَخَاصةً the commonalty, or generality of people; the people in common or in general; the common people; the common sort; or the vulgar: (S, Msb, K:) the ٌعَمَم is a corroborative: (Msb:) and ٌعَمَم signifies the same as ٌعَمَم: (IAar, TA voce ُعَمَم, ٌعَمَم, ٌعَمَم, ٌعَمَم,) the pl. of ٌعَمَم is quasi-pl. n. of ٌعَمَم as contr. of ُحَخَاصةً. (K.) [And one says also ُعَمَم as well as ُعَمَم, meaning The distinguished and the common people; the persons of distinction and the vulgar. ُعَمَم means In common, or commonly, in general, or generally; and universally. And one says, ٌجَآَوْا عَمَمَ meaning They came generally, or universally. ٌعَمَم means The greater part of the month. (TA in art. ُعَمَم, ٌجَذَب.) ٌعَمَم means The whole of the day. (TA in art. ٌعَمَم, ٌعَمَم, ٌعَمَم, ٌعَمَم,) And ٌعَمَم signifies also General, or universal, drought. (TA.) And The resurrection: because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal [previous] death to mankind. (TA.) See also ٌعَمَم.
Of, or relating to, the [or common people; common; or vulgar; often applied to a word, or phrase]. (Msb.)

More, and most, common or general: applied to a word, more, and most, general in signification. As a simple epithet, with its fem. مَعَأ: see مَعَم also, the former, Thick (K, TA) and complete [or of full size]: applied in this sense to the middle of a she-camel, in a verse of El-Museiyab Ibn-’Alas. (TA.) See also مَم, first sentence.

Having generous, (T, L,) or having many and generous, (S,) paternal and maternal uncles; (T, S, L;) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i.e. مَمَلَوُْتجار: see مَمَلَوُْتجار in its proper art.]: (S:) or مَمَلَوُْتجار and مَمَلَوُْتجار, with damm to the [initial] م and with kesr to the same, [but the latter is app. a mistake, occasioned by a misunderstanding of what is said in the S,] signify having many paternal uncles: or having generous paternal uncles. (K.)

مَمَلَوُْتجار: see the next preceding paragraph.

مَمَلَوُْتجار, with kesr to the first letter, (K, TA, [in the CK, مَمَلَوُْتجار is erroneously put for مَمَلَوُْتجار يكَسُّر أَوْلِهَ خِير مَمَلَوُْتجار يكَسُّر أَوْلِهَ خِير]): (S:)

One who is good, or very good, (K, TA,) who includes mankind in common, in general, or universally, within the compass of his goodness, (Kr, T, K, TA,) and his superabundant bounty; (T, TA;) and مَمَلَوُْتجار signifies the same: (K:) [see also an ex. and explanation vce مَمَلَوُْتجار, in art. مَمَلَوُْتجار is almost the only instance of an epithet of the measure مَمَلَوُْتجار from a verb of the measure مَمَلَوُْتجار, except مَمَلَوُْتجار [and مَمَلَوُْتجار, with both of which it is coupled]. (TA.) See also مَمَلَوُْتجار.

مَمَلَوُْتجار: see the next preceding paragraph.

مَمَلَوُْتجار [Attired with a turban. And hence, Made a chief or lord over others; or] a chief, or...
lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse. (TA.) Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts: (S:) or white in the [or upper part of the head], exclusively of the neck: or white in the forelock so that the whiteness extends to the place of its growth. (K.) And A sheep, or goat, having a whiteness in the [or upper part of the head]. (S.)

A meadow having abundant and tall herbage. (TA.)
عَمَتَ

1. عَمَتَ, aor. ــََّـَّ (T, K,) inf. n. عَمَتَ, (T, S, O;) and عَمَتَ, (O, K,) inf. n. عَمَتَ; (O:) He wound wool (S, O, * K)
in an oblong form, (T,) or in a round form, (S, O, K,) like a ring, (T,) for the purpose of its being put in the hand and spun (S, O, K) with the spindle: (T,) or he wound soft hair of the camel, and wool, into the form of a ring, and spun it, putting it in his hand: (T, T,) the operation termed عَمَتَ is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle. (AHeyth, T,) An ex. of the former verb occurs in a verse cited voce رَاجِلَةَ: (T,) __ And the former verb signifies also He twisted a rope of [the species of trefoil, or clover, called]ّﺖَﻗ; (T,) __ And it is said in the K that عَمَتَ فَلَانٌ means He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by ُهَرَـﻗَوُهُ ُفَاقَ: but [SM says that] the correct reading is probably ُهَفَّلَوُهُ; for in the L [and in the O, app. on the authority of Az, to whom the same is ascribed in the T in art. ْفَلَان] we find what here follows: ََّٰٓٔٔ فَلَانٌ يَعَمَتَ أَفْرَاتَهُمّ يَقُهُرُهُمْ وَيَلْبَسُهُمْ [l. e. Such a one overcomes, or subdues, and throws into confusion, his antagonists: and hence, app., what is said in the K; the author of which probably found ُيَكْفِرُهُمْ erroneous written for ُيَلْبَسُهُمْ in some lexicon, and therefore thought it allowable to make عَمَتَ in this case to have a sing. for its objective complement]; and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds. (T,) __ عَمَتَ also signifies He beat him with a staff, or stick, not caring [for any one]. (K.)

2. عَمَتَ see the first sentence above.

A twisted rope of [the species of trefoil, or clover, called]ّﺖَﻗ; as also عَمَتَ. (T,) __ See also what next
A portion of wool, (S, * O, * K,) or of the soft hair of the camel, (S, O,) wound in the manner described in the first sentence of this art.; (S, O, K;) like a سبيخة of cotton, and a سليلة of [goats'] hair, (S, O, TA,) or a فليلة of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is [and coll. gen. n., improperly called a pl.,] عمت and [of mult.] عمت; (K;) or, accord. to ISd, عمت is pl. of عمت, which is pl. of عمت; (TA;) and عمت is a pl. of this last. (AHeyth, TA.)

A clever, or an intelligent, watcher, or guardian: (S, O, K;) or a knowing, intelligent, keeper, or preserver, or guardian: (Az, TA:) and a clever, or an intelligent, and a bold, man. (TA.) And (some say, S, O) Ignorant and weak. (S, O, K;) And (some say, O) Drunken: (O, K;) and who cannot go aright, or knows not the course, or way, that he would pursue: (K;) which last explanation and that which immediately precedes it (i. e. drunken ) appear, from the L and other lexicons, to be one signification. (TA.) The pl. is عمت. (S, O.)

مومعوت : see عمت.
1 عمج, aor. —, He hastened, or was quick, or swift, in his pace, or course: (S, O, K) formed by transposition from عمج في الماء. (S, O.) — And, (Kr) or عمج في الماء, He swam in the water. (O, K.) — See also the next paragraph, in two places.

عَمْجٍ, (S, O, K,) inf. n. عَمَّجَ He wound, or bent, (S, O, K,) in going along, (S, O,) or in the road, to the right and left: (Kr) or عَمَّجَ في سِيرٍ signifies he proceeded in every direction, by reason of briskness, liveliness, or sprightliness. (TA.) And تَعْمَجَتُ الْحَيَّةُ The serpent wound about in its course. (S, O.) And تَعْمَجَ السَّيْلُ في الوَادِيِّ The torrent wound in the valley to the right and left. (O.)

عَمْجٍ (Ktr, S, O, K) and عَمْجَ (S, O, K) and عَمْجَ (Kr, S, O, K) A serpent: (S, O, K, &c:) so called because of its winding.

(TA.)

عَمُجَةٌ and عَمَجَةٌ: see عَمْجَةٌ. عَمِجَةٌ: see عَمْجَةٌ.

عَمْجَةٌ An arrow that winds about in its course. (S, O, K.) And A horse that does not proceed in a straight, or direct, course: and عَمْجَةٌ a she-camel that winds about. (TA.) — It is also used by Aboo-Dhu-eyb El-Hudhalee as meaning Swimming. (O.)
see عمج
Headed

1

He stay it, propped it up, or supported it; (S, A, O, L, Msb, K;) namely, a wall, (A, L, Msb,) or other thing; (S, O, L;) i. q. (S, A, O, L, Msb, K,) aor. (TA,) inf. n. He struck him, or beat him, with an iron weapon such as is called

He intended it, or purposed it; did it intentionally, or purposely; the inf. n. signifying the contr. of خطأ: (Az, S, L, TA;) he directed himself, or his course or aim, to it, or towards it; made for it, or towards it; made it his object; aimed at it; sought, or endeavoured, after it; or tended, repaired, or betook himself, to it, or towards it; syn. (L, K;) or (S, A, O,) or (Msb.) You say, اعتمد الأمر He intended, or purposed, the affair; or aimed at it; &c.; syn. (A in art. صم صمدة) or (M in that art.) And اعتمد ذنبًا He committed a sin, or the like, intentionally. (TA in art.) And اعتمد صيدًا He aimed at an object of the chase]. (Sgh, in Msb.) And اعتمد لرأسه بالعصا He aimed at his head with the staff, or stick. (M in art. صم.) And اعتمد إلته, عمدة, [and اعتمد [أور.; (Msb) and اعتمد اعتمد] He betook himself to him, or had recourse to him, in a case of need. (A.)
And [hence] one says, I did it seriously, or in earnest, and with certain knowledge, or assurance. (S, A, O, Msb, K. [See also S, O, Msb, K.]) When a man sees a bodily form and imagines it to be an object of the chase and therefore shoots at it, he cannot use this phrase, for he only aims at what is an object of the chase in his imagination: so says Sgh. (Msb.) said of disease, (S, O, L,) It pressed heavily upon him, or oppressed him; (S, O, L, K;) on the authority of IAar: (TA:) and so said of straitness, or confinement, or imprisonment, and captivity; (O;) and it caused him to fall; (O, K;) in this sense in like manner said of confinement, &c.: (O:) also, (O, K,) said of a disease, (O,) it pained him. (O, K.) And, (K, TA,) aor., in this case, (TA, [but this, I think, requires confirmation,]) It grieved him, or made him sorrowful. (K, TA.) One says, What has grieved thee, or made thee sorrowful? (TA,) said of earth, It became moistened by rain so that when a portion of it was grasped in the hand it became compacted by reason of its moisture: (S, O, L, K:) or it became moistened by rain and compacted, layer upon layer. (L.) And, inf. n. as above, The land became moistened by the rain's sinking into the earth so that when a portion of it was grasped in the hand it became compacted by reason of its moisture. (AZ.) Also, (inf. n. as above, L,) said of a camel, He had the inner part of his hump broken by being much ridden, while the outer part remained whole, or sound: (S, O, L, K:) or he had his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and broken: whence and and as epithets applied to a man. (L) And His buttocks became swollen, and quivered, or throbbed, in consequence of long and hard riding. (En-Nadr, O, K.) And, aor. and inf. n. as above, said of a pustule, It became swollen in consequence of its having been squeezed before it had become ripe, and its egg...
[or white globule] did not come forth. (L, TA.) Also He suffered pain. (L.) And, (T, O, L, K.) inf. n. as above, (T, L) He was, or became, angry: (T, O, L, K.) like عَمِدَّ أَمَدَّ أَمِدَّ and He was angry with him. (T, L.) [And He wondered.] One says, أَنَا أَمَدَّ مَنْ عَلَىِّهِ I wonder at him, or it: (S, O, L, K.) or, as some say, I am angry at him, or it: and some say that it means I lament at, or complain of, him, or it. (L.) أَمَدَّ مِنْ سَيِدٍ قَتَلَهُ قُوَمُهُ I wonder at a chief whom his [own] people have slain? (L) was said by Aboo-Jahl (S, O, L) when he lay prostrated at Bedr; meaning, hath anything more happened than the slaughter of a chief by his [own] people? this is not a disgrace [to him]: he meant thereby that the destruction that befell him was a light matter to him: (A'Obeyd, L:) the saying is interrogative; (Sh, L; أَمَدَّ) being app. contracted from أَمَدَّ, by the suppression of one of the two hemzehs. (Az, L.) And أَمَدَّ مِنْ كَبِيلٍ مَحِيقٍ, as related by A'Obeyd, [and thus in the O, in two copies of the S written and in a third copy omitted,] or مَحِيقٍ, without teshdeed, as seen by Az written in an old book, [i. e. Do I wonder at a measure incompletely filled?] is a saying of the Arabs, expl. in the book above alluded to, and, Az thinks, correctly, as meaning is it anything more than a measure incompletely filled? [and in a similar manner, but not so fully, expl. in two copies of the S and in the O:] or, accord. to IB, is it anything more than the fact of my measure's being incompletely filled? (L:) thus expl. also by ISk: and in a similar manner the saying of Aboo-Jahl. (From a marginal note in one of my copies of the S.) أَمَدَّ بِهِ He kept, or clave, to it; (Ibn-Buzurj, O, K;) namely, a thing. (O.) أَمَدَّ السِيَلُ 2 He stopped, or obstructed, the course of the torrent, so as to make it collect in a place, by means of earth, (O, K,) or the like, (K,) or stones. (O.) See also 1, first sentence. أَمَدَّ [عَمَدَهُ] as used by the Christians, and held to be of Syriac origin, means He baptized him: see معمودية. أَمَدَّ 4 see 1, first sentence, in two places. أَمَدَّ أَمَدَّتَاهُ رَجَلَاهُ His legs rendered him, i. e. in such a state that he could not sit unless propped up by cushions
placed at his sides: (L:) it is of the dial. of Teiyi, who say in like manner أَكُلُونَ الْبَرَاغِيَتَ (TA.)

تَعَمَّدَ ۵ see 1, former half, in five places.

7 انعمَدَ It became stayed, propped up, or supported; (S, O, L, K;) said of a wall, (L,) or other thing. (S, O, L.)

8 اعتمدت على الشئ I leaned, reclined, bore, or rested, upon the thing; stayed, propped, or supported, myself upon it. (S, O, L, Meb.) And [hence] اعتمدت عليه في كذا I relied upon him in such a thing, or case; (S, O, L;) as also اعتمدت على الكتاب. (L,) And اعتمدت الكتاب, and perhaps اعتمدت الكتاب (see De

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Sacy's Chrest. Arabe, sec. ed., i. 315) I relied upon the book, and held to it: a metaphorical phrase, from the first above. (Msb.) [Hence also the phrase, used by grammarians, اعتمد على ما قبله It is syntactically dependent upon what is before it; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. اعتمد المطر على الأرض__ اعتمد على الكتاب, a phrase occurring in the K in art. نكح, app. means The rain rested upon the ground so as to soak into it: see

عَمَدَ [اعتماد على السير] He went, or journeyed, gently; went a gentle pace. (L in art. وهود.) And اعتمد عليه اعتمد عليه He rode on journeying during his night. (A, O, K.) See also 1, former half, in three places. [and اعتمد عليه, اعتمد عليه ويُكَادُ اعتمد عليه ويُكَادَ means اعتمد عليه بكذا i. e. He brought to him such a thing; lit. he directed, or betook, himself to him with such a thing: see two exs. in the first paragraph of art. لبی] اعتمد عمود (of which it is a quasi-pl. n., as it is also of عمود), in four places: and اعتمد عمودة. [It is also an inf. n. of عمود لته, q. v.: and the inf. n. of عمود, q. v.: and hence it signifies] A swelling, with galls, in the back of a
camel. (L)

Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture: (S, O, L:) or moistened by rain and compacted, layer upon layer. (L) [Hence] one says, Ḥo ṣaṭ al-tīrī, ndant in goodness, beneficence, or bounty. (AZ, Sh, O, K.) Ḥ is also applied to a camel, meaning Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound: (S, O, L:) or having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]:

fem. with ؤ: and, with ؤ, a she-camel broken, or subdued, by the weight of her burden. (L) Lebeed says,

describing rain (S, O, L) that caused the valleys to flow, (S,)

[And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed ṣaṭ al-tīrī overlying its two sides, from the valley of El-Bakkár: As says, he means that a collection of clouds resembling the [camel termed] ṣaṭ al-tīrī overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L:) Also, applied to a pustule, Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule]. (L)

A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also ṣaṭ al-tīrī; of which latter the pl. [or rather quasi-pl. n.] is ṣaṭ al-tīrī; (Msb;) as it is also of ṣaṭ al-tīrī: (S, Msb, &c:) a thing upon which one leans, reclines, or bears; upon which one stays,
props, or supports, himself: a thing upon which one relies: (S, * O, * L, * K, TA:) and عماد (S and K voce) and عماد (L) signify the stay, or support, of a thing or an affair; that whereon it rests, or whereby it subsists; its efficient cause of subsistence; that without which it would not subsist: (L, and S * and K * ubi suprà:) and معتمد، applied to a man, is syn. with سند [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like عماد and عمادة]: (S and K * in art. سند (عمادة) is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says، أنت عمدتانا Thou art he to whom we betake ourselves, or have recourse, in our necessities; (A;) or عمدة تنا في السنداد our stay, or support, or object of reliance, (م) معتمدنا، in difficulties: (Msb:) and أنت عمدتانا Ye are they upon whom we stay ourselves, or rely: (TA:) and one says also هو عمود حي He is the stay, or support, of his tribe: (A;) and عماد القوم means the stay, support, or object of reliance, of the people, or party; syn. عمدهم. (Ham p. 457.) See also عمودة، second quarter. ___ [Hence, as used by grammarians,] An indispensable member of a proposition; as, for instance, the agent; contr. of فعلة. (I'Ak p. 143.) ___ Also An intention, a purpose, an aim, or a course: so in the phrase أنعم عمدتلك [Keep to thy intention, &c.]. (A.)

عمدة The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See عمل and عامه.])

عمدان: see عماد، second quarter.

عمدان (O, L, K) and عامدان and عامدان (L) or معتمد (TA) A youth, or young man, full of the sap, or vigour, of youth: (O, L, K:) or bulky, or corpulent, and tall: (L:) the fem. (of every one of these, L) is with ل: (L, K:) and the pl. of the second is عامدانون: and عامدانية signify a corpulent, bulky, woman; (O, L:) as...
also 下令 (O.)

عمد (O, K, TA, in the CK) Tall; (O, K) applied to a man; fem. with ة, applied to a woman: (O:) and معتم, (A, K,)
like [in measure], (K,) or معتم, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so طويل العماد. (Mbr, L.)

See also عماد, in two places.

عمد, and its pl., and fem.: see عماد.

عمد: see عمدة, in four places: ___ and عمود also, former half, in four places. ___ Also Lofty buildings: (S, O, L,
Msb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called عمدة دامع. (S, O, L, Msb, K.) ___
[mentioned in the Kur lxxxix. 6] means Irem possessing lofty buildings supported by columns: or possessing tallness: (L:) or possessing tallness and lofty buildings: (O:) or, accord. to Fr, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) ___ Also (i. e. طويل العماد) A man whose abode is a place known for its visitors. (S, O, L, K.) ___ And فلان ريفعمد means [Such a one is a person of exalted nobility; lit.] such a one has a high pole of the tent or nobility. (A.)

عمود a word of well-known meaning, (Msb, K,) The عمود of a بيت, (S, O,) or of a خيمة; (Mgh;) [i. e.] a pole of a tent; as also عمود and a column, or pillar, of a house or the like: (L:) pl. (of pauc., S, O) أعمدة, and (of mult., S, O, K) عمود, and (quasi-pl. n., L) عمود. (S, O, L, Msb, K,) [The former is the primary, and more common, meaning: and hence the phrase] أهل عمود (Lth, A, Msb) and أهل عماد, (Msb,) or this last is not said, (L,) and أهل عماد, (Lth, A, Msb, K,) [The people of the tent-pole or of the tent-poles;] meaning the people of, or who dwell in, tents: (Lth, A, Msb, K,) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.) خلق السموات يغير عماد نرونها, in the Kur [xxxii. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-'Arafah, (O,) or Fr, (L,) means either He
created the heavens without [or pillars] as ye see them; and with the sight ye need not
information: or He created the heavens with pillars (عمود) that ye see not; [i. e., with
invisible pillars;] (O, * L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the
world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is
said, results the greenness of the sky. (L.) And عمود and عمود in the Kur [civ., last verse], accord. to different readings, are pl. [or
rather the former is a quasipl. n.] of عمود; (Fr, L;) or of عماد; and mean [pillars] of fire. (Zj, L;)  Also Any tent
(خباء) supported on poles: or any tent extending to a considerable length along the
ground, supported on many poles. (L.) See also عمدة, in two places. [Hence,] A lord,
master, or chief, (S, O, K,) of a people, or party; (S, O;) as also عمید; (S, A, O, K;) both signify a lord, master, or
chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is عمدة. (TA,) And (accord. to IAar, O, L, TA)
The رئیس [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or رسول [app. meaning, if
correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called the زوریز [which corroborates the former explanation, being syn. with رئیس]; (L,
TA; [in the O written زوریز]) as also عماد and عمدة and

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عمدان. (O, L, K.)  Also, [from the same word in the first of the senses expl. above,] A staff, or stick. (L.)  And A
weapon made of iron, with which one beats, or strikes; (Mgh;) a rod of iron; (L;) [a
kind of mace; app. a rod of iron with a ball of the same metal at the head: I have heard
this appellation applied to the kind of weapon which I have mentioned in an explanation of طارقة, pl. of طارقة, q. v.; and it is
vulgarily said, in Egypt, to have been used by the فداویة, the sect called in our histories of the Crusades the Assassins: ] pl. [of pauc.]
And a bar of iron, or of any metal. And a perpendicular. And a slender and lofty mountain: so in the saying, 

The eagle lays her eggs in the top of a slender and lofty mountain. Each of the two upright supports upon which is placed the horizontal cross-piece of wood whereunto is suspended the great pulley of the well: [both together being termed the: ] a poet says,

* [When it (the bucket, ) rises, the two upright supports of the piece of wood to which hangs the great pulley tremble]. 

Each of the two legs of the male ostrich: (K:) his two legs are called his 

The upright timber of the cross is an appellation applied by the vulgar to the star [e] upon the tail of the constellation Delphínus. (Kzw.)

The balance; the same as the , except that it (the ) is generally of the , or steelyard. (MA.)

The back; (S, A, Mgh, O, L, K;) because it supports the belly: (Mgh, O, L:) or a vein; (K:) or a thing resembling
a vein, (O, L,) extending from the place of the رهابه [or lower extremity of the sternum] to a little below the navel, (O, L, K,) in the middle whereof the belly of the sheep or goat is cut open; so says Lth: (O, L:) or, accord. to Lth, a vein extending from the رهابه to the navel. (Mgh.) They said, حمله على عمود بطنه, meaning He carried it on his back: (S, O, L:) or, in the opinion of A'Obeyd, with difficulty, or trouble, and fatigue; whether upon his back or not. (O, L,) __

The rising thing (المشرف [app. meaning the longitudinal ligament]) in the middle of the liver: (Zj in his Khalk el-Insán: ) or a certain vein that irrigates the liver: (Lth, O, L, K:) or عمود السحر [app. meaning the aorta, as though it were considered as the support of the lungs]. (O, K,) __

Verily such a one has his عمود من كيده [his liver coming forth in consequence of hunger]: (O:) or عمود من كيده [his liver]; (L, TA;) and some say that by his عمود in this saying is meant what here next follows. (TA.) __

The main part, and support, of the ear: (O, L, K, TA: [in the CK, قوامها is erroneously put for قوامها]) or the round part which is above the lobe. (L,) __

The middle of the heart, (A, L,) lengthwise: or, as some say, a certain vein that irrigates it. (L) One says, اجعل ذلك في عمود قلبك: Put thou that in the middle of thy heart. (A,) __

The middle of the tongue, lengthwise. (L) __

The text of the book: thus in the saying, هو مذكور في عمود الكتاب [It is mentioned in the text of the book]. (A, TA,) __

The bright gleam of dawn; (L;) the dawn that rises and spreads, (A, L, Msb, *) filling the horizon with its whiteness: (Msb voce فجر [app. thus called as being likened to a tent, or long tent:] it is the second, or true, فجر, and rises after the first, or false, فجر has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes
forbidden to the faster. (Msb voce Burst,) One says, ضرب الصبح بعموده, (S, O, L) or ضرب الفجر بعموده (A) or i. e. [The bright gleam of dawn rose and spread. (Msb.)

عَمْودٌحَبْصَلَا لِّلصُّحَف, (O, L) or عَمْودَالْحِسَنٍ مَّلاٌّ The state of distance, from their friends, in which travellers continue. (L) 

The bright gleam of dawn rose and spread. (Msb."

مَّرْجَفَ [meaning the dust] which rises into the sky, or extends along the surface of the earth, in consequence of the [wind called]

The bright gleam of dawn rose and spread. (Msb."

Tallness of stature. (TA in art. لَمَلَا) 

It means They continued in the course upon which they placed reliance. (O, K.) Also, i. e. عُمْودٍ, (accord. to the O and K,) or عَمْودٍ, (accord. to the TA [agreeably with an explanation of the latter in the L])

قَرَمْرَعَيْنَ مَّعَ رَأْيِهِم They continued in the course upon which they placed reliance. (O, K.) Also, i. e. عُمْودٍ, (accord. to the O and K,) or عَمْودٍ, (accord. to the TA [agreeably with an explanation of the latter in the L])

Affectcd with vehement, or intense, grief or sorrow. (O, K, TA.)

عَمْودٌ: see عَمَدَةٍ and also عَمْودٌ, first quarter. Also A man sick, (L) or very sick, (A) so that he cannot sit unless propped up by cushions placed at his sides. (A, * L) Also, and مَعْمَدٍ, (S, O, K,) and مَعْمَدٍ, (K) A man broken, or enervated, by the passion of love; (S, O, K;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man whose عَمَدَةٍ of his heart is severed: (A:) or a man much distressed, or afflicted, by love; likened to a camel's hump of which the interior is broken: (L. [See عَمَدَةٍ]) and signifies diseased, or sick. (L) See also عَمْودٌ, last sentence. عَمَدَةٍ The place of pain. (L)

عَمَدَةٍ applied to the latter part of the night, Causing pain. (IAar, O.) And لَيْلَةٌ عَمَدَةٌ A night causing pain.

(L. [See عَمَدَةٍ]) See also عَمْودٌ, q. v.) See also عَمْودٌ. And see عَمْودٌ.
ٌﺪَﻤْﻌُﻣ (O, K, TA, in some copies of the K), applied to a tent, *Set up with poles:* occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM].

(O. [See also [ٌﻰْﺷَو ٌﺪﱠﻤَﻋ (O, K, TA) or variegated cloth] (O, K, TA) [figured] with the form of ٌﺪَﻤْﻌُﻣ [app. meaning lofty buildings].] (TA.)) See also ٌةَﺪْﻤَﻋ, in two places. ___

ٌدﻮُﻤْﻌَﻣ applied to a thing that presses heavily, such as a roof, *Held up, or supported,* by columns: differing from ٌمﻮُﻋْﺪَﻣ [q. v.]. (TA in art. معذو.) Also A person resorted to in cases of need. (A.) See also ٌﺪﻴِﻤَﻋ, in two places.

ٌتَيِدﻮُﻤْﻌَﳌا, thus correctly, as in the 'Ináyeh, without teshdeed to the ى, but in the copies of the K with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Es-Sowlee to be an arabicized word, from معمذّ, signifying [app. as meaning ablution, or purification ]; (TA;) Baptism: and baptismal water; expl. as signifying a yellow water, pertaining to the Christians, (O, K, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that is is a purification to them, like circumcision to others. (O, K, TA.) [See also صبغة] ٌدَﻤَتْﻌُﻣ: see ٌةَﺪْﻤَﻋ, in two places. ___ [Also A ground of reliance:] one says, ٌةَﺪْﻤَﻋ: see ٌةَﺪْﻤَﻋ, in two places. ___ [Also There is not any ground of reliance upon such a one]. (S voce ٌﻞِﻤَْﳏ, q. v.)
 عمر

أ. (S, O, Msb, K;) أور. رو. (K) أور. رو. (Sb, K;) ن. عمر (S, O,

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Msb, K;) أور. رو. (S, O, Msb,) أنموذلي، أنموذلي، الأور. رو. (S, O) مر. الأور. رو. (O,) مر. الأور. رو. (K;) He lived, (S, O,) or continued in life (بقيه)، (K) long, or a long time; (S, O, K; *) his life was, or became, long: (Msb:) and عمر he grew

old. (TA,) عمر يمكّن He remained, continued, stayed, resided, dwelt, or abode, in a place. (B, TA,) عمر أور. رو. (Msb,) و أور. رو. (MA,) عمر It (a place of abode) became inhabited; (MA, Msb;) (by its people): (Msb;) (it became peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined, or in a state of good repair:) and in like manner you say، عمر the property, consisting of camels or the like, became in a flourishing state; or the contrary of waste: see its act. part. n., عمر،] (K;) the property became much; the camels, or the like, became many, or numerous. (Sgh.) عمر، (Msb, K;) أور. رو. (TA,) ن. عمر (K) [so in most copies, but in the TA, عمر، with
He inhabited it; remained, continued, stayed, resided, dwelt, or abode, in it; namely, a place of abode: (Msb:) he kept to it; namely, his property, or his camels or the like, and his house, or tent: (K:) one should not say, of a man, ُهَلِزْنَم ُهَرَمَعُأ , with ا. (Az, TA.) يعمر مساجد الله, in the Kur [x. 18], signifies Only he shall abide in the mosques, or places of worship, of God: or shall visit them: (TA:) see 8: but Z says, I know not ُهَرَمَع as occurring in the sense of ُهَرَمَعَأ ُهَلِزْنَم , with ا . (Az, TA.) ٱ َﻚِﺑ َﻚَﻟِزْنَم ُهَرَمَعُأ , aor. and inf. n. (TA,) * ُهَرَمَع ُهَرْمَعَأ . (AZ, S, O, K, *) aor. (TA,) inf. n. (TA,) * ُهَرَمَع ُهَرْمَعَأ ( ; AZ, S, O, K;) May God make thy place of abode to become peopled, [or well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined or waste or desolate, or in a state of good repair,] by thee [or by thy means]: (K, * TA:) but AZ says that one should not say, of a man, ُهَلِزْنَم ُهَرَمَعُأ , with ا . (S.) ُهَرَمَع ُهَرَمَعَأ , aor. and inf. n. as above, [He made the ruin, or waste, or the like, to become in a state of good repair, in a state the contrary of ruined or waste or desolate.] (S, O, TA.) ُهَرَمَع ُهَرْمَعَأ , aor. and inf. n. as above, He peopled the land; stocked it well with people and camels and the like; colonized it; cultivated it, or cultivated it well; rendered it in a flourishing state, or in a state the contrary of waste.] And ُهَرَمَع ُهَرْمَعَأ , aor. and inf. n. as above, He kept the building in a good state; syn. ُهَرَمَع ُهَرْمَعَأ , aor. and inf. n. as above, حفظه. (TA.) So accord. to some, in the Kur, يعمر مساجد الله [quoted above,] Only he shall keep in a good state [or in repair] the mosques, or places of worship, of God: (TA:) among the significations of the verb as here used, are these; he shall adorn them with carpets or the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from
desecration by] that for which they are not built, such as worldly discourse. (Bd.)

He built the house. (Msb.) [And] He made the house to be inhabited; he peopled it; (MA;) [or made it to be well stocked with people and the like, or in a flourishing state, or in a state of good repair.]

He served, or worshipped, his Lord; (IAar, K;) he prayed and fasted. (Ks, Lh, O, K.) You say I left such a one worshipping his Lord, praying and fasting. (TA.)

God lengthened, or prolonged, his life; (S, O, Msb, TA;) made him to continue in life; preserved him alive; (K, TA;) as also (O and Bd in xi. 64.) It is said in the Kur [xxxv. 12], No one whose life is prolonged has life prolonged, nor is aught diminished of his, meaning another's, life, but it is recorded in a writing: (*I'Ab, Fr, *O: *) or the meaning is, nor does aught pass of his, i.e. the same person's, life: (Sa'eed Ibn-Jubeyr:) both these explanations are good; but the former seems more probably correct. (Az, TA.)

He determined for himself, or assigned to himself, a limited life. (K;) He acknowledged the everlasting existence of God. (S, TA;) I ask, or beg, God to prolong thy life: (Ks, O, TA;) or I remind thee of God. (TA, app. on the authority of Mbr.) [It also seems to signify] I swear to thee by the everlasting existence of God. See ___.

I adjure thee by God, and beg thee by the length of thy life,
that thou do such a thing. (K, * TA.) ___ See also 4. [He furnished a tent with what he required]. (Msb in art. بني.)

3 I assigned to him the house for his life, (Msb, K,) or for my life, (K,) to inhabit it for that period; (Msb, TA;) I said to him, of a house, (S, Mgh, O,) or of land, or of camels, (S, O,) It is thine, (S, Mgh, O,) or they are thine, (S, O,) for my life, (S, Mgh, O,) or for thy life, and when thou diest it returns, or they return, to me. (S, O,) The doing so is forbidden. (Mgh, TA.) [See also: عمرى: and see رقيقٍ: I assigned to him the house for his life, (Msb, K,) or for my life, (K,) to inhabit it for that period; (Msb, TA;) I said to him, of a house, (S, Mgh, O,) or of land, or of camels, (S, O,) It is thine, (S, Mgh, O,) or they are thine, (S, O,) for my life, (S, Mgh, O,) or for thy life, and when thou diest it returns, or they return, to me. (S, O,) The doing so is forbidden. (Mgh, TA.) [See also: عمرى: and see رقيقٍ: He found the land to be عامرة، (S, O, K,) i. e., peopled [and cultivated, or in a flourishing state]. (TA.) He rendered him rich; made him to be possessed of competence or sufficiency, to be without wants, or to have few wants. (K.) He aided him to perform the visit called عامرة، (Mgh, K,) [said to be] on the authority of analogy; not on that of hearsay; (Mgh;) but occurring in a trad.: (Mgh, TA;) or he made him to
perform that visit. (IKtt, Msb.) See also 8.

He visited. (Msb, K: in some copies of the K اعتمد) You say, (S, O,) and اعتمر (ISk, Msb,) He visited him, or it; (S, O;) he repaired, or betook himself, to him, or it; (ISk, S, O, Msb;) as also عمره, accord. to one explanation of a passage in the Kur ix. 18, quoted above: [see 1:] but Z says, I know not عمر as occurring in the sense of اعتمد. (TA.) — He performed the religious visit called عمرة. (O, TA.) You say اعتمر في عمرة. (ISk, S, O, Msb;) as also اعتمر أمرأ He betook himself to a thing, or an affair; as, for instance, a warring and plundering expedition; aimed at it; purposed it. (TA.) Also He attired his head (i. e. his own head) with an عمرة, i. e., a turban, &c. (S, K.)

See 2: ____ and also 4, in two places.

And عمر are both inf. ns., signifying the same. (S, O.) [See 1. As such, the former is the more common.] And both of these words, (Mgh, K, &c.,) and عمر (K, &c.,) [used as simple subs. or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify Life; (Msb, K;) [the age to which the life extends; the period during which the body is inhabited by life: so that it denotes less than عمر wherefore the latter is [frequently] used as an attribute of God; but عمر is seldom used as such: (Er-Rághib, B:) pl. عمر. (K.) You say اعتمر أطّلَ عُمّرَكَ أَفْعَلْنَ [May God prolong thy life]. (S, O.) In a form of swearing, عمر only is used. (S.) [In a case of this kind, when ل is not prefixed to it, it is in the accus. case, as will be shown and expl. below: but when ل is prefixed to it, it is in the nom.] You say لعمرك لَأَفْعَلْنَ, meaning By thy life, I will assuredly do [such a thing].
(Msb.) َكُﺮْﻤَﻋَل occurs in the Kur xv. 72, and means By thy life: (I'Ab, Akh, Bd, Jel:) and َكُﺮَﻤَﻋَل is a dial. var., mentioned by Yoo: (O:) or the former, accord. to the grammarians, means by thy religion: (AHeyth, O:) and [in like manner] َلُعَمْرُي is an inchoative, of which the enunciative, ما أقسم به, [that by which I swear, so that the entire phrase means thy life is that by which I swear,] is understood; therefore it is in the nom. case: (IJ, TA:) or the complete phrase is َكُﺮْﻤَﻋَل َﻚَٰﻫِإ َرَأْيَ公网 and thy life is of great account. (Fr, as related by A'Obeyd.) You say also َكُﺮْﻤَﻋَل َﻚَٰﻫِإ َرَأْيَ公网, َرَأْيَ公网, and َرَأْيَ公网; the former meaning By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good; َرَأْيَ公网 being the objective complement of َرَأْيَ公网, aor. َرَأْيَ公网, inf. n. َرَأْيَ公网 and َرَأْيَ公网; [see 1:] but in the latter case, َرَأْيَ公网 is an epithet added to َرَأْيَ公网 [so that the meaning is by the life of thy good father]. (AHeyth, Az, O, TA.) [See also art. َرَأْيَ公网.] You also say َلَعَمْرُي، meaning By the everlasting existence of God; (S, O, K;) َلَعَمْرُي being here in the nom. case as an inchoative, with ل prefixed to it as a corroborative of the inchoative state: the enunciative is understood; the complete phrase being َلَعَمْرُي َلَعَمْرُي [the everlasting existence of God is my oath, or that by which I swear]. (S, O.) This expression is forbidden in a trad., (K,) because َلَعَمْرُي [properly] means the life of the body: (TA:) [but] َلَعَمْرُي، meaning By the everlasting existence of thy God, occurs in a trad. (TA.) When you do not prefix ل, you make it to be in the accus. case, as an inf. n.: thus you say, َلَعَمْرُي َلَعَمْرُي I swear by the everlasting existence of God, I did not so: (S, O, K) I swear َلَعَمْرُي َلَعَمْرُي [the everlasting existence of God, I did not so: (S, O, K) [in the CK الله, but this is a mistake,]) By thine acknowledgment of the everlasting existence of God, I did not so: (S, O:) or the original thereof is َلَعَمْرُي، (O, K;) i. e., I ask, or beg, God to prolong thy life: (Ks, O:) [and it is said in the S that َلَعَمْرُي َلَعَمْرُي sometimes has this signification:] and in like manner َلَعَمْرُي َلَعَمْرُي means I beg God to prolong thy life: I will not do that: [or it may be a form of oath without و َلَعَمْرُي:] (Ks:) and you say َلَعَمْرُي، َلَعَمْرُي and َلَعَمْرُي. By thine acknowledgment of the
everlasting existence of God, &c., do thou so}: (TA:) or Remember, reminding thee, of God. (K.) Mbr says of this phrase, that it may be in the accus. case on account of a verb understood; [such, for instance, as \(أَذَّنُكُمْ \)] or by reason of \(و \) suppressed, the complete phrase being \(عَمْرُكَ \) or as being for [the inf. n.] \(تَعَمِّرُ \). (TA.) It may also be [found written] \(عَمْرُكَ \) but this is bad. (Ks.) Some of the Arabs, for \(عَمْرُكَ \), said \(عَمْرُكَةَ، \) (Az.) \(عَمْرُكَةَ، \) (AHeyth, K) and \(عَمْرُكَةَ، \) (K) signify Religion; (AHeyth, K;) as in the phrases \(عَمْرُكَةَ لُعْمِرٍيَّ، \) (K) and \(عَمْرُكَةَ لُعْمِرٍيَّ، \) (AHeyth) [mentioned above]. Also \(عَمْرُكَةَ \) (S, O, Msb, K) and \(عَمْرُكَةَ \) (IAth, O, K) The flesh that is between the teeth: (S, O, Msb, K) or the pendent piece of flesh between the teeth: (Az, Msb:) or the flesh that is between the places in which the teeth are set: (TA:) or the flesh of the gum: (K) or the flesh of the gum that runs between any two teeth: (TA:) or what appears of the gum: (Kh, Msb:) or (so accord. to the TA, but in the K and ) anything of an oblong shape between two teeth: (K:) pl. \(عَمْرُوُّرَكَةَ، \) (S, O, Msb, K:) which some explain as signifying the places whence the teeth grow. (TA,) It is said in a trad., \(عَمْرُكَةَ، \) Gabriel enjoined me to make use of the tooth-stick so that I feared for my \(عَمْرُكَةَ، \) (O, TA,) see \(عَمْرُكَةَ، \) (O, TA,) Bankruptcy, insolvency, or the state of having no property remaining; (Lth, O, K:) which is said to be thus called because it was the name of an envoy of El-Mukhtár the son of Aboo-'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them: (Lth, O, K: *) ___ and (K) hunger. (IAar, K.)
A visit, or a visiting: (S, Msb, K:) or a visit in which is the cultivation (عَمَّارَة) of love or affection: (TA:) or a repairing to an inhabited, or a peopled, place: this is the primary signification. (Mgh.) ___ Hence the عامرة in pilgrimage [and at any time]; (S, O; *) i.e. [A religious visit to the sacred places at Mekkeh, with the performance of the ceremony of the circuiting round the Kaabah, and the going to and fro between Es-Safâ and El-Marweh: (IAar, S, K:) if he removes her to his own family, the act is termed طَرَارَع (IAar, S.) فَرَارَع a subst., (أَعْمَرْ) by Golius [strangely read by Gorius Aَعْمَر], S, O,) or an inf. n., (TA,) [or rather a quasi-inf. n.,] from رَأَرَع and the like; (S, O, TA:) A man's assigning to another a house for the life of the latter, or for the life of the former; (accord. to the explanation of the verb in the K;) a man's saying to another, of a house, or of land, or of camels, It is thine, or they are thine, for my life, or for thy life, and when thou diest it returns, or they return, to me; (accord. to the explanation of the verb in the S and Mgh and O;) a man's giving to another a house, and saying to him, This is thine for thy life, or for my life: (Th, in TA: [in which is added, whichever of us dies, بَعْد اِنْ مَاتُ اَيْنَا مَاتِ, but this I consider a mistake for اَيْنَا مَاتِ, when he dies, ) the house is given to his family: ]] so they used to do in the Time of Ignorance: (TA:) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) ___ Also [The property, or house, &c., so given;] what is assigned, or given, to another for the period of his life, or for that of the life of the giver. (K.) [See also رَفْقَيْ:}
Old; (K;) a rel. n. from عمرة (TA:) [the fem.,] applied to a tree (شجرة), signifies great and old, having had a long life: (IAth, TA:) or the former, the [species of lote-tree called] سدر [the fem.,] applied to a tree (شجرة) signifies that grows upon the rivers (O, K) and imbibes the water; as also (O:) or, accord, to Abu-l-'Ameythel [or 'Omeythil] El-Aarábee, the old, whether on a river or not; (O, TA;) and in like manner says As, the old of the سدر, whether on a river or not; and the ضال is the recent thereof: some say that the م is a substitute for the ن in [q. v.]. (TA.)

The الفريضة العمرية: see المشركه.

[an inf. n. of عمر: ___ and of عمره: ___ then app. used as an epithet syn. with عامر, q. v.: (of which it is also a pl.:) ___ and then as an epithet in which the quality of a subst. is predominant; meaning A land, or house, inhabited, peopled, well people, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined; a land colon-

ized, cultivated, or well cultivated; a house in a state of good repair: such seems to be meant in the JK and A and Kج in art. خرب, where, as in the O in this art., it is said to be contr. of خراب, q. v. [See also عمار, q. v.] It is also a subst. signifying [A building; a structure; and edifice: or perhaps the act of building]. (Msb.) [See also عمرة. It is also a pl. of عامر, q. v.]

عمر: see عمار, in three places.

عمر: see عامر.

أبو عمر The ذكر (K; and TA voice شام, q. v., in art. شيم.)
Anything (AO, S, O, K) which one puts, (S, O,) or which a chief puts, (TA,) upon his head, such as a turban, and a crown, &c., (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also (K) and (S, O, * TA:) which last [is app. a coll. gen. n., of which (K) is the n. un., and] also signifies any sweet-smelling plant (رخْن) which a chief puts upon his head for the same purpose: and hence, any such plant, absolutely: (B;) or any such plant with which a drinkingchamber is adorned, (S, K,) called by the Persians سِورَان; when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life: so, accord. to some, in a verse of El-Aashà, which see below: (S:) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (العمج) do; but ISd says, I know not how this is: or the myrtle; syn. آس (TA:) and (S, K,) or (TA:) is a plant of that kind, with which one used to salute a king, saying, May God prolong thy life: or, as some say, a raising of the voice, saying so: (Az, TA:) a salutation; (K;) said to mean, may God prolong thy life; (TA;) as also (S, K) and (L;) but Az says that this explanation is not valid. (TA:) El-Aashà says,

* فَلَمَّا آتَنَا بِعِيد الْكِرَّى

* سَجَدْنا لَه وَرُفِعْنَا الْعَمَارَى

[And when he came to us, a little after slumber, we prostrated ourselves to him, and we put the turbans from our heads, in honour of him: (S:) but IB says that, accord. to this explanation, the correct reading is (TA:) or the former reading means, we raised our voices with prayer for him, and said, May God prolong thy life: or we raised the sweet-smelling plants: &c.: see above. (S, TA:) Also (S, K) and (TA:) An ornamented piece of cloth
which is sewed upon a [by which is meant a kind of tent,] (O, K, TA.) i. e. sewed to the [q. v.,] on each side of the tent-pole, (O,) as a sign of headship. (TA.) See also

Hire, pay, or wages, of, or for, [as signifying] [see below]. (K, TA.)

[is an inf. n.: and often signifies] Habituation and cultivation; or a good state of habitation and cultivation: and is also expl. as signifying] That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of desolate or waste or ruined; app. meaning, work, or labour, by which a place is rendered

SO; as it is immediately added in the K that signifies hire, pay, or wages, of it, or for it; and the explanation which I have here given is agreeable with ancient and modern usage; to which it may be further added, that the measure (is common to words signifying arts, occupations, or employments, as and &c.]. (K, TA.) Also a subst. from (.) [It has two significations, either of which may be meant in the Msb: The act, or art, of building a house: and A building; a structure; an edifice: generally, accord. to modern usage, a public edifice: pl. .

See also The breast of a man. (TA.) Hence, (S, O, Msb, K) and (S, O, Msb, K) the latter allowed by Kh, (O,) but the former is the more common, (Msb,) A great tribe, syn. Qa'ilah Umma, (Msb,) or Umma, (O, K, TA,) that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself: (O, TA:) or it is called by the former name because it peoples a land; and by the latter, because complex like a turban; (TA:) and signifies the same; or, as some say, all signify a (Ham p. 682:) or i. q. and (S, O:) or less than a and more than a (IAth, TA:) [see also and] or a body of men by which a place is peopled: (B, TA:) pl. . (TA.) See also
عَمَّر : see the next preceding paragraph, near the end.

عَمَّر : see the next preceding paragraph, near the end.

Living long. (Msb, TA.) ___ Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA:) and thus, or remaining, &c., and congregated, in a pl. sense. (Mus'ab, O.) [Hence,] An inhabitant of a house: pl. عَمَّر الْبَيْت The jinn, or genii, that inhabit houses. (S.) And عَمَّر الْبَيْت The serpents that are in houses: sing. عَمَّر and عَمَّر: accord. to some, they are so called because of the length of their lives. (TA:) ___ See also مَعْمُور. Also i. q. مَعْمُور, (O, TA,) [See also مَعْمُور.] You say أَرْض عَمَّر A land peopled; colonized; cultivated; &c.] (TA:) [See also عَمَّر.] And منزل عَمَّر A place of abode inhabited [&c.] (Msb.) And مكان عَمَّر, دُوَّر عَمَّر [A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined]; (TA:) ___ It is applied also to that which has been a ruin or waste or the like [as meaning In a state of good repair; in a state the contrary of ruined or waste or desolate]; and so مَعْمُور. (S, TA,) [Pl. عُمَّر, (O, TA,) [See also عَمَّر.] Verily he is a server, or worshipper, of his Lord. (TA.) [See also عَمَّر.] The hyena; (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov., خَامِرَى أَمِّ عَمَّر: as though its young one were called عَمَّر, and it is so called by a Hudhalee poet: (L:) or its whelp is called عَمَّر, (K,) but it is not known with كَبَّة. (MF, from the Expos. of the كَبَّة.)
Clamour and confusion, (S, O, * K,) and evil, or mischief: (O:) or wearying contention or altercation. (TA in art. دقر.)

A place of abode peopled, or inhabited: (so in a copy of the S:) a place of abode spacious, (O, TA,) agreeable, peopled or inhabited, (TA,) abounding with water and herbage, (S, O, * K, TA,) where people stay. (TA.)

of which latter امة is the coll. n., An architect: both app. postclassical.]

A house inhabited by jinn, or genii. (Lh.)

is [The edifice in heaven, (K,) in the third heaven, or the sixth, or the seventh, (Jel, in li. 4,) or in the fourth, (O, Bd,) over, or corresponding to, the Kaabeh, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see دحية,) circuiting around it and praying, never returning to it: (O, * Jel,) or the Kaabeh: or the heart of the believer. (Bd.) Also Served [or Worshipped]. (TA.)

Visiting: a visiter. (S, K,) __ Performing the religious visit called having entered upon the state of إحرام for the performance of that visit; (TA:) pl.

Betaking himself to a thing; aiming at it;
purposing it. (K, TA.) Also Having his head attired with an عُمَرَة, i.e. a turban [&c.]. (AO, S.)

ما لَكِ مَعُومًا بَلْ أَصَابَ عَلَى بَابِي means Wherefore art thou congregating and detaining the people at my door? (Sgh, TA.)

يُعْمَور A kid: (IAar, S, O, K:) and a lamb: pl. يُعَامِير. (IAar, S, O.)
Long: (S, O, K;) as also (K;) applied to a road, (S, O,) as meaning far extending, (O,) and to a desert without water or herbage, (S, O,) and a limit, term, reach, or goal, or a heat, or single run to a goal or limit, (AA, S, O,) and a horse, (S, O,) or anything. (K.) ___ Evil in disposition and very perverse, and strong; (O, L, K;) applied to a horse. (L.) Malignant, or noxious; applied to a wolf. (L, K.) Malignant, or noxious, and very cunning; (O, * K;) and so applied to a wolf; and the latter sometimes applied in this sense to a man: pls. An excel-lent camel, used for riding. (O, L, K. *) ___ A quick, vehement pace. (L.)

عمرود: see above, first sentence.
1. **عين** (S, A, O, K) He (a man, S, TA) was weak in sight, (S, A, O, K) and generally, or at most times, shedding tears. (S, O, K) And the eye was generally, or at most times, shedding tears, and weak in sight.

(Msb.) Hence, (A,) said of speech, It produced a good effect upon him. (A, O, K) And فَلَانُ عَمَّشَ فيهُ, such a one, exhortation produces no good effect upon him. (A, O.)

Both of these are chaste phrases; for when exhortation produces an effect upon a man, it becomes as though it were weaksighted, seeing nothing to amend in him. (A.)

2. The removing of the weakness of sight termed **عين** [inf. n. of عَمَش, q. v.] (O, K.)

10. He deemed him foolish, or stupid, (O, K, TA,) or, as in the Tekmileh, ignorant: (TA:) but this is post-classical. (O, TA.)

A man weak in sight, and generally, or at most times, shedding tears: fem. عَمَشَانْ (O, K, TA,) or disordered in the eye; whose eyes are dim, or watery; and عَمَش signifies the like. (L, TA.)
عمق

1. (S, O, K, or Msb) [aor. — ] inf. n. عمقا ، (Msb.) said of a well (ركي) رَكِيَ، S, O, or بَنِير Msb). It was, or became, deep: (S, * O, * Msb, K, * TA:) and so معق. (TA.) One says، ما أَبَدَ عَمَقَةُ هذَهِ الرَكُيَّةِ، (O, K *), and مَا أَعْمَقَهَا، (K) [How great, or far-extending, is the depth of this well!] and so مَا أَعْمَقَهَا. (TA.) And عمقا، عمقا، inf. n. (of the former, TA) عمقا، عمقا، said of a [road such as is termed] فَحَ، It was, or became, far-extending: or long: (K) but accord. to a saying of IAar, app. not used in the latter sense when said of a road. (TA.) And عمقا، said of a place، It was, or became, distant, remote, or far off. (Msb.)

2. عمقا [Hence، عَمَقُ النَّظَرِ فِي الأُمُورِ، (S, O, K,) inf.n. عَمَقُ النَّظَرِ فِي الأُمُورِ، (S,) He exceeded the usual bounds [in looking، or examining，or rather he looked، or examined، deeply، into affairs، or the affairs]. (K, TA.)

3. عمقا البَنِير، (Msb, K,) inf. n. عَمَقَهَا، (Msb) عَمَقَهَا， (S, O;) and اعْمَقَهَا، (Msb, K,) inf. n. تعمَق her، (S, O;) and اعْمَقَهَا، (O, K;) He made the well deep: (S, O، Msb، K، TA:) and so مَا أَعْمَقَهَا. (TA.) [See 1.

4. تعمَق في كَلَامِه، He went deeply، or far، in his speech، syn. تَنْطَعَ. (S، O، K، And تعمَق في النَّظَرِ في الأُمُورِ، (TA.) He went، or dived، deeply، or far، in، or into، the thing. (MA.) And تعمَق في الأمر، He was، or became، nice، exquisite، refined، or scrupulously nice and exact، or he chose what was excellent، or best to be done، and exceeded the usual bounds، in the affair. (TA. [See also the part. n.، below.])

5. تعمَقَ، He went، or far، in his speech. (TA.)
(S, O, Msb, K, TA) and the latter is an inf. n., (Msb,) and of a [road such as is termed] (K, TA,) or the latter is an inf. n., (Msb,) and of a valley: (S, O, TA:) or the depth of a well (Msb, TA) and the like; [i. e.] the distance to the bottom: (TA:) and which may be a pl. of the first or second, and perhaps of the third, signifies deep places of the ground: (see خسف:) and عمق signifies also depth of anything; or distance between the two opposite surfaces thereof:] but accord. to IAAr, عمق as an attribute of a road signifies distance: and as an attribute of a well it is the length of its cavity, or interior, from top to bottom. (TA.) And عمق and عمق signify also The distant, or remote, extremity of a desert, or waterless desert: pl. عماق: (S, O, K, TA:) which is also expl. as signifying sides, regions, or tracts; and extremities; without restriction: and sides, regions, or tracts, of the earth, or of a land. (TA.) Ru-beh says,

* في سبيل منصرف الأعلاق

* غير النجاح عمق الأعماق

[In a desert, or waterless desert, bared of the beaten tracks, except the far-extending (?) remote in respect of the extremities]. (O.) And عمق Full-grown unripe dates put in the sun to dry (AHn, K, TA) and to ripen. (AHn, TA.) [And accord. to Forskål, (Flora Aeg. Arab. p. cxii.,) The Euphorbia officin. arborea; mentioned by him as found at a place in Tihámeh, which suggests that its name may perhaps be correctly عمق, q. v.]

عمق: see the next preceding paragraph, in four places.

A right, or due. (ISH, O, K.) So in the saying, في هذه الادار عمق, له فيه عمق. [There pertains to him, in it, a right, or due]. (K.)

عمق: see عمق, and the verse cited above.
Feculence of clarified butter, [adhering to the interior] in a skin: (Lh, O, K.)

the is asserted by Lh to be a substitute for ب. (TA voce عبقة.)

ٌﻖٍﻤَﻋ (S, O, K,) said by Aboo-Nasr to be of the fem. gender, (O,) A species of trees, (S,) or a certain plant, (O, K,) in El-Hijáz and Tihá- meh, (S, [see عمق, last sentence,]) of which AHn states his not having found any one who described its qualities, or attributes, (O,) and said by IB to be spoken of as more bitter than the colo cynth;

(TA;) also called عقایق, (O, K,) which occurs in a verse of Sá’ideh Ibn-El-'Ajlán, or, as some relate it, the word there is عقایق [q. v.). (O.)

ٌﻖِمِعَأ A man whose speech has depth. (TA.)

is of the dial. of the people of El-Hijáz: and the tribe of Temeem say عمق. (Fr, TA.) One says عمق formed by transposition, (O,) A deep well: (S, * O, * Msb, K * TA:) pl. عمق and عقایق and عمق and عمق.

(K.) Also, applied to a [road such as is termed] جَف, (O, K,) as in the Kur xxii. 28, (O,) Remote, or far-extending:

(Mujáhid, O, K;) and so as applied to a place; (Msb;) [so too عمق, applied to a desert, as in the verse cited above, voce عمق;] and, applied to a road, عمق is more used than عمق: (Lth, TA:) or عمق applied to a road signifies long; (K;) or, app., accord. to IAar, not thus when applied to a جَف as meaning a road. (TA. [See عمق.])

עיقة: see عمق.

A camel feeding upon the trees, or plants, called عمق camels so feeding. (TA.)

A deeper: and deepest. IAar mentions his having heard one of the Arabs of chaste speech say, 

Rآیت عمق فما رآیت عمق منها i. e.
[I saw] a recently-dug well (and I have not seen any deeper than it). (O.)

Montum, One who exceeds the usual bounds in an affair; who acts with forced hardness, vigour, or hardiness, therein; seeking to accomplish the utmost thereof.

(TA.)
عمل

عمل 1

أَوْرَأ. ـٍ، مَنْ، (S, O, Msb, K,) He worked, or wrought; laboured; served, or did service: he did, acted, or performed: (K, TA:) [generally, he did, &c., with a sort of difficulty, or with intention; but sometimes said of an inanimate thing: (see عمل, below:) he did, or he made, wrought, manufactured, or constructed, a thing. (Msb. [See, again, عمل, below.]) Accord. to Az, عمل is the only trans. verb of its measure having the inf. n. of the measure فعل, except هبلت, said of a mother, inf. n. هيلب; other similar verbs having the inf. n. of the measure فعل, as سرطت, inf. n. سرط; بلعته, inf. n. بلع. (TA. [But see arts. سرط and بلع; with respect to the former of which I must here state that, since it was printed, I have found an authority for it as inf. n. of سرط in a copy of the S; though in the K it is said to be مَحَكَّة, and accord. to the Msb it is like تَعَب ي. You say, عملت على الصدقة I officiated in the collecting of the poor-rate. (Msb.) [And بما في عمل في هلاكه [He did according to what is enjoined in the Book of God.] And عمل في هلاكه [He laboured to destroy him, or to kill him. (K in art. شيط.) [And فيه It acted upon him, or it: and, said of a sword &c., it had effect, or made an impression, upon him, or it. ] [Hence, ] عمل signifies [also It governed it syntactically; or caused it to be موجود or مرفوع, or منصوب or مجهور &c.; i. e.] it produced in it a certain species of syntactical desinence. (K.) ___ And عمل البرق The lightning was continual. (K.) And عملت بهذيها, said of a she-camel, (K,) and also, in a trad., of [the beast] البرق, (O, * TA,) She went quickly, or swiftly, (O, K, TA; because she that does thus puts her ears in motion by reason of the vehemence of the pace. (TA.) And عملت [alone] said of a she-camel, signifies [the same: or] She was, or became, brisk, light, active, or quick. (K.) ___ And [hence, app.] لِمْ أَرَى النَّفْقَة تَعمَّل كَمَا تَعمَّل بَيْكَة a saying mentioned by Lh, is expl. by ISd as meaning [i. e. I have not seen the money that that one
expend pass away as it passes away in Mekkeh]. (TA.)

I made, or appointed, such a one governor (S, O, Msb) over El-Basrah, (S, O,) or over the province, or city, &c. (Msb.) And (K, TA.) And one says,\[Such a one was made, or appointed, governor over them.\]

\[Who is he that has been set up as governor over you? (TA.)\] And (K, TA.) And one says,\[Such a one was employed as governor over a people: (see a saying of 'Omar in art. ضعف, conj. 2:) or\] such a one was appointed to one of the sovereign's offices of government. (TA.) And (Mgh, O, K,) inf. n. as above, (K,) \[He gave him his عملة, or pay, or salary, for work, service, or agency; (Mgh, O, K;) as also عملة. (TA.)\]

\[He worked, laboured, served, acted, or transacted business, with him. Hence,\]

He dealt with him in buying and selling, (Msb, KL,) and the like: so in the language of the people of the cities. (Msb.) See also 6. [And hence the saying, عاملة معاملة لليث He did, acted, or dealt, with him in the manner of the lion.] And i. q. سامه يعمل \[He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work\]. (K.) Sgh says that المعاملة the language of the people of El-'Irák is what is termed in the dial. of the people of El-Hijáz المساقاة, (Msb,) which is The employing a man to take upon himself, or manage, the culture' [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce. (S and TA in art. ستقى.)

\[He made him to work, labour, serve, or do service; or to do, act, or perform; (S, * O, * K, TA;) as also استعمله he made him, or caused him, to do, or to make, manufacture, or construct, a thing. (Msb.) And one says also, يعمل نفسه في الأمر He plies himself
in the affair]. (S in art. حسم.) And [hence,] He worked with it, [i.e. employed it, or used it, or plied it,] namely, his judgment, or opinion, and [properly] his instrument, or implement, (K, TA,) and his tongue; (TA;) as also [He employed, or used, his intellect, or understanding, in such and such things;] meaning he considered, or forecast, the issues, or results, of such and such things with his intellect, or understanding. (TA.)

And [hence,] I hastened, and urged, the she-camel: whence the saying, in a trad., لا تعمل أعملت الناقة المطى إلا إلى ثلاثة مساجد, meaning [The camels that are used for riding] shall not be hastened nor urged [or plied, save to three mosques;] that of Mekkeh, that of El-Medeeneh, and that of ElAksà at Jerusalem: see also a variation of this saying in the first paragraph of art. ضرب; and another voice عروة]: and in a trad. of Lukmán, يعمل الناقة والساق [He hastens, and urges, the she-camel and the shank], meaning he is strong to journey, riding and walking. (TA.) See also 2, last sentence. [ما أعملهم بعمل مأهل النار, a phrase occurring in art. صبر in the K, means How much do they occupy themselves in doing the deed of the the people of the fire of Hell] أعملت الروم means I thrust, or pierced, with the عامل q. v. of the spear. (Har p. 77.) [Or one says, بأعماله بالروح, meaning I thrust him, or pierced him, with the عامل of the spear. (See De Sacy’s Chrest. Ar., sec. ed., iii. 191.)]

5. تعمل is syn. with [generally as meaning The dealing together in buying and selling, and the like]. (TA.) One says, تعامل الناس بالدرهايم [Men, or the people, dealt together in buying and selling with the dirhems; i.e. used the dirhems in buying and selling]. (Msb in art. روح.)
The business of buying and selling is transacted with it; i. e. it is used in buying and selling], referring to the [coin called] فلس (Msb in art.)

August signifies [He went to and fro occupied in work, labour, or service]: (S, O, TA:) or he worked, laboured, or did service, for himself; like as one says استعمل نفسه: (T, TA:) or he worked, &c., by himself: (K, TA:) or he worked, &c., for another:

(M and K in art. [It is also trans.] One says, استعمل أعمالاً [I laboured to earn, or gain, sustenance]. (Msb.) And it is said in a trad., respecting Kheyber، مهضرأ يلعين نأ اهولمتي [He gave to them their land on the condition of their bestowing labour upon it, or] doing what they required to be done [upon it], of cultivation, and sowing, and fecundating of the palm-trees, and guarding, and the like, from their own property. (IAth, TA.) — [And استعمل signifies also He employed him, or used him, for work, or service; like استعمله: but is perhaps post-classical.]

He asked, required, or desired, him to work, labour, do service, or act, (S, O, Msb, * TA,) for him. (TA:) [And استعمل نفسه, app. for استعمل, He desired to act: see an ex. in art. روى conj. 2.] See also 4, in two places. See also 2. One says also، استعمل فلان على الجالة [Such a one was employed as collector of the poll-tax]. (S and Msb in art. جل. See also a similar ex. voce ضح.) And

I made the garment to serve [i. e. made use of it for clothing. (Msb.) And استعملت الثوب [made use of the bricks], meaning I built with the bricks a building. (Msb.) And استعملت البناء [He feigned heedlessness, &c.; or made use of it as a mask, or pretext]. (K in explanation of استعملت البلاه. See also a similar ex. voce)
[accordingly, when used as a simple subst., it may be rendered Work, labour, or service: and a deed, or an action:] or it has a more particular meaning than فعل; for it is a فعل [or deed] with a sort of difficulty; and therefore it is not attributed to God: or, accord. to Er-Rághib, it is any فعل [i. e. deed or action] that proceeds from an animate being by his intention; and thus it has a more particular meaning than فعل; for the فعل is sometimes attributed to animate beings from which it proceeds without intention; and sometimes to inanimate things, to which the فعل is seldom attributed; and this is not used in relation to [irrational] animals except as implied in the phrases إبن عوامل and بقر عوامل: or, accord. to MF, the فعل is a motion of the whole, or of a portion, of the body; and sometimes, of the mind; so that it is the utterance of a saying, as well as the doing a deed with the member, or limb, with which things are gained or earned; though most readily understood as applied particularly to the latter; and some apply it particularly to that which is not a saying: it is also said that a saying is not termed عمل in the common conventional language: and the truth is said to be, that it is not included in the terms عمل and فعل otherwise than tropically: (TA:) [see also عملة: ] the pl. of عمل [used as a simple subst.] is أعمال. (K.) In the following saying, of a woman dandling her child, (S,) or of Keys Ibn-Ásim, (O, TA,) dandling his child Hakeem, (TA,) the last word is a proper name of a man: (S, O, TA:) or, accord. to Aboo-Zekereeyà, [the meaning is, Share thou in the qualities of the father of thy mother, or share thou in the qualities of my course of action; for he says that] by عمل is here meant عملى. (TA:) Hence, ابن عملى means He who does my work, or the like of what I do. (TA in art. ابن.) And [hence, ] فلان ابن عملى Such a one is strong. (TA.) And بنو
Those who journey on foot. (O, K, * TA.) [And, occurring in the T, voce, means The culture of palm-trees: like as means agriculture]. ___ And signifies also The striving, labouring, or toiling, in work; or the holding on, or continuing, in work: so in the saying of El- Kutámeel

[For verily the striving, &c., in work is a light matter to him who seeks success].

(TA.) ___ [Also An office of administration; and particularly the office of governor of a province; and the office of collector of the poor-rates, and the like: and an agency of any kind; the management of the affairs and property of another; an employment. ___ Also A province; or territory under a governor appointed by a sovereign. Pl. in this and other senses as above.]

, as an epithet applied to a man, i. q. [Having work, labour, or service]; (Sb, K,) as also : (K,) or adapted, or disposed, by nature, to work, labour, or service; (S, O, K,) and so :

(S, * O, * K,) or this latter signifies that makes much gain. (TA.) __ And, applied to lightning, Continuing, or continual. (K,) ___ And, applied to a she-camel, Brisk, light, active, or quick; (K, TA,) like ; (TA,) and so . (A, TA.)

Theft: or treachery, perfidy, or unfaithfulness: (O, K,) it is not used otherwise than in relation to evil.

(O.)

see .

A mode, or manner, of work, labour, or service; or of doing, or acting; or of making.
(K, TA.) One says ٌﻞُﺟَر ُﺚﻴِﺒَﺧ ِﺔَﻠْﻤِﻌﻟا, meaning A man bad, or corrupt, in respect of the mode of gain. (TA.) ___ See also ٌﻞِﻤَﻋ. ___ And see ٌﺔَﻟﺎَﻤُﻋ. Also The internal state, or condition, of a man, in relation to evil. (K.)

ٌلﻮُﻤَﻋ: see ٌﻞِﻤَﻋ, in two places.

ٌلَﻤَﻋ with kesr to the م, is syn. with عمل [as signifying A deed, or an action]: (O, K:) so in the saying of a woman of the Arabs, [There was no deed, or action, for me, except the corrupting of you]. (O.) ___ And A thing that is done, or performed; or that is made; (ما) عمل; as also عمل. (K.)

عمل: see عمل.

 عمل [Practical; opposed to علمى: and fabrile; factitious; or artificial.]

عمل يَهِي*عملُ،* with two kesrehs and with the ل mushsheddeh, (K, TA, but in the CK, TA,) or, accord. to ISd as on the authority of Th, [app. of the CK, TA,) or, [thus written without any vowel-sign to the م, and in the dual form,] (O as on the authority of Aboo-Zeyd,) and IAar adds, with the م quiescent, (O,) [compare َﲔِﻐَﻠُـﺒﻟا and ْﲔِﺣَُِﱪﻟا, which suggest that the correct forms may be َﲔِﻠَﻤُﻌﻟا and َﲔِﻠِﻤُﻌﻟا,] (TA,) or ِْﲔَﻠْﻤِﻌﻟا, (O,) The hire, pay, or recompense, (T, S, Mgh, O, Msb, K,)
of him who works, labours, or serves, (T, S, Mgh, O, Msb,) or for work, labour, or service. (K.)

And signifies also the state, or condition, of being occupied; or having work, labour, or service, to perform; contr. of as syn. with , inf. n. of , in the phrase , Msb in art.

, see the next preceding paragraph.

, see the next preceding paragraph.

One who does much work or labour or service: or who strives, labours, or toils, in work; or holds on, or continues, in work. (TA.)

Working; labouring; serving, or doing service: doing, acting, or performing:

and doing, making, working, manufacturing, or constructing, a thing:] act. part. n. of : (T, Msb, TA:) pl. : (Msb, K, TA) and (Msb, Msb) and (K, TA,) which last signifies [particularly] workers with their hands, (Mgh in art. K, TA,) in various sorts of work, (TA,) in clay (Mgh, TA) or building (Mgh) or digging (Mgh, TA) &c.; (TA,) like [a pl. of ] (Mgh:) and as pl. of [the fem.] , (K, TA,) as pl. of [the fem.] , (TA,) [and likewise in this case of ] signifies oxen that plough, and that tread the corn, (K, TA,) and upon which water is drawn, and that are employed in other labours; and in like manner applied to camels: and it is said in a trad. that in the case of such animals no poorrate is required. (TA.)

Also [An administrator of public affairs; and particularly a governor of a province; and] a collector of the poor-rates [and the like]: and an agent who manages the affairs and property of another. (TA,) The part, of the spear, that is next to the head, exclusive of the [or portion that enters into the head]; (S, O:) or the [or fore part] of the spear, (K, TA,) exclusive of the head, accord. to A'Obeyd two
cubits in length: (TA:) or, as some say, the spear-head itself is called عامل: (O, TA:) pl. عامل. (TA.) See also ذواع, last sentence.

عامل [as a subst., rendered so by the affixة,] sing. of عامل, (T, TA,) which signifies The legs (T, K, TA) of a beast or horse or the like. (T, TA.) ___ عامل الرمح: see عامل, near the end.

طريق معمل A conspicuous, travelled, road. (S.)

معمل [pass. part. n. of عمل, as such signifying Done, made, &c. ___ And] applied to beverage, or wine, (شراب,) as meaning In which are milk and honey (Th, O, K) and snow: (Th, O:) occurring in a trad. of El-Shaabee. (O.) ___ [And An ass Whose testicles have been extracted. (Freytag on the authority of Meyd.])

متعلق as an epithet applied to a camel means Employed in work, labour, or service. (TA.)

يعمل An excellent, or a strong, light, and swift, he-camel; (O, K;) though disallowed by

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Kh: (O:) and (O, K) عملة an excellent, or a strong, light, and swift, she-camel, adapted, or disposed, by nature, to work, labour, or service: (S, O, K: *) or, accord. to Kr, the former signifies a swift she-camel; [but see what follows, as well as what precedes;] and is a subst. applied thereto, derived from العملة: neither of them is used as an epithet, each being only a subst., (M, K, TA,) accord. to Sb, for one does not say جمل عملة and جمل يعملة as meaning a he-camel and a she-camel; and hence, he says, we know not يوم يعملة occurring as [the measure of] an epithet: but some make يوم يعملة to be an epithet. (M, TA.)
One who deceives (O, K) men, (O,) or thee, (K,) with his eye (بطرُفه); (O, K, TA; in the TK [i.

meaning with his excel-lence, or elegance, of mind, manners, and address or speech; &c.]) so expl. by Ibn-'Abbád: (O:) or, accord. to the Nh, one who deceives men, and beguiles them with his speech. (TA.) ___ And Tall: pl. عمالقة عمالقة عمالقة, which last is extr. (TA.) [And the pls. عمالقة عمالقة and عمالقة [are appellations applied by the Arabs to The Amalekites;] a people of the descendants of عمالق, (S, O, K,) or عمالق [or Amalek]; (K;) who was the son of لود [or Lud], the son of إرم [or Aram, the son of سام [or Shem], the son of نوح [or Noah]; (S, O, K;) or [rather, who was the son of Lud, the son of Shem, for,] accord. to the Mukaddameh Fádileeyeh, لود was the brother of إرم: (TA:) they dispersed themselves in the countries, (S, O, K, TA,) and most of them became extinct: or, accord. to IAth, they were of the remnant of the people of 'Ád (عاد): Suh says that of them were the kings of Egypt, the Pharaohs, of whom were El-Weleed the son of Mus'ab, the consociate of Moses, and Er-Reiyán the son of El-Weleed, the consociate of Joseph. (TA.)
**Emn**

1. عُمْن بالِمَكَانِ (S, Msb, K.) aor. — عُمْنَ, (S, Msb, K.) aor. — (K,) inf. n. عُمْنُ; (TK,) He remained, stayed, dwelt, or abode, in the place. (S, Msb, K.)

2. عُمْنَ see the next paragraph.

3. عُمْنَ (S, K,) and عُمْنُ (K,) He (a man, S) betook himself, or repaired, to, or towards, [the region of] Omán (عُمْن): (S, K: * [accord. to the K, app., عُمْنُ, a town of Syria; but correctly عُمْنُ, as is clearly shown by quotations from poets in the TA:]] or he entered it: (K:) and also, (K,) or the former verb, accord. to AA, (TA,) he continued to remain, stay, dwell, or abide, (K, TA,) there. (TA. [For دَمَ عَلَى المَقَامِ, in this last explanation, the CK has قَامَ عَلَى المَقَامِ.]]

4. عُمْنَ [a contraction of عُمْنُ.]

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Residing, staying, dwelling, or abiding, (IAar, K, TA,) in a place. (IAar, TA.)

**Emnine**

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

**Emnati**

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

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

2. عَمَّهْتُ فِى ظُلْمَهُ Thou wrongedst him, or hast wronged him, without sure information. (A, K.)

6. see the first paragraph.

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

His camels went away, whither none knew: (S, K.)

* see what next precedes.

* see.

* see.

* see. 

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

[aaor. لْلْأَمْعَى] inf. n. عَمَىٰ، He was, or became, blind, (S, Msb, K,) of both eyes; (Msb, K, * TA;) as also عَمَىٰ، aor. عَمَىٰ، inf. n. عَمَي، as though عَمَىٰ، aor. عَمَي، inf. n. عَمِيٌّ، both being of the measure عَمِيٌّ، but he adds, correctly, that, accord. to Sgh, عَمَي، is originally like مَهَّدِي، which becomes مَهَّدِي، i. e. it is originally مَهَّدِي، but the latter مَهَّدِي is changed into مَهَّدِي، because of the fet-hah of the former, so that it becomes مَهَّدِي، and the two, thus differing, do not easily admit of idghám (TA;) and sometimes the عَمَىٰ of عَمَي is mushcheddeh, (Sgh, K, TA,) so that it becomes عَمَي، aor. عَمَي، inf. n. عَمِيٌّ، like عَمِيٌّ، which becomes عَمِيٌّ، i. e. it is originally عَمِيٌّ، but this is by a straining of a point, and not in use: (Sgh, TA;) and عَمِيٌّ، likewise, signifies the same, (K, TA;) i. e., the same as عَمَي،. (TA.) And you say also، مَهَّدِي عَمَي، His two eyes were, or became, blind. (TA.) ... Hence عَمَي is metaphorically used in relation to the mind, as meaning An erring; the connection between the two meanings being the not finding, or not taking, the right way: (Msb;) or the being blind in respect of the mind: and in this sense, the verb is as above, with the exception of the measure عَمَي، [and the abbreviated form of this]. (K, * TA. [عَمَي، in the CK in this passage is a mistranscription, for عَمَي،.] You say، عَمَي عن رَّحَم، and حَفَّته، [IHe did not, or could not, become guided to his right course, and his plea or the like; i. e. he was, or became, blind thereto]. (TA.) And عَمَي عن حقّه، [He was, or became, blind to his right, or due], like عَمَي عليه الحُب. (TA in art. عَمَي،.) One says also عَمَي عليه الخُير. The information was, or became, unapparent, obscure, or covert, to him. (Mgh, Msb. *) And عَمَي، عَمَيّ عَلَيّ طَريقّه، (TA;) and عَمَي، عَمِيٌّ عَلَيّ طَريقّه، (S, TA;) and عَمِيٌّ عَلَيّ طَريقّه، (Har p. 190,) i. e. (His way, or road, and the affair, and the poetry, or verse, and the speech, or saying,) was, or became, obscure, or dubious, to him; (S, TA, and Har ubi suprá) and so عَمَي،. (TA;) and عَمَي،. (Har ubi suprá.) Hence, accord. to
different readings, in the Kur [xxvii. 66]. [And the pleas shall
be obscure, or dubious, to them]. (S, TA.) __ And عَمِيتْ إِلَى كَذَا I betook myself to such a
thing, not desiring any other; as also عَمِيتْ. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus
used, are عَمِيتْ and عَمِيتٌ. but they are correctly عَمِيتْ and عَمِيتٌ. (S, K.) inf. n. عَمِيتْ. (S,)

The waves cast the particles of rubbish, or the like, (S, K, TA,) driving them to their
upper, or uppermost, parts, (TA,) and the foam. (S, TA.) __ And عَمِيتْ وَلَغَامِه. (K, TA) aor. عَمِيتْ (K, TA)
He (a camel) brayed, and cast the foam of his mouth upon his head, or the upper part
of his head, or anywhere: (K, TA:) mentioned by ISd. (TA.) __ And [hence] عَمِيتْ بِكَذَا He cast upon
me a suspicion of such a thing. (TA.) __ عَمِيتْ, aor. عَمِيتْ, said of water, (K, TA,) and of other things, (TA,)
also signifies It flowed; (K, TA;) and so عَمِيتْ, aor. عَمِيتْ, [app. عَمِيتْ] and عَمِيتْ and عَمِيتْ are three syn.
dial. vars., (TA in this art.,) meaning The plant, or herbage, became of its full height, and
blossomed; (S, K, TA, in explanation of the last, in art. عَمِيتْ;) and became luxuriant, or abundant and
dense. (TA in that art.)

عَمَِهَا, inf. n. عَمَِهَا تُمْعِيَّة. (TA,) __ عَمَِهَا, of God, (S, TA,) or of a man. (Msb.) Hence the saying of Sá'ideh Ibn-Ju'ayyeh,

* 

[And death rendered blind, to him, the two doors of his way] Babi طريقة meaning his
two eyes. (TA.) __ And [hence] عَمِيتْ الطَّرِيقَةِ I made the information unapparent, obscure, or
covert. (Msb.) And عَمِيتْ مَعْنِي الْبِيْتِ, inf. n. as above, (S, K,) He made the meaning of the verse
unapparent, obscure, or covert. (K.) And He made his meaning enigmatical, or obscure, in his speech, or language. (S, A, K, in art.) And He made a thing obscure, or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see مَعَمٍّ.] 

And يّﻤﻋ ُﻩَداَﺮُﻣ He made his meaning enigmatic, or obscure, in his speech, or language. (S, A, K, in art. ﺟز.) And يّﻤﻋ ﻰَﻠَﻋ ٍنﺎَﺴْﻧِإ ﺎًﺌـﻴَﺷ He made a thing obscure, or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see يّﻤَﻌُﻣ.] 

And يّﻤﻋ ﻰَﻠَﻋ ٍنﺎَﺴْﻧِإ ﺎًﺌـﻴَﺷ He made a thing obscure, or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see يّﻤَﻌُﻣ.] 

And يّﻤﻋ ﺎَﻣ ُﻩﺎَﻤْﻋَأ He made a thing obscure, or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see يّﻤَﻌُﻣ.] 

And يّﻤﻋ ُﻩﺎﻤﻋا see 2, first sentence. ___ Also He found him to be blind [app. meaning properly, and also in mind]. (K, TA.) يّﻤَﻋ ﺎَﻣ وأَمَأِه He found him to be blind [app. meaning properly, and also in mind]. [How blind is his mind!] (S, K;) for the verb of wonder is not formed from that which is not significant of increase. (S.) 

4 يّﻤَﻋ [in its proper sense, and also in a tropical sense]: see 1, in two places. 

5 يّﻤَﻋ تَعَمَيَأ He feigned himself (S, K, TA) [i. e. blind], in respect of the eyes [as is implied in the S], ___ and also in respect of the mind [as is implied in the K]. (TA.) You say, ﺔَﺸَﻋ ﻰَﺷﺎَﻋَـﺗ He feigned himself ignorant of such a thing, as though he did not see it; like يّﻤَﻋ تَعَمَيَأ. (TA in art. عشرو) 

6 يّﻤَﻋ تَعَمَيَأ He feigned himself (S, K, TA) [i. e. blind], in respect of the eyes [as is implied in the S], ___ and also in respect of the mind [as is implied in the K]. (TA.) You say, ﺔَﺸَﻋ ﻰَﺷﺎَﻋَـﺗ He feigned himself ignorant of such a thing, as though he did not see it; like يّﻤَﻋ تَعَمَيَأ. (TA in art. عشرو) 

8 يّﻤَﻋ تَعَمَيَأ He chose it, selected it, or preferred it; syn. ﺔَﺸَﻋ ﺔَﺨَـﺗَأ; (S, K, TA;) i. e., a thing; (S;) formed by transposition from ﻰَﺸَﻋ ﺔَﺨَـﺗَأ [mentioned in art. عَمَيْم]. (S, TA.) ___ And i. q. ﺔَﺸَﻋ ﺔَﺼَـﻗَه [i. e. He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it; &c.]; (K, TA;) like يّﻤَﻋ تَعَمَيَأ. (TA in art. عشرو) See also 1, last sentence. 

9 يّﻤَﻋ تَعَمَيَأ, and its abbreviated form يّﻤَﻋ تَعَمَيَأ: see 1, first quarter. 

10 يّﻤَﻋ تَعَمَيَأ in the phrase ﺔَﺸَﻋ ﺔَأَمَأَي أَمَأْ يّﻤَﻋ تَعَمَيَأ [expl. in art. ﺔَأَمَأْ]: (K, TA;) as also ﺔَأَمَأْ يّﻤَﻋ تَعَمَيَأ; (K in art. ﺔَأَمَأْ) and ﺔَأَمَأْ يّﻤَﻋ تَعَمَيَأ. (TA.) 

11 يّﻤَﻋ تَعَمَيَأ [sometimes written ﺔَأَمَأْ يّﻤَﻋ] inf. n. of ﺔَأَمَأْ يّﻤَﻋ [q. v.]; (S, * Msb, K;) [Hence the saying, ﺔَأَمَأْ يّﻤَﻋ ﺔَأَمَأْ يّﻤَﻋ ﺔَأَمَأْ يّﻤَﻋ]. (S.)
Hence also one says, meaning He ventured upon, or embarked in, an affair blindly; like अम्रा उँचा, in two places. Also Stature: and height. (K.) One says, अम्रा उँचा, i.e. [How goodly is] the height, or the stature, of this man! (TA.) And Dust; syn. (K.) In the saying of a rájiz, describing a skin of milk, because of its whiteness, अम्रा उँचा: (K, TA.) And in some of the copies of the K अम्रा उँचा, and by some thus related in a trad. mentioned in what follows, (TA,)

[The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,] the meaning is looking at it from afar; for अम्रा in this case signifies remoteness. (TA.)


cum, originally अम्रा, in four places.

अम्रा, a contraction of अम्रा: see अम्रा.

अम्रा, [in the CK erroneously अम्रा] a subst. from अम्रा in the sense of अम्रा [signifying A thing chosen, selected, or preferred; like अम्रा, a subst. from अम्रा]. (K, TA.)

अम्रा, अम्रा, (S, K, TA,) in some of the copies of the K अम्रा, and by some thus related in a trad. mentioned in what follows, (TA,)

Clouds: or, accord. to AZ, [clouds] resembling smoke, surmounting the heads of mountains: (S, Msb:) or lofty clouds: or [in the CK and ] dense: (K, TA:) or dense [clouds such as are termed] अम्रा: (TA:) or raining clouds: or thin clouds: or black: or white: or such as have poured forth their water; (K, TA,) but have not become dissundered like mountains: and अम्रा माना is the n. un., and] signifies a dense, covering, cloud; as also अम्रा : or a
dense portion of cloud: but some disallow this, and make عَمَءَةٍ to be [only] a coll. n. (TA.) It is related in a trad. that, in reply to the question Where was our Lord (meaning the عَرْش [q. v.] of our Lord) before He created his creatures? it was said, [He (i.e. his عَرْش) was in clouds, or lofty clouds, &c., beneath which was a vacuity, and above which was a vacuity]: or, accord. to one relation, [meaning He was in a vacuity] i.e. there was not with Him anything: or, as some say, it means anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain. (TA.) See also عَمَءَةٍ.

See also عَمَءَةٍ, (S,) or عَمَءَةٌ, and عَمَءَةٌ, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for عَمَءَةٍ, (TA, [which shows, by citing that verse, that عَمَءَةٍ, the reading in the CK, is wrong,]) and عَمَءَةٍ, (K,) i.e. [I came to him, or I met him,] in the time of midday when the heat was vehement, (S,) or in the most vehement heat of midday in summer (K, and Lh and O and TA in that art.,) a time in which the divinely appointed prayer [of midday] is forbidden; it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) عَمَءَةٍ being an abbreviated dim. of عَمَءَةٍ: (S:) or it is a name for the heat, (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] 'Adwán, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called عَمَءَةٍ, (TA,) and they alighted at a station in a hot day, whereupon he said, Upon whomsoever shall come this hour, or time, of tomorrow while he is حَرَامٍ [i.e. in the condition of one performing the acts of the حَرَامٍ or of the عَمَءَةٍ, (K, TA,) not having accomplished his عَمَءَةٍ, (TA,)
he shall remain until [this time] next year: and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them; (S, K, TA;) and the time became called in relation to him. (S, TA.) [See also art. 

**tention, or litigation, or wrangling; or persistence in contention or litigation or wrangling; syn. جاج; (K, TA;) in that which is false or vain or futile: (TA:) [or the last but one, or the last, signifies ignorance; for] عمتهم : فيهم عمتهم : (accord. to different copies of the S) means In them is their ignorance. (S.) [See also عماة, and عميا, and عمية.] ___ For the first (عماءة), see also عماءة. 

**أremaining portion of the darkness of night. (TA.) ___ [And Dimness of the eyes from tears: so, accord. to Freytag, in the Deewan of the Hudhalees.] ___ See also عماءة. ___ And see عماءة. 

عمية : see عماءة, in two places. ___ Also i. q. دعوة عمية , meaning An obscure claim to relationship]. (TA.) 

عمية : see عماءة, in two places. 

عمية : see عماءة, in two places. 

ما is a compound of عن and and. 

تَرْكُناهم عَمِيَّ (S, K,) or تَرْكُناهم عَمِيَّ (so in some copies of the S, [thus in one of my copies,]) We left them at
the point of death. (S, K.) See also أَعْمَاءُ.

ٍةَءﺂَﻤْﻋَأٌ i. q. [i. e. Trial, or probation; punishment; slaughter; civil war; conflict and faction, or sedition; &c.] (Mz, 40th نوع.) [See also the next paragraph.] [In the TA, أَعْمَاء, evidently a mistranscription for عَمَى, is expl. as having the second of the meanings assigned above to عَمَّاءةٍ &c., i. e.

Persistence; or contention, &c.] [Mz ubi suprà, and K,) [in the CK, erroneously, عَمَى, and in the TA \(\text{قُتِّلُ عَمِيًّا} \) the latter word of the measure عَمِيَّةٍ, (Mz, TA,) like عَمِيَّةٌ, (K, TA, [in the CK like رَمِيَّةٍ],) and خُصِّصُي, (TA,) means A slain person whose slayer is not known. (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally; the bloodwit being obligatory in his case [on his عَمِلَةٍ, q. v. voce عَمِلَةٍ. (TA.)

ٍةَءﺂَﻤْﻋَأٍ and عَمَيْةٍ, (K, TA,) of the measure عَمِيَّةٍ, (TA,) Pride; or self-magnification; or error; or deviation from that which is right. (K, TA. [See also عَمِلَةٍ, and عَمِيَّةٍ, &c.,] i. e. in فِنْتِئَةٍ [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

One who does not see his road, or Way. (TA.) [thus applied.] Of which the traces are becoming [or become] effaced, or obliterated. (TA.) See also أَعْمَاءُ, in three places. [Applied to a woman, (TA,) عَمِيَّةٍ signifies بِكَاءَةٍ, (K, TA,) [a strange epithet,] meaning [Whoso has been slain under a banner of pride, &c.,] i. e. in فِنْتِئَةٍ [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.)

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ٍمَّع (S, Msb, K) and عَمِيَّةٍ (K but see what follows)] Blind, (S, Msb, K,) of both eyes: (Msb, K, TA:) fem. of the former [Msb, K, TA:) and pl. [masc.] عَمِيَّةٌ, (S, Msb, K, TA, but not in the CK) and عَمْيَانِ عَمِيَّةٌ, (Msb, K, TA, but not in the CK) and عَمْيَاتِ عَمِيَّةٌ, as though this last were pl. of عَمَّاءَ; (K, TA, but not in the CK;) and the dual of its fem. is عَمَّاَيْاً; and its pl. is عَمْيَاتِ عَمِيَّةٌ, (S, K, TA, [in the CK عَمِيَّةٍ, which is a mistranscription, for it is]) of the measure عَمِيَّةٌ, (S,) like عَمِيَّةٌ, (TA,) and عَمِيَّةٌ, (K, TA, but not in the CK,) which is [a contraction] like عَمْيَاتِ عَمِيَّةٌ; (TA,) and the pl. masc. is عَمْيَاتِ عَمِيَّةٌ. (S, TA.)
Blind in respect of the mind: (K, TA:) but more commonly one says, َوُﻫ ٍﻢَﻋ as meaning He is erring, or one who errs; and َىَﻤْﻋَأ ِﺐْﻠَﻘﻟا [meaning the same, or blind in respect of the mind]; and َوُﻫ ٍﻢَﻋ i. e. An ignorant man [or a man blind in respect of the mind]; and َىَﻤْﻋَأ ِﺐْﻠَﻘﻟا [meaning the same, or blind in respect of the mind]: (Msb:) or َﻞُﺟَر ﻰِﻤَﻋ ِﺐْﻠَﻘﻟا i. e. An ignorant man [or a man blind in respect of the mind]; and َىَﻤْﻋَأ ِﺐْﻠَﻘﻟا [meaning the same, or blind in respect of the mind]: (S.) In the saying in the Kur [xvii. 74], َنﺎَﻛ ِﰱ ِﻩِﺬٰﻫ َﻮُﻫَـﻓ ِﰱ ِةَﺮِﺧْﻵٱ ْﻦَﻣَو َىَﻤْﻋَأ, accord. to Er-Râghib, the former [َىَﻤْﻋَأ] is a part. n. and the second is like it; (TA;) and the meaning is, And whoso is in this state of existence blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety: (Bd:) or, as some say, the second is what is termed َأَﻓَأ َﻞِﻀْﻔَـﺗ, the complement of which is expressed by means of َأَﻓَأ َﻞِﻀْﻔَـﺗ, [meaning more blind &c.,] and therefore AA and Yaakoob did not pronounce it with the almâlah, as not being like the first, (Bd, TA, *) which is subject to the almâlah because its َأَﻓَأ َﻞِﻀْﻔَـﺗ becomes [really] َأَﻓَأ َﻞِﻀْﻔَـﺗ in the dual: but Hamzeh and Ks and Aboo-Bekr pronounced both with the almâlah. (Bd.) َأَﻓَأ َﻞِﻀْﻔَـﺗ means The torrent and the fire of a burning house or the like; (K, TA:) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the َأَﻓَأ َﻞِﻀْﻔَـﺗ, who knows not where he is travelling, so that he goes whither his leg conveys him: (TA:) or the torrent and the night: (K;) or the torrent, (S, K;) or the tumultuous torrent, (TA,) and the camel excited by lust. (S, K, TA,) َأَﻓَأ َﻞِﻀْﻔَـﺗ The case [such as that] of partisanship (العِصْبَة) whereof the manner of proceeding is not distinguishable. (TA,) َأَﻓَأ َﻞِﻀْﻔَـﺗ and َأَﻓَأ َﻞِﻀْﻔَـﺗ أَرض ظَمَانَةَمكَان أَعْمَى, A land, and a place, in which one will not, or cannot, be directed to his right course. (TA,) َأَﻓَأ َﻞِﻀْﻔَـﺗ See also َأَﻓَأ َﻞِﻀْﻔَـﺗ and see َأَﻓَأ َﻞِﻀْﻔَـﺗ. َأَﻓَأ َﻞِﻀْﻔَـﺗ Tracts of land in which is no sign of the way, (S, K;) nor any habitation or cultivation, (K;) or nor any trace of habitation or cultivation; (S;) and َأَﻓَأ َﻞِﻀْﻔَـﺗ signifies the same; (S,
K;) this latter being a pl. of which the sing., said by ISd to be unknown to him, should by rule be عميلاً [app. [s. عمیل], but it is عميلاً, deviating from rule; (TA;) or it means مهالل, and its sing. is [i. e. عمیل] signifying a place of erring, or wandering from the right way: (Har. p. 85;) in the K, عمیل is also expl. as signifying مهالل [pl. of مهالل], and is said to be [in this sense] pl. of عمیل; but this is a double mistake, for it signifies مهالل, [like as مهالل is said to do above,] and its sing. is عميلاً [app. عمي]. (TA.) In the phrase عمیل مهالل, [in the CK, erroneously, مهالل,] the latter word is added to give intensiveness to the meaning; i. e., it signifies (Tracts in which is no sign of the way, &c.,) in the utmost degree obscure or dubious: thus it is in the following verse: (TA:) Ru-beh says،

[And many a desert, or waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure or dubious, as though the colour of its ground were like that of its sky]: (S, TA:) he means بورَ وَرَ لَد مهالل (S.) Also Tall; applied to men: (IAar, K;) pl. of عمیل، like as راصنأ is of راص. (IAar, TA.)

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

And the pl. مهالل: see عمامه.

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

The lion. (K.)


1, aor.  (S, Mgh, Msb, K) and  (S, Msb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n.  (S, Msb, K) and  (Msb, K) and , the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Msb, as will be shown in what follows,]) said of an affair, or event, (Msb,) or of a thing, (S, * K,) It appeared before one: (K:) [and] i. q.  (S, Mgh) and (S, K)  (S, Msb, K) [i. e. it appeared; it showed, presented, or offered, itself: it occurred: and it presented itself, or intervened between a person and an object before him, as an obstacle: it opposed itself:] and so  (S, K,) [See also  below.] Imra-el-Keys says,

* فَعَنْ لَنَا سَرَبْ كَأَنَّ نَعَجَهُ *
* عُدَارِي دَوَارٍ فِي مَلاَءٍ مَدْيَلٍ *

(Mgh, TA, *) meaning,  (TA,) i. e. And there appeared to us a herd of wild oxen, as though the females thereof were virgins making the circuit of Dawár, or Duwár, in long-skirted garments of the kind called  مَلاَء; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to curcuit. (Mgh, * and EM pp. 46 and 47.) And one says,  لَأَ أَفْعَلِهُ مَا عَنَّ فِي السَّمَاوَاتِ نَجْمٌ َغَرُض [i. e. I will not do it as long as a star appears in the sky]. (S.) ___ And  (Msb, TA,) aor. , (Msb,) inf. n.  (TA,) or this is a simple subst., (Msb, TA,) and the inf. n. is  (TA,) He opposed himself
to another (Msb) from right and left, (TA,) or from either side of him, (Msb,) with an abominable, or evil, action. (Msb, TA.) And َعْنَانَ َعْنَانَ the saying of the lawyers, (Msb, TA.) Hence the saying of the lawyers, [He turned away from one woman, not from another]; meaning he desired not one woman, but desired another: thus in the active form: and one may also say َعْنَانَ َعْنَانَ i.e. in the passive form from one or another of the following significations of the trans. verb. (Msb.) For the latter of these, and its var. َعْنَانَ, see 2. َعْنَانَ َعْنَانَ He put a rein to his beast. (TA.) And َعْنَانَ َعْنَانَ, (S, Msb, K,) aor. —; (Msb;) in the M َعْنَانَ َعْنَانَ, with tesh-deed; (TA;) I withheld the horse by means of his َعْنَانَ َعْنَانَ; (S, Msb, K;) as also َعْنَانَ َعْنَانَ signifies I put a rein to the horse: (Msb;) and it is said in the T that َعْنَانَ َعْنَانَ means the horseman drew, or pulled, the rein of his beast, to turn him back, or away, from his course. (TA.) And َعْنَانَ َعْنَانَ, (Msb,) and َعْنَانَ, (Mgh,) I confined him, (Msb,) and he was confined, (Mgh,) in the َعْنَانَ َعْنَانَ i.e. the enclosure (Mgh, Msb) of the camels. (Mgh.) َعْنَانَ َعْنَانَ I reviled such a one; vilified him; or gave a bad name to him. (K.) See also Q. Q. 1. 2. َعْنَانَ َعْنَانَ: see 4. َعْنَانَ َعْنَانَ: see 1, last quarter. [Hence, perhaps,] َعْنَانَ َعْنَانَ, (S, Msb, K,) inf. n. َعْنَانَ َعْنَانَ َعْنَانَ َعْنَانَ: (Msb,) which see also voce َعْنَانَ, former half, in two places, He was pronounced by the judge (S, Msb, K) to be incapacitated from going in to his wife, (Msb, K,) or to have no desire for his wife: or to be withheld from her by enchantment, or fascination: (S, Msb, K,) and َعْنَانَ َعْنَانَ signifies the same; as also َعْنَانَ, (K, TA,) and َعْنَانَ; and َعْنَانَ. (TA.) [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for َعْنَانَ, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. َعْنَانَ and َعْنَانَ and َعْنَانَ, but not َعْنَانَ also signifies The confining in a deep
She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks or plait[s]. (TA.) See also Q. Q. 1.

The saying of [an inf. n. of which the verb is {عَنْتَ} {عَنْتَ} {عَنْتَ} } A practice of [the tribe of] Temeem: (S, K:) or, accord. to Fr, it is of the dial. of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood: they change the أ of {ًَ} into ع; but not when it is with kesr. (TA.) [See two instances in art. {عَنْف}, conj. 8.] Hence, The saying of [i. e. The saying of
Q. Q. 1 He put a superscription, or title, (عنوان الكَـاب) to the book, or writing; (S, * Msb;) or he wrote the (عنوان) of the book, or writing; (K;) like عَلۙوَّنة, (TA;) and عَلۙوَّنة, (S, K, TA,) aor. ـه. inf. n. تَعۙتَين, mentioned by Lh; (TA;) and عَلۙوَّنة, (S, K, TA,) formed by changing one of the نs [of عنوان] into ی. (S, TA.) [See also Q. Q. 1 in art. عنوان.]

is used in three manners: First, it is a prep.: and as such it has ten meanings. (Mughnee, K.) (1) It denotes transition; (Msb, Mughnee, K;) either sensibly or virtually; (Msb;) and the Basrees have mentioned no other meaning than this: (Mughnee;) or, as Sb expresses it, (Msb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it]: (S, Msb;) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed: and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA.) Thus in the saying ُتْرِاَـس ِّنَع ِدْـلَـبلا (I journeyed from the country, or town]. (Mughnee, K. *) And in ُرَـبَیۡت ِّنَع ُکَذَا (I abstained from such a thing; and hence, I did not desire, or wish for, such a thing). (Mughnee.) And ُرَـبَیۡت ِّنَع ِلِقۡوَه (I shot an arrow, or arrows, from the bow]; (S, Mughnee;) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom: (S;) but another meaning of this will be mentioned in what follows. (Mughnee.) And ُأَطۡعَمۡتۡه ِّنَع ِجُوۡع (I fed him so as to free him from hunger]; (S, Msb;) making hunger to be quitted, and passed from: (S, * Msb;) and in this case, من is used in its place, (S, TA,) as in the Kur cvi. 3; (TA;) or the meaning in this instance is, because of hunger. (Jel.) And ُجَلَسَت ِّنَع ِمِنِه (as though] meaning I sat passing away from the place of his right side, in sitting, to another place [adjacent thereto].) but see another explanation near the end of the paragraph]. (Msb.) And ُتَنَـحَّع ِّنَع ُابْنِ ْنَصَرْف عَنۡ (Turn thou, or go thou, away, or aside, from me]. (TA.) And ُأَخَذَت ِّالـَٰعِلۡم ِّنَعۡه (I understood, or became acquainted with, [or
acquired, knowledge, or science, from him; as though the understanding passed from him. (Meb.) [And similar to this is the phrase ُنِر ْفَلَأ، for which ُنِر فَلَأ alone (the verb being understood) is often used, He related a tradition or traditions &c. as learned, or heard, or received, from such a one, or on the authority of such a one. In many other phrases also, some of which will be mentioned in treating of ُنِر as syn. with ُنِم, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, ُنِر دَفِع عنه He repelled from him; and hence, he defended him: (see art. ُنِر: and ُنِر وليم عنهم, He shot in defence of them: (see an ex. in a verse cited voce ُنِم) and ُنِر دفاع عنه is sometimes used for ُنِر دفاع عنه (as in the phrase ُنِر دفاع عنه I fought in defence of him; i.e., repelling from him. But the instances of this and other usages of ُنِر, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected: many of these will be found among the explanations of words with which they occur.] ____ (2) It denotes a compensation; or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], َو اﻮُﻘﱠـﺗٱ ﺎًﻣْﻮَـﻳ َﻻ ىِﺰَْ変え ٌﺲْﻔَـﻧ ْنِر ٍﺲْﻔَـﻧ ﺎًﺌْـﻴَﺷ [And fear ye a day wherein a soul shall not give anything as a satisfaction for a soul, i.e., for another soul: or shall not make satisfaction for a soul at all; accord. to the latter rendering, ُنِر كُيْمُأ َٔ َﺖْﻠَﻀْﻓَأ ِﰱ ٍﺐَﺳَح [Fast thou for, or in lieu of, thy mother]. (Mughnee.) ____ (3) It denotes superiority (ءَﻶْﻌِﺘْﺳِﻻا [as used tropically]); (Mughnee, K;) i.e., as syn. with ُنِر. (Mughnee.) Thus in the saying of Dhu-i-Isba’ El-Adwánee,
To God be attributed the excellence of the son of thy paternal uncle (the meaning being إِذْ أَبْنَ اَنْبَأَ عَمَّكَ, thou hast not become possessed of superiority, in grounds of pretension to respect or honour; above me, or over me, or nor art thou my governor that thou shouldst rule me; for the well-known mode is to say أَفْضَلَّ عَلَيْهِ عَنْهُ {Mughnee.} [Thus too in the phrases} 

{مَلَأْتُ عَنْهَا عَظَّمُ عَنْهُ (expl. in art. عَظَمُ عَنْهُ)} and in the phrase عَظَّمُ عَنْهُ (expl. in art. عَظَمُ عَنْهُ), and the like.] And thus it has been said to be used in the phrase [in the Kur xxxvii. 31], إنَّ أَحِبَّت حَبَّ أَخْبَرَ عَنْ ذَكَرۡ, meaning قَدْمَهُ عَلَيْهِ {Mughnee.} [i.e. Verily I have preferred the love of good things above, or to, the remembrance, or praise, of my Lord]: but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed; the meaning being, مَنْصَرِفًا عَنْ ذَكَرۡ رَبِّي {Mughnee.} [i.e. turning away from the remembrance, &c.]: and AO is related to have said that أَحَبَّت أَبْعَرَ حَبَّ أَحِبَّت, meaning {Mughnee.} [i.e. I have become withheld by the love of good things from the remembrance, &c. (Mughnee, K.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvii. last verse], ] And Abraham's begging forgiveness for his father was not otherwise than because of a promise {Mughnee, K.} Thus in the saying [in the Kur ix. 115] وما كانَ أَسْتَفْغَرَ إِبْرَاهِيمَ لأَبِي إِلَّا عَنْ مُوَعَدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. {Mughnee, K.} And thus in the saying [in the Kur xi. 56] وما نَخَنَّ تاَرَكْكَ أَهْتَنَا عَنَّكَ وَلَكُ. And we are not, or will not be, relinquishers of our gods because of thy saying; or the meaning may be, we do not, or will not, relinquish our gods, turning away from thy saying; and this is the opinion of Z. {Mughnee.} [See also an ex. voce دَنْدَنْ, last sentence.] (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115] وما كانَ أَسْتَفْغَرَ إِبْرَاهِيمَ لأَبِي إِلَّا عَنْ مُوَعَدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56] وما نَخَنَّ تاَرَكْكَ أَهْتَنَا عَنَّكَ وَلَكُ. And we are not, or will not be, relinquishers of our gods because of thy saying; or the meaning may be, we do not, or will not, relinquish our gods, turning away from thy saying; and this is the opinion of Z. {Mughnee.} [See also an ex. voce دَنْدَنْ, last sentence.] (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115] وما كانَ أَسْتَفْغَرَ إِبْرَاهِيمَ لأَبِي إِلَّا عَنْ مُوَعَدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56] وما نَخَنَّ تاَرَكْكَ أَهْتَنَا عَنَّكَ وَلَكُ. And we are not, or will not be, relinquishers of our gods because of thy saying; or the meaning may be, we do not, or will not, relinquish our gods, turning away from thy saying; and this is the opinion of Z. {Mughnee.} [See also an ex. voce دَنْدَنْ, last sentence.]
syn. with {Umm Allah, S. Mughnee, K.) Thus in the saying [in the Kur xlii. 42], (Mughnee, K.) meaning
After a little while, they will assuredly become repentant. (TA.) And in the phrase
[In the Kur lxxxiv. 19], meaning (Mughnee.) And in the saying,
And to many a watering-place have I come after a watering-place. (Mughnee.) And in the saying of El-Hárith Ibn-'Obád,
And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself; as is shown by the phrase, [in the Kur xx. 44], (Mughnee, K.) so it is said; but it seems that the meaning of is, he passed from such a thing, not entering upon it; and
was remiss, or languid: by the וּבְרֲאֹת is meant the payment of a bloodwit or the like. (Mughnee.) (7) It is syn. with מ. (Mughnee, K.) Thus in the saying [in the Kur xii. 24], "And He is he who accepts repentance from his servants." (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between מ and מ, that the former has adjoined to it a noun signifying what is near; and the latter, [one signifying] what is remote; as in one's saying "I heard from such a one a [He related to me a narrative from such a one, a phrase similar to حَدَّثَيْنِي عَنْ فَلَانَ حَدِيثًا], mentioned among exs. of the first meaning of מ: accord. to As, one says, حَدَّثَيْنِي فَلَانَ مِنْ مَعْنَى عَنْ فَلَانَ، meaning [i. e. Such a one related to me from such a one]; and حَدَّثَيْنِي فَلَانَ مِنْ مَعْنَى, and حَدَّثَيْنِي فَلَانَ مِنْ مَعْنَى [I became diverted from such a one so as to forget him]: accord. to Ks, one says حَدَّثَيْنِي فَلَانَ مِنْ مَعْنَى only: and حَدَّثَيْنِي فَلَانَ مِنْ مَعْنَى as meaning منك جَاءَ هَذَا [i. e. From thee came this]. (TA.) (8) It is syn. with ب. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur lii. 3], "Nor does he speak with the desire of self-gratification": (Mughnee, K;) but it seems that it is here used in its proper [or primary] sense; and that the meaning is, وما ينطق عن أهوى [Nor does his speech proceed from desire of self-gratification; so the phrase may be well rendered, nor does he speak from the desire &c.]. (Mughnee.) One says also, أَجَابَواٰ عَنْ بَوَاٰحُ وَاحِدٌ [i. e. They replied with one reply]. (T, S, O, K, all in art, א. גוֹבָא.) And [They came with the last of them; meaning they came all, without exception]: (A in art, א. גוֹבָא.) [And in like manner, They slew them with the last of them; meaning they slew them all, without exception.] (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, "I shot with, or by means of, the bow", accord. to Ibn-Málik; (Mughnee, K;) because one says also, رَمَيْتَ عَنْ الْقُوْسِ رَمَيْتَ بِالْقُوْسِ; both mentioned by Fr. (Mughnee,) [Another explanation of this phrase has been mentioned before.] (10) It is redundant, to compensate for another suppressed (Mughnee, K.) Thus in the saying,
Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from, i.e., defend, that which is between thy two sides?}; (Mughnee, K;) the meaning being, (I, Mughnee;) and being suppressed before the conjunct noun [the], and added after it. (Mughnee, K;) And sometimes it is redundant without compensation, when conjoined with a pronoun: AZ says that the Arabs make redundant in the phrase [meaning Take thou, or receive thou, this]: (TA:) [but نفذ] is expl. in the S and L in art. اخذ, as meaning اخذ ما أقول ودع عرك السكيك والمراء: [see 1 in art.] and نفذ اخذ, occurring in a trad., is expl. as meaning دعه [i.e. Leave thou it]: (TA:) or this means go thou from thy place; pass thou from it. (L in art. نفذ:) [See also the last ex. in this paragraph.] The second manner of using it is, as a particle of the kind called مصدرى, [combining with an aor. following it to form an equivalent to an inf. n.,] as is done by the tribe of Temeem, (Mughnee, K, *) in what is termed their عنعنة: (K: [see R. Q. 1:]) they use it in the place of أن; (S, Mughnee;) saying, أن تفعل أعجيبي عن تفعل [meaning Thy doing such a thing pleased me]. (Mughnee.) Dhu-r-Rummeh says, أَعْنَ تَعْمَحُتُ مِنْ خَرْقَاءِ مَنْزِلَةٍ مَآءَ الصَّبَايَةِ مِنْ عِينِيكِ مسجوم

Is thy having looked upon the traces of a place of abiding of thy beloved Kharkà the cause that the water of excessive love is shed from thine eyes?}. (S, Mughnee.) And thus they do in the case of أن; saying, أَشْهَدَ عَنْ مُحَمَّدًا رَسُولَ اللهِ [I acknowledge, or
declare, or testify, that Mohammad is the apostle of God. (Mughnee.) The third manner of using it is, as a noun, in the sense of جانب, (Mughnee, K, *) or ناحية: (S:) and this is said to be in three cases. (Mughnee.) (1) It is when من is prefixed to it; and this is of frequent occurrence: (Mughnee:) as in the saying,

ولقد أراد للرحمان درنة
من عن يمين مرة وأمامي

[And verily I see me to be like a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me at another time]: (Mughnee, K: *) and in the saying, جئت من عن يمينه I came from the side of his right hand. (S.) In the opinion of Ibn-Mâlik, من prefixed to عن is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits: these say that جانب يمينه means in جانب يمينه تعداد عن يمينه [i.e. I sat in the side of his right hand], either closely or otherwise; but if you say من before عن, the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) (2) It is also when علی is prefixed to it: (Mughnee:) thus in the saying,

علي عن يمين مررت الطير سنحا

[On, or over, the side of my right hand, the birds passed along turning the right side towards me, or turning the left side towards me; the last word being a pl., accord. to analogy, of سانح, which is used in two opposite senses]: (Mughnee, K:) but this usage is extraordinary; no other instance of it than that here cited having been preserved. (Mughnee.) (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Keys,

دع عنك نهبا صبح في جراته

[or دع عنك: see the entire verse cited and expl. in art. حجر]: but it is shown to be not a noun in such a case by this, that
may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that علّك in a phrase of this kind is held to be redundant.])

Verily he enters upon every mode, or manner, of speech or the like; and so.

The presenting, or opposing, oneself, with meddling, or impertinent, speech; with speech respecting that which does not concern him; (Msb, TA;) as also علّة, with fet-h, (Msb,) or علّة, with kesr. (TA.) علّة, imperfectly decl., and sometimes علّة, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from علّة signifying the presenting, or opposing, oneself. (TA.) And one says, (S or K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And علّة, see 4. (S, K,) It is also the subst. from علّة, (S, K,) signifying The state of being pronounced by the judge to be incapacitated from going in to his wife, or to have no desire for his wife: or of being withheld from her by enchantment, or fascination: (S, Msb, * K:) or incapacity to go in to women: (Mgh, Msb:) or undesirousness of women: (Msb:) a word used in this sense by the lawyers; (Mgh, Msb;) who say, علّة. (Msb:) but it is declared to be a low word, not allowable; (Mgh, Msb;) instead of which one should say علّة, (Mgh,) or, accord. to Th and others, علّة, and علّة, and علّة. (Msb:) [i. e. a subst. signifying The state of going in to women, by reason of impotence. (K, TA.) Also An enclosure (S, Mgh, Msb, K)
made of wood, (S, Msb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K, *) or for camels and horses, (Msb,) or for camels and sheep or goats, to be confined therein: (TA:) or an enclosure at the door of a man, in which are his camels and his sheep or goats:

[Two (app. meaning stallion-camels) will not be together in an enclosure for camels'] is one of their sayings. (TA.) And one says, Like the brayer (meaning the braying stallion-camel) in the enclosure of trees, in which the stallion-camel is sometimes confined to prevent him from covering; such a stallion being hence termed مَعْنَى مَعْنَى، originally معْنَى: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. هِدْر) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect; (S, * Meyd, K;) like the camel that is so confined, prevented from covering, and brays. (S, K.) ___ It is also said, by El-Bushtee and in the K, to signify A rope; and in a verse of El-Aashà, in which he mentions flesh-meat as put upon the غُنْف, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun: but Az says that the right meaning is, the enclosures for camels; that he had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind; and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them: he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minè, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA.) ___ Also A booth by means of which one shades himself, made of panic grass or [probably a mistake for and] branches of trees. (IB, TA.) ___ And Reeds, or plants or herbage, which a man collects, to give, as fodder, to his sheep or goats: one says, جَآء بَعْتَة عَظِيمَة [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, كُنَا في عَبْتَة مِنَ الكَلَا، and عَبْتَة، and عَبْتَة, i. e. We were in abundant herbage. (TA.) Also The دَقْدَان (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the CK دَقْدَان, in the copy
of the K followed in the TA وَقِدَانٍ, and in the L ردٍدآن, of the cooking-pot: (K, TA:) MF read وَقِدَانٍ, and conjecturally, and from analogy, supposed it [to be وَقِدَانٍ and] to mean غَلُبانٌ; but the word is arabicized from the Pers. دِيْکَدَانٌ, pronounced دِکَدَانٌ, a name for the thing upon which the cooking-pot is set up; and thus it [i. e., عنَة] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet,

* عَفْتُ غَيْرَ أَتَّأَ وَمُصَبَّ عَنَاَ * * وأَرْقُ مِنْ نَحْتَ الْخَصَاصَةُ هَامِدَ

[It (the دار, or place of abode,) was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction]. (TA.)

عَنْةٌ: see the next preceding paragraph, first sentence.

عَنْنٍ is a subst. [as well as an inf. n.] of عَنْنٍ ( ; Msb, K, TA;) [as such,] i. q. اعتراض [used as a simple subst., meaning Opposition]; (K, * TA:) as also عَنْنٍ: (K, TA:) or opposition of oneself to another, from either side of him, with an abominable, or evil, action. (Msb.) El-Hárith Ibn-Hillizeh says,

* عَنْنَا بَاطِلًا وَظَلُّما كَمَا يُعَ تُرْ عَنْ حَجَرَةِ الرَّبَّيْضِ الْطَّامِهَ

(TA,) meaning In wrong opposition, اعتراضًا بَاطِلًا, [and injurious conduct], like as when gazelles are sacrificed [in fulfilment of a vow] for what is due on the part of the flock of sheep, or herd of goats. (EM p. 281.) And it is said in a trad., بَرَتْنَا إِلَّا بِكَ مِنْ الْوَتْنِ والْعَنْنٍ i. e. [We are clear, to thee,] of the idol الصَّنِمٍ and opposition
as though saying, of associating another with God and of wrongdoing: or, as some say, the meaning [of the last word] in this case is disagreement, or opposition, or contravention, (الخلاف) and that which is wrong (الباطل). (TA.) And in another trad., [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course]. (TA. [There expl. only by the words هو ما ليس يقصد]) And one says, [He is to thee in a state] between obedience and disobedience. (TA.) And in another trad., [there expl. only by the words وهو لثم بين الأوب والعنن], a phrase used by a poet, means [A woman foolish in opposing herself, or intervening, in every discourse. (TA.) And signifies also [particularly] Death's opposing itself, and preceding: (TA, JM:) occurring in a trad. of Sateeh [the Diviner]. (TA.) See also, near the middle of the paragraph. Also The place in which a person, or thing, presents, or opposes, himself, or itself. (TA.) See also. And see, former half.

Clouds: (S, Msb, K;) or, accord. to some, clouds appearing, or presenting themselves, or extending sideways, in the horizon, as also such as retain the water: (TA:) such as retain the water:

(K;) one whereof is termed ، (S, Msb, K) and عنانة ، (S.) And عنان السماً، (Mgh, MF, TA,) in the K said to be عنان with kesr, but the former is the right, (MF, TA,) The lofty region of the sky: (Mgh:) or what appears, of the sky, to one looking at it. (K. [See also.]) And عنان الداًر، Likewise with fet-h, accord. to the K عنان، with kesr, which is wrong, (TA,) The side of the house, (K, TA,) that appears to one. (TA.)

: see عنان, in two places. Also an inf. n. of 3 [q. v.]. (TA.) And A certain appertenance of a horse or the like; (S, Msb;) [i.e. the rein:] the strap of the bridle, by means of which the horse, or
similar beast, is withheld: (K:) [said to be] so called because it lies over against the mouth, not entering into it, (Msb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left: (TA:) pl. (S, Msb, K) and (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered The bridle; as in the first of the following phrases.] I put upon the horse his bridle. (TA.) A horse short in the rein] implies discommendation, as denoting shortness of the neck: [but] [said of a man] means [i. e. He is one possessing little, or no, good; or few, or no, good things; or little, or no, goodness]: and [It. Verily he is one whose rein is long] means, an exalted person; of great chieftom, or eminence. (TA.) A man light, or active. (S, K, TA.) Such a one is one who refuses the rein. (TA.) And applied to the horse means The tractable, or submissive. (TA.) Such a one became submissive. (TA.) [in which the first word is written in my original thus, but it has been altered by the copyist, and I doubt not that it is correctly, the phrase, reading thus, being well known, i. e. Slacken thou his rein,] means ease thou him, or relieve him. (TA.) [in which the first word is written in my original thus, but correctly] means Turn thou back [or bend thou] towards me his rein. (TA.) And came bending a part of his rein, turning from his course, means he [came having] accomplished the object of his want. (TA.) He made, or urged, his beast to run vehemently. (TA.) And [hence, app.,] means The utmost of his power, or ability, was accomplished. (TA.) They two are equal in excellence or otherwise. (TA.) Also A heat; or single run to a goal, or limit: one says, The horse ran a heat: and [in the middle of the paragraph. And signifies the same, i. e. A heat of a beast: and also the
beginning of speech: whence the prov.,

meaning. Addressing himself to that which is not of his business. (Meyd.)

And a long rope or cord. (TA.) And signifies [The cord of the portion of the back along which extends the spine; app. meaning the spinal cord, also called medulla spinalis, considered as a single cord]: (K:) [but this consists of two lateral cords, connected together: and therefore, app., it is said that] signifies [the two cords of the). (S.) is The copartnership of two persons in one particular thing, (S, Mgh, Msb, K,) exclusive of the rest of the articles of property of either: (S, Msb, * K:) as though a thing presented itself to them (َعَنَّهُمَا), S, Mgh, Msb) and they bought it (S) and they then became copartners in it: (S, Mgh, Msb:) so says ISk: (Mgh:) or it is from the عَنَّانَةُ the horse, because each assigns to his companion the عَنَّانَةُ the free management of part of the property: (Mgh, Msb:) or because it is allowable for them to differ, like as does the عَنَّانَةُ the hand of the rider when pulled and when slackened: (Mgh:) or, accord. to Az, it is the case in which each of the two copartners produces deenárs or dirhems, which they mix together, and each gives permission to the other to traffic therewith: and the lawyers differ not in respect of its being lawful; if they gain upon the two sums, the gain being between them; and if they lose, the loss being on the head of each of them [equally]: the partnership of two persons in everything that is in their possession is called [q. v.]: (TA:) or it is the case of one's competing with a man in the making of a purchase, and saying to him, Make me to be a partner with thee; this being before he [the purchaser] becomes entitled to قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ: (K: [the last word in this explanation, thus written in four different ways in different copies of the K, following the words قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ or قَلْقُلَّةُ, I think to be most probably قَلْقُلَّةُ, and to mean irredeemability by the seller, from قَلْقُلَّةُ الزَّرَّهُنُ]) or it is
the case of two persons' being equal in partnership, (Z, Msb, K, TA,) in respect of what they contribute of gold or silver; and is from the of the beast; (TA;) because the of the beast consists of two equal single pieces: (Z, Msb, K, TA;) or it is from as syn. with , meaning the , meaning the of the beast; (Msb, TA;) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. شرک, conj. 3. ___ See also , in two places.

One who presents, or opposes, himself, with meddling, or impertinent, speech; with speech respecting that which does not concern him: pl. [of the former agreeably with analogy] . (TA.) ___ And the former, A beast that precedes in journeying, or progress; (S, K, TA;) that vies with the [other] beasts in journeying, or progress, and precedes them; and applied to a wild ass in this sense. (TA.)

One unable to retain the wind of his belly. (K.) ___ See also .

: see and see also , former half, in two places.

: see , former half.

means The utmost of thy power, or ability, or of thy case: (S, K;) so in the saying, : (S;) as though from ; (S, TA;) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA:) but it is disputed whether it be correctly thus, or . (IB, TA.)

He is wont to precede, or outstrip, the people, or party. (TA.) ___ And He is one who holds back from doing good, or slow, or tardy, to do good. (K.)
epithet applied to the present world (الدنیا) [as meaning The offerer of much opposition]; because it opposes itself to mankind. (TA.)

(S, Mgh, Msb, * K, TA,) of the measure فعل in the sense of the measure مفعول، (S,) and عينين، [thus written in two places in the TA, and written without teshdeed in my copy of the Msb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عينين is not there mentioned;] of which (i. e. of عينين عينين is pl., [which seems to show that is not a mistranscription for عينين عينين, for is a measure of a pl. of many epithets of the measure فعل, as as جديد and نذير &c., but not, to my knowledge, of any word of the measure فعل.) A man incapable of going in to women; (Mgh, Msb;) one who does not go in to women by reason of impotence: (K:) or, as some say, one who has connection with her who is not a virgin, but not with the virgin: (TA:) or a man who is not desirous of women: (S, K:) and معنون (Msb, TA) and معنى (TA) signify the same. (Msb, TA.) And عينية signifies A woman not desirous of men: (S, Msb, * TA:) but there is disagreement in respect of the application of the epithet to a woman. (TA.)

عينية، as a subst.: see عينه, former half, in two places.

(S, Msb, K) and عينان، عيني، عينيان، (S, K:) the first of which is the most chaste, (S,) originally عينان، (K,) of a book, or writing, (S, Msb,) The superscription, or title, thereof: (TK:) what these words denote is thus called because it occurs (وين ي ب، K, TA, i. e. ي ب ي، TA) in a bordering part thereof: (K, TA:) and they also signify [sometimes, as indicating the nature of the contents,] the preface of a book, or writing. (TK.) And Anything that serves as an indication of another thing is called its عنوان، the ظاهر عنوان الباطن، meaning The outward state of the man is
the indication of the inward state. (TK.) And one says of a man who speaks obliquely, not plainly, جعل كذا
\begin{align*}
&
\text{He made such a thing to be an indication of his want. (TA.) [See also art. عنون.]} \\
&
\text{and عنيان: see the next preceding paragraph.}
\end{align*}

And for the former, see also عنون. Also, the former, A long mountain جبل, (K, TA, in some copies of the K جبل, [i.e. rope]) that presents itself in the direction in which one is going, and interrupts his way. (TA.)

The sides, quarters, tracts, or regions, of anything: (Yoo, TA:) this is the proper signification: (TA:)

quarters, tracts, or regions, of the sky: (K:) or the surfaces thereof, and what present themselves to view of the sides, quarters, tracts, or regions, thereof; as though pl. of \\
\text{The natural dispositions of the devils. (K.) It is said of camels, in a trad.,}

\begin{align*}
&
\text{One who enters into that which does not concern him, and interferes in}
\end{align*}
everything; (K; i. q. عَرِيضٌ مِتَبِحٌ) fem. with (S, K.) And An orator, or a preacher; syn. خطيب; (S, K;) or an eloquent خطيب. (TA.) See also the next paragraph. A girl, or young woman, compact in make; (K, TA;) [as though] compactly twisted like the [or rein]; (A, TA;) and معنِّيّةٌ خَلَقٍ, or معنِّيّةٌ نَعَمٍ. (A, TA;) A woman compact in make, not flabby in the belly. (TA.) See also عَمَنَّةٌ, near the middle. Possessed; or mad, or insane. (K, TA.)
**Unb**

(O, K) inf. n. said of a grape-vine, [meaning *it produced grapes,*] (O, K) is from **عبّنَت** (O, K) said of a grape-vine, (S, O, K) the latter said by Kr to be the only word of its measure except **سيّرَء أَنْبَئ،** but Kh mentions also **حولاً ذِي خِيلاءٍ،** (TA) [whence it seems to be, accord. to analogy, **عبّنَت،** imperfectly decl., with the fem. s, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is **عبّنَت،** though it may be thus only by poetic license, and improperly in prose.] *Grapes,* the fruit of the grape-vine. (MF [as from the K, in which I do not find it: but it is used in this sense in the Kur-án; pl. **ةَّنِبْنَأ**], expl. as meaning **كرمُ،** in xviii. 31 by Bd.) 

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**نَصَّرُ**

(O, K) inf. n. [q. v.]. Also A small pustule that breaks forth in a human being, emitting blood; accord. to Az, it swells, and fills [with blood or humour], and gives pain; and it attacks a human being in the eye and in the fauces. (TA)
The document contains a detailed analysis of various terms and their meanings. Some key points extracted include:

- **corresponding verb:** (S:) and, (K,) as some say, (TA,) so applied, **heavy,** or **sluggish:** thus having two contr. meanings: or

- **one advanced in age:** (K:) or, as some say, a male gazelle: **pl. عَنْبُشُان** (TA,) And A mountain-goat long in the horn: [in this sense also] having no corresponding verb. (O.) It is an epithet of a measure regularly belonging to inf. ns.

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- **A certain plant.**

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- **A certain plant.**

- **A vender of عَنْبّ [or grapes].** (O, K)

- **A certain fruit [and tree],** (K,) well known; (S, O, K,) the jujube fruit and tree; rhamnus zizyphus of Linn.; called in Pers. سَنْجَد جَيْلَان (MA.) or سَنْجَد جَيْلَان (PS:) n. un. with ة. (S, O,) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The fruit of the أَرَاك [q. v.]. (O, K,) And The

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- **fruit, or tree, called [q. v.].** (TA,) Also, [as being likened to jujubes, because dyed red,] The fingers, or
ends of the fingers, of a woman. (A, voce تَقَاح, q. v.)

Of the colour of the عَنَاب, or jujube]. (TA, voce سَخْطِين, q. v. [It. He dyed the purse jujube-colour] means he became bankrupt: but this, as Esh-Shiháb says, is a phrase of the Muwelleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say عُنَاباً for عَنَابي, as in a verse cited in the TA]. (MF, TA.)

A man possessing عَنَب [or grapes]: like لَابِن and تَأْمِير, (O, TA,) which mean possessing milk and possessing dates. (TA.)

see عَنَاب.

Tall; (O, K;) an epithet applied to a man. (O.) And Thick; an epithet applied to tar. (O.)
Ambergris; a certain odoriferous substance, (S, O, Msb, K,) well known; (O, Msb,) an excrement found in the belly of a certain great fish, [the spermaceti-whale,] which is called by the same name; (Towsheeh, TA;) or an excrement of a certain marine beast; (K,) or, accord. to Ks, a vegetable [Substance found] in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken; (O,) or, (O, K,) as the physicians say, (O,) it issues from a source in the sea; (O, * K,) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] the best kind is the white, and the whitish; next, the blue [or gray]; and the worst, the black: (TA:) the word is masc. and fem., (AA, IAmb, O, Msb,) like مالك: (IAmb, TA voce ذكى:) MF says that most hold the ن to be augmentative, the measure being فعل, as it is said to be in the Msb. (TA.) ___ [As mentioned above, it signifies also The spermaceti-whale; a certain great fish; (Msb in art. عمبر:) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. [app. a mistranscription for: (Az, TA:) Shields are made of its skin; (Mgh, O, TA;) and the people of Juddeh have sandals, or shoes, made thereof. (O, TA.) ___ And hence, (O,) A shield (S, O, K) made of the skin of the fish above-mentioned: (O, K;) and some say, coats of defence (دروع). (O.) Also Saffron. (K.) ___ And (as some say, TA) [The plant called] وَرَس. (K.) ___ [Accord. to Forskål (Flora Aegypt. Arab. p. lxxv.) now applied to Gomphrena globosa.] See also the next paragraph, in two places.

The purity of the pedigrees of a people. (Ibn-'Abbád, O, K,) Hence the vulgar say of a thing that is pure, عبَرنة القَدْر. (TA.) عبَرنة القَدْر. Hence The onion: (K;) because it makes [the contents of] the قدر to become
savoury. (TA.)

The vehemence, or rigour, of winter. (Ks, Kr, O, K.)

Of, or belonging to, a tribe of guides: (O, K:) hence the proverbial saying, 'Thou art an 'Amberee in this country, or district.' (O, K.)
The lion; (O, K;) as also انبس: (K: but in the O it is said, when you designate the lion, you say انبس and انبس:)

(as though, by the latter, the pl. were meant: but it is probably a mistranscription for انبس:) or the lion from whom other lions flee: (TA in art. انبس:) when you particularize him by a [proper] name, you say انبسة, انبسة, [i.e. The lion,] making it imperfectly decl.; like as you say أَسَاء. (O, K;) It is mentioned by Lth and Az among quadriliteral-radical words: Hishám says, I know not whether it be a subst. or an epithet: and A'Obeyd says, it is from العبوس; and if so, it is of the measure فعل: (O;) but 'Ikrimah is related to have said that the lion is called انبسة in the Abyssinian language. (TA voce قسورة.)

: see above; the former in two places.

: see above; the former in two places.


1. 

**Unnt** [aor. — , ] inf. n.  

*Unt*, He fell into a difficult, hard, or distressing, case: 

(S, A, * O, TA:) or *Unt* signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see *Unt* below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] 

[and most of the expositors], Grievous unto him is your experiencing difficulty, or hardship, or distress: or, as some say, the meaning is *ma'antum*, i. e., what hath brought you into difficulty, or hardship, or distress. (TA.) [In the S and O, it seems to be indicated by the context that *ma'antum* means your having sinned.] 

*Unt* The beast limped, or halted, in consequence of hard, or rough, treatment, such as it could not bear: (TA.) It is said in a trad., *unta* 'in the Kur [ix. last verse but one], means, accord. to Az [and most of the expositors], An'ul dani'he *unta* *Unt* said of a bone, (Az, A, K, TA,) and *unta* said of an arm or a leg, (Az, TA,) [aor. — , ] inf. n. 

*Unt* ( , S, O, Ta,) aor. — , (Msb,) inf. n.  

*Unt* said of a bone, (Az, A, K, TA,) and *unta* said of an arm or a leg, (Az, TA,) [aor. — , ] inf. n. 

*Unt* ( , S, O, Ta,) aor. — , (Msb,) inf. n.  

*Unt* ( , S, * O, * Msb, K, * TA,) He committed a sin, a crime, or an act of disobedience deserving punishment: (S, O, K, * TA: *) or he committed sins, crimes, or acts of disobedience deserving punishment: (K, * TA:) or he did wrong [intentionally or unintentionally]. (Msb.) [And particularly He committed fornication, or adultery: see *Unt* below.] 

2. 

*Unt*  inf. n.  

*Unt*, He treated him with hardness, severity, or rigour, and constrained
him to do that which was difficult to him to perform; (IAmb, O, K, TA;) as also تَعَنِّي: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA;) [and تَعَنِّي: has both of these significations: for it is said that] لو شَآءَ الَّذِي لَا يَعْتَنِكُم, in the Kur [ii. 219], means If God had willed, He would assuredly have treated you with hardness, &c., and constrained you to do that which would be difficult to you to perform: or it may mean, Would have destroyed you: or, accord. to IAar, إِنْعَات signifies the requiring to do that which is not in one's power. (TA.) See also 5.

4 تَعَنِّي: (inf. n. إِنْعَات, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Msb, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Msb.) See also 1, and 2. __ He (the rider) treated him (i.e. a beast) with hardness, or roughness, such as the latter could not bear, and so caused him to limp, or halt. (TA.) __ He (a physician) treated him (i.e. a sick man) roughly, or without gentleness, and so harmed, or injured, him. (A, O. *) __ He, or it, broke it (i.e. a bone) after it had been set and united: (Az, S, A., O, K, TA;) or he (a bone-setter) treated it (i.e. a broken bone) roughly, or ungently, so that the fracture became worse. (TA.)

5 تَعَنِّي: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Msb, TA;) or he sought to occasion him difficulty, hardship, or distress. (Mgh.) And hence, (Mgh,) He asked him respecting a thing, desiring by doing so to involve him in confusion, or doubt; (A, Mgh, TA;) as when one says to a witness, Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness? and يَتَعَنِّيُ عَلَى الْشَهَٰدَةِ يَتَعَنِّيُ الْشَهَٰدَةِ are also mentioned; but these require consideration. (Mgh.)
R. Q. 1, said of the horn of the [or goat a year old], It rose, or rose high. (O, K.)

He turned away from, avoided, or shunned, him, or it. (O, K.)

[inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAth, Mgh, Msb, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or severe difficulty, or hardship, or distress: (Zj, TA:) or the coming of difficulty or hardship or distress upon a man. (K.)

A state of perdition or destruction. (A, IAth, K, TA:) A bad, an evil, or a corrupt, state: or bad, evil, or corrupt, conduct or doing; syn. فساد [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it]. (A, IAth, K, TA:) A sin, a crime, or an act of disobedience deserving punishment; (AHeyth, S, A, IAth, O, K, TA;) and so معتنة. (A.)

A wrong action [intentional or unintentional]; an error; mistake. (IAth, Msb, TA:)

* TA:) Fornication, or adultery: (S, IAth, Mgh, O, Msb, K, TA:) but this is a conventional explanation of the lecturers of the colleges. (Mgh.) So in the Kur [iv. 30], where it is said, [That is for him, among you, who fears the commission of fornication]: (S, O, Msb, TA: [and the like is said in the Mgh:];) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman; therefore it was allowed to him to take to wife a slave: (Msb, TA:) or the meaning of معتنة here is perdition: or perdition in by means of fornication. (TA:) Also Wrongful, unjust, injurious, or tyrannical, conduct: and annoyance, molestation, harm, or hurt. (AHeyth, TA:) And Distressing, grievous, or afflicting, harm, injury, hurt, or mischief. (TA:)

And accord. to the 'Ináyeh,
Contention; or contention for superiority in greatness: and persistence in opposition, or in vain contention. (TA.)

A bone broken after its having been set and united; as also (S, O, K.)

A hill (أَكْمَة) difficult of ascent; (O, Msb, * K;) as also (O, K;) or high, and difficult of ascent. (A.)

: see what next precedes. ___ With the article ال, A mountain, (O,) or tapering mountain, (K,) in the [or desert]: (O, K;) or, accord. to the L, a small mountain tapering into [or towards] the sky (جَبِيلٌ مَسْتَدْقِلٌ فِي السَّمَاءٍ): and it is said to be دون الحِرَة دَوْنَ الْحَرْة [app. دون الحرّة دون الحرّة; but there seems to be here an omission or a mistranscription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that انتوتوت thus expl. is the proper name of a particular mountain]. (TA.) انتوتوت signifies also The notch in a bow: accord. to Az, (TA,) the انتوتوت of the bow is the notch into which enters the خَانَة, i. e. the ring at the head of the string. (O, TA.) And The first, or beginning, or commencement, of anything. (O, K.) And Dry حَلِي, (O, and so in the CK, [in my MS. copy of the K حَلِي, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.)

an epithet applied to a woman, i. q. عَانَس [q. v.]: (O, K;) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.)

: see عَنَتَ. [Its primary signification seems to be A cause of difficulty, hardship, or distress; &c.]

Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K. *)
1. **غنّى**

He drew, or pulled, anything; drew it, or pulled it, to him, or towards him. (L.)

**غانّى**

He the rider pulled up, or drew up, the camel's head by means of the halter, or cord, called الخطام TA. And He trained, or broke, the camel in a certain manner; (S, O;) i.e. he (the rider) pulled, or drew, the camel's خطام (S, O, K, TA) towards his head, (TA,) and forced him back upon his hind legs, (S, O, K, TA,) so that, sometimes, the prominent part behind his ears clave to the upright piece of wood that rises from the fore part of the saddle: (TA:) and He pulled the nose-rein of the camel to make him stop: and He reined up the she-camel on an occasion of her stumbling. (TA, from trads.)

He put, or attached, to the leathern bucket, an appertenance called غنّى [q. v.], (IAar, S, O, L,) aor. — , (L,) inf. n. as above; (S, O;) and

I tied the young camel's خطام to his arm, and made it short: thus one does to a young camel only when he is trained, or broken. (TA.)

He bent it, or inclined it; and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA.) And one says, غنّى عليه He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbâd, O.)

4. **غنّى**

see 1, in two places. **غنّى** signifies also استوى من أمره [i.e. He secured himself against damage from his affairs; virtually meaning he ordered, or disposed, his affairs in a firm, solid, sound, or good, manner, agreeably with an explanation in the TK as syn. **حنّى**]:

**حنّى**

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And it alludes to the fulfilment of covenants. (TA.) 

She withheld herself or refrained [from going on]. (TA.) Also He had a complaint (K, TA) of his back-bone, or loins.] (K, TA) and his joints. (TA.)

A subst. from حَنَّ [meaning back-bone, or loins.] (K, TA) An old camel that is trained, or broken, and forced back upon his hind legs: (TA:) [or that is taught the mode of training termed 

An old man; a dial. var. of حَنَّ (K:) or a man in the dial. of Hudheyl; (O, TA; [in the former حَنَّ, app. a mistranscription;]) so says Ibn-‘Abbád; but correctly حَنَّ: (O:) Az says, I have not heard it with ع from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA.)

Also A company of men. (TA.)

The post, perhaps meaning each of two side-posts, at the door of the women's camel-vehicle called حَوُدَّج, (O, K, TA,) by means of which the door is strengthened. (TA. [In the O, تَسْدِعُ الْبَاب; app. a mistranscription for تَسْدِعُ الْبَاب.])

A rope, or cord, (S, A, O, K,) or girth, (S, O,) or strap, (TA,) that is tied to the lower part of the large [leathern bucket called دَلَو, (S, O, K,) or that is put beneath the دَلَو, (A,) and then tied to the cross-pieces of wood (العرواقى), (S, A, O, K,) or to the loops, (TA,) so that it serves as an aid to the cross-pieces of wood and to the [thongs called] which bind those cross-pieces to the loops of the bucket]; for when these [thongs] break, it holds fast the دَلَو:(S, O:) and when the دَلَو is light, (S, O, K,) it is a string, (S, O,) or a light string, (K,) that is tied from one of the loops to one of the cross-pieces of wood (العرواقى): (S, O, K;) or, as some say, a loop in the lower part of the bucket, inside it, which is
tied by a cord or the like to the upper part of the [rope called] بنَكَب [q. v.], so that if the rope [meaning the بنَكَب, not the main rope] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] العربية and [of mult.] العربية. (TA.) One says، لا بد للنَّاطِئ مِن علاج، and [of علاج] العربية. (TA.) One says، لا بد للنَّاطِئ مِن علاج. (TA.)

It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an اعَناج. (A, TA.) ___ [Hence,] El-Hotei-ah says, (S, O, TA,)

praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA,)

قَوْمٌ إِذَا عَقِدُوا عَقِداً جَأَرَهُم

شَدُّوا اعْناجٍ وَشَدُّوا فَوْقَهُ الَّكْرِب

[A people who, when they conclude a covenant with their neighbour; (i. e. tie a knot to their neighbour;) tie the اعْناج, and tie above it the بنَكَب: i. e. make it doubly sure]. (S, O, TA.) ___

[Hence also,] قول لا عناج لهُ The support, or foundation, of the affair; that upon which the affair rests, or whereby it subsists. (A, O, I, TA. [In the K,

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I know not any foundation to thine affair]. (O.) And عناج الأمر إلى أي سفيان, occurring in a trad.,

means The management of the affair pertained to Aboo-Sufyán; he being to his companions like

the بنَكَب that bears the weight of the bucket. (TA.) ___ عناج signifies also A thing with which one draws, or pulls. (TA.) ___ And The nose-rein (زَمَام) of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) ___

See also 4. ___ Also Pain of the صَلُب [meaning back-bone, or loins,] (O, K) and of the joints. (O.)

وعِنتِجٍ عِنَاجٍ: see: عنِجٍ.
occurs in a trad. as a saying of Aboo-Jahl to Ibn-Mes'oood, when the latter put his foot upon the back of the former's neck; meaning [Rise thou from me]; the كَي being changed into ج. (TA. [See art. ج.])

, (O, K,) or, accord. to Ahn, جَنجُر [q. v., (O, K,) a species of sweet-smelling plants; (O, TA;) said to be the شام فَرْم [or شام فَرْم]: not heard by As on any other authority than that of Lth. (TA.)

نجَر sing. of عَنا جَنجُر, (A'Obeyd, S, O,) which signifies Fleet, or swift, and excellent, horses (A'Obeyd, S, O, K) and camels; (K;) sometimes applied to the latter: (Lth, TA:) or horses that excite the admiration and approval of the beholder: and عَنا جَنجُر occurs in a verse cited by IAar, as some relate it; and as others relate it; the former for عَنا جَنجُر, and the latter for عَنا جَنجُر: (TA:) or long-necked horses (O, TA) and camels: (TA:) or tall, or long, horses. (Ham p. 445.) [See an ex. in a verse cited voce رَبُّ استَقِامَ عَنا جَنجُر

مْوَقُلا means The way or course [of the people, or party, was, or became, direct, or undeviating]. (O.) And عَنا جَنجُر signifies The first part of youth. (O, K.)

جاجنجة (in the K erroneously written جَجاجنجة, TA) is Great, or large. (S, O, L, TA.)

مَاتِجْنَعَ A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA.)
عنجرف

, or عنجوف, and عنجرف: see art.
He declined, or deviated, from it, (S, O, L, Msb, K,) namely, the road, (S, O, L, K,) or the right course, (Msb,) and what was right or just or due, and from a thing; (L;) he went aside from it: (TA:) and he went, or retired, to a distance, or far away, from it. (L.) And he left or quitted, his companions, and passed beyond them: and he left, or quitted, his companions in a journey, and took a road different from that which they followed, or remained, or fell, behind them: (ISH, L;) and he removed to a distance from his companions; as when a man leaves his people in El-Hijáz and goes to El-Basrah. (L.)

She (a camel) pastured alone, (K, TA,) disdaining to pasture with the other camels, and sought the best of the herbage. (TA.)

He opposed and rejected what was true, or just, knowing it to be so; (S, A, O, L, K;) he acted obstinately, knowing a thing and rejecting it, or declining from it; as did Aboo-Tálib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.)

And he acted obstinately, knowing a thing and rejecting it, or declining from it; as

He (a man) overstepped, or transgressed, the proper bound, or limit; acted exorbitantly, or immoderately; and especially in disobedience, or rebellion. (L.)

And [hence (see (S, O, L, Msb, K, [in the CK, erroneously, (K,) or , (Msb,) or both, the latter mentioned by Fr, (O,) inf. n. (Msb;) and , aur. — , (K;) or (O, * K;) The vein flowed with blood, and did not cease to flow: (S, O, L, K, TA:) or flowed,
and hardly ceased: (L.) or flowed copiously. (Msb.) And The spear-wound, or stab, poured forth blood to a distance. (L.) And His nose bled copiously. (L.) The blood flowed on one side. (L.) See also 10.

3, inf. n. [and معاناة], He acted with opposition, disobedience, or rebellion. (Msb.) See also 1. (L.) inf. n. [and معاناة], (K,) He separated himself from him; (L, * K,) he went, or retired, to a distance, or to a place apart, from him. (L, K. [See also 1, first and second sentences.])

And عاند, (T, S, O, L, Msb,) inf. n. [and معاناة], (T, S, L, Msb, K) and عاند, (T, S, L, K,) He opposed him, disagreeing with him, or doing the contrary of what he (the other) did; (T, S, O, L, Msb, K;) as also عاند; (O, L, K;) syn. [عَارَضَهُ بِالْخَلافَ] or [عَارَضَهُ بِالْخَلافَ]; (O in explanation of the latter, and Msb in explanation of the former, as on the authority of Az [in the T], and K in explanation of both;) or خَالِفَهُ: (MA in explanation of the former:) [this is the sense in which the former is most commonly known: or as meaning he contended with him in an altercation; or did so vehemently, or obstinately: (see 6:)] the author of the T, however, says, the common people explain it as meaning he does the contrary of what he [another] does; but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority. (TA.) And, sometimes, He imitated him, doing the like of what he (the other) did; (T, L, Msb;) [and] so عاند; (O, L, K;) thus having two contr. significations; (K;) syn. [عَارَضَهُ] [respecting which see the sentence next preceding]; (S, O, Msb, all in explanation of the former;) or عَارَضَهُ بِالْخَلافَ; (O and K in explanation of the latter;) and بِيَارَاهُ; (T and TA in explanation of the former;) sometimes signifying [عَارَضَهُ بِالْخَلافَ], as is said by As, who derives it from عناد الخباز [عَارَضَهُ بِالْخَلافَ] when he opposed his rival, making in this phrase a subst. from عناد الخباز, The bustard imitated the actions of his young one in flying, on the first occasion of its rising, as though he would teach it to fly: and عناد البُيْر خطْامَهُ: The camel
conformed to [and perhaps it may also mean resisted] the motion of his halter. (L.) معاناته، (O.) inf. n. معاناة، (K.) also signifies He kept, or clave, to him, or it: (O, K.) the contr. of the first signification assigned to it above. (TA.) __ And معاناة means also The disputing with another without knowledge of the truth or falsity of what he himself says and also of what his opponent says. (Kull p. 342.)

اعندة 4, as intrans.: see 1, last quarter, in two places. __ [Hence,] اعند في قيته He vomited with successive discharges, (S, O, L, K, TA,) and copiously; (TA;) and اعند اللفي signifies the same. (L, TA.) __ اعند is also said by Freytag, as on the authority of the Deewán of the Hudhalees, to signify He, and it, (namely, a man, and blood,) went away. __ اعند: see 3, in two places.

تعاندا 6 They two [opposed each other: (see 3:) or] contended in an altercation; or did so vehemently, or obstinately. (L)

اعندة رأيه 10 He was, α became, alone in his opinion, having none to share it with him. (O.) __ اعند من بين القوم He directed his course towards me, or sought me, [singling me out] from among the people, or party. (O, K. *) __ اعند said of a camel, and of a horse, He gained the mastery over the nose-rein, and over the halter, or leading-rope, (K, TA,) and resisted being led: (TA;) or the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along: and in like manner, [the horse gained the mastery over the halter, or leading-rope.] (O.) __ اعند said of vomit, (A, O, K, *) and of blood, (A,) It overcame him: (O, K: *) or came forth from him copiously: (A;) and معانده عصبه He struck, or smote, with his staff among the people.
(O, K.) And [in like manner] (O, K) i. e. And

He doubled the mouth of the water-skin, or milk-skin, outwards, or insideout, (O, K,) or he inclined the water-skin, or milkskin, (TA,) and drank from its mouth. (O, K, TA.)

: and : see the next paragraph.

: and : see the next paragraph.

\( \text{وَعَندَ} \) and (O, K,) accord. to Ibn-'Abbád, (O,) i. q. [app. as meaning The vicinage, or the quarter, tract, region, or place, of a person or thing]: (O, K;) whence the saying, \( \text{َوُهُ} \) \( \text{َعِندَ} \) \( \text{ُفَلَان} \) \( \text{ُالْآن} \) [He is in the vicinage, or the quarter, &c., of such a one, now]. (O,) [See also \( \text{َعِندَ} \), which has a similar meaning.] \( \text{َعِندَ} \) and \( \text{َعِندَ} \) and \( \text{َعِندَ} \) signify the same, (S, O, Msb, Mughnee, K,) being dial. vars., (S, O, Msb,) the first of which is the most common, (Mughnee,) and the most chaste: (Msb:) each is an adv. n. of place, and also of time; (S, O, Msb, Mughnee, K;) [used in the manner of a prep., though properly a prefixed noun;] of place when prefixed to a noun signifying a place [or anything local]; (TA;) of time when prefixed to a noun signifying a time: (Msb, TA;) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence; (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness; (Mughnee;) or the utmost nearness, and therefore it has no dim.; (T, TA;) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing]: (Msb:) [thus it signifies At, near, nigh, by, near by, or close by, a place, or thing; with, present with, or in the presence of, a person or persons, or a thing or things; at the abode of a person; at the place of, or in the region of, a thing; or among, or amongst, persons or things: and at, near, nigh, or about, a time; and at, or on, or upon, denoting the occasion of an event or an action:] ___ using it as an adv. n.
of place, you say [At, near, nigh, by, near by, or close by, the house or tent]; (TA;) and

عَدَدُ الْبَيْتِ [At, near, nigh, &c., the wall]; (S, O;) [and] زَايَدَ يَرَى With me, present with me, in
my presence, or at my abode, is Zeyd; and I was with, or among, the
people, or party; and

And when he saw it standing in his presence (in the Kur xxvii. 40) is an ex. of its use as denoting presence perceptible by sense: and it is used as denoting nearness in the phrase

عَدَدَ سَدْرَةَ الْمُنْتَهِى [Nigh to the lote-tree of the ultimate point of access (in the Kur liii. 14)]:

(Mughnee:) you say also, [عَدَدُ مَالٍ], meaning With me, or by me, i. e. present with me, is property;

and meaning also in my possession, and in my power and at my disposal, is property,

though absent from me; I have, or possess, property; (Msb, Mughnee; *) and

عَدَدُ مَالٍ [I have property in his hands, or possession; or there is property due to me in his hands, or possession; meaning, owed to me by him]; as also قِبْلَهُ (TA in art. قِبْلَة;) hence it is used in relation to attributes;

so that one says, [عَدَدَ خَبْرَ وَفَضْلٍ], [He has, or possesses, goodness and excellence]; and

عَدَدَ خَبْرَ وَفَضْلٍ [He has not evil]: and hence the saying in the Kur [xxvii. 27], [ْنِﺈَفَ َتَمَّ أَنْ تَأْمثَ عَشَرَ فَمَنَ عَدَدَ], i. e. [And if thou complete ten years, it will be] of thy redundant bounty; (Msb;) [or of thine own freewill; as is implied in the explanation by Bd, and agreeably with common usage:] and it is used as denoting ideal presence in

the phrase [عَدَدَ عَلِمَ عَلِمَ مَنَ أَلْكَبَ]. He with whom was, i. e. who possessed,

knowledge the of Scripture said (in the Kur xxvii. 40)); (Mughnee;) [hence also] one says, [عَدَدُ فَلَانٍ], [I have an object of want to be sought, or required, at the hand of such a one, or a want to be supplied on the part of such a one; meaning I want a thing of such a one; as also قِبْلَهُ (TA in art. حُجَّ) [and in like manner one says of a right or due (حَقٍ);] and

عَدَدُ فَلَانٍ طَلَّبَ حَاجَةَ عَلِمَ حَقَّ وَفَلَانٍ طَلَّبَ حَاجَةَ عَلِمَ حَقَّ], i. e. [He sought an object of want at the hand of such a one: (see an ex. in art. عَلَوٍ, conj. 3:)] ___

using it as an adv. n. of time, you say [عَدَدٌ لِلْأَصِرِّ], [At, near, nigh, or about, daybreak]; (Msb, TA;) and
I came to thee at, near, &c., the rising of the sun; (Mughnee;) and At, on, upon, or on the occasion of, that event; thereupon; and when Fūl Kādā. At, on, upon, or on the occasion of, his doing such a thing. [___ it admits before it the prep. ُنُم (S, O, Msb, Mughnee, K,) but no other prep.; (S, O, Msb;) like as does ُنُدَل (S, O:) as in the saying, [I came from his presence, or his vicinage: or I came from him; for in this case it may be considered as redundant]: (Msb;) and in the saying َذَأ ٍهِدْنِع ُهَذَأ ٌ定点 ٍمُتْـنَأ ﱠذَإَحَإ َنُوُكَي ٍمُكَل ٌدْنِع * And who are ye, that ye should have a judgment, or an opinion?]: (TA:) and thus in the saying, (Mughnee, TA,) of one of the Muwelleds, (Mughnee,) [Every judgment, or opinion, of thine, in my judgment, or opinion, will not equal the half of a judgment, or an opinion]: (Mughnee, TA:) they assert that ُنُم in this case means the mind,
(T, O, * K, * TA.) i. e. بر لي ماء ماعقول اللب المعقل، (O, K,) or (T, TA;) [as in the phrase Try thou, or examine, and learn, for me, what is in the mind (نفس) of such a one; and in many other instances:] but this assertion is not valid: (T, TA;) [in a case of this kind] it means judgment [or opinion]: thus one says، ها عندي أفضل من هذا i. e. [This is in my judgment more excellent than this]: (Msb;) and أَنت عندي ذاهب i. e. [Thou art in my opinion going away]: (Fr, Th, TA;) and ها القول عندي صواب This saying is in my judgment, or opinion, right, or correct]: (Mughnee:) [and in like manner، عندي الله is generally best rendered In the estimation, or sight, of God.] ___ [Sometimes it denotes comparison: see an ex. voce تعاظم.] It is also sometimes used to denote incitement، (S, O, K,) being in this case prefixed [to ك or the like]; not alone: (MF;) yon say، كَدْنَع اًدِيَز، meaning Take thou Zeyd. (S, O, K.) ___ And in cautioning a person respecting a thing before him، one says، عندك، [meaning Keep thou where thou art; and it is still used in this sense;] in which case it is an intrans. verbal noun. (Sb، L, TA.)

The side [of a thing]; syn. جانب. (S, A, O, L, K. [See also عند، first sentence.]) One says، يمشي وسطا لا عندنا (He walks in the middle, not on، or at، one side]. (S, O.) And عند، [for عندن،] occurring at the end of a verse [of which I find several different readings، and which I have cited accord. to one of those readings voce حباري،] means by its side: (O, L;) but Th says، in explaining that verse، as describing the حباري teaching its young one to fly، that عندالنون signifies العتراض: [so that عند there، accord. to him، app. means العتراض له which may be rendered presenting itself before it:] or، accord. to As، [عند there means imitating its actions in flying; for he says that] عند is a subst. from عاند الحباري فرخه [expl. above: see 3]. (L)

A thrusting [with a spear or the like] to the right and left. (S, O.) [See also عَنَد.] or عند، (accord. to different copies of the S,) or both، (O، L، K,) in which the radical letters are said to be عند because of
the duplication of the د, and because ل when it occupies the second place in a word is not considered augmentative unless proved to be so, (L.) *An avoiding, or escaping:* (S, O, L, K) and the former,

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artifice. (AZ, O, K.) One says, and and and (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with and and (S, O, L, K) and (K,) meaning I have no way of avoiding it, or escaping it. (AZ, Lh, S, O, L, K) And and and and (Leh, S, O) and and and (S, L, K) and and (S, O, L) I found no way of attaining to that: (Lh, S, O, L:) and and and I have no way of attaining to it. (Lh, S, O, L, K.) [See also art. Unda also signifies *Old, or ancient.* (AA, O, K.)

[ A saying Unda, meaning In my opinion; an assertion of mere opinion of one's own. Hence the phrase, (huda) (occurring in the TA in art. (huda) This is one of his assertions of mere opinion.]

And and: see art. Unda, Unda, Unda, Unda.

One who declines, or deviates, from the right way, or course; (S, O, L,) as also Unda, Unda. (L.) See also Unda as applied to a camel. ___ A she-camel that deviates from the road by reason of her sprightliness and strength: pl. and and and; or, as ISd thinks, this latter is pl. of Unda, Unda, not of Unda, Unda. (L,) ___ A she-camel that pastures aside; (S, O,) that does not mix with the other camels, but removes to a distance from them, and always pastures aside; as also Unda and Unda, Unda, Unda, Unda, Unda. (L,) that does not mix with the other camels, but is always apart from them; (IAth,) that is on one side of the other camels: (IAar and Aboo-Nasr:) pl. of the first Unda; (S, O, L,) and of the second and
third, and (L.) A she-camel that continues to be opposite to the other camels, [or by their side;] keeping pace with them: one that precedes them, or leads them, is termed سلوف: so says El-Keysee: but accord. to ISd, is applied to a beast (پْرِبِّيْنَاء), and to a wild ass, that precedes others in her pace. (L.) A man who alights in a place by himself, and mixes not with other persons. (A.) See also قدح عنون. An arrow of those used in the game called سَراَقات that comes forth from the السَّهَابَة successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) [A beast] having the elbow far from the سُور [or breast]. (S, O, L.) [A mountain road] difficult of ascent. (L.) A cloud abounding with rain: (O, L, K:) or that hardly removes from its place: (A:) pl. عنون. (O, L)

عنون: see عنون, first sentence. (L.) A man who deviates, or declines, from obedience to God. (L.) One who opposes and rejects what is true, or just, knowing it to be so; [who acts obstinately, knowing a thing and rejecting it, or declining from it; (see 1;)] as also عنون. (S, Mgh, * O, L, K,) and عنون, (O, L, TA,) and معانعن. (A.) One who oversteps, or transgresses, the proper bound, or limit; who acts exorbitantly, or immoderately; and especially in disobedience, or rebellion; as also عنون. (L) The pl. of معانعن is عنون. (O.)

 عنون A camel that deviates from the road, (S, O, L, K,) and from the right course; (S, O, L;) as also: (O:) pl. of the former عنون. (S, O, K.) See also عنون, in two places. And see عنون, likewise in two places. ___

Also Blood flowing on one side. (L.) And A vein flowing with blood, and not ceasing to flow: (S, Mgh, O, L:) or flowing, and hardly ceasing: (L:) or flowing copiously: (Msb:) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeyd, L;) or to one who disallows, or rejects, what is true, or
just, knowing it to be so. (Mgh.) And A spear-wound, or stab, pouring forth blood to a distance: (L:) [or] signifies the lightest, or slightest, piercing or thrusting; for AA says that the lightest, or slightest, piercing or thrusting (ْفَخَأ ِﻦْﻌﱠﻄﻟا) is termedُﻖْﻟَﻮﻟا, andُﺪِﻧﺎَﻌﻟا signifies the like thereof. (S, O.)

عَنْدِ مَعْادَة The course that deviates from the [right] road. (L)

عَنْدِ مَعْادَة : see عَنْدِ عَنْدِ. [And see also its verb.]

عَنْدِ مَعْادَة and عَنْدِ مَعْادَة: see عَنْدِ, in six places. The latter also signifies A country, (Ibn- 'Abbád, O,) or land, (K,) containing neither water nor pasture. (Ibn-'Abbád, O, K.) It is mentioned in different places by the lexicographers; in arts. عَنْدِ and عَنْدِ and in the present art.
Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things; applied to a man; (IDrd, O;) as also

Difficulty, and perverseness, (Z, K, TA,) in a man: (Z, TA:) and roughness, or hardness, of

behaviour: (K:) and opposition, and wrongdoing: (L, TA:) and deceit, or guile: (K, TA:) and

pronounced by some without s. (TA.) One says, Beneath thy silence is deceit, or

guile: (K:) or difficulty, and perverseness: (Z, TA:) or opposition, and wrongdoing. (L, TA.) [See

also طریقة الادعی الذهابی The greatest of calamities] (K, TA.) See also the former paragraph. [Accord. to some, the radical letters of

accord. to some, عدتا: and accord. to some, عدنا.]

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A certain bird, called "rażah [q. v.]; (S, O, Msb, K;) or "rażah nāṯsād (O;) or, as in the Sifr es-Sa'ādeh, a small passerine bird, called "rażah nāṯsād (TA;) which is Pers., (O, TA,) meaning a thousand notes or voices, (O,) or a thousand tales; (TA;) confirming a saying of Lth, accord. to whom, (O,) it is a bird that utters various notes, (O, Msb, K,) of the passerine kind; said by some to be the "labb [i. e. the nightingale, or a certain melodious bird resembling the nightingale]; (Msb:) said by Az to be originally "labb (O:) pl. "labbān (S, O, Msb, K;) because you reduce it to a quadriliteral, and then form from it the pl. and the dim. [which latter is "labbān]. (S, O.)
\*\*\* 

**Unnam**

**Unnam** Brazil-wood; syn. [the red, resinous, inspissated juice called](S, K, the former in art. \*\*\* mentioned in a verse cited voce (S, TA:) and said to be i. q. [to which are assigned both of the meanings mentioned above, and others also]: or [said to be the same as \*\*\* and said to be a plant resembling the tarragon,] with bark of the [tree called,] cooked together until the whole becomes thick, and then the girls, or young women, dye their hands with it: As says that it is a certain dye, with which, accord. to the assertion of the people of El-Bahreyn, their girls, or young women, tinge their hands: AA says that it is a species of red trees. (TA.)**

**Unnam**
1. (O, K) inf. n. 
He turned away, (O, K, TA,) and declined, (TA,) (from him, or it): (K, TA:) or he removed, went away or aside, or retired to a distance; (IKtt, TA:) and thus ʿantn zn signifies; (S, O, K,) as also ʿantn zn; (O, K;) or these two verbs, and ʿantn zn signify he removed, went away or aside, or retired to a distance, from the people, or from men; (TA;) and ʿantn zn signifies also he alighted in a place aside or apart [from others]. (S. [See also ʿantn zn, (IKtt, K,) ʿantn, (A,) inf. n. ʿantn, (TA,) He pierced him, or thrust him, with the ʿantn zn, (IKtt, K,) or they pierced him, or thrust him; from the word ʿantn zn [q. v.]. (A.)

2. ʿantn zn is [the inf. n. of ʿantn zn, and signifies The having little flesh in the face; being] from the phrase ʿantn zn, (O.)

3. ʿantn zn, (K, TA,) or ʿantn zn, (thus accord. to the O, [but the former is app. the right,]) He, or it, made him to decline, (O, K, TA,) and to remove, go away or aside, or retire to a distance. (TA.)

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8. ʿantn zn see 1, in two places: and see also 4.

10. ʿantn zn see 1.
A she-goat; the female of the common goat: (S, O, K:) or a she-goat a year old; (Msb:) [and so عَنَّاز : (Freytag, from the Kitáb el-Addá:)] and the female of the mountain-goat; and of the gazelle: (S, O:) pl. [of pauc.] عَنَّاز and [of mult.] عَنَّاز, or, accord, to some, the last of these is pl. of عَنَّاز in the last of the senses expl. above. (TA.)

They two are like the two knees of the she-goat] is a prov. applied to two men vying with each other, (O, K,) or equalling each other, (TA,) because her two knees, when she desires to lie down, fall together. (O, K. [See Freytag's Arab. Prov. ii. 861: where, instead of عَنَّاز, we find البعير; and thus I find in a MS. copy of the Proverbs of Meyd.]) And it is said in another prov., to him who commits a crime that occasions his destruction, لا تَّكُ كَعَنَّاز Be not thou like the she-goat that scrapes up the dust, or earth, from over the butcher's knife'. (TA. [See also باحث.]) Hence the saying، يوم كيوم العنز A day like the day of the she-goat; mentioned by Th; alluding to its bringing death. (TA.) And لَقِى يوم العنز He met with the day of the she-goat] is also a prov., (O, TA,) applied to him who meets with that which destroys him, (O, K,) or to him who labours for his own destruction. (A.)

Al-عِنْزَة is a name of The star [ε] on the left [or as some figure the constellation] the right elbow of Auriga: and عِنْزَاز is a name of The two stars [ζ and η] on the left [or the right] wrist together with عِنْزَق [which is Capella]. (Kzw in his description of Auriga.)

Also The female eagle: (S, O, K: [see also عِنْزَق]) pl. عِنْزَة. (TA.) And The female vulture: (IDrd, O, K:) pl. عِنْزَة. (IDrd, O.) And The female of the [species of bustard called] حِيَارِي عِنْزَة (IDrd, O, K) is sometimes thus termed: (O:) and it is said to be also called عِنْزَة. (TA.) And The female of the hawk. (TA.)

Also A species of aquatic bird; (O, K:) [by some, in the present day, applied to a gray heron,] also called عَنَّازَة الْمَاء. (O.)

Also A species of fish; also called عَنَّازَة الْمَاء: (Az, O:) accord. to Ibn-‘Abbád, (O,) a certain great fish, which a mule can hardly, or in nowise, carry: (O, K:) and the pl., he says, is عَنَّازَة. (O.)

العِنْزَة also signifies An eminence, or a hill, such as is termed آَكِمَة. (S:) or a black آَكِمَة. (O, K.)

And A rock in the water: pl. عِنْزَة. (TA.) And Land having in it ruggedness and sand
and stones and the species of tamarisk called \( \text{ثلث} \) (TA.) And I. q. \( \text{باتل} \) [q. v.]. (TA.)

عُنْزَة: see its n. un. عُنْزَة.

عُنْزَة: see عَنْزَة, in two places.

A short spear; \( \text{ةَزَـﻨَﻋ} \), a small spear, between a staff and a spear, \( \text{ةَزَـﻨَﻋ} \), longer than a staff and shorter than a spear, \( \text{ةَزَـﻨَﻋ} \), longer than a staff and shorter than a spear, \( \text{ةَزَـﻨَﻋ} \), said to be of the measure of half a spear, or somewhat more, having a head like that of the spear; \( \text{ةَزَـﻨَﻋ} \), or a staff shorter than a spear; \( \text{ةَزَـﻨَﻋ} \), and, as some say, \( \text{ةَزَـﻨَﻋ} \), having a \( \text{جُز} \) [i.e. a pointed iron foot at the lower extremity]. \( \text{ةَزَـﻨَﻋ} \), \( \text{ةَزَـﻨَﻋ} \), \( \text{ةَزَـﻨَﻋ} \), \( \text{ةَزَـﻨَﻋ} \), like that of the spear: \( \text{ةَزَـﻨَﻋ} \), \( \text{ةَزَـﻨَﻋ} \), the old man leans, or stays himself, upon it; and it is nearly like the \( \text{عَكَازَة} \), which is a staff having a \( \text{جُز} \), \( \text{مَغَّه:} \) pl. عُنْزَة, \( \text{مَغَّه:} \) [or rather this is a coll. gen. n., of which عُنْزَة is the n. un.,] and عُنْزَات. \( \text{مَغَّه.} \)
The Prophet is related to have prayed towards an \( \text{عَكَازَة} \). (See \( \text{عَكَازَة} \).) Also The \( \text{حَد} \) [by which may be meant either the edge or point] of a \( \text{قَاس} \) [which means a hoe and an adz and an axe, and also a pickaxe]: \( \text{ةَزَـﻨَﻋ} \), or the long \( \text{حَد} \) [or iron point] of the \( \text{مَلَطَس} \), which is a long double-headed pickaxe. (ISH, TA in art. سَطْل.) Also A certain beast, \( \text{ةَزَـﻨَﻋ} \), found in the desert, slender in the muzzle, smaller than the dog, of the beasts of prey, \( \text{ةَزَـﻨَﻋ} \), that seizes the camel in his rump, \( \text{ةَزَـﻨَﻋ} \), and is seldom seen; asserted by the Arabs to be a devil: \( \text{ةَزَـﻨَﻋ} \), or, \( \text{ةَزَـﻨَﻋ} \), accord. to Aboo-Leyleh, \( \text{ةَزَـﻨَﻋ} \), it is like the weasel \( \text{ةَزَـﻨَﻋ} \) in size: \( \text{ةَزَـﻨَﻋ} \), it approaches the she-camel when she is lying down, \( \text{ةَزَـﻨَﻋ} \), then springs, \( \text{ةَزَـﻨَﻋ} \), and enters into her vulva, and conceals itself therein, \( \text{ةَزَـﻨَﻋ} \), until it reaches the womb, \( \text{ةَزَـﻨَﻋ} \), whereupon the she-camel \( \text{ةَزَـﻨَﻋ} \) dies on the spot \( \text{ةَزَـﻨَﻋ} \) or aborts and dies on the spot.

\( \text{ةَزَـﻨَﻋ} \) Afflicted by a calamity; as also مَعْنَوِزٌ; \( \text{مَعْنَوِز} \), \( \text{مَعْنَوِز} \), both applied to a man. (ISH-‘Abbád, O.)
Small in the head (Ibn-'Abbád, O, K) and ears. (Ibn-'Abbád, O.) A man (A, O) having little flesh in his face. (A, O, K.) Whose beard is like that of the goat: (K:) applied to a man as though his beard were like the beard of the goat: (O:) meaning, as expl. by Aboo-Dáwood, بز بز ريش in Pers. meaning the goat [and ريش the beard]. (TA.)

`مَعْنَز` see `مَعْنِزَة`. `مَعْنَزَة` is said to mean One who does not dwell in the neighbourhood of [other] men lest something should be gotten from him: and one says, `نزَل مَعْنَزَة` meaning He alighted and abode aside, or apart, from men. (TA. [See its verb.])
 `$\text{سنع}$` (S, A, Mgh, O, Msb, K) aor. `$\text{سنع}$` (A, O, Msb, K) and `$\text{سنع}$`, aor. `$\text{سنع}$` (A, O, K) inf. n.

 `$\text{سنع}$` (S, A, Mgh, O, Msb, K) and `$\text{سنع}$` (S, A, O, K) or the latter is a simple subst.; (Msb;) and `$\text{سنع}$`, (O, K) and `$\text{سنع}$`, (A, O, Msb, K;) and `$\text{سنع}$`, (A, O, K,;) inf. n.

 `$\text{سنع}$`, (AZ, S, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. `$\text{سنع}$`, (AZ, S, Mgh, O,) and `$\text{سنع}$`, (A, O, K,) or, accord. to As, (S, Mgh, O, Msb, TA,) you do not say `$\text{سنع}$`, (Msb,) or you do not say `$\text{سنع}$`, (S, O,) or you do not say either of these two, (Mgh, TA,) but you say `$\text{سنع}$`, (S, Mgh, O, TA;) or, accord. to some, you say `$\text{سنع}$`, `$\text{سنع}$`, but not `$\text{سنع}$`; (TA;) or what As says is, that you say `$\text{سنع}$`, with fet-h and teshdeed, and `$\text{سنع}$`, without teshdeed, contr. to what J says;

`$\text{سنع}$` (IB, TA;) She (a girl, S, A, Mgh, O, K, or woman, A, Msb) became of middle age, remaining a virgin, (A, Mgh,) not having married; (Mgh,) she stayed long in the abode of her family after she had attained to puberty, until she ceased to be reckoned among virgins, and did not marry: (S, A, O, Msb, K:) of one who has once married, you say not thus. (S, O, Msb.) Also `$\text{سنع}$` (a man) became advanced in age without having married. (O, * Msb.)

`$\text{سنع}$` inf. n. `$\text{سنع}$`: see 1, in seven places. `$\text{سنع}$`, (inf. n. as above, K,) Her family restrained her (namely a girl or woman) from marriage (Lth, A, Mgh, * Msb) until she was of middle age; (A, Mgh; *) or until she had passed the period of youthfulness but had not yet become aged; (TA;) or long after she had attained to puberty, until she had ceased to be reckoned among virgins. (S, O, Msb, K)

`$\text{سنع}$` see 1. `$\text{سنع}$`, (TA,) He nourished, or brought up, a girl who became of middle age remaining a virgin, not marrying; expl. by `$\text{سنع}$`, (TA,) He, or it, altered him, or it.
You say "Such a one, age did not alter his face." (S, O, *) And (O, K, TA,) Hoariness interspersed his face, (O, K, TA,) or his head. (TA.)

It (the tail of a she-camel) was, or became, full, or ample, (S, O, K,) and long, in its hair. (O, K, TA,)

A rock. (TA,) And hence, as being likened thereto, (TA,) A she-camel that is hard, or firm, (IAar, S, O, K, TA,) or strong, (TA,) such as is termed پازل, when she is of full age, and has become very strong, and full in her bones and her limbs; not applied to any other [beast]: (IAar, TA,) or whose tail has become full, or ample. (S,) pl. and (IAar, ISd, TA,) And An eagle: (O, K,) because of its hardness: (TA,) and so (O,) or this signifies a female eagle. (S, O, K, in art. كنانة.)

A woman who has become of middle age remaining a virgin, (Lth, A, Mgh,) not having married; (Lth, Mgh,) or a woman who has not married, but waits, or expects, to be married; (Fr, TA,) or who has stayed long in the abode of her family after having attained to puberty, until she has ceased to be reckoned among virgins, and has not married; (S, O, Mgb, K,) beyond the age of her who is termed معَصر. (KS, S, O,) and signifies the same: (Fr, Mgh, TA,) pl. and to (S, O, K,) and and to (O, K,) and the pl. of and . (TA,) And (O, K, TA,) And is applied in like manner to a man, (S, O, K,) signifying One who is far advanced in age and has not married: (Mgb, TA,) and its pl. is . (S, O, TA,) Also A camel fat, and complete, or perfect, in make: fem. with : (O, K, TA,) or [the pl.] applied to camels means such as are above the بكارة. [pl. of بكير]; i. e. the young.
in a middling degree. (TA.)

ٌﺔَﺴﱠﻨَﻌُﻣ

ٌﺲِﻧﺎَﻋ see : مَعَنْسَة, in two places.
(Quasi root)
(Quasi root)

عنصل

اعنصل: see art.
**عنف**

1. عَنْفُ بِهِ (S, MA, Mgh, O, Msb, K) and عَلَى، (S, Mgh, O, Msb, K,) with damm, (S, O,) like كَرَمْ (Mgh, Msb,) or like (K,) aor., (MA, TA,) inf. n. عَنْفَ، (S, * MA, Mgh, O, * Msb, TA) and عَنْفَة؛ (MA, Mgh, TA;) and عَنْفُ بِهِ، aor. (MA;) [and عَنْفُ، inf. n. عَنْفَ، is mentioned as syn. with عَنْفَ by Golius and Freytag, by the latter as on the authority of the S and K, in neither of which do I find it;] He was ungentle, rough, harsh, rigorous, severe, violent, or vehement, with him, or to him: (S, MA, Mgh, O, Msb, K, TA:) hence the phrase، عَنْفُ عَلَىٰ التَّوْقُ [He was ungentle, rough, &c., to them in driving]: (Mgh:) and عَنْفُ عَلَىٰ signifies the same as عَنْفُ بِهِ: (MA:) you say عَنْفُ عَلَىٰ، inf. n.; and عَنْفُ عَلَىٰ من عَنْفُ عَلَىٰ، (Lth, O, K;) both meaning عَنْفُ عَلَىٰ عَلَىٰ عَلَىٰ (TK; [and the same is implied in the K;]) both from عَنْفُ عَلَىٰ: (Lth, O:) or عَنْفُ عَلَىٰ signifies the upbraiding, or reproaching; and blaming, reproving, or censuring: (S, O:) you say عَنْفُ عَلَىٰ، inf. n. عَنْفُ عَلَىٰ، (Msb, K, TA,) meaning he blamed, reproved, or censured, him; (Msb;) or did so with roughness or harshness, and vehemence; (K, TA;) omitted in some of the copies of the K; (TA;) or did so in anger or displeasure; (Msb;) upbraided, or reproached, him; blamed, reproved, or censured, him with reproach. (TA.)

2. عَنْفَ see the preceding paragraph, in two places.

3. عَنْفَ see 1. ___ عَنْفُ الشَّيْءِ [or this may mean he took to it, or set about it,) with violence, or vehemence. (TA.) [See also 8, in two places. ___ In Har p. 386, is expl. as meaning اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِعْتَفَأَ اِع�
authority of the S: but it is 

I took to, or set about, the affair [for 

with ungentleness, roughness, violence, or vehemence. (S, O, Msb, K, TA. [See also 4.]) I entered into, engaged in, did, or performed, the affair; (O, K, TA;) not having knowledge in it: (O, K, TA;) or (K) I was ignorant of the affair; (O, K, TA;) and found it troublesome, or difficult, and hard, to do; (TA;) whence the saying (O, TA) of Ru-beh, (TA,)

* * *

[With four legs not ignorant of the pace termed ُعْنِقَة: (O, TA:) and [simply] I had no knowledge in the affair: (O:) and ُعْنِقَتَ النَّسَى، (O:) or I entered into, engaged in, did, or performed, the thing, (O, K, TA;) not being skilled, nor having knowledge, in it. (TA. See, again, 4.) Also [simply] I began, or commenced, the affair: (O, * K:) some of the Benoo-Temeem use the phrase [thus] in the sense of ُعْنَعْنَع: (Lth, O, TA:) an instance of ُعْنَعْنَع. (TA.) See also ُعْنَعْنَع. And ُعْنَعْنَع المَراْعَى We pastured [our cattle] upon the herbage that had not been pastured upon before, of the pasturages: (O, K: but the latter has ُعْنَعْنَع in the place of ُعْنَعْنَع.) an instance of the ُعْنَعْنَع of Temeem. (O.) And ُعْنَعْنَع المَلَسَسَ He removed from the sitting-place; (K, TA;) like ُعْنَعْنَع: (TA:) Esh-Sháfi'ee, after recommending that a man when he is drowsy in the sitting-place [in the mosque] on Friday, and finds another sitting-place without his treading therein upon any one, should remove from it, says, وَعَتنَعَفُ وَأَتْنَعَفُ ُخَالِص وَهَمَّه the removing from the sitting-place is a cause of scaring from him sleep: making ُعَتنَعَفُ to be the putting himself in motion, and removing from place to place; which is like ُعَتنَعَفُ [or the beginning, or commencing, anew]. (Az, O.)

I disapproved, or disliked, the food that I had eaten; (El-Báhilee, O, K, * TA;) it
disagreeing with me. (Az, TA.) And I disliked the land, (S, O, K, TA,) and deemed it insalubrious. (TA.) And The country, or the land, disagreed with me, or was unsuitable to me. (O, K.)

The road swerved from the right course. (TA.)

They go forth one after another, or first and then first; as also. (O, K.)

Ungentleness, roughness, harshness, rigorosity, severity, violence, or vehemence; (TA;) contr. of رقق. (S, Mgh, O, K, &c.) and [the first of which is an inf. n.] It is said of God, in a trad., [He gives on account of gentleness in the petitioner, what He will not give on account of ungentleness]. (O.)

A thing [app. a wheel] which, being smitten [or put in motion] by water, turns a mill. (AA, O, K.) And The space between two lines of corn, or seed-produce. (AA, O, K.)
Ungentle, \{rough, harsh, rigorous, severe, violent, or vehement,\} (S, Mgh, O, Msb, K, TA,) in his affair; as also عَفَنَّ and عَفْنَتْعَم; (TA;) [thus] as applied to a driver; (Mgh;) [and particularly] in the riding of horses; (S, O, K;) or who does not ride well; or who is not acquainted with the riding of horses: (TA:) pl. عَفَنَن. (S, O.) And Hard, severe, violent, or vehement, applied to a saying, (O, K,) and to journeying, or a pace. (K.)

Such as is dried up of the \{plant called\} (TA in this art.,) or of the حَلِّي, when it has become black, and old and withered, or wasted. (TA in art.)

The first of a thing: (S, O, Msb, K;) or the first of the beauty and brightness thereof: (Lth, O, K;) and (S, O, TA) predominantly (TA) of youth, or youthfulness, and of plants, or herbage. (S, O, TA.) You say, هو في عَفْنَان شَيْاَبَه [He is in the prime, spring, or bloom, of his youth]. (S, O, Msb.) ___ See also عَفْنَان. عَفَنَّ also signifies The juice that flows from grapes without their being pressed. (TA.) ___ And The force, or strength, of wine. (TA.)

Camels in a district, or country, that disagrees with them, or is unsuitable to them. (S, O, K. *) ___ And طريق معنفة, (K;) or طريق معنفة, (so in the O,) A road
swerving from the right course. (O, K.)
دقيقة ٌذَاقتَنَحٍ Lightness, (IDrd, O, K,) and paucity, ٌذَاقتَنَحٍ

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A few hairs between the lower lip and the chin: (Lth, O, K:) or the hairs of the fore part of the lower lip; (T, TA;) the [tuft of] hair of the lower lip; (Mgh;) or the hair that grows upon [or beneath] the lower lip: or the part between the lower lip and the chin; because of the lightness of its hair: or the part between the chin and the edge of the lower lip, whether there be on it hair or not: pl. ٌذَاقتَنَحٍ. (TA,) بَانِثٍ ٌذَاقتَنَحٍ means A man bare of hair (Mgh, * O, TA) in the place, (Mgh, TA,) or in the two sides, (O,) of the ٌذَاقتَنَحٍ. (Mgh, O, TA,)
1. عَنْقَةَ، عَنْقَةُ، aor. — inf. n. عَنْقَةَ، He (a man, TK) was, or became, long in the neck. (TA, TK) [The verb in this sense is said in the TA to be like حَرَفَ, but in two instances in the same it is written عَنْقَةَ, with the same inf. n., and expl. as meaning He was, or became, long and thick in the neck. 1] [Golius has assigned to عَنْقَةَ (an unknown verb) two significations belonging to عَنْقَةَ.] 

2. عَنْقَةَ عَلَيْهِ، inf. n. عَنْقَةَ عَلَيْهِ The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it. (TA.)

عَنْقَةَ السَّحَايَةَ، His posteriors, or his anus, protruded; syn. عَنْقَةَ كُوْفَر النَّحْلِ، خَرَجَتَ. (O, K.)

عَنْقَةَ ْبِنْتَ السَّرَّةِ The spathes of the palm-trees became long, (O, K,) but had not split open. (O.)

عَنْقَةَ ْتَرْسُبَلَةِ The date that had begun to colour ripened nearly as far as the فَقَمُ or base thereof, (K, TA,) so that there remained of it around that part what was like the finger-ring. (TA.)

عَنْقَةَ يَمَدَّهُ بِالْخَمْسَةِ He took him by his neck, and squeezed his throat, or fauces. (O, * L, K.*) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, ما كان ينبغي لَكَ أن تعنيها i.e. [It did not behoove thee] that thou shouldst take hold of its neck and squeeze it: or the meaning is, that thou shouldst disappoint it; (O, K;) from عَنْقَةَ signifying he disappointed him; (K;) which is from عَنْقَةَ: (O:) or, as some relate it, he said عَنْقَةَ، (O, K,) i.e., that thou shouldst distress it, and treat it roughly: (O:) and عَنْقَةَ، with فَ، would be approvable if agreeing with a relation. (O, K.*) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he
died, if correct, [meaning Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat,] from عَنْقَةٌ as first expl. above: but it is by some related otherwise, i.e. عَنْقَةٍ.

He embraced him, putting his arms upon his neck, and drawing, or pressing, him to himself, (S, TA,) and I so embraced the woman, as also اَلْتَقَنْعَةٌ; (Msb,) [and اَلْتَقَنْعَةٌ, and اَلْتَقَنْعَةٌ: see the last of the verses cited voce بينه, and the remarks thereon: but see also what here follows:] and اَلْتَقَنْعَةٌ We so embraced each other or one another: (Msb:) and اَلْتَقَنْعَةٌ and اَلْتَقَنْعَةٌ, (They so embraced each other,) both signifying the same; (S, O,) but (O) اَلْتَقَنْعَةٌ and اَلْتَقَنْعَةٌ are said in a case of love, or affection, and اَلْتَقَنْعَةٌ is said in a case of war and the like; (O, * K;) or, accord. to Az, اَلْتَقَنْعَةٌ and اَلْتَقَنْعَةٌ are both allowable in all cases: and [it is said that] when the act is predicated of one exclusively of the other, one says only اَلْتَقَنْعَةٌ, in both the cases above mentioned. (TA.) See also the next paragraph.

He put the collar upon the neck of the dog. (S, O, K,) اَلْتَقَنْعَةٌ, (S, Msb,) inf. n. اَلْتَقَنْعَةٌ, (Msb,) said of a horse [and the like], (S,) He went the pace termed اَلْتَقَنْعَةٌ, (S, Msb,) i.e. a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps. (Msb.) And He hastened; as also اَلْتَقَنْعَةٌ إِلَيْهِ, meaning They hastened to him, or it, is from اَلْتَقَنْعَةٌ, signifying the pace thus termed. (Mgh.) In the phrase اَلْتَقَنْعَةٌ لِـهُمْوت, (Mgh,) occurring in a trad., (O,) the لُّ is used causatively: [i.e., the phrase signifies He hastened that he might die:] (Mgh:) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter. (O.)

The countries were, or became, distant, or remote; and so اَلْتَقَنْعَةٌ The Thria [or Pleiades] set. (O, K, TA.) And اَلْتَقَنْعَةٌ The stars advanced to the place of setting. (O, K, TA.)

The corn became tall, and put forth its ears: (O, K, TA:) as though it became such as had a neck. (TA.)
The wind raised the dust, or carried it away, and dispersed it. (O, K, TA. [See also 8.])

It entered its hole called the burrow [(app. meaning in the burrow of a jerboa): but see اَقْنَاعَةٍ. (O, K.)]

The beast fell in the mire, and put forth its neck. (TA.)

A certain quick pace, with wide steps: a subst. from عَنْقٍ: (Msb.) and عَنْقٍ signifies the same. (O, TA.)

A rájiz (Abu-n-Nejm, TA) says,

"يا ناقة سيرى عنقا فسيحا
إلى سليمان فتستجا"

[O she-camel (يا ناقة) go a stretching-pace, &c., with wide steps, to]
Suleyman, that thou mayest find rest. (S, O.)

And عنق, (S, O, Msb, K &c.,) the former of the dial. of El-Hijáz, and the latter of the dial. of Temeem, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and عنقي and عنقي, (K, [in which it is implied that these two have all the significations assigned by its author to عنقي and عنقي, (TA,) but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the Oアクセス as meaning ملاظم، which he supposes the author of the K to have thought to be ملاظم,] The neck; i.e. the part that forms a connection between the head and the body; (TA; i. q. رقية; (Msb,) or i. q. (K;) but see these two words:) masc. and fem.; (S, O, K;) generally masc., (IB, Msb, * TA,) but in the dial. of El- Hijáz fem.; (Msb;) or, as some say, ع نق is masc., and ع نق is fem.: (TA:) the pl. (i. e. of the first and second, TA) is قانية. (Sb, S, O, Msb, K,) the only pl. form. (Sb, TA.) [Hence,] A star [a] in the neck of the constellation Serpens. (Kzw.) [And عنق السجاع The star a in the hinder part of the neck of the constellation Hydra: also called الفرد [The neck of the womb; the slender part of the رحم, towards the The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called القبة [q. v.]. (AHát, O.) أعانق النخل [The trunks of palm-trees]. (S in art. قصر [for theحب أعانق,], said of seedproduce [or corn], means The internodal portions of its culms appeared. (TA voce ملاظم, q. v., أعانق ies. What have risen of the dust that is raised by the wind. (O, K, TA.) [The phrase قد رأس عنق من الثان, mentioned by Freytag as from the K, is a strange mistake.]}
will issue from the fire [of Hell]. (TA.) ___ And خرَج من النَّهَر عَنْق [And A current of water issued from the river, or rivulet. (ISH, TA.) ___ And عَنْق الصَّفِيف The first part [of summer and of winter]: and in like manner عَنْق السنن [The first part of the age of a man as counted by years]: IAar says, I said to an Arab of the desert كم أتِى علِيُك [How many years have passed over thee?] and he answered، أُخْذت بِعَنْق السَّتِين [I have entered upon the first part of the ستين [or sixtieth year]: and the pl. is أَعِنَاق. (L, TA.) And كان ذلك على عنق الذَّهْر (O, K, TA) and الإسلام (TA) means That was in the old [or early] period of time] (O, K, TA) [and of El-Islám]. (TA.) ___ [And عنق app. signifies The upper portion of an elevated and elongated tract of sand, or the like: see the pl. أَعِنَاق in the last sentence of this art.] ___ And ضَعُّب عَنْقِه [app. meaning The speech, or language, is coherent, or compact]. (TA.) ___ ﻣُﻫٍّ عَنْقِه [He came in a company of men. (O.) And ﻣُﻫٍّ عَنْقِه ﺎَﻤُّﻮَﻘَﻟا ﺎًﻘُـﻨُﻋ ﺎًﻘُـﻨُﻋ The people came in [successive] parties; as جَآَء القَوْم عَنْقًا عَنْقا [He came in a company of men. (O.) And جَآَء القَوْم عَنْقًا عَنْقا The people came in [successive] parties; as Az says, each, or every, company of them being termed عنق: or, as some say, gradually, party by party. (TA.) And ﻣُﻫٍّ عَنْقِه ﺎَﻤُّﻮَﻘَﻟا ﺎًﻘُـﻨُﻋ ﺎًﻘُـﻨُﻋ They are a company, or party, combined against him. (TA.) And it is said in a trad., ﻛَآَل النَّاس ﻣُؤَاذَنَة ﻋَنْقًا ﻋَنْقا They are a company, or parties diverse in the seeking of worldly good] or, as some say, their
heads, or chiefs, and great ones. (TA.) Also a portion of good; (IAar, O, TA:) and of property: and of work, whether good or evil. (O.) One says, 

such a one pertains a portion of good. (IAar, O, TA:) And it is said in a trad., the most abundant of men in good works [on the day of resurrection]: (IAar, O, K, TA:) or the meaning is, chiefs; because the Arabs describe such as being long-necked: but it is also related otherwise, i.e., with kesr to the hemzeh, meaning, [the most] hasting of men to Paradise: (O, K, TA:) and there are other explanations: (K, TA:) one is, that they shall be preceders to Paradise; from the saying he has precedence in that which is good: so says Th: another, that they shall be forgiven to the extent of the prolonging of their voice: another, that they shall be given an addition above other men: another, that they shall be in a state of happiness and sprightliness, raising the eyes and looking in expectation; for permission will have been given to them to enter Paradise: and other explanations may be found in the Fâik and the Nh and the Expositions of Bkh. (TA.)

A she-kid, (T, S, Mgh, O, Msb, K,) when a year old, (T, TA,) or not yet a year old: (IAth, Msb, TA:) and a lamb or kid, or such as is just born; syn. (TA: [see معنٍاق, last sentence:]) pl. (of pauc., TA) and (of mult., TA) the she-kids after the she-camels, (T, O, K, &c.,) meaning he has become a pastor of she-kids after having been a pastor of she-camels, (T,) is a prov., (T, O, K, &c.,) applied to him who has become lowered from a high station, (T,) or to a case of straitness after amleness. (O, K.) And the badger; ursus meles; if correctly, app. because it burrows in the earth; but this application does not well agree with the
following descriptions; a certain beast, (O, Msb, K, TA,) of the beasts of the earth, like the اَلْهَـف (or lynx), (S,) about the size of the dog, an animal of prey, (Msb,) that hunts, (O, Msb, TA,) smaller than the اَلْهَـف, long in the back, (TA,) also called اَلْهَـف, (Msb, TA,) or, by some, theْفَهُ (O, Msb, K, TA,) with tashdeed to the ف and with the fem. ڤ (Msb,) and دُلْجَـنل, (O, TA,) in Pers. سَيَاءَ كَوْش (or سَيَاءَ كَوْش, (O, TA,) in Pers. سَيَاءَ كَوْش (or سَيَاءَ كَوْش, (O, TA,) or, by some, ُهَـفْتَـلَـلا (، Msb, TA,) or, by some, ُهَـفْتَـنَـلا (، Msb,) with teshdeed to the ف and with the fem. ۻ (Msb,) and دُلْجَـنل (، Msb,) and اَلْهَـف, (O,TA,) i. e. black ear, if meaning the badger, app. because of the black mark on each ear]; (Mgh, O, K, TA;) said by IAmb to be a foul beast, that is not eaten, and that does not eat anything but flesh; (Msb;) Az says, it is above the size of the Chinese dog, hunts like as does the اَلْهَـف, eats flesh, and is of the beasts of prey; and is said to be the only beast that conceals its footmarks when it runs, except the hare; and he says also, I have seen it in the desert (البادية), and it was black in the head, the rest of it being white: the pl. is اَلْعَـنَاقٍ. اَلْعَـنَاقٍ is also the name of The middle star [٣ of the three stars called بَنَاتِ نَعْشِ الكبْرِى [in the tail of Ursa Major]; (O, * K, * TA;) by it is a small star called اَلْسَهَـا, by looking at which persons try their powers of sight. (Kzw. [See also القائد, in art. قود,]) ____ [And the same, or اَلْعَـنَاقُ الأَرْض, is the name of The star g in what is figured by some as the right, and by others as the left, leg, or foot, of Andromeda.] ____ And اَلْعَـنَاق (or foot, of Andromeda.) ____ And اَلْعَـنَاق signifies also A calamity, or misfortune: (S, O, K: [see alsoْ،voce اَلْعَـنَاق، and a hard affair or event or case: (K;) and one says, اَلْعَـنَاقَ جَاءَ بَأَذِنٍ عنَاقٍ (S, O, TA, *) and اَلْعَـنَاقُ الأَرْض (TA,) He experienced, from him, or it, calamity, or misfortune, and a hard affair &c. (S, O, TA, *) And اَلْعَـنَاق means He uttered an exorbitant lie. (TA,) ____ Also Disappointment; (IAar, S, O, K;) and so اَلْعَـنَاق (O, K;) Such is the meaning in the saying of a poet, اَلْعَـنَاق (Ye returned with disappointment,) [١] (S, O, TA;) or the meaning is اَلْعَـنَاق (with that which was disapproved, or abominable, &c.); agreeably with an explanation of اَلْعَـنَاق by 'Alee Ibn-Hamzeh. (TA,) ____ And A [stony tract such as is termed حَرَّة (TA,) ____ And The poor-rate of two years: so in the saying of
Aboo-Bekr (K, TA) to ‘Omar, when he contended in war with the apostates, (TA,) if they refused me a poor-rate of two years]: but it is also otherwise related, i. e. (K, TA.)

Embracing by putting the arms around the neck of another. (S, * O, K.) A poet says,

* وَبَاتُ خَيْالٌ طَيْفَكُ لِعَيْنَاقَأ
* إِلَى أَنْ حَيْبِلُ الْذَّادُاءِ الفَلَاحَا

[And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller to the prayer of daybreak cried, Come to security (حَيْبِلٌ عَيْنَاقَا)] (S, O.) See also عَيْنَاقَأ and see عَيْنَاق. (K, TA.)

One of the days [or conflicts] of the Arabs, (O, TA,) well known. (K, TA.)

One of the holes of the jerboa, (IAar, O, K,) which it fills with earth or dust, and in which, when it fears, it conceals itself to its neck: (IAar, O:) and likewise, of the hare [7].

The holes of the jerboa are this and the نَافَقَأَةٌ and the فَاصِعَأَةٌ and the رَاهِطَأَةٌ and the دَاّمَأَةٌ and the (El-Mufaddal, L.)

Long-necked; (S, O, K,) as also applied to a man, and معَنَق applied to a woman: (TA:) or معَنَق signifies long and thick in the neck: (TA:) fem. عَيْنَاقَأ. (S.) Applied to to a dog, Having a whiteness in
his neck. (O, K.) Also A certain stallion, of the horses of the Arabs, (O, K.) well known: (O:) whence [The progeny of Aanak], (O, K,) certain fleet, or excellent, horses, (TA in art. بني,) so called in relation to that stallion. (O, K.) And also said to be the name of A certain wealthy [or headman, or chief, of a village or town; or proprietor thereof, in Khurásán and El-'Irák; &c.]: (O, K: *) whence 

meaning The daughters of this Aanak: and it is said to have this or the former meaning in a verse of Ibn-Ahmar: (O, K:)

accord. to As, certain women that were in the first age, described as being beautiful:

accord. to Abu-l-'Abbás, certain women that were in El-Ahwáz; and mentioned by Jereer in satirizing El-Farezdak. (O.) signifies also Calamity, or misfortune: (S, O, K: [like العناق:] one says, حرقت به العناق: [for معربية, meaning A calamity carried him off or away; lit., soared with him]; and [in like manner] طارت به العناق: [S, O:] [see also art. غرب:] and (K) originally, (S,) العناق signifies a certain bird, of which the name is known, but the body is unknown: (S, O, K:) [or it is a fabulous bird:] Aḥāt says, in the Book of Birds, العناق المغرب means calamity; and not any of the birds that we know: IDrd says, العناق المغرب is a phrase for which there is no foundation: it is said to mean a great bird that is not seen save [once in ages]; and by frequency of usage it became a name for calamity: (O:) It is also said to be called العناق because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be a bird that is found at the place of the setting of the sun: Zj, that it is a bird that no one has seen: some say that it is meant in the Kur cv. 3: and some, that it is the eagle: (TA:) it is called in Pers. سِمْر [See also my translation of the Thousand and One Nights, chap. xx. note 22.] Also, i. e. العناق, (K,) or العناق, (O,) An [eminence of the kind called أَكْمَة, above an overlooking mountain:
(O, K:) or او انعقة المغرب signifies the summit of an اکمة on the highest part of a tall, or long, mountain: so says Aboo-Málik, who denies that it means a bird. (TA in art. عرب.) And اعنة applied to a [hill, or mountain, such as is termed] signifies High and long. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. عرب.])

معنٍا, with damm, (K,) or معنٍا, (so in the O,) A plain, or soft, tract of land: pl. معنٍا, (O, K.) معنٍا, and its fem., with ظ أاعنف, first sentence. ___ Also, the former, Hard and elevated land or ground, having around it such as is plain, or soft, (O, K, TA,) extending about a mile, and less: pl. معنٍا, and they have imagined it to be termed معنٍا, [partly on account of this pl., and partly] because of the many instances like and and and (TA.) ___ And ماعنٍا A lofty place of observation. (O, K.) ___ See also معنٍا in three places. ___ معنٍا also occurs in a trad., applied as an epithet to a believer, meaning One who hastens in his obedience, and takes a wide range in his work. (TA.) ___ And معنٍا, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] لَدَعانٍا [pl. of دعٍا] means Lying in advance of others. (TA.) ___ See also the next paragraph.

معنٍا A curved piece of rock. (O, K.) ___ And بلاد معنٍا A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof: (O, K) thus says Sgh: but in the Nawádir el-Aaráb it is said that بلاد معنٍا means countries that are distant, or remote. (TA. [See also 4.])

معنٍا A قلبٍ [meaning collar], (T, S, O, K, TA,) accord. to ISd, that is put upon the neck of a dog. (TA.) ___ Also A small [elongated and elevated tract such as is termed] حجل [ISH, O, K, TA, [in the CK being a mistake for ] حجل,] of sand, (ISH, O,) in front of, or before, the main portion of sands: by rule it should be معنٍا, because they said in the pl. معنٍا الرمال: (ISH, O, K:) or one should say معنٍا الرمال.
Certain horses of the Arabs. (TA.)

A certain small creeping thing; (O, K, TA;) AHát says that معنٌق signifies [the small creeping things called] that gnaw holes in the skins used for water or milk, having neck-rings, [app. white marks round the neck, for it is added,] with a whiteness in their necks. (TA.)

**Hectic fever** (حَمْسُ الدِّقَّ) is post-classical. (TA.)

معنٌق, applied to mountains (جبال) accord. to the copies of the K, [and thus in the O,] but correctly, جبال, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies Long. (O, K, TA;) ___ See also المعنى as signifying Long.

معنٌق, applied to a horse, signifies حَمِيدٌ العَنْق (i. e. Excellent, or good, in the pace called عنق); (S, O, K, TA; [in the CK, erroneously, عنق;]) as also معنٌق (TA) and عنق (O, * TA:) and the first is also applied to a she-camel, as meaning that goes the pace called عنق; (IB, TA:) the pl. is معانيٌق. (K.) And one says also معنٌق رجل [and معنٌق, meaning A man hastening]; and معانيٌق قوم معنىٌق and معانيٌق قوم معنىٌق to the people. (TA.) And معانٌق, meaning [And we went away hastening to the people]: (Sh, TA;) and in another, accord. to different relaters, معنٌق or معانيٌق, meaning [And they went away hastening. (TA.) And معنٌق الوسيلة occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning Hastening after, or near after, his طريدة [app. as signifying the camels driven away by him]: but as others relate it, it is معنٌق, with, meaning as expl. in art. عنق. (O. [The former is said in the S, in art. عنق, to be not allowable.]) It is also applied to a ewe or goat شأة من غنم (as meaning That brings forth [app., accord. to analogy, that brings forth often] عنقوق [meaning lambs or kids, pl. of عنقوق].) (TA.) See also معنىٌق.
A place where the [app. meaning upper portions] of the [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly [or mountains], with the unpointed [i. e. elongated and elevated tracts of sand], (TA,) emerge from the [or mirage]: (O, K, TA:) used in this sense by Ru-beh. (O, TA.)
Quasi root

The root is believed to be augmentative. See in art.
عة: see ًةع، in two places.

**ع** and ًةع: see the next paragraph.

"ع"; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., (S, O, K,) in the dial. of El-Yemen, with the ل put before the ن; (TA;) and ًةع and ًةع (so in the O and TA, but in the CK and a MS. copy of the K); and ًةع; (O, K;) the last mentioned by Sb as shewing the ًةع to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., ًةع: (IAar, O, K;) fem., ًةع: (IAar, K;) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The Spider;] the thing that weaves; (S, O;) an insect that weaves a delicate web in the air and upon the upper part of a well: (TA:) pl. ًةع (S, O, K) and ًةع (K) and ًةع (Lh, TA) and ًةع (As, Ktr, TA,) which last is anomalous, in its having four letters together after its أ: dim. ًةع and ًةع and ًةع and ًةع [in the CK ًةع and ًةع and ًةع and ًةع]. (K.) بيت العنكبوت [The spider’s web] is also called ًةع. (Fr, TA.) ___ Sá’ideh-Ibn-Ju-eiyeh says,

* مقتُب نساء بالحُجاز صَراحا
* وَإِنَّ مقتنا كُلُ سوداء عَنكَب

[meaning I hated virtuous women in El-Hijáz; and verily we hated every black, short woman: for] here ًةع signifies short: (Skr, L;) or it may be syn. with ًةع, but be used as an epithet, though a subst., because it implies blackness and shortness. (I, L;) رتبلاه ًةع زهر العنكبوت also signifies A worm, or maggot, that is engendered in the honeycomb, and spoils the honey. (AHn,
L. عَنْكَـبُوت is mentioned in this art. agreeably with the rule of Sb;

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when ن occupies the second place in a word, it is not to be pronounced augmentative without proof: but J and some others consider the ن augmentative, and mention the word in art. عَـکِب. (TA.)

وَعَنْكِبَت and عَنْكِبَت: see the next preceding paragraph.

ْعَـنْكِبَتْ مَعْنَٰٰٰکَبَّ الْفَرْنَ. A he-goat having a horn curved so as to resemble a ring. (Az, TA.)
He pastured upon, or depastured, the species of tree called 

A certain tree of El-Hijáz, having a red fruit, to which are likened the dyed fingers or ends of fingers: (IAar, K:) in the Nawádir said to be sappy, or tender, branches, that grow upon the trunks of the trees called, not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an \( [\text{n. un. of } 
\text{أراكة, q. v.}] \); coming forth in winter and in summer: (IDrd, TA:) or a species of trees having tender branches, to which are likened the fingers, or the ends of the fingers, of girls, or young women: (S:) in the Book of Plants [of AHn] said to be a small tree that grows in the midst, or interior part, of the \( [\text{سمية, q. v.}] \); or gum-acacia-tree, having a red fruit: (TA:) or, accord. to AA, the [fruit called] زعزور [q. v.:] (TA, and so in a copy of the S:) or, (S, K, TA,) as AO says, (S, TA,) the extremities of the Syrian خربخ [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábighah is recited thus:

\[
\text{بمخصب رخص كان بنانه} \\
\text{عزم علي أغصانه لم يعقد}
\]

[With a dyed member (عضو being understood, instead of كف, because the latter is fem.,) soft, or tender, as though its fingers, or its fingers' ends, were 'anam upon their branches, not yet compactly organized]; which shows that it means a plant, not a worm: (S, TA:) [for] it is said to signify a species of red worm, found in sand: (Hamp. 288, in which are other explanations, nearly agreeing with some here:) or, as
some say, the fruit of the [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore

En-Nābighah says لَمْ يَعْقَدْ; meaning that had not yet become ripe: (IB, TA; and also inserted in the text of a copy of the S:) and, (K, TA,) as AHn says in one instance, (TA,) threads [or tendrils] by means of which the vine clings to its trellises: (K, TA:) and (accord. to Lth, TA) the thorns of the [or acacia gummi]fera]; (K, TA;) but this is said by Az to be incorrect: (TA:) [see also a hemistich cited voce \( \text{فَرَط} \):] the n. un. is 

(K.)

: see what immediately precedes. Also A species of the [sort of lizard called] [or] accord. to Lth; but this is rejected, as incorrect, by Az: it is said to be like the [or] except that it is more white and more comely. (TA:) Also, (accord. to copies of the K,) or [or] (accord. to the TA,) A fissure in the lip of a human being. (K.)

A beautiful red face; (K, TA;) tinged over with redness. (TA.)

The male frog. (K.)

[Fingers, or fingers' ends,] dyed, or tinged [with hinnā or the like]. (IJ, S, K.)


He was, or became, lowly, humble, or submissive; (S, MA, Mgh, Msb, K,) and obedient; (MA, TA;) to the truth, &c. (TA.) You say, عَنَّا لَهُ He was, or became, lowly, humble, or submissive, to him; or obedient to him. (MA.) And hence the saying in the Kur [xx. 110], وَعَنَّتَ الْوُجُودُ لِلْحَيِّ الْيَوْمِ And the countenances shall be lowly &c. [to the Deathless, or Ever-living, the Self-subsisting by Whom all things subsist: or shall be downcast; like the Hebr. phrases ending verses 5 and 6 in Gen. iv.]: or shall be submissive like captives: or the meaning is [shall be depressed by the depressing of the forehead and the knee [or rather knees] and the hands in the lowering of the head and the prostrating oneself in prayer]: or [عَنَّتَ is here from عَنْتْ, belonging to art. عَنَّى, and theالوجوه is used by a synecdoche for the persons (as being the most noble of all the parts thereof), and the meaning is] shall suffer fatigue, or weariness, and shall toil. (TA.) عَنَّا, inf. n. (M, Msb, K, TA, accord. to some copies of the K [erroneously] وَعَنَّا) and عَنَّى (TA) and عَنِي (M, K;) He became a captive: (K;) and the latter verb signifies also he stuck fast in captivity: (K in art. عَنَى:) or both of these verbs have this latter signification: (Msb:) or you say, عَنَّى فِيهِمُ فَلَانُ أَسَىٰ Such a one remained among them a captive; and was in a state of confinement: (S;) and عَنِي signifies also confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., i. e. Aَسَىٰ أُمِّهَ أُمِّيّةٍ [The maternal uncle is the heir of him who has no more nearly allied heir: he shall loose his (the latter's) captivity]: meaning [he shall acquit him
of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the عَـنْوَة, [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And عَـنْوَة is the subst. of the verb in this sense also. (K, * TA.) And عَـنْوَة, inf. n. عَـنْوَة, He took a thing by force: __ and also he took it peaceably, or by surrender: thus having two contr. significations. (Msb.) [But see below, where عَـنْوَة is expl. as though it were the subst. of the verb in these two senses.] عَـنْوَة the subst. of the verb in this sense also. (K, * TA.) And عَـنْوَة, aor. عَـنْوَة, inf. n. عَـنْوَة, He took a thing by force: __ and also he took it peaceably, or by surrender: thus having two contr. significations. (Msb.) [But see below, where عَـنْوَة is expl. as though it were the subst. of the verb in these two senses.]

I put forth, or produced, the thing: and I made the thing apparent, or showed it: (S:) or it has the latter signification; (K;) as also عَـنْوَة has the former signification. (K.) And عَـنْوَة is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA.) And one says, عَـنَّت الْأَرْضَ بِالْبَيْتَاتَ The land made apparent, or showed, [or put forth, or produced,] its plants, or herbage; (S, K;) as also عَـنَّت الْأَرْضَ لَيْسَتْ فَمَّا أَسَأَلْتُهُ تَلَيْمَتْنَا بِشَيْءٍ Our country did not give growth to anything. (S.) And ما عَـنَّت الْأَرْضَ لَيْسَتْ فَمَّا أَسَأَلْتُهُ تَلَيْمَتْنَا بِشَيْءٍ The land did not give growth, or has not given growth, to anything. (S.) And [hence, app.,] سَأَلَتِهِ فَلَمْ يُعَنِّنِ ِليِ بِشَيْءٍ I asked him, and he did not to me, or for me, anything. (TA.) عَـنَّت بِهِ أَمْرِهِ Events befell him. (S, K;) [See also 1 in art. عَـنَّ.] And عَـنَّت بِهِ أَمْرِهِ The event, or affair, was difficult, or distressing, to him; distressed, or troubled, him. (ISd, K, TA.) عَـنَّ، عَـنَّ عَـنَّ، عَـنَّ عَـنَّ، عَـنَّ عَـنَّ، عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَـنَّ عَ~
He imprisoned him, or confined him, (S, K, TA) long,

straitening him. (TA.) [See also 4.] And (TA) is said to signify Any long confining or restraining:
in a trad. of 'Alee, respecting the day of Siffeen, he is related to have said, astonishingly and with the sounds.

And (TA) is said to signify Any long confining or restraining:

... as though he forbade their raising a confused and unintelligible clamour. (TA.)

I smeared the camel

with (q. v.). (S, K) Hence as a subst., expl. below.] See also Q. Q. 1.

He rendered him lowly, humble, or submissive. (S, TA) And (TA) He made him

(Msb, K, TA) to stick fast in captivity, (Msb,) or to be, (K,) or to remain, or continue, (TA,) a captive. (K, TA) See also 1, in two places. And (TA) The rain after the

watered the land so that it gave growth to plants, or herbage. (S, * IKtt, TA.) And

The man found, or lighted on, land that had produced herbage such as is termed [for (to which I cannot assign any apposite meaning) in my original, I read which I cannot assign any apposite meaning) in my original, I read and

of which the pasturage had become abundant. (TA.) See also Q. Q. 1.

He [a camel] was, or became, smeared with (q. v.): whence the saying of EshShaabee, Verily my being smeared with...
Q. Q. 1

ْﺖَﻨَﻮْـﻨَﻋ َبﺎَﺘِﻜﻟا (S, K, TA) inf. n. ْﺖَﻨَﻮْـﻨَﻋ and َبﺎَﺘِﻜﻟا (TA) i. q. ْﺖَﻨَﻮْـﻨَﻋ, (S, K) I put an ْﺖَﻨَﻮْـﻨَﻋ [i. e. a superscription, or title,] to the book, or writing; (K, TA) syn. ْﺖَﻨَﻮْـﻨَﻋ and one says also, ْﺖَﻨَﻮْـﻨَﻋ َبﺎَﺘِﻜﻟا, aor. ْﺖَﻨَﻮْـﻨَﻋ meaning 'put a superscription, or title, to the book, or writing;' (IKtt, TA) and ْﺖَﻨَﻮْـﻨَﻋ and ْﺖَﻨَﻮْـﻨَﻋ (which is said to be the original of ْﺖَﻨَﻮْـﻨَﻋ) meaning the same; (K and TA in art. ْﺖَﻨَﻮْـﻨَﻋ) and ْﺖَﻨَﻮْـﻨَﻋ َبﺎَﺘِﻜﻟا, inf. n. ْﺖَﻨَﻮْـﻨَﻋ, likewise signifies I wrote the ْﺖَﻨَﻮْـﻨَﻋ or ناَﻮْـﻨُﻋ of the book, or writing. (IKtt, TA in art. ْﺖَﻨَﻮْـﻨَﻋ)

ْﺖَﻨَﻮْـﻨَﻋ: see the paragraph next following.

ْﺖَﻨَﻮْـﻨَﻋ sing. of ْﺖَﻨَﻮْـﻨَﻋ as signifying The sides, regions, quarters, or tracts, (S, K) of a country, (S,) or of the sky; (K) like ْنَاَﻮْـﻨُﻋ (S in art. ْنَاَﻮْـﻨُﻋ and ْنَاَﻮْـﻨُﻋ:) or, accord. to IAar, its sing., in this sense, is ْنَاَﻮْـﻨُﻋ: (S:) and the pl. signifies also the sides of the face. (TA) And sing. of ْنَاَﻮْـﻨُﻋ as signifying A party of men of sundry, or different, tribes. (S, K)

ْنَاَﻮْـﻨُﻋ Force, or constraint: (Mgh, K, TA:) or the taking by force; (Msb, TA:) as inf. n. of ْنَاَﻮْـﻨُﻋ [q. v.]. (Msb.) One says, ْنَاَﻮْـﻨُﻋ Mekkeh was taken forcibly, or by force. (Mgh.) And ْنَاَﻮْـﻨُﻋ He took it by force. (TA.) And ْنَاَﻮْـﻨُﻋ ْنَاَﻮْـﻨُﻋ This city was taken by means of conflict; its occupants having been combated until they had it taken from them by superior power or force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims [or invaders] a treaty of peace. (TA) Also Love, or affection: (ISd, K, TA:) or submission, and concession: or a consequence of submission and concession, on the part of him from whom a thing is taken: (TA:) or the taking peaceably, or by surrender; as inf. n. of ْنَاَﻮْـﻨُﻋ [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA:) A poet (cited by Fr, TA) says,

* فَمَا أَخْذَهَا عَنْوَةُ عَنْ مُودَةُ *

*
(Msb, TA:) which is said to mean, [And they did not take it, or her, or them,] by concession, and
obedience, [arising from love, or affection,] without fighting: [but the smiting of the Mesh-
rafee sword demanded the renouncing thereof:] 'Abd-El-Kádir Ibn-'Amr El-Baghdádee asserts the meaning of
عَنْوَةٌ to be submission and concession; adducing as evidence thereof this verse; attributing the contr. meaning to the
vulgar: both, however, are correct; and that first mentioned occurs repeatedly in traditions: but the most learned Yákoot Er-Roomee,
in his Moajam, says that the verse above-cited may be rendered as meaning and they did not take it, or her, or
them, by superior power attended by [or in consequence of] love, or affection: but they
did so by fighting: and that this may be regarded as indicated by the poet's saying أَخَذَهَا; for otherwise he would have said,
فَمَا سَلَمْهَا: and he says, it is a matter of common consent that عَنْوَةٌ signifies force, and superiour power. (TA.) ___ It is
also a subst. from عَنَّا in the first of senses mentioned in this art.: [i. e. it signifies Lowliness, humility, or
submissiveness:] (Mgh, TA:) [and] so is عَنَّا: (Msb:) see 1, first sentence. ___ And it is also a subst. from عَنَّا as
meaning he became a captive: [i. e. it signifies also A state of captivity:] (TA:) see, again, 1. And it is also a subst. from عَنَّا
in two other senses, as stated above: [i. e. it app. signifies also The act of putting forth, or producing, a
thing: and of making it apparent, or showing, it:] (TA:) see, again, 1.

(أَنْوَانُ (S, K, TA) and عَنْوَانُ (TA) The كِتَابَةٌ [meaning superscription, or title,] of a book, or writing; (K, TA;) i. q.
عَنْوانُ (S;) and عَنْوَانِ (K in art. عَنْوَانِ) signifies the same; (K in the CK, عَنْوَانِ is put for عَنْوَانَ:)) the
inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of عَنْوانٍ:) [and the
address of a letter. And hence,] Anything that serves as an indication of another thing is called its
عَنْوانٍ (Msb and K in art. عَنْوَانِ) One says, عَنْوانٍ من كِتَابٌ السُّجُودِ: [On his forehead is a
mark [from much prostration in prayer]. (TA:) [See more in art. عَنَّا.]
ءﺂَﻨِﻫ ٌةَﻮـﻨَﻋ ، near the end: ___ and see also art.  

 cuenta: see 1, first sentence; and  

عَنْءَة , of the measure عَنْءَة . The urine of the camel, inspissated in the sun, with which such as is affected with mange, or scab, is smeared; on the authority of AA: (S:) or certain mixtures of urine and dung of camels, with which the camel affected with mange, or scab, is smeared; also termed عَنْءَة : (K:) or the urine of camels that are caused to void their urine [in my original نَابَـﺘْﺳُﺗ is erroneously written for لَابَـﺘْﺳُﺗ in the ] in the [season called رَيْعٍ] when they are satisfied with fresh pasture so as to be in no need of water; cooked [app. by boiling] until it becomes thick, when some flowers of some sorts of herbs, and حَبّ المَحلَب [the prunus mahaleb of Linn.], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called بَسْتِيفٍ] or urine [app. of camels] mixed with certain things, and kept close for some time: or any هَنِئآ [generally meaning tar, or a kind thereof, with which camels are smeared, as a remedy for the mange, or scab]. (TA.) It is said in a prov., عَنْءَة تُقِي الجَرْب ; (S, TA;) or عَنْءَة تُقِي الجَرْب [for من الجَرْب عَنْهُ تُقِي the man of good judgment [whose advice is like a remedy]. (TA.)

عَنْءَة Lowly, humble, or submissive. (Msb, TA.) ___ And (Msb, TA) hence, app., (TA) A captive; (S, Mgh, Msb, K, TA;) fem. عَنْنَة : (Mgh, TA;) pl. masc. عَنْتَة ; (S, Mgh, Msb, TA;) and pl. fem. عَوْنَة : (S, Mgh, TA;) ___ And عَوْن signifies Women; (Msb, K;) sing. عَانِيَة : (Msb;) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers. (K.) It occurs in a trad. as meaning Females in the condition of captives: (Mgh;) or women who are captives; or like captives. (IAth, TA.) ___ And it signifies also عَوْمَال which, as pl. of عَمَال, is used as meaning Workers, or labourers; and also, as a subst., as
meaning the legs of a beast or horse or the like: and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) And hence, perhaps, it is applied to the collectors of the impost termed مكاسم, q. v.; because they are workers, or labourers, for the oppressors. (TA.) Also (the sing.)

Flowing, applied to blood, (S, K, TA,) or to water. (TA.)

A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] because his exercise of the faculty of a stallion is avoided: but it is said that it is originally منعن, from one of the ن being changed into ى: (S, TA: *) or of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason. (TA.) And a camel of which the people of the Time of Ignorance used to displace the سناسن [pl. of سنسن, q. v.] of one of his vertebrae, and to wound his hump, in order that he might not be ridden, and that no use might be made of his back: this was done when his owner possessed a hundred camels, he being the camel by which they became a hundred: and this act was termed الأخلاق: it may be from منع meaning fatigue; or from the signification of confinement from freedom of action. (TA.) See also عنوان.
The affair, or event, or case, disquieted him; syn. ُﻪﱠَﳘأ [more fully expl. by what here follows]: (K, TA:) عناة may be generally rendered it concerned him; agreeing with this in meaning it made him uneasy in mind, anxious, or careful; and in meaning it affected his interest, or was of importance to him; like ُﻪﱡﻤِﻬُﻳ: and also it concerned him meaning it related, or belonged, to him; or was of his business; as will be shown by what follows: and اَﺬَﻛِﲏﺎَﻨَﻋ, aor. ينعنيت, means such a thing occurred, or happened, to me, and occupied me [or my mind]. (Msb.) The saying [in the Kur lxxx. 37], ُﻪﱡﻤِﻬُﻳ ِّﻞُﻜِﻟ, thus accord. to one reading, means [i. e. To every man of them shall belong, on that day, a business that will disquiet him, &c.]: (Ksh, Bd;) or a business in conjunction with which no other will disquiet him: and like this is the other reading, which is with غَرْد (TA;) i. e. ينعنيت, meaning which will suffice him in respect of his being disquieted thereby; (Ksh, Bd;) or the meaning of the latter reading is, [a business such that] he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other; (TA;) or a state that will occupy him so as to divert him from the state of any other. (Jel.) And it is said in a trad. respecting charming, َﻚِﻴِﻨْﻌَـﻳ ٱ َﻚِﻗْرَأ ْﻦِﻣ ِّﻞُﻛ ٍءآَدَّ ﻋَيْنَيِّ ﻦِﺴُﺣ, i. e. [By the name of God I charm thee from, or against, any disease] that may disquiet thee, &c., (TA;) بِهِمَّكَ, meaning which will suffice him in respect of his being disquieted thereby; (TA;) And in another trad. it is said, َﻚِﻤِﻬُﻳ, meaning a condition of the goodness of the man's submitting himself to the requirements of God is his leaving, or relinquishing, that which does not
disquiet him, &c.; (S, TA;) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee.) See also the prov.

* مَعَرُض لُبْنِنَ لَمْ يَعْنِه
* expl. voce. [It is like the common saying, يَنْتَكِلُّمُ فِي مَا لَمْ يَعْنِهِ He talks of that which does not concern him; meaning that which does not relate, or belong, to him; or that which is not of his business.] in the phrase عَنْهَا عَنْي is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like زَهْمَيْ (S in art. زَهْمَوْ) [but is expl. as though pass. of عَنْهَا meaning as above, or quasipass.:] you say, عَنْيَ بِالْأَمْرَ, with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عَنْيَة, (K, TA,) with kesr; (TA;) and عَنْيَة, of the class of رَضْيَهُ, (K, TA,) mentioned by IDrst and others of the expositors of the Fs, and by Hr and Mtr, (MF, TA,) and by IKtt on the authority of Et-Toosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his Fs, and by J and others; (TA;) i. e. He became disquieted by the affair, or case; or rendered uneasy in mind, anxious, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it]; as also عَنْيَة, He became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it]; as also عَنْيَهُ بِالأَمْرَ means I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; and minded it; or managed it well; and sometimes one said عَنْيَهُ بِالأَمْرَ فَلَانَ, (S, TA,) which is the imperative form, (S,) meaning [Be thou occupied by, or with, my want; or] let my

I became occupied [either actually or (as is shown by what follows) in mind] by, or with, the affair, or case, of such a one; and sometimes one said عَنْيَهُ بِالأَمْرَ وَلَنْ أَتَجْتَهُ أَعْنَى. [In this sense as well as the similar sense expl. above], using the act. form (Msb:) one says [also], عَنْيَهُ بِالأَمْرَ بِمَا أَتَجْتَهُ أَعْنَى. [Be thou occupied by, or with, thy want,] aor. inf. n. عَنْيَة, (S;) and

(S, Msb,) which is the imperative form, (S,) meaning [Be thou occupied by, or with, my want; or] let my
want occupy, or busy, thy mind: (Msb:) and in interrogating, you say, [How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?] you do not say, in this case, [for وَجَدْتُ، as is implied in the TA,] means God preserved him:

(Msb, TA:) and it is said that it may be from لُمْتُ، as syn. with لُمْتِه. (Az, Ta.) ___ And لُمْتِه signifies [also] He stuck fast in captivity; (K in this art., and Msb in art. عَنْوَانُ) as also عَنْوَانْ، inf. n. عَنْوَانُ، (Msb in art. عَنْوَانُ:) or both signify he became a captive. (K in art. عَنْوَانْ، عَنْوَانَ:) as also عَنْوَانْ، inf. n. عَنْوَانُ، (TA:) It befell, or betided; (K, Ta:) as also عَنْوَانْ، (TA:) and it occurred, or happened: (K:) عَنْوَانِهِ لَهُ الْأَمْرُ، (K, Ta:) inf. n. عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، (TA:) signifies The eating had an agreeable, a wholesome, or a beneficial, effect upon him, (syn. عَنْوَانِهِ) and [it is said that] the aor. is عَنْوَانِهِ، like يَبْرُضُ، and يَبْرُضُ، (K, Ta:) the latter mentioned by Isd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like يَبْرُضُ، [i.e. عَنْوَانِهِ، of which عَنْوَانُ is the inf. n. accord. to analogy,] and [Sm adds that] thus it is accord. to Iktt, who mentions the verb as said also, in the same sense, of the drinking of milk;

(TA in this art.;) and he states that عَنْوَانُ، عَنْوَانُ، is a dial. var. thereof. (TA in this art. and in art. عَنْوَانُ،) and عَنْوَانُ، كَذَا، (S, K, Ta,) aor. عَنْوَانُ، (TA,) He meant, or intended, by the saying, such a thing; syn. عَنْوَانُ، (S, K, Ta,) and عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، عَنْوَانُ، (TA,) signifies [as meaning I intended it:] and app. in other senses expl. in art. عَنْوَانُ، (Msb:) And you say, عَنْوَانِي، عَنْوَانِي، عَنْوَانِي، عَنْوَانِي، عَنْوَانِي، meaning I e., app., Thy command, or thy affair, had me for its object. (TA,)
He caused him to suffer difficulty, distress, or trouble; (S, Mgh, * K;) or fatigue, or weariness; (S, K;) as also (S,) or as also (K;) or he imposed upon him that which was difficult, distressing, or troublesome, to him: (Msb:) or he annoyed, molested, harmed, or hurt, him; and caused him to grieve or mourn, or to be sorrowful or sad or unhappy. (Har p. 120.) 

He suffered, or endured, or he struggled or contended with or against, the difficulty or trouble or inconvenience that he experienced from it or him; syn. (S, K;) you say, يفاساه : تعناه : He suffers, &c., the difficulty &c. that he experiences from such a thing]. (TA.) And He contended, disputed, or litigated, with him; syn. (K;) you say, لا تشاجره لا تعبان أصحابك [Do not thou contend, &c., with thy companions]. (TA.) And is also Syn. with المعاينة [inf. n. of عالج, q. v.]. (Har p. 7.) [Hence,] one says, عانى عمل الاقتراص [He plied the manufacture of cages, or coops]. (TA in art. ورد) And عونت بدوية (referring to hair) It was treated دويه with remedies, such as oils and the like. (M and TA in art. دويه) And دويه I treated the sick person; syn. داونته. (TA in art. دويه) It is also syn. with المداراة [The treating with gentleness, or blandishment; &c.: see 3 in art. درى. (TA.) And one says, هم ما يعانون مالهم They do not tend, or take care of, their cattle, or camels, or [other] property (S, K, TA) well. (TA.) And
Anxieties come to such a one. (TA.) And [Take thou this and what has become conformable, suitable, agreeable, or similar, to it.]

(TA.)

4. see 2. [See also 4 in art. i.e. It did not stand in any stead; or did not avail, or profit, at all]. (TA.) See also.

5. as intrans.: see 1, latter half, in two places. [Hence the prov., جباب: جب, expl. voce جب.] One says also, تعني, meaning [i.e. He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or weariness]. (K.) تعني as meaning It returns to him time after time (تنعهدد) is said of fever (الحمى); but not of aught else. (TA.) And تعني signifies also تصدت [app. as intrans., meaning I pursued a right, or direct, course; &c.]. (TA.)

8. see 1, former half, in two places: and also in the last quarter of the paragraph.

is the part. n. from عنٍّ as syn. with عنٍّ [q. v.]: (K, TA:) you say, عنٍّ بالأمر عنٍّ (TAar, K, TA) He is disquieted [&c.] by the affair, or case: (K, TA:) [and signifies the same, as part. n. of عنٍّ: or] أنا منعني بِه [q. v.], meaning the same, i.e., a thing that has occurred, or happened, to me; and sometimes one says, أنا عنان, meaning the same, i.e., by the affair, or case, of another, from عنٍّ [q. v.]: (Msb:) and one says [also], أنا منعني بِناجتك [I am occupied by, or with, thy Want], from عنٍّ بِناجتك. (S.) [And part. n. from عنٍّ في الأمر [q. v.]: you say, أنا عنٍّ [I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case]: mentioned by Az. (TA.)

Subscription: see. عنٍّ: عنٍّ [expl. in art. عنه]. (K.)
Difficulty, distress, or trouble; (Mgh, Msb; *) the subst. from عَنْاءُ which is syn. therewith. (K.) [See also art. عَنَوَن.] It is also a subst. from عَنْاءُ the phrase اَذَﻛَرْتُ عَنْاءَ i. e. Severe difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of عَنْاءُ [or of عَنِّيّة; and is signification of the inf. n. of that verb, or perhaps as syn. with مَعْنَى. (TA.)

In the phrase عَنْاءً عَنَوَنَ it denotes intensiveness; [the meaning being Severe difficulty, &c.] (K, TA;) like عَنَوَنَ in the phrases عَنَوَنَ مُتْمَتَتَا شَاعِرَ and عَنَوَنَ مُتْمَتَتَا شَاعِرَ (TA:) as also مَعْنَى i. e. مَكْرُومٍ [TA:]. (TA.)

He is more disquieted, uneasy in mind, anxious, or careful, by reason of it. (TA.)

معْنَى [signifying The meaning, or intended sense, of a word or saying,] is from عَنِّيّة [q. v.; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of مَعْنَى: (Dict. of the Technical Terms used in the Sciences of the Musalmans:) or, accord. to Er-Râghib, it signifies the import of a word or an expression, from the phrase عَنِّيّةٌ الأَرْضَ بَالْبَيْنِاتِ meaning the land made apparent, or showed, its plants, or herbage: accord. to El-Munâwee, as he says in the Towkeef, [and the like is said in the KT,] an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression: [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed مَفْهُومٌ: considered as what is said in reply to مَا هُوَ [What is it?], it is termed مَهْيَةٌ: considered as existing objectively, [as that by which a thing is what it is,] it is termed حَقَيْقَةٌ: and considered as distinguished from others, it is termed هَوْیَةٌ: (TA:) signifying [as expl. above, i. e.] the opposite to لَفْظٍ, it may be either a substance, or thing that subsists by itself, i. e. عَنَى, or an accident, or attribute, i. e. عَرْضٌ [therefore عَرْضَةٌ, or عَرْضٌ, as explained above]; but it also signifies the opposite to عَنِّيّةٌ, i. e. the opposite to a thing that subsists by itself: (Kull p. 238:) [hence اسم}
opposed to مَلَكَةٍ [ tentem, and معنى (S, K, TA) and معنى (K, TA, [in the CK, erroneously, without the sign of teshdeed]) the last mentioned by ISl, (TA,) are one [in signification] (S, K, TA,) as syn. with (TA, and so in some copies of the S,) and مقصاده [both of which are generally understood as meaning the meaning, or intended sense, of the saying]: (TA:) AHát says, the vulgar say, لاأي معنى فعلت [For what intent didst thou such a thing?]; but the Arabs know not المعنى, and never say it: this is the case: but some of the Arabs say، إم ﱡَمعنى اَذٰﻫ [i.e. What is the meaning, or intent, (i.e. the meant or intended object,) of this?], with kesr to the ن and with the ى musheddedeh: and AZ says، اَذٰﻫ ِﰱ ِةﺎَنعَم َكاَذ [i.e. This is used in a manner the like of that in respect of indication and import and acception: El-Fárábee, also, says، معنى معنى and معنى المعنى and معنى الدعوة وال elkaar وال التفسير ومعنى معنى و المعنى و المعنى، are one [in signification]; and معنى معنى ومعنى مضمونه and معنى معنى indicate that which the word, or expression, [termed before the thing,] indicates: and it is said in the T, on the authority of Th, that معنى معنى معنى، are one [in signification, as meaning explanation, or interpretation, or the like]: and people have used their phrase هَذَا معنى كلمته، and the like, meaning this is the import, and the indication of the meaning, of his saying, which is agreeable with what is said by AZ and El-Fárábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying هَذَا معنى هَذَا [this is used with the meaning of this], and هَذَا معنى هَذَا [this and this are in meaning one] and هَذَا معنى هَذَا [in meaning alike], and هَذَا معنى هَذَا [this is used in the sense of this] i.e. this is like this [in meaning]: (Msb, TA:) the pl. of معنى معنى معنى is معنى معنى معنى (TA,) is expl. by El-Munáwee in the Towkeef as The science whereby one knows how to express clearly one meaning in various ways: (TA:) [but this definition is applied in the Talkhees (Talkhees el-Miftáh), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining علم البيان; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, علم المعاني is expl. as the science
whereby is known the manner of adapting language to the requirements of the case; (and it is similarly expl. in the Talkhees and other works;) and علم البيان, as the science that concerns comparisons and tropes and metonymies. [نﺎﻴﺒﻟا مﻠﻋ] means A form without any intrinsic quality. [And المَعَان signifies also The qualities that are commended, or approved; [the charms, or graces;] such as knowledge, or science, and piety, and generosity, and goodliness of make, &c. (Har p. 644.)

عَان. see معنى.

مَعَانَة: see معنى, in three places.

مَعَان: see معنى, in three places: and see also معنى, in two places.

مَعِنَى: see معنى, in the former half.

معنى: a rel. n. from معنى; signifying Of, or relating to, meaning, or intended sense; opposed لَفظ: … and Of, or relating to, idea, mind, or intellect; ideal, mental, or intellectual; opposed to حَسَس;] a thing in which neither the tongue nor any of the senses has a share; being known only by the mind. (TA.)

عنو. mentioned in the TA in this art.: see art.
see, in art.
Long-necked; applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.)

And a young she-camel: (O, K:) or one perfect in make: or only one beautiful in colour, long in the neck: and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning perfect in make, and beautiful: or long-necked. (TA.) And a long-legged ostrich: (O, K:) or it app. means thus: (L:) and [simply] an ostrich. (TA.) And a gazelle having two black lines, or stripes, on its flanks: (O, L, K:) or, accord. to As, striped in the neck. (O.) And a serpent: (O, K:) like the ostrich. (TA.) It is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly. (O:) It is also the name of a stallion of the camels, which belonged to the tribe of Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.)
*عهد*

1. **عهد** ِءٍ (S, A, &c.,) aor. ٌءٍ, (Msb,) inf. n. ٌءٍ. (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA;) as also ٌءٍ. (A.) One says, ٌءٍ. (S, A, Mgh, O, Msb, K, TA;) as also I enjoined him, or charged him, &c., to do the thing. (Msb.) And it is said in the Kur [xxxvi. 60], [Did I not enjoin you, or charge you, &c., O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?]. (O, Msb.) [And in the same, ii. 119, And we enjoined, or charged, &c., Abraham and Ishmael, saying, Purify ye my house.] And one says also, [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. عهد.) Also He imposed a condition, or conditions, upon him; (A;) and so ٌءٍ. (A, K;) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K.) And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] And ٌءٍ. (Mgh, Msb,) inf. n. ٌءٍ, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K, *) in such a place. (S, Mgh, Msb.) [See also عهد below.] And He knew, or was acquainted
with, him, or it, (Msb, K, * TA,) عَلَى حَالٍ in a state, or condition, or in a place. (TA.) And
He, or it, was known. (S, O.) One says, الأمر كما عهدت The affair, or case, was as thou
camest. (Msb.) And the saying of Umm-Zara, ولا يسأل عما عهد (O, TA,) means Nor used he to ask
respecting that which he saw; (O,) or that which he knew; (TA,) in the tent, or house, by reason of his
liberality. (O, TA.) [See, again, below.] 

The land, or the meadow, was rained upon (S, A) by the rain called عهد The place was rained upon by the rain called عهد, i.e. the first of the rain called

(K:) or was altogether rained upon. (TA.)

3 معاَثِةٌ is between two persons; (O;) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement,
(Msb,) علي كذا [respecting, or to do, such a thing]. (MA.) You say, يعاهدك وتعاهذه [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also
عاهد, and He swore to him. (K in this art., and Mgh in art. قثو.) See also 5.

4 أنا أَعِهَدُكَ مِن إِبَاقِهٔ I hold thee clear of responsibility for his running away: (ISH, O, K,) inf. n. إنهاء (K,) I hold thee, or make thee, secure from this thing. (TA.) Hence the term عاهد. (TA.) And the
latter phrase signifies [also] I am responsible for thy security from this thing. (ISH, O, K.)

5 تعاهد He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also معاَثِةٌ أَعِهَدُكَ من هُذَا; (O, * L, K;) and أَعِهَدَتِه، inf. n. معاَثِةٌ: (L;) and he
sought it, or sought for it or after it, it being absent from him; syn. تعاهده, as also تعاهده, تعاهده, and تعاهده, (K;) or تعاهده and تعاهده is used, by some, each in the place of the other; but accord. to Er-Râghib and many
other, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MFr in art. ) or signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Msb:) or, simply, [as also ] he returned, or recurred, to it time after time, [see an instance voce , or Went frequently to it: (Et-Tumedee, TA:) and also [i. e. both signify also he paid repeated, or frequent, attention to it; or ] he was careful, or mindful, of it; or attentive to it. (S, O, Msb. *) One says also, [I renewed my acquaintance with such a one; repaired, or betook myself, to him frequently; paid frequent attention to him; or simply paid attention to him]. (S, O.) And [I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition: (Mgh:) or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it; I husbanded it well:] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Ed-Tumedee, the meaning is that given above as his explanation; and is from as signifying rain that falls after other rain, or from the same word as signifying a place of abode in which one has known a thing: (TA:) and one may say also ; (Fr, ISk, Mgh;) but is more chaste, (El-Farábee, S, O, Msb,) because is only between two [or more]: (S, O:) or is not allowable, (AZ, AHát, Th, IF, Msb,) for the reason just mentioned:
AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said "دعوت" or "دعاوت", all answered, "دعوت". (AHät, TA.) One also says, of a man, "دعوت". (S, O.)

They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement; [Epilepsy befalls him repeatedly, or time after time]. (S, O.)

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An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Msb, K, TA.) Pl. in this and other senses occurring in a trad., is a phrase tropically abridged, meaning "It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suckling]." (Mgh.)

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Protection, or safeguard; a promise, or an assurance, of...
security or safety; responsibility, or suretiship; syn. أمان; دمّة; ضمان; (Sh, S, A, O, Msb, K;) and ضمان
(O, K;) as also [in the O عهدى] and [which last is said in the S and O to be syn. with عهد, but in what sense is not there specified]. (K.) Hence, ذو عهد, an appellation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning One between whom and the Muslims a compact, or covenant, subsists, whereby the latter are responsible for his security [and freedom and toleration] as long as he acts agreeably to the compact by living peaceably with them and paying a poll-tax; (Mgh, * Msb, * TA;) [i.e. a free non-Muslim subject of a Muslim government,] as also معاهدة and معاهد, the act. and pass. forms being both applied to such a person because the compact is mutual; (Msb;) both syn. with ذمّي: (S:) persons of this description are called collectively لهدأ عهدل. (TA.)

___ An oath: (S, A, O, K;) pl. عهدود: or, accord. to AHeyth, عهدة signifies an oath whereby one secures himself against him with whom he makes a compact, contract, covenant, or the like, and عهد is its pl. [or rather a coll. gen. n.]. (TA.) [But it is generally used as a sing.: hence,] one says، علَيِّ عهد الله أهلُ العهد فكلًا [The oath by attestation of God is binding on me that I will assuredly do such a thing]. (S, O.) ___ A writ, or diploma, of appointment to the office of a prefect or governor or the like: (S, O, K;) pl. عهدود. (TA.) ___ Defence of those persons, or things, that should be sacred, or inviolable, or that are entitled to reverence, respect, honour, or defence; (S, A, O, K;) and mindfulness, regard, or observance, (S, K,) of such things, (K,) or of love, or affection; occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S.) ___ Fulfilment of a promise or the like. (O, K,) So in the Kur vii. 100. (O.) ___ The assertion of the unity of God: whence، إلا من آتيت عند أرَحَمْ عهدا [Except such as hath made a covenant with the Compassionate to assert his unity], (O, K,) in the Kur [xix. 90]: (O:) and the words of a trad. relating to prayer، أنا علَى عهدك ووعدك ما استطعت I am persevering in the
observance of my covenant and promise to Thee to believe in Thee and to assert
thy unity incessantly [as far as I am able]. (TA.) Also A time; (S, * A, K;) and so
عهدان. (A, TA.)
One says, عهدانٌ and كأن علي عهد فلان That was in the time of my youth, or young manhood. (TK.) And
عهد شابٍ

Over which a long time has passed). (S, in explanation of قرية عهدة meaning قديمة.)

One says also, مَنَاَﺪْﻬِﻋ i. e. My meeting [with him, or it, was a short time ago]. (S, * Msb.) And
هو قريب العهد بكذا He knew, or was acquainted with, such a thing, and was in such a
state, or condition, recently, or a short time ago. (Msb. [And in like manner one says حديث العهد and
حديث عهد.]) And I met, or met with, or I knew, [or I saw,] him, or it, in such a place, (K, TA,) and in such a state, or condition. (TA.) And
ما لي منَّتى عهدك [I have not any knowledge of, or acquaintance with, him, or it]. (A.) And
متي عهدك بالخف When didst thou meet, or meet with, such a one? (Mgh.) or See such a one? (TA.) And
متي عهدك بالخف When didst thou wear the boots? (Mgh.) And
متي عهدك بالخف [When
didst thou see the lower part of thy mouth?]: a prov.; said in asking a person respecting an old affair of
which he has no knowledge. (L.) The saying of the poet, (Abboo-Khirásh El-Hudhalee, TA, and so in a copy of the S,)

*
فليس كعهد الدار يا أم مالك
*  
ولكن أحاطت بالرقاب السلاسل
*  
[And it is not like the formerly-known state of the abode, O Umm-Málik; but
chains have surrounded the necks;] is expl. as meaning, the case is not as thou knewest it; but El-Islám has
come, and has subverted that case. (S, TA.) [Hence, للعهد, said of the article آل; meaning Used to
distinguish a noun as known to the hearer, or reader, in a particular sense.] Also A
first rain; the rain immediately following which is called (TA:) or the first of the rain called (IAar, M, K) and so and and تَهَاذة and تَهَاذة (M, K, TA:) or, as in some copies of the K [and in the CK], عهاد, which is pl. of تَهَاذة. (TA:)

And Rain that falls after other rain, (AHn, S, K;) while the moisture of the former yet remains; (AHn, K;) as also تَهَاذة and تَهَاذة (TA:) pl. تَهَاذة and تَهَاذة (S:) or, accord. to some, signifies recent rains; app. from the saying, أُصَابِنا دَيْمَةٌ بِعَهَاذَ غَيْرَ قَدِيْمَة. A continuous and still rain fell upon us after a continuous and still rain following upon عهاد not long anterior]: (AHn, TA:) or عهاد signifies rains of the [Season called] ربيع [here meaning autumn, as is shown voice نوع], after the rain called (A:) or weak, fine rain, of that which is called (IAar, TA:).

And عهاد: see عهاد, former half, in two places: and again, in the last quarter, in two places. [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عهاد or عهاد or عهاد, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] A place on which the sun does not come. (TA.)

عهاد A written statement of a purchase or sale: (S, Msb, K;) so called because one recurs to it on an occasion of doubt. (Msb.) And A written statement of a confederacy, league, compact, or covenant. (K:)

Also A return [to claim an indemnification for a fault or the like in a thing purchased]; syn. رجوعة: so in the saying, {There shall be no return to claim an indemnification}: (S, O, K;) one says, أَيَّعَكَ اللَّهُ أَنْ لاَ عهاد. 

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i. e. [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S in this art., and S and Msb and K in art. ملس) nor have any claim upon me for indemnification: (Msb in art. ملس:عهدة) with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce ملس]) One says also, عليك في هذه عهدة لا تنقضى، ملسي منها Thou art subject to a claim for acting unjustly [in respect of this, from which thou wilt not liberate thyself]. (A, TA.) And The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days, and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And عهد and عهدة signify the same: (TA:) you say، ذهب إليه من، عهدة هذا العبد [and عهد من عهدة)، meaning I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me. (AHeyth, Mgh, TA.) See 4. And you say also، عهدة على فلان The responsibility for the rectification of any fault that may be found in him, or it, is upon such a one. (S, * Mgh, Msb, * K, * TA.) And In the affair is an occasion for revertting to it for the purpose of its rectification; (Msb;) i. e. the affair is not yet performed soundly, thoroughly, or well, (S, O, Msb,) and the manager thereof has to revert to it in order to render it so. (Msb.) And في عقله عهدة In it is a fault, a defect, or an imperfection. (TA.) And في خطه عهدة In his intellect is a weakness. (S, A, O, K.) And في خطه عهدة In his handwriting is a weakness: (K:) or badness: (A:) or faulty formation of the letters. (O.) See also عهدة: see عهد, last quarter, in two places: and see also عهدة.
Also Parts of land upon which the rain called ﻭَالْوُسْمَى has fallen. (TA.)

One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement; [a confederate;] (S, O;) i. q. [and معاهد] (A, K.) Also Old, or ancient. (K.) قرية عَهِيْدَة means An old, or ancient, town or village. (S, O.)

A place in which one used to know, or be acquainted with, or meet with, a thing; (S, A, O;) a place in which a thing is, or has been, known, or met with; as also عهَدٌ. (K;) the latter originally an inf. n.: (TA:) an abode in which one used to know love, or desire: (TA:) and, as also عَهِدٌ, a place of abode to which people return: (A:) or a place of abode to which people, when they have gone far away from it, always return: (S, O;) pl. of the former معاهد. (A.) One says, ﴿عَهَدٍ عَهِدَةً﴾ and ﴿عَهَدٍ عَهِدَةً﴾ He asked the company of riders to stop at the place where he used to know, or meet, the objects of love; or [at the abode to which the objects of love used to return. (A.)

Land upon which a partial rain has fallen. (AZ, O, K.)
Known. (S, O.) as meaning Past and present and future, are applied to denote the tenses of a verb. (Kh, L.) See also عهد, last quarter. Also, applied to a place, (K,) and, with ُأرض, to a land, (S,) and to a meadow, (A,) Rained upon by the rain called عهد (S, * K) or عهدة. (A.)

**Known** and عهد معاهد: see عهد and see also عهد, former half. معاهد [i.e. either the act. or the pass. part. n.] is mostly applied in the trds. to A person of the class called عهد [أهل العهد, expl. voce عهد: but sometimes it is applied also to any other of the unbelievers with whom one is on terms of peace, or with whom peace has been made, for a definite time. (L.)
He came to the woman by night for the purpose of adultery or fornication: (Mgh, O, * TA:) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA:) or he came to her by night for that purpose, or by day: (K:) or he committed adultery or fornication with her at any time, in the night or in the day, i.e., with a free woman or a slave: (TA:) or he committed adultery or fornication with her by night: (IKtt, TA:) and he committed adultery or fornication, syn. رُجُفُ (TA:) or رُعُفُ (TA:) as also رَهُفُ and رَهُفُ and رَهُفُ; (TA:) you say رُهُفُ he committed adultery or fornication with her, i.e., with a free woman or a slave: (TA, from a trad.:) or he signifies he stole: (K:) and he followed evil, (K, TA,) whether by committing adultery or fornication, or by transgressing (in any other manner), or quitting the way of truth or justice, or forsaking the command of God: (TA:) and he was, or became, an adulterer or a fornicator, following evil: (S:) and she (a woman) committed adultery or fornication: (TA:) or she was, or became, light, or active, and volatile, (Kr, K,) not remaining fixed in her place, (Kr,) without continence. (K, not added by Kr.)

3 see the preceding paragraph, in three places.
Adultery or fornication. (S, O.) [See also 1.]

An adulterer or a fornicator; (S, O, Msb;) as also [originally an inf. n.] and occurs in a trad. in the same sense, as a dim. of or, accord. to Ish, on the authority of Ru-beh, signifies one who follows evil, whether by committing adultery or fornication, or by stealing: (O, TA:) or, as in the L, whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God; or any one who does that which induces doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion: (A, TA:) pl. It is said in a trad., The child is for the master of the bed, (Mgh, Msb, TA,) meaning, the husband (Msb, TA) of the child's mother, or, if she be a slave, her owner; (TA;) and for the adulterer, or fornicator, disappointment; (Msb;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Msb,) nor any share in the child: (TA:) like the saying, (A'Obeyd, Mgh, O, Msb,) which means [he has, or shall have, or may he have,] disappointment, (Msb,) or nothing: (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Msb:) some, however, explain it agreeably.
with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning. (Mgh.) [See also art.

Also عاهر (AZ, S) and عاهرة, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly حجر,] (TA,) A woman who comes to a man by night for the purpose of [adultery or fornication], or by day; as also ماعرة (K) and ماعرة : (CK: [but this is app. a mistake: ]) an adulteress or a fornicatress; as also عاهرة (AZ, S, O) and عاهرىه (S;) which last is originally عاهرة, عاهرىه, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عاهرىة, عahr, applied to a woman. (O, TA.)

A strong camel. (O, K.)

The male of the عاهر, i. e. عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, عاهرون, 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I left the camels to pasture by themselves, without a pastor, by night and by day: mentioned by IB, on the authority of A'Obeyd: and he cites as an ex.,

Camels left to pasture by themselves, the drivers having left them to do so. (TA.)

A paramount sovereign, like a . (S, O, K.) And a woman having no husband:

[probably because of her independence:] (AO, S, O, K) . (O.)

A swift she-camel; as also and so and and or all signify an excellent, strong, she-camel: (K:) or signifies a large, big, she-camel; or a tall she-camel: (TA:) [see an ex. in a verse cited in the first paragraph of art.] and it is also applied to the male of camels, (K, TA,) as some say; (TA,) and to the female; (K, TA,) but, (TA,) accord. to AHát, one should not say ; (S, O, TA,) and some say that one should apply to a she-camel the epithet only: (TA:) sometimes, by poetic license, they said . (S, O,) Also, applied to a man, and applied to a woman, (K,) or both applied to a woman, (S,) That will not remain in one place, by reason of lightness, or unsteadiness, or lightwittedness, (S, K, TA,) going to and fro, forwards and backwards. (TA.) And the former, A tall woman: (K, TA,) or a strong woman. (TA,) And an old, aged, woman. (O, K, TA,) And A strong, or
violent, wind. (S, O, K. *) [a pl., of which the sing. is probably عيَهَة or عيَهَل, see in the first paragraph.

عيَهَل] see the next preceding paragraph.

عيَهَل] see the next preceding paragraph.
He remained, stayed, dwelt, or abode, (S, K) \(\text{ mái }\) in the place. (S) \[probably in its most usual sense, meaning, with \(\text{ إل }\) \(\text{ ي }\) following it, \(\text{ ع }\) enjoined, charged, or bade, him; or the like]. (K) \(\text{ ع }\) hastened to him what he wished, or desired. (K) ﴿ ﴾ \(\text{ ع }\) was, or became, present, or ready; \(\text{ ع }\) stalk, \(\text{ ع }\) or became, present, or ready; \(\text{ ع }\) continued, lasted, or endured. (TA) \[and quasi-inf. n. \(\text{ ع }\) signifies a portion [or flock or tuft] thereof: the pl. of \(\text{ ع }\) is \(\text{ ع }\) [meaning sorts of \(\text{ ع }\)]. (S, K) \(\text{ ع }\) means \(\text{ ع }\) is a good manager, or tender, of property, or camels, or cattle. (S, K) \(\text{ ع }\) said of a branch, rod, or twig, \(\text{ ع }\) bent: or it broke without becoming separated. (K) \[as a quasi-inf. n. \] The bending of a branch, rod, or twig: or its breaking without becoming separated; so that when one looks at it, he finds it to be whole; and when he shakes it, it bends. (TA) \[See 1, last sentence.\]
A certain tree (K, TA) in the desert, (TA,) having a red flower such as is termed [i.e. herb, or leguminous plant]; and by IB to be of the termed (TA.) And a dial. var. of راحة (K, TA;) meaning Rancour, malevolence, malice, or spite: and anger. (TA.)

The base, or lower part, of a raceme of a palm-tree: (IAar, K;) like إهان &c. (TA.)

Remaining, staying, dwelling, or abiding. (S, K, TA.) And Going forth; thus having two contr. significations, (TA.) And Continuing, lasting, or enduring. (S, K, TA.) And Present, or ready.: (S, K, TA:) applied in this sense to food, and to beverage; and to property, or camels, or cattle; as also آهان: one says, "Take thou of what is present, or ready, of his property," &c.

(TA.) Also, applied to property, or camels, or cattle, Long-possessed, or long-possessed and homeborn, or inherited from parents. (S, K.) So in the saying, "أعطاه من عاهان ماله" [He gave him of what had been long-possessed, &c., of his property, &c.]. (S.) Applied to a branch, rod, or twig, of a tree, Broken without becoming separated, so that it remains suspended and lax:

this is said by Abu-l-'Abbás to be the primary signification [app. in relation to what here follows]. (TA.) And [hence,] Lax, and sluggish, or lazy:. (IAar, K, TA.) And Poor; syn. فقير (K, TA:) because of his broken state. (TA.) Also sing. of عاها، which signifies The palm-branches that are next to the قلب [which latter are the branches that grow forth from the heart of the tree]; (S, K, TA;) thus in the dial. of El-Hijáz; called by the people of Nejd فواقي: (S, TA:) or, accord. to Lh, the branches below, or exclusive of, the قلب of the dial. of El-Medeeneh: one thereof is called عاها : or, accord. to IAth, it is pl. of عاها، and signifies the branches that are next to the heart of the palmtree: and the heart is injured by the cutting of those that are near to it; therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid
[cutting] the (TA.) ___ And hence, (S, TA,) as being likened to these palm-branches, (TA,) العواهن signifies also *The members, or limbs, of a human being, with which he works, or earns.* (S, K, TA.) ___ And *Certain veins of the she-camel, in her (which may here mean either Womb or Vulva):* (S, K;) or, accord. to IAar, her عواهن are in the place of her حرم, internally, like the عواهن of palm-trees. (TA.) ___ (S,) or (K,) رمي بالكلام (S, K) means *He adduced* or *blurted out* the speech, or saying, without thought, or consideration; like their saying دارَةُ هَمَلَكَ رِسْم. (TA:) or he cared not whether he said right or wrong: (S, K, TA:) or he held it [i. e. his speech] in light estimation: or he said what was good and what was bad: accord. to IAth, العواهن denotes one's taking what is not the right way in journeying or in speech; and is pl. of عاهنة. (TA.) And one says also, حدس الكلام على عاهنة, meaning *He spoke without anything to guide him, and without caution.* (TA in art. حدس.)

عاهنة: see the next preceding paragraph, latter half, in three places.

عَيْهَوْنَ *A certain good, pleasant, or sweet, plant.* (K.)
عو

1. aor. inf. n. (S, K, TA) and عُوَّة and عَوْة (K, TA) and عوَة, with fet-h and then sukoon, thus in the M, but in the copies of the K (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) *He cried, or cried* loudly: (S:) [meaning he howled:] he twisted his muzzle, then uttered a cry: or he prolonged his cry, not doing so with clearness: and اعتوى signifies the same: (K, TA:) [in the Ham p. 693, the former is expl. as signifying صاح and نبّح; but] it is said that نبّح signifies a prolonged crying; and is not the same as [which means a barking]. (TA.) it is said in a prov. لَوْ لَكَ أعَوْيَتْ مَا أعوَيْتُمْ: (TA,) or لَوْ لَكَ عَوْيَتْ مَأَوَعَوْيَا: in which the ه may be the ه of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوَيْتَ الْعَوَاةَ: (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming benighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd, * TA.) And it is said in a trad., i. e. [As though I heard] the crying or loud crying [or howling] of the people of the fire [of Hell]: (TA:) [for] عوَى is used metaphorically as meaning he suffered distress, and complained; from the عوَاة of the dog: (Har p. 634:) as I Ath says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوِي وَمَا يَنْبَح [He does not howl nor does he bark]. (Ham p. 693.) And the phrase عوَى إِلَى الْفَتْنَة means He called (K, TA) people, or a party, (TA,) [to conflict and faction, or the like;] عوَى being used in this sense by way of likening the person who does so to a dog, or in contempt of him. (Ham p. 693.) [See also 10.] عوَاة رَغَاء signifies also The grumbling cry or the grudge of a weak young camel: used in this sense by a poet. (TA.) عوَاة المَغْتَبِاب signifies also the phrase عوَاة عَنَّ الرَّجُل; see in the next
He twisted the turban with a single twisting. (TA.) And I turned the head of the she-camel by means of the nose-rein. (S, TA.) And The party inclined the breasts of their camels that they were riding. (TA.) And He bent, or inclined, the nose-ring of the she-camel. (K, * TA.) And The she-camel twists her nose-ring with her [or halter] in her going. (S, TA.) And One says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, and he twisted vehemently the arm, or hand, of another. (ISd, K.)

He repelled from the man, or defended him; syn. ردَّ كَذِبَ [without tesh- deed]; (TA;) in the K, عَوِى [without tesh-deed]; (TA;) in the S is said the like of what is said in the M; ُتْﻳَﻮَﻋ ِﻦَﻋ ِﻞُﺟﱠﺮﻟا being expl. in the S as meaning I repelled from, or defended, the man, or replied against his backbiter or censurer (شذَّت عَنَّهَّ رَدَّت عَلَى مَّغِيَّابَهُ); and in the A, this phrase is said to be metaphorical, and expl. as meaning I repelled from the man the clamouring [or, as we say, the barking] of the backbiter or the censurer (شذَّت عليه).
3. **He cried, or cried loudly**, [meaning he howled,] to the dogs, they doing so to him. (S, TA.) And [hence] He cried, or cried loudly, to them, [i. e. to men,] they doing so to him. (K, TA.)

6. **The dogs cried, or cried loudly, [meaning howled,] one to another.** (TA.) They collected themselves together, against him. (K, TA.)

7. It became bent [or twisted]. (S, K.)

8. see 1, first sentence: and the same also in the latter half.

10. **He incited a dog to cry, or cry loudly, or to howl.** (Esh-Sháfi'ee, TA in art. حمي.) He sought, or demanded, of them, aid, or succour: (K, TA:) or, accord. to the S, it means he urged them by clamour, or shouting, to conflict and faction, or the like]: (TA: [in one of my copies of the S, for اذإ نعى إلى الفتنة, the reading followed in the JM and PS as well as in the TA, I find اذإ يغويهم, which is app. a mistranscription: see also عوى إلى الفتنة:}] accord. to Z, it means he desired, or demanded, of them, that they should cry, or cry loudly, behind him. (TA:) I desired, or demanded, of him, that he should twist hair, or a rope. (S.)

R. Q. 1. **He cried, or cried loudly, [mentioned in the K in this art., and also, but as unexplained, in art. عي عي] aor. عي عي (K, TA) and عي عي (TA:) and عي عي, [app. the original form,] aor. عي عي (K, TA:) inf. n. عي عي (TA:) and عي عي. (K, TA:) inf. n.
He chid sheep by the cry of or (K, TA) or . (TA.)

and in some copies of the K and (K, TA) and (TA) are Cries by which sheep are chidden. (K, TA.)

: see , last sentence.

[mentioned in the first sentence of this art. as an inf. n.] A crying out, shouting, or clamouring; like one says, i. e. [I heard the cries, or shouts, or clamour, of the people, or party: so says AZ, and As says the like. (S.) See also , last sentence. Also A way-mark that is set up, composed of stones: mentioned by IDrd, but incorrectly as being with damm. (TA.)

: see the next paragraph, last sentence.

The dog (S, K) that howls (S) Hence the saying, (S) Hence the saying, (TA.) And the latter signifies also The wolf. (TA.) Also, both, (S, K, TA,) but the latter is the more common, and its is to denote the fem. gender, like that of in which it is written , the word being fem., (TA,) One of the Mansions of the Moon, (S, K, TA,) namely, the Thirteenth; (Kzw in his Descr. of the Mansions of the Moon;) consisting of five stars, (S, K,) said to be the haunch of the Lion [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see : (S:) or four stars [g, d, e and h, of Virgo], (K, and Kzw ubi suprà,) behind [q. v.,] (Kzw ibid.,) resembling an alif (K, Kzw) with the lower part turned back, in the Koofee handwriting [in which it is nearly like the Roman L (see zawiga, in art. رؤى); (Kzw ibid;) also called (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and some say that it is the haunches of the Lion; (Kzw ubi suprà;)
accord. to the A, it is thus called because it rises [a mistake for sets, aurorally, (see art. ٌنَزَلَ, لَقُمْرَ, منازل القمر, in art.)] in the tail, or latter part, of the cold, as though it were howling (ٿَآَهَتْ يُعُوُى) after it, driving it away, wherefore they call it طَارُوْدَةُ الْبِرْدُ (TA:) or it is an appellation applied by the Arabs to the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon: or, accord. to some, the stars that are upon her belly and beneath her armpit; as though they were dogs howling (تَعُوُى) behind the Lion; so called because of the vehemence of the cold; for when they rise or set [aurantially], they bring cold. (Kzw in his Descr. of Virgo.) And [The constellation Bootes;] a northern constellation, called also الصَّبَاح, consisting of two and twenty stars within the figure, and one without it; the figure being that of a man having in his right hand a staff, between the stars of بنات نعش الفَّكَة: the one that is without the figure is a red, bright star, between his thighs, [i.e. Arcturus,] called حَارَسُ السَّمَاءِ, and, by the Arabs, حَارَسُ السَّمَاءِ الرَّامِحُ; the one that is without the figure is a red, bright star, between his thighs, [i.e. Arcturus,] called كَمْسُةُ ٌحِمَأْرُا, and, by the Arabs, سِرَاحُ ءآَمْسَلَا and سِرَاحُ ٌلَاَمْسَلَا, because it is always seen in the sky, not becoming concealed beneath the rays of the sun. (Kzw in his Descr. of the Northern Constellations.) Also, (K,) or the former word, (TA,) [The aged she-camel;] the تَابُ نَاب of camels; (K, TA;) on the authority of AA. (TA.) Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) The سِماَفَة, (S,) or أَمْسُت (K,) [each here app. meaning anus,] of a human being; (S,) app. from يُعُوُى, aor. يعوُى, signifying he cried, or cried loudly: (TA:) as also عَوَى (IDrd, K, TA) and عَوَى (Lth, K, TA,) of which last the pl. is عَوَات (or rather this is a coll. gen. n.) and [the pl. properly so termed is] عَوَات: but IAar is said to have expl. أَمْسَات as أَمْسَاتَة, which is the original of أَمْسَاتَة, (TA.) meaning [pl. of سَتْه which is the original of سَتْه] أَمْسَات. (TA.)

One says, لما له عَوَى ولا ناَحَي i.e. He has not belonging to him a howler nor a barker, meaning sheep, or goats, among which the wolf howls and in the way to
which the dog barks [to defend them]. (TA.)

A bitch excited by lust, (Lth, A, K, TA,) that howls (تعوى) to the dogs when she is in that state, and to which they howl. (Lth, A, * TA.)  And A fox's cub. (K.)  And أبو معاوية is a surname of The [or lynx]. (K, TA.)  The dim. of معاوية is معاوية; (S, K, TA;) thus say the people of El-Basrah; for when three كs occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and

معيبة; (S, K, TA; [in the CK معاوية;]) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say

أسيد; (S, TA;) and معاوية; (S,

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K, TA, [in the CK معاوية;]) after the manner of those who say أسيد. (S, TA.)
وعج

وعج 1 (S, O, L, Msb, K) aor. (TA) inf. n.وعج (S, O, L, Msb) andوعج (L) or the latter is a simple subst.; (S, O, K) andوعج، (which is more common) inf. n.وعجاج (S, O, L, Msb, K) and人々وعوج (L). It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven: (L) or ومعج andوعج، it was, or became, so of itself; and [人々وعوج and人々وعوج، it was, or became, so by the operation of an external agent; (L, Msb;) as is said by Az: (L)人々وعاج is quasi-pass. ofعتجه; (L) and ومعج is quasi-pass. ofعتجه: (Az, S, O, L, Msb, K) and ومعج and ومعج are said to be used in relation to different things: (S, O, L, Msb, K, &c.) [for instance,] one says، ومعج، inf. n. The wood, or stick, was, or became, crooked, curved, bent, or distorted: andوعجاج الأمر، inf. n. The affair was, or became, difficult, arduous, or troublesome. (MA.) [See ومعج below.] لا عوج له، in the Kur xx. 107, means There shall be no evading it. (Jel.) ومعج إليه، aor. ومعج، inf. n. I turned, or inclined, towards it; namely, a place of abode. (L) Andまとめعاج عليه He turned, or inclined, towards it, or him. (S, O.) Andまとめعاجت andまとめعوجت، said of a she-camel, She turned aside; or became turned aside; the former quasi-pass. ofعجاج her; and the latter, ofعناوج her. (TA.) ومعج به He inclined, and came to him, or came to him and alighted at his abode as a guest: and he passed by him. (L) And ومعج، aor. ومعج عجاج (S, O, K) inf. n. ومعج عجاج عجاج (K) and ومعج معاوجت بالمكان; (TA;) I remained, stayed, dwelt, or abode, in the place. (S, O, K) And ومعج عليه عجاج He stopped, or paused, at it. (S, * O, * K, * TA.) A poet says،
[We stopped at the abode of Selmà, with what a staying!] putting in some copies of the S

They were not to revert from, or relinquish, anything. (IAar, S, O, K. *) Accord. to AA, [the inf. n.] signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. see 2. and 3.)

I turned the camel's head by means of the nose-rein: (S, A, * O, L, K: *) and I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Msb, K, * TA:) namely, a thing; (T, S, O, Msb, TA:) as also

I turned aside his she-camel. (TA.) And He inclined his head towards the woman, and looked towards her. (TA.) And The woman turns her head towards her bedfellow]. (TA.) And He inclined, or bent, his neck. (TA.) And

I do not pay regard, or attention, to his speech, (ISk, S in art. * A, * and O,) is a phrase of the Benoo-Asad, who take it from the TA. And And one says, (O.) And And I did not pay regard to his discourse}. (A.) I made him to remain, stay, dwell, or abide, in the place: the verb being trans. as well as intrans. (S, O.)

I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Msb, K, * TA:) namely, a thing; (T, S, O, Msb, TA:) as also

I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, O, Msb, K, * TA:) namely, a thing; (T, S, O, Msb, TA:) as also

See also 1, latter half, in two places. [as an inf. n. of which the verb, if it have one in the following sense, is , in a horse, is syn. with [app. as meaning A bending, or curving, and tension of the sinews, in the kind leg] which is a quality approved. (TA.) See also 1, near the middle.
Hence one says,

There is not for him any remaining, or staying, [at the abode of his companions;] as also عوج، inf. n. as above, also signifies

He set it, or inlaid it, with عاج [which means ivory, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,)
or a vessel. (TA.)

5 تعوج see 1, former half, in four places.

7 إنعوج see 1, former half, in five places.

9 إعوج see 1, first sentence, in two places.

عاج, as an epithet applied to a she-camel, Pliable; syn. لينة الأعطاف, or لينة الأعطاف, accord. to different copies of
the K; and by the latter words is expl. (but not in the K) عاج, as so applied: in the L, عاج is expl. as meaning tractable,
submissive, or manageable; syn. مدعان السير لينة الأعطاف (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination]ة, whether its original measure beفعل or فعل [؟]. (TA.)

Also [Ivory;] elephant's bone; (S, O, K;) or [rather] only elephant's tusk; (Lth, Msb, TA;) thus say ISd and
Kz: (TA;) n. un. with ل [signifying a piece of ivory]: (S, O:) of its properties are these: that if seed-produce or trees be
fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if
compressed after seven days, conceives. (K.) And Tortoise-shell; syn. دُبِّل [q. v.;] (O, K;) i. e. (O) the back [or
shell] of the sea-tortoise [or turtle]: (O, Msb:) i. q. مَسْك: (Sh, L:) or a thing that is made
from the back of the sea-tortoise: (L:) and it is said that the Arabs called any [Sort of] bone by this
name: n. un. with ل. (TA.) The Prophet is related to have had a comb of عاج, i. e. دُبِّل: (L:) and he is said to have ordered to
purchase for Fátimah a pair of bracelets of عاج, by which he meant not what is turned of elephants' tusks, for their tusks are
عاج, [i. e. they are taken from an animal of which the flesh is unlawful food,] but دُبِّل: (O, * L, Msb: *) the عاج of the elephant is impure
accord. to EshSháfi'ee, but pure accord. to Aboo-Haneefeh. (L:) Also Bracelets of عاج, as distinguished from دُبِّل, [i.
e. of *ivory:* and probably of *tortoise-shell* also: (Ish:) n. un. with 
kesr for its termination, (L, K,) as a determinate noun; and جَعَجَ، with tenween, as an indeterminate noun; (L:) A cry by

which a she-camel is chidden: (S, O, L, K:) Az says, in chiding a she-camel, one says جَعَجَ، without tenween; and 
if he please، جَعَجَ، with jezm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her جَعَجَ،
and جَعِجَ، with tenween: [but see art. جَوَجَ:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme,
and in any case of poetical necessity, it may be makhfood. (TA.) [See also art. عَجَ.]

Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness: (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:)

AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Msb:) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Msb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Msb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means unevenness; thus in the Kur xx. 106: in a road, deflection;

as also عَجَجَ، in religion, and in natural disposition, corruptness, or deviation from rectitude: (TA:) and عَجَجَ،
(S, O, TA, [thus accord. to both of my copies of the S,]) or عَجَجَ، (accord. to a copy of the A, [which

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I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent 
preponderance of authority in favour of عَجَجَ،] in a man, signifies evilness of natural disposition: (S, A, O: [and
so, app., عَجَجَ،] or عَجَجَ، with fet-h to the عَجَ، as an inf. n., signifies the being evil in natural disposition.
أعوج: see the next preceding paragraph.

[dim. of أَعْوَجَاء] A species of ذرة [or millet]. (TA.)

أعوج: A possessor of عَج [i.e. ivory, and app. tortoise-shell also]; (S, O, K;) accord. to Sb: (S, O:) and (O, K) accord. to another or others (O) a seller thereof. (O, K.)

أعُج: for its fem. (with ة) as an epithet applied to a she-camel, see عَج, first sentence. See also أَعُوج, near the end. Also Stopping, or pausing. (S, O.)

أعوج Crooked, curved, bent, or bending, winding, wry, contorted, distorted, or uneven: (S, * O, * L, Msb:) and مَعْوَجَاء, [or this and the former also,] crooked, curved, &c., of itself: fem. of the former (L, Msb:) and pl. عَجَاء (L.) One says عُصَة مَعْوَجَاء [A crooked, or crooking, staff or stick]; but not مَعْوَجَاء, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not مَعْوَجَاء, with fet-h to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say مَعْوَجَاء: accord. to As, one should not say مَعْوَجَاء, with teshdeed to the و, except in applying it to a stick, or in another sense expl. below: Az says that this word is allowable as signifying rendered crooked or curved &c. (Msb.) [Hence,] the bow signifies The bow. (S, A, K.) And اَعْوَجَاء applied to a woman, Inclining, or bending, towards her child, to suckle it. (TA.) And, so applied, That has become crooked by reason of leanness and hunger. (Ham p. 744.) And, applied to a she-camel, Lean, lank, light of flesh, slender, or lank in the belly: (S, A, K:) or emaciated so that her back has become crooked, or curved. (TA.) And أَعْوَجَاء applied to a هلال (or new moon), Oblique: see أَعْوَجَاء أَدْفَق signifies Palm-trees inclining, or leaning, and therefore crooked, or curved: and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his
she-asses,

*وَأُرِدْهَا عَلَى عُوْجَ طَوَالَ*

[the latter hemistich of a verse cited in the first paragraph of art. حوذ] means, *And he brought them to the watering-place at [tall] palm-trees growing over the water, inclining and curving by reason of the abundance of their fruit:* but others say that the meaning of عوج is, *upon their crooked legs.* (TA.)

Hence, عوج signifies the legs of a horse or similar beast; (O, TA;) as ISd says, thus used as an epithet in which the quality of a subst. predominates [app. implying their having that bending, or curving, and tension of the sinews, termed خينيب, agreeably with what here follows]. (TA.) And hence also, (TA,) عوج applied to a man means [Crooked in temper, or] evil in natural disposition. (S, A, O, K.)

*ءﺂَﺟْﻮَعَأ* [The crooked, or perverted, or corrupted, religion] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA.) And one says عوج، and عوج،, meaning [An affair, and an opinion, not of a right kind. (A.)

*ةَﻠِﳌا ُءﺂَﺟْﻮَعَأ* [The days are apt to decline from the right course, apt to return,] is a prov., (Meyd, O, TA,) meaning fortune at one time declines from thee, and at another time returns to thee; (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening: Az says that عوج، here, may be pl. of عوج، عوج، عوج، or of عوج، عوج، or it may be pl. of عوج، عوج، and originally عوج،. (O, TA.) [Hence,] عوج، is used as signifying The days [in allusion to their variableness with respect to good and evil]. (TA.) And عوج، is a [proper] name of A watering-trough. (Th, TA.) See also the next paragraph, in four places.

*عُوْجَأ* the rel. n. of عوج،: (Msb, TA:) and applied to A [single] horse of those termed عوج،، (TA,) an appellation of certain horse so called in relation to one named عوج،، belonging to the Benoo-Hilāl,
(S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny: (S, O:)

they were also called ُﺔﱠﻴِﺟَﻮْﻋَﻷا ُﻞْﻴَﳊا ُتﺎَﻨَـﺑ َجَﻮْﻋَأ; (S, O,) and ٍجﻮُﻋ ُتﺎَﻨَـﺑ َجَﻮْﻋَأ;

and a poet says,

أَحُوَى مِنِ العَوْجِ وَقَاحُ الخَافِر

[Brown, or a blackish bay, of the progeny of Aawaj, hard in the hoof]; meaning َجَﻮْﻋَأ ْﻦِﻣ ِجﻮُﻌﻟا ُحﺎَﻗَو ِﺮِﻓﺎَﳊا;

using that form of pl. because َجَﻮْﻋَأ ُجَﻮْﻋَأ ْﻦِﻣ ِجﻮُﻌﻟا ُحﺎَﻗَو ِﺮِﻓﺎَﳊا;

( TA. )

معاح A place to which one turns; or in which one remains, stays, dwells, or abides.

(Har p. 325.) Also an inf. n. of َعَجَ جَعَتَ البَعْرَ signifying he remained &c.: (K:) and of the verb in the phrase َعَجَتَ البَعْرَ. (S, O.)

معوح ِجَعَأ ُعراقَأ ْﻦِﻣ ِجﻮُﻌﻟا ُحﺎَﻗَو ِﺮِﻓﺎَﳊا;

(A, Msb:) applied in this sense to a vessel. (TA.)

tortoise-shell: (As, Msb:) applied in this sense to a vessel. (TA.)
عَودَةُ إِلَيْهِ هُمْ، (S, A, O, TA,) and لَدَّاهُ، (TA,) aor. عَوَدَةُ، (S, O,) inf. n. عَوَدَةٌ، (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and معَادٍ، (K, TA,) He, or it, returned to it, (S, A, O, * TA,) namely, a thing: (TA:) or, accord. to some, the verb is differently used with في and with other preps.: (MF, TA:) [with في it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone:] one says، عَادَ الْكَبُبُ في قَتَبِهِ The dog returned to his vomit: (Msb in art. رجَعَ) and عَادَ لَهُ بَعْدَ ما كَانَ أَعْرَضَ عِنْهُ He returned to it after he had turned away from it]: (S, O:) and اعتُدَنَّا، (K:), also, signifies he returned: (KL:) or عَادَ إِلَى كَذَٰلِكَ، (O,) and لَدَّاهُ، (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and معَادٍ، (K, TA,) He, or it, came to such a thing or state or condition; syn. صارَ إِلَيْهِ (Mgh, Msb) at first, or for the first time, or originally; and also, a second time, or again; and the verb is trans. by means of في as well as إِلَى and لَوْلَا، (Mgh:, TA:) in the Kur [vi. 86 and xiv. 16], means Ye shall assuredly come to our religion; for the words relate to the apostle: (O, * and Bd in xiv. 16;) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb; (Bd in vii. 86 and xiv. 16, and Jel in vii. 86;) the meaning being ye shall assuredly return to our religion: (Bd * and Jel in vii. 86;) or the meaning is, ye shall assuredly enter the communion of our religion: the verb here signifying beginning: and the saying, of a poet، دَاوُعُوَّنَيْنِ مَنِّيَ مَّعَثَّامَ And my head began to be white like the plant called مَّعَثَّامَ: or the meaning in this instance may be، عَادَ كَذَٰلِكَ، (MF, TA:) you say also، هُمْ، (S, A, O, TA,) and لَدَّاهُ، (TA,) or، عَادَ كَذَٰلِكَ، (TA,) and it is said in a trad., وُدِّعَ أَنَّ هَذَا الْبَنِّ يَعْوَدُ قَطَرَانًا I wish that
this milk would become tar]. (O, TA.) عاد is also used as an incomplete [i.e. a non-attributive] verb in the sense of كان [He, or it, was], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Hassán,

ولقد صوت بما وعاد شبابها
غصاً وعاد زمانها مستظرفاً

[And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time of life was deemed comely]; the meaning being كان زمانها [and كان شبابها]. (MF, TA.) [See also an ex. in a verse cited voce مطمئة. But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce عود. And hence the phrase يعود على كذا, inf. n. عود, used by grammarians, It refers, or relates, to such a

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thing; as a pronoun to a preceding noun. Hence, likewise,] __ [Hence, also,] عاد is also syn. with اعادة. q. v. (S, O.) [Hence, also,] عاد, (Az, TA,) inf. n. عود (Az, K, TA) and اعباب (K,) He repeated, or did a second time. (Az, K, * TA.)

One says, بدأ ثم عاد He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA.) It is said in a prov., العود أحمد. (Repetition is more praiseworthy: see art. جزم. (S, O.) See also 4, in two places. And اعده, (S, O, Msb, K,) aor. اعده, (S, O,) inf. n. عبادة (S, O, Msb, K) and اعهده, (S, O, Msb, K) and اعهده (K) and عبادة (like عبادة ل), (MF,) [I came to him time after time: see its act. part. n., I visited him, (Msb, K, TA,) [commonly and especially (see again اعهدة)] meaning a sick person. (S, O, Msb, K, TA.) The thing befell me, betided me, or happened to me. (K, * TA.) One says, اعهدة هم وحزن [Anxiety and grief betided me].
He conferred, or bestowed, favour, or a favour or benefit. (Msb.) One says, [Such a one conferred, or bestowed, his favour upon us]. (A.) And [He conferred, or bestowed, a free gift upon him]. (TA.) And [meaning It brought him that which was a good return or profit,] is said of a thing purchased with the price of another thing. (S. and K in art. رجع.)

Fortune destroyed them. (A.) [The winds and the rains assailed the dwellings so that they became effaced]. (A.)

is also syn. with رد: (K, TA:) one says, عود, inf. n., meaning He rejected (رد) and undid (نقض) what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, رد عاد السائل, meaning رد, i. e.]

He turned back, or away, the beggar, or asker. And i. q. صرف: (K) one says, عادن أن, in which عادن is [said to be] formed by transposition from عاداني, meaning He, or it, diverted me from coming to thee: mentioned by Yaakoob. (TA.)

He accustomed, or habituated, him to it. (Msb, K.) One says, عود كلبه الصيد He accustomed, or habituated, his dog to the chase. (S, O.) And [meaning This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully. (O, TA.)]

He (a man, O) ate what is termed عودة [from the subst. عودة] He (a man, O) ate what is termed (O, K) i. e. food brought again after its having been once eaten of. (O.)

said of a camel, (S, O, K) and of a sheep or goat, (IAth, TA) inf. n. عود تحويض (K) He became such as is termed عود [i. e. old, &c.]: (S, O, K) or, said of a camel, he exceeded the period of his [q. v.] by three, or four, years. one does not say of a she-camel عودت عيبد [from عيبد, and therefore retaining the ك in the place of the original],

He became advanced in age, or years. (IAar, TA.) [from عيبد, and therefore retaining the ك in the place of the original],
He was present on the occasion of the [or periodical festival; or at the prayers, or other observances, thereof; or he kept, observed, or solemnized, the festival, or a festival]. (S, Msb, K.) One says, عید بیلد کرد, meaning He was, on the day of the عید, [or he kept the عید or an عید in such a town, or country. (O.)

3 معاوّدة signifies The returning to the first affair. (S, O.) And عاوده He returned to it time after time. (Msb.) [Hence,] i. q. اعُتاده, q. v., as syn. with عاوده or عاوده الكلام, or عاوده الكلام or عاوده الكلام alone, or each of these phrases, the latter being probably used for the former, like as راجعة is used for راجعة الكلام, app. signifies primarily He returned time after time to talking with him: and hence, he talked with him alternately; (compare a signification assigned to 6;) he returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him: for it is said that راجعة الكلام is syn. with عاوده الكلام [app. meaning عاودتته or راجعته is syn. with عاودتته. (Msb in that art.) And عاوده بالمسالة He asked him the question repeatedly, or time after time. (S, O.) [Hence,] عاوده ما كان فيه He persevered in that in which he was engaged. (TA.) And عاودته الحمی (S, O, TA) [may signify The fever returned to him time after time: or] means the fever clave perseveringly to him. (TA.)

4 اعاده (O, K) He returned it, or restored it, (K,;) إلى مكانه [to its place; he replaced it]. (O, K.) And He did it a second time: (S, Msb;) he repeated it, or iterated it; syn. كره; namely, speech; (K;) as also عاد له; he said it a second time; (Mgh;) and عاد إليه; and عليه [likewise] signify the same as اعاده; (TA;) but Aboo-Hiláel El-'Askere says that كره signifies he repeated it once or more than once; whereas اعاده signifies only he repeated it once: (MF, TA;) اعاد الكلام mean he repeated the speech [saying it] a
second time; syn. (O.) One says, اعاد الصلاة He said the prayer a second time. (Msb.) And ما ينكركم بحادثة ولا عائدة ma يبدي وما يعيد (Lth, A, O) i.e. He does not say anything for the first time; nor anything for the second time; or anything original, nor anything in the way of repetition; signifying what is said for the first time; and what is said for the second time, afterwards: (TA in art. بدأ:) or he says not anything; (A:) and he has no art, artifice, or cunning. (IAar, TA; and A in art. بدأ: q. v.) [Also He returned it, or restored it, to a former state: and hence, he renewed it: he reproduced it.] One says of God، يبدئ الخلق ثم يعيده meaning [He createth, or bringeth into existence, mankind:] then He returneth them, after life, to lifelessness, in the present world; and after lifelessness, to life, on the day of resurrection. (TA.) [Also اعاد also signifies He, or it, rendered; or made to be, or become; (like جعل;) in which sense it is doubly trans.: see an ex. in a verse cited voce عسيف.]

5 تعود see 8, in three places.

6 تعادوا They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (S.) [And اتعادوا العمل والأمر بيننا We did the work, and the affair, by turns among us. (T in art. دول.) [But perhaps the right reading here is تعاوننا.]]

8 اتعاد He frequented it; or came to it and returned to it; namely, a place. (T in art. اري.) [And اتعاده He looked at it time after time until he knew it. (TA in art. بلد.) And, as also اتعوده، اعاته، عواده، عواده معاودة، عواده، عواده، وعاوده، and اعاته، (K,) and استعاته؛ (O, K,) He became accustomed, or habituated, to it; or he accustomed, or habituated, himself to it; or made it his custom, or habit. (S, O, Msb, K.) It is said in a trad., تعودوا.
Accustom yourselves to good; for good becomes a habit, and evil is persevered in. (A.) And one says,

The dog became accustomed, or habituated, to the chase. (S.) \[See also 1, latter half, in two places.\]

He asked him to return. (O, Msb, K.) \[And استععادَهُ الشَّيء He asked him to repeat the thing; to do it a second time: (S, O, Msb, K:) and [He asked for the repetition of it from him]. (Har p. 28.) \[See also 8.\]

I know not what one of mankind he is. (S, O, K.) \[Perhaps it is from the name of an ancient and extinct tribe of the Arabs.\]

I slept, and verily thy father was waking, or remaining awake, by night: ___ it is also an interrogative particle in the sense of هل, indecl., with kesr for its termination, requiring an answer; as in the saying, عاد أبوك مقيم \[Is thy father abiding?\]: ___ it also denotes an answer, in the sense of a proposition rendered negative by means of ⌜ or of لا, only; indecl., with kesr for its termination; and this is when it is conjoined with a pronoun; as when

an interrogator says, هل صلبت [Didst thou perform, or hast thou performed, the act of prayer?], and thou answerest, عادَنِي, meaning Verily I did not perform, or have not performed, the act of prayer: ___ and some of the people of El-Hijáz suppress the ن in عادَنِي: both the modes are chaste when عاد is used in the sense of إن: ___ sometimes, also, it is used by the interrogator and the answerer; the former
saying, [Did Zeyd go forth? or has Zeyd gone forth?], and the latter saying, 
meaning Verily he did not go forth, or has not gone forth: all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA.)

It is for thee to return (Lh, K, TA) and the latter saying, i.e. the Kaabeh, called the House as being the House of God]. (TA.) And 

He returned without his having obtained, or attained, anything], and 

He returned without his having obtained, or attained, anything, (K) and 

He returned without his having obtained, or attained, anything: (K) and 

It is also applied to man: (S, O) one says, (S, O, K) Ask thou aid of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S, O,) or let it alone; (O,) for the judgment of the elder is better than the aspect, or outward appearance, (O,) of the
youth, or young man: (S, O:) or ask aid, in thy war, of perfect men advanced in age: (K:) a proverb.

(S, O:) [See also Freytag’s Arab. Prov. i. 586.] ___ And An old road: (S, O, K:) from the same word as an epithet applied to a camel. (O:) A poet says, (S, O,) namely, Besheer Ibn-En-Nikth, (TA, and so in a copy of the S,)

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ٌدْﻮَﻋ ﻰَﻠَﻋ ٍدْﻮَﻋ ٍماَﻮْـﻗَِﻷ ْلَوُأ

*  

ٍمِٽَو ﺍَـﺤَْﳊ ﻰَﻠَﻋ ِبِنِا ﺍَـﻠَوُأ ﻰَﻠَﻋ

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ٍدْﻮَﻋ ﻰَﻠَﻋ

(S, * O, TA) i. e. An old camel upon an old road [belonging to prior people]. (S, O, TA,) a road that dies away by being abandoned and revives by being travelled. (TA,) And another says,

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ٌدْﻮَﻋ ﻰَﻠَﻋ ٍدْﻮَﻋ ٍدْﻮَﻋ ٍدْﻮَﻋ ْﻖَﻠَﺧ

i. e. An old man upon an old camel upon an old worn road. (IB, TA,) [See also معهد.] ___ And *** سودد عود means Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA,) [See also عادى.] ___ And *** إنك لتمت برحم عودة occurs in a trad., as said by Mo’awiyeh, meaning [Verily thou seest to advance thyself in my favour by an old and remote tie of relationship. (TA,) ___ And عود is used by Abu-n-Nejm as meaning The Sun, in the saying,

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وَتَبَعَ ِاَـﺤَْﳊ عود يرجه

[And a sun followed the red dawn, driving it away]: by he means . (TA.) *** عود Wood; timber; syn. خشب: (Mgh, O, K:) any slender piece of wood or timber: (Lth, TA:) or a piece of wood of any tree, whether slender or thick: or a part, of a tree, in which sap runs, whether fresh and moist or dry: (TA:) a staff; a stick; a rod: and also a sprig: (the lexicons &c. passim:) a branch; or twig; properly, that is cut off; but also applied to one not cut off: (Har p. 499,)
[and the stem of the raceme of a palm-tree, and the like: (see جَنَّةٌ, in art. جَنَّ) pl. [of mlt. عِيْدَانَ, (S, Mgh, O, Msb, K,) originally عُودًا, (Msb,) and [of pauc. أَعْوَادَ, (S, O, Msb, K.) __ [Hence, أَعْوَادُ اللهُ عَوَدَهُ, (A,) or أَعْوَادُ رَكَبُ اللهُ عَوَدَهُ, (A,) or أَعْوَادُ عُودَةٌ حَبْبَتُ اللهُ عَوَدَهُ (TA.) God caused the arrow to be put upon the bow, for shooting; (A,) meaning that civil war, or conflict, or faction, or sedition, became excited. (A, TA.) __ And سَبِيلُ ذِٰلِكَ الأَعْوَادَ Death: (الموظف, Az, L:) the pieces of wood upon which the dead is carried: (El-Mufaddal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L) __ And The pulpit and the staff of the Prophet. (Sh, O, K.) __ And one says, صَلَبُ العُوَدُ, (TA.) __ And it is said in a trad. of Shureyh, إِنَّمَا القَضَاءُ حَمَّدَفَ الجَمْرَ عَنْكَ بِعَدْوِينَ [Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks]: (TA.) __ And it is said in a trad. of Shureyh, إِنَّمَا القَضَاءُ حَمَّدَفَ الجَمْرَ عَنْكَ بِعَدْوِينَ; (TA.) __ And it is said in a trad. of Shureyh, إِنَّمَا القَضَاءُ حَمَّدَفَ الجَمْرَ عَنْكَ بِعَدْوِينَ [Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks]: meaning, guard thyself well from the fire [of Hell] by means of two witnesses; like as he who warms himself by means of fire repels the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) __ See عَدْوَةٍ صَلَبٌ, the stick, a well-known odoriferous substance; (Msb;) that with which one fumigates himself; (S, O, K;) a certain aromatized wood, with which one fumigates himself; thus called because of its excellence: (L:) عَدْوَةٌ بَخْرَةٌ, (which, like عَدْوَةٌ عَوَدَةٌ, is a common, well-known, term for aloes-wood,) is said to be the same as القَسْطُ البحري: (TA. See art. قَسْطٌ.) __ And A certain musical instrument, (S, O, L, Msb, K,) well known; (TA;) the lute; which word, like the French luth, &c., is derived from العَدْوَةَ, accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians; in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, أَعْوَادُ عِيْدَانَ, (Msb.) __ And The bone called os
hyoides] at the root of the tongue; (O, K;) also called وُدْوَع الْلَّسَانَ (O.) ___ And signifies The [portion, or appertenance, of the stomach of a ruminant animal, called] ﴿قِيَامة﴾ (O,) or ﴿قِيَامة﴾ (O.) or مَأ ِدْوُعَّلا (TA:) pl. مَأ ِدْوُعَّلا (O.,)

An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accrod. to Az, the time of return of joy and of grief. (TA.) ___ [And hence, A festival; or periodical festival;] a feast-day; (KL;) i. q. مُوسَم (Msb;) any day on which is an assembling, or a congregating; (K;) [and particularly an anniversary festival:] so called because it returns every year with renewed joy: (IAar, TA:) or, from عُدّة, a custom, because they are accustomed to it: (TA:) pl. عُدّة; the being retained in the pl. because it is in the sing., or to distinguish it from أَعْوَادٍ the pl. of أَعْوَادٍ; (S, O, Msb;) for regularly its pl. would be أَعْوَادٍ, like as أَرَاحٍ is pl. of رِيح. (TA.) [The two principal religious festivals of the Muslims are called ﴿عِيدُ الْفَطْر﴾ (see art. ضَحْيَة and ضَحَحِي) and ﴿عِيدُ الأَضْحَى﴾ The festival of the victims (see art. ضَحَحِي and ضَحَحَي) and The festival of the breaking of the fast after Ramadán.] The dim. of عُدّة is عُدّة; the being retained in it like as it is retained in the pl. (TA.) ___ See also عُدّة, in two places. Also, A certain sort of mountain-tree, (K, TA,) that produces twigs about a cubit in length, dust-

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coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)
A custom, manner, habit, or wont; syn. عادةٌ (MA) or دَيْدُن (K): so called because one returns to it time after time: it respects more especially actions; and عريف, sayings; as in indicated in the Telweeh &c.; or, accord. to some, عادّة and عريف are syn. (MF, TA) and accord. to El-Mufaddal, [عَيْد signifies the same as عادةٌ; for he says that] العدّةٌ

My habit returned to me: but see the next preceding paragraph, first sentence: (L, TA:) the pl. of عاداتٍ is تاداتٍ (S, O, Msb) and عادةٍ, (S, O, Msb, K) or rather this is a coll. gen. n., (TA,) عادّةٌ, (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for عَدَّةٌ, like جَوْح, a pl. of جَاجةٍ,] and عوائدٍ, (Msb, TA,) like as عوائدٍ is pl. of حضرةٍ; but, accord. to Z and others, this last is pl. of عادةٍ, not of عادةٍ. (TA.)

see عودةٍ, first three sentences.

An old, or ancient, thing: (S, A, Mgh, * O, Msb, * K:) as though so called in relation to the [ancient and extinct] tribe of 'Ad (عَاد). (S, A, O, Msb.) One says حُرْب عَادی Old, or ancient, ruins. (Mgh.) And بناء عادی بناء, or ancient, well: (O:) or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to the tribe of 'Ad. (Msb.) And بَناء عادی A firm, or strong, building, the origin of which is referred to the tribe of 'Ad. (Msb.) And أَرْض عادی Land possessed from ancient times. (Msb.) And ملك عادی ملك, or Old, or ancient, glory. (A.) [See also عودةٍ.

an appellation given to Certain excellent she-camels; (S, O, K;) so called in relation to a stallion, (S, O, K;) well-known, (K;) that begat an excellent breed, (S, O,) named عَدَّةٌ (O, K;) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn- Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ad Ibn-'Ad: or 'Addee Ibn-'Ad: (K;) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El-

'Amiree: (O, K:) Az says that he knew not the origin of their name. (L.) And accord. to Sh, [A female lamb;] the female of the براقان [pl. of براق] خروف until he is shorn: but this was unknown to As. (L.)
Tall palm-trees: (As, S, O, K:) or the tallest of palm-trees: (K in art. عيد: عيد:) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from top to bottom: (AHn, M, TA in art. عيد:) or i. q. رقعة: (AO, TA in art. عيد:) [a coll. gen. n.] n. un. with َة: (S, O, K:) which As explains as applied to a hard, old tree, having roots penetrating to the water: and he says, ومنه هيمان وعيلان: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. عيد: (K in art. عيد:) or it may belong to the present art., or to art. عيدان: (Az, S, O:) The Prophet had a bowl [made of the wood] of an عيدانة, (K, TA:) or, accord. to some, it is preferably written with kesr [i. e. ٌعِيدَانِة], (TA,) in which he voided his urine. (K, TA.)

ٌداَﻮَﻋ: see َداَﻮَﻋ, عواد, (S, O, K,) as also عوادا وعوادا, (O, K,) these two only, not the first, mentioned by Fr, (O,) means [Return thou, and thou shalt have with us] what thou wilt like: (S, O, K:) or kind treatment. (TA.)

ٌداَﻮَﻋ: [an imperative verbal noun,] like ِلاَﺰَـﻧ (S, O) and ِكاَﺮَـﺗ (S,) means Return thou; syn. عواد, (S, O, K.)

ٌعِيدَ: dim. of عيد, q. v. (TA.)

ٌعِواد: see first and second sentences. ___ Also, (S, O, K,) and if you elide the َة you say عواد, like عوادا, قضام لما، ماظع, (Az, TA,) [in the O عوادا and عوادا with damm, (but the former is probably a mistranscription,)] Food brought again after its having been once eaten of: (S, O:) or food brought again for a particular man after a party has finished eating. (A, K.)

ٌعِواد: A player upon the عواد (or lute): (K:) or one who makes, َةَتَـخَذٌ ٌعِواد the stringed عواد (or lute); (O:) or a maker عيَدَانةَ َتَـخَذٌ عوادُ of عواد. (TA,) [Fem. with َة.]

ٌعِائِد: A visiter of one who is sick: (Msb, TA:) thus it more commonly and especially means: but it also signifies any visiter
of another, who comes time after time: (TA:) pl. عواد (Msb, K) and عواد, (K) or [rather] عواد عواد and عواد عواد signify the same, like زور (Fr, O, TA,) but عواد is a quasi-pl. n. like as صحاب is of صحاب: (TA:) the fem. is عائدة, of which the pl. is عواد, (Az, Msb, TA,) incorrectly said in the K to be a pl. of عائدة; and عائدة also is a pl. of the fem. (TA.)

عائدة also signifies Favour, kindness, pity, compassion, or mercy: (S, O, K:) a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift: (K) [and] a return, i.e. advantage, profit, or utility; or a cause, or means, thereof: (S, O, K:) a subst. from عواد عواد: (Msb:) pl. عواد عواد: (A.) One says, "فلا تذ صفح"، عائدة: (S, O, K: * ) or more easy, or convenient, to thee. (A, * TA.)

معاد, signifying Return, is originally معود. (IAth, TA.) See عواد, first and third sentences. Also A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition: syn. مصير and مَرَجع. (S, A, O, K:) [Hence,] المعاد signifies [particularly] The ultimate state of existence, in the world to come; syn. الآخرة; (M, K, TA;) [and] so المعاد الآخرة: (S, O:) the place to which one comes on the day of resurrection. (TA.) And Paradise. (K.) And Mekkeh: (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O,) لرَأَدُك إِلَى مَعَاد... in the Kur [xxviii. 85], is expl. as meaning Will assuredly return thee, or restore thee, to Mekkeh: (O, K) or معاد here means...
Paradise: (K:) or thy fixed place in Paradise: (I'Ab, TA:) or the place of thy birth: (Fr, TA:) or thy home and town: (Th, TA:) or thy usual state in which thou wast born: or thy original condition among the sons of Háshim: or, accord. to most of the expositors, the words mean will assuredly raise thee from the dead. (TA.) ___ And The pilgrimage. (K.) ___ And
ٌدﺎَﻌَﻣ (Lth, TA) and
ٌةَدﺎَﻌَﻣ (Lth, A, TA) A place of wailing for a dead person: (Lth, A, TA:) so called because people return to it time after time: (Lth, * A:) pl. معابود. (A.) [Hence,] one says، لَأَلْ فَلَانِ مَعَادَة An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead, or in other places, and the women talking of him. (Lth, TA.)

معود and معاود، (K:) the latter anomalous, (TA:) A sick person visited. (K.)

معيد A stallion-camel that has covered repeatedly; (S, M, O, K;) and that does not require assistance in his doing so. (Sh, O, K:) ___ And hence, (Sh, O,) applied to a man Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing. (O, K, *) One says، فَلَانِ مَعَادَةُ هُذَا الأَمْر Such a one is able to do this thing: (S, O, Msb, K: *) because accustomed, or habituated, to it. (Msb,) ___ And hence, (O,) or because he returns to his prey time after time, (TA,) The lion, (O, K, TA,) مَعَادَةُ المَبْدِئِ معيد applied to God: ___ and مَعَادَةُ معيد applied to a man, and to a horse: see art. عَوَدَ مَعَدَةٍ پَرْهَا أَحْمَدت and معيد also signifies A road travelled and trodden time after time. (TA.) [See also مَعَادَة] مَعَاود مَعَاود Persevering; (Lth, A, K;) applied to a man. (Lth, A,) ___ A courageous man; (S, O,

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K;) because he does not become weary of conflict. (S, O, O,) ___ And One skilful in his work. (A.)
He sought protection, or preservation, by him; sought, or took, refuge in him; had recourse to him for protection, preservation, or refuge; sought his protection, or preservation; confided or trusted or put his trust in him, or relied upon him, for protection, or preservation; (S, A, O, L, Msb,) namely, God, (S, A, O, L, Msb,) or a man; (S, O;) [and in like manner used in relation to a place; عَتْبَ لَهِ ﻋَنْهُ by and only من كُلًا, and a mansooob aorist.] occurring in a trad., means He only said it (referring to the profession of the faith) to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islám. (L.) And one says, ﴿ْنَأ َﻞَﻌْـﻓَأ اَﺬَﻛ﴾ I seek protection, or preservation, by God; &c.; which is equivalent to the saying may God protect me, or preserve me]: (S, A, O, L, K.) [as also I seek preservation by God, &c., from my doing such a thing; as though meaning may God preserve me from doing such a thing: see an ex. in the Kur xii. 79: and] some reckon among the forms of oaths. (MF.) [In like manner also,] آَذِﺋﺎَﻋ ﺎَﻫِﺪَﻟَﻮِﺑ She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning I seek protection, or preservation, by God, &c., from thee. (S, O, L, K.) [See also the phrase \(\text{ياًذَئِﺋَعَأَذَؤَدَم} \) voce ___.
sought protection by her: or it may be from what next follows. (TA.) 

It (flesh-meat) clave to the bone: (S, O, L, K: *) a tropical phrase. (A.) 

And عُذ بالعَظَم (S, O, L, K) and عُذت (L, K) inf. n. عُذد (S, O, L, K) and عُذَت ; (L, K) She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَذ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says، ﻋذ ﺎَﻫِذﺎَﻴِﻌﯩِﻓ She is in the early stage of the period after having brought forth. (S, O, L.)

And أَذَأَتَهُ ﻋذ، (S, L; [in the O عذ;]) and أَذِذَت (L, K,) inf. n. أَذِذَ، (S, O, L, K) and أَذَذَع (S, L; [in the O عذ.;]) and أَذَذَعَأ (L, K;). She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such is termed ﻋذ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says، ﻋذ ﺎَﻫِذﺎَﻴِﻌﯩِﻓ She is in the early stage of the period after having brought forth. (S, O, L.)

I made another to seek protection, or preservation, by such a one; to seek, or take, refuge in him; to have recourse to him for protection, preservation, or refuge; to seek his protection, or preservation; to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation; (S, O, * L;) [ Ibn 7] أَذَأَتَهُ ﻋذ from such a thing; and in like manner، (Ibn) and عُذد ﻋذ، (S, O, L, K) I made him to seek protection, or preservation, by God; &c.] And أَذَأَتَهُ ﻋذ I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; من عذ أَذَأَتَهُ ﻋذ from such a thing; and أَذَأَتَهُ ﻋذ An يَذَأَتَهُ ﻋذ from his doing such a thing; as also أَذَأَتَهُ ﻋذ, of which see an ex. in art. يَذَأَتَهُ ﻋذ, conj. 2]. (Har p. 49.) ___ And أَذَأَتَهُ ﻋذ [and أَذَأَتَهُ ﻋذ من كَدَأّ كَدَأّ كَدَأّ كَدَأّ كَدَأّ كَدَأّ كَدَأّ K I charmed him (i. e. a child) [by invoking God]. (Msb. [Both mentioned in the present art. thereof, and the former said in art. رقئي of the same to be syn. with رقئي، ﺎَﻫِذﺎَﻴِﻌﯩِﻓ.]) And أَذَأَتَهُ ﻋذ، (S, L.; [in the O عذ.;]) and أَذِذَت (L, K,) inf. n. أَذِذَ، (S, O, L, K) and أَذَذَع (S, L; [in the O عذ.;]) and أَذَذَعَأ (L, K;). I said to such a one, I charm thee (أَذَأَتَهُ ﻋذ) [by invoking] God, and by his names, and by the أَذَأَتَهُ ﻋذ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet، ﻋذ أَذَأَتَهُ ﻋذ I used to charm himself against evil by reciting the أَذَأَتَهُ ﻋذ، said of
the معوذتان، means They preserved him from any evil. (Msb.) 他们 said of God mean He granted him protection, preservation, or refuge; protected, or preserved, him. (L.)

4 َذِّﻮَﻌُﻣ means They preserved him from any evil. (Msb.)

4 َذِّﻮَﻌُﻣ means They preserved him from any evil. (Msb.)

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They sought protection, preservation, or refuge, one of another; or

confided in, or relied upon, one another's protection, or preservation; (A, O, L, K; *) في الحرب in war. (O, L.)

They sought protection, preservation, or refuge, one of another; or

confided in, or relied upon, one another's protection, or preservation; (A, O, L, K; *) في الحرب in war. (O, L.)

They sought protection, preservation, or refuge, one of another; or

confided in, or relied upon, one another's protection, or preservation; (A, O, L, K; *) في الحرب in war. (O, L.)

Then say thou [I seek protection, or preservation, by God; &c.]. (L.)

: see معاذ, in two places. Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.)

Fallen leaves; (AHn, L, K;) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AHn, L.)

Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAar, L, K.)

Such a one escaped from him without being beaten; or without being killed, though beaten; ] is said when one has frightened the other; but not beaten him; (S, O, L, K; *) or beaten him, desiring to kill him, but not killed him. (S, O, L.) And left him not save from dislike, or hatred, of him; as also. (S, O, L.)

A kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man or
woman or child or horse &c., to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L.) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voice 

accord. to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] أَوْعَذُ; and afterwards applied in a general manner [as meaning any amulet]; (MF;) i. q. رَقَيْقٍ, (K.) or ثَمِّة: (A:) or those who imagine that the تعوذَ مَعَادَةٌ is the same as the تعوذَ ثَمِّة are in error; for the latter is a bead: (Mgh in art. تَمِّ.) [In some instances] the تعوذَ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription: (Har p. 49:) the pl. of تعوذَ عَوَذُٰ; that of تعوذَ تعوذُ; and that of تعوذَ تعوذُ is معادَةٌ. (L)

�َعَذُ : see تعوذَ, last sentence.

�َعَذُ [originally an inf. n. of 1]: see تعوذَ, in two places: and see also معادَةٌ, in two places.

�َعَذُ Birds taking refuge in a mountain or in some other place; as also تعوذَ [each app. a pl. of وُعُوذُ like as تعوذَ نَائمُ and تعوذَ نَائمُ are pl. of نَائِمُ.] (L, K;) Bakhdaj says,

* كالَنظَرِ يَنْجِونَ عَيْذَا عَوْذًا *

[Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or تعوذَ may be here an inf. n. (L.) And Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, * O, * K;) as also معوذَ معوذُ and معوذَ معوذُ: (K;) or herbage that
has not risen so high as the branches around it, and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them: as also مٌذَّوُعُم, or مٌذَّوٌعُم, with kesr, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L:) and مٌذَّوُعُم, (O, K,) with fet-h to the و (O,) herbage upon which camels pasture around tents or houses: (O, K;) or مٌذَّوُعُم.

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شَجْرُ and مَعْوَدَة signify herbage that shelters, or protects, itself by trees, and spreads beneath them. (A.) [See also مَذْوَعُم دَخَلٌ The parts of flesh-meat that cleave to the bone: (S, A, O, L, K:) such are the sweetest of flesh-meat. (S, A, O, L.)

ءَعْانَدُ occurs in a trad. as meaning أَعِسَاقًا فِيْنَا أَعِسَاقًا أَعَانَدُ بِاللَّهِ أَعِسَاقًا. [i. e. I am seeking protection, or preservation, by God; &c.]. (L:) And one says, اللَّهُمَّ عَانَدُ بِكَ مِنْ كُلِّ سَوَى أَعَوْدُ أَعَانَدُ وَكَبَّرْ نِمُهِّلَ. (L:) O God, I seek protection, or preservation, by Thee, &c., seeking, &c., from every evil:] but accord. to Sb, in the phrase أَعَانَدُ بِهَا عَانَدُ بِهَا بِلَينَتْنَا أَعَانَدُ بِهَا بَلَدَنَّنَا, the word أَعَانَدُ is put in the place of the inf. n. [as an absolute complement of أَعَوْدُ understood; so that the meaning is, I seek protection, or preservation, by God, with earnest seeking &c., from her, or its, evil, or mischief.] (L:) And one says, لَيْكَ وَعْلَمُ أَعَانَدُ اًذِئَاتُ بِهَا A female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth; (S, O, L, K;) as also مَعْوَدَةٌ (O, K) and any female مَعْوَدَةٌ that has brought forth within seven days: because her young one has recourse to her for protection; so that it is of the measure مَعْوَدَةٌ Fā'ūl in the sense of the measure مَعْوَدَةٌ; or,
as some say, it is a possessive epithet, meaning 

that has brought forth some days before; accord. to some, seven days: (L.) or a female gazelle, and a she-camel, and a mare, that has brought forth within ten days, or fifteen days, (S, O, L.) or thereabout; (L.) after which she is called pl. and and pl. like as is pl. of , and , and , and , and [and ]
and from is formed the pl. (L.) [It is said that the phrase occurring in a trad., means And with them the women and children. (L. [See another rendering voce ]] is the name of Four stars, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star [for , in the O and K, I read , ] called ; (O, K; the four stars in the head of , or Draco, which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,) in the midst of which is a very small star called by the Arabs [q. v. voce ] and . (Kzw.)

A refuge; (A, O, L, K;) as also (S, O, L, K) and in both of which it is said to be written [and ]; meaning a place to which one has recourse for protection or preservation: and it also means a time at which one does so: and is also an inf. n. (L.) [Hence,] one says, (O,) and (S, O,) and (O,) He is my refuge: (S, O:) and (God is my refuge]. (A.)

and see. The pl. is expl. by Skr as meaning She-camels having their young ones with them. (L.)

an inf. n. of 1. (O, K:) And i. q. (S, A, L, K.) See the latter, in three places.
The place of the collar (S, O, L, K) of a horse. (S, O, L, K) [App. so called because it is a place where charms, or amulets, are often suspended.] And دَأْرَةُ الْمَعْوُذُّ (A, Obeid, L) or دَأْرَةُ الْمَاعُودُ (S, O, L) The feather, or curling portion of the coat of a horse, that is in the place of the collar: (A, Obeid, L) it is a دَأْرَة approved. (A, Obeid, S, O, L) ___ Also, (accord. to the K,) or دَأْرَةُ الْمَعْوُذُّ (A, Obeid, S, O, L) ___ (accord. to the O,) A she-camel that does not cease to remain in one place. (O, K) [SM says that the word thus expl. in the K is a mistranscription for مَعْوُذُ; by which he means مَعْوُذٌ, part. n. of مَعْوَذٍ said of a camel; but this I doubt; for مَعْوُذٌ has not the meaning here assigned to مَعْوُذ.] ___ See also مَعْوُذُ, in four places.

معْوُذُ: see مَعْوَذٍ, in two places: ___ and see also مَعْوَذٌ, مَعْوُذَانُ, مَعْوُذٌ, with kesr to the مَعْوُذَانُ, (S, O, L, K) erroneously said to be with fet-h, (TA,) an appellation of Two chapters of the Kur-án; (S, K,) the last two chapters; i.e. the Soorat el-Falak and that which follows it: (O, L, Msb:) so called because each of them begins with the words مَعْوُذٌ (L) or because they preserved their publisher from every evil. (Msb.) And مَعْوَذَاتٍ is sometimes used to denote

The two chapters above mentioned together with that which next precedes them.

(MF.)

معَادُ: see مَعَادٍ, in two places.
1 عور

(O, K,) said of a man, (O,) aor. عور, (S, O, K,) He was, or became, blind of one eye:

(K:) [or he became one-eyed; wanting one eye: or one of his eyes sank in its socket: or one of his eyes dried up: see what next follows:] as also عار, aor. and اعور. (K:) and اعورا. (Sgh, K,) And عورت عينه, (Az, S, IKtt, O, Msb,) aor. عور, (Az, Msb,) inf. n. عور; (IKtt, Msb;) and عارت, aor. تعار (Az, S, IKtt, O) and تعار; (IKtt, TA;) and عوارت; (Az, S, IKtt, O;) and اعوارت; (Az, O, TA;) His eye became blind: (TA:) or became wanting: or sank in its socket: (Msb:) or dried up. (IKtt, TA:) Ibn-Ahmar says,

* أعارت عينه أم لم تعار

[Has his eye become blind or has it not indeed become blind?] meaning تعارن; but, pausing, he makes it to end with ! in عورت, the و is preserved unaltered because it is so preserved in the original form, which is account of the quiescence of the letter immediately preceding: then the augmentatives, the ا and the teshdeed, are suppressed, and thus the verb becomes عور: for that عور is the original form is shown by the form of the sister-verbs، احمري أسود and احمري أسود; and the analogy of verbs significant of faults and the like، احمري أسود and احمري أسود: as the original forms of احمري أسود and احمري أسود; though these may not have been heard. (S, O. [See also تعارن تعارن صيد, aor. تعور [or تعور or تعور?], The well became filled up. (TA.) عور، (O, K,) aor. تعور، (TA;) and أعور، (K,) inf. n. إعور، (TA;) and وعور، (K,) inf. n. إعور، (TA;) He rendered him blind of one eye. (K:) And عور عينه، (S, M, IKtt, O, Msb,) aor. يعورها، (S, O, Msb,) inf. n. عور، (IKtt;) and (more commonly, M) يعورها; and أعورها ؛ (S, M, IKtt, Msb;) He put out his eye: (IKtt, Msb: *) or made it to sink in its socket. (Msb.) Some say that عور عينه and عور عينه [sic] are from عائر عائر، q. v. (TA;) He marred, or spoiled, the well, so that the water dried
up: (A, TA:) or he filled it up with earth, so that the springs thereof became stopped up: and in like manner, he filled up the source of the waters: (Sh, TA:) and he filled up the source of the well, so that the water dried up. (S., aor. عارر, يعوره, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يعوره, (Yaakoob,) or يعوره, (Aboo-Shibl,) He, or it, took, and went away with, him, or it: (S, O, K:) or destroyed him, or it. (K, TA.) One says, I know not what man went away with him, or it: (S, O, TA:) or took him, or it. (TA.) It is said to be only used in negative phrases: but Lh mentions عر، آرك عرته, and IJ says, I see thee, or hold thee, to have gone away with him, or it: [see also art. عبر:] IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) See also 3 in art. عبر.

2 عور see 1, in five places: and see 3.

3 عور العشي He did with the thing like as هق (the other) did with it: (S:) [or he did the thing with him by turns; for] المعاورة is similar to المداولة, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) See also 4. [q. v. in art. عبر;] (S, O, K;) as also عورها. (K.)

4 عور see 1, in four places. عور العشي i. q. عور المكايل. [q. v. in art. عبر;] (S, O, K;) as also عورها. (K.)

He lent him the thing: but the second seems rather to signify he lent him of it: and respecting the third, see 3 above.] For three exs., see 10. [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nábighah. (TA.) [See also 4 in art.
It (a thing) appeared; and was, or became, within power, or reach. (IAar, K, TA.) One says, اورعأ ـث لـك الصـيد The object of the chase has become within power, or reach, to thee; (S, O, TA;) and so اورعأ (TA.) It (a thing) had a place that was a cause of fear, i.e. what is termed عورة appearing [in it]. (Ham. p. 34.) He (a horseman) had, appearing in him, a place open and exposed to striking (S, O, TA) and piercing. (TA.) It (a place of abode) had a gap, or breach, appearing in it: (TA:) and [so] a house, or chamber, by its wall's being in a state of demolition. (IKtt, TA.)

وادي الكماة تعاوروا طعن الكلى [And when the men clad in armour interchange the piercing of the kidneys.] (TA.)

And in a trad. it is said, اورعأ They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA.) One says also, اورعأ The people aided one another in beating such a one, one after another. (TA.)

And اورعأ We beat such a one by turns; I beating him one time, and another another time, and a third another time. (TA.) And اورعأ نم رجلان Each of the two men [in turn] struck the slain man. (Mgh.) And اورعأ The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O; *) sy. اورعأ نم رجلان. (S,) or اورعأ نم رجلان تداوته. one time blowing from the south, and another time from
the north, and another time from the east, and another time from the west: (AZ, TA;)

or blew over them perseveringly, so as to obliterate them; (Lth, TA;) a signification doubly tropical: but Az says that this is a mistake. (TA.) And doubly tropical is the saying [The noun has the
vowels of desinential syntax by turns; having at one time رفع, at another نصب, and at another خفض.]

اعتوارا هذَا مَرَةٍ وَهذَا مَرَةٌ: (TA.) And doubly tropical is the saying [They two took it, or did it, by turns; this, one time; and this, one time:]

وهم يتعاونون __ We lent loans, one to another: (AZ;) and [See also 10.]

They lend loans, one to another. (S, * Msb.)

8 اعتوار see 6, in five places.

9 اعور see 1, first quarter, in two places.

10 استعار and تور (O, K) He asked, or demanded, or sought, what is termed عارية [a loan].

(K.) It is said in the story of the [golden] calf, [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA.) __ You say also استعورا __ I asked of him the loan of the thing [and he lent it to me]. (K, TA.) And استعورا __ [He asked him to lend to him a garment, or piece of cloth, and he lent it to him]. (S, O.) __ استعار __ He raised and transferred an arrow from his quiver. (TA in arts. "عبر" and "عور") __ [Hence, استعار لفظا He used a word metaphorically.]
రﺎِﻋ: see art. غر.

 ROS inf. n. of غر [q. v.] (S, O, K.) See also غر. __ Also Weakness, faultiness, or unsoundness; and so غر: badness, foulness, or unseemliness, in a thing: disgrace, or disfigurement. (TA.) [See also غر.

عُور: means This is a thing, or an affair, that we do by turns. (TA, voce غ رو.)

ور A thing having no keeper or guardian; [lit., having a gap, or an opening, or a breach, exposing it to thieves and the like;] as also مَعْر. You say مَعْر A place in which one fears: (TA:) a place in which one fears being cut [or pierced (see 4)]; (S, TA;) as also مَكَان مَعْر; which is doubly tropical: (TA:) and مَعْر A road in which is an opening, in which one fears losing his way and being cut off: and مَعْر signifies within the power of a person; open, and exposed: appearing; and within power, or reach: and a place feared. (TA.) I'Ab and some others read, in the Kur [xxxiii. 13], ﴿إِنَّ بَيُوتَنا غَرَوَةٌ﴾, meaning, ﴿ذَات غَرَوَةٌ﴾; (O, K;) i. e., Verily our houses are [open and exposed,] not protected, but, on the contrary, within the power of thieves, having no men in them: (O, TA;) or it means غَرَوَةٌ. i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also غَرَوَةٌ last sentence but one.

عَار: see 4: ___ and see also غار.

عُور The pudendum, or pudenda, (S, O, Msb, K,) of a human being, (S, O,) of a man and of a Woman: (TA;) so called because it is abominable to uncover, and to look at, what is thus termed: (Msb:) said in the B to be from مَدْمَى غار, meaning غار. (TA:) [but see what is said voce عار: the part, or parts, of the person, which it is indecent to expose:] in a man, what is between the navel and the knee: and so in a Woman: (Jel in xxiv. 31:) or, in a free woman, all the person, except the face and the
hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion: in a female slave, like as in a man; and what appears of her in service, as the head and the neck and the fore arm, are not included in the term (TA.) [عوره: so in the law-books.] The covering what is thus termed, in prayer and on other occasions, is obligatory: but respecting the covering the same in a private place, opinions differ. (TA.)

The pl. is عورات: (S, O, Msb) for the second letter of the pl. of فعلة as a subst. is movent only when it is not و nor ي: but some read [in the Kur xxiv. 31], عورات النساء, (S, O,) which is of the dial. of Hudheyl. (Msb.) ___ A time in which it is proper for the عوره to appear; each of the following three times; before the prayer of daybreak; at midday; and after nightfall. (K.) These three times are mentioned in the Kur xxiv. 57. (TA.) ___ Anything that a man veils, or conceals, by reason of disdainful pride, or of shame or pudency: (Msb:) anything of which one is ashamed (S, O, K, TA) when it appears. (TA.) ___ See also عور. ___ A woman: because one is ashamed at her when she appears, like as one is ashamed at the pudendum (عوره) when it appears: (L, TA:) or women. (Msb.) ___ Any place of concealment (مكمن) [proper] for veiling or covering. (K.) ___ A gap, an opening, or a breach, (T, Msb, K,) or any gap, opening, or breach, (S, O,) in the frontier of a hostile country, (T, S, O, Msb, K,) &c., (K,) or in war or battle, from which one fears (T, S, O, Msb) slaughter. (T.) ___ Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kur [xxxiii. 13], إن بيوتنا عوره (O, TA) [Verily our houses are open and exposed: or, as expl. by Bd and others, defenceless]: the epithet being here sing.; and the subst. to which it is applied, pl.: (TA:) but in this instance it may be a contraction of عوره; and thus it has been read: (Bd:) see عور. ___ Also, (K,) or [the pl.] عورات, (S,) Clefts, or fissures, of mountains. (S, K.)
a subst. meaning ظُور [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying ظور, i.e. A blindness of one eye: (but expl. by Golius as meaning the succession of a worse after a better:) after the mention of جُرُرْعُأ, and the phrase خَلَفَ ظور, in the S, it is added, والاسم العورة, or, accord. to one copy, العورة; and then follows, وقد عارت العين, ]

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ةُرَوع a pl. of ظور [q. v.]; as also ظير. It is also used as a sing.; ظير ظُور meaning A well in a state of demolition. (O, K.)

ةُرَوعة (S, Mgh, O, Msb, K) and sometimes ظرية, without teshdeed, (Msb, K,) when used in poetry, (Msb,) and ظرة, (S, O, K,) What is taken by persons by turns; expl. by ما تداولوه بينهم (K:) [generally meaning a loan: and the act of lending:] the putting one in possession of the use of a thing without anything given in exchange: (KT, and Kull p. 262:) the returning of the thing thus termed is obligatory, when the thing itself remains in existence; and if it has perished, then one must be responsible for its value, accord. to Esh-Shafi'ee, but not accord. to Aboo-Haneefeh: (TA:) pl. [of the first] ظاعر (S, O, Msb, K,) and [of the second] ظاعر (Msb, K,) A poet says,

* وَالْعَوارِ فَصَّلَ أَنْ تَرْدَ
* إِنَّا أَنفُسُنَا عَارِيَةٌ

[Our souls are only a loan: and the end of loans is their being given back: تَرَدُّ being for تَرَدُّ. (S, O.) ظعارة is of the measure فعَلِيَّة. Az says that it is a rel. n. from ظرة, which is a subst. from ظعارة: (Mgh, * Msb:) Lth says that what is thus called is so called because it is a disgrace (عَار) to him who demands it; and ج says the like; and some say that it is from الفرس, meaning, the horse went away from his master: but both these assertions are erroneous; since ظعارة belongs
to art. The Arabs say عوار and عار للفرس belong to art. Therefore the correct assertion is that of Az. (Msb.)

عوار (S, Mgh, Msb, K) and عوار (AZ, S, Msb, K) and عوار (K) A fault; a defect; an imperfection; a blemish; something amiss; (S, Mgh, Msb, K;) in an article of merchandise, (S, Mgh, Msb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Msb,) and in a beast: (TA:) or in a garment, or piece of cloth, a hole, and a rent; (Lth, Mgh, Msb, K;) and so in the like, and in a house or tent and the like; (TA;) and in a garment, or piece of cloth, also a burn; and a rottenness: (Mgh:) and some say that عوار, with fet-h, is only in goods, or commodities, or articles of merchandise. (Msb.) You say عوار, accord. to AZ, An article of merchandise having a fault, or the like. (S.) [See also عور.]

عوار: see عوار, in two places.

عوار: see عوار.

عوار: see عوار, of which it is the dim.

عوار: see عوار.

عوار: see عوار, in four places.

عائر Anything that causes disease in the eye, (K, TA,) and wounds: so called because the eye becomes closed on account of it, and the person cannot see, the eye being as it were blinded: (TA:) ophthalmia; syn. ردم; (S, O, K;) as also عوار: (Msb:) which latter also signifies foul, thick, white matter, that collects in the inner corner of the eye; not fluid; syn. رمص: (Msb:) or both signify a fluid matter that makes the eye smart, as though a mote, or the like, had fallen into it: (Lth:) and both signify a mote, or the like, (S, O, K,) in the eye: (S:) or (TA, in the K and) عائر signifies pimples, or small
pustules, in the lower eyelid: (K:) a subst., not an inf. n., nor an act. part. n.: (TA:) the pl. of عوار is عوار. (TA:) One says بعينه عوار, meaning, In his eye is a mote, or the like. (S.)

An eye in which is the fluid matter called عوار: but when the eye has this, you do not say عين عارية What fills, or satisfies, the eye (ما يملؤها) of عين عارية, or عين عارية عدد من مال عنده [meaning camels or the like], so as almost to put it out; and in like manner عين عارية عدد عنده عينين عائرة عينين عائرة عدد عنده, and in the CK عين عدد is put for عين عدد, (both of these mentioned by Lh, (TA,) i.e. (He has, of camels or the like], what fill, or satisfy, (بئثا) his sight by the multitude thereof; (K;) or that at which the sight is confounded, or perplexed, by reason of the multitude thereof, as though it filled, or satisfied, the eye, and put it out: (S, O:) [and A'Obeyd says the like:] or, accord. to As, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عين عدد they meant a thousand camels, whereof one had an eye put out. (TA.)

Also signifies An arrow of which the shooter is not known; (S, O, K;) and in like manner, a stone: (S, O:) pl. عوارن means arrows in a scattered state, of which one knows not whence they have come. (IB, TA.) [See also art. عيرون.] And عوارن (S, O, K) and عوران (K) signify Swarms of locusts in a scattered state: (S, O, K: [or] the first thereof going away in a scattered state, and few in number. (TA.)

Blind of one eye: (K:) one-eyed; wanting one eye: or having one of his eyes sunk in its socket: (Msb:) or having one of his eyes dried up: (IKtt:) applied to a man, (S, Msb,) and to a camel, &c.: (TA:) fem. عوران: (Msb:) pl. عوارن and عوران (O, K) and عوران (K) signify [O oneeyed, preserve thine eye (thine only eye), from the stone]. (Meyd, TA.)

Squint-eyed; syn. (TA:) and عوران the same, applied to a woman. (K, TA.)
A crow: (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires to croak, he closes his eyes; (O, TA;) and عورَأ the dim., (S, O,) and signifies the same. (K.) A desert in which is no water: (S, O,) طَرِيقٌ عُورَأ A road in which is no sign of the way: (K, TA.) عُورَأ الْعَرْقَة A night (ليلة), (O, TA,) and a morning (غدَة), and a year (سَنَة), in which is no cold. (Th, O, TA.) عُورَأ also signifies Anything, (O, K, TA,) and any disposition, temper, or nature, (TA,) bad, corrupt, abominable, or disapproved: (O, K, TA:) fem. as above. (TA.)

A bad substitute: a prov. applied to a man who is dispraised succeeding one who is praised: and sometimes they said خَلْفُ عُورَأ and Aboo-Dhu-eyb uses the expression خَلْفُ عُورَأ; as though he made خَلْفَ عُورَأ pl. of خَلْفَ جَيْال, like as لَبَدَ عُورَأ of جَيْل. (S, O.) عُورَأ a bad, an abominable, or a foul, word or saying; (AHeyth, S, A, O, K,) opposed to عَيْبَأ: (AHeyth, A, TA;) i. q. (S, O;) i. e. a bad word or saying, that swerves from rectitude: (TA;) or a word or saying that falls inconsistent with reason and rectitude: (Lth;) or a word or saying which the ear rejects: and in the pl. sense you say عُورَأ الْكَلَام (A:) or a bad, an abominable, or a foul, action: (K;) as though the word or saying, or the action, blinded the eye: the attribute which it denotes is transferred to the word or saying, or the action; but properly its author is meant. (TA.) عَيْبَأ درَجَ عَيْبَأ in a trad. of 'Omar, Obscure, subtile, meanings S. (TA.) See also the pl. عَيْبَأ, last sentence.

استعارة [inf. n. of 10. ___ And hence, A metaphor].

مُعَوز: see عورَأ, in four places.

مستعار [Borrowed; or asked, demanded, or sought, as a loan;] pass. part. n. of 10 as used in the phrase مِنْعَإَرَ عُورَأ فَنْخَرُهُ إِذَا مَا كَانَ حَفِيفُ مُنْخَرُهُ كَمَنْ الرِّبوُأ كِرَ مُسْتَعِار
[As though the sound of the wind of his nostril, when they (i.e. other horses) suppressed loud breathing, were the sound of the wind of a borrowed blacksmith’s bellows]: or, as some say, here means i.e. (app. worked by turns): (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof. (S in art. كنم.) [And hence, A word, or phrase, used metaphorically.]
\( \text{زَﻮَﻋ} \), (S, O, Msb, K,) aor. ـَزِﻮَﻋ\( , (Msb, K,) \) inf. n. \( \text{زَﻮَﻋ} \), (S, O, Msb,) It (a thing) was, or became, wanting; not found; or not existing: (S, O, K;) or it (anything) was wanted, and desired, but not attainable: (Lth, O;) or it was, or became, unattainable; not found; or not existing. (Msb.)

The same verb, inf. n. as above, is also said of flesh, or flesh-meat; [app. signifying It became wasted; or it was, or became, wanting, or not found;] (A;) or the verb thus used is \( \text{أَعُو} \), inf. n. (TA.) Also It (an affair) was, or became, hard, difficult, or strait; (O, K, * TA;) and \( \text{أَعُو} \) it (a thing) was, or became, difficult. (Ikt.) And He (a man) was, or became, poor, needy, or indigent; (S, A, O, K;) as also \( \text{عُو} \), (S, O, Msb, K,) inf. n. (S, Msb;) or the latter signifies he was, or became, poor so as to possess nothing; (AZ, Msb;) or he became in want, and in an unsound condition; (A;) as also \( \text{عُو} \), (A, TA,) inf. n. (TA;) or \( \text{عُو} \); (TA;) or in an evil condition. (TA.) He wanted, needed, or required, the thing, and found it not. (Msb.) [And \( \text{عُو} \), and \( \text{عُو} \), virtually signify the same. ] See 4.

\( \text{عُو} \), inf. n. see \( \text{عُو} \), in three places. \( \text{عُو} \) Fortune caused him to became in want, or need; (S, O, K;) or rendered him poor; (A, Msb;) [i.e.,] poverty befell him. (TA.) [It., The thing caused him to want; meaning] he wanted, needed, or required, the thing, [or had it not,] (S, O, K;) and was unable to attain it: (S, K;) and the thing escaped him, so that he was unable to attain it, (M, Mgh, Msb,) it being much wanted by him; (M, TA;) as also
he found not the thing: (O, K, TA;) but Az says

The thing was little, or scarce, or scanty, to him, or in
his estimation, and needful to him. (Mgh, TA;) The affair was hard, or
difficult, to him. (A, TA;) So in the saying.

A question respecting which the great men of the Companions differ; the knowledge
whereof is difficult. (Mgh.) And one says,

A thing does not come within sight of such a one but he takes it away: (Ibn-Háni, O, K;) a saying disapproved by As, but held
by AZ to be correct, [thus said by him with ز (TA,)] and heard from the Arabs. (O.) [See also رَﻮُﻋَأ, with ر.]

9 إعوز see 1, latter part.

The berries of the grape-vine [i.e. grapes; the being expl. as signifying حب العنب: n. un. withة.
(O, K, TA) that are upon the عقد the (O, TA) or عقد (TA) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the that are upon the عقد [or bunch], (O,) or that are upon the عنب [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear
it of its عوز, (O,) or so as to clear them from the عود [or stalk] thereof. (TA.)

Want; need; exigency; (A, O, K;) in which sense

may be an irreg. pl. thereof similar to، ملامح: (Har p. 26:) destitution: (TA;) poverty: (A:)
evilness of condition: (TA:) littleness, or scarceness, or scantiness, of a thing, to a

person, or in his estimation, and its needfulness to him: (Lth, * Mgh, TA: *) straitness, or
difficulty, of a thing. (TA) You say، أصابه عوز Want, and poverty, befell him. (A.) And hence the saying، سداد من عوز (A, Mgh, TA,) a well-known prov., expl. in art. Said. (TA.)

Poor; needy; indigent: (K, in this art. and in art. خوز:) and موز، Poe: signiﬁes the same; (S, TA:) possessing
little; and in an evil condition, as also موز، (O, TA,) which latter is anomalous. (TA.) You say، إبَن لْعْوز زوز
Verily he is poor indeed: the last word being an imitative sequent, (K, in this art. and in art. لوز،) and a corroborative. (TA.)

This is a thing that is rare; scarce; hardly to be found: (TA:) or not to be found. (A.)

An old and worn-out garment or piece of cloth, that is worn in service and in labouring; (S, O, K;) as also موزة (O, K;) because such is worn by the poor: (O, K, TA:) wherefore it has the form of an instrumental noun: (TA:) and the latter, any garment, or piece of cloth, with which another is preserved: or a new garment or piece of cloth, accord. to AZ: (TA:) but this is [said to be] a mistake ascribed to AZ: (O:) pl. of the former, موز (S, O, K; [see also عوز;]) and of ↓ the latter, معوزة, with عة added to corroborate the fem. character. (TA.) Also The piece of rag which a woman holds when wailing for the dead. (TA, voce عذب.)

معوزة: see موز, in two places.
وعش

وعش معيشة i. q. معيشة، in the dial. of El-Azd. (K.) See 1 in art. عيش.
1. Obsūṣ

أَصِٰعَسَ (S, O, Msb, K,) aor. عَصِعَتْ (Msb, TA;) and عَصِعَ، aor. عَصِعَ. (A, O, K;) inf. n. (of the former, Msb, or of the latter, A) عَصِعَ (A, O, Msb, K) and عَصِعَ، (A, O, K; [and accord. to the CK عَصِعَ also, but this I do not find elsewhere,) It (a thing [or, accord. to the O, so the former verb, but both as said of language,]) was, or became, difficult; (S, * A, O, Msb, K;) syn. أَشْتَدَّ، (A, O, K,) or صَعبَ; (Msb;) as also in like manner أَعْتَصَمَ، said of language, it was, or became, obscure. (TA.) You say, اعتنُصْ عَلَيْهِ الْأَمَرُ The thing, or affair, was, or became, difficult and intricate to him: (S, TA:) or difficult and confused and intricate to him, so that he did not find the right course (O, K, TA) therein. (O, TA.) ____ Also said of language, inf. n. as above, (A, K,) and أَعْتَصَمَ، (TA, [see أَعْتَصَمَ,]) meaning It was, or became, difficult; syn. صَعبَ: (A, O, * K;) and [in like manner] أَعْتَصَمَ، said of language, it was, or became, obscure. (TA.) ____ [The two inf. ns. first mentioned above are also quasi-inf. ns. of عَصِعَ، q. v.]

2. عَصَوَّسَ، inf. n. تَعَوَّسَ، He put forth, or proposed, a verse difficult to be explained, or understood. (O, K, * TA.) [See also 4.] He did not pursue a right course in saying nor in acting. (TA.)

3. عَوَصَهُ He wrestled with him, each endeavouring to throw down the other.

(Ibn-'Abbád, O, K.)

4. أَعْوَصَ He said what was difficult to be understood: (Msb:) he spoke, or made use of, strange language, or a strange expression. (S, TA.) [See also 4.] You say also، أَعْوَصَ فِي المنْطَقَ He was obscure in speech. (TA.) And أَعْوَصَ بِالْخَصْمِ، (S, A, O, K,) inf. n. [or rather quasi-inf. n.] and أَعْوَصَ عَوَصَ، عِيَاضُ عَوَصَ،
He made the adversary's case, or affair, difficult and intricate to him: (S, O, K;) or he brought upon the adversary that which was difficult and intricate to him: (A;) or he brought the adversary into a case which he did not understand. (TA.) And {أَعْوَضُ يَبْلِغُهُ،} (O, K, TA,) and {عَدوَى يَبْلِغُهُ} (TA,) He introduced against him, of arguments, what it was difficult for him to evade. (O, K, TA.) [It caused me to be in difficulty, so that I was unable to accomplish it]. (Ibn-'Abbád, in O' voice أَعْوَضُ يَبْلِغُهُ،)

The she-camel, being covered, did not conceive, (Lth, S, O, K,) though there was no disease in her: (S, TA:) and in like manner, her womb was not impregnated: accord. to Yaakoob, the ص in this verb is substituted for the ط in اعتنات which, accord. to Az, is the more common: or, as some say, the former is said particularly of a mare, and the latter of a she-camel. (TA.)

A difficult thing, or affair: (Msb:) and the same, (K;) or أَعْوَضَةَاءَ، (O, TA;) applied to a calamity (عَسَيْةَة). A difficult, severe, grievous, or distressing: (O, K, TA:) IJ holds it to be used [only] as a subst. (M, voce بَيِّنَةَةَة.) Also Language Difficult to be understood: (Msb:) obscure; or not comprehended or understood; as also أَعْوَضَةَاءَ， which last is [originally] an inf. n., like فَالِجَةَةَة &c.: (TA:) poetry of which the meaning is difficult to be elicited; (S, O, K;) as also أَعْوَضَةَاءَ، (O, K;) also أَعْوَضَةَاءَ، (K, TA;) and عَوْصَةَةَةَة، (TA,) and عَوْصَةَةَةَة، (S, Msb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (كَلَمَةَةَة،) strange: (S, K;) or difficult to be understood. (Msb.) Also, applied
to earth [تراب], Hard: (K:) and عوُصاء، applied to a piece of sand (رملة), difficult to traverse: (MF:) or, accord. to Ish, the latter is applied as an epithet to what is termed ميَنَاء، [of which one signification is an even, or a soft, tract of sand,] in the sense of مخالفة [app. meaning opposing one's progress]: and the state, or quality, thereof, is termed عوض . (O, TA.) And, applied to a place, Rugged, high, and difficult. (Ibn-'Abbád, O, K.) Also, (K,) or عَوْصَاء، (S, O, TA,) [as an epithet in which the quality of a subst. predominates,] A difficult affair: (K, TA:) or the most difficult of affairs. (S, O, TA.) You say, فَلَان يَرِكَ العوُصاء، Such a one embarks in, or undertakes, the most difficult of affairs. (S, O, TA.) Also عوُصَاء، (K,) or عوُصَاء، (S, TA,) Difficulty, or distress: (S, K:) or difficulty and want. (TA in art. عِيَص.) You say, أَصَابْتُهُم عوُصاء، Difficulty, or distress, befell them. (TA.) And عيِصَاء signifies the same; the ك being interchangeable with the َو.

عَوْصَاء: see عوُصَاء, second sentence. Also A ewe, or she-goat, that has not conceived for some years: (S, O, K:) pl. عوُصَاء، (O, K:) [and app. عَيَصَاء, عوُصَاء،] made to accord with عْبَط and عَيْطَة. (O, TA.) أعوُصَاء: fem. عوُصَاء، throughout.

An intractable, or unmanageable, she-camel. (K in art. أَيْد; there coupled with وحشِيَّة.) معِيَاص: see art. عِيَص.


1. (S, A, O, Msb, K) first pers. 
    (A and TA in art. عرض, عرض, عرض,) aor. عرض (Msb,) inf. n. عوض (A, O, Msb, K) and
    عوض (O, K) and عوض, عوض, (O, K,) He (God, A, O, K, or a man, S, O, Msb) 
    gave him a substitute, or something instead or in exchange, or a compensation, (S, A, * O, Msb, K, *) 
    عض عض [for such a thing], (Msb,) or عض عض [for it]; (O, K;) or
    عاض عض ما أخذ منه, said of God, [and of a man.] He
gave him a substitute for, or replaced to him, what had been taken from him; (A;) and
    عوض عوض, (S, A, Msb, K,) inf. n. عوض (TA,) signifies the same; (S, A, Msb, K;) as also
    عوض عوض, (S, IJ, Msb;) and عوض عوض, (S,
    O, K,) inf. n. (TA,) And عض I gave to him. (IJ.)

2. عوض and 3 and 4: see the preceding paragraph.

3. عوض see 8, in two places.

4. تعاوض القوم, inf. n. تعاوض القوم, The people, or company of men, 
    had their property and their former state restored to them after want. (TA.)

5. اعتض عض He took, or received, a substitute, or something instead or in exchange, or a compensation;
    (S, Msb;) as also
    عوض, (S, O, Msb, K,) [both of which also signify he had a thing replaced to
    him:] and
    عوض, عوض, [originally عوض, عوض,] (Lth and TA, in this art. and in art. عرض, عرض,) aor.
    عرض, اًراع، (TA in art. عرض,) likewise signifies I took, or received, a substitute, or something instead or in exchange, or a compensation:
    (Lth, TA:) but Az says, I have not heard this on any other authority than that of Lth. (O, TA.) You say also,
    اعتض اعتض خيرًا ما ذهب منه [He received as a substitute, or compensation, what was
better than that which had gone from him]; and [in like manner] اعتض اعتض He came
to him seeking, or demanding, a substitute, or something instead or in exchange, or a compensation; (O, K;) and a free gift, or gratuity. (O, TA.) [See also 10.]

10 He sought, or demanded, or asked for, a substitute, or something instead or in exchange, or a compensation. (S, O, Msb.) ___ It is also trans.: you say, He asked him for a substitute, or something instead or in exchange, or a compensation. (A, * O, K.) [See also 8, last signification.] ___ He asked, or desired, that it should be replaced to him.] ___ And He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing; syn. [q. v.]. (TA in art. خلف.)

and عوض (Az, S, O, Mughnee, K) and عوض (Mughnee, K,) the first accord. to Ks (TA) and the Koofees, and the second accord. to the Basreens; (O, TA; [in which latter it is added that the second is the most common; but this I think a mistake; for I have most frequently found the first; and in the Mughnee, عوض is mentioned first, as in the S and K, and عوض last;]) indecl.,

(Mughnee, K,) like قبل and أين, and أمس, (Mughnee,) without tenween; (S;) [but not always, as will be seen below:;] an adv. n.,

(Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as قط denotes past time; (S, O;) meaning Ever; syn. اًﺪَﺑَأ (S, * O, K;) but differing from اًﺪَﺑأ by being appropriated to negative phrases only: (Mughnee, K: *) you say لا فأفاوك لَا فأفاوك, (K,) or فطا فطا فطا فطا فطا, meaning I will not separate myself from thee, ever; like as you say قط ما فأفاك، (S, O:) or it denotes past time also, having the same meaning: for you say، (AZ, K,) meaning I have not seen the like of him, or it, ever: (AZ:) so in the two books [the O and the TS] of Sgh: and in like manner a poet says,

* فلَمْ أَرَ عَايَمَا عَوْضٍ أُكْرِيَ هَالِكَأَ

[And I have not seen a year, ever, more destructive]. (TA.) But it is decl. when prefixed to another noun; as in the saying، (Mughnee, K) I will not do it, ever; (TA;) and لا آتِبَك عَوْض لَا أَعِفَعَ عَوْضٍ (Mughnee, K)
I will not come to thee, ever; like as one says, دهر الداهرين. (S, O:) [for in this case you may not say عوض.] And one also says, افعل ذاك من ذى عوض. (S, O, K;) in which the first word is written in some copies of the S and K, أفعل, [in which the first word is written in some copies of the S and K, أفعل, and in others, أفعل, like as one says, (S, O, K,) and من ذى قيل, (S, O,) meaning [Do thou, or I will do, that in what is [now] to be begun of time; meaning, immediately: see أفعل.] (S, O, K:) [thus making عوض decl., and using it without a negative, which must always accompany it when it is indecl.] [See also عوض.] Or signifies Time; syn. الرمَان (TA;) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion: (Mughnee, K;) or, as some say, because they assert that it despoils and gives compensation. (Mughnee.) [See an ex. in the Hamp. p. 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl., with fet-h or with damm.] Or it is an oath; (Ibn-El-Kelbee, Mughnee, K;) and is (so in the O and Mughnee, but in the K or ) the name of

A certain idol, belonging to Bekr Ibn-Wā'il: (S, Mughnee, O, K;) as in a verse cited in art. مور: (O, Mughnee;) but if so, there is no reason for its being used indeclinably in a verse of El-Aashā cited voce أسمح [q. v.: (Mughnee;) or it is a word used in the manner of an oath; a man saying to his companion, نعم لا يكون ذلك أبدا! [as though meaning Nay, that will not, or shall not, be, ever:] for if it were a noun signifying time, it would be with tenween; but it is a particle by which is meant an oath, like أجل and نعم. (Lth, O.)

عوض A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; a thing given, or received, by way of replacement; (O;) syn. معاوضة: (M, Msb;) or خلف: (A, K;) pl. أعوَّاض: (S, Msb.) See also معاوضة عنه. [Hence, عوضا عنه As a substitute for it; instead of, in the place of, or in exchange for, it; as a compensation for it; &c.] من ذى عوض. (TA in art. قبل.)

العَوْضٍ, in the dim. form, [but whether in the sing. or dual form is not shown.] The penis of a man: of the dial. of El-

Yemen. (TA.)
in the saying of Aboo-Mohammad ElFak'asee, (K,) i.e. (TA) in the following saying,

(س، أ، تا، في هذا النص، والـث) is of the measure، فاعل، like [the epithet in the phrase]

(س، أ، ك) meaning، مرضية، عيشة، راضية، (س، أ، ك، يказывает) As says that the poet is addressing a woman whom he is desirous of marrying,

saying, Art thou in want, and the gift appearing from thee shall have an exchange
made for it to thee by me) of a hundred

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camels which I will assign to thee as a dowry, some whereof the [quick] driver will abandon, not
being able to collect them together because of their large number? (س، في هذا النص، والـث) [and the like is said in the أ، as on the authority
of ل: but I have made a transposition in the explanation, directed in the تا، to make it agree with the order of the words of the
verse:)] or the meaning is, and the giver of a thing in exchange for the enjoyment of thee

receiveth an exchange from thee by marriage which is equal to that which he giveth in exchange for thee;

being from عضت، فاعل، [so that, accord. to this explanation, it is used in the sense of its own proper measure، فاعل،]

but IB says that the phrase, in his poetry، والعائض منلك عائض ك، meaning the thing given in exchange by
thee will be [indeed] a substitute، or a compensation، like as you say، الهمة مننك هيبة، (تا، في هذا النص، والـث) See also
the verse is also related differently، with عوض in the place of هجمة، and يقدر in the place of يقدر. (تا،) See also عوض، in
two places.

(س، أ، ك) like [معونه، (أ، تا،) a subst. from عوض، (س، أ، ك،) i.e. as expl. in the تا، meaning خلف، and بدل،] as also

(س، أ، ك،) عوض.
عوط

1. عطأت, aor. عطأت (S, K) and عطأت (M, TA) and, accord. to some, عطأت, which others hold to be a pl. of عطأت, (A’Obeyd, S,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عطأت, عطأت (K,) She (a camel) did not conceive in the first year after having been covered: nor in the next following year: (S:) or i. q. and عطأت and عطأت, (K,) which (or the first and second of which, IDrd, O) signify she (a camel, IDrd, S, M, A, O, K, and a woman, A, K) did not conceive for several years, (Lth, IDrd, S, O, K,) without being barren; (Lth, K;) and sometimes this is caused by the abundance of her fat: (Lth, S:) the last three verbs also signify, (the first of them accord. to the K, and the other two also accord to the TA,) she (a camel) did not conceive, having been covered; (K, TA:) or although her womb had attained to maturity. (TA. [See also اعتاشت, in art. عوس.]) [Hence the saying، هذا زمان عقت في الفراق، واعتاشت، and the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless]. (A, TA.) [Hence also، اعتاشت الأشهر، The affair was, or became, difficult; or difficult and intricate; or impossible; i. q. اعتاشت. (S, O.) See also art. عيط.]

2. عطأت see 1: and see also عطأت in art. عيط.

3. عطأت see 1, in three places.

4. The quality denoted by the epithet عطأت, in a she-camel; as also عطأت عطأت and عطأت عطأت [perhaps a mistake for عيط]. (TA.)
A she-camel *not conceiving in the first year after having been covered:* (Ks, Az, S, O:) or a she-camel, (Lth, K;) and a woman, (K;) *not conceiving for several years, without being barren*; (Lth, K;) as also *not conceiving when covered;* (K;) as also (accord. to different copies of the K;) or *not conceiving when her womb has attained to maturity:* (TA:) is also applied to a ewe or she-goat, as meaning *not conceiving, by reason of the abundance of her fat;* (IAth;) and occurs in a trad., so applied, (S, IAth,) and expl. as signifying *that has not conceived, although the time for her conceiving has come:* (IAth:) the pl. of *is also applied to women, and she-goats, (M,) and (Ks, S, O, K) and (M, O, K) and (TA) and (which is irregular, like ,) (Ks, S, O, K) and (accord. to the CK) and (K,) but this is a dial. var. of accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner, (A'Obeidan, S, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally , (L, TA,) for , (S, O, K) have an intensive signification, (K,) *Not conceiving in the first year after having been covered, nor in the next following year,* like *and* , (S, O,) *is also pl. of* , which see in art. , *and with* , in four places. The author of the K has confounded the words belonging to this art. with those belonging to art. , (TA,)
The birds circled over a thing, or over the water, or over carcasses or corpses: or circled over a thing, going to and fro and not going away, desiring to alight: (K:) AA says that the medial radical is ی; others say that it is ى, as will be shown in art. (TA.) And He (a man, TA) kept, or clave, to the trees, or plants, called عوف. (O, K, * TA.)

5 He (a lion) sought, or sought for or after, the prey, by night. (TA.) [It is used as intrans. and as trans.:] see عوف and عوفا.

i. q. سهله [A soft tract, or a plain, &c.]. (O, K.)

A state, condition, or case. (S, O, K.) So in the saying, نعم عوفك [May thy state, &c., be good, or pleasant]. (S, O.) One says also, يعوف خير فأصبح فلان يعوف سوء, meaning [Such a one entered upon the morning, or, simply, became,] in an evil state, and in a good state: or, accord. to some of the lexicologists, one should not say يعوف خير, but only شر [or سوء]. (IDrd, O.) Also Fortune; syn. حظ [or حض] جد. (O, K.) And so, accord. to some, in the saying, نعم عوفك [i.e. May thy fortune be good]. (O, TA.) And i. q. طائر [as meaning An omen]. (K, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, تعم طيرك [May thy omen be good]. (O, TA.) And The ذكر. (O, K.)

One says to a man on the morning after his first going in to his wife, نعم عوفك, meaning thereby the ذكر [i.e. May thy ذكر be in a good state]. (O, TA.) A’Obeyd says, Some men used to explain يتناول [for which يتناول is erroneously put in the O]) as the فرح as the ذكر [meaning the ذكر], and I mentioned it to AA, and he disapproved it: (S, O, TA:) but a verse has been cited
in which ِﰱْﻮَﻋ [certainly] means ذَِّكرَى (TA.) And A guest. (Lth, O, K.) And thus it has been expl. as used in the saying, َﻢِﻌَﻧ َﻚُﻓْﻮَﻋ (O, * TA.) And The cock. (O, K.) And The lion: because he seeks his prey (يَتَعَوَّف) by night. (O, K.)

__And The wolf. (O, K.) And One who toils, or seeks the means of subsistence, for his household, or family. (IAar, O, K.) And A certain idol. (O, K.) And A species of trees: (O;) or a species of plants, (AHn, O, K.) of the plants of the desert, (AHn, O,) of sweet odour. (AHn, O, K.)

The َﻢِﻌَﻧ َﻚُﻓْﻮَﻋ (S, O,) [i. e.] the female of the جِرَاد [or locust]. (K.) And The َﻢِﻌَﻧ َﻚُﻓْﻮَﻋ جِرَاد [meaning the male locust]. (Az, O, K.) Also (i. e. َﻢِﻌَﻧ َﻚُﻓْﻮَﻋ) a good manner of tending or pasturing [cattle]: (O, K;) or rather, simply, the tending or pasturing [cattle]: so in the saying, إِنَّهُ لَحَسُنَ الْعَوْفِ فِي إِبْلِهِ. (TA.)

Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.)

ٌفاَﻮُﻋ: see ٌﺔَﻓاَﻮُﻋ.

A small creeping thing َمُأ ٍفْﻮَﻋ (ٌﺔَﺒﱠـﻳَوُد,) other than the جِرَاد [which is termed َمُأ ٍفْﻮَﻋ]. (TA.)

And, accord. to AHát, َمُأ ٍفْﻮَﻋ A species of the [beetles called] جِرَاد [pl. of جِلْعَان] جَعْلَان: it is a small creeping thing دُوِّيَة, dust-coloured, that excavates with its tail and with its two horns, and [them] never appears. (TA.)

َمُأ ٍفْﻮَﻋ (O, K) and َمُأ ٍفْﻮَﻋ (K) The prey which the lion seeks ما يَتَعَوَّفُ الْأَسْدَيْر by night, and which he devours. (O, K.) And (both words, K) A thing that becomes, or has become, an acquisition of any one (O, K, TA) by night. (TA.)
عوق

1. عوق, aor. عوق (S, O, Msb.) inf. n. عوق, (S, O, Msb, K,) with which عوق [as inf. n. of

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having for its aor.] is syn.; (O and K in art. عوق) and اعتاقه, (S, O2) inf. n. اعتاقه; (K3) and اعتاقه [if not a
mistranscription for اعتاقه]; (Msb;) and عن عوقه, (Msb,) inf. n. تعوقه; (S, O, K;) and تعوقه ; (I,J, TA;) He, or it, hindered,
prevented, impeded, or withheld, him; (S, O, Msb, K, TA;) turned him back or away;
retarded him; or diverted him by occupying him otherwise; (S, O, K, TA;) or [from
such a thing]; (S, O, TA;) and [from the course that he desired to
pursue]. (TA.) [Accord. to the S and O and K, the first is syn. with حيضه and صرفه, and so is the last accord. to I,J and
the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord. to the K; and accord. to the S and O and
K and TA, the fourth is syn. with طغث. And وال لاقث signifies the same as عوقه and اعتاقه. (TA.) She did not cleave, or stick,
to the heart of her husband; (S, O, K, TA;) to which IJtt adds, and did not hinder him from
separating himself from her, or marrying another: and some say that it means she was not
happy with her husband; near to his heart; in favour with him, or beloved by
him: and some, that عاقب is an imitative adjunct to لاقث, because the latter signifies
لاقث (TA.)

2. عوق see the first sentence above.
The beast, or the travelling-provision, by failing me, disabled me from prosecuting my journey; syn. قطَعَ (Ibn-'Abbád, O, K.) ___ And أعوق عني (أعوضي) It caused me to be in difficulty, so that I was unable to accomplish it. (Ibn-'Abbád, O.)

He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [وَعَنٍّ أَمْرٍ from an affair;} syn. تَبْطَّطَ (S, O, K.) 

He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [وَعَنٍّ أَمْرٍ from an affair;} syn. تَبْطَّطَ (S, O, K.)

He was detained, or retained, (retentus fuit,) with, or at the abode of, any one: and he was bound.]

The cry of the crow; (Lh, O, K;) an imitation thereof. (K.)

[an inf. n.: and also used as an epithet, signifying] One who hinders, prevents, impedes, &c., [see 1,]

people from that which is good; as also عوق [but app. in an intensive sense]. (K. [See also عوق.) ___ See also عوق, in two places. ___ And see عوق. ___ Also A place of bending, or inclining, of a valley, to the right or left. (O, K.) ___ And Time: so in the saying, لا يَكُونُ ذَلِكَ أَخَرَ عوق [That will not be to the end of time]. (K.)

A man in whom, (O,) or with whom, (K,) is no good; (O, K;) as also عوق; (K;) occurring in the saying of Ru-beh,

* فدَاكَ مِنْهُمْ كُلُّ عوق أصَلُّ *

[May every one of them in whom, or with whom, is no good, who is niggardly, be
thy ransom: (TA:) pl. āwāq. (K.) See also āqāq.

عَوْقٌ Hunger: (O, K) like عُوْقَأ (O.)

Also Hungry: [a meaning indicated, but not expressed, in the O and K:] you say رجل عُوْقَأ [A very hungry man]; (IAar, O, K;) عُوْقَأَ لَوْق [being an imitative [and corroborative] sequent. (TA in art. لَوْق.)

عَوقَأ and عُوقَأ (S, O, K) and عَوقَأ (K,) which last is from IAar, and is by some written عَوقَأ *عَوقَأ* عِيَقَ (TA,) and عِيَقَ and عِيَقَ, this last with fet-h, (K,) i. e. with fet-h and teshdeed to the ى, (TA, [but in the CK عِيَقَ,]) A man having the quality of hindering, preventing, impeding, retarding, or diverting by otherwise occupying, (S, O, K, TA,) men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want: (TA: [see also عوقَأ]) and (O, K) IDrd says, (O,) عوقَأ (O, K,) thus with tesh-deed accord. to El-Arzenee and Aboo-Sahl ElHarawee, applied to a man, (O,) signifies one who hinders, prevents, impedes, &c., men from [accomplishing] their affairs: (O, K,) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) a coward, or cowardly; (O, K,) in this sense peculiar to the dial. of Hudheyl; (O;) and so عوقَأ: and عوقَأ is also syn. with عاقِ: (K,) thus it means accord. to Aboo-Usámeh, as an epithet applied to a man: (O;) and عوقَأ (O, K) accord. to him(O) is pl. of عاقِ (O, K) and عاقِ and عاقِ, both signify also one whom affairs cease not to hinder, prevent, impede, &c., from [accomplishing] the object of his want: and one who, when he purposes a thing, does it: (K;) thus they are expl. by Ibn-Abbád; as though having two contr. significations. (O.)

See عوقَأ, first signification.

See عوقَأ.

See عوقَأ, first signification.
A sound that issues from the belly of a beast, or horse or the like, when he is going along; (O, K;) as also عَوَقُ (O:) and some say, a sound of anything. (TA.)

The sound of the sheath of the penis of the horse; as also عَوَقُ. (TA.)

عَوَقُ and عَوَقُ and عَوَقُ and عَوَقُ all signify the same; (K, TA;) i. e. [A person, or thing,] hindering, preventing, impeding, withholding, turning back or away, retarding, or diverting by occupying otherwise: (TA:) see also عَوَقُ, in two places: the pl. of the first is عَوَقُ. (O, K;) One says، عَاطِقُ عَاطِقُ عَاطِقُ (K, TA) and عَطَّسَ عَطَّسَ عَطَّسَ (O:) A hinderer or hindrance, or an impedier or impediment, &c., hindered me, or impeded me, &c.,] عن الأمر الذي أردت [from the thing that I desired to do. (TA.) And عَوَقُ signifies The accidents, or casualties, of time or fortune, that divert [or hinder or impede] by busying or occupying or employing: (S, O, K, TA:) the former noun being pl. of عَاطِقُ, or anomalously of عَوَقُ. (TA.)

عَوَقُ: see عَوَقُ, in three places.

عَوَقُ and عَوَقُ: see عَوَقُ, first signification. ___ It is also used as an imitative sequent: one says ضَيقٌ لِيَق عَيِقٌ (K) or ضَيقٌ لِيَق عَيِقٌ (IAar, TA) [app. meaning Very niggardly]: or, as some say، ضَيقٌ لِيَق عَيِقٌ signifies as expl. voce عَوَقُ، and is not an imitative sequent. (TA.)

A red bright star in, or on, the right edge of the Milky Way, following, not preceding, the Pleiades: rising before the constellations [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that the star has risen: (O:) it is the well-known name of the star Capella, notwithstanding its being described above as red, and as in, or on, the right of the Milky Way; for Capella, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above right, which is
is probably a mistranscription for أيسر, i.e. left: the description here following plainly indicates Capella:] it is the bright star [a] upon the left shoulder of Auriga: that upon the left elbow is قوْيَع: the two on the left wrist together with the two on the left wrist together are called the عيونا: it is also called the رقيق [or watcher] of the النَّرَّيا because it rises therewith at many places: and the star on the right shoulder [i.e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation, is variously figured,] are called كَوْيَع: (Kzw:) it is [said to be] called عيونا because of its [being regarded as] impeding النَّرَّيا from meeting عيونا: (Lth, Az, S, O,) is originally عيونا: (S, O,) its medial radical being كَوْيَع; or it may be كَوْيَع (Lth, Az, TA.) One says also, [meaning This is عيونا rising]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAar, TA.)

One who is disappointed of attaining his object [by the failing of his beast or of his travelling-provision: see عوْق، أَعَوْق، أَعْوُق: syn. منفِّق. (Ibn-‘Abbád, O, K.) And Hungry. (Ibn-‘Abbád, O, K.)

A certain idol which pertained to the people of Noah: (S, O, K:) or originally a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship: (Lth, O, K:) or a certain idol which pertained to [the tribe of] Kináneh, (Z, TA,) or to Murád. (Ksh and Bd in lxxi. 23.) [See also ٌدوُد.]
He fed, nourished, or sustained, his family, or household, (S, Mgh, O, Msb, * K, [in the Msb, الْيَتَّيم, the orphan,]) and expended upon them: (S, Mgh, O:) or he supplied them with what they needed of food and clothing and other things: (TA:) and أُعِلْهُمْ and أُعِلُهُمْ signify the same. (K.)

One says, اًﺮْﻬَﺷُ ﻪُﺘْﻠُﻋ I supplied him with his means of subsistence for a month. (S, O.) And it is said in a trad., أَﺪْﺑِا ْﻦَِﲟ ﻃَﻮُـﺗ ﻣ ﻁَﻮُـﺗ I begin thou with those whom thou sustainest, and whose expenses are incumbent on thee; and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) And عَلَّا, (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. عَلَّا and عَلَّا and عَلَّا and عَلَّا (K, TA) and عَلَّا (TA,) عَلَّا is also expl. as meaning [simply] he had a family, or household: and أُعِلْتَ, occurring in a trad., as meaning she brought forth children, is said by IAth to be originally أُعِلْتَ, signifying she had a family, or household; but Z says that أُعِلْتَ is formed with a regard to the word عَلَّا, and is not the original form. (TA.) [See also 4 in art. عَلَّا is a form of imprecation, meaning [What ails him? May he have a numerous family or household, and may he decline from the right course in his judgment. (K. [See another explanation in art. عَلَّا.) And the saying, in the Kur [iv. 3], كِلَذَ ﻃَﻮُـﺗَ ﻃَﻮُـﺗَ ﻃَﻮُـﺗَ] has been expl. as meaning [That will be more, or most, apt, fit, or proper, that ye may not have numerous families or households. (TA.) Hence, probably, عَلَّا, aor. as above, [and يِعَلَّ ﺑِكَ] (see 1 in art. يِعَلَّ,) signifies also He (a man) was, or became, poor; (Ks, TA;) [and] so أُعِلَّ. (K.) And Yoo says that َلَا ﻴْعَلَّ
No one will become poor, or in want, while following the right course: (TA:) and so (S, Mgh, O, Msb, K, aor. and inf. n. (K, TA,) The balance inclined, or declined, (S, Mgh, O, Msb,) and rose: (Mgh, Msb:) or one of its extremities rose above the other: (TA:) or it was, or became, defective, and declined from the right state: or [in the Ck and it was, or became, excessive. (K, TA:) And hence, He was, or became, unfaithful; or he acted unfaithfully. (Msb:) A poet says,

* قَالُوا أَتَبِعْنَا رَسُولَٰنَّ أَرْضَانَهُ وَأَطْرُحُوا قَوْلُ الرَّسُولِ وَعَالَوْا فِي الْمَوَافِيْنَ

They said, We have followed the way of the Apostle of God: but they have rejected the saying of the Apostle, and been false in the balances, i. e., unfaithful. (S, O,) And [in the judgment] [that ye may not deviate from the right course], (S, Mgh, O, Msb, TA,) accord. to Mujáhid, (S, O, Msb,) and most of the expositors. (TA:) And hence, (S, Mgh, O,) in the opinion of A‘Obeyd, (S, O,) in the opinion of A‘Obeyd, (S, Mgh, O, Msb, K,) aor. (TA,) inf. n. (S, Mgh, O, Msb,) The primarily-apportioned inheritance deviated by excess from the limit of the named primary portions [which are all fractions of four and twenty]; (Bd in iv. 3;) [meaning] it rose above], (S, O, Msb, K,) or exceeded, (K,) in the reckoning, (Msb, K,) [the regular sum of the fixed primary portions,] i. e., its [fixed primary] portions exceeded [the regular sum thereof], occasioning a diminution to the sharers: (S, Mgh, O, Msb:) in this case being the contr. of the red'ul in this case being the contr. of
only in dictionaries of conventional terms. (Msb.) Az relates, of El-Mufaddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, Her [the wife's] eighth has become a ninth: and A’ Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the فریضة had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became of seven and twenty; and there pertained to the two daughters the two thirds [of four and twenty], i.e. sixteen portions; and to the father and the mother the two sixths, i.e. eight portions; and to the wife three reckoned as of seven and twenty, i.e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i.e. the eighth: and this question is called المسأله المخبرة, because ‘Alee was asked respecting it when he was on the pulpit, and said, without premeditation, Her eighth has become a ninth. (TA.) Hence the saying, in a trad. of Maryam, i.e. the Virgin Mary, respecting a story to which allusion is made in the Kur iii. 39, (see a note on that verse in Sale’s Translation,) [And the divining-arrow of Zacharias] rose upon the water. (TA.) And one says also, عال زيد الفرائض, (S, Mgh, O,) or عال الفرائض, (Msb,) first pers. عال her, (K,) meaning Zeyd made the فرائض, or فریضة, to be as described above; as also أعاها. (S, Mgh, O, Msb, K; *) which latter is the more common. (Msb.) Unal said of an affair, or event, It was, or became, hard to be borne, severe, or distressing, and great, or formidable. (S, O, K.) Also and, (S, O, K;) aor. يعول, (S, O;) inf. n. عول It a thing) overcame a person; burdened, or oppressed, him; (S, O, K;) distressed him; (Fr, O;) and disquieted him, or rendered him anxious. (K.) [See an ex. in a verse cited voce الفاصل, in art. سوف. ] One says, غلب ما هو عائله May he be overcome! Of what is he the overcomer?]: (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K;) of a like sort, (K;) one wonders: (S, Meyd, O, K;) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd;) like the saying, when a thing pleases one, قاتله آلل May patience was overcome; (S, O, K;) and so عال صبري (Abu-l-Jarráh, Lh, K;) or, accord. to Aboo- Tálib, the former may mean رفع i.e., was taken away, lit. raised; and if so, the latter may
in like manner mean. (TA.) عَلَّـتَ البَـيِـقُور, occurring in a verse of Umeiyeh Ibn-Abi-s-Sa‘îk., refers to a year of drought, and means It oppressed the [wild] oxen, by occasioning their having عَلَّـسٍ and عُشرٍ tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain. (S, O. [See art. ] عَلَّـسٍ and رَـشُّعٍ [in which عَلَّـسٍ app. signifies properly رُفَعَكَ, the agent (آللَّهُ) being understood], is like the saying لَعَـا لَكَ عَالَّـكَ عَالِـاَيَا عَالِـاَيَا, (K, TA, [in the CK لَعَـا لَكَ لَـا لَكَ]) and is expl. in the T as meaning Mayest thou rise, or be raised, after stumbling, or falling. (TA.) عَـيْـلَ عُوْلُهَّ [app. signifying lit. May the wailing for him be raised (in the CK عَـيْـلَ عُوْلُهَّ)] means may his mother be bereft of him; as also عَـيْـلَ عُوْلُهَّ. (K, TA.)

2 عَـيْـلٍ لِّهـِمُّ [app. formed from عَـيْـلُ, in which the كُ is originally و]: see 1, first sentence. It signifies also He made them to become what are termed عَالِـاَيَا [i.e. a family, or household]: or he neglected them: (K:) or عِـيْـلُ تَـعَـيْـلَ signifies the feeding badly: (S and O in art. عَـيْـلُ عِـيْـلٍ عِـيْـلٍ as intrans.: see 1, fourth sentence. عَـيْـلُ عِـيْـلٍ عِـيْـلٍ He acted, or behaved, with boldness, or presumptuousness, towards him; or confided in his love, and therefore acted presumptuously towards him; and he put, or imposed as a burden, upon him [some affair]; (AZ, S, O, K;) as also مَـعَـوَّلَ عَلَيْهِ, (K, TA,) part. n. مَـعَـوَّلَ عَلَيْهِ. (TA.) One says, عَـوَّلَ عَلَيْهِ فَـلاً I put, or imposed as a burden, upon such a one, somewhat of my affair: and عَـوَّلَ عَلَيْهِ فَـلاً Put thou, or impose thou as a burden, upon me what thou desirest. (Ham p. 125.) And He asked aid of him; (K, TA;) as also عَـوَّلَ بَـيِـهِ. (TA.) One says, عَـوَّلَ عَلَيْهِ بَـيِـهِ As thou said, put thou, or impose thou as a burden, upon me, what thou likest. (S, O.) And He relied upon it, or confided in it; (Msb, K;) namely, a thing; as also مَـعَـوَّلٍ تَـعَـيْـلَ (Msb) and مَـعَـوَّلٍ, (K, TA,) thus
on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el-Keys, (O,)

[When verily my cure is a flow of tears poured forth: but is there reliance, or confidence, to be felt at the remains of an abode becoming rased, or effaced?]: or 

is here an inf. n. of عوْلُت in the sense of بكِيت; so that the meaning is, WEEPING: (TA:) or it here means a place of weeping: or, as some say, a seeking of any means of profiting. (O. [See also EM pp. 6 and 7.]) One says likewise, عِلّي المَعُولُ, meaning [Upon him is placed] reliance. (TA.) See also 4. And عوْلُ عَالّة, (K, and Ham p. 125,) or عوْلَ عَالّة, (S, O,) inf. n. تَعْوِيل, (K,) signifies He (a pastor, Ham) made, or constructed, a shelter from the rain, termed عَالّة, (S, O, K, and Ham * ubi supră,) by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood. (Ham.)

: see 1, first sentence. and and أَعْوَلُ and أَعْوَلَ as intrans.: see 1, former half, in six places. or أَعْوَلُ the free phrase: see 1, latter half. See also 2, former half. (Sh, S, O, K) and عوْلُ (Sh, O, K) He wept; (O,) as also أَعْوَلُ: (O, K;) or he wailed; i.e. raised his voice with weeping, (S, K,) and cried out; (K;) or wept, and cried out; عليه for him: (Sh, O, Mṣb;) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of عوْلُ trans. by itself, عليه being suppressed. (TA.) [Hence,] one says also, أَعْوَلُ The bow produced a sound: (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, أَعْوَلُ. (TA.) And and أَعْوَلُ (AZ, O, K, and S in art. مَعُولَ) and معَيلَ (K) signify He (a man, K) desired vehemently, eagerly, greedily, very greedily, or with avidity; or did so excessively, or culpably; or coveted; (AZ, S, O, K;) part. ns. مَعُولَ and معَيلَ. (TA.)
8: see the next preceding paragraph.

َلَﻮَـﺘْﻋِا: a word occurring in the saying مَا لَهُ عَالٍ وَلَا مَالٍ, which means He has not anything belonging to him. (K.)

ٌلﺎَﻋ: is a word like بْﻳَو: one says, عَالٍ عَلَّد عَولَكَ and عَولَ دَيَد. (i.e., May God decree thy woe and the woe of Zeyd, virtually meaning woe to thee and woe to Zeyd): (S, O, K:) and [lit. meaning Woe to Zeyd]: (S, O:) or, accord. to Sb and others, عَولَ وَعَولَهُ وَعَولَةٍ عَوْلِ عُولَ and عَوْلِ عُولَ is used only as a sequent to عَوْلِ; they said عَوْلِ عُولَهُ وَعَولَهُ; in which, Az says, عَوْلِ عُولَ and عَوْلِ عُولَ both signify weeping, or lamentation with tears; and Aboo- Tälîb says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings تَرَايَا لَهُ وَعَالاً لَهُ and تَرَايَا لَهُ وَعَالاً لَهُ. (TA.) Also Any affair, or event, that renders one anxious: (K, * TA:) app. an inf. n. used thus as a subst. (TA.) And One whose aid is asked (K, TA) in affairs of difficulty or importance. (TA. [See also مُعَوَّل.]) And The food of a family or household. (K.)

ٌلَﻮَﻋ: see the next paragraph.

ٌلَﻮَﻋ: is [said to be] a subst. signifying Reliance, and confidence: (S, * K, TA:) and [it is said that] هوَ عَوْلَى signifies He is my stay, or support: the word, however, occurs in this form, twice, in a verse of Taâbata-sharrâ, accord. to the relation thereof by Aboo-'Ikrimeh; but accord. to others it is عَوْلَى عَوْلَى, with fet-h to the عَوْلَى, and is said to be an inf. n.; whereas the former is said to be pl. of عَوْلَةٍ; [and the two words signify, respectively, a weeping and weepings; for] by his saying

*لكَنَّا عَوْلَا إِنَّ عَوْلَى*  
*لكَنَّا عَوْلَا إِنَّ عَوْلَى*  

the poet means If I wept for any one, I would weep &c. (TA.) ___ And عَوْلَى is also a subst. signifying An asking for aid. (K, TA.)
A thing like a covering, (S, O,) used as a shelter from the rain, (S, O, K,) constructed with cuttings of trees [in a manner described above; see 2, last sentence]. (TA.) ___ And i. q. 

A wailing; i. e. a raising of the voice with weeping; as also a wailing and crying out: (Msb:) and sometimes it signifies a cry, or voice, from the chest, without weeping: (O, TA:) and sometimes signifies the burning sensation of grief and of love, without a raising of the voice and without weeping. (TA.) [See also عوال.] Also Weak: ___ and hence it is used as a name for One of the ropes of a ship or boat. (TA.)

A family, or household: (Msb;) [i. e.,] a man's عائل is the persons whom he feeds, nourishes, or sustains; (S, O, Msb, K;) or the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and his young child: (KT:) and عائل signifies the same: (K;) or this letter (which is originally عائل, TA) is sing. of عائل and of عائل, (S, Mgh, O, Msb) and of عائل, (S, O,) like as جيد is sing. of جيد and of جيدين, (S, Mgh, O, Msb) and of (S, O;) the last being a pl. pl., (K in art. عائل,) [as also عائلات, of which see an ex. voice عائلات;] but is sometimes used as a pl. for عشرة عائل, accord. to an ex. in a trad., signifies ten persons fed, nourished, or sustained, by a man: (TA:) or the pl. [of عائل is عائلة, (Kr, K,) like as سيدة is said to be pl. of سيد,] or, accord. to ISd, it is pl. of عائلة, [q. v. in art. عائل, and in
like manner سادة is held by him to be pl. of سائدة, not of سيد, for [he says that] a word of the measure فعل السائد never forms a pl.

[like عائلة, which is] of the measure فعل ayal (TA;) and [as applied to women, for] one says نسوة عائلة. (K.) [as meaning The dependants for sustenance] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And أم العبات is a name for The cooking-pot. (T in art. أم.)

عَوَالَة Want: and intrusion at feasts, uninvited. (TA.)

عَوَالَن A weeping: an inf. n. [or rather a quasiinf. n.] of عَوَالٌ; and by poetic license عَأَوَالٌ، and عَأَوَالٍ. (TA.) [See also عَأَيّل.]

عَأَتَلَل [act. part. n. of عَأَتَلْ]. One says أم عائلاً, and عائلاً, the latter being formed by transposition, meaning [An affair, or event,] hard to be borne, severe, or distressing, and great, or formidable. (TA.) عائلاً applied to a measure of capacity means Exceeding others. (IAar, TA in art. عائلا.)

عَأْلَل see عَأَتَلَل, in two places.

عَأْلَلْ i. q. [More, and most, hard to be borne, &c.]: and عائلاً, occurring in a verse of Aboo-Dhu-eyb, signifies the same, being formed from عائلاً by transposition. (TA.)

عَأْلَلْ Fed, nourished, or sustained: &c. And Overcome: applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.)

عَأْلَلْ, followed by عليه, Wailed for: thus in the trad., المعول عليه يعذب; (S, O,) or, as some relate it, المعول عليه يعذب; i. e. He (of the dead) who is wailed for will be punished. (O.)

عَأْلَلْ: see 2: and see also 4, last sentence.

عَأْلَلْ [A pickaxe, or stone-cutter's pick; (so in the present day;)] the iron implement, (K,) a
large (S, O, Msb.) with which are pecked, or hollowed out, (S, O, K.) rocks, or great masses of stone, (S, O, K.) or mountains: (K.) pl. معول (S, O.) [See also صاقور.] معيل A man having a family, or household, whom he has to feed; [or, accord. to an explanation of its verb, having a numerous family or household;] as also محمد معيل [In measure]: (TA: [see also art. معيل:] or معيل signifies one whose property is deficient and whose family, or household, have overcome him. (TA in art. خلع.) See also 4, last sentence.

معول One of whom aid, or succour, is asked: (S, O, TA:) and one upon whom reliance, or confidence is placed. (TA.: One says, ما له في القوم من معول He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عول.] It is also an inf. n. of عول. (Th. K. TA.)

See that verb, in three places. Also A place of weeping [or of wailing]: so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) See also معول.

معيل معيل see معايل, in two places.

معيل A constructor of the sort of shelter from the rain called عاللة. (Skr, S, O.)
He swam in the water; syn. سبخ: (Mgh:)

signifying: (S, K:) or, accord. to the author of the Iktitáf, the former signifies the coursing along in water with immersion of oneself; and the latter, the coursing along upon water without immersion of oneself:

[but see what follows:] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bd, on the words عَلَمَواَ كُلُّ فَلَكٍ يَسْبِحُونَ

[Teach ye your young boys swimming]. (TA.) And one says,

[Swimming once learned will not be forgotten]. (S, TA.) __ And عَامَّة السَّفِينَة, (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) __ And عَامَّة النُّجُوم, inf. n. as above, The stars coursed along. (TA.) __ And عَامَّة الإِلْب, (TA,) inf. n. as above, (S, K,) The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعْمَن فِي جَيْلِ السَّرَابِ [They course along in the apparently-boundless expanse of the mirage]. (A, TA.)

He made the ship to swim [or float] in [or upon] the sea. (TA.) [C cites immediately after explaining عَامَّة in relation to a turban,]

* وَعَامَّة عَوْمَهَا فِي الْهَمَة *

[Many a turn or twist, of a turban, which he turned, or twisted, upon the head]. (S.)

And also signifies The putting, or placing, reaped corn in handfuls. (S, K,) See also the next paragraph, in two places.

He hired him, or took him as a hired man or
hireling, for the year: (Lh. TA:) or he made an engagement, or a contract, with him for work or the like, by the year (K:) or you say, عامله معاومة; like as you say, مشاهرة; (S, Msb:) the former from العام, and the latter from الشهر; &c. (Msb.) The معاومة that is forbidden is the setting the seed-produce of one's year, (S, K, TA,) or the dates of one's palm-trees, or ones trees, for two years, or three, (so in one of my copies of the S,) or for what will come forth in the next following year: or, as in the Nh, the selling the fruit of one's palm-trees or of one's [other] trees for two years, or three, and more than that; (TA:) or one's extending to a man the term of a debt that has become due by him and his increasing the amount of the debt: (Lh, TA:) or one's adding somewhat to a debt and deferring it (K.) عاومة The palm-tree bore one year and did not bear another year: (S, K:) like ستنة: (As, in K and TA, art. سن.) as also عاومة : (K:) and عومم الكرم, inf. n. The grape-vine bore much one year and little another, (TA, [See also عومم; perhaps a mistranscription for مومم.] ) عاومة The palm-tree completed a year [of growth]. (Z. TA.)

4 The house, or dwelling, became altered, or changed, and years passed over it; (TA in art. حول.)

A year syn. سنة: (S, K:) or حول; [not سنة; for] El. Jawáleekee says, the common people do not distinguish between the عام and the سنة, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Ahmad Ibn-Yahyà [i. e. Th], that the سنة is from any day from which one commences a reckoning to the like thereof, and the عام is only [a period of a winter and a summer; and it is also said in the T and in the Bári that the عام is a حول that makes an end of a winter and a summer, so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer. and half of
the winter, whereas the عام is only a winter and a summer, without interruption: (Msb, MF:* ) Er-
Râghib mentions a difference in the uses of the words سنة عام and سنة جمع [as has been stated in art. سنة جمع see in that art.]
and Suh says, in the R, that the جمع is longer than the عام; that the former is a single revolution of the sun; and that the latter is applied to the [twelve] Arabian months [collectively]: it is said to be called عام because of the sun's [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is عام [S, Msb, K] because the sing. is originally of the measure فعل [i. e. عام]; (Msb:) it has no other pl. than this. (TA.) ___ One says, لقيته عاما أول [I met him in a former year; generally meaning, the year immediately preceding, or, as we say, last year]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb]: and لقيته عاما أول [I met him in a year before: generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an adv. n. and K in art. وأول] or the meaning is, in a year before this year; even if it be by a number of years: ('Alee El-Kâri, on the authority of Seer, in a marginal note in my MS. copy of the K, art. وأول:) and one says also, accord. to AZ and IAar, لقيته عاما الأولا (TA in art. وأول) or the is rarely said; (K and TA in that art.) or should not be said; (ISk, S and TA in that art.;) nor should one say, لقيته عاما أولا (ISk TA in the present art.) And [in like manner] one says, ما رأيته منذ عام وأول, putting the last word in the nom case as being an epithet, (S and K in art. وأول) as though he said لقيته عاما أولا [I have not seen him since a year preceding this one year]; (S in that art.;) and معد عام وأول منذ عام قبل عامنا [since a year before this our year]; (S in that art.;) and معد عام وأول منذ عام before this our year; (S in that art.;) and معد عام وأول منذ عام are also mentioned by different authors (L in art, منذ) And [using the dim. form] one says,*i. e. [I met him in the course of some years;] like as one says, لقيته ذات يوم وأول, لقيته ذات الزمنين: (S:) or the meaning is, (some few years ago; or] three years ago or more, to ten: (AZ, Az, TA;) and it is like the saying, لقيته منذ سنوات: the fem. form is used because they mean by it: لقيته منذ سنة واثنتي عشر [A she-camel that has has passed a year, and her year, after cutting her tush]
passsed two years after cutting the tush. (MF and TA in art. & azl.) See also عامة، in two places. It is also said in the K that signifies آلها: but this is a mistake and a mistranscription it is عيم; and its place is art. عيم; as it as mentioned by Az, on the authority of El-Muärrij, (TA.)

A kind of float, such as is called طوف [q. v.], upon which one embarks on the water; (S, K.) accord. to AA, a small ماهر [q. v.] that is upon rivers: (Az, TA:) in the M, said to be a thing that is made of the branches of trees, and the like, upon which one crosses a river, and which tosses about upon the water the pl is عووم and عمام as عووم, like ناقة. [app. pl. or of عووم] and [coll. gen. n.] عام. (TA.) [See also عامة, voce عامة.] Also The head of a ruler, or of a rider upon a camel, when it appears to thee in the [desert, or plain, called] صحراي، (K. TA,) as he is journeying: (TA:) or it is not thus called unless having upon it a turban. (K, TA.) ___ And A turn, or twist, of a turban. (S, K.) [See 2, second sentence.] ___ And A quantity of reaped corn put, or placed, in handfuls: pl. [or rather coll. gen. n.] عمام. (S, K.)

A certain insect (دوبية, S, K) that swims in the water, resembling a black فص [or stone of a ring], smooth and round: (S:) pl. عووم. (S, K.) ___ And A species of serpents, in 'Omán. (TA.)

A year old. (TA in arts. and دول, &c.) And applied to a plant as meaning A year old, and therefore dry. (Msb, TA. *) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] رسم, or طلل, as meaning Over which a year has passed. (TA.) And it is applied, in a trad., as an epithet to the
[or colocynth, meaning *That is of service in the year of drought, or barrenness*]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness. (TA.)

عَمَّامٍ [of which it is the dim.], last quarter.

عَمَّامٍ an intensive epithet from عَمَّامٍ; (Msb.;) A man *skilful in swimming*. (TA.) And A horse *that stretches forth his fore legs well in running [like as one does the arms in swimming]*; (S, Z, K, TA;) *fleed, or excellent, in his running*. (TA.)

عَامٍ [Swimming;] part. n. of عَمَّامٍ in the phrase عَمَّامٍ عَمَّامٍ. (Msb.) [Hence,] عَامَّةٌ سَفِينِ عَمَّامٍ [of which عَمَّامٍ is pl.; i. e. *Ships coursing along*]. (TA.) One says سنَوْن عَمَّامٍ, in which the latter word is a corroborative to the former; (S, K; *) [app. meaning *Tedious, because severe, years*;] like as one says شَاغِل شَاغِل: as though pl. of عَامَّةٍ; but it is not used alone, because it is not a subst., being only a corroborative: (S;) or, as is said in the M, it should by rule be عَمَّامٍ; for [it is pl. of عَمِمْ, and] the pl. of فعل is أَعُوْمٍ; but they pronounce it as above, as though the sing. were عَمَّامٍ عَمَّامٍ. (TA.) One says سنَوْن عَمَّامٍ، which is an intensive expression, and I think that the meaning is, [A year] that seems long to people because of its drought, or barrenness; and similar to it is عَمَّامٍ عَمَّامٍ, mentioned by Lh. (TA.) عَمَّامٍ is also [the name of] A certain idol (S, K;) of the Arabs. (S.)

عَمَّامٍ: see the next preceding paragraph, in two places.

عَمَّامٍ [perhaps a mistranscription for مَعَمٍ, see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [A grapevine] that bears one year and does not bear another year. (TA.)

عَمَّامٍ: see عَمَّامٍ, last sentence but one. [And see also art. عَمَّامٍ.]

شَحَمٍ مَعَمٍ Fat of a year after another year. (TA.) See also مَعَمٍ.
A ship upon the sea. (K.)
\(\text{عون} 1\)

\(\text{عون} 2\)

\(\text{عون} 3\)

\(\text{عون} 4\)

\(\text{عون} 5\)

\(\text{عون} 6\)
He sought, desired, demanded, or begged, of him, aid, help, or assistance.

(MA.) You say, استعانته (Mgh, 6, in two places, (S, Mgb, or both, (K,) and عاونتني (S, Mgh, Msb, * K) and استعنت به (S, TA,) for which last, عاونى is erroneously put in the copies of the K; (TA;) [i. e. I sought, &c., of him, aid, &c., and he aided me.] The alteration of the infirm letter [و into ] is made in استعانته in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though عاونى, [as their source of derivation,] is not used. (TA.) ب [i. e. حرف استعانتة [A particle denotative of seeking aid, &c.,] because when you say استعنت به هذه الأدوات على يد بريت بالبلدية وكتبت بالقلم ضریت بالسیف, it is as though you said استعنت به هذین الأدوات علی يد بريت بالبلدية وكتبت بالقلم ضریت بالسیف, [meaning I sought aid of these instruments, or made use of them as means, against, i. e. to perform, these actions of smiting &c.] (TA.) [And you say, استعانت بنفسه, meaning He sought self-help, or exerted himself, or in an affair; and عليه against it, or him.] استعان signifies also He shaved his عاونى, or pubes; (S, Msb, K;) and so تعون, تصنيع, نوع, تعيين, عاونى, or pubes, originally on the authority of ISd. (TA.)

Un (S, Mgh, K) and معونة (S, Mgh, Msb, K) and معونة (K, TA,) with damm to the ۱ agreeably, with analogy, (TA, [in the CK written معونة]) and معونة (S, Msb, K) and معونة (S, K,) [respecting the second and last of which see what follows,] are simply subs., (Mgh, Msb, K,) and signify Aid, help, or assistance: (S, Mgh, * Msb, * K: *) عاونى is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying,

* إذا صح عاون الحاصل الماء لم يجد
* عسيرا من الأمال إلا ميسرا

[When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated]: (I 'Ak, § 112) or, accord. to AHei, it is an inf. n. [having no
The verb (TA:) معون is of the measure معونة, (Az, Msb, TA,) from عون; (Az, TA;) or, as some say, of the measure منع, from المعان and عون [i.e. *There is not with thee any aid*].

(S:) and أَم أَخْلَائِنِي فلَان مِن مَعَاوِنِه [Such a one did not make me to be destitute of his aids]; (S, TA:) مَعُون is said by Ks to be Syn. *With* مَعُون; (S,) and he says that it is the only masc. of the measure مَعُون except مَكْرُوم: (TA:) an ex. of it occurs in a verse of Jemeel cited voce Fr: Fr says that it is pl.

[virtually, though not in the language of the grammarians,] of مَعُون; (S, TA;) and that there is no sing. of the measure مَفِعُول. (S.

[On this point, see مَلْك, voce مَلْك.)] ___ Also An aid, as meaning an aider, a helper, or an assistant, (S, Msb, K,) to perform, or accomplish, an affair; (S, Msb;) applied to a single person, (K, TA,) and also to two, (TA,) and to a pl. number, (K, TA,) and to a male, (TA,) and to a female: (K, TA:) and [particularly] a servant: (Har p. 95:) [and an armed attendant, a guard, or an officer, of a king, and of a prefect of the police, and the like:]

and عَوَانٍ [or armed attendant, or a guard,] who accompanies a Sultán, without pay, or allowance: (TA in art. عَوَان is pl. of عُون; (Lth, S, Msb, K;) and عَوَان is a quasi-pl. n., (K,) said by AA to be syn. with عَوَان, and Fr says the like. (TA.) The Arabs say, عَيْنَة جَآءَت مَعَهَا عَوَانَهَا, meaning "When drought comes, its aiders"

the locusts and the flies and diseases come with it. (TA.) And عَوَان signifies Anything that aids, helps, or assists, one: for instance, [one says,] الصَّوْم عَوَان العبادة [Fasting is the aider of religious service]. (Lth, TA.) ___ See also what next follows.

أَبَو عَوَان, with damm, Dates: and salt: (K;) or [thus, with fet-h,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Har p. 227.)
A herd of wild asses: (S, K;) and a she-ass: (K:) pl. عَوْنٌ, (S, K;) and some say عَوْنٌاتٌ, (TA.) ___ And [hence, app.,] is the appel-lation of Certain white stars, beneath the سَعُود, q. v.]. (K.) Also

The pubes; i.e. the hair of the رَكْبٍ (S, Msb, K;) the hair that grows above the anterior pudendum; (Mgh;) or, as some say, above that of a woman: (TA:) or, accord. to Az (Mgh, Msb, TA) and AHeyth, (TA,) the place of growth of the hair above the anterior pudendum of a man (Msb, TA) and of a woman; (TA;) the hair itself being called the شَعْرَةٌ (Mgh, Msb, TA) and the أَصْبُبٌ (Msb, TA;) though it is also called مَعْنَةٍ (Mgh, Msb) by an extension of the proper meaning (Mgh) or by an ellipsis: (Msb:) the word is originally عَوْنَةٌ: (Msb:)

[...]

Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-Wâål:] and it is said to mean, he is manager, orderer, or regulator, of their affairs. (TA.) And عَوْنَةٌ is said to signify in the dial. of 'AbdEl-Keys

A share of water for land. (TA.)

A beast of the bovine kind, or a cow, (AZ, TA,) or anything, (S, TA,) [i.e.] an animal [of any kind]. (IAar, TA,) or a woman, and a beast, (Msb,) Of middle age, (AZ, IAar, Msb, TA,) between such as is advanced in age and the youthful, (AZ, TA,) neither young nor old; (IAar, TA;) so in the Kur ii. 63: (S, * TA:) or a cow, and a mare, that has brought, forth after her firstborn: (K, TA: [in the CK, البَيْكَرُ is erroneously put for البَيْكَر] and a woman who has had a hasland; (K, TA;) in the M, i.e. عَوْنٌ (TA:) pl. عَوْنٌ, (S, Msb, K,) originally عَوْنٌ (Msb, TA,) تَحْرِيمَهَا is a saying mentioned by Lh as meaning جَمْعَتُهُمْ وَحُرَمُهُمُ [i.e., app., Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-Wâål:] and it is said to mean, he is manager, orderer, or regulator, of their affairs. (TA.) And عَوْنَةٌ is said to signify in the dial. of 'AbdEl-Keys

A war in which fighting has occurred once [and is occurring again]; (S, K;) as though they made the first [fighting] to be a بَيْكَرٌ [or first-horn], (S,) And ضرب عووان means A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated: pl. ضربات عووان, occurring in a trad., in
which the blows of 'Alee are said to have been not of this kind, but such as are termed

And Land watered by rain (K, TA) between two portions of land not so watered. (TA.)

And [the fem. i. e.] with ٌأَسَمَتْبِعَةٌ, a tall palm-tree: (S, K:) of the dial. of 'Omân, (AHn, S, TA,) or of the dial. of Azd: (TA:) or one standing alone, apart from others. (IAar, TA.)

quasi pl. n. of ٌعَوْن, q. v. (K.)

A certain creeping thing (ٌعَوْنَةٍ, q. v. And) less than the ٌقَنْفَذٌ, [or hedgehog]: (K:) accord. to As, it is like the ٌقَنْفَذٌ found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving [into the sand], and also called the ٌطَحَّنٌ [q. v.]: (TA:) and, (K, TA,) some say, (TA,) a certain worm in the sand, (K, TA,) that turns round many times. (TA.)

dim of ٌعَاوَنَةٍ, q. v. (Mgh.)

Wine (ٌعَاوَنٌ) of 'Anch (ٌعَاوَنَةٍ), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which he likens to it the saliva of a woman. (TA.) And [ٌعَاوَنٌ is used as a subst.:] one says, ٌفَلَانْ لَا ٌعَاوَنٌ يَحَبُّ إِلَّا ٌعَاوَنَةٍ وَلَا يُصْحِبُ إِلَّا ٌعَاوَنَةٍ i. e. [Such a one does not love aught save] the wine of 'Auch, and [does not associate save with] the vintners. (A, TA.)

: see ٌعَوَنٌ, former half; each in two places.

: see ٌعَوَنٌ, former half; each in two places.

: see ٌعَوَنٌ, former half; in four places. [as used in post-classical times] means
The officer appointed for the rectifying of the affairs of the commonalty: as though he were the aider of the wronged against the wronger; i. q. or, as Esh-Shereeshee says, (Har p. 261.) And was the appellation of The mansion of the [q. v.,] in Cairo. (Abulf. Ann. vol. iii. 632.)

A man who aids, helps, or assists, people much, or often; (S, K; *) or Well: (K;) pl. معاونين The generous is one who aids. &c. and They are persons who aid, &c., in affairs, or great affairs, or afflictions]. (TA.)

A woman advanced in age, (S, K,) but not unless with fleshiness: (S:) or, accord. to Az, symmetrical, or proportionate, in her make, so that there is no appearance of protrusion, or protuberance, of her form: and accord, to the A, a woman fat, with symmetry, or proportionateness. (TA.) And [A hackney] whose strength and age have reached their full states [so I render the explanation لحقت قوته وسننه, in which I suppose لحقت to mean [the fem. of which, applied to a she-camel, is expl. as meaning strong in make ]. (TA.)
The مال [meaning camels, or cattle,] became smitten with what is termed عاهة [i.e. a bane, disease, pest, or murrain]; (K, TA;) as also عية (TA.) And in like manner، (TA.) or عية (CK,) or عية (Msb; [but this I find not elsewhere， and it is app. a mistake for the well-known form عية;]) The الزرع [or Seedproduce] became smitten with what is termed عاهة [i.e. a bane, blight, blast, taint, canker, or the like]; (S, Msb, TA;) as also عاهة. (TA.)

2 عوه also signifies The alighting in the last part of the night (S, K, TA,) for rest; (so in a copy of the S;) syn. with تعير: (S, TA;) or both of these words signify [the taking] a slight sleep on the occasion of the morning-rest. (Lth, TA.) ___ And The confining oneself in a place. (K.) You say of any one عوه meaning He confined himself in a place: (S:) or he remained, staged, or abode. (Az, TA,) And The calling a young ass by saying عوه عوه. (K, TA,) You say، (K, TA,) inf. n. عوه، تعير، عوه به، عوه على، عوه بالرجل. (S, Msb, K,) or عوه تير، عوه عوه. (S.) or عوه عوه. (K, TA,) He called him to come up with him. (TA.) And عوه بالرجل He called، or called out، to the man. (TA.)

4 أهوا They had their cattle، (S, Msb, K,) or their seed-produce، (K,) or their fruits، (TA,) or smitten with what is termed عاهة [i.e. a bane، such as a disease، pest، or murrain، or a blight، blast، taint، canker، or the like]. (S, Msb، K, TA.) ___ See also 1.
A cry by which camels are chidden in order that they may confine themselves to a spot; as also (K, TA;) and عَاهَهُ عَاهَهُ. (TA.)

A cry by which a young ass is called. (K, TA.)

A raising of the voice, calling or calling out, or doing so vehemently: (K;) a word from which they form no derivative. (Sgh, TA.)

Smitten with what is termed عَاهَةَ عَاهَةَ [expl. above]: (Msb, TA:) applied to مَالَ [i. e. camels, or cattle]: (TA:) and to زَرْعَ [or seed-produce]; (Msb, TA;) as also مَيْهَوْدِهَ [so in my original, a mistranscription for مَيْهَوْدِهَ]: and to a man,
as meaning *smitten therewith* [in himself] and *in his camels, or cattle*: and in like manner applied to [or food]: (TA:) and *معوه* applied to a land (أرض), (S, K,) meaning *having what is termed* عاهة. (K.)

*A cause of what is termed* عاهة, q. v., means *Food that affects him who eats it with what is termed* عاهة. (Ibar, TA.)

*معوه* A place in which one remains, stays, or abides. (Az, TA.)

*معوه*; and its fem., with: see *معوه*. 
He found not the right way, or manner, that he desired, or the way, or manner, of his acting [i.e., in which he should act], to perform, or accomplish, his, or the, affair: that he lacked power, strength, or ability, for it; and was unable to perform it, or execute it, thoroughly. [The remedy of inability is the asking information]. And in like manner one says, He found not the right way, or manner, of adding his argument, plea, or evidence. And in like manner one says, He found not the right way, or manner, in his expressing of his ideas; he faltered in speech; he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: it is an inability that ensues to one who has taken upon himself an affair or a speech. (TA.) One says, He exhibited much impotence of expression; using the latter noun as an imitative sequent to the former.
I was ignorant of it: (K, TA:) originally meaning I was unable to give information respecting it when asked, by reason of ignorance of it. (TA.) One says, لا يعاه أحد No one will be ignorant of it. (TA.)

2) See the next paragraph.

3) مَعَادَـیْا [inf. n. of عَادأ] signifies The saying, or doing, a thing to the understanding of which the right direction is not to be found: (S:) or, as also تعیبة [inf. n. of عَیبَة], the uttering speech to the understanding of which the right direction is not to be found; (K, TA;) making one's speech enigmatical, or obscure; syn. إلْغَاز: or doing a deed to the understanding of the way, or manner, of which the right direction is not to be found. (TA.) One says, اِمْعَـا دَأ إِنْكَ وَمَسَأَـیْال مَعَادَـیَا فَإِنْـنَّـهَا صَعَـیةَ المَعَادَـیَا Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured: and اِمْعَـا دَأ مَخَّ أَحَدَهُ لَأَغْرَـٰذُهُ, [He addressed to him enigmatical, or obscure, speech, (like حاجاه, حاجاه, and لاغره,) inf. n. مَعَادَـیْا. (TA.)

[See also أَعِیْبِیة.]

4) أَعِیا He was, or became, disabled, or incapacitated: you say, اِمْعَـا عَنِ النَّـجَـمَ أَعۡيَا he was, or became, disabled, or incapacitated, from copulation; syn. اَعِرُس. (Ikt, TA in art. اَعِرُس. (K,) __ He was, or became, fatigued, tired, or Wearied, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]. You say, إِمْعَـا بِهِ بِعَبُرِهِ أَدَمَمْ حُداَوَهُ and اِمْعَـا بِهِ بِعَبُرِهِ, both meaning the same [i. e. His camel became jaded, and lagged behind with him], aor. دَیِعِیا, and some incorporate [one یَک] into the other, transferring the kesreh of the former یَک to the یَع, as is done in a verse of El-Hotei-ah. (TA.) أَعِیاَهَ اَعِیاَهَ, It made him to be without power; or strength, or ability; disabled, or incapacitated, him; (S, * MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.) It is also said of a disease, meaning It disabled him, or incapacitated him, from
curing it: (K, * TA:) [or] one says of a difficult disease, for which there is no cure, [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, 'Amr Ibn-Hassán, TA)

*[إَنَّ الْكُثْرَ أَعْطَانِ قَدِيمًا وَلَمْ أَقْتُ لِدُنِ أَنْ غَلَام.

[And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying I. e. rendered me humble, lowly, or submissive. ___ Also He, (TA,) or it, (Msb,) or going or journeying, (MA, K,) fatigued, tired, or wearied, him; (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.) ___ And you say, of an affair, (S, TA,) or a thing, (MA,) [impracticable, i. e. such that he found not the right way, or manner, to perform it, or accomplish it; (TA;) or veiled, or hidden. (MA.) ما آمَعَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شوى: see 4 in that art.)

5 تعياً: see 1, first sentence. تعيا عليه: see 4, last sentence but one.

6 تعياً: see 1, first sentence. تعيا عليه: see 4, last sentence but one.

10 استعياً: see 1, first sentence. استعيا عليه: see 4, last sentence but one.

and عَيَّ, (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَيَّ فِي منْطَقَهُ عَيَّ عَنْ حَجْجُهُ عَيَّ بَالْأَمَرَ (Msb, K) and عَيَّ فِي منْطَقَهُ عَيَّ عَنْ حَجْجُهُ عَيَّ بَالْأَمَرَ (Msb) and [i. e. they signify Unable to find the
right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:] and عيَّان (K) and عين (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عيَّان (S, K;)] أعيَّان (S, K;)

Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say عين (as above) and عين (S.)

عِيَّان An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (أعيَّان, S,) the physicians. (S.) [Hence,] one says، العيَّان الحقيق The disease for which there is no cure is stupidity]. (TA.) ___ See also عِيَّان.

See عين. Also A stallion-camel that will not cover unless his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.]

See عين. Also عين: (S, K,) and عين (S,) A camel, (S,) a stallion [camel], (K,) that finds not the right way, or manner, to cover (S, K;) or that has never covered, (K, TA,) or impregnated: or that does not cover well: (TA:) [see also عين:] and in like manner applied to a man: (K;) or, accord. to Az, both signify the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women: (TA voce عين, in art. عين:) pl. عينات, formed by considering the augmentative letters as rejected, (K, TA,) if pl. of عين; but not if pl. of عين, as it appears to be from what is said in the M. (TA.)

is a prov. [meaning More unable to express what he would say than Bákil], (S.
TA. [See Freytag's Arab. Prov. ii. 146.]

ٌﺔَﻴِﻴْﻋُأ (K, TA,) [originally ٌﺔَﻳﻮُﻴْﻋُأ (TA) [and ٌﺔَﻴِﺠْﺣُأ (TA) [and ٌةَزﻮُﻐْﻟُأ , means مَا عَالِيَتْ بِهِ صَاحِبَكَ [A saying with which thou addressest thy companion enigmatically, or obscurely; i.e. an enigmatical, or obscure, speech]. (K, * TA.)

ٍﻰْﻌُﻣ (S, Msb,) for which one should not say ُنﺎﱠﻴَﻋ , applied to a man, (S,) and to a camel. (TA,) and ٍىﺎَﻌَﻣ (K, TA, [the latter, erroneously, in the CK, ٌىﺎَﻌَﻣ ,]) both being pls. of ٍﻰْﻌُﻣ (TA,) applied to camels, as also [the fem.] ٍﺔَﻴِﻴْﻋُم (K, TA,)

Fatigued. tired, or wearied, in going, or journeying. (S, Msb, K, TA.)
It (a thing, A, TA, or an article of merchandise, S, O, Msb) was, or became, faulty, unsound, or defective; or had a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss. (S, A, O, Msb, * K.) [See also 5.] عَابٌ عليه، (S, O, Msb, K.) [aor. as above] inf. n. عَابٌ عليه and عَابٌ عليه and عَابٌ عليه; (TA;) and عَابٌ عليه, (S, A, O,) or this has an intensive signification; (Msb;) and عَابٌ عليه; (S, A, O;) He made, or caused, it (a thing, TA in relation to the first, and A in relation to the second and third, or an article of merchandise, S and O in relation to the first,) to be faulty, unsound, or defective; or to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss. (S, A, O, Msb, * K.) أردت أن أعيبها, in the Kur [xviii. 78], means I desired to render it faulty, or unsound. (AHeyth, TA.) ___ [The same verbs are also often used in relation to a human being as the object.] ___ And one says عَابٌ عليه and عَابٌ عليه and عَابٌ عليه; (Msb;) and عَابٌ عليه; (S, A, O, Msb;) and عَابٌ عليه; (TA;) meaning He found fault with him, or it; blamed, upbraided, or reproached, him; or] attributed or imputed to him, or it, or charged him with, or accused him of, a vice, fault, &c. (S, A, MA, * O, Msb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art.,

"أنا الرجل الذي قد عيَموه"

I am the man whom ye have charged with a vice, or fault, &c. And one says, عَابٌ عليه فعله, meaning He blamed, or discommended, to him his deed. The skin had milk that had become thick in it (O, K, TA.)
2

 عليه: see 1, in two places. عليه also signifies He made, or prepared, or took for himself, what is called an عليه (O.)

5

تعيب It was, or became, rendered faulty; unsound, or defective; or such as to have a fault, an unsoundness, a defect, and imperfection, a blemish, or something amiss.

(A.) [See also 1, first sentence. تغيير: see 1, in two places.

6

تعايروا [They found fault, one with another; blamed, upbraided or reproached. one another]. (S in explanation of تغيير القوم.)

عباد: see the next paragraph.

عبيد, (S, A, O, Msb, K,) an inf. n. used as a simple subst. (Msb,) and عبيد [which is also originally an inf. n. (S, O, Msb, K) and عبيد (S, O) and معاب and معيب and عبيد. (S, O, K,) signify the same, (S, O, Msb, K,) i. e. [in a man and in any animal.] A vice. [and in the same, and in anything.] a fault or faultiness, an unsoundness, a defect, an imperfection, a blemish, or something amiss; syn. عتابة, (A, K,) and عتابة تقيصه (TK:) in Pers. عاب: (PS:) or عاب and معاب and معيب signify a place of عبيد [or vice, fault, &c. app. as meaning a ground for عبيد or finding fault, &c.]. [There is not in him, or it:] موضع عبيد, عيب, or معيب as is shown by what follows; and معيبة as expl. in Har p. 475, which last and معيبة may be expl. agreeably with analogy as signifying a cause of عبيد, i. e. a thing for which one is to be found fault with, blamed, upbraided, or reproached, like مذمة] for [although] منفعل منفوله from triliteral-radical verb such as كال. يكيل, as the measure of a subst. [or n. of place] is with kesr [to the ع,] and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say معاب and معيب and معيش و معاش and معاب and معيب: (S, O:) the pl. of عبيد Guaranteed [a pl. of mult.] (S, A, O, Msb) and عبيد اعيب [a pl. of pauc.]; (Th, TA:) and معاب [as pl. of معاب, or معيب, or معيبة, or as an anomalous pl. of عبيد like as مشایم is of عبوب. (S, O.)
A receptacle in which clothes are put: (S, O, K.) and a receptacle like a basket of skin, or leather or the like, (K, TA,) in which reaped corn is conveyed to the threshing-floor: (TA:) or a thing like the خريطة of skin, or leather: (Ham. p. 352:) it has loops with which it is closed and fastened by the insertion of one into another: (see 4 in art. جرـش:) pl. عيبات and عيب and عيب and عيب (S, O, K.) Hence, (A,) The depositary of one's secret [or secretes]: (A, O, K) and it is used as a sing and a pl.: one says, َوُـﻫِ ُـﺔَـبـيِـعَ هُوَ عيبَة فلَـآن He is the depositary of the secret [or secrets of such a one: (A:) and it is said in a trad., The Anṣār are my intimates, and the depositary of my secret [or secrets]. (TA. [See also other explanations in art. شرـک.:]) And [in like manner] the عـبـات is used as meaning The breasts, and the hearts: (O, K:) for, as the Arab deposits in his عـبـة the best of his goods, or utensils, and of his clothes so he conceals in his breast his meat particular secrets, which may not be divulge. (O, * TA) Hence, (TA,) a poet says,

[And our and your depositories of love, although it be said that we and you are the children of paternal uncles, were near to becoming and:] (O, TA:) he means their breasts. (TA.) And, a phrase in the treaty of El-Hodeybiyeh, means Between us and them, in respect of this peace, is [determined that there shall be, in each party:] a breast bound to fulfil the terms of this writing, like the عـبـة that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit: (IAr, O, * TA:) or, accord. to some, as related by Sh, evil between us [and them] shall be [as it were] tied up, like as the عـبـة is tied up: or there shall be mutual reconciliation, and
abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other: (Az, TA. [See also art. كُفَّ عَلَيْكُم بَعِينَتَكُم.) said by 'Aisheh to 'Omar on an occasion of his blaming her, means Busy thyself with thine own family, or wife, and let me alone. (TA.)

عَبَّاء: see عَبَّاء.

عَبَّاء a pl. of عَبَّاء. (S, O, K.) Also The [Wooden implement commonly called] مَذَف [with which cotton is separated and loosened]: (O, K:) so says Lth, the only authority for it known (O, TA) to Az. (TA.)

عَبَّاء (S, A, O, Msb, K) and عَبَّاء (A, O, K [but this has a more intensive signification]) and عَبَّاء (A, K) One [who finds fault with others, or] who attributes or imputes to others, or charges them with, or accuses them, of, vices, faults, &c., much, or often. (A and K in explanation of all, and O in explanation of the second.)

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Made, or caused, to be faulty, unsound, or defective; or to have a fault, &c. (S, A, O, Msb, * K, TA. [See the verbs.]) And (Found fault with, &c.; or] charged with, or accused of, a vice, faulty, &c. (TA, [See, again, the verbs.])
1. عَيِّثَ, aor. عَيِّثَ, inf. n. عَيَّثَ (S, O, K) and عَيْوثَ and عَيِّثَ (TA.) He acted corruptly; or made, or did, mischief; syn. عَفَّسَدَ (S, O, K;) or, accord. to Az, he hastened, or was hasty or quick, in so acting: (TA:) accord. to Er-Rághib, عَيِّثَ and عَيْثَ, عَيِّثَ, عَيِّثَ, عَيْوثَ, عَيِّثَ, عَيِّثَ are nearly alike; but عَيِّثَ is mostly used in relation to that which is perceived by sense; and عَيِّثَ and عَيِّثَ, in relation to that which is perceived by the [mind or] judgment: some say that عَيِّثَ is the acting corruptly in the utmost degree: and some, that it is the acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَيِّثَ is of the dial. of El-Hijáz, and is the [more] approved form; and عَيَّثَ is of the dial. of the BenooTemeem, who say, لَأَ تَعَيِّثوا فِي الأَرْضَ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عَيَّثَ الذِّئْبُ فِي الْعَمَّ. (S, A, O.) And عَيَّثَ جَعَرَ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جَعَرِ.) And عَيَّثَ فِي مَالِهِ He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly. (TA.) عَيَّثَ, aor. and inf. ns. as above, also signifies He took without gentleness. (L.) And عَيِّثَ, inf. n. عَيِّثَ, He ventured upon an affair not caring what he fell upon. (AA.)

2. عَيِّثَ, (S, O, K,) inf. n. عَيِّثَ, (S, O,) He searched [or groped] for a thing with the hand, without his seeing it: (S, O, K;) or, said of a blind man, he searched [or groped] for a thing: and, said of a man possessing sight, he searched [or groped] for a thing in the dark: written by Kr with غ. (L.) [It is said in the TA, in art. عَيَّثَ, that ISd thought عَيِّثَ, with the unpointed ع, to be a mistranscription; but that it is correct.] And hence, عَيِّثَ فِي الْكَتَانَةِ He put his hand into the quiver to search for an arrow: (TA:) or he turned about his hand in the quiver to search for the arrow. (L.)
He set about, began, or commenced, doing such a thing. (O, K.)

His birds [from which he augured] became confused to him; [meaning his affairs, or case, became confused and perplexing to him]; syn. عَيْنَت [lit. عَيْت فِي] (O, K.) [See also له خَلَتْ عليه].

He made a mark, or an impression, upon the camel's hump with a knife. (TA.)

The camels drank less than what would satisfy their thirst. (O, K.)

A plain, or soft, tract of land, (O, K.) not consisting of sand nor of dust nor of clay. (O.)

is like (K, TA: [in the O, like عَجَبِي:]) a word expressive of wonder: one says عَجَبَ لَه عَجَبٌ لَه عَجَبَ لَه عَجَبَ لَه [I wonder greatly, lit. with wondering, at him, or it]: (TK: [but a verse cited in the O indicates that one says عَجَبَ لَه عَجَبٌ لَه عَجَبَ لَه عَجَبَ لَه]) in one copy of the K. عَجَبَ لَه (TA.)

A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman, عَجِي. (Seer, TA.)

: see what next follows.

The lion; (A, O, K;) as also العَيْبَات. (O, K.)

: see what next precedes.

[More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جَعِر.)
do not regard it; do not care for it. (Lth, O, TA) One says, He did not regard his saying; or he did not believe it. (ISd, TA) And

I do not care not for anything of his speech, or of what he says: (Fr, ISk, S, O:) and the Benoo-Asad say,

I was not pleased, well pleased, content, or satisfied, with it; or did not approve it. (IAar, S, O, K.)

I was not satisfied in my mind by the information of such a one, and did not deem it certain. (L.)

I did not satisfy my thirst with the water: (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or I did not profit by it: and sometimes the verb is used in this sense in an affirmative phrase. (TA:) And

I did not profit by the medicine. (S, O, K) And

He profited by speech, &c. (TA) [thus used affirmatively,] Nothing of thy speech remains in my heart, or mind, (compare

and one says,

Milk is a thing that satisfies thirst. (O.)

Any means of satisfying a man's thirst: [and (app. meaning Milk is a thing that satisfies thirst) seems to have a similar signification, for it is immediately added,] and one says,
(Quasi root)

2: see 2 in art.

and: and; see art.
He went, or journeyed. (TA.) He went away in, or into, the land, or country. (S.) And He (a man) came and went, (K,) moving to and fro. (TA.) He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword. (S, * TA.) The ode became current. (K.) He (a camel) left his females

that were seven months gone with young, and went away to others, (IKtt, L, K,) to cover them. (IKtt, L.) In [some of] the copies of the K, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA,) aor. as above, inf. n. (S and K in art. عَأْرَعٌ) or the aor. is not used, or it is scarcely

simple subst., (K,) He (a horse, S, Mgh, O, Msb, K, and a dog, K) went away (O, K, TA) hither and thither; (O, TA,) which action is also termed مَعَابِرَةٌ, (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA;) and the same is said of news: (IKtt, TA;) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S:) or escaped, or got loose, and went away at random: (Msb:) or Went away hither and thither, by reason of his sprightliness: or strayed at random, nothing turning him: (Mgh:) or went away at random, far from his master. (TA.) And He (a man) came and went, (K,) moving to and fro. (TA.) He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword. (S, * TA.) The ode became current. (K.) He (a camel) left his females

that were seven months gone with young, and went away to others, (IKtt, L, K,) to cover them. (IKtt, L.) In [some of] the copies of the K, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA,) aor. as above, inf. n. (S and K in art. عَأْرَعٌ) or the aor. is not used, or it is scarcely
ever used, (TA in the same art.,) He, or it, took, and went away with, him, or it: (S and K in the same art.:)
or destroyed him, or it. (K and TA in the same art.) See art. عَرَتْ نُوبه I took, or went away
with, his garment. (TA.) And it is said in a prov., عِبَر عَاره وَقُضُه An ass which his peg [to which he was
tethered] destroyed [by preventing his escape from wild beasts that attacked him]. (Meyd, TA. [See Freytag's Arab. Prov., ii.
87.]) [Aor. as above,] also signifies He blamed, or reproached, him; found fault with him;
attributed or imputed to him, or charged him with, or accused him of, a vice, or fault,
or the like. (S, O, TA.) [See also what next follows.]

2 عِرَهْ كَذَا (S, O, Msb, K,) and عِرَهْ بِهِ, though the former is the more approved, (ElMarzookee, in his Expos. of the Hamáseh,
and Msb, and MF,) or the latter is peculiar to the vulgar, (S, and El-Hareeree in the Durrat el-Ghowwás.) and should not be used, (O,
K,) inf. n. عِرَب (S, O,) He upbraided him with such a thing; reproached him for it;
declared it to be bad, evil, abominable, or foal, and charged him with it. (Msb.) [You
also say عِرَب عَلَى فُعْلُه He upbraided him, or reproached him, for his deed.] And عِرَب عَلَى فُعْلُه [is an
elliptical phrase, signifying the same; or the like being understood: or He upbraided him; charged him
with acting disgracefully]. (TA, voce ﺑَيْرَعْ. [See also 1, last signification.] عَرِبَ الدَّنَايْر [K,) inf. n. as above,
(TA,) He weighed the pieces of gold one after another: (K,) and he put, or threw down,
the pieces of gold, one by one, and compared them, one by one. (TA.) The verb is [said to
be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between
عَرَبَ عَلَى فُعْلُه and عَرَبَ عَلَى فُعْلُه, making the former
to relate to a measure of capacity, and the latter to an instrument for weighing: and [SM adds,] F mentions the former in art. عَرَبَ عَلَى فُعْلُه,
and the latter in the present art. (TA.) See also 3, in five places. And The water became overspread
with the green substance termed ﻣَاء ﺤَلْب: (O, K,) but [SM adds,] it is more probably ﺧَأَر, with ﺧَأَر, and
عَرَبَ عَلَى فُعْلُه. (TA.)
He measured, or compared, the measures of capacity, and the instruments for weighing, one by, or with, another. (Mgh.) One should not say عَرْبُ عَبْر, (S.) The saying دراهم ليعابر استعار صناته بما عَرْبُ عَبْر, meaning [He borrowed pieces of money] that he might equalize [with them the weights of his balance], should be, correctly, ليعابر. (Mgh.) You say عَبْرُ عَبْر, meaning I tried, or proved, the measure of capacity, and the instrument for weighing, [or gauged the former,] that I might know its correctness [or incorrectness]: this, says Az, is the correct form; one should not say عَبْرُ عَبْر, except from عَلْيَر, (S.) The saying عَبْرُ عَبْر, (S, K,) signifies I tried, or proved, the two measure of capacity, that I might know their equality [or inequality]: you should not say عَبْرُ عَبْر, (Meb.) [But in the TA, عَبْرُ عَبْر is mentioned without any remark of disapproval, with عَبْرُ عَبْر.] You also say عَبْرُ عَبْر, meaning I tried, or proved, them two. each by, or with, the other, and examined what [difference] was between them. (K in art. عَلْيَر.)

[Hence, عَبْرُ app. signifies also He assayed gold &c.] See also 1, third sentence.

(S, K,) and (K,) He (his master) made the horse, and the dog, to go away as though he had escaped, or got loose: (K) or made him to escape; (TA:) or made him to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S, K,) He made to the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, or the like, what is called عَبْرُ حَافَأْر. (AA, K,) means She (a mare) raised and shifted a hoof; and hence, accord. to Az, (The lending of garments] &c. (I, TA. [See 4 in art. عَلْيَر.]) And عَبْرُ is also said to signify He fattened him; namely, a horse:
and He plucked out the hair of his tail; like أُعْرَاءَ ء أُعْرَاءَ: both of which meanings are mentioned by IKtt and others: ___ and i. q. [He made him lean, or light of flesh, &c.]: from عَارُ he went and came. (TA.)

They ask of their neighbours the loan of the household-goods, &c.: but Az says that the word used by the Arabs is يُنَعِّبُونَ. (TA. [See 10 in art. عور.)

They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. (S, O, Msb,) or they reviled, or vilified, one another; syn. تلعابا. (AZ.)

A disgrace; a shame; a thing that occasions one's being reviled; a vice, or fault, or the like; (S, O;) a thing for which one is, or is to be, blamed, or dispraised; (B, in TA, art. عور;) anything that necessarily occasions blame or reproach, (Msb, K,) or disgrace: (Msb:) pl. أَعْيَارُ, (TA:) and مَعَابُر, (S, O, K,) of which the sing. is app. مَعَبَرة, (O,) [is syn. with أَعْيَارُ, for it] signifies things for which one is, or is to be, blamed, upbraided, reproached, or found fault with; syn. مَعَابِيَّات, (S, O, K.)

The ass; (S, O, Msb, K,) both the wild and the domestic; (S, O, Msb;) its predominant application is to the former:

(K:) so called because he goes away hither and thither (يَعْرِفُ فِي نَزْدِ وَنَزْدِ) in the desert: (TA:) fem. with أَعْيَارٌ: (S, Msb:) pl. [of pauc. ] أَعْيَارٌ, (S, O, Msb, K,) and [of mult. ] مَعَابِرَةٌ: (K) and عِبَرَةٌ: (S, O, Msb, K) and عِبَرَةٌ, (S, O, K,) like مَشْيَوخَةٌ: (O) and مَعِيَوْرَةٌ (S, O, K,) like عِبَرَةٌ (O) and عِبَرَةٌ (S, O, K,) like عِبَرَةٌ (O) and عِبَرَةٌ (S, O, K,) like عِبَرَةٌ (O)

&c., or this is [properly speaking] a quasi-pl. n., (TA,) and مَعِيَوْرَةٍ, [also a quasipl. n.,] (Az, TA,) and pl. pl. عِبَرَاتٍ (O) and عِبَرَاتٍ (K,) [Dim. عِبَرٍ, q. v. intra.] ___ It is said in a prov., relating to contentment with that which is present and forgetting
If the ass has gone away, there is an ass in the tether. (A 'Obeyd.) You say also, of a place in which is no good, it is like the belly of an ass; (S, TA;) or like the belly of the ass; (TA;) because there is nothing in his belly of which any use is made: (S, TA;) or this originated from the saying, He is more empty than the valley of Himar; (S, O, * TA;) for Himar was the name of a certain unbeliever, who possessed a valley, which for his infidelity, God rendered waste and unproductive; (O, * TA;) and Imra-el-Keys, (O, TA,) as some say, but correctly Taabbata-sharrà, (O,) quoting the above-mentioned saying, has substituted for Himar, for the sake of the metre. (O, TA.) One says also more vile than the ass. (TA.) [But this is doubtful: see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see AREF:) and hence, app., the signification here next following.] Also signifies a lord, or chief, (S, O, K,) of a people: (S, O:) a king: (K:) pl. (O.) The saying (S, K) of the people of Syria, used by them proverbially, (TA,) a lord for a lord, or a lord is succeeded by a lord, and an increase of ten] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems: (S, O, K:) so they said thus on that occasion. (O, TA.) an appellation of a certain bird, (S, O, K, TA,) resembling the pigeon, (S, O, TA,) short in the legs, which are coved with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness, or dark dust-colour, yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated bird: (TA:) also the prominence, or ridge, in the middle of the iron head.
or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See دُبَّابِ.] ___ The prominent line, (S, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (S, O, TA.) ___ The Spine, i. e. the prominent part, in the middle of the scapula, or shoulderblade. (S, O.) ___ The prominent, or projecting, bone in the middle of the hand: pl. أعبار. (TA,) [In the K, it is expl. simply by العظم النانىٌ, but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly: it seems that we should read ومن الكَف الح. and, or, more probably, ومن الكَف العظم النانىٌ وسطهَا and that the last signification of الكَف in the TA is a mistake for الكَف, and that the last signification of عبر, given here, is doubtful.] ___ The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (S, O, TA.) ___ Any prominent, or protuberant, bone in the body. (TA.) ___ An edge, or a ridge, of a rock, naturally prominent. (TA.) ___ Anything prominent, or protuberant, in an even thing, (K,) or in the middle of an even thing [or surface]. (TA.) ___ Each of the two portions of flesh and sinew next the back bone, one on either side thereof: both together are called عابران. (K, * TA.) [So called because it forms a kind of ridge.] ___ The prominent, or protuberant, part at the pupil (رأس البَب) of the eye: (AA, TA:) or the lid of the eye: (S, O, K:) or the inner angle [for ماَقَىٍّ, in the CK, I read ماَقَىٍّ, as in other copies of the K,) of the eye: (Th, K:) or the image that is seen in the black of the eye when a thing faces it; (Aboo-Tálib, L, K; *) also called أَبْعَة (Aboo-Tálib, L:) or the eye-ball: (TA:) or a looking from the outer angle [or perhaps this signifies here the outer angle itself] of the eye. (K.) Hence the saying, (S, O,) فَعَلَتْ ذاكَ قِيلّ عبر وما جرى I did that before a look from the outer angle of the eye: (S, O, K: *) or before he winked [or could wink]; عبر meaning the image that is seen in the black of the eye; and ما جرى, what moved, i. e., the eye itself: (Aboo-Tálib:) or before I looked [or could look] at thee; not used with a negative: (Th:) nor do you say فعلت ذاكَ [Instead of فعلت ذاكَ in
this phrase]: (A O, S:) or here signifies the Wild ass. (Lh.) You say also أَنْيَتِكَ فِيَلَ عَبْر، وَمَا جَرِىَ، meaning I came to thee before a sleeper awoke [or could awake]. (AA, TA.) The وَتَدَ [or tragus] which is in the inner part of the ear: (S:) [see وَتَدَ:] or the part of the interior of the ear which is below the فَضْع [or upper portion thereof], (K,) in a man and in a horse, like the عَبْر [of the head] of an arrow: (TA:) or theِنَاَرْـﻴَﻋ [or}
And a mountain. (K.) And also the name of A mountain of El-Medeeneh: (K, TA:) and, as some say, of a mountain of Mekkeh. (TA.) And a mountain of El-Medeeneh—(of which the sing. is الْعَيْبَرِ) is a name of Certain bright stars in the track of the feet of سهيل or Canopus. (O, K.)

A caravan; syn. قافلة of the fem. gen.: (K:) from عَمَار he journeyed: (TA:) or camels that carry provision of corn: (S, Mgh, O, Msb, K:) then generally applied to any caravan: (Mgh, Msb:) or a caravan of asses; and then extended to any caravan; as though pl. of عبر, being originally and regularly of the measure فعل, [i.e. سقف as pl. of سقف عبر:] (TA;) but it has no proper sing.: (K:) or any beasts upon which provision of corn is brought, whether camels or asses or mules: (K:) the عبر mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عبر is applied specially to camels is false: (AHeyth, O, TA:) Nuseyr cites the poet Aboo-'Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAar says that it is applied to camels bearing burdens, and not bearing burdens: (Az:) but camels are not thus called that bring corn for their owners: (TA, vce رَكَاب) pl. عبرات, (O, K,) with ا and جوزات, (Sb;) and عربات (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning horses or the like, and camels carrying merchandise. (TA.)

Resembling the wild ass (العَيْبَرِ) in quickness and briskness: (S, O:) or the latter, swift, with briskness; (K, TA:) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass: and also hard, or hardy. (TA.)
assayed: or a thing with which measures of capacity are measured, compared, or
equalized: (Lth:) the عيار of a thing is that which is made, or appointed, a standard thereof, by
which to regulate or adjust it; expl. by معا جعل نظاما له. (Msb.) The عيار of dirhems, and of deenârs, is
[The rate, or standard, of fineness; the quantity of pure silver, and of pure gold, that is
put into them. (Mgh.) [See also 1.]

Currency of a poem. (K.)

فلاع عبیر Such a one is a person who is pleased with his
own opinion; (S, O, K;) an expression of dispraise; (S;) like as نسيح وحده is one of praise: (TA;) or a person who
does not consult others, nor mix with them, yet in whom is ignobleness and
weakness; as also جحیش وحده [q. v.]: (Az;) or a person who eats by himself. (Th, K.) You may also
say عبير, شیخ for عویر, شویخ, nor شویخ عویر. (S, O.)

عیار: see عیار.

عیار: see the next paragraph, in five places.

That goes to and fro, and round about; as also عیار: both are applied [to a man and] also to a dog:
(TA:) and ↓ the latter is also expl. as follows: a man (TA) often coming and going (K, TA) in the land: (TA:)
often going round about, (Fr, S, Msb, K,) often in motion, (Fr, S, Msb,) and sharp, or quick,
of intellect: (S, K;) it is used as an epithet of praise and as one of dispraise; for instance, applied to a boy, it signifies brisk
in obeying God, and brisk in acts of disobedience: (IAar:) and عیار, applied to a horse, signifies
brisk, lively, or sprightly: (IAar:) and عیار, so applied, mischievous; and that is brisk, lively, or
sprightly, so that he goes on one side of the way, and then turns to the other
that goes to and fro without work: (Ajnás en-Nātfīee, Mgh:) or that leaves himself to follow his natural desire, not restraining himself. (IAmb, Mgh, Msb.) It is said in a prov. A dog going to and fro and round about is better [as a guard] than a lion lying down. (TA.) You say also A sheep that goes to and fro between two flocks, not knowing which of them to follow: to such is a hypocrite likened. (TA.) And A she-camel that goes forth from the other camels in order that the stallion may cover her (S, O, TA.) And A he-camel that leaves the females seven months gone with young, and goes to others. (S,) And A horse that goes away hither and thither, by reason of his sprightliness: (S, O:) or a lion that goes away with the joints, or whole bones. of men to his thicket. (IB.) An ode having currency. (O.) An arrow from an unknown shouter. (Msb. [Mentioned also in art. عور.]) And A fallen fruit, of which the owner is not known (TA.) and a lion, عور, &c.: see art. عور. The Arabs have not uttered a verse more current than it. (A, O, TA.) A horse, (S, K,) and a dog, (K.) made to go away as though he had escaped. or got loose: (K:) or made to escape: (TA:) or made to escape, or get loose, and go away hither and
thither, by reason of his exceeding sprightliness. (S.) It is also expl. as signifying, applied to a horse, Fattened: and having the hair of is [tail] plucked out: these two explanations mentioned by IKtt and others: and made lean, or light of flesh. (TA. [See 4, last sentence.] See also the next paragraph.

ماعر, (O, K,) as though originally جيز, aor. عبر, Bain, from عار, aor. عبر, A horse that turns away from the road with his rider. (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Sgh, (TA,) not Et-Tirimmáh, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed]),

* أحق الخيال بالركض المعار *

[The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider. (K.) Aboo- 'Obeyd, (so in my copies of the S,) or Aboo- 'Obeydeh, (so in the K and TA,) says that the people, in relating this, say المعار, [deriving it] from العارية المعار; which is a mistake: (S, K, TA:) the truth being that this is a mistake as to the damm and the derivation; which is the saying of IAar alone, and is mentioned by IB also: (TA:) or the last word is المعار. (TA in art. غور, q. v.)

نصل ماعر An iron head or blade, of an arrow or of a spear or of a sword or of a knife or the like, having what is termed عبر. (AHn, from AA.) And ساحر ماعر, and ماعر [and ماعر A كف [or hand] having what is so termed. (TA. [But I think that كف is here a mistranscription for عبر: see عبر.])

ابن ماعر Calamity, (K, TA,) and hardship. (TA.) And بنات ماعر Calamities. (S, O, TA,) and hardships. (TA.)

عارة ماعر, and the pl. ماعر. see عار
Resembling the عير [i.e. ass, or wild, ass] in make. (O, K.)
The camels were, or became, [of the colour termed] white inclining to black. (O, K.)

Whiteness in a camel, mixed with somewhat of the red hue termed [i.e., a reddish whiteness;] whiteness in which is a mixture of clearness with slight darkness: (TA:) [or a yel-lowish whiteness see ]

A camel of a white colour mixed with somewhat of the red hue termed [i.e., reddish white] or [dingy white;] white with a slight darkness (Msb:) or inclining to yellow: [i.e., yellowish white:] (I Aar:) fem. pl. عَيسَتْ: (S, O, Msb, K:) the camels thus termed are said to be of good breed. (S, O,) Also A gazelle, or an antelope, and a bull, [app. meaning a wild bull,] in which is a hue such as is termed [i.e., a white mark, trace, relic, or remain. (TA,) And you say A man having white hair. (TA,) And A white mark, trace, relic, or remain. (TA,) The female locust. (S, O, K.)
1. عيش (S, A, O, Msb, K.) aor. عيش, inf. n. عيش (S, O, Msb, K) and عيش and عيش and عيش and عيش (O, K) and in the dial. of El-Azd عيش, (K in art. عيش, and TA.) He lived; (S, A, * O, K;) the passed life in a particular manner of state:] he became possessed of life. (Msb.) You say, عاش فلان عيشة راضية Such a one lived a pleasant life (if we regard عيشة as a simple inf. n., as it is said to be above,) or state [or sort] of life. (A.) [See also عيشة, below.]

2. عيش see 4

3. عاشه, inf. n. معيشة, He lived with him; like as you say عاشه. (TA.)

4. عاشه (God, S, A) made him to live; (S, A, O, * K;) as also عاشه, عيشه, (O, * K) inf. n. تعيش. (TA.) You say, اعاشه الله عيشة راضية [God made him to live a pleasant life, or state or sort of life]. (S.)

5. تعيش He constrained himself to obtain the means of life: (S;) or he had what was barely sufficient, of sustenance, nothing remaining over and above it. (TA.)

6. اعاشوا They lived together: one with another. You say, اعاشوا باليئة وودة. (They lived together with sociableness and affection, (A, TA.)

[an inf. n. of 1. ___ As a subst.,] Life: (S, O, K;) or particularly animal life. (Kull p. 262.) It is said in a prove., لفت مرة عيش ومرة جيش meaning, Thou act at one time in an easy state of life, and at one time in the state of life of warriors: (A 'Obeyd, as cited in the TA: [but for عيش غریز in my original, we should perhaps read عيش غریز, i.e. a difficult state of life:) or thou benefitest at one time,
and injurest at another (TA. And a man to whom I'Aar said How is such a one ' answered عيش وعيش، meaning At
one time with me, and at one time against me. (TA. [See also Freytag's Arab. Prov. i. 70 and ii. 699 ___
Also I. q. معيشة، in senses pointed out below (K.) see the latter, in four places. ___ And [hence,] Wheat, or other food;
syn. طعام; (IDrd, A, O, K;) in the dial. of El-Hijáz, (A.) or of El-Yemen: (IDrd, O, TA:) and seed-produce; in the dial. of El-
Hijáz: (A, TA:) and bread; (K) in the dial. of Egypt. (TA.)

عَيْشـَة [see 1, in two places. ___ ]A state, (A,) or sort. (TA,) of life. (A, TA.) You say، عَيْشـَة عَاشة صَدَق، and
*He lived a good sort of life, and an evil sort of life. (TA.)

عَاشَ : see the paragraph here following.

عَاشْـة [Living: having life: and in like manner, but in an intensive sense, (app. meaning having much of
the means of life or living well.) عَاشَ ُعَاشَة ُعَاشَةَ : fem. of the former with ء. (Msb.) ___ A man in a good state
or condition of life] (Lth, A, O, K.)

معيشة and معيش may be used as substantives as well as inf. ns., like معيش and معيش; (S, O, TA;) and signify, like،
That whereby one lives: or that place and time] in which one lives: (TA:) [or rather, they have
both these significations; but معيش has generally the latter. whereas معيشة، q. v., and معيش، are generally used in the former
sense, or one similar to it: ] معيش also signifies the place of subsistence; or the known, or usual, place thereof: and the time wherein one seeks sustenance. (TA.) Thus، (TA,) The
earth is the place of subsistence of mankind, or of the created beings] (A, O, TA.) And
النهار معيش The day is the time for seeking sustenance: as in the Kur, lxviii. 11. (O, TA.) See also
معيشة، in two places.
also Victuals, living, sustenance, or food and drink by which one lives; (Lth, A, O, K;) as also عيش (A;) whence you say that dates are the عيش of such a family: (TA:) that whereby life subsists; the means of life or subsistence; (A, K;) as also عيش (TA;) that whereby one lives; as also عيش (A, K, TA) and معيشة معاش and (TA;) or [the state wherein one lives; (A, K, TA;) as also عيش (TA:) the means of obtaining that whereby one lives: (Aboo-Is-hák, TA:) the gain, or earnings, by means of which a man lives; (Mgh, Msb;) as also عيش: (Msb;) the pl. is معایش, (S, O, Msb;) accord. to general opinion, (Msb;) without ء, (S, O, Msb;) when formed from the original of the sing., which is معيشة, of the measure منفعلة; (S, O;) or because it is from عيش, so that the measure of the pl. is منفعلة: (Msb;) but when it is formed from the secondary form of the sing., it is with معانشة منفعلة, [ء being in this case likened to مصلاب like as معيل is with ء because the ء [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O;) all the Basree grammarians hold it to be so: (TA:) or, accord. to some، معيشة and معيشة are from عيش; and the pl. in question is therefore of the measure منفعلة، with ء. (Msb;) The punishment of the grave: (O, K;) so, accord. to most of the expositors, in the Kur xx. 123: or, as some say, [strait sustenance in the fire of hell. (O, TA;) One who constrains himself to obtain the means of life: (TA;) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K;)

A dense, or tangled wood; a numerous collection of dense, or tangled, trees: (S, O, K: or [lote-trees of the species called] سَدْر (AHn, O, TA) collected together in one place, (AHn, O,) of which the lower parts are dense, or tangled: (AHn, TA:) or dense, or tangled, trees, some growing in, or among, the lower parts of others: (TA:) pl. [of pauc.] and [of mut.] عُصِيسٌ and عُصِيسان: (O, K:) also what are collected together (AHn, O, K, TA) in a place, (AHn, O, TA,) and are near together, and dense, or tangled, (AHn, O, K, TA,) of [trees of the kinds called] عَصِيَاء (O, K, TA:) or of the trees called سَدْر and عَوسَج and نَبِع and سَلَم and all kinds of عَصِيَاء: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Klábee, O, TA,) of thick and tough trees, (El-Klábee, O, K, TA,) such as the سَلَم and سَمَر and عَرفَط and سمَل and عَصِيَاء. (El-Klábee, O, TA,) ___ Also A place of growth of the best of trees: (Lth, A, O, K:) or, as some say, the lower parts of trees. (TA:) ___ And hence, (A,) A stock, or race. (S, * A, K, *) You say, ﴿هُوَ مِن عِصَيْسٍ بْنِي هَاشِم﴾ He is of the stock, or race, of Benoo-Háshim. (A.) And ﴿مَا أَكْرِمَ عِصِيْسَهُ﴾ How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house! (TA.) And it is said in a prov., ﴿عِصَيْسَ تَمَلَّكَ وَإِن كَانَ أَشْبًا﴾, i.e. Thy stock is an appertenance of thine though it be thorny and intricate or confused: (AZ, O, TA,) meaning, accord. to A‘Obeyd, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHeyth, عِصَيْسَ أَشْبَهٌ denotes praise; force of resistance, or inaccessibleness or unapproachableness, and numerousness, being meant thereby. (O, TA,)
You say also, 

\textit{He is of a good, or an excellent, stock.} (Sh, O, TA.)

\textit{قهء به من--} (TA.)

\textit{عصاك} means \textit{Bring thou it from wherever it is.} (TA.)

\textit{عصاء} see \textit{عوض}, (in art. عوض, ) last sentence.

\textit{معصاص} \textit{A place of growth} [app., as seems to be implied in the S, of trees such as are termed عص}. (S, O, K.)

\textit{معصاص} \textit{Any one who is hard, or difficult, with respect to that which another desires of him:} (O, K;) app. originally معاص: mentioned in the L in art. عوض. (TA.)
**عَيْطُ**

1. Long in the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

5. See above: and see also عَيَّطَتُ in art.

8. See عَيَّطَتُ in art.三次出现。

Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.)

Length in the neck; (S, O, K;) accord. to some, with justness of stature; (TA;) applied to a camel; (S, O;) as also عَيْطَتُ. (TA;) fem. عَيَّطَتُ. (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. عَيْطَأْتُ. (TA.) Long in the head and neck; (K;) which is ugly. (TA.) Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to a mountain; (TA;) and the fem. to a [mountain such as is termed] قَارَةً; (S, O, TA,) and to [such as is termed] a هَضْبَة; (TA;) and the masc. also, in this sense, to a palace, or the like; (S, O, K, TA;) and to عَرْضٍ [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حَجَة and the رِياضَة. (O, TA.) Refusing; resisting; withstanding: (K, TA;) applied to a man, and to a wild ass. (TA.)
and with عائط in art, in four places.
 достигнутие

I disliked it, or loathed it, (S, Mgh, O, Msb, K,) namely, food, (S, O, Msb, K,) or water, (Mgh,) or beverage, (S, O, Msb, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA:) and اَذٰﻫ ﺎﱠِﳑ ُﻊْﺒﱠﻄﻟﺎُﻬُـﻓﺎَﻌَـﻳ signifies the same as عافية (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,) 

* إنْ وَقَتْنِي سَلِيْكُ مَا أَعْقِلَهُ 

* كَالْنُّورِ يَضْرِبُ لَمَا عَافَتِ الْبُقْرِ 

[Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe the water:] for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ham, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, [This is of the things that the natural disposition dislikes, or loathes,] (Mgh. ) اَﻮْﺻَأَو اَِ for which the authors of the O and K have substituted اَﻬِﺋاَﻮْـﻧَأَو, deceived by the word ﻂِﻗﺎَﺴَﻣ in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing
with the right side, or the left side, turned towards the spectator: (TA:) primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Har p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Msb, TA,) or the like, (Msb,) and auguring evil [or good, therefrom:] (Msb, TA:) and also the saying [a thing] conjecturally, or surmising; without seeing anything: and it is said in a trad. to be [expl. in art. جُبَتجمعَت كلمُ الطَّيْرُ: the verb in عفت الطَّيْرُ, as ISd says, is originally عفت الطَّيْرُ , aor. عفت الطَّيْرُ , inf. n. عفت الطَّيْرُ , (S, O, K,) is like عافت الطَّيْرُ having for its aor, عفت الطَّيْرُ and inf. n. عفت الطَّيْرُ , (K, TA,) i.e. (TA) The birds circled over the water, or over carcasses or corpses, and went to and fro, not going away, desiring to alight. (S, O, TA. [See also art. عوفة.])

4 أَعِفَ أَعِفَأَ They became in the condition of finding that their beasts disliked, or loathed, the water, and would not drink it. (ISk, O, K.)

5 is probably used as signifying He practised عِفَة , i.e. auguration from birds, &c. see its part. n., below.]

8 see 1, first sentence. Accord. to Ibn- 'Abbád, (O,) أَعْتَاف signifies He furnished himself with provisions for journeying. (O, K.)

عِفَة is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, K, * TA: but in the K, فَتُرَضَعُها is erroneously put for فَتَرَضَعُها and the mātān and the mātān and the mātān: TA:) thus in the saying of ElMugheereh, (O, K, TA,) as expl. by
himself, (O, TA,) ['l. e. The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other; as the case of regular or continued suckling of a child does] (O, K, TA: [but in the O and CK, [m̱r̲渴 is erroneously put for [m̱r̲渴: see a similar saying voce [m̱ra:]]) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it: (Az, O, K:) A'Obeyd says, We know not in sucking the breast, but think it to be [m̱ra:] : his saying thus, however, is disapproved by Az. (O, K, * TA.) [m̱ra:] is also the subst. from [f̱m̱ra:] [q. v., app. signifying A circling of birds over the water, &c.]. (S, O, K.)

عَيْـفَة A good thing: (O:) or the choice, or best, or excellent, of camels or cattle or other property: (K:) like [m̱عَيْـفَة] [m̱عَيْـفَة]. (O, K.)

الْعَيْـافَاتُ Two games (Sh, O, K) of the boys of the Arabs of the desert: (Sh, O: [see the latter of these words: ]) or the former is what is called لُعْبَةَ الْغَمِيَسَاءَ or, as in some of the copies of the K, الغَمِيَسَاءَ. (K, TA. [But I do not find elsewhere الغَمِيَسَاءَ as the name of a game, nor أَلْعَبَةَ الغَمِيَسَاءَ in any sense.])

عُيْفَنَ see عَيْـفَنَ. Applied to a camel, it means That smells the water and then leaves it, though thirsty. (S, O, K.)

عَيْـفَانَ see عَيْـفَانَ.

عَيْـفَانُ, like عَيْـفَانُ (O, K) or عَيْـفَانُ (so in the CK,) One whose natural disposition, (O, K) and habit, or wont, (K) it is to dislike, or loathe, a thing. (O, K.)

عَيْـفَانُ Disliking, or loathing, food or beverage: (S, TA:) and عُيْفَنَ, عَيْـفَنَ, عِيْفَانَ, applied to a man, signify the same as عَيْـفَانَ [app. in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce سوف, last sentence]. (TA.)
Auguring, or divining, (S, O, K,) from birds or other things. (O, K,) said of Shureyh, in a trad, of Ibn-Seereen, means He was true in conjecture and opinion: like the saying, of him who is right in his opinion, ﴿ما هو إلا كاهن﴾ (TA.) Birds circling over water, or over carcasses or corpses, and going to and fro, not going away, desiring to alight. (S, O.) And ﴿نسور عوائف﴾ [Vultures] circling over the slain, and going to and fro. (TA.)

nięف, applied to food [and beverage], Disliked, or loathed. (Msb.)

趔趔 One who practises auguration from birds [&c.]. (Har p. 564.)
عِيق

1 [as inf. n. of عق for its aor.] is syn. with عوق [as inf. n. of عق having its aor.], (O, K, TA,) signifying The act of hindering, preventing, impeding, withholding, or turning back or away. (TA.)

2 عِيق, inf. n. تعيِيق, He raised his voice, called or called out, cried or cried out, or vociferated. (O, K.)

عِيق A share of water. (L, K)

عِيق (in the CK عِيق) A cry used in chiding. (Ibn-‘Abbád, O, K.)

عِيقة The shore, and side, of the sea: (A‘Obeyd, S, O, K:) pl. عِيقات. (TA.) And an open, or a wide, space of ground, in front, or extending from the sides, of a house: or a yard, or court. (TA.)

عِيق: see art. عوق.

عِيق: see art. عوق.
"عَيْلَ "

1. عَيْلَ, inf. n. (S, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and عَيْلَ (S, O, K) and عَيْلَ (TA) and عَيْلَ (Ks) and عَيْلَ, aor. عَيْلَ (Ks, TA in art. عَيْلَ) and عَيْلَ (K in that art.;) *He was,* or became, poor; (S, Mgh, O, Msb, K) and in want. (S, O.) So in the saying... [of which see another explanation in art. عَيْلَ, a form of imprecation. (TA.) It is said in a trad.,... [One following the right course] has not become poor [nor will he become poor]. (TA.) And one says, لا يعَبَّ عَيْلَ أحَدٌ عَلَى الْقَضَدِ, (Yoo, TA.) ___ See also 4. عَيْلَ (S, O, K) aor. as above, (S, O,) inf. n.عَيْلَ, It (a thing) was, or became, wanted by me, and unattainable to me: (S, O, K:) mentioned by El-Ahmar. (S, O.) ___ And عَيْلَ الْعَمَلِ الْمُسْتَفْلَى, (S, O, K,) aor. as above, inf. n.عَيْلَ, عَيْلَ, (S, O,) He knew not where to seek the stray beast. (S, O, K,) said of a horse, (S, O, TA,) and of a man, (S, TA,) *He inclined from side to side in his gait,* (S, O, K,) and (when said of a man, S) was proud, haughty, or self-conceited, therein: (S, K:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and تعَبَّ عَيْلَ signifies the same, (O, K,) said of a man. (O.) ___ And عَيْلَ في الْأَرْضِ, (O, K,) aor. as above, (O,) inf. n.عَيْلَ, عَيْلَ, thus in the K, i. e. with damm and fet-h, but in the M [عَيْلَ, i. e.] with damm and kesr, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) *He (a man, O) went,* or went away, (O, K,) and round about, (K, TA, but not in the CK) in the land; (O, K,) or journeyed therein seeking sustenance, or for the purpose of traffic; syn. ضَرَبَ فِيهَا: so says IAmb. (O.) عَيْلَ, aor. عَيْلَ, عَيْلَ, عَيْلَ, inf. n.عَيْلَ, عَيْلَ, عَيْلَ: see art. عَيْلَ, عَيْلَ عَيْلَ, عَيْلَ 2 as intr.: see 4; and see also 1 in art. عَيْلَ, عَيْلَ عَيْلَ عَيْلَ: see art. عَيْلَ, عَيْلَ, عَيْلَ, عَيْلَ. *He neglected his family,* or household: (TA, and K in art. عَيْلَ, عَيْلَ,) or تعَبَّ عَيْلَ signifies the *feeding badly.* (S, O,) See also 2 in art. عَيْلَ, second
He (a man) left his horse alone, or by himself, to pasture where he would, without a pastor; in the desert. (S, O.)

He (a man) had a family, or household; so accord. to Akh: or he had a numerous family or household; (S, O, TA;) as also عائل, عائل, and عائل. (TA.) [See also 1 in art. عول, fourth sentence.] ___ And see the first sentence of the present art. ___ Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) He sought, or sought after, (O, K,) a thing, (O,) or prey. (K.) ___ See also 4 in art. عول, last sentence.

The propounding of one's narration, and talk, to him who does not desire it and whom it does not concern; (O, K;) [and so, app., عائل ; for it is said that] this is what is meant in the saying of the Prophet, إن من القول عبلا, or, as some relate it, عبلا: [whence it seems that both

readings mean Verily of what is said is the propounding of one's narration, &c.:] so says Saasa'ah. (O.)

عيلة: see the next paragraph. [ And see عائل, of which it is a pl.] See also art. عول.

Poverty, (S, O, K,) and want; thus in the Kur ix. 28; as also عائل, and thus accord. to one reading in the Kur ix. 28; and accord. to IAar, عبلا, with kesr, is syn. with عيلة. (TA.) It is also a pl. [or rather a quasi-pl. n.] of عائل q. v. (S, TA.) طال عبلايَيَاك means Long has continued my feeding, nourishing, or sustaining, thee. (O, K. [But this app. belongs to art. عول:}
A woman that weeps [or wails] for the dead. (AA, O. [But this also app. belongs to art. عوَّلِه.) Also a pl. of عائِل [q. v.]. (S, O, K.)

The male hyena. (S, O, K.)

A pl. of which the sing is عَيْلَةٍ and of which the pl. is عَيْلَاتٌ, this last being a pl. pl.: see art. عوَّل. See also عَيْلٌ, above.

The fodder, or provender, of a برذون [or hackney]; as also معالاة . (Fr, O, K.)

That inclines from side to side in gait, and is proud, haughty, or self-conceited, therein: (S, O, TA;) as also عَئِلٍ, of which عَيْلَةٌ is a pl. [or rather a quasi-pl. n.]: (IAar, TA:) the former applied to a horse, (S, TA,) and to a lion: (S, O, TA;) and so with عَئِلٍ applied to a woman. (K, TA.) Respecting the saying of Hokeym Ibn-Mo‘eyeh Er-Raba‘ee, cited by Sb,

* فيَّ عِيَابِيَّةٍ أَسوَدَ وَمَرَّ

Ibn-Es-Seeráfee says, it is as though he said فيها مبئحترات &c. [i. e. In it are such as walk with a proud gait and an inclining from side to side, of lions and of leopards]; making عِيَابِيَّة to be pl. of عَئِلٍ; not of عَيْلَةٍ; (O, TA; *) of which latter, as signifying seeking [prey, like معيل], it is also [said to be] an anomalous pl.: (TA:) but Aboo-Mohammad Ibn-El-Aarábee says that Ibn-Es-Seeráfee has miswritten غِيَابِيَّة, and that it is correctly غِيَابِيَّة غَيَابِيَّةٍ, with the pointed غ, an anomalous pl. of غَيِّلٍ [signifying a thicket, &c.; so that the meaning is, in it are thickets the lurking-places of lions and of leopards]. (O, TA.)

Poor, (S, Mgh, O, Msb, K,) and needy, or in want; (S, O;) occurring in the Kur xcii. 8; (TA;) as also عَيْلٌ, (TA,) and معيل : (Ibn-El-Kelbee, TA:) pl. of the first عائِلَة, (Mgh, O, Msb, K,) [originally] of the measure كافرْ فَعَلْة, like كافرْ pl. of
(Msb,) and عائلة (K) and عائلة (S, O, K) and [quasi-pl. ns.] عائلة (S, TA) and عائلة. (Iaar, TA.) See also عائلة.

معيل: see عائلة.

معيل، originally of the measure فيعل: (ISd, TA in art. عائلة:) see عائلة، in two places, in art. See also عائلة. And see عائلة and عائلة.

معيل: see عائلة. Also A man having a family, or household; and so عائلة: (TA:) or having a numerous family or household; and in like manner, with عائلة، applied to a woman. (S, O, TA.) [See also عائلة.]

معيل: see عائلة. Also, applied to a wolf, a lion, and a leopard, Seeking, or seeking after, prey; (K, TA;) and so عائلة. (TA.)

معيل: see عائلة in this art., and also in art. عائلة.

معيل: see art. عائلة.

معيلة: see عائلة.
**I.**

**أَعْمَٰدٌ،** aor. عَمْدَّ (S, K) and عَمْدَةٌ (thus in copies of the K), or عَمْدًا, thus accord. to Lh, (TA) **He** (a man, S) *desired*, or *desired eagerly*, or *longed for, milk*: (S, K) and **he thirsted**: (K: [like غَمَّامْ:]) [or thirsted vehemently: (see عَمْدَةٍ, below:)] or, accord. to ISk, **عَمَّمَ الدَّينَ إِلَى** their milk having died. (TA in art. شئ.)

**And the people, or party, became scant in milk; their milk became little in quantity: or, accord. to Lh, عَمَّمَ signifies he lacked milk; or became destitute thereof; (TA:) [and] thus عَمَّمًا signifies: (K:) and عَمَّمَا they became scant in milk, or *their milk became little in quantity*, (K, TA,) their camels having died. (TA.)

**May his wife and his cattle die,** (TA,) [so that he shall have no wife and no milk, or and be eagerly desirous of milk.]

**God left him [or made him to be] without milk.** (S, K) **And أَعْمَٰدَا بِنُوْ فَلَانَ The sons of such a one took our milk [or our milch cattle].** (TA.) **And أَعْمَٰدْ أَصَابَنَا سَنَةٌ أَعْمَٰدْتُنا [A year, or year of drought, that deprived us of our milk, or of our milch cattle, befell us].**

(TA.) See also 1, in two places.

**أَعْمَٰدٌ** (S, K) aor. عَمَّمَ (S, K,) or chose, (T, TA,) **He took, (S, K,) or chose, (T, TA,) the** عَمَّمةٍ, i. e. the choice, or best, or excellent, of the camels or other property. (T, S, K, TA.) Tarafeh says,

*أَرَى الْهَوَّةَ عَمَّمَ الْكَرَامَ وَبِصَطْفٍ*
[I see that death chooses the generous, and selects the most excellent of the property of the tenacious niggard. (TA.) [See also اعتماد in art. عمى.] ____ And اعتماد signifies also [i. e. He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it; &c.]; like اعتماد (TA.)

عَيْمَةٍ [mentioned above as an inf. n.] Desire, or eager desire, or longing, for milk: (S, K:) or vehemence of desire, or of longing, for milk, so that one cannot endure with patience the want of it. (TA.) It is said in a trad., كان يتعود من العَيْمَةِ والَعَيْمَةِ والأَمِّةِ i. e. [He used to pray for protection from] vehemence of desire, or of longing, for milk, so as not to be able to endure with patience the want of it; and vehemence of thirst; and the remaining long without a wife. (TA.) ____ And Thirst: (K:) or, as some say, vehemence thereof; and so عَيْمَةٍ, as mentioned above. (TA.)

عَيْمَةٍ The choice, or best, or excellent, (Az, S, K, TA,) of camels or cattle or other property, (S, K, TA,) like عَيْمَةٍ, (O and K in art. عَيْمَةٍ, عَيْمَةٍ, S in art. عَيْمَةٍ,) or, accord. to Az, of anything: pl. عَيْمَةٍ (TA.)

عَيْمَانَ Desiring, or desiring eagerly, or longing for, milk: fem. عَيْمَانَ: (S, K:) the former applied to a man; and the latter, to a woman: (S:) pl. عَيْمَانَ and عَيْمَانَ. (TA.) And [hence] one says رجل عَيْمَانَ meaning A man whose camels have gone [so that he is in want of milk] and whose wife has died: (S, K:) and AZ mentions, on the authority of Et-Tufeyl Ibn-Yezeed, امرأة عَيْمَانَ أَمِّي a woman who has no camels, or the like, and whose husband has died. (TA.) ____ And Thirsty: (K:) [or vehemently thirsty. (See عَيْمَةٍ.)]
The day; syn. طَابُ الْعَيْامُ i. e. النَهَارُ The day became pleasant]. (TA.) [See عَـَمَم, last sentence; in art. عَمَم.]

A long [or tedious] year: (K:) or, as some say, a year of vehement عَـَمَم [i. e. desire, or longing, for milk; or thirst]: mentioned on the authority of Lh. (TA.) [See also art. عَمَم.]
عين

عين 1

[app. as inf. n. of عَانٌ, agreeably with analogy, (like as عَانَ أَذَنُ, and عَانَ أَذَنَّ, &c., aor. يعَينٍ,) signifies The hitting, or hurting, [another] in the eye. (K.) --- And The smiting with the [evil] eye: (K:) which is said in a trad. to be a reality. (TA.) You say, عَنِتْ الرَّجُلْ I smote the man with my [evil] eye. (S.) And إنْكَ جَميِلَ وَلَا أَعْنَكَ, meaning [Verily thou art beautiful,] and may I not smite thee with the [evil] eye; and [I will not smite thee, &c. (Lh, TA.) And عَنْعَتْ اللَّمْا He (a man) smote the [i.e. cattle, or camels, &c.,] with an [evil] eye: (S:) or تَعَينَ الْأَبَلْ, and and اعَفَّا اعَفَّا, he raised his eyes towards the camels, looking at them, and expanded his hand over his eyebrow like as does he who shades his eyes from the sun, (K, TA,) to smite them

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with an [evil] eye, (K * TA,) and he so smote them. (TA) --- عَانَ عَلِيْنا (S, TA) aor. يعَينٍ (S,) inf. n. عَانٌ; (S, TA; [in one of my copies of the S, عَانٌ, عَيْانَةٌ]) and اعْتَانَ لَنَا; both signify He was, or became, a spy, or scout, for us. (S, TA.) [Golius mentions also عَانٌ, construed with ل, in this sense, as from the S; in which I do not find it.]

And one says, اذْهَبْ فَاعْتَنِ لنا مَنْرَلا, Go thou, and look for, or seek, a place of alighting for us: (S:) and Lh says the like, making the verb trans. (TA.) And اعْتَنَّا عَيْناً وَعَيْناً (K, TA;) and اعْتَانَ لَنَا, (K, TA;) and اعْتَانَ لَنَا, (K, TA, but omitted in the CK,) and اعْتَانَ لَنَا, (El-Hejeree, TA,) inf. n. عَيْانَةٌ (K, TA,) with fet-h, (TA) [in the CK عَيْانَةٌ;] i. e. [We sent a spy, or scout, to bring us information. (K, TA.) [See also عَانِ الدَّمَم, and اعْتَانَ لَنَا, (S,) inf. n. عِيْنٌ, (K, TA,) The tears, and the water, flowed. (S, K *) And اعْتَنَتْ البَرْرُ, inf n. عَيْنٌ, (K, TA,) The
well had in it much water. (TA.) And I dug until I reached the springs, or sources: (S, TA:) and in like manner one says, [I reached the water]: (S:) or, accord, to the T, one say,  and meaning [The digger dug, and reached the springs, or sources. (TA.) (K,) inf. n. (S, * K, [not, as in the CK, with the  ka quiescent.]) and  [He was wide in the eye: or large and wide therein: (see  or he was large in the black of the eye, with width of the eye itself]. (K.)

2  He bored, perforated, or pierced, the pearl; (S, K, TA;) as though he made to it an eye.

(TA.)  He poured water into the skin in order that the stitchholes might become closed (S, K, TA) by swelling, (S,) it being new: and [q. v.] signifies the same, as mentioned by As, (TA.) signifies The individuating of a thing, or particularizing it; i. e. the distinguishing it from the generality, or aggregate. (S, Msb, TA)  means He

individuated it, &c.: and he particularized, or specified, it by words; mentioned it particularly, or specially. And  He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing: and  He appointed against him, or imposed upon him, particularly, such a thing]. You say,  I assigned the property particularly, or specially, to Zeyd. (Msb.) And  I came to such a one, and he did not give me anything: (Lh, TA:) or, as some say, he did not direct me to anything. (TA.) And  He distinguished, or singled out, the thief from among the suspected persons: or, as some say, he manifested against the thief his theft. (TA.) And  I purposed the performance of a particular fast. (Msb.) He told such a one to his face
of his vices, or faults, or the like. (I. h, S, K.) He, or it, stirred war, or conflict, or the war or conflict, between us, or among us: so in the K in the L, perhaps for أَدَارْهَا, but more probably, I think, for أَدَارَهَا. (TA.) The trees became beautiful and bright, and blossomed. (K. TA.)

The man took [or bought] the man. (K. TA.) He, or it, stirred war, or conflict, or the war or conflict, between us, or among us: so in the K in the L, perhaps for أَهْرَدَأ, but more probably, I think, for أَهْرَدَأ. (TA.)

The trees became beautiful and bright, and blossomed. (K. TA.)

The man took [or bought] the man. (K. TA.)

How evil eyed is he! (K, *TK.) He saw him, or it; or he looked, looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. أَطَبَّأَهِ [أَطَبَّأَهُ] أَبْصَرَهُ. (TA.) He saw him (a man) with certainty. (K.) [See also 3.] ___

3 I saw it [or him] with my eye [or eyes, ocularly, or before my eyes]; (S;) [or I viewed with my eye, and faced, or confronted, him, or it; for ] المعينة signifies the viewing with the eye, and facing, or confronting. (TA.) [See also 5.] You say, لَقَيَهُ عِيَانًا thus in copies of the K; but in some copies عَبِينًا, with fet-h to the second and third letters and with kesr to the ع. and thus accord. to Lh, (TA,) i. e. [He met him] eye to eye (معينة), [or face to face,] not doubting of his seeing him. (K, TA.) See also 1. المعينة signifies also The dealing in buying and selling with ready money] which is termed عَبِينَ. (KL.) See also عَبِينَ, in the third quarter of the paragraph.

4 see 1, the former half: ___ and last sentence but one, in three places. هوُ ما أَعِينْهُ. (K, +TK.)

5 He saw him, or it; or he looked, looked at or towards, [or eyed,] trying whether he could see, him, or it; syn. أَطَبَّأَهِ [أَطَبَّأَهُ] أَبْصَرَهُ. (TA.) He saw him (a man) with certainty. (K.) [See also 3.] ___
He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame, (for which is erroneously put in the copies of the K, TA,) or, accord. to some copies, [app. as syn. with or perhaps a mistake for, ] meaning he contracted his eye to look], (TK,) and acted leisurely, or waited, or waited patiently, to smite a thing with his [evil] eye. (K, TA.) ___ Said of a skin, It had thin circles, or rings, or round places, [likened to eyes.] (Fr,S,TA,) rendering it faulty: (S:) or, said of a water-skin, it was, or became, thin by reason of oldness: (TA:) [or it became lacerated, or worn in holes; as is shown by what here follows.] One says also, The feet of the camels became lacerated [in the soles], or worn in holes, or blistered; like the water-skin of which one says also signifies It was, or became, clear, or distinct. (KL,) And It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate. (KL,) [Thus signifying, it is quasi-pass. of . Hence it means It had, or assumed, the quality of individuality. And It was, or became, particularized. or specified, by words; mentioned particularly, or specially. And It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly. And It was appointed against him, upon him, particularly. And hence.] one says, meaning [i. e.: The thing was, or became, incumbent, or obligatory, on him in particular] (S, K. See also the next paragraph.

8  He took the of the thing, (S,) the choice, or best, thereof. (S, TA.) [See also 8 in art. ] And He bought the thing upon credit, for payment at a future time: (S, Msb, KL, TA:) [i.e.] signifies he took upon credit, for payment at a
future time; (Mgh: [in which is expl. by the words ﺒﻨﻴِﻋ 
and in which ﺒﻨﻴِﻋ in a sale is expl. as meaning 
]) and (KL; [but Mtr says,] the saying 
I have not found. (Mgh,) [See also 
expl. as meaning The man took 
by the word ﺒﻨﻴِﻋ. ]

is a homonym, applying to various things (Msb:) in the K. forty-seven meanings are assigned to it; but it is said by MF that its meanings exceed a hundred; those occurring in the Kur-án are seventeen. (TA,) By that which is app. its primary application, and which is by many affirmed to be so, (TA, ) the word ﺒﻨﻴِﻋ signifies The eye: the organ of sight: (S, Mgh, Msb, K, TA [in the S expl. by 
, evidently used in this sense; in the Mgh, by 
; in the Msb and K, by 
; and in a mater place in 
the K. by 
, app. as meaning the sense of sight; ]) also denoted [emphatically] by the term 
[i.e. the organ]; (TA;) it is that with which the looker sees: (ISk, TA;) and is of a human being and of any other animal: (TA;) it is of the fem. gender; (S, K;) and the pl. of mult. as 
, (S, Mgh, Msb, K,) also pronounced 
, (K, in which 
, immediately following 
, has been erroneously supposed by Golius and Freytag to relate to the sing., )) and [of pause and 
which last is asserted by Lh to be sometimes a pl. of mult., as it is in the Kur vii. [178 and] 194; 
(TA,) and pl. pl. 
; (K;) the dim. is 
, (S.)

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Hence the saying in a trad. of 'Alee, 
[He measured the reach of an eye by means of an egg upon which he made lines]. (Mgh.) And [hence also] one says, 
[lit. With some eye I will assuredly see thee]: it is said to one whom you send, and require to be quick; and 
means pause not for anything, for it is as though I were looking at thee. (TA. [See also art. 
And 
[I met him so that I saw him with [or before] my eye, he not 
seeing me. (S, TA,) [And 
which see in art. 
And 
, which also see in
I saw him, or it, obviously; nearly. (TA, vocē, q. v.) And

I met him, or it, the first thing: (S, K, TA:) and before every [other] thing; as also and

He did that purposely, (Lh, K, TA,) with seriousness, or earnestness, and
certainty: (S:) or he is a man who pretends, or feigns, to thee, his doing that which he does not perform:

Thou art entitled to be honoured and protected by me above my eye: for the eye is esteemed the most excellent of the organs, (as is said in this art. in the TA,) and it is that which most needs protection:

made Zeyd the object to which my mind was directed). (TA,) [See another ex. of in which it cannot be rendered as above] in a later part of this paragraph.] [in the CK, which is wrong,] means the same as . (K. [See both in art. in the M and K in art. i. e.]

That by which, or in consequence of which, the eye becomes cool, or refrigerated,
or refreshed, &c.,] is a phrase used as meaning A man's child or offspring. (TA.) [properly signifying He put out his eye, or blinded it, &c.,] means [sometimes] he struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: (TA.) or he was rough, rude, or ungentle, to him in speech. (TA.) َﺄَﻘَـﻓ ُﻪَﻨْـﻴَﻋ means Thy head. (TA. [There mentioned preceded by لاتخُمَ: thus dubiously, and perhaps incorrectly, written. What is means, or should be, I know not.) ___ ُْﲔَﻋ ِرْﻮﱠـﺜﻟا (The eye of the Bull;] the great red star [a] that is upon the southern eye of Taurus, and also [more commonly] called theيَـذُـرَبْـأَـعُـنِرْـوث ةَـبَرْأَـعُـنِرْـوث The eye of Sagittarius; app. the two stars w, on the eye thereof. َْﲔَﻋ ِبُـرْـأَـعُـنِرْـوث [The buphthalmum, or ox-eye;] the plant called ُناَﺮَـﺑﱠﺪﻟا . (Kzw, Descr. of Taurus.) [And ُْﲔَﻋ ِرْـﻮﱠـﺜﻟا The eye of Sagittarius; app. the two stars v, on the eye thereof. ُْﲔَﻋ ﻰِﻣاﱠﺮﻟا The eye of Sagittarius; app. the two stars v, on the eye thereof. ُْﲔَﻋ ِﺮَﻘَـﺒﻟا The buphthalmum, or ox-eye;] the plant called ُناَﺮَـﺑﱠﺪﻟا . (S in art. ﺔَـبَرْأَـعُـنِرْـوث [Cat's-eye;] a certain stone, well known, of no utility. (TA.) َﺢَﺘَـﻓ َْﲔَﻫ ِرﺎﱠﻨﻟا means He made an opening in the live coals of the fire, that had become compacted; in order that it might burn up well. (See 1 in art. ﺔَـبَرْأَـعُـنِرْـﻮَـﺜﻟا and ِرْـﻮﱠـﺜﻟا.) ___ And ُْﲔَﻋ signifies also The [i. e. eye] of the needle: such as is narrow is termed ُْﲔَﻋ ﺔﱠﻴِﻔَﺻ [in which the latter word is app. a proper name, and, as such and of the fem. gender, imperfectly decl., i. e., in this case, written صَـﻔْـﯿَھَة ﺔﱠﻴِﻔَﺻ]. (TA.) ___ Also, as being likened to the organ [of sight] in form, or appearance, A [small round hole or] place of perforation in a [leathern water-bag such as is called] َْﲔَﻋ ﻰِﻣاﱠﺮﻟا مزاَدة. (TA.) And Thin circles, or rings, or round places, in a skin, (S, K, TA,) which are a fault therein, (S, TA,) like ُْﲔَﻋ ﺔﱠﯿِﻔَﺻ [or eyes; or one of such thin circles &c.]; being likened to the organ [of sight] in form. (TA.) [See 10.] And (K) A fault, or defect, (K, TA,) of this description, in a skin. (TA.) ___ And
The small hollow or cavity of the knee; (S, K; in [some of] the[ copies of the latter of which, al-rikâ is erroneously put for al-rikâ; TA;) likened to the socket of the eye: (TA:) each knee has [i. e. two small hollows or cavities, the articular depressions for the condyles of the femur, in the fore part thereof, at the joint of the saq. (S, TA.)] And The piece of skin [or small leathern receptacle] in which are put the bândâq [or bullets] (K, TA) that are shot from the qûs [app. meaning the large kind of cross-bow, called balista, or ballista]: (K, * TA:) likened to the organ [of sight] in form. (TA.)

[In the B, accord. to the TA, it is also expl. as meaning the sam: but this, I think, is most probably a mistranscription for sam (q. v.) as signifying The hollow, or cavity, in the ground, thus called, in which water remains, or stagnates, and collects.] And The place [or aperture] whence the water of a qana [i. e. pipe, or the like,] pours forth: (K, TA:) as being likened to the organ [of sight] because of the water that is in it. (TA.) And, (K, TA,) for the same reason, (TA,) The place whence issues the water of a well. (TA.) And, (S, Msb, K, &c.,) for the same reason, as is said by Er-Râghib, (TA,) The عينُ, (S, Msb,) or source, or spring, (K, TA,) of water, (S, Msb, K, TA,) that wells forth from the earth, or ground, and runs: (TA:) [and accord. to the Msb, it app. signifies a running spring:] of the fem. gender: (TA:) pl. عيونُ and عيون, (Msb, K,) and accord. to ISk, sometimes the Arabs said, as a pl. thereof, عيون, but this is rare. (Msb.) Hence a saying, in a trad., cited and expl. voce رِهَاس (TA.) Also Abundance of water of a well. (TA.) And A drop of water. (TA.) [originally signifying the source of water,] accord. to Th, means Life for men; thus in the following verse:

أولانك عين الماء فيهم وعندهم من الخفية المنجاة والمتحول

[Those, life for men is among them; and with them are the means of safety, and the place of removal, from fear]: accord. to the A, عين الماء فيهم means good, or means of
attaining good, and provision of corn, or abundance of the produce of the earth, are among them. (TA.) ___ Also The [meaning eye, or bud, (thus called in the present day,)] of a tree. (Es-
Subkee, TA.) ___ [And Sprouting herbage; as being likened to the eye or eyes:] one says, نظرت البلاد بعين [lit. The lands looked with an eye or with two eyes], meaning, had their herbage come forth: (K:) or it is said when their herbage comes forth without [as yet] becoming firm [in the ground, or firmly rooted]: taken from the saying of the Arabs, إذا سقطت الجبهة نظرت الأرض بإحدى عينيها فإذا سقطت الصفة نظرت كمما جمعها [lit. When El-Jebheh (the 10th Mansion of the Moon) sets aurorally (i.e. about the 11th of Feb., O. S.), the land looks with one of its eyes; the, when Es-Sarfeh (the 12th Mansion) sets aurorally (about the 9th of March), it looks with both of them].

(S, Msb, K, &c.,) as being likened to the organ of sight, (TA,) signifies A spy; and ذو العينتين [in the CK ذو العينتين], in like manner, signifies the spy, (S, K, TA,) and ذو العينتين Likewise, and ذو العينتين [TA:] he who looks for a people, or party: (M, TA:) the watcher, or observer; (S, * K, * TA;) or the scout: (M, TA:) accord. to the opinion of ISd, made by some to accord with a part [i.e. the eye], and

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therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. عيون and, accord. to ISk, sometimes عيان [app. as meaning A discoverer, or revealer, of tidings &c.]. (Es-
Subkee, TA.) [And An eye as meaning a look, i.e. an act of looking: and hence, a stroke of an evil eye: or, simply, an evil eye: a meaning of frequent occurrence. ] An evil eye smote such a one [An evil eye smote such a one] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof (TA.) [عين الكمال عين is applied to an eye believed to have the power of killing by its glance:
see an ex. voce

And **Sight with the eye** [or *before the eyes*; or *ocular view*]: thus in the saying,

*I will not seek a trace*, or *vestige*, (or, as we rather say in English, *a shadow*), *after an ocular view*: (S, TA:) or the meaning is, *after suffering a reality*, or *substance*, to escape me: (Har pp. 120 and 174: [this latter rendering being agreeable with explanations of عين which will be found in a later part of this paragraph:]

i. e. I will not leave the thing when I see it ocularly, and seek the trace or vestige, thereof, after its [the thing's] disappearing from me: and the origin of it was the fact that a man saw the slayer of his brother, and when he desired to slay him, he [the latter] said, I will ransom myself with a hundred she-camels; whereupon he [the other] said, *لا يَلْبَسُ أَطْلُبَ أَثَرًا بُعْدَ عَيْنِي*; and slew him: (TA:) it is a prov., thus, or, as some relate it, *لا ْيَلْبَسُ أَطْلُبَ أَثَرًا بُعْدَ عَيْنِي*; (Har p. 120.) ____ And **Look**, or *view*. (K, TA.) It is said in the Kur [xx. 40], *وَتَحْصُلُ عَلَى عَيْنِي*, (S, TA,) and it has been expl. as there having this meaning [i. e. And this I did that thou mightest be reared and nourished in my view], as in the B; or, as Th says, *that thou mightest be reared where I should see thee*: (TA:) or the meaning is, *in my watch*, or *guard*, (Bd, * Jel,) and *my keeping*, or *protection*. (Jel. [It is implied by the context in the S, that عين is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph; but my rendering of it there is obviously inapplicable here. See also 1 in art. صنع.]) And in like manner it has been expl. as used in the Kur [xi. 39],

**فَأَتُوا بِهَا عَلَى أَعْيُنَكُمْ**, (B, TA:) or *bring ye him in the view of the people*; (Bd, * Jel,) and *bring ye him openly*, or *conspicuously*. (Jel.)

And The * mano* [as meaning *aspect*, or *outward appearance*], (S, K,) and *شاهد* [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjáj to El-Hasan [ElBasree, when he (the former) had asked *ما أَمْدَكَ* [Verily thy aspect is greater than thy age], (S.) And it is said in a prov.,
Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth]. (S, TA: accord. to the latter, meaning عينه شاهدة:] i.e. his external appearance renders it needless for thee to try him and to examine his teeth. (S and K in art. فر, q. v.) Also, [by a synecdoche, as when it means a spy, ] A human being: (K:) and any one: (S, K:) [in which sense, as when it means a spy, it may be masc. or fem. :] and human beings: (S:) or a company [of people]; (K:) as also عين: (S, K:) and the people of a house or dwelling: (K:) and so عين: (S, K:) and the people of a town or country; as also عين. (K:) One says, ما بَِّا عين بالدَّار in the house, or dwelling;] as also عين, (TA,) and عائشة: (S, TA,) and عائشة: (TA,) and عائشة [virtually meaning the same, but fit. There is not in it any one; (S, K, TA:) i.e. I was not there, a human being. (TA,) And A town, or country,] having few human beings, (S,) or few people. (TA,) And A lord, chief, or chief personage: (K, TA:) in [some of] the copies of the K, السد the head, chief, or commander, of an army: (TA:) the pl. is نائب أعيان: (TA:) which signifies lords, chiefs, or chief personages: &c.: and the eminent, or high-born, or noble, individuals (S, Mgh, Msb, TA) of a people, or party, (S, Mgh,) or of men; (Msb;) and the most excellent persons. (TA.) Hence, (Mgh, Msb,) as pl. of عين, (K:) أعيان signifies أعيان: (TA:) which signifies the sons of the same father and mother. (Msb in art. عين.) Also, the sing., The choice, or best, (S, Mgh, Msb, K:) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Msb, TA,) and of camels, or cattle, or other property, (TA,) and so عين: (S, K, TA,) of which the pl. is عين, (TA,) like عين: (S:) عينه excellent signifies the fleet and excellent of horses. (Lh, TA,) And Highly prized, in
much request, or excellent. (TA.) And, as applied to a deenár, Outweighing, so that the balance inclines with it. (TA.) And i. q. مال, (K, TA;) [i. e. Property, or such as consists of camels or cattle,] when of a choice, or of the best, sort. (TA.) And Such as is ready, or at hand, (K, TA,) present, (TA,) or within one's power, or reach, (S, TA,) of property. (S, K, TA.) And Anything present, or ready, (K, TA,) found before one. (TA.) You say, بله عيناه بعينين I sold it ready merchandise for ready money. (Msb.) [Hence,] Ready money; cash: or simply money: syn. نقد: (T, Mgh, Msb, TA:) not غير دين [Ready money, not debt]. (TA.) And [hence also] one says, Didst thou buy on credit or with ready money?. (Msb.) And A present gift. (Mgh, TA.) So in the saying (Mgh, TA) of a rájiz (TA) satirizing a man, (Mgh,) رائها: [And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] أصابته عين من عيون الله, occurring in a trad., means, خاصية من خواص الله [i. e. A particular, or special, gift of God betided him]. (TA.) Also A deenár: (S, K;) or deenárs; (Az, TA;) [i. e.] coined gold; (Mgh, Msb; *) different from قرو which signifies coined silver or dirhems. (Mgh.) They said, عليه مالة عين, [On him is] incumbent the payment of a hundred deenars: but properly one should say عين because it is identical with what precedes it (Sb, TA.) And The half of a dánik [app. deducted from seven deenars: (K, TA:) mentioned by Az. (TA.) And Gold, (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellence of the organs. (TA.) And The sun itself; (A, K, TA;) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs. (TA:) or (K, TA) the عين of the sun; (S, Msb, TA;) i. e. the شعاع thereof; (K, TA;) [meaning its rays, or
beams, upon which the eye will act remain fixed: (TA:) or [more commonly] the عين means the قرص [q. v., that is disk] of the sun. (KL.) [Using it in the first of these senses.] one says, طلعت العين [The sun rose], and غابت العين [The sun set]. (Lh, TA.) And A thing’s نفس [i. e. its self]; (S, Mgh, Msb, K, TA;) and its ذات [which means the same]; (K, TA:) and its شخص, which means nearly, or rather exactly, the same as its ذات; (TA;) [and likewise a man’s person, as does also عيان, (see exs. in Har pp. 20 and 45,) and the material substance of a thing:] and its أصل [as meaning its essence, or constituent substance]; (TA:) pl. عيان، (Mgh, Msb, TA,) not عيان أعين nor عيان. (Mgh, TA.) One says, هو هو عين and and هو هو عين هو هو عين [It is it itself, or he is he himself]: (S, TA:) ب when prefixed to عين, [thus] used as a corroborative, being redundant. (Mughnee in art. ب.) And I will not take aught save my dirhem itself. (S.) And أخذت مالي عين I took my property itself. (Msb.) And درهمك بأعيانك (Lh, Mgh, * Msb, TA) These are thy dirhems themselves. And هم إخوتك بأعيانك (They are thy brothers themselves). (Msb.) And بعث عنك [subject: I have sent you] occurs in a trad. as meaning Usury itself. (TA.) [بعث about] is a phrase very frequently occurring in the L and TA &c., means إخوتك بأعيانك. And عين الريا (TA.) [بعث about] is a phrase very frequently occurring in the L and TA &c., means Usury itself.

A certain, or particular, place: and in a similar manner is used after the mention of a plant &c.] One says also جاء بال أمر من عين صافية [He brought forth, brought to light, or declared, the affair] from its very essence. (TA.) And بالحق عين means With truth, clearly and manifestly. (TA.)

In grammar, means A real substantive; the name of a real thing; also termed اسم ذات; and sometimes termed اسم عين alone: opposed to اسم عين ثاقبة [Certain, or sure, news or information. (A and TA in art. ثاقب sometimes signifies Knowledge; [or rather sure, or certain, and manifest, knowledge;] which is also termed اسم عين ثاقبة. (TA.) And Might (TA.) __ And Health and safety (TA.) __ And Thirst; and so عين. (TA in art. __ And The which
generally means form, or the like: but it has many other significations; one of which is essence, before mentioned as a meaning

of [含义]. (TA.) And it signifies also [app. as meaning The part, or point, towards which one
directs himself]; (K, TA:) or, accord. to some, particularly that of the قبلة [i. e. that towards which
one directs his face in prayer];: (TA:) [or it signifies also the true direction of the قبلة: (K, TA:) or
the part that is on the right of the قبلة of El-‘Irák: [whence] one says,

نشأت السحابة من قبل العين
(The cloud rose from the part on the right of the قبلة of El- ‘Irák): (S: [see also
خفف]) or this means, from the direction of the قبلة of El-'Irak; and the Arabs say that this scarcely ever,
or never, breaks its promise [of giving rain]: when it rises from the direction of the sea, and then goes northward, one says

عین

Greek

water. (TA in art. غزدق.) Also The clouds [سحاب] that have come from the direction of the قبلة: (K, TA:) or, from the direction of the قبلة of El- ‘Irák: or, from the right thereof: (K,
TA:) and it is said in the B to signify [simply] the السحاب [the clouds]; (TA:) and so [العين. (TA in art. عين.) And, accord. to Th,
المطر بالعين signifies The rain that is from the direction of the قبلة: or, from the direction
of the قبلة of El-‘Irák: or, from the right thereof. (TA.) The saying of the Arabs [ Мы
were, or have been, rained upon by the عين] is allowed by some, but disapproved by others. (TA.) And
[hence, app.,] The rain that continues during some days, (S, K, TA,) some say five, and some say
six, or more, (TA,) without clearing away. (S, K, TA.) عين signifies also Usury; syn. زيا (K, TA; [see also
عنه above;]) and so عين. (TA.) And An inclining in the balance; (Kh, Mgh, K, TA;) said to be the case in
which one of the two scales thereof outweighs the other: (TA:) one says, في الميزان عين
In the balance is an unevenness; (S, TA;) a little inclining in the tongue thereof: and
the word is fem. (TA.) And The tongue [or cock, itself] of the balance. (TA.) And A scale of a balance; i. e.
either of the two scales thereof. (TA.) Also A small [meaning partition, or part divided
from the rest, in a chest. (TA.) ___ And A [app. meaning a thing in which حشيش, or dry herbage, is put]. (TA.) ___ [And Either half, or one side, of a خرج, or pair of saddle-bags.] And A certain bird, (K, TA,) yellow in the belly, أخضر [generally in a case of this kind meaning of a dingy, or dark, ash-colour or dust-colour] in the back; of the size of the [species of collared turtle-dove called] معمار. (TA.) Also [The letter ع,] one of the letters of the alphabet, (S, K,) of those termed حلقية and مهجورة. (K. [See art. ع.]) ___ And The middle [radical letter] of a word [of the triliteral-radical class; the root of such a word being represented by فعل].

In the calculation by means of the letters د, ج, ب, &c., it denotes Seventy. (TA.)

The quality denoted by the epithet عين [q. v.; i. e. width in the eye; &c.]; (S;) and so عينة. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] See also عين, in the third quarter of the paragraph, in four places. And see the paragraph here following.

Also The part that surrounds the eye of a ewe; (K, TA;) like the محجر of a human being. (TA.) ___ And Goodly appearance: so in the saying, [This is a garment of goodly appearance]. (S, K) ___ See also عين, latter half, in three places. ___ Also i. q. سلف [in buying and selling; i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: or payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment: or a sort of sale in which the price is paid in advance,
and the commodity is withheld, on the condition of description, to a certain future period: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Msb, K, TA.) And one says, 

but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, [see 8:] or, as some say, [and more commonly],  is the buying what one has sold for less than that for which one has sold it: and  signifies the same: (Mgh:) or, accord. to  az, the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money: [see 2, last quarter:] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price; but when there is no condition between them, it is allowable accord. to Esh-Sháfi'ee, though forbidden by some others; and he used to call it the sister of usury: and the sale of a commodity by the purchaser [thereof upon credit] to other than the seller of it, on the spot (lit. in the sitting-place), is also termed ; but is lawful by common consent: (Msb:) or it is the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten [which thou mayest obtain by selling it for ready money]. (KT: in some copies of which the word thus expl. is [erroneously] written instead of .) [See also . The word is generally held to be derived from as signifying ready money or ready merchandise. ] Also The [meaning accession to the strength or forces] of war: (K, * TA:) used in this sense in a verse of Ibn-Mukbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder: see .] (TA.)

See 3.
A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.)

عَيْنٌ an inf. n. of 3. (S, Msb.) — [And Clear, evident, manifest, open, or public: thus, by the Pers. word عَيْنٌ, the KL explains عَيْنٌ, which, in my copy of that work, is written عَيْنٌ, evidently, I think, a mistranscription for عَيْنٌ, an inf. n. of 3, used in the sense of a pass. part. n., agreeably with a well-known license, lit. meaning ocularly seen: see ضَمْار, under which I have rendered its contrary by unseen; not apparent. ] — See also عَيْنٌ, latter half. Also A certain iron thing among the appertenances of the فِدَان, this word (فِدَان) written in the copies of the S, [as in the K.], with teshdeed to the د, but, as IB says, it is without teshdeed when signifying the implement with which ploughing is performed: accord. to AA, the لُوءَة, i. e. the سنَة [or share] with which the earth is ploughed up, is called the عَيْنٌ when it is upon the فِدَان [or plough]: or, accord. to the M, the عَيْنٌ is a ring at the extremity of the لُوءَة and the مَلِبَب. [app. a mistranscription] and the

[Two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] عَيْنٌ and [of mult.] عَيْنٌ, with two dammehs; (K,) or عَيْنٌ, originally of the measure فعل [i. e. عَيْنٍ], accord. to AA, عَيْنٍ, with kesr only; accord. to IB, عَيْنٌ, with two dammehs, and, when the ك is made quiescent, عَيْنٍ, not عَيْنٍ. (TA). أَبْنَى عَيْنٌ أَسْرَعَا [Two birds, (K, TA,)] from the flight, or alighting-places, or cries, &c., of which, the Arabs augur: (TA:) or two lines which are marked upon the ground (S, K) by the عَائِف [or augurer], by means of which one augurs, from the flight, &c., of birds; (S;) or which are made for the purpose of auguring; (TA:) then the augurer says, أَبْنَى عَيْنٍ أَسْرَعَا [O two sons of 'Iyán, hasten ye the manifestation].
copies of the K, Á‘bí‘ or, as some say, Á‘bí‘a means two well-known divining arrows: (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جَرِّيَّة أَبِي عِيْان The two sons of ‘Iyán have hastened. i. e. the two arrows so termed: as seems to be indicated by a verse cited in the L (in which it is followed by the words بَشَوَاء المُضْهَب with the roast meat not thoroughly cooked), and also by what here follows: (S, L, K, TA:) these [arrows] being called ابن عيان because by means of them the people [playing at the game called الميسير see the winning and the food [i. e. the hastily cooked flesh of the slaughtered camel]. (L, TA.)

(К, TA) and (TA) A man who smites vehemently with the [evil] eye; as also معِين A man quick to weep. (TA.) And ميِن, (S, K,) and عَيْن, (K,) the latter less common, and said to be the only instance of an epithet of the measure فُؤُول with an infirm [medial] radical, or it may be of the measure مَتْعُون or فُؤُول, and in either of these two cases not without a parallel, (TA,) and ميِن, (S, K,) A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes,] rendering it faulty: (S:) or of which the water runs forth: (Lh, K:) or new; (K,) or thus عَيْن and عِيْان, in the dial. of Teiyi; and so عِيْان in that dial.: the pl. of عَيْن applied to a skin is عَيْانَات, with hemzeh because the place thereof is near to the end. (TA.)

عَيْن : see عَيْون.

عِيْان Smiting with the [evil] eye. (S, TA.) And Flowing water: (S:) or so عَيْن المَاء; عَيَْن, عَيْان, عِيْان, عِيْان, عَيْن from عَيْن. 

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See also عين, third quarter.

I saw a party of his companions who saw me. And I saw him where the eyes of the enemy were seeing him. The herds, or flocks, or herds and flocks, (أمول,) and pastors, of the sons of such a one.

A man wide in the eye: (S, Mgh:) or large and wide therein. (Lh, TA:) or large in the black of the eye, with width [of the eye itself]: (K.) fem. عين. (S:) when is applied to a woman as meaning beautiful and wide in the eyes. (Msb:) pl. عين. (S, Msb,) originally عين. (S.) Hence. (S,) عين is an appellation of Wild oxen; (S, K, TA:) as an epithet in which the quality of a subst. predominates: (TA:) and عين, of the wild bull, (S, Isd, K,) which one should not call تور أعين (Isd, K;) and عين, of the wild cow (S;) and women are likened to these wild animals. (TA,) عين also signifies, applied to a sheep or goat (شاة), Of which the eyes are black and the rest white; and some say, or the converse thereof: in this sense used as an epithet. (TA,) And A good or beautiful, word or saying; likened to a woman beautiful and wide in the eyes (Msb:) opposed to عوراء. (AHeyth,A and TA in art. عور) And, applied to a فافية. (K) [i. e. accord. to the TK. which is followed by Freytag, applied to a rhyme or meaning Having what is termed نفاش: (see De Sacy's Ar. Gr., see, ed., ii. 657) but this explanation may be conjectural; and, if so, the meaning may be penentrating, or effective as applied to a verse or an ode] And i. q. حضره. (K) [accord. to the TK as an epithet applied to land, and meaning Black likened to the eye of the buffalo; for سواد was sometimes termed by the Arabs خضره. but this explanation also may be conjectural; and I rather think that it is so, and that by خضره is here meant a bucket with which water has been drawn long, so that it has become green or blackish; (see أخضر,) agreeably with the following explanation, which is immediately subjoined in the K]. And A water-
skin [_ready to become lacerated, or rent, (K, TA, [see عين,]) and worn out. (TA.)

A place in which one is seen. One says, the people, or party are in a place where thou seest them with thine eye. (TA.) And A place of alighting or abode, (K, TA,) and one in which one is known to be, (TA.) So in the saying, El-Koofeh is a place of our alighting or abode, &c., (TA.)

Smitten with the evil eye; as also معين, the complete form: (S, TA;) or, accord. to Ez-Zejjájee, the former has this meaning, but معين means in which the last word is probably a mistranscription for عيب; so that the meaning is, in whom is a fault, or defect. (L, TA.) A poet says, namely, 'Abbás, (TA.)

Thy people, or party, used to reckon thee a chief; but I think that them art a chief smitten with the evil eye, or, perhaps, in whom is a fault, or defect. (S, TA;) Water of which one has reached the springs or sources, by digging: (S:) or water that is apparent (ظاهر, for which the CK has ظاهر), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth: (K, TA;) Bedr Ibn-'Ámir El-Hudhalee says.

[meaning Water collecting for a digger of which the springs have been reached by digging]; the last word, it as said, being put by him in the gen. case because of the proximity [to a word in that case, agreeably with a poetic license of which there are many exs.,] معين, as it is an epithet relating to معين, which

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IB derives from عين الماء and explain as meaning *having the source apparent*, there are differences of opinion; some say that it is an instance of فعل منفعل though not having a verb; and some, that of the measure فعل منفعل from المعنى signifying the drawing of water. (TA.) In the saying إن كانت البشِر معنيًا لا تنزح، meaning *If the well be one* having a running spring, *(that will not be entirely exhausted)*, معينا is made masc. to accord with the word [بشر, which is masc. in form though fem. by usage]; or it is thus because it is imagined to be of the measure فعل منفعل, in the sense of the measure ذات معين، i. e. *[having] water running upon the surface of the earth.* (Mgh.) In the Kur xxxvii. 44. [and in like manner in lvi. 18.] [معين is used as meaning *Wine running upon the surface of the earth, like rivers of water.* (Jel.)] means *A spring, or source, having a continued increase of water* (Aboo-Sa’eed, TA.)

A garment figured with eyes (S in art. برج:) or a garment in the figuring of which are small ترابيع [app. meaning quadrangular forms (in the CK ترابيع)] like the eyes of wild animals. (K.)

And A bull having a blackness between his eyes: (K:) or a bull; so called because of the largeness of his eyes: or so called because having spots of black and white, as though there were eyes upon his skin. (Ham p. 293.)

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And Locusts (جراد) which, when stripped of the integument, are seen to be white and red: mentioned by Az in art. ينع، on the authority of ISh. (TA.) [Also, as pass. part. n. of 2, Individuated, or particularized; i. e. distinguished from the generality, or aggregate: &c.: see the verb. Hence] معينة means *A distinct, particular, or special, purpose; lit. a purpose made distinct:* and it is allowable for one to attribute the action to the purpose, tropically; and thus to say
distinguishing purpose, using the act. part. n. (Msb.)

[نَعَم] : see an ex. of its fem. in what next precedes.
[نَعَم] : And see also [نَعَم].
[نَعَم] and its fem.: see [نَعَم], in six places.

[نَعَم] An explorer of a people or party, who is sent before to seek for herbage and water and the places where rain has fallen, (K, TA, [in the CK, the] is erroneously put for [نَعَم],) and who searches for news or tidings. (TA.)

[نَعَم] : see [نَعَم].