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The twenty-seventh letter of the alphabet;
 called وَأْ [شفقية or labials], it is one of the class termed وَأْ [or augmentation]. — For the uses of وَ as a particle see Supplement; for وَ in the sense of بل see a verse in art. قَصَدْ used giving fulness of sound to ء, see نَظَرْ in art. ١, and see لِتَذَكَّرْ الفَالْتعَابِيَيْ in art. ١, and see لِتَذَكَّرْ in the sense of بَ, see a verse in art. وَالْإِسْتَكَارْ — عَسِيلْ As a numeral it denotes Six.

وأَوْاٰهُ
R. Q. 1. وَأَوْاٰهُ, inf. n. وَأَوْاٰهُ, *He* (a dog) barked.
(A.) — Also inf. n. وَأَوْاٰهُ ([respecting the form of
which see طَافِظَةً] in the CK and a MS. copy, وَأَوْاٰهُ)
He (a jackal, ابْنُ أَوْيٍ,) cried, or barked. (K.)
— [See also وَعُوْجُ.]

وَأْبٌ [app. a mistake] 1. وَأْبٌ, aor. يَبْتَ, inf. n. وَأْبٌةٌ [app. a mistake for اِبْلٌ], *It* (a hoof) *was contracted in its edges, or in its fore edges.* (Az.) See — وَأْبٌ، aor. يَبْتَ, (S, K,) inf. n. وَأْبٌ (S) and اِبْلٌ (S, K) *He contracted himself, or drew himself together, or shrank; and was ashamed.* (S, K.) — وَأْبٌ (TA) and اِنْتَابٌ (S, K) *He was ashamed,* (S, K,) مِنْ شَيْءٍ *of a thing.* (TA.) — وَأْبٌ, aor. يَبْتَ, i.q. اِنْفٌ [app. meaning *He was disdainful.*] (TA.) : وَطَئٌ : يَوْبُ, وَقَبٌ — [aor. وَقَبٌ — see وَطَئٌ] *He was angry.* (K.)

4. ^{وَجْه} *He did to him an action of which one should be ashamed*: (S, K) : or *he made him angry*: [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or *he turned him, or drove him, back with ignominy, from his affair, or from the object of his want*: (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Afál, *from his companion*, عن صاحبه: TA) as also ^{أَتَاهُ} *(K)*; meaning *he turned him, or drove him, back with ignominy*:

(TA :) or also signifies he turned him, or drove him, back from his affair, or from the object of his want. (S.)

8. **اتّابَ**: see 1 and 4.

وَابْ، as an epithet applied to a solid hoof,
*Strong, contracted in the edges, or in the fore
edges, and light* : (K:) or simply *strong* : (L,
art. رَضْحٌ:) or *round like a cup (such as is called
قُعْبٌ)*; *cup-shaped*; (S, K;) and that takes
[app. meaning *occupies*] *much of the ground*:
[(see also تَنَاهَبْ : accord. to Freytag, *hollowed
within, so that it takes up (tollat) much earth* :] (K:) or *i.q.* حَفِيظْ : (Az, as cited in the TA :)
[but this I incline to think a mistake for حَفِيفْ
light :] or of *excellent size* : (K:) or of *moderate
size; not wide, nor contracted*. (T.) — وَابْ — Having hoofs contracted in the edges, or
in the fore edges. (Az.) See also وَابْ above. —
وَابْ A *large, or big, and wide, arrow* : (K:) [but I think that, for مِن الْقِدَاجِ, in the K, we
should read وَابْ من الْأَقْدَاجِ; and that وَابْ is there-
fore an epithet applied to a cup, such as is called
قَدْحٌ; as Golius and Freytag have understood it;
and not to a قَدْحٌ: see what follows].

أَوَّابٌ *A large, or big, and wide, vessel: a wide vessel:* pl. أَوَّابٌ قَدْحٌ *A large, or big, deep, and wide, [cup]. (TA.) — قَدْرٌ وَّابٌ A wide, or ample, cooking-pot. (TA.) —* See also **وَثِيْبٌ**. — **أَوَّبٌ** *A great camel: (S, K:) accord. to some.* (S.) — **وَابَةٌ** *A short and broad she-camel, or woman. (TA.) —* A female of middling make, between good and bad, or handsome and ugly. (TA.) — *A small hollow, or cavity, in a rock, that retains water. (S, K.) — بَشْرٌ وَابَةٌ A wide and deep well: (K:) or a deep well. (I, K.)*

وَتِيبٌ Wide, or ample: syn. *Rā'īb*. (TA.) —
وَتِيَّبَةً قُدْرٌ A deep cooking-pot. (T, K.)

٤١, (S, K,) in which the **س** is a substitute for the [incipient radical] **ج**, (S,) and **٤٢** تونه, (S, K,)

in which the س is originally و, (س,) and مُؤْنَةً, (ك,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy: (س, ك:) shame; (ك;) and a contracting of one's self, or shrugging: (TA :) a vice; fault; or the like.* (Aboo-'Amr Esh-Sheybánee.) —
Ex. نَكْحٌ فِي إِيَّاهٍ [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i.e., married a woman of low origin, or the like]. (س.) — Dhu-r-Rummeh says,

- أَذَا الْمَرْئَى شَبَّ لَهُ بَنَاتٌ
• عَصِيمٌ بِرَأْسِهِ ابْنَةٌ وَعَارِاً

[When the Marae has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — طَعَامُ تُبَّةٍ (or طَعَامُ دُوْ تُبَّةٍ, as in the TA,) Food of which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert. (S.)

اَبَةٌ : تُوبَةٌ وَمَوْتَبَةٌ see

مُؤْثِيَاتٌ *Foul, or disgraceful, qualities, or dispositions.* (S, K.)

وَأَدْ

1. وَادٌ, aor. يَعْدُ, (inf. n. وَادٌ, S, L, &c.) *He buried his daughter alive* (S, L, Mṣb, K) *in the grave*, (S, L,) *and put a load of earth upon her*. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) (الواد الخفي —) a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina*: as also المَوْوِدَةُ الصَّغِيرَى because this act resembles that of burying a child alive, and is done with the same motive. (L.)

5. تَوَدَّتْ عَلَيْهِ الْأَرْضُ *The earth, or the land, hid, or concealed him, and [as it were] removed him:* (T, :) formed by transposition from تَوَدَّتْ [q. v. in art. وَدٌ]. (T.) See 8.

8. تَوَادَ اِتَّادَ (originally اِوتَادَ, S.) and تَوَادَ He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness: (T, S, M, A, L, Msb, K:) from تَوَدَّةً [q. v.]: (S:) or from وَادْ: or, as some say, formed by transposition, and from تَأَوَّدَتْ فِي قِيَامِهَا, meaning “she (a woman) bent in her rising, by reason of her heaviness.” (T, L.) Ex. تَوَادَ فِيهِ اِتَّادَ فِيهِ اُمُرِهِ, and تَوَادَ فِي مَشِيهِ in his walk, or pace, or gait. (S, L.)

وَادٌ وَنَيْدٌ *A sound, or noise; (K;)*
 absolutely: (TA:) or *a loud sound or noise;*
 (S, L, K;) as that of a wall falling, and the
 like. (L.) — The *sound occasioned by* *rushment*
 or *heavy treading* of the ground: the *heavy sound*
 of the feet of camels. (L.) — Also the former,
 (L,) or both, (K,) The *braying* (هَدِير) of a
 camel. (L, K.)

مَوْوِدَةٌ وَمَيْدَةٌ (L, K) and مَوْوِدَةٌ وَتَيْمَةٌ (S, L, K,) and, by abbreviation, مَوْدَةٌ (Abu-l-Abbás, T,) المَوْوِدَةٌ — A daughter buried alive. (S, L, K.) — وَادٌ الْوَادِ الْمَغْفِيُّ see : الصَّغْرَى (L.) — تَوْدَةٌ — وَادٌ — See also تَوْدَةٌ.

وَائِنْ A man *burying*, or *who buries*, his daughter, or daughters alive. (L.)

تَوْدَةً : see **تَوْدَةٌ**.

تُؤَدَّةُ (T, S, M, L, Msb, K) and تُؤَدَّةُ (M, L, K) and تُؤَدَّةُ or تُوَدَّةُ [without ء, i.e., (TA,) and تُوَدَّهُ (M, L, K) and وَيَئِدُ (K;) the first originally وَوْدَةٌ ; like as تَكَأَّهٌ is originally وُكَأَّهٌ ; (T, L;) *Moderation* ; *gentleness* ; *de-liberateness* ; *a leisurely manner of proceeding*, or of deportment, &c. ; *contr.* of *hastiness* : and *gravity* ; *staidness* ; *sedateness* ; *calmness* : syn. رِزَانَةٌ (T, M, L, K,) and تَمْهِلٌ (T, L,) and ثَانٌ (M, L, K,) and سَكِينَةٌ (Msb.) Ex. فَعَلَهُ فِي تُوَدَّةٍ [He did it in a moderate manner ; with gentleness ; &c.] (A.) And مَشَى عَلَى تُوَدَّةٍ (S, Msb) [He walked moderately ; gently ; &c. ; calmly ; or quietly. (Msb.) مَشَى مَسْيَا وَيَئِدَا * i.q. عَلَى تُوَدَّةٍ [He walked moderately ; gently ; &c.] ; (S;) *calmly*, or *quietly*. (Msb.)

وَادٌ وَّيَدٌ مُوَوِّدَةٌ and مُوَدَّةٌ see : وَيَدٌ

مَوَادِعٌ *Calamities*, : (IAqr, T, K:) formed by transposition from **مَاوِدُ**. (IAqr, T.) See art. **اودٌ**.

وَبَا — وَادٍ
وَرْأً [see: وَأْرٌ] &c., See Supplement.

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1. وَبَ (originally أَبَ, the i being changed into و, Az,) inf. n. وَبْ ; and وَبَوْبَ, inf. n. وَبَوْبَةً ; He prepared to charge, or make an assault, in battle. (K.) See art. أَبَ.

R. Q. 1. وَبِهِ : see 1.

٤

1. وَيَتَّ (S, K,) aor. تَبِيَّا (K, TA,) or تَبِيَّا (C_K,) and تَوْبَيَا (accord. to the K : in the (S and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is تَبِيَّا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَيْا (K;) or وَبِيَتْ (S;) and تَبِيَّا and تَوْبَيَا (Moo'ab and Jāmi') and وَبُوتْ (S, L, &c.) and وَبَيَّا (K, the و being changed into ي in the latter two); and with و without ة, [i.e.,] وَبُوتْ (Moo'ab and Jāmi') and وَبِيَتْ (S, K,) like عَنْيَى, [i.e., pass. in form, but neut. in signification,] (K,) aor. تَبِيَّا, (L and other lexicons,) in which, the و being changed into ي, the vowel of the first letter necessarily becomes kesr, (TA,) or تَوْبَيَا (S,) inf. n. وَبَيْا (K, TA) in the CK وَبَيْا (S, L, &c.) and وَبَيَّا (S, K,) inf. n. اِبَيَّا (TA;) The land was or became, afflicted with وَبَيْا: (K:) or, much afflicted with disease. (S) = وَبَيْا, aor. تَبِيَّا (K; contr. to rule, which requires that the aor. should be تَبِيَّا; MF;) and وَبَيْا (H) put the utensils, or goods, one upon another, or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّا. (K.) — (S, K: Ibn-El-Mukarram says, I think that Th has mentioned وَبَاتْ, without teshdeed; but I am not confident of it; TA;) and اوْبَيَا (S, K;) dial. vars. of اِمَّا and اوْمَّا (S;) He made a sign to him: (S, K;) اوْبَيَا الْيَه signifies he made a sign to him with his fingers, forwards, that he should approach; and اوْمَّا الْيَه “he made a sign to him with his fingers, backwards, that he should retire or remain behind.” So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said اوْبَيَا and وَبَيْا are dial. syns. of اِمَّا and اوْمَّا the he made a sign to him: or, accord. to some, اوْمَّا الْيَه signifies “he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;” [in doing which the palm of the hand is held towards the person]

beckoned ;] and اَوْبَا أَلِيْهِ he made a sign to him ; (i.e., to a person behind him,) opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind ; [in doing which, the palm of his hand is towards himself]. El-Ferezdaq says,

* تَرَى النَّاسَ إِنْ سُرُنا يَسِيرُونَ خَلْفَنَا

* وَإِنْ شَهِنْ وَيَأْنَا إِلَى النَّاسِ وَقَفُوا *

[*If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after*

another]. اَوْبَانٌ is also read in this verse for وَبَانٌ. Ibn-Buzruj says, that اَوْمَأٌ signifies “he made a sign with the eyebrows, and the eyes;” and وَتَانٌ, he made a sign with the hands, and a garment, and the head. (TA.) — وَبَاتُ اِلَيْهِ — aor. تَبَانٌ, She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَنْثٌ. (K.)

d 2: see 1

٤. اَوْبَأٌ It became unwholesome : syn. صَارَ وَبِئْتَأً.
 (T.A.) = See 1. = اَوْبَأٌ He (a young weaned camel) suffered in the stomach from indigestion in consequence of repletion. (K, T.A.) = لَا يُوبِي, like لَا يُوبِي, Water that does not fail, or stop. The like is said of pasture. (T.A.)

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10. تَوْبَةٌ (TA) *He found or deemed, a country, (S, K,) or water, (TA, unhealthy, or unwholesome : (K, TA:) [see وَنَبَّأَهُ] or, much afflicted with disease. (S.)*

وَبَأْ and وَبَأْ, (S, K,) and also without وَ, (TA,) *Plague*, or *pestilence*; syn. طَاعُونٌ: (K:) or a common, or general, [or an epidemic,] disease: (S:) or any such disease: (K:) or a quickness, and common-ness, of death among men. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happen-ing to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcases, such as are the result of bloody battles. Accord. to the hakeem Dá-oód, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طَاعُونٌ is one of the different kinds of وَبَأْ; as the physicians hold to be the case: but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being *an unwholesomeness in the air, in consequence of which diseases become common among men*; and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وبا is أوبـا; and of وبا أوبـة. (S, K, TA) or أوبـة، وبا. (CK.)

بـة The state of a land being afflicted with وبا. (K.)

مـوبـة أرض وـة, (S, K,) and مـوبـة وـة, (S, K,) and مـوبـة وـة, (S, L,) and مـوبـة, (S, K,) a land much, or often, afflicted with وبا: (K:) or, much afflicted with disease. (S.)

وـة: see وـة.

أرض وـة Sick; unwell; (IAar:) See وـة. — **أرض وـة** Unwholesome water. (TA.)

جزـعة شـوبـ وـة. (TA.) Engendering مـوبـي. (A trad.) Here the وـ is omitted in the last word to assimilate it to شـوبـ. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See وـة. أرض وـة Water that is little in quantity; and failing, or stopping. (K.)

أرض وـة: see مـوبـة.

وبـت

1. **وبـت**, aor. بـت, (inf. n., L,) He remained, stayed, abode, or dwelt, in the place. (K.)

وبـخ

2. **وبـخ**, inf. n. تـوبـخ, He reproved him, or lamed him, (L, Msh, K,) بـهـ فـعـلـهـ for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Faráhee, Msh.) بـخـ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the وـ. (ISd.)

ومـنـخـة A burning reproof: (L:) as also وـنـخـة; (IAar;) in which the وـ is changed into مـ because of the nearness of their places of utterance. (AM.)

وبـدـ

1. **وبـدـ**, (K,) aor. يـوبـدـ, (TA,) inf. n. وـدـ

(S, M, L, K,) *It* (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say وـدـ حـالـهـ. (M, L.) See also وـدـ below. — وـدـ عـلـيـهـ, (S, M, L,) aor. لـ, (K,) inf. n. وـدـ, (M, L, K,) *He* was angry with him: (S, M, L, K,) like وـدـ. (S, L.) — وـدـ، (M, L,) aor. لـ, inf. n. وـدـ, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like وـدـ. (M, L.) — وـدـ، (M, L,) aor. لـ, inf. n. وـدـ, It (a garment) became old and worn-out. (M, L, K.)

وـدـ: see وـدـ.

وـدـ Hardness, straitness, or difficulty, of life, or manner of living: evillness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M,) poverty, adversity; (T, L;) largeness of family, and littleness of property: (K:) pl. أـوبـادـ. See 1. — وـدـ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes أـوبـادـ is used as its pl.; (S, L, K;) as though it were imagined to be a proper epithet: (S, L:) or this is for ذـوـا أـوبـادـ: (M, L:) also مـسـتـوـيـدـ signifies the same [applied to a single person]: (S, L, K:) and, وـدـ, (TA,) or وـدـ, (L,) a poor man: pl. أـوبـادـ. (L, TA.) — وـدـ A vice, fault, or defect. (M, L, K.)

وـدـ: see مـسـتـوـيـدـ.

وبـر

1. **وبـر**, (S, Msh,) aor. لـ, inf. n. وـبرـ, (Msh,) He (a camel) had much وـبرـ [i. e. fur, or soft hair]. (S, Msh.)

— **وبـرـ**, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with وـ; (S, Mgh;) or a mase. n., of which the fem. is with وـ, (Lth, T, M, Msh, K,) and also a pl. [or coll. gen. n.], (M,) [The *hyrax Syriacus*; believed to be the animal called in Hebr. פـשـ:] a certain small beast, (Lth, T, S, Mgh, Msh, K,) like the cat, (Msh, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Msh,) or of a hue between dust-colour and white, (Lth, T, Mgh,) this epithet being applied to وـبرـ, (S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (Lth, T, Mgh,) having no tail, (S, Msh,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-hind, (Msh,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of إـحرـام kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopaedia of Biblical Literature:" pl. وـبـارـ (S, M, Msh, K) and وـبـورـ (M, K) and وـبـارـةـ (M, TA,) with hemzeh in the place of the وـ. (TA.) One says, فـلـانـ أـسـمـحـ مـنـ مـشـ الـوـبـرـ [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And فـلـانـ أـذـمـ مـنـ الـوـبـارـةـ [Such a one is more dispraised than the nebrs]. (Fr, T.) — أـيـامـ الـعـجـوزـ (S, M, K,) which are seven, falling at the end of winter: or it is called وـبـرـ, without the article: for the Arabs say, صـنـ وـصـنـبـرـ وـاخـيـهـاـ وـبـرـ [Sinu and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

صـوفـ The صـوفـ, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, * M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سـمـورـ [or sable], and of the fox, and of the فـنـكـ [or marten]: (T:) or it is to the camel like wool (صـوفـ) to the sheep; and so to the hare or rabbit, and the like: (Msh:) originally an inf. n.: (Msh:) n. un. with وـ: (S:) pl. أـوبـارـ. (M, Msh, K.) — أـهـلـ الـوـبـرـ — The people of the deserts; [or rather the people of the tents;] because they make their tents of the وـبـرـ of camels [as well as of goat's hair, which is not included in the term أـهـلـ الـمـدـرـ, but is called شـعـرـ]: opposed to أـهـلـ الـمـدـرـ شـعـرـ: the people of the cities and of the towns and villages. (TA.) See also مـدـرـ الشـئـيـءـ. — مـدـرـ بـوـبـرـ — He took the thing altogether; he took the whole of the thing: as also أـخـدـ بـزـوـبـرـ. (A.)

وـبـرـ A camel having much وـبـرـ [i. e. fur, or soft hair]; (S, M, * A, * Msh, K;) and in like manner, a hare or rabbit, and the like; (K;) as also أـوبـرـ: (S, M, A, K:) fem. of the former, وـبـرـةـ; (M, A, Msh, K;) and of the latter, وـبـرـةـ (M, A, K.)

— **بنـاتـ وـبـرـ** — وـبـرـ: see بنـاتـ وـبـرـ. (As, A'Obeyd, AHn, T, S, M, K,) and بنـاتـ الـأـوـبـرـ, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of كـمـأـةـ [or truffles], downy, (AZ, As, A'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K] مـزـغـبـةـ, and in the T, S, M, مـمـعـبـةـ, but in art. زـغـبـ in the TA it seems to be indicated that it is probably مـزـغـبـةـ,]) small, and of the colour of earth: (AZ, S, K:) or,

accord. to AHn, *truffles* (كماءة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كماءة: or, as he says in another place, they are like كماءة, but are not كماءة; and they are small: (M: see also جبّه: [اين اوبير: جبّه: n. un.]) (As, A'Obeyd, T.) You say, إنْ بَنِي فُلَانٍ مِثْلٌ [Verily the sons of such a one are like benit-onbar]: one imagines that there is good in them [when there is none]. (M.) And نَقِيتُ مِنْهُ بَنَاتٍ أُوبِرٍ I experienced from him [a disappointment, or] a calamity, or misfortune. (Sgh, K.) — دَاهِيَةٌ وَهَرَاءٌ — (S, A, art. شعر), † *An evil, a foul, or an abominable, calamity, or misfortune.* (TA, voce أشعّر, q. v.)

وَبَش

2. وَبَشْ أُوبَاشْ (TA,) or وَبَشْ (S, L,) inf. n. تَوَبِيشْ (TA, *He collected companies, bodies, or forces, of various tribes, for war.* (S, *L, TA.) وَبَشْ (ISd, TA,) and وَبَشْ (ISd, K,) sings. of أُوبَاشْ (ISd, K, TA) which signifies *A medley, or mixed multitude;* (S, A, K;) and the lowest or basest or meanest sort, or refuse, or riffraff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like أُوشَابْ; [and similar to أُوشَابْ, but more particular;] and said to be a pl., formed by transposition, of بُوشْ (S) or *sundry, or separate, sorts, of men, or people:* (As, ISd, TA:) and of trees and plants: (ISd, TA:) or *a small number, and those separate, of trees and plants.* (A, TA.) — [Hence, app.,] وَبَشْ الْكَلَامِ + *What is bad of speech, or language.* (TA.)

وَبَشْ: see وَبَشْ.

وَبَص

1. يَبْصُ (S, M, A, Mṣb, K,) aor. وَبَصْ (S, K,) inf. n. وَبَصْ (S, M, A, Mṣb, K) and وَبَصْ (M, K) and بَصَّةٌ (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) *It shone, gleamed, or glistened.* (S, M, A, Mṣb, K.) You say, [also,] وَبَصْ، inf. n. *The light shone, or shone brightly;* accord. to AHn; and أَوْبَصْ، signifies *my light shone, or shone brightly:* (M:) or the latter signifies *my light showed its flame:* (K:) or *my light began to show its flame:* (ISk, S:) or أَوْبَصْ النَّارُ signifies *the fire appeared on being struck.* (TA.) And وَبَصْ الطَّيْبِ signifies *The shining of perfume.* (Mgh, TA.)

4: see 1. — [Hence,] أَوْبَصْتُ الْأَرْضَ + *The land began to show its plants, or herbage.* (ISk, S.) = أَوْبَصْتُ نَارِي I made my fire to burn, or blaze, intensely. (A.)

وَبَصْ: see وَبَصَّة.

(Fr, M, K) and وَبَصَانْ (IDrd, K,) [or بَصَنْ and وَبَصَانْ (see art. بَصَنْ)] in some copies of the Jm., [which see in art. بَصَنْ,] (TA,) The month of الْآخِرُ : رَبِيعُ الْآخِرِ (M, K :) i.e. the name of that month in the Time of Ignorance: pl. وَبَصَانَاتْ. (TA.)

وَبَصْشَةٌ: see وَبَصَّة.

وَبَاصْ: see what follows, in four places.

Shining, gleaming, or glistening: (Mṣb:) and وَبَاصْ, (as in some copies of the K,) or both, (M,) shining, gleaming, or glistening, much: (M, and some copies of the K:) or the latter, shining, gleaming, or glistening much in colour; (so in other copies of the K;) in which last sense, both are added to the epithet أَبِيسْ: (TA :) and وَبَاصْ applied to a cloud, signifies also intensely shining, or gleaming, with lightning. (M.) You say وَبَاصْ قَمَرٌ [A moon shining brightly]. (A.) And وَبَاصْ signifies The moon. (IAar, K.) — وَبَاصَةٌ signifies i.q. بَرْقٌ [app. A flash of lightning]: (M:) and fire; as also وَبَصَّةٌ: (IAar, K:) and a live coal; as also وَبَصَّةٌ. (M.) رَجُلٌ وَبَاصَةٌ السَّمْعُ — (S, A, K,) means A man who relies upon what is said to him: such a man is called أَذْنُ: and the epithet is made fem. because اذن is meant: or the ة may be added to render it intensive: (M:) or the meaning is, who trusts in all that he hears: (S, K:) or who hears speech and trusts in it: (A:) or who hears what is said and relies upon it, and thinks it true, but is not yet sure. (TA.) You say also, وَبَصَّةٌ سَمْعٌ بِفُلَانٍ [One who relies upon what he hears of, or from, such a one]: and وَبَصَّةٌ سَمْعٌ بِهَدَا [One who relies upon what he hears of this affair]. (TA.)

وَبَطْ &c.

See Supplement.]

وَت

وَتْ (L, K) and وَتْ (K) or وَتْ (L) The cry of the bird called وَرَشَان. (AA, L, K.) وَرَشَان اُوتَى signifies He cried as cries the وَرَشَان (IAar, L.)

وَسَاوِسٌ i.q. وَتَاوِسٌ Evil suggestions, &c. (K.) The س is thus changed, in poetry, into ت, as in أَكْيَاتٌ and نَاتٌ. (MF.)

وَتَا

1. وَتَأْ, aor. يَتَأْ, (K,) inf. n. (TA,) He was heavy and slow in his gait, by reason of age, or by nature. (K.) Not mentioned by J. because esteemed by him not chaste. (TA.)

تَيَّتَأْ: see art. تَأْ.

وَتَب

1. وَتَبْ, aor. يَتَبْ, inf. n. He remained fixed in the place, and did not move. (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَتَبَ]. (TA.)

وَتَح

وَتَاحَةٌ (S, K) and يَوْتَحُ, inf. n. وَتَحْ (K) and وَتَحَةٌ (L,) It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible. (S, L, K.) — وَتَحْ عَطَاهُ — (S, K,) and وَتَحَهُ (S, K;) and تَوْتَيْحٌ (S;) He made his gift little, or small, (S, K,) and paltry, mean, or contemptible. (K.) — اُوتَحْ لَهُ الشَّيْءُ He made the thing little to him. (L.) — اُوتَحْ — (L,) He became a person of little property. (K.)

2: see 1 and 4.

4: see 1. — اُوتَحْ فُلَانٌ — He harassed and distressed him; syn. جَهَدَهُ وَبَلَغَ مِنْهُ (L, K;) and in like manner, اُوتَحْ جَهَدَهُ, and اُوتَحْ مِنْهُ جَهَدَهُ, and اُوتَحْ — (L,) in this sense, occurs in a verse as related by Th: as related by IAar it is اُوتَحْ. (TA.)

5: تَوْتَحْ مِنَ الشَّرَابِ He drank a little of the beverage: (S, L:) or, as also تَوْتَحْ الشَّرَابِ, he drank the beverage by little and little. (TA.)

وَتَحْ شَيْءٌ: وَتَحْ (S, K,) and وَتَحْ شَيْءٌ, (K,) A little, or small, and paltry, mean, or contemptible, thing. (S, K.) One says also شَيْءٌ: وَتَحْ وَغَرْ — A small, or little, or scanty, thing: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) — مَا أَغْنَى وَغَنَى وَتَحَةً — (L,) a phrase like عنكَةً (L,) or He, or it, was of no profit, or advantage, to me. (L, K.) — طَعَامٌ وَتَحْ — Food in which is no good; like وَحَتْ (L.) — وَحَتْ رَجُلٌ وَتَحْ — A vile, mean, or contemptible, man. (S.)

وَتَحْ
وَتَحْ
وَتَحَةٌ
وَتَحَةٌ
وَتَيْحٌ

} sec وَتَحْ

وَتَد

1. وَتَدْ, aor. يَتَدْ, inf. n. (S, L, K, &c.) and تَدَةٌ (M, L, K, &c.;) and اُوتَدْ (A, Mṣb, K;) and وَتَدْ (M, Mgh,) inf. n. تَوْتَيْدٌ (S, L, K, &c.;) and وَتَدْ (M, Mgh,) inf. n. تَوْتَيْدٌ (S, L, K, &c.;)

(TA;) *He knocked with a mallet, (Mgh,) and fixed, or made firm or fast, a wooden pin, peg, or stake, (S,* M, A,* L, Mṣb, K,) in the ground or in a wall. (Mṣb.)* — وَتَدْ (M, L, K,) [aor. وَتَدْ] inf. n. وَتَدْ ; (M, L;) and وَتَدْ (M, L, K;) *It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.)* — وَتَدْ (God made the earth firm, or fast by means of the mountains. (A.) + He fixed his foot firmly upon the ground. (L.) — وَتَدْ (growing corn) put forth its stalks, and became firm and strong. (L.) — وَتَدْ (S, L,) inf. n. تَوْتِيدْ, (K,) : *Libidine veneres exarsit vir: (S, L:) erexit penem. (K.)* — It was said to an Arab of the desert, What is نَطْشَان ؟ and he answered, يُوَتَدْ العَطْشَان [It corroborates the word عَطْشَان] : or, as some relate it, شَيْءٌ كَلَامَنا [A thing, meaning a word, by which we corroborate our speech]. (A.)

2 and 4: see 1.

وتر وتد وتد وتد: see وتد.

وتر (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Mṣb,) and وَتَدْ (S, M, Mṣb, K,) and وَتَدْ (L, K,) and وَدْ (S, M, Mṣb,) of the dial. of Nejd, (Mṣb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S,* Mṣb,) and وَتَدْ (L, art. ,) *A wooden pin, peg, or stake, which is fixed in the ground or in a wall:* (M, L, K:) pl. اوْتَادْ. (S, M, L, K.) [You say,] اذْلُّ مِنْ وَتَدٍ بِقَاعَ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.) — وَتَدْ وَاتْد — an expression like شُغْلٌ شَاغِلٌ, (As, S,) the latter word a corroborative; (K;) or *A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.)* — اوْتَادُ الْأَرْضِ [lit. The pegs, or stakes, of the earth; i.e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.) + اوْتَادُ الْبَلَادِ — اوْتَادُ الْفَمِ — اوْتَادُ الْفَمِ [The teeth. (L, K, TA.)] — وَتَدْ — of a sandal, + The part that projects from the ear [or loop]. (L.) — وَتَدْ — [A peg of a بَيْت, q.v.;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K*) : it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as قَعْنْ ; which kind is called وَتَدْ مَقْرُونْ , a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَاتْ in

مَقْعُولَاتْ ; which kind is called وَتَدْ مَفْرُوقْ disjoined peg; because the quiescent letter disjoins the two movent letters: pl. اوْتَادْ رِحَافْ. اوْتَادْ does not take place in the اوْتَادْ, because the foot depends upon them; but it does in the أَسْبَابْ. (L.) — وَتَدْ (A, L, K) and وَتَدْ (L) of the ear., + [The tragus;] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتَدَانْ of the two ears are the two parts in the interior thereof resembling a عَمَانْ. (S.) also called the عَمَانْ.

وتر وتد: see وتد.

واتْد — A man standing fixed, or firm, or motionless. (A, L.) — اَنْهَرْ (An erect horn. (A.) — Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.)

مَوْتَدْ A wooden pin, peg, or stake, fixed, or made firm or fast. (L.)

مِيتَدْ (S, L, K,) and مِيتَدْ (L, K) *A mallet (مزبَّة, L, K,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall].* (S, L, K.)

وتر

1. وَتَرْ, aor. يَتَرَهُ, inf. n. وَتَرْ ; (Mṣb;) and اوْتَرْ ; (S, Mṣb, K;) *He made it, (a number, Mṣb,) sole; or one, and no more: syn. نَفَقَهُ, (S, K,) or اَفْرَدُهُ, (Mṣb.) It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Mṣb.]* (TA.) — [And He made it to be an odd number.] You say, وَتَرَ الْقَوْمَ اوْتَرَهُمْ ; (M, K,) aor. - , inf. n. وَتَرْ ; (M;) and اوْتَرَهُمْ ; (M, K;) *He made the people, they being an even number, to be an odd number.* (M, K, TA.) Atà says, خَانَ الْقَوْمَ وَتَرَا فَسْعَتَهُمْ وَكَانُوا شَفَعًا فَوَتَرَهُمْ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرَ الصَّلَاةَ, (Mṣb, K,) and اوْتَرَهَا ; (T, S, Mṣb, K,) and وَتَرَهَا اوْتَرَهَا ; (L, M,) *He made the prayer to be such as is termed وَتَرْ [i.e., to consist of an odd number of rek'ahs; as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صَلَاةُ الْوُتُورِ] ; (S,* Mṣb, K,*) he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number:* (T:) and اوْتَرْ alone, signifies he performed the prayer called الْوُتُور [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'ahs,] two and two together, and then a single rek'ah at the end. (TA.) It

is said in a trad. يَا اَنْهَلُ الْقُرْآنَ [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'ahs, O people of the Kur-án]. (T.) And in another trad., اِذَا آتَسْجِمْرَتْ فَأَوْتَرْ When thou employest stones in the purification termed اِسْتِنْجَةَ, use an odd number; (TA;) i.e. use three stones for that purpose, or five, or seven, and not an even number. (T.) = وَتَرْ (T, S, A, Mgh,) aor. يَتَرَهُ, inf. n. وَتَرْ (S,) and وَتَرْ (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him.* (T.) It is also doubly trans.: you say, وَتَرَ فَلَانْ فَلَانَ اَهْلَهُ Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَ مَالَهُ (T, M, K) + he committed a crime against him by taking away his property: (T:) or + he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَفَقَهُ إِيَاهُ : (T,* M, K:) and وَتَرَ حَقَّهُ (S, A, Mgh, Mṣb,) aor. as above, (Mṣb,) + he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نَفَقَهُ. (S, Mgh, Mṣb.) It is said in a trad., صَلَاةُ الْعَصْرِ فَكَانَمَا وَتَرَ اَهْلَهُ وَمَالَهُ (T, M,* Mṣb,* TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away:* (T:) or as though he were deprived نَفَقَهُ of his family and his property, (T, M, Mṣb, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اَهْلَهُ and مَالَهُ being in the accus. case as objective complements: (Mṣb :) اَهْلَهُ is a second objective complement: for the first is understood, as implied in the verb: but if we read اَهْلَهُ وَمَالَهُ accord. to another relation, اَهْلَهُ supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرْ اَللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةً + He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.) And it is said in the Kur, [xlvii. 37,] + And وَلَنْ يَتَرَكُمْ اَعْمَالَكُمْ [He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like

دَخَلْتُ فِي الْبَيْتَ, meaning دَخَلْتُ الْبَيْتَ, as you say [Also,] وَتَرَهُ, (M, K,) aor. يَتَرَهُ, (K,) inf. n. وَتَرَهُ (M, K) and وَتَرَهُ (TA) and قَرَأَهُ (M, K,) He executed blood-revenge upon him: or did so wrongfully: (M, * K, * TA:) expl. by أَدْرَكَهُ (TK.) — He overtook him (أَدْرَكَهُ) with some displeasing, or abominable, or evil, action. (M, K.) — He frightened him; terrified him. (Fr, K.) — وَتَرَ الْقَوْسَ: see 2, in two places.

2. وَتَرَ الصَّلَاةَ: sec 1, near the beginning. — وَتَرَ الْقَوْسَ He fastened, bound, firmly, or braced, the string of the bow; expl. by شَدَ وَتَرَهَا; (Lh, M, K;) as also أَوْتَرَهَا; (Lh, M, Msb;) both these signify the same; (S, in which the meaning is not explained;) and وَتَرَهَا, (M, TA,) inf. n. وَتَرَهَا: (TA:) or وَتَرَهَا signifies he put to it a string: (M, K:) and وَتَرَهَا, (M, K,) aor. يَتَرَهَا, (K,) inf. n. قَرَأَهُ, (TA,) he attached to it its string: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ [Twanging the bow without bracing the string]: (S:) or لَا تُعْجِلِ إِلَيْنَابَصَ قَبْلَ التَّوْتِيرِ [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. نَبْض. And see 2 in arts. جَنْبَ and جَنْبُ.]

3. وَاتَرَ بَيْنَ أَخْبَارِهِ (A, and so in some copies of the K,) or أَوْتَرَهُ, (M, and so in some copies of the K,) and وَاتَرَ أَخْبَارَهُ, (M,) and وَاتَرَ كُتُبَهُ, (M,) and بَيْنَ كُتُبِهِ, (M, K;) in the latter of which وَاتَرَهُ is put by mistake for وَاتَرَهَا, as is observed in the TA,) and كُتُبَهُ, (M, A, K,) inf. n. مُوَاتَرَةً (S, M, K,) and وَتَارُ, (M, K,) He made his tidings, or narrations, and his writings, or letters, to follow one another: (M, A, K:) or with some intervals between them; for مُوَاتَرَة between things is only when there is some interval between them; otherwise it is وَاتَرَ كُتُبَهُ and مُوَاتَلَةً: (S, K:) or وَاتَرَ الْكُتُبَ: signifies he made the writings, or letters, to follow one another nearly, one by one, without ceasing: (S:) or he made them to follow one another with a small interval between every two: (T:) and وَاتَرَ الْخَبَرَ he made the tidings, or narration, to follow one part after another: or, accord. to Aṣ, with a small space between every two portions thereof: from وَتَرَ in the sense of فَرِدٌ. (T.) You say also وَاتَرَ بَيْنَ مِيرَهُمْ He made their supplies of wheat to come to them without stopping; time after time. (TA, from a trad.) And it is said in a trad., لَا يَأْسَ أَنْ يُوَاتِرَ قَضَاءَ رَمَضَانَ There will be no harm in his performing the fast of Ramadān at intervals, fasting one day and breaking fast one day: (TA:) is the fasting مُوَاتَةُ الصَّوْمِ

forming it separately: it does not mean المُوَاتَلَةُ, because it is from الْوَتَرُ, (S, K, TA,) i.e., the فَرِدُ. (TA.)

4: see 1, in seven places, first part. — اوتَرَ بَيْنَ أَخْبَارِهِ: see 3. — اوتَرَهُ He made him to attain, or obtain, his blood-revenge. (Az, TA; and L in art. ثَارَ.) See an ex., voce قَرَأَهُ: اوتَرَ الْقَوْسَ: see 2, in two places.

5. وَتَرَ: It (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for العُنْقُ in the K is a mistake for العُرْقُ, TA) became tense, (M, K, TA,) like a bow-string. (M, TA.)

6. تواتر It was consecutive: or was so with intervals: (M, A, K:) or was so with separation, or interruption. (Msb.) You say, تواترت الْإِبْلُ, and تواترت الْقَطَطُ, and so of any other things, The camels, and the birds of the kind called القطط, &c., came one near after another, not in a rank. (Lh, M.) And تواترت الْحَيَالُ The horses came following one another. (Msb.) And تواترت الْكُتُبُ The writings, or letters, came one near after another, separately. (S.)

وَتَرَ: see وَتَرَ throughout.

وَتَرَ and وَتَرَهُ, (T, S, M, A, Msb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temecem, (T, S, M, Msb,) and of the people of El-'Aliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Aliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) Single; sole; only; one, and no more: syn. فَرِدٌ: (T, S, M, A, Msb, K:) or ما لَمْ يُشْفَعْ مِنَ الْعَدِيدِ (M, A, K; except that in the K, instead of يُشْفَعْ, we find يَسْفَعُ:) or contr. of شَفَعٌ: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] شَفَعٌ and وَتَرٌ شَفَعٌ, whether many or few. (T.) — وَتَرًا وَتَرًا [Singly; separately; one by one]. (S, K.) [See الْوَتَرُ — شَفَعٌ.] one of the names of God, The Single; the Sole; the One; He who has no equal, or like; the Unequalled; syn. الْفَدْرُ and صَلَةُ الْوَتَرِ — الْفَرْدُ, and الْوَتَرُ alone: see 1, first part: it was sometimes said by Mohammad to be a single رَكْعَةً. (T.)

— In the words of the Kur, [lxxxix. 2,] والْسَّفَعُ and الْوَتَرُ by the former is meant all creatures which are created in pairs; and by the latter, God: (T:) or [by the former, Adam and his wife; and] by the latter, Adam, who was made a pair with his wife: (IAb, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafah. (T, K.) (See more voce شَفَعٌ.) — Also وَتَرٌ and وَتَرَهُ, (T, S, M, A, Msb, K,) the former, [which is the more common,] in the dial.

of Nejd, (Lh, M,) and of the tribe of Temecem, (Lh, T, S, M, Msb,) and of the people of El-'Aliyeh, (T, as on the authority of Yoo,) and El-Hijáz, (S,) or the latter in the dial. of the people of El-'Aliyeh, (ISk, as on the authority of Yoo, and S,) and El-Hijáz, (Lh, M,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity: syn. ذَحْلٌ: (T, S, M, Msb, K:) or wrongful conduct therein: as also تَرَةٌ and وَتَرَةٌ, in either sense: (M, K:) or a crime which a man commits against another by slaughter or by plundering or by capture: (TA:) pl. [of وَتَرٌ] وَتَرَاتٌ [of تَرَةٌ] وَتَرَاتٌ (A.)

شرعة وَتَرٌ The string, and the suspensory, syn. مُعْلَقٌ [the latter signifying properly the appendage, (see نَيَاطٌ,) and see حَطَمَ الْقَوْسَ بِالْوَتَرِ] (M, K,) of a bow: (S, M, Msb, K:) [and in like manner, a chord of a lute and the like:] pl. وَتَارٌ (S, M, Msb, K) and وَتَارٌ. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of وَتَرَةٌ [q. v.] in all the senses of the latter. (K.)

وَتَرَةٌ, of the nose, The partition between the two nostrils [consisting of the septum and subseptum narium, or the subseptum alone]; (S, A, Msb;) as also وَتَرَةٌ: (S, A, Msb, K:) or the former signifies what is between the two nostrils: (M:) or the junction that is between the two nostrils: (T:) or the edge of the nostril: (M, K:) accord. to Lh, (M,) what is between the tip of the nose and the سَيْلَةَ [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَرَةٌ. (K.) In a trad. in which it is said that the fine for destroying the وَتَرَةٌ is a third of the fine for homicide, by this word is meant the وَتَرَةٌ of the nose. (TA.) — The sinew, or nerve, عَقبَةٌ, of the back (مَنْ). (M.)

وَتَرَةٌ: see وَتَرَةٌ, near the end.

وَتَرَةٌ: see وَتَرَهُ. — A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Msb, K:) and nature, or disposition: (A, Mgh:) from تَوَاتَرٌ: (Th, M, A, Mgh:) or a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverance, in a thing, (AO, T, Msb, TA,) or in a work. (TA.) You say, مَا زَالَ عَلَى وَتَرَةٍ وَاحِدَةٍ He ceased not to follow, or continue in, one way, (&c.,) of acting or the like: (T, S, M, A:) or one disposition. (A.) And هُمْ عَلَى وَتَرَةٍ وَاحِدَةٍ They follow, or con-

وَثْب — وَتْب

tinue in, one way, &c. (A, Mgh, Msb.) — *Remissness, or languor, syn. فُسْرَةٌ*, (S, M, Msb, K,) in an affair: (M, K:) and syn [which signifies the same]: and *faultiness; syn. غَمِيزَةٌ*, (M, K,) [in some copies of the latter, غَمِيزَةٌ, with the unpointed ر.] You say, مَا فِي عَمَلِهِ وَتِيرَةٌ. There is no remissness, or languor, in his work. (S, A, Msb.) And سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ. *A journeying, or pace, in which is no remissness, or languor.* (S.) — *Delay.* (M, K.) — *Confinement; restriction; restraint.* (M, K.) — *I. q. وَتْرَةٌ*, as explained above. — *A ring* (S, M, K) of عَقَبٌ [or sinew], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called دَرْبَةٌ: (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) — *A white rose*: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K:) n. un. of وَتِيرَةٌ. (AHn, M.) — *A star, or blaze, or white mark, on the forehead or face of a horse, when round,* (T, M, A, K,) and small: (A:) when long, it is called شَادِخَةٌ: (AO, T:) likened to the ring above mentioned, thus called; (T:) or to a white rose, which is also thus called. (A.) See غَرَّةٌ.

وَتِرَةٌ: see وَتْرَةٌ. The ت is substituted for the elided و. (TA.)

جَاؤُوا تَسْرِي, and تَسْرِي, with and without tenween, and with ت substituted for the original incipient و, (T, *S, *M, A, *Msb, *K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Ámir and Ks with imáleh, [i.e. tetrè,] (Bd, xxiii. 46,) the ل [which is written ي] is a sign of the fem. gender, and in the latter whereof it is an ل of quasi-coöordination, (S, M,) from وَتْرٌ in the sense of فَرْدٌ, (S,) They came following one another; one after another; (A, Msb;) syn. مُتَوَاتِرِينَ: (M, K:) or interruptedly. (Yoo, T.) It is said in the Kur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رُسُلَنَا تَسْرِي قَسْرِي, or قَسْرِي, Then we sent our apostles one after another: (S:) or interruptedly; at intervals: (Yoo, T, M:) or making a long time to intervene between every two. (T.)

فَرْسٌ مُوتَرٌ لِإِنْسَانٍ: A horse contracted in the [veins called] أَنْسَاءٌ, [pl. of نَسَأَ,] as though they were braced, or made tense. (A, *TA.) See شَنْشَنٌ.

مُوَتَّوِرٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained

revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce ثَارٌ.]

مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ. (Lh, M. [But see تَسَابِعٌ.] You say, جَاؤُوا مُتَوَاتِرِينَ: explained above, voce خَبَرٌ مُتَوَاتِرٌ. (M, K.) *Tidings, or a narration, told, or related, by one from another: (T:) or by one after another.* (TA.)

[وَتْب]

See Supplement.]

وَث

وَثْوَثَةٌ Weakness; impotence. (L.)

وَثَوْثَثٌ A weak, impotent, man. (L.)

وَثَا

1. وَثَّ, aor. ثَنَّ, inf. n. وَثَّاتٌ يَدْهُ: (AZ;) and وَثَثَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَّ, (K, TA,) or وَثَّةٌ; وَثَوْتُ; and وَثَثَتْ, (S, K,) like عَنْيَ, [i.e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the authority of the Wá'ee, وَثَّةٌ and وَثَّاتٌ; (TA;) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثَّ. وَثَّاتٌ يَدْهُ. (K.) — وَثَّاتٌ يَدْهُ اللَّهُمَّ يَدْهُ [O God, bruise his hand!] &c. is a form of curse used by the Arabs. (IAar.) — وَثَّ اللَّحْمَ He, or it, (i.e. a blow,) deadened the flesh. (K.) — وَثَّ الْوَقْدَ i.q. شَعْثَ, q.v. (A.)

4: see 1.

وَثَّةٌ and وَثَّةٌ A breaking of the flesh without separation of the parts, (وَصْمٌ,) not reaching to the bone, (K,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAar.:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word وَثَّ. (TA.) The وَثَّ is sometimes omitted, and the word is written وَثَّ, and وَثَّى. (Dm.) يَدْهُ is condemned as vulgar. وَثَّ is authorized by As; but وَثَّى (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثَّوْ are disallowed by him. (TA.)

وَثَّةٌ Having a broken hand: (TA: [but see مُوَثَّةٌ, and وَثَّةٌ, and وَثَّةٌ — وَثَّةٌ. (K,) and مُوَثَّةٌ, and وَثَّةٌ — وَثَّةٌ. (S, K,) A hand affected by what is termed وَثَّةٌ. (K.)

وَثَّةٌ: مُوَثَّةٌ and وَثَّةٌ: see مُوَثَّةٌ.

مِيَّاثَةٌ A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.)

وَثَب

وَثَبُوبٌ وَثَبَ and وَثَبَ. (the latter agreeable with analogy, TA,) and وَثَبَانٌ وَثَبَانٌ (S, K) and وَثَبَ (K; but this is generally affirmed to be an inf. n. of وَثَبَ, TA;) and ثَبَةٌ, (Ibn-Málík and others) He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msb, art. طَفَرٌ.) — وَثَبَ المَوْضَعَ [He leaped, or jumped, upon, or over the place]. (TA.) — وَثَبَ إِلَى السَّرْفِ وَثَبَةٌ [He made a single leap to eminence, or nobility]. (TA.) — وَثَبَ إِلَيْهِ — [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — وَثَبَ، except in the dial. of Hímyer, signifies The act of rising, or standing up. (TA.) — It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) — وَثَبَ، [aor. يَثِبُّ,] inf. n. in the dial. of Hímyer signifies He sat; sat down. (K, TA, from a trad.) شَبُ in that dial. signifies Sit; sit down. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Hímyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him شَبُ, meaning إِبْلِيسٌ, Sit; but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient:" then he leaped from the mountain, and perished. So the king said, "What ailed him?" And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَ عِنْدَنَا عَرَبِيَّةٌ مِنْ

دَخَلَ ظَفَارِ حَمَرَ i.e., [“Arabic is not current with us:” (for, probably, in the time of this king, the term عَرَبِيَّةٌ was only applied to the general language of Arabia:) “whoso entereth Dhafári, let him learn [or, rather, speak, as MF says,] the Hímyeree language.” (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّةٌ was meant العَرَبِيَّةُ: the ء is pronounced ت in the case of a pause (which is the ease here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّةٌ كَعَرَبِتُكُمْ [“Arabic like

your Arabic is not current with us:] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2. **وَتَبَهُ**, inf. n. **تَوْتِيبُ**, *He seated him upon a cushion*: (S, K:) asserted to be of the dial. of Ḥimyer. (MF.) **وَتَبَهُ وَسَادَةً** — (S, K,) in some copies of the K, **وَتَبَهُ**, (TA,) *He threw to him a cushion (S, L, K) that he might sit upon it*: (S:) [app. in the dial. of Ḥimyer]. — **وَتَبَهُ وَثَابَ** *I spread for him a bed, or the like.* (TA.)

3. **وَائِبَهُ** *He leaped, or sprang, upon him, or at him; he assaulted or assailed him; syn. سَاوِرَةُ*. (K, art. ثور) **وَائِبَهُ** *and صَاؤِنَهُ*. (K, art. صول) — [Also, perhaps, *He contended with him in leaping, jumping, springing, or bounding.*] — **وَائِبَهُ** is also mentioned in the TA as having a signification not explained in the K: app., *He contended with him in hastening to a thing.*]

4. **أَوْتَبَهُ** *He made him to leap, jump, spring, or bound.* (S, Mṣb.) — **أَوْتَبَهُ الْمَوْضَعَ** — [*He made him to leap, or jump, upon, or over, the place.*] (TA.)

5. **تَوْتَبُ فُلَانٌ فِي ضَيْقَةٍ لِي** *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly.* (S, K.) — **تَوْتَبُ فِي أُرْضِهِ عَلَى أَخِيهِ** *He took possession of his land with injustice towards his brother.* (A.) — **تَوْتَبُ عَلَى مَنْزَاتِهِ** *He took possession unjustly of the place occupied by him.* (A.)

6. **هُمْ يَتَوَابُونَ عَلَى كَذَا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner].* (S, art. كلب) **الْتَّكَالُّ** is syn. with the التَّوَاثُبُ. (S, K, art. كلب.)

وَنَبَّةٌ *A single leap, jump, spring, a bound:* (TA:) *or a leap down, or downwards.* (Mgl, Mṣb, art. طفر.)

ثَبَةٌ *An assembly; a company; a troop; a congregated body.* (K.) [But it seems rather to belong to the root ثبى, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. ثبى and ثوب.]

وَتَأْثُ see: **وَتَسَى**.

وَثَابُ *A throne, or couch; syn. سَرِيرٌ;* (K;) accord. to some, *that is always occupied by the king; or that the king does not cease to occupy:* (TA:) [app. of the dial. of Ḥimyer]. — **أَبَدٌ**; or *what is spread to lie or recline upon:* (K:) ex. **وَتَبَهُ وَثَابًا** *I spread for him a bed, or the like:* (TA:) *or places where persons sit; syn. مَقَاعِدُ*: (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Ḥimyer. (MF.) Applied to heaven (السَّمَا) as being the sitting-places of the angels. (S.)

وَثَرٌ — وَثَبٌ

ظَبْئُ وَتَابُ *An antelope that leaps, jumps, springs, or bounds, quickly.* فَرَسُ وَتَابَةٌ *A mare that leaps, &c., quickly.* (TA.) — **وَتَسَى** i. q. وَتَابَةٌ; (K;) i. e., *That leaps, &c., quickly.* (TA.)

مَوْتَبَانُ *A king who sits still, and does not undertake military expeditions:* (S, K:) asserted to be of the dial. of Ḥimyer. (MF.)

مَهَبَّ *A plain, or level, land, or tract of land.* (K.) — **أَلَّا** *A leaper, or jumper.* (IAqr, K.) — Also, [contr.] **أَسْتَرِ** *A sitter:* (IAqr, K:) [app. in the dial. of Ḥimyer]. — **مَهَبٌ** *What is elevated, of land.* (K.) — **جَدُولٌ** *A rivulet, stream, or streamlet:* syn. جَدُولٌ. (K.)

وَثَجٌ

1. **وَتَاجَةٌ**, aor. **يَوْتَجُ**, inf. n. **وَتَجٌ** and **يَوْتَجٌ**, and **إِسْتَوْتَجٌ** اَوْتَجٌ *It (anything, S,) became dense; thick; compact.* (S, K.) — **وَتَجٌ**, aor. **يَوْتَجُ**, inf. n. **وَتَاجَةٌ**, *He became abundant in flesh; or very fleshy:* **وَتَرَةٌ**, inf. n. **وَتَارَةٌ** signifying he became abundant in fat; or very fat: and both signify he became bulky, or big; or large in body, corpulent and fleshy. (AZ, S.) — **وَتَجَ النَّبَتُ** *The herbage, or plants, became dense, thick, or compact, and tall.*

4. **أَوْتَجْ لَنَا مِنْ هَذَا الطَّعَامِ** *Give us much of this food.* (TA.) See 1.

10. **إِسْتَوْتَجٌ** *It became in a complete, or perfect, state:* (TA:) or *it became so in a certain way:* (S:) one says **إِسْتَوْتَجَ النَّبَتُ** *the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state.* (S, K.) — **إِسْتَوْتَجَ الْهَامُ** *The property [app. meaning camels or the like] became much, or abundant.* (S, K.) — **إِسْتَوْتَجَ مِنْ الْهَامِ** *He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. اسْتَكْرَ*: (As, Th, S, K*) as also **إِسْتَوْتَقَ** *She (a woman) became large in body, or corpulent and fleshy, and perfect in make.* (T.)

وَثِيجُ Anything (S) *dense; thick; compact.* (S, K.) — **أَحَدٌ وَثِيجٌ** *A horse, (S,) and a camel, (TA,) compact in flesh:* (S:) or *strong.* (TA.) — **Dense, thick, or compact, herbage.** (TA.) [See also **ثُوبٌ وَثِيجٌ** اَرْض مُوَتَشَّجَةٌ] *A garment, or piece of cloth, of firm texture.* (A.) [See also ثياب مُوتَشَّجَةٌ]

وَأَثَجُ, applied to herbage, *Dense, thick, or compact, and tall.* (TA.)

مُوَتَشَّجَةٌ (in the CK) *[which is*

evidently a mistake]) *Land abounding with herbage, or pasture, (S, K,) and with tangled trees; as also وَثِيجَةٌ: (ISh:) land of which the herbage is dense, thick, or compact.* (TA.) [See also وَثِيجٌ.]

ثِيَابٌ مُوَتَوْجَةٌ *Garments, or pieces of cloth, of which the threads and texture are slack, or loose.* (K, from Sh, on the authority of a man of Bāhileh: but see وَثِيجٌ. TA.)

وَثَرٌ

1. **وَتَرٌ**, aor. **وَتَارَةٌ**, inf. n. **وَتَرٌ**; [and app., وَتَرٌ; (see the second signification;)] *It (a thing, S, M, Mṣb, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon.* (S, M, A, Mṣb, K.) — **وَتَرَتِ الْعَجَزُ** — and **وَتَرَتِ** *inf. n. as above, ↓ The buttocks became fat.* (A.) See also وَتَارَةٌ, below. — **وَتَرٌ**, (M, A, K,) aor. **يَتَرِهُ**, (K,) inf. n. **وَتَرٌ** (M, TA) and **ثَرَةٌ**; (TA;) and **وَتَرٌ**, inf. n. (M, A, K;) *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon.* (M, A, K.) And **وَتَرٌ مُرْكَبَةٌ** *He made the thing on which he rode smooth, soft, or easy to ride upon.* (A, Mṣb.)

2: see 1, in two places.

4. **مَا أَوْتَرَ فِرَاشَكَ** *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

10. **إِسْتَوْتَرِ الْفِرَاشِ** *He found, or deemed, the bed smooth, soft, or easy to lie upon.* (A, TA.) — **إِذَا تَزَوَّجْتَ أَمْرَأَةً فَاسْتَوْتَرْهَا** — [When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow: see وَثِيرٌ]. (A, TA.)

وَثِيرٌ: see وَتَرٌ.

وَتَرٌ: see وَثِيرٌ, in three places. — See also مِيَرَةٌ throughout.

وَتَرٌ: see وَثِيرٌ.

وَتَارٌ: see وَتَارَةٌ.

وَثَارٌ, a subst., *Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon; as also وَتَارٌ.* (M, K.) — See also وَثِيرٌ, in two places.

وَثِيرٌ *Plain, level, smooth, soft, or easy to lie or ride or walk upon;* (T, S, M, A, K;) as also **وَتَارٌ** (T, S, K) and **وَتَرٌ** and **وَتَرٌ**; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and *thick and soft; applied to a bed:* (Mṣb:) [and وَتَارٌ seems to signify the

same; or this and وث are epithets in which the quality of a subst. predominates:] fem. وثيرة. (M K.) You say, مَا تُسْتَهِنَّهُ وث, and وثار, (S, TA,) There is not beneath him a smooth, or soft, bed. (TA.) — وثيرة A woman having much flesh: (IDrd, S, Msb, K:) or fat; (T, A, K;) suitable for a bedfellow: (T, K;) and وثيرة العجذ A large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A :) pl. وثاثر and وثاثر. (M, K.) — See also مبشرة, throughout.

وَفَلَّةٌ: see 1. — ابundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed وثاجة. (AZ, S)

أوثر More [and most] smooth, or soft; applied to a bed. (TA, from a trad.)

مبشرة, (T, S, M, A, Mgh, Msb, K,) of the measure مفعولة, from الوئارة, (TA,) without hemz, (S, TA,) originally موثرة, (Msb, * TA,) the و being changed into ي because of the kesreh before it, (TA,) and وثير وثير, (K,) or [only] مبشرة, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Msb, K,) and of a camel's saddle, (T,) A thing in the form of a pillow, made for the saddle, like the صفة [q. v.], (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddle-cloth or housing (بدة) of a horse: (S:) pl. مواثر, (S, M, A, Mgh, Msb, K,) the latter agreeing with the sing., (Msb,) retaining the permuted letter, as is the case in أعياد, pl. of عيد. (IJ, M.) — Also, accord. to the K, [referring to the three words above,] or [correctly] the red مياثر, (المياثر الحمراء,) which are forbidden to be used, (S, IAth, TA,) Certain things to ride upon, (M, K, TA,) used by the أعاجم, (S,) or عجم, (IAth, TA,) [meaning Persians or other foreigners,] made of ديباج or حمير [silk brocade or other silk]: (S, IAth, K, TA :) or the red مبشرة الارجوان, مبشرة forbidden, in a trad., to be used, is a stuffed thing to ride upon, which is put upon a camel's saddle: (TA :) and the red مبشرة which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) — Also, the first of the above three words, (M,) or all of them (K) A garment or piece of cloth which is put as a covering over other garments or pieces of cloth. (M, K.) — Also, (accord. to the K [referring to the three words above,] or [correctly] مياثر, (TA,) The skins of beasts of prey. (K, TA.)

وقن &c.

See Supplement.]

وَجَ

وَجَ A kind of medicine; (S, K;) certain twigs, or rods, with which one fumigates; (TA;) or which are used medicinally or remedially;

(T :) [acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal: see Diosc., l. i., c. 2., referred to by Golius:] thought by El-Jawáleeké to be not pure Arabic; i.e., an arabicized word, from the Persian [وَجَ]: (TA :) so says J. (S.)

وَجَأْ

1. وَجَأْ, (S, Msb, K,) aor. يَوْجَأْ, and sometimes يَجَأْ, (Msb,) inf. n. وَجَأْ; (TA;) and توَجَأْ; (K;) He beat, or struck, or smote, a person with his hand, (S, K,) or with a knife, (S, Msb, K,) or the like, on any part. (Msb.) — وَجَأْ, inf. n. وَجَأْ عَنْهُ, He beheaded him: syn. ضَرَبَ عَنْقَهُ. (S.) — وَجَأْ Inivit feminam. (K.) — وَجَأْ and وَجَأْ عَنْهُ, (or the latter is a simple subst., TA,) He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded. (TA.) You say also وَجَأْ الْكَبْش (S.) [See وَجَأْ.] وَجَأْ وَجَأْ He (a goat) had the operation termed وَجَأْ performed upon him. (K.) — He was struck with a knife. (S.) — وَجَأْ هُوَ وَجَأْ He bruised, or pounded, dates until they cohered. Hence وَجَيْة, q. v. (TA.)

2: see 1. — وَجَأْ الرَّكِيْة, inf. n. He found the well to be what is termed وَجَأْ, [fem. of وَجَأْ, q. v.: app. signifying without water]. (K.)

4. اوْجَأْ عَنْهُ اوْجَأْ He repelled from him; removed, or put away, from him. (K, TA.) اوْجَأْ He came in search of a thing that he wanted, or in pursuit of game, and did not attain it. (K.) — It (a well) failed; i.e., its water ceased: or it contained no water. (TA.) [See also اوْجَى.]

8. اتَّجَأَ التَّمَرُ The dates became closely packed, or pressed together: (K:) they were bruised, or pounded, until they cohered. (TA.)

وَجَأْ, and مَأْ وَجَأْ, and مَأْ وَجَأْ, and مَأْ وَجَأْ, A water where there is no good: (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.]

مَأْ وَجَأْ and وَجَأْ: see مَأْ وَجَأْ.

وَجَأْ, a subst., A striking with a knife or the like, on any part. (Msb.) [See also 1.] — وَجَأْ The bruising of the veins of the testicles until they break, so that it is like gelding. (S.) [See also 1.]

مَوْجُوْهٌ وَجَيْهٌ A goat on which has been

performed the operation called وَجَأْ. (K.) [See 1.]

— The latter is said to be used in a trad. as signifying Gelded. — Also the latter, Struck with a knife. (S.)

وَجَيْهٌ + Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (سَمْنَ), or with oil, and so eaten: (S, K:) or dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated: (TA :) or dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten. (ISk, S.) — Also, A cow. (IAar., K.)

وَجَيْهٌ: see مَوْجُوْهٌ

وَجَبْ

1. وَجَبْ, aor. يَجِبْ, inf. n. (Lh, K) and (Lh) It (a wall, or the like, Msb, or a house, or anything, Lh,) fell down. (Lh, K, Msb.) See وَجَبْ — وَجَبْ — وَجَبْ — وَجَبْ — وَجَبْ — وَجَبْ — The falling of فَلَّا وَجَبْتُ جُنُوبَهَا — [Kur. xxii. 37,] is said to signify And when their sides fall down upon the ground: or and when their souls depart, and they fall down. (TA.) — وَجَبْ does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. وَجَبْ الشَّمْسِ The sun set. (S, K.) — وَجَبْتُ العَيْنُ — The eye was, or became, sunk in the head. (K.) — وَجَبْ — وَجَبْ — (S, K,) aor. يَجِبْ, inf. n. وَجَبْ and مَوْجِبْ, (TA,) He fell down and died: (S:) he died. (K.) — Hudbeh Ibn-Khashram says,

* فَلَّتْ لَهُ لَهْ تَبْكِ عَيْنَكَ إِنَّهُ
* بَكَّنِي ما لَاقْتُ إِذْ حَانَ مَوْجِبِي

[And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By مَوْجِب he means مَوْت.

(TA.) — [See also وَجَبْ, which seems to be a third inf. n. of the verb in this sense.] — وَجَبْ, (aor. يَجِبْ, TA,) inf. n.

وَجَبَانْ وَجَبْ and وَجَبْ (K) and وَجَبْ and وَجَبْ (TA,) It (the heart) palpitated, beat, throbbed; (K;) was agitated, or in a state of commotion. (S.) — وَجَبْتُ الْأَيْلُ — The camels could scarcely arise from the places where they lay down. (TA.) — وَجَبْ — [aor. يَوْجِبْ,] inf. n. وَجَوْنَهَ، He was cowardly, or pusillanimous. (S, K.) — وَجَبْ عَنْهُ He drove him back, or turned him back, from it, (K,) when he had long kept to it. (Nawádir el-Aaráb.)

= وَجْبٌ اَوْجَبٌ + and وَجْبٌ + *He* (a man, T.A.) ate once a day. (Th, K) See وَجْبٌ. — وَجْبَةٌ وَجْبَةٌ (S, K,) and وَجْبَةٌ, aor. يَجْبُ, inf. n. وَجْبَةٌ (S, K,) and وَجْبَةٌ, (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزْمٌ; (S, K, Mṣb;) [lit. accord. to some, it fell on a person: see ٤;] and ثَبَتْ, (Telweeh,) which means nearly the same as لَزْمٌ. (T.A.) — For a fuller explanation, see its syn. حَقٌّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr.D.)] — اُنْ يَفْعَلْ كُلًا or وَجْبَ عَلَيْهِ كُلًا [Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ.]

— See also another explanation, afterwards. —

(جَهَةٌ, يَجْهُ, aor. inf. n., وَجَهَ الْبَيْعُ (Lh, S, Msb)

and وُجُوبٌ (Lh, Msb) *The sale was, or became, binding, or obligatory*; (Msb, TA;) *ratified, fixed, settled, decided, or determined*; (Msb;) *completed, accomplished, or concluded*; *it had, or took, effect*; *it was extended, or performed*; or *it was, or became, effectual*: (TA:) and بَثْتَ وَجَبَتْ يَمِينَهُ, i. q. v. (M, in art. بَثَ).

— It is said in a trad., **إِذَا كَانَ الْبَيْعُ عَنْ حِبَارٍ**, [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, “Take thy choice to reject the sale, or to make it effectual,” and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, **وَجَبَ الْحَقُّ**, inf. ns. as above, *The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or determined.* (Mṣb.) — **وَجَبَ الْوَجْبُ**, inf. n.: (TA: [unexplained; but following **وَجَبَ** as signifying “a bet, &c. :” app. meaning *The bet, wager, or stake, became due, or incumbent*].) — **وَجَبَ عَلَيْهِ** [It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — **وَجَبَ عَلَيْهِ الْقَوْلُ** [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — **وَجَبَ** [Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — **وَجَبَ عَلَيْهِ النَّفْلُ** [Slaughter was, or became, his due.] (TA, in art. **بَقْيٌ**, &c.)

2. تَوْجِيْبُ, inf. n., *He threw him down upon the ground.* (S.) — وجَبٌ — وجَبٌ, inf. n., *The camel lay upon his breast with folded legs, falling down upon the ground.* (TA.) — وجَبٌ, inf. n., *Tَوْجِيْبُ*, She (a camel) became milkless: (TA:) or [her biestings coagulated in her udder: see وَجَبٌ]. — وجَبٌ — وجَبٌ, (inf. n., K.,) *He was fatigued, tired, or weary:* (S., K.:) said of a camel. (S., K.:) — وجَبٌ الْتَّبَأْ — (S., K.:) *The biestings coagulated in the udder.* (K.) — وجَبٌ, (inf. n., TA,) *He milked (a camel, K.,) but once in the course of each day and night.* (S., K.:) — وجَبٌ, inf.n., *Tَوْجِيْبُ*, He accustomed himself, (Lh, S.,) in which case you also say وجَبٌ لِنَفْسِهِ, (Lh,) and his family, or household, and his horse, (Lh, K.,) to eat but one meal (K) in the course of each day and night. (Lh, S.) — See 1. — وجَبٌ *He took, got, or won, a bet, wager, or stake, at a shooting-match or race.* (L, in TA, voce نَدْبٌ.) — See 4.

3 : see 4.
4. اوجبة (K) and وَجْبَةٌ (K) but this latter is by some rejected, (TA,) *He* (God, S) *made it, or rendered it necessary, requisite, or unavoidable ; necessitated it ; made it, or declared it to be, binding, incumbent, or obligatory :* (S, K:) [lit. accord. to some, *he made it to fall on a person : see* اوجب البيع —]. فَرَضَ (Lh, S,) inf. n. ايجاب (Lh,) *He made, or rendered, or declared, the sale binding, or obligatory ;* (Msb, TA;) *ratified it ; made, or rendered, it fixed, settled, decided, or determined ;* (Msb;) *completed, accomplished, or concluded ; effectual.* (TA.) اوجب لك البيع — *He made the sale to thee to be binding, or obligatory ; &c.* (Lh, K.)

— In like manner, **وَاجِبَةُ الْبَيْعِ**, inf. n. and **وجَابُ**; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) *He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c.* (T.A.) — [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoid-

able to him]. (TA). اوجب عليه القضاء — He necessitated the sentence to take effect upon him; syn. أَحْقَهَ and أَحْكَمَ. (TA, in art. حَقٌّ.) اوجب — He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAar, in TA, art. لوط.) — It is said, in a trad., that some persons came to Mohammad, saying, اَنَّ صَاحِبَنَا اَوْجَبَ Verily a companion of our's hath committed a

sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (T.A.) — In another trad. it is said, أوجَبَ ذُو الشَّلَائِةِ وَالثَّلَيْثِينَ, meaning, *He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise.* (T.A.) — أوجَبَ لَهُ الْجَنَّةَ أَوِ التَّارَ — *It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell;* or made such to be to him a necessary consequence thereof; [unless followed by repentance &c. :] (S, K^o:) [it required for him paradise or hell.] — [بِوَجْبِ]
كُذَا *It necessitates, or renders necessary, such a thing.* — *It requires such a thing, as a necessary consequence.* — *It necessarily implies the coexistence of such a thing therewith.* Used in physics &c., and perhaps in classical writings.] — أوجَبْتُ لِفُلَانَ حَقَّهُ means *I regarded such a one's right or due:* and you say فَعَلْتُ ذَلِكَ [إِيجَابًا لِحَقَّهِ] [*I did that from regard to his right or due*] (Har. p. 490); [and *أوجَبَهُ لَهُ He made it, or declared it to be due to him.*] — أوجَبَهُ also signifies *He affirmed it, he averred it; i.q. اثْبَتَهُ as contr. of نَفَاهُ.* — *And It necessarily occasioned it.*] — أوجَبَ عَلَيْهِ *He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race.* (T.A.) — أوجَبَ اللَّهُ قُلْبَهُ *God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion].* (Lh, K.) — See 1.

8. تَوَاجِبُوا *They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them.* (T.A.)

10. **استوجبة** *He had a right or just title or claim, to it; deserved it; merited it:* syn. **استحْكَمَة** [q. v.] (S. K.) See the act. part. n. below.

استوجب *i. e. q.* (TA, in art. **حق**;) which means *He did what necessitated sin;* (Ksh, Bd, Jel, in v. 106;) [*was guilty of a sin;*] and deserved its being said of him that he was a sinner. (Ksh.) — **رَكِبَ خَطِيئَةً أَسْتُوْجَبَ بِهَا التَّارِ** [He committed a sin for which he became deserving of hell]. (T.A.)

وَجْبٌ A she-camel whose bieṣt-
ings coagulate in her udder. (K.) **وَجَابٌ** —
Places in which water stagnates: (K:) pl. of
وَجْبٌ. (TA.) — **وَجْبٌ** A large skin of the kind
called **سَقَاعٌ**, made of the (complete, TA,) hide of
a he-goat: pl. **وَجَابٌ**. (AHn, K.) **وَجْبٌ** —
Stupid; foolish; of little sense. (K.) **وَجَابٌ** —
(S, K) and **وَجَابٌ** (K) and **وَجَابَةٌ** (IAar, K)
and **مُوْجَبٌ** (IAar) A coward; cowardly;
pusillanimous. (S, K, &c.) [The second and
third, and more especially the latter, are probably

intensive epithets.] — **وَجْهٌ** A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAqr; and L in TA, voce **نَوْبٌ**.)

وَجْهَةٌ inf. n. of **وَجَبٌ** “it fell down, &c.,” q. v. بِجُنْبِهِ فَلَتَكُنِ الْوَجْهَةُ — [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i.e. رَمَاهُ اللَّهُ or بِجُنْبِهِ وَإِفْلَاتُكُنِ الْوَجْهَةُ بِهِ بِدَاوِ بِجُنْبِهِ الْخَ]. (Freytag, Arab. Prov. i. 156).]

وَجْهَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) — **وَجْهَةٌ** An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانْ يَأْكُلُ وَجْهَةً Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيْرَفٌ.] — In a trad. respecting the expiation of an oath, it is said, يَطْعَمُ عَشْرَةَ مَسَاكِينَ وَجْهَةً وَاحِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وَحَابٌ: see **وَجَابٌ**.

وَجِيَّةٌ A daily allowance of food; or daily maintenance: syn. وَظِيفَةٌ: (K:) i.e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is **وَجِيَّةٌ**, q. v. (TA.) — **وَجِيَّةٌ** [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his **وَجِيَّةٌ**: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قُدِ أَسْتَوْقَيْتَ وَجِيَّتَكَ [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.)

وَجُوبٌ [Obligatory, or incumbent: opposed to اِمْتَانَىٰ.]

وَجَبٌ and **وَجَاهَةٌ**: see **وَجَابٌ**.

وَاجِبٌ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-El-Khatem:

- * أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُ *
- * عَنِ السَّلِيمِ حَتَّىٰ كَانَ أَوَّلَ وَاجِبٍ *

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) — **وَاجِبٌ** —

[act. part. n. of **وَجَبٌ**; Necessary; requisite; unavoidable: binding, incumbent, or obligatory.

In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.) — Accord. to [the Imám] Aboo-Haneefah, **وَاجِبٌ** [in matters of religion] is not so strong a term as فَرْضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shewn to be such as that which is termed فَرْضٌ:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and **واجبٌ** signifies that which should be preferred and approved; thus explained by El-Khattábee as occurring in the following trad.:

غُسلُ الْجُمُعَةِ وَاجِبٌ عَلَىٰ كُلِّ مُسْتَحْلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) — **فَعَلَ وَاجِبٌ** — [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [while I was thus, or in this state, lo, or behold, Zeyd came]. (S, L, art. اذ.).

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) — **كَلَامُ مُوجِبٌ**, lit. An affirmed sentence; i.q. مُثِبٌ as contr. of مُنْفِيٌ; virtually the same as **كَلَامُ مُوجِبٌ**, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies]. — خَرَجَ الْقَوْمُ إِلَىٰ — **مُوجِبٌ**, i.e.; الى مصايبه, مواجهةٌ, The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die]. (S.) — **مُوجِبٌ** [and **مُوجِبٌ**] A cause; an efficient; that which produces, or effects, anything. (Msb.) — See **كَلَامُ مُوجِبٌ** A name of the month المُحْرَم (K) in ancient times. (TA.)

مُوجِبةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — اللَّهُ أَنِي أَسْأَلُكَ مُوجِبَاتَ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — See **مُوجِبٌ**.

مُوجِبٌ One who eats but once in the course of a day and a night. (AZ, S.) — **مُوجِبٌ** A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See **وَجَبٌ** in two places.

اللَّهُ مُسْتَوْجِبٌ الْحَمْدُ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَلِيَهُ, and مُسْتَحْكَمٌ. (TA.)

وجع

1. **يَوْجِعُ**, aor. **يَوْجَعُ**, inf. n. **وَجَعٌ**. He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also **وَجَعٌ**.] See 4.

2: see 4.

4. **أَوْجَحَهُ أَنْهُ** He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — **أَوْجَحَ الْبَيْتَ** — He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — **أَوْجَحَ** He held fast, and defended, a thing. (L.) — **أَوْجَحَ**, (L, K,) and **وَجَحٌ**, (K, TA,) or **وَجَحٌ**, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — **أَوْجَحَ لَنَا الطَّرِيقَ** — The road became apparent or conspicuous to us. (S.) —

أَوْجَحَتِ النَّارُ The fire became apparent or conspicuous. (S.) — **أَوْجَحَ** He reached, in digging, smooth rock, (S, K,) which is called **وَجَاجٌ**. (K.) — **أَوْجَحَهُ الْبَوْلُ** The urine oppressed him by his wanting to void it. (S, L, K.)

وَجَعٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also **وَجَعٌ**] a place resembling a غار [or cave in a mountain]. (L, K.)

وَجَاجٌ and **وَجَاجٌ** and **وَجَاجٌ**, (S, L, K,) of which three forms IAqr prefers the first, (L,) and sometimes the و is changed into ل, and one says **أَجَاجٌ** and **أَجَاجٌ**, (S,) and in one dial. **وَجَاجٌ**, indecl., with kesreh for its termination, (L,) and **جَاجٌ**, (K, in art. جَاجٌ) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — **جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاجٌ** — Such a one came having upon him nothing to

وَجْدٌ - وَجْهٌ

رِيْسُ دُونَهُ وَجَاهٌ — (L.) There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — لِيْسَ بِيْنِي وَجَاهٌ There is nothing that veils, or conceals, between me and him, or it. (L.) — وَجَاهٌ Water in a tank or cistern sufficient to cover its bottom. (S.) — وَجَاهٌ The remains of a thing, such as property, &c. (Az.) — تَقْيِيْتُهُ أَدْنِي وَجَاهٌ — (Az.) I met him, he being the first object that I saw. (S., K.) — Smooth rock. (K.)

وَجَاهٌ:	
وَجَاهٌ:	
أَجَاهٌ:	
أَجَاهٌ:	وَجَاهٌ see
أَجَاهٌ:	
وَجَاهٌ:	
جَاهٌ:	
مُوجَحٌ:	وَجَاهٌ see

مُوجَحٌ A garment closely woven, (S., K.,) and firm: (S.:) or of close texture, and thick: or strong: or narrow and firm: (TA.:) as also اَوْجَحَهُ الْبَوْلُ: (S., K., TA.:) from وَجَحَهُ (S., K., TA.:) from مُوجَحٌ (S., K., TA.:) from مُوجَحٌ A smooth skin. (K.) — مُوجَحٌ مُوجَحٌ Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like; syn. مُنْجَأً. (L., K., TA [in the CK], which is the signification of وَجَحٌ) Az says, that the word which he retains in his memory is مُنْخَجٌ, with the ح before the ج; and that the two words may be two dial. forms. — مُوجَحٌ, or مُوجَحٌ accord. to two different relations of a trad. in which it occurs, Oppressed by the want to void his urine. (L.)

مُوجَحٌ One who veils, or conceals, or hides, a thing. (L.) — See مُوجَحٌ.

بَابٌ مُوجَحٌ A closed door: (S., K.:) or a door before which is a curtain. (TA.)

طَرِيقٌ مُوجَحٌ A conspicuous, open, wide road. (L.)

وَجَدٌ

1. aor. وَجَدَهُ يَجِدُ and يَجِدُه, (S., L., Mṣb., K.), the latter of the dial. of the tribe of 'Amir (S., L., Mṣb.) Ibn-Saṣa'ah, (MF,) and without a parallel (S., L., Mṣb., K.) in verbs of this class, (S., L., Mṣb.,) the و in it being dropped because it falls out in the original form of the aor., (Mṣb,) both of

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وَجَدَانٌ (S., L., Mṣb., K.) and وَجُودٌ (L., Mṣb., K.) and اِجْدَانٌ, (IAṣr, L., K.,) in which the و is changed into ئ, (L,) and وَجَدٌ and وَجَدَهُ; (L., K.;) and وَجَدٌ and وَجَدَهُ, aor. يَجِدُ; (K.;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it; (F, in the K and in the Baṣāir, on the authority of Abu-l-Kásim El-Isbaháne;) namely, a thing sought, sought for or after, or desired; (S., L., K.;) and simply a thing. (L.) وَجَدٌ is of several kinds. It is The finding, &c., by means of any one of the five senses: as when one says وَجَدْتُ زَيْدًا [I found, &c., Zeyd]: and وَجَدْتُ طَعْمَةً, and وَجَدْتُ صَوْتَهُ, and وَجَدْتُ حُشْوَتَهُ, [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says وَجَدْتُ الشَّبَعَ [I found, experienced, or became sensible of, satiety]. Also, The finding, &c., by the intellect, or by means of the intellect: of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Kásim El-Isbaháne, cited in the Baṣāir;) وَجَدَ اللَّهُ, wherever it occurs, means God knew. (Er-Rághib, Z, &c.) i.e., in the Kur-án. (TA.) — وَجَدٌ — [He found, in the sense of] he knew [by experience]. (A., TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ الْقُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الْحِفَاظِ I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is وَجَدَانٌ (Akhi) and وَجُودٌ (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) — When وَجَدٌ signifies he found, or lighted on, a thing after it had gone away, its inf. n. is وَجَدَانٌ. (IKṭṭ.) — وَجَدَ الصَّالَةَ — (S., A., Mṣb.,) aor. وَجَدَانٌ (Mṣb) and يَجِدُ (MF,) inf. n. يَجِدُ (S., Mṣb.) and وَجَدٌ (Mṣb) [He found the stray beast]. — نَمَرٌ أَجَدْ مِنْ ذَلِكَ بَدَا — for which one also says نَمَرٌ أَجَدْ أَنْجَدْ مِنْ ذَلِكَ بَدَا — I found no means of avoiding, or escaping, that. (Kz, TA.) — وَجَدٌ — (L., T., S., L., Mṣb.,) and وَجَدَ فِي الْمَالِ — (F., T., S., L., Mṣb.,) meaning, created it; originated it; caused it to be to God who enriched me after poverty and strengthened me after weakness. (S., L.) — He strengthened him after weakness; like أَجَدَهُ (K.) [But see what immediately precedes.] — اَوْجَدَنِي بَعْدَ قَفْرٍ وَاجَدَنِي بَعْدَ ضَعْفٍ Praise be to God who enriched me after poverty and strengthened me after weakness. (S., L.) — He strengthened him after weakness; like أَجَدَهُ (K.) [But see what immediately precedes.] — اَوْجَدَهُ (inf. n. اِيجَادٌ, TA,) He (God) made it; meaning, created it; originated it; caused it to

be or exist, or to come to pass; brought it into existence (S, L, Mṣb, K) from a state of non-existence, (Mṣb,) *not after the similitude of anything preexisting.* (TA.) **وَجْدَهُ** in this sense is not allowable. (S, L, K.)

5. تَوْجِدَهُ *He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.)* — See 1, in two places.

6. تَوَاجِدَهُ *He feigned, or made a show of, love [or passionate love]. (A.)*

وَجْدٌ and **وَجْدَةٌ** *and جِدَّةٌ: see 1.*

وَجْدٌ and **وَجْدَهُ** *[and جِدَّهُ &c., see 1,] (the first of which is the most chaste, IKhl, MF) Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.)* — **هَذَا مِنْ وَجْدِي** *This is a result of my power, or ability. (L.)*

وَاجِدٌ, aet. part. n of 1, *Finding; or a finder; &c. (L.)* — *Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.)* **لِي الْوَاجِدِ يُحْلِلُ عَقْوَبَتَهُ** *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوى.)* **الْوَاجِدُ**, as an epithet applied to God, *He who has no wants. (IAth, L.)* — **هُوَ وَاجِدٌ عَلَى صَاحِبِهِ** *= أَنَا هُوَ وَاجِدٌ عَلَى صَاحِبِهِ* *I am able to do the thing. (Mṣb.)* — **مُتَوَجِّدٌ**, *and عَلَيْهَا, and مُتَوَجِّدٌ بِفُلَانَةٍ* *= He is in love [or passionately in love] with such a female. (A.)* — **وَجَدٌ** — **وَجَدٌ** is mentioned in the Towsheeḥ as a pl. of **وَاجِدٌ**; but this is strange. (TA.)

مُوْجُودٌ, part. n. of **وَجَدٌ**, *Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مُوْجُودَاتٌ*: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — **[Present.]** — **مُوْجُودٌ** *A thing within one's power; over which one has power. (Mṣb.)*

وَاجِدٌ مُتَوَجِّدٌ: see **وَاجِدٌ**.

وَجْدٌ

وَجْدٌ *A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which*

وَجْزٌ — وَجْدٌ

it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجَادٌ (S, L, K) and وَجْدَانٌ. (L, K.)

وَجَادٌ مَكَانٌ وَجَدٌ *A place abounding with وَجَادٌ pl. of وَجْدٌ. (K.)*

وَجْرٌ

وَجْرَةٌ دَوَّا, (S, Mgh, Mṣb, K,) and **وَجْرَةٌ**, (AZ, A,) [or وَجْرَوْا, (Mṣb,) inf. n.

وَجْرٌ; (AZ, K;) and **أَوْجَرَةٌ**, [which is the more common,] (S, A, Mgh, Mṣb, TA,) and **أَوْجَرَةٌ دَوَّا**; or, **وَجْرَوْا**, (TA,) inf. n. **إِيجَارٌ**; (Mṣb;) *He put, or poured, medicine into his (a child's, S, or sick person's, Mṣb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mṣb :) with a مِيَجَرَةً [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.)* — **أَوْجَرَةُ الْمَاءِ** *[app. He infused into him wrath, or rage]. (A'Obeyd, TA.)* — *Also, وَجْرَةُ الرَّمْخِ* (IKṭṭ;) or **أَوْجَرَةُ الرَّمْخِ** (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and **أَوْجَرَةُ بِالرَّمْخِ**; (Lth;) **وَجَزَ** *فِي الْلَّفْظِ* *He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKṭṭ;) and وَجَرَةُ بِالسَّيْفِ*, inf. n. **وَجَرٌ**, occurs in a trad., signifying, **وَجَزَ** *he pierced him with the sword. (IAth, TA.)* — *And in like manner you say, أَوْجَرَةُ الْغَيْظِ* *[app. He infused into him wrath, or rage]. (A'Obeyd, TA.)* — *Also, وَجَرَةُ،* inf. n. **وَجَرٌ**, **وَجَرَةُ بِهِ**, *He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is أَوْجَرَةُ،* as A'Obeyd says. (TA.)

4: see 1, throughout.

5. تَوْجِرٌ *He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.)* — *He drank water against his will. (Aboo-Kheyreh, K.)*

8. إِتَّجَرَ, (S, K,) originally **إِوْتَجَرَ**, (S, TA,) *He physiced himself with the medicine termed وَجْرٌ* (S, TA.)

جَحْرٌ and **وَجَارٌ** *The hole, or den, (A, K,) or subterranean habitation, (سَرْبٌ, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجَرَةٌ* and [of mult.] **وَجَرٌ**. (K.) *A poet uses the expression كَلَابٌ وَجَارٌ*, applying metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضَبَاعٌ وَجَارٌ: though it may be allowable to call hyenas كَلَابٌ, as her young ones are called حِرَاءٌ. (M.)

وَجْرٌ (S, A, Mgh, Mṣb, K) and **وَجْرٌ** (K) *Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Mṣb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mṣb;) with a مِيَجَرَةً. (A.)* — *Also the former, i.e. [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وَجَرَةٌ in the last of the senses explained above. (K.)*

مِيَجَرَةٌ (S, K) and **مِيَجَرَةٌ** (A, K) *A thing like the مُسْعَطِ, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]*

وَجْزٌ

وَجَازَةٌ, inf. n. **وَجَازَةٌ** (A, Mṣb, TA) and **وَجَازَةٌ** (M, TA,) *[It (an expression, or speech, or language,) was brief, or concise: or] it (an expression] was brief, and quickly intelligible: (Mṣb:) or it (a man's speech) was of few words; (A;) as also أَوْجَزٌ, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.)* — **وَجَزَ فِي مَنْطَقَةٍ** — **أَوْجَزٌ**; (A, K;) or **كَثِيرٌ**; (Mṣb;) and **وَجَازَةٌ**; (A, K;) of the former verb; (TA;) and [of the latter] **وَجَزٌ** and **وَجَزٌ**; (A, K;) and **أَوْجَزٌ**; (Mṣb;) *[He was brief, or concise, in his speech, or language; contr. of أَطْنَبٌ: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Mṣb:) or أَوْجَزٌ كَلَامٌ*; (Mṣb;) or **وَجَزَةٌ**; (A, K,) inf. n. **إِيجَارٌ**; (A,) *he made his language to be of few words: (A, K:) or he abridged the language; (S;) i. q. اِخْتَصَرَ*; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, “he curtailed the words, preserving the meaning.” (MF, in art. خَصَرٌ.) — **أَوْجَزَ الْلُّفْظَ** *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* — **أَوْجَزَ عَلَى الْقَتْلِ** *He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee, in TA, art. نَبْزَ.)*

4: see 1, in four places. — **أَوْجَزَ الْلُّفْظَ** *He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also أَوْجَزَ كَلَامٌ*; (Mṣb;) or **أَوْجَزَةٌ**; (A, K,) inf. n. **إِيجَارٌ**; (A,) *he made his language to be of few words: (A, K:) or he was brief, and quickly intelligible, in his language: (Mṣb:) or أَوْجَزَ الْكَلَامَ*; (Mṣb;) he abridged the language; (S;) i. q. اِخْتَصَرَ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, “he curtailed the words, preserving the meaning.” (MF, in art. خَصَرٌ.) — **أَوْجَزَ الْعَطْيَةَ** *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* — **أَوْجَزَ عَلَى الْقَتْلِ** *He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee, in TA, art. نَبْزَ.)*

وَجْزٌ — وَجْزٌ

5. تَوَجَّزَ الشَّيْءُ *He sought, asked, or demanded, the accomplishment of the thing; syn. تَسْبِحَةً :* (S, K;) he sought, asked, or demanded, it; syn. إِنْتَهَىٰ إِلَيْهِ; (K;) and asked for its accomplishment; meaning تَسْبِحَةً وَسَأَلَ نَجَارَهُ تَسْبِحَةً. (TA.)

وَجْزٌ *Quickness; speed; haste. (TA.) As an epithet, applied to a man, (TA,) Quick of motion (K, TA) in that which he begins: (TA:) fem. with ة: (K:) and quick, applied to a camel. (TA.) — Also, applied to a man, (TA,) Prompt, or quick, in giving. (K.) — Also, وَجْزٌ (S, K) and وَجْزٌ (S, A, Mṣb) and وَجْزٌ (TA) and وَجْزٌ (S, K) and مُوجِزٌ (S, K) applied to an expression, (Mṣb,) or language, (S, A, K, TA,) [Brief, or concise:] or brief, or quickly intelligible: (Mṣb:) or consisting of few words: (A, TA:) or abridged: (S:) or light, or easy, (K, TA,) and keeping within just, or moderate, bounds: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, small, or slight, or the like:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, little, or small. (TA.)*

وَجِيزٌ : وَجِيزٌ { see وَجْزٌ, in two places.
وَاجِزٌ : وَاجِزٌ

— وَجْزٌ and مُوجِزٌ: see وَجْزٌ, in two places. — مُوجِزٌ: [so in the L and TA: it may be either مُوجِزٌ or مُوجِزٌ:] One of the names of [the month of] صَفَرٌ: [app. for one or other of the reasons mentioned voce صَفَرٌ:] thought by ISd, to be an appellation used in the time of the tribe of 'Ad [who are also said to have called this month نَاجِزٌ]. (L, TA.)

مِيجَازٌ [Brief, or concise, in speech;] a man who uses few words in speech and in reply, &c. (IDrd, K,* TA.)

وَجْسٌ

1. وَجَسَنْ, aor. يَجِسُ, inf. n. وَجْسٌ and وَجَسَنْ, [aor. app. as above,] inf. n. وَجْسٌ, i. q. خَفِيٌّ [app. meaning The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind]. (IKṭṭ.)

2: see 5, last signification but one.

4. اَوْجَسٌ *He conceived a thing in his mind;*

syn. اَضْمَرَ. (A.) So in the Kur, [xx. 70,] تَوَجَّسَ فِي نَفْسِهِ خَيْفَةً And he conceived in his mind a fear: (Aboo-Is-hák, S:) and تَوَجَّسَ signifies the same: (S:) or the above words of the Kur. signify he perceived, or felt, and conceived, in his mind a fear; (K;) and in like manner in the same book, [xi. 73, and] li. 28: اوْجَسٌ signifies fear fell into his mind. (TA.) See also 1, and 5.

5. تَوَجَّسٌ *He listened to (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. تَوَجَّسَ رِكْزًا [He listened to a low, sound], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means he perceived a low sound, and listened to it, being in fear. (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And لَا أَفْعَلُهُ الْدَّهْرَ Hence the saying, (TA,) اسْتَوْجَسْتُ آذَانِهَا Their ears (referring to camels) listened, or endeavoured to hear. (IB, [in a marg. note in my copy of the TA, art. أَنْسٌ.]) — [Hence,] تَوَجَّسٌ عَنِ الْأَخْبَارِ He sought to learn the news, or tidings, without others knowing of him. (AZ, in TA, voce تَحَدَّسَ.) — Also, تَوَجَّسَتِ الْأَذْنُ The ear heard a low, faint, gentle, or soft sound; as also وَجَسَتْ (TA.) — Also, تَوَجَّسٌ He tasted food, and beverage, time after time, little and little at a time. (K.)*

10: see 5.

وَجْسٌ *A fright of the heart: (S:) or fright that falls into the heart, or into the ear, from a sound or some other thing; (Lth, A, K;) as also وَجَسَنْ. (K.) [See 1, of which each is an inf. n.] — A low, faint, gentle, or soft, sound. (A'Obeyd, S, K.) [And particularly The sound denoted in the words here following, and explained in a former art., voce كَهْرٌ.] It is said in a trad., نَهَىٰ عَنِ الْوَجْسِ, meaning, He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound. (K,* TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] الْوَجْسُ. (S.) — See also أَوْجَسٌ.*

وَجْسٌ: see 1, and وَجَسَنْ.

وَجَاسٌ is syn. with عَالِمٌ [Knowing, &c.]; and therefore made trans. by means of ب in the saying of Aboo-Dhu-eyb,

* ذُو مِرْأَةٍ بِدَوَارِ الصَّيْدِ وَجَاسٌ [An intelligent person, acquainted with the circumvention of game: see دَارَوَةً]: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, a person possessing skill in circumventing game, a listener, or attentive, to their sounds

and motions; for], accord. to Es-Sukkaree, means يَتَوَجَّسُ. (TA.)

وَجَاسٌ *An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind; syn. هَاطِرٌ, (S, K,) i. e., (K.)*

اوْجَسٌ *A little of food, and of beverage. (K.) One says, مَا ذَقْتُ عَنْهُ اوْجَسٌ I tasted not, at his abode, any food; (El-Umawee, S;) and [in like manner] وَجَسًا اوْجَسٌ There is not in his skin a drop: thus the phrase is given, without the mention of beverage: or a drop of water. (TA.) It is said that the word is not used except in negative phrases. (TA.)*

— Also, لاَ اوْجَسٌ and الاَوْجَسُ (S, K) the latter on the authority of Ya'koob, (S, TA,) but the former is the more chaste, (TA,) Time; syn. لَا اَفْعَلُهُ الدَّهْرَ Hence the saying, (TA,) سَجِيسُ الاَوْجَسِ الاَوْجَسِ I will not do it ever. (ISk, S, K.) And لَا اَفْعَلُهُ سَجِيسُ عَجِيسُ الاَوْجَسِ I will not do it while time lasts. (El-Fárisee.)

[وجع, &c.]

See Supplement.]

وَجْ

R. Q. 1. وَجْوَحَةٌ, inf. n. وَجْوَحَةٌ, *He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice: (S, K:) he made his breath to reciprocate in his throat, so as to be audible, by reason of cold; (TA:) he blew upon his hand by reason of intense cold. (S, K.)*

وَجْوَحٌ A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour; (L;) as also وَجْوَاحٌ. (K.) — Also the former, (L, K,) and the latter, (L,) A quick, or prompt, and sharp-spirited, man. (L, K.) — Also the former, (S, K,) and the latter, (S,) A light, or an active, or agile, man. (As, S, K.) — Also both words, A lord, or chief: pl. وَجَاهَةٌ and وَجَاهَةٌ. (L.) — Also both words, A barking, or howling, dog. (L, K.)

وَجْوَاحٌ: see what precedes.

وَجْبٌ

وَجَابٌ *A disease that attacks camels. (K, TA.) By some written وَجَابٌ; [and so in the CK;] but the correctness of this is improbable. (TA.)*

وَجْتٌ

Food in which is no good. (L.)

وَجْدٌ

1. وَجَدَ, aor. يَجِدُ; (T, L, Mṣb;) and وَجَدَ, (Lh, M, L, K,) aor. يَوْجَدُ (Lh) and يَسْجُدُ; (K;)

with the latter aor., like وَرَثَ, aor. يَرِثُ ; but وَحَدَ with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يَوْجَدُ, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and وَحَدَ, (Lh, M, L, Msb, K,) aor. also يَحْدُدُ ; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or يَوْجَدُ ; (L;) [but this is also extr., and is probably a mistake for يَوْجَدُ, which is the form agreeable with analogy;] inf. n. وَحْدَةً (T, M, L, Msb, K) and وَحْدَةً (M, L, K) and وَحْدَةً (L) and وَحْدَةً, (L, K,) or وَحْدَةً, (as in some copies of the K and in the TA) and وَحْوَدَةً (K) and وَحَادَةً (M, L, Msb, K) and وَحْوَدَةً ; (K;) *He, or it, was, or became, alone, by himself or itself, apart from others;* (T, L, Msb;) as also [تَوْحِيدٌ] ; and تَوْحِيدٌ ; and] استوْحَدَ ; (A:) *he was, or became, alone, without anyone to cheer him by his society, company, or conversation :* (L:) *he remained alone, by himself, apart from others :* (Lh, M, L, K;) as also تَوْحِيدٌ . (M, L, K.) See also ٥, below.

2. وَحْدَةٌ، (inf. n. تَوْحِيدٌ، K.) *He made it one*; or called it one: (K:) like as one says كُنْتَهُ, and أَنْدَهُ: (S, L:) as also أَنْدَهُ. (TA.) Similar verbs are formed from the other nouns significant of numbers, to عَشْرَةٌ. (Esh-Sheybánee, K.) وَحْدَ لِمَرْأَتِهِ —, وَحْدَ عِنْدَهُ, or عِنْدَهُ لِمَرْأَتِهِ —, *He remained one night with his wife*: and in like manner the verb is used in relation to any saying or action. (TA, voce سَبَعَ، وَحْدَ اللَّهِ —.) تَوْحِيدٌ, *He asserted, or declared, God to be one; he asserted, declared, or preferred belief in, the unity of God*: as also اَنْدَهُ. (T, L.) التَّوْحِيدُ —, *The belief in God alone*; (L, K;) *in his unity*. (L.)

4. اَوْحَدَ اللَّهَ جَانِبَةً [God rendered him solitary]; i.e., he remained alone; (K.) or was made to remain alone. (L.) — اَوْحَدَهُ لِلْأَعْدَاءَ — *He left him [alone] to the enemies.* (L, K.) — اَوْحَدَهُ He (God) made him the unequalled one of his time: (S, L, K.) made him to have no equal. (A.) اَوْحَدَهُ النَّاسُ — *The people left him alone, or by himself.* (L.) اوْحَدَهُ بِرُؤْبِيَّتِي — *I saw none save him.* (S, L.) اَوْحَدَتْ *She (a ewe) brought forth one only:* (S, K.) like اَنْذَتْ. (S.) — اَوْحَدَتْ *She (a woman) brought him forth an unequalled one.* (L, from a trad.)

5. توحده بعصمته (§,) or توحيد الله بعصمته (L, K,) *God protected him himself, not committing him to the care of another.* (S, L, K.) — توحيد بالامم *He was, or became, alone, without*

any to share or participate with him, in the affair. (L.) — تَوَهَّد بِرَأْيٍ He was, or became, alone, without any to share, or participate with him, in his opinion. (S., L.) — See 1.

8. [الْيَوْمَ] *It was, or became, one.* And hence,
 [هُوَ مَعَهُ] *He was, or became, one with him*
 in interests &c.] — [الْيَوْمَ] *It (a number of things,
 or substances, two and more, KT,) became one.*
 (KT, KL.) See 1.

10: see 1.

فَعَلَهُ مِنْ ذَاتِ حِدَتِهِ — وَحْدَهُ see: حِدَةٌ and
 منْ ذَي حِدَتِهِ and, عَلَى ذَاتِ حِدَتِهِ, *He did it of himself; of his own accord; of his own judgment.*
 (AZ. I. K.)

رأيته وَحْدَةٌ — وَحْدَةٌ : see 1, and **وحَدَّ** : (S, L, K) *I saw him alone.* (S, L.) **وحَدَّ** is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Başrees, as an inf. n., in every instance ; as though thou saidst **أَوْحَدْتُهُ**, بِرُؤْبَتِي إِبْحَادًا, meaning “I saw none save him,” and then substituted **وحَدَّهُ** : or, as Abu-l-Abbás says, it may mean the man’s being himself alone ; as though thou saidst **رَأَيْتَ رَجُلًا مُنْفَرِدًا**, and then substituted **وحَدَّهُ**. (S.) Or it is in the acc. case as a denotative of state accord. to the Başrees [and the grammarians in general] ; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Başrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like **رَاكِضًا**, **جَاءَ زَيْدَ رَكْضًا**, meaning **رَاكِضًا**: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for **عَلَى وَحْدِهِ**, (IB, K,) like **عَنْدَهُ**: (TA:) and there is a third opinion, that of Hishám;

(accord. to IAqr, L,) it is a noun used as a noun absolutely : (L, K:) so in the dial. of the Benoo-Temeem : (Mṣb:) you say جَلَسَ وَحْدَهُ، جَلَسَا عَلَى وَحْدَهِهَا, and عَلَى وَحْدَهِهَا [He sat alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case : (Lth, L:) you say لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ [There is no deity but God alone] : and مَرْرُتْ [I passed by Zeyd alone] : (L, K:) [excepting in a few cases, such as the phrases] قُلْنَا هَذَا الْأَمْرُ وَحْدَيْنَا [We two alone said this thing], and قَاتَاهُ وَحْدَيْهِمَا [They two women alone said it] ; mentioned by AZ. (L.) You say also, على حِدْتِهِ هَذَا عَلَى وَحْدِهِهِ, This is by itself ; (L, K;) and هُمَا عَلَى حِدْتِهِمَا They two are by themselves : and هُمْ عَلَى حِدْتِهِمْ هُمْ عَلَى حِدْتِهِمْ

They are by themselves : (L:) and أَعْطِ كُلَّ وَاحِدٍ كُلًّا Give thou to every one of them by himself; syn. على حِيَالِهِ (S.) The ة in حِيَالِهِ is a substitute for the و (S, L) which is cut off from the beginning. (L.) — وَحْدَة — (K,) or وَحْدَة، (L,) A wild animal alone, by itself, or apart from others. (L, K.) — وَحْدَة — (K,) or وَحْدَة، (L,) A man whose lineage and origin are unknown. (Lth, L, K.) — وَحْدَة is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) هُوَ تَسِيجٌ وَحْدَتِهِ, which is an expression of praise; (S, L, K;) meaning, † *He is one unequalled; one who has no second*: (L:) or *he is a man of right judgment*: you say also هُمَا تَسِيجًا وَحْدَهُمَا, and هُنَّ تَسِيجَةٌ وَحْدَهُمْ and هُمْ نَسْجَانٌ وَحْدَهُمْ (Lth, L:) [see art. نَسْجٌ:] it is as though you said نَسِيجٌ إِفْرَادٌ: you put وَحْدَه in the place of an inf. n. in the gen. case: (S:) and رَجُلٌ وَحْدَهِ, (IAqr, L,) and رَجُلٌ وَحْدَهِ (S, L,) [A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.]: and قَرِيبٌ وَحْدَهِ A man with whom no one contends in excellence: (Lth, L:) and عَيْبَرٌ وَحْدَهِ, عَيْبَرٌ وَحْدَهِ and جُحِيَّشٌ وَحْدَهِ, which are expressions of dispraise; (S, L, K;) meaning, † *One who does not consult, nor mix with, any one, and who is contemptible and weak*: (Sh, L:) وَحْدَه being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, رُبَّ تَسِيجٌ وَحْدَهِ قَدْ رَأَيْتُ [Few unequalled men have I seen]. (Hishám, Fr., L.)

جَنَاحٌ: see **جَنَاحَةٌ** and **جَنَاحَةٌ**

وَحْيَهُ : see وَحْيٌ

وَحْدَةٌ The state of being alone, or apart from others; solitariness; solitude. (Sb, S.) See 1.
— وَحْدَةُ الْقَمَرِ [The solitude of the grave]. (A.)

ليلة الْوَحْدَة [The night of solitude; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also **ليلة الْحُسْنَة**.]

The *unity* of God : (L, K :*) as
also أَحَدِيَّةُ (Msb.)

وَحْدَانِي One who is singular in his religious opinions; who separates himself from the general

body of believers: a rel. n. from الْوَحْدَةُ; the and ن being added to give intensiveness to the signification. (L.)

مُوحَدٌ see **وَحَادٌ**.

مُتَوَجِّدٌ (L, K) and وَجِيدٌ (S, L, Mṣb, K) and وَجِيدٌ (S, L, Mṣb, K) and وَجِيدٌ (S, L, Mṣb, K) and وَجِيدٌ (M, L) and وَجِيدٌ (L) A man *alone*; *by himself*; *apart from others*; *solitary*; *lonely*: (S, M, L, Mṣb, K;) as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلْ أَحَدٌ, nor شَيْءٌ أَحَدٌ, nor دِرْهَمٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally أَحَدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is أَحَدَةٌ (K:) and وَجِيدٌ (K:) and وَجِيدٌ in this sense receives the dual form: and the pl. is وَجِيدَانٌ and وَجِيدَانٌ and وَجِيدَانٌ. (L.) رَجُلْ وَجِيدٌ A man who has no one to cheer him by his society, conversation, or company. And رَجُلْ مُتَوَجِّدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَجِيدٌ.

واحدٌ *One*; the first of the numbers: (S, L, Msb, K:) syn. [in many cases, which will be shown below,] with **أَحَدٌ**: (K:) [and one alone: a single person or thing:] fem. **وَاحِدَةٌ**: (L, Msb:) it sometimes receives the dual form; (L, K;) as in the expression **إِلْتَقَيْنَا وَاحِدَيْنِ** [We met, we being each of us one alone]; cited from a poet by IAqr: or the dual form pertains to it in another sense, explained below, namely “alone:” (L:) pl. **وَاحِدُونَ** (S, L, K) and **أَحَدَانْ** and **وُحْدَانْ** (S, L;) in the last of which, **ا** is substituted for **و** because of the dammeh: (L:) one says, and **أَنْتَمْ حَمْ وَاحِدٌ**, (Ye are one tribe, L) like as one says **حَمْ وَاحِدُونَ** (Fr, S, L:) may also be a pl. of **وَاحِدٌ** [and therefore originally **أَوْهَادٌ**] like as **أَشْهَادٌ** is pl. of **شَاهِدٌ**. (Th, Msb.) Its proper signification is A thing *having no subdivision*: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, **عَشْرَةٌ وَاحِدَةٌ** [*One ten*], and **مِائَةٌ وَاحِدَةٌ** [*One hundred*]. (Er-Rághib.) It is interchangeable for **أَحَدٌ** when used as an epithet applied to God; and in certain nouns of number. [See art. **أَحَدٌ**.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed

n. and otherwise. (Msb.) [See, again, art. **أَحَدٌ** *I am not alone, without a parallel, or match, in this affair:* (S, L, K, &c.) or simply, *I am not alone in it.* (T, L.) The fem. وَحْدَةٌ is not used. (S, L.) — **أَحَدٌ**, the pl. of **أَحَدٌ**, is applied by a poet to dogs having no equals or matches. (S, L.) — **فُلَانٌ لَا وَاحِدَ لَهُ** Such a one has no equal, like, parallel, or match. (S, M, L.) — Also, *One that has no equal; one unequalled.* (L.) — **فُلَانٌ وَاحِدٌ دَهْرٌ** Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) **فُلَانٌ أَوْحَدٌ أَهْلٌ زَمَانٍ** (S, L) *Such a person is the unequalled one of the people of his time.* (TA.) The pl. of **أَوْحَدٌ** [as well as of **وَاحِدٌ** in the same sense] is **أَهْدَانٌ** (originally سُودَانٌ pl. **سُودَانٌ**, وَحْدَانٌ S) like as **بَاسٌ** is put **بَاسٌ** or **نَاسٌ** [in the CK, for **بَاسٌ** is put **نَاسٌ**] or in other qualities; as though having no equal, and thus being alone: (L, &c.) pl. **الْوَاحِدُونَ** and **وَحْدَانُونَ**. (L, K.) — **الْوَاحِدُ** — **وَاحِدٌ** — **الْمُتَوَحِّدُ** and **الْأَوْحَدُ** (T, L) and **الْأَحَدُ** (M, L, K,) epithets applied to God, *The One, the Sole; He whose attribute is unity:* (M, L, K, &c.) or the first signifies *the One in essence, who has no like nor equal;* and the second, *the One in attributes, beside whom there is no other:* or the first, *the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like:* (TL, &c.) or *the One who has ever been alone, without companion:* (IAth, L, &c.) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also **أَحَدٌ**, in art. **الإِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ** — **أَحَدٌ** *The human being and the horse are one in genus.* And **زَيْدٌ وَعَمْرُو وَاحِدٌ فِي التَّوْعَجِ** *Zeyd and 'Amr are one in species.* (Er-Rághib.) **وَاحِدٌ** — **صَحَابَىٰ وَاصْحَاحَكَ وَاحِدٌ** — *[Thy companions and my companions are one and the same].* And **الْجُلُوسُ وَالقَعْدُ وَاحِدٌ** *[and the same].* And **القَعْدُ وَاحِدٌ وَالْجُلُوسُ** *[and the same].* (L.) — **حَادِيَ عَشَرَ** — **وَحِيدٌ** *masc., and حَادِيَةَ عَشَرَةً*, fem., *Eleventh.* In this case, [and in similar instances, as حَادِي وَعِشْرُونَ *Twenty-first, &c.,*] حَادِي and حَادِيَة are formed by transposition from **وَاحِدَةٌ** and **وَاحِدَةٌ**, by putting the first radical letter after the second. [When without the article, it is indecl. : but when rendered determinate by the article, the first word

is decl.] You say, هُوَ حَادِي عَشْرَهُ [He is the eleventh of them]: and الْيَوْمُ الْحَادِي عَشَرَ [The eleventh day]: and الْلَّيْلَةُ الْحَادِيَةُ عَشْرَةً [The eleventh night]. (ISd, L.) [The rules respecting حَادِي عَشَرَ and its fem. are the same as those respecting ثَالِثَ عَشَرَ and its fem., explained in art. ثَالِثٌ, q.v.] signifies i.q. فقطَ **بِواحدَةٍ** — and is often used in the sense of **الْبَتَّةُ**. (MF, voce ذُرْوَسُ.)

أَحْدَى : see art. **أَحَدٌ**

مُوحَّد : أَحَادِ

واحدٌ : see **أوحدٌ**

مُوحِّد A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See **مُغْرِبٌ**.]

and وَحَادٌ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is واحداً: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to واحداً واحداً: (S, L:) you say وَحَادٌ وَحَادٌ [and دَخَلُوا مُؤْمِنَةً مُؤْمِنَةً], (S, L, K,) [and اَحَادٌ اَحَادٌ, (L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K;) or one at a time; one after another. (S, L.)

[مُوَحَّدَةٌ, (not مُوَحَّدَةٌ,) conv. term in lexicology, *Having one diacritical point; one-pointed*: an epithet added to باء to prevent its being mistaken for تاء, دال, or ياء. (The lexicons, passim.)]

مِيَهَادٌ *One of several hills, such as are called أَكْعَمَاتٍ, separate or remote, one from another :* pl. **مَوَاحِيدٌ**. (L, K.) F remarks, that J is in error in saying **الْمِيَهَادُ مِنَ الْوَاحِدِ كَالْمُغْشَارِ مِنَ الْعَشَرَةِ** : (TA :) but the meaning of this is, that it denotes *one part or portion*; like as signifies *one of ten*: (L :) [i.e., the former signifies *one of several things whereof each is alone, or by itself:*] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of **الْعَشَرَةِ**, I find **الْعَشَرُ** ; which affords a good sense, i.e., that **مِيَهَادٌ**, is syn. with **واحِدٌ** ; and may be the true reading.]

واحدٌ وَحِيدٌ : متعددٌ see

1

وَحُوشٌ 1. aor. ۲, [inf. n., probably, or both,] *It (a place) abounded with wild animals.* (1K̄t.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وَحْشٌ بِهِ =] وَحْشٌ بِهِ,] aor. بِهِشُّ (IAăr, K,) inf. n. وَحْشٌ بِهِ ; (TK;) and وَحْشٌ بِهِ, (S, K,) or بِهِ, (S, A,) which latter form of the verb is disapproved by IAăr, but both are correct; (TA;) and تَوَحَّشَ [app. used alone, the objective complement being understood]; (TA;) *He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:) [or in any case; for] it is said in a trad. of El-Ows and El-Khazraj, فَوَحَّشُوا يَأْسِلَحَتِهِمْ وَاعْتَنَقَ بَعْضُهُمْ بَعْضاً [Then they threw away their weapons, and embraced one another]. (TA.)*

2 : see 1.

5. تَوْحُشٌ *He* (a beast) became wild, or shy; syn. أَبْدَى, (S, A, K, &c., in art.,) and تَابَدَّى. (A, L, in that art.) And *He* (a man) became unsocial, unsociable, unfamiliar, or shy; like a

wild animal; syn. أَيْدَى, (S, K, ubi supra,) and تَأَبَّدٌ: (A, K, ubi supra;) and استوحش [¶] signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by لَحِقَ بِالوَحْشِ. (T.A.) [See exs. of both voce أَيْسَ.] — See also 4, in five places. — And see 1.

10. استوحش : see 5. — It is also quasi-pass. of أَوْحَشَ الرَّجُلُ (S, TA,) and [thus] signifies *He felt, or experienced, وَحْشَة* [i. e. *loneliness, or solitude, &c.*; and *sadness, grief, sorrow, or disquietude or trouble of mind, &c.*; and *fear, &c.*]. (S,* K, TA.) And استوحش إِلَى الشَّيْءِ [He felt a want of the thing]. (K, voce عَرِيَ, q. v.) You say also استوحش مِنْهُ, (A, TA,) or عَنْهُ, (Mṣb,) [meaning *He was afraid of, or feared, him, or it*; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ : or] meaning *he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal.* (TA.) — استوحشت الأرض : see 4. — [He deemed a word, or sound, &c., strange, or uncouth.]

وَحْشٌ see حُشُونَ pl. حَشَّةٌ

وَحْشٌ, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دار), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْض), (S, TA,) to a house (دار); (A;) *Desolate, deserted, or destitute of human beings or inhabitants*; (S, K, TA;) as also مُوْحَشٌ and مُتَوْحَشٌ: (A:) and اَرْضٌ وَحْشَةٌ signify the same. (K, TA.) You say also, بِلَادِ حِشُونَ Countries, or regions, desolate, deserted, &c.; after the manner of سِنُونَ; and in the accus. and gen., حِشَنْ: pl., as Az says, of حِشَةٌ, originally وَحْشَةٌ, [So I read instead of وَحْشَةٌ, which is evidently a mistranscription,] the و being wanting, as it is in زِنَةٌ and صِلَةٌ and عِدَةٌ. (TA.) You also say, لِقِيَتْهُ بِوَحْشٍ إِصْمَتْ, (S, K,) and إِصْبَيَّةٌ, (TA,) i. e., *I found him, or met him, in a desolate, or deserted, country, or region.* (S, K.) [See remarks on the last word in the former phrase in art. **صمت**.] And in like manner, تَرَكَتْهُ بِوَحْشِ الْمَتَنِ I left him in the desert part of the elevated plain, where one could not reach him. (L, TA.*.) And [hence] حِمَاءُ:

وَحْشٌ *An ass of a desert; [i. e. a wild ass;] as also [And]* جِمَارٌ وَحْشٌ *(S, K.) The bull and cow, or bulls and cows, collectively, of the desert; i.e., the wild bull and cow, or bulls and cows.] — [Hence also] Animals حَيَوانٌ [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears*

from what follows,]) of the desert, (S, A, K, TA,) such as are not tame; (TA;) [i. e. wild animals;] of the fem. gender; (TA;) as also وَحْشٌ (S) and وَجِيشٌ (K:) these three words are all used in a collective sense: (ISh:) and وَحْشٌ signifies a single one of such animals; (S, K;) like زَنْجٌ in relation to زَنْجٌ, and رُومٌ like زَنْجٌ in relation to زَنْجٌ, and رُومٌ (TA:) or وَحْشٌ signifies such as is not tame, of beasts of the desert; and everything that is afraid of human beings (K: شُعْرٌ يَسْتَوْحِشُ (ISh:) ئِي عن الناسِ); as also وَحْشٌ, as though the were a corroborative, as in دَوَارٌ: or, accord. to El-Fárábee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of وَحْشٌ, like as رُومٌ is of رُومٌ (Mṣb:) or it is used as a sing., as well as collectively; for you say, هَذَا وَحْشٌ ضَخْمٌ [this is a bulky wild animal], and هَذِهِ شَاةٌ وَحْشٌ [this is a wild sheep or goat, &c.]: (ISh:) وَحْشٌ is a pl. of وَحْشٌ (Mṣb, K,) and so is وَحْشَانٌ, (Sgh, K,) and so is وَجِيشٌ, [lexicologically, but grammarians term it a quasi-pl. n.], like as صَانٌ is of صَانٌ (Sgh, TA:) or وَحْشٌ is its only broken pl. (TA.) — [Hence also, Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce تُوّ, where it has a redundant affixed to it.] — [Hence also] Lone; solitary; without company. You say, مَسْتَى فِي الْأَرْضِ وَحْشًا He walked, or went, in the land alone, having no other with him. (TA.) — [Hence also] Hungry; (S, A, K;) as also مُوْحَشٌ (AZ, A,) and مُوْحَشٌ (A,) and وَحْشٌ (TA:) pl. of the first, (S, A, K,) [and فُلَانٌ وَحْشًا (S, A, * K,*) and مُوْحَشًا, (A,) Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty. (TA.) And بَثَنَا وَحْشِينَ We passed the night without food. (TA.) [In another place in the TA, we find لَقْدَ بَثَنَا لَيْلَتَنَا هَذِهِ وَحْشِي, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, جَمَاعَةً وَحْشِي; doubtless a mistake for جَمَاعَةً وَحْشٌ so that the saying seems to mean, We have passed this our night like a company of wild animals.]

وَحْشٌ: see **وَحْشٌ**, last signification.

وَحْشَةٌ *Loneliness; solitude; lonesomeness; so-*
litariness; desolateness; syn. خُلُوةٌ: (S, K:)
sadness; grief; sorrow; disquietude, or trouble,
of mind: (S, K, TA:) or sadness, &c., arising
from loneliness or solitude: (TA:) fear: (K,
TA:) or fear, or fright, arising from loneliness
or solitude: (TA:) a state of disunion between

men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying "a wild beast," or "wild beasts, of the desert :" (Mṣb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of اُنْسٌ. (T, S, A, K, in art. اُنْسٌ.) Hence لَيْلَةُ الْوَحْشَةُ The night of loneliness, &c.; the first night after burial: also called لَيْلَةُ الْوَحْدَةِ q. v.] You say, تَرَكْتُهُ فِي وَحْشَةٍ I left him in loneliness, or solitude. (TK.) And أَنْجَدْتُهُ الْوَحْشَةُ Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.)

وَحْشٌ [Of, or belonging to, or relating to, the desert : and hence, wild ; untamed ; undomesticated ; uncivilized ; unfamiliar : and often used as an epithet in which the quality of a subst. is predominant] : see **وَحْشٌ**, in three places : i. q. **أَهْلٌ** (S, Mṣb, art. حوش;) contr. of **حُوشٌ**. (TA, in art. حوش.) **كَلَامٌ وَحْشٌ** — (أَهْلٌ, حوش) i. q. حوش (S, A, art. حوش;) and in like manner, q. v. (S, A, art. حوش;) **حُوشَةٌ** و **وَحْشَةٌ** i. q. **نَفْثَةٌ** و **وَحْشَةٌ**. (Mz, 13th.) — The right side of anything : (AZ, AA, S, K, &c. :) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. **إِنْسِيٌّ**, in relation to a beast and to a man, see the latter term : of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited page 51. Of the own or hand, and of the l.

وَهْدٌ.] Of the arm or hand, and of the leg or foot, The *bach*; اُنْسِيٌّ signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA,) The *bach*; and اُنْسِيٌّ, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And **الْجَانِبُ الْوَحِيشُ** signifies the same as **الْوَحْشِيُّ**. (IAar.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تين,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — **[رِيحٌ وَخْشِيَّةٌ]** [or وَخْشِيَّةٌ] A wind that enters one's clothes, by reason of its vehemence. (K.)

وَحْشَانُ, applied to a man, *Sad*; *sorrowful*:
pl. وَحَشَائِشٌ. (K.)

وَجِيشٌ: see وَجْهٌ, (of which it is a quasi-pl. n.), in two places: — and sec. وَجْهٌ.

مُوحشٌ: see **وَحْشٌ**, first sentence, and near the end.

وحش - وحش

أَرْضٌ مَوْحِشَةٌ A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See أَرْضٌ مَجْرُودَةٌ, in art. **مَرْد**.] In [some of] the copies of the K, مَوْحِشَةٌ, which is a mistake. (TA.)

مُتَوْهِشٌ: see وَهْشٌ, first sentence, and near the end.

وَحْشٌ : أَرْضٌ مُسْتَوْجَشَةٌ see first sentence.

وحف [&c.

See Supplement.]

٦٣

R. Q. 1. وَخُوْجَ His belly was, or became, flabby. (TA, voce خبْخَبَ.)

وَخُواْنِي A *fat and fleshy* man, whose flesh shakes : (L:) *having a flaccid belly, and dilated skin* ; (L, K:) as also بَخْبَانِي : (L:) *lazy* ; (L, K;) unwilling to work: (L:) *lazy or heavy* : (L:) *weak* : (S, K:) *a weak coward* : (L:) *ad venenum impotens*; (L, K;) as also بَخْبَانِي and ذُوْذَنْيَه : (L:) *qui se polluit, aut concacat, tempore coitus*; as also ذُوْذَنْيَه and نَخْبَانِي. (IAqr.) — Anything flaccid : (L:) and particularly a *flaccid date* : (K:) or a date *having a flaccid skin* : (L:) or a date *having no sweetness nor taste*. (IAqr.).

وخت

وَخَدْانٌ and وَخَدْنٌ aor. يَخْدُن inf. n. وَخَدْنٌ 1. (S, A, L, K) and وَجِيدٌ, (K,) *He* (a camel) *went along throwing out his legs like the ostrich*: (S, L, K:) or *went quickly*: or *went with wide steps*: (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نَصَبَ وَهُدَى السَّبَقُ.

وَخُودٌ } **وَاحِدٌ** see **وَخَادٌ**

وَخُودٌ (L, K.) and وَخَادٌ (S, L, K.) and وَخَادٌ (S, L, K.) A camel *going along*, or *that goes along*, *throning out his legs like the ostrich*: (S, L, K.) or, *quickly*: or, *with wide steps*. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وَهُدْ

1. وَخَذْ &c.: see art. أَخْذُ.

وختن

1. وَخَزْهُ, (S, A, Mṣb,) aor. يَخْزُهُ, (Mṣb,) inf.
 n. وَخْزٌ (S, A, Mṣb, K) *He pierced, stabbed, or pricked him, with a spear, (S, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as*

ا dagger, (S,) and a needle, (A, Mṣb,) &c., (Mṣb,) *not making the instrument to pass through*: (S, A, Mṣb, K:) or, as some say, *he did so making the instrument to pass through*: in a trad., the plague (الطاعون) is said to be a وَخْزٌ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخْزٌ signifies *a slight piercing*, and is *like a goading*: so accord. to Khálid Ibn-Jembeh, who uses the expression وَخْزٌ فِي سَانِمٍ بِيمْضِعِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخْزٌ also signifies *The act of scarifying*; syn. تَبْرِيعٌ. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, تَبْرِيعٌ, written with ع, unpointed: in the CK, تَنْتَبِيعٌ, with ن and ع instead of ب and غ.] You say of a farrier, وَخَرَّةٌ بِيمْضِعٍ وَخَرَّا خَفِيفًا لَا يَبْلُغُ الْعَصَبَ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِرُ. (Aboo-'Adnán, TA.)

وَخْزٌ The *plague*; syn. طَاعُونٌ. (TA.) See above. — **Pain**: [or, app., a *piercing*, or *pricking*, pain:] as in the following ex. : إِنِّي لَأَمُدُّ فِي يَدِي وَخْزًا [Verily I feel, in my arm, or hand, a *pain*, or a *piercing*, or *pricking*, *pain*]. (IAar, TA.)

۱۰

1. وَخُوْشٌ, nor. ۴, inf. n. وَخُوشَةٌ and وَخَاشَةٌ (S, K) and وَخُوشٌ, (TA,) *It* (a thing, S, TA,) *became bad, vile, or base.* (S, K, TA.)

وَخْشُ *Bad, vile, or base*; applied to anything: (K:) *low, ignoble, vile, base, or mean*; the *refuse, or lowest or basest or meanest sort, of mankind*; (Lth, Az, S, Mṣb, K;) the *abject, contemptible, or despicable, thereof*; (Lth, Az, Mṣb;) used as a pl., (S, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of ة: (IAṛ, ISd:) and has the dual form: (S, K:) and has for its pl. أُوْخَاشْ (S, K) and وَخَشَةٌ (K); or the latter is pl. of وَخَشْ (TA.) You say وَخَشْ أَمْرَأَةٍ and رَجُلٌ وَخَشْ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And ذَلِكَ رَجُلٌ مِنْ وَخَشٍ (TA.) That is a man of the low, ignoble, vile, base, or mean, of mankind. (S.) And جَائِنِي أُوْخَاشْ منَ النَّاسِ Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S.) And وَخَشْ is the same as وَخَشْنُ (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ لَيْسَتْ مِنَ الْوَخَشِنَ *

[*A girl who is not of the low, or ignoble, &c.*; meaning الْوَحْشِيٌّ; adding a double ن. (S, TA.) وَخْشٌ: see وَخْشَنْ.

وَخْض
See وَخْطَه in two places.

وَخْط

1. وَخْطَهُ, aor. يَخْطُ, (TA,) inf. n. وَخْطٌ, (Aṣ, S, K,) *He pierced him through*: (S, K, TA;) or *he pierced him slightly*; (K, TA;) *not through*: (TA:) or *he pierced him v. as to penetrate into his inside*; *not piercing him through*; (Aṣ, TA;) بِالرُّمْجَ *with the spear*; as also وَخْصَهُ. (TA.) [See also وَخْزَهُ.] — [And hence,] وَخْطُهُ الشَّيْبُ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) † *Hoariness, or whiteness, became intermixed in his hair*; (S, K, TA;) as also وَخْصَهُ: (TA:) or *appeared or spread upon him*: or *his blackness and whiteness [of hair] became equal*: (K:) and you say of the man, وَخْطٌ: (K, TA:) or this signifies *his head became hoary, or white*. (TA.)

5. توَخْطٌ: see 2, in art. خَيْط.

وَخْطٌ [originally an inf. n. (see above)] is said to signify † *A little, somewhat, or a small degree, of hoariness, or whiteness of the hair*. (TA.) — You say also, بِهَا وَخْطٌ مِنْ وَحْشٍ: In it [meaning a land (أرض)] is a small number of wild animals. (TA.)

طَعْنٌ وَخَاطٌ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner رَمْحٌ وَخَاطٌ [a spear so piercing, much, or frequently]. (TA.)

مَوْحُوطٌ A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K:) or whose head has become hoary, or white. (TA.)

وَخَفٌ &c.

See Supplement.]

وَد

1. وَدَهُ, first pers. وَدَدْتُ, (S, M, L, Mṣb, K, &c.) and وَدَدْتُ, (Ks, Z, K,) [but most disallow this] aor. يَوْدُ, inf. n. وَدٌ and وَدٌ, (S, M, L, K,) of which three forms the first is the most common, (MF,) and مَوْدَةٌ, (S, M, L, K,) or this last is a simple subst., (Mṣb,) and مَوْدَةٌ (CK and some MS. copies of the K) and مَوْدَةٌ, (accord. to some other copies of the K,) this and the next preceding deviating from the common forms of inf. ns., (TA,) and مَوْدَدَةٌ (M, Kz, K) and مَوْدَدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from con-

stant rule, the former doubly, (Kz, MF, TA,) and وَدَادٌ and وَدَادٌ, (M, L, K,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, K) and, accord. to some, (MF, TA,) and وَدَادَةٌ (M, L, K) and, accord. to some, (MF, TA,) and وَدَادَةٌ (M, L, K) and, as in a copy of the K esteemed of good authority, مَوْدَدَةٌ, (TA,) *He loved, or affected, him, or it*, (S, M, L, Mṣb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) — أَوْدَدَهُ, an imp. form [of أَوْدَهُ], without idghām, accord. to the dial. of El-Hijāz, occurs in a trad., meaning *Love thou it, or affect it*. (L.) وَدَدْتُ تُوْ أَنَّكَ and وَدَدْتُ لَوْ تَفْعَلْ ذَلِكَ — وَدَدْتُ لَوْ كَانَ كَذَا and تَفْعَلْ ذَلِكَ (S, L,) aor. as above, inf. n. وَدٌ and وَدَادٌ (S, L, Mṣb) and وَدَادٌ (S, L) or وَدَادَةٌ (T, in TT,) *I wished that thou wouldest do that*. (S, L.) — وَدَدْتُ لَوْ كَانَ كَذَا I wished that it had been so. (Mṣb.) وَدَدْتُ الشَّيْءَ — I wished for the thing. Fr says, This is the more approved form; but some say وَدَدْتُ: in both cases the aor. is يَوْدُ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. وَادَهُ, inf. n. وَادَهُ and وَدَادَهُ, *He loved, or affected him, being loved, or affected, by him*. (Mṣb.)

4: see 1.

5. توَدَدَهُ *He attracted to himself his love, or affection*. (IAqr, L, K.) — توَدَدَ إِلَيْهِ *He manifested, or showed, love, or affection, to him*. (L, Mṣb, K.)

6. تَوَادَدٌ هُمَا يَتَوَادَدُانِ, (S, L,) inf. n. تَوَادَدٌ هُمَا يَتَوَادَدُانِ, (K,) *They two love, or affect, each other*. (S, L, K.)

وَدٌ (S, L, K) and وَدٌ (L, K) and وَدٌ (IJ, L, K) and وَدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. خَبَّ and مُحَبٌ and حَبِيبٌ (L) and صَدِيقٌ and مُحَبٌ. (K: in the CK) — Also, وَدٌ (TA) and وَدٌ (Kz) — وَدَدَهُ (S, L, Mṣb) and وَدَدَهُ (TA) and وَدَدَهُ (Kz) — Also, وَدٌ and وَدَدَهُ and وَدَدَهُ (K, M, L) also written وَمَوْدُدٌ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — Pl. اَوْدَادٌ (L, K,) pl. of وَدٌ, (TA,) and also a pl. [of وَدٌ] in the second of the above senses; (K;) and وَدَادٌ [pl. of وَدٌ or وَدِيدٌ] in the first of the above

senses; (L;) and اَوْدٌ, (S, L, K,) pl. of وَدٌ (TA) in the second of the above senses; (K;) or of وَدٌ; (S, TA;) and اَوْدٌ, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and وَدَادٌ, pl. of وَدٌ; (Kz;) and اَوْدَادٌ, (S, L, K,) pl. of وَدِيدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and اَوْدَادٌ, (K,) also pl. of وَدِيدٌ (TA) in the second of the above senses; (K;) and وَدَادٌ, pl. of وَدَادٌ (S) in the second of the above senses, (S, K,) [and the third]; and وَدِيدٌ is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وَدَادٌ. (TA.) — IAth says, that وَدٌ, used as an epithet, is for وَدٌ; but وَدٌ does not require to be understood, being syn. with صَدِيقٌ. (L.)

وَدٌ: see 1, and وَدٌ and وَدٌ (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L;) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like سُوَاعٌ and يَغْوُثٌ and سُرٌّ يَعْوَقٌ and يَغْوُثٌ, mentioned therewith in the K, lxxi. 22 and 23: (Bd;) and the former, a certain idol belonging to Kureysh, also called وَدٌ. (L.) — وَدِيكٌ: By thy Wedd! meaning the idol so named. (L.) = وَدٌ A wooden pin, peg, or stake; i. q. وَدَدٌ: (S, K;) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the د quiescent and incorporated it into the د. (S.)

بُوْدَىٰ أَنْ يَكُونَ — . وَدٌ: see 1, and وَدٌ, and وَدٌ (the former is the more common, L) وَدَدٌ كَذَا I wish that such a thing may be. In the following saying of the poet,

* أَيُّهَا الْعَائِدُ الْمُسَائِلُ عَنَّا *
• وَبُوْدِيكَ لَوْ تَرَى أَكْفَانِي •

[O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my grave-clothes], the kesreh of the د is lengthened for sake of the measure. (S, L.)

الْوَدُودُ — وَدٌ: see وَدٌ, as an epithet applied to God, *The loving towards his servants*, (IAmb, L,) or, *towards those who obey*: (Beyd, lxxxv. 14:) or *He who regards with approbation his righteous servants*: or *He who is beloved in the hearts of his saints*. (IAth, L.)

وَدَدُودٌ also, *A mare that puts forth all her power of running*. (ISd, L.)

وَدِيدٌ: see وَدٌ.

وَدٌ: see وَدٌ.

وَدٌ More or most, loving or affectionate. Said to be also used as a pl., for أَوْدُونَ. (L.)

وَدٌ and مَوْدٌ: see وَدٌ.

مَوْدَةٌ Love; affection. (Mṣb.) See also 1. — Also, A letter; an epistle: and letters, or epistles: syn. كِتَابٌ and كُتُبٌ. (IAar, L, K.) Said to have the latter meaning in the Kur, ix. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

وَدٌ

1. وَدَاهُ, aor. يَدَاهُ, He made it even or plain. (K.) — See 5. — وَدَا (aor. يَدَاهُ, T) Veretrum exseruit equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without د: [i.e., وَدَى, q.v.]. (TA.) — دَانِي = [imp.], i.q. دَعْنَى, Let me &c. (K.) Said by some to be of weak authority. (TA.)

2. تَوَدِّيُّ, وَدَاهُ عَلَيْهِ الْأَرْضُ: inf. n. He made the earth even, or plain, over him. (AZ, S, K.) — وَدَاهُ الْأَرْضُ The earth, or the land, hid, or concealed, him. (TA.) [See also 5.] — وَدَاهُ, inf. n. He, or it, buried. (IAar.) — وَدَاهُ بَرْسُ: (S, L;) accord. to the K, لَاهُ; but this is incorrect; (TA;) He covered, or overwhelmed, them with evil, or with ill treatment. (L, K.)

5. تَوَدَّاتٌ عَلَيْهِ الْأَرْضُ The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him. (K.) — The earth, or the land, hid, or concealed, him. (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) تَوَدَّاتٌ عَنْهُ الْأَخْبَارُ — News, or tidings, of him were cut off, or ceased to come; like وَدَّتْ, and were hid. (K.) [In the K we read, وَدَّاتٌ [عليهِ] وَتَوَدَّاتٌ [عَنْهُ] الْأَخْبَارُ انقطعت, تَوَدَّاتٌ عَلَيْهِ الْأَخْبَارُ:] whence it seems that the also has the above signification. But in the TA, after عليهِ, in the passage above quoted from the K, is inserted الأرض. This word, however, has, I think, been inserted through inadvertence: if not, توَدَّاتٌ عَلَيْهِ الْأَرْضُ signifies The land was interrupted to him, and hid: as also وَدَّتْ. — توَدَّاتٌ عَلَيْهِ مَالِهِ — He took his property or wealth, and kept it carefully. (K.) — توَدَّا عَلَيْهِ هُ — He, or it, destroyed him. (S, K.)

وَدٌ Perdition; destruction. (K.)

مَوْدَةٌ [Earth made even, or plain, over a person: or earth hiding, or concealing, him;] like

مُحْصَنٌ for مُحْصَنٌ, &c. (TA.) — A grave. (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabbee says, in an elegy on his brother Ubeī,

- * أَبْيَ إِنْ تُصْبِحُ رَهِينَ مُوَدًا *
- * زَلْجَ الْجَوَانِبِ قَعْدَةً مَلْحُودًا *

[O Ubeī! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave), with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Ham, p. 466.) — A place of destruction, or perdition; or a desert in which is no water. (AA, S, K.) — Also, accord. to IAar, or without ة, as in an example which he quotes, A grave. (TA.)

وَدْبٌ An evil state, or condition. (L, K.)

وَدْجٌ

1. وَدْجٌ, (S, K,) aor. وَدَجٌ, (S,) inf. n. (L, K) and تَوَدِيجٌ; (L;) and وَدَاجٌ, inf. n. (K;) but the latter has an intensive signification; (Mṣb;) He cut the vein called الوَدَاج: (K;) he bled a beast by cutting the vein so called; وَدْج with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S,) — inf. n. وَدَجٌ — He put to rights; put into a right or proper state; adjusted. (S, K.) — وَدَجَ الْمَاءَ He put the property into a right or proper state. (Mṣb.) — وَدَجَ بَيْنَ الْقَوْمَ He adjusted differences between the people, (S, Mṣb,) and put an end to evil. (TA.)

2: see 1.

3. وَادِجَةٌ, مَوَادِجَةٌ, وَادِجَةٌ: inf. n. He acted towards him with gentleness and good nature. (ISh, A.)

وَدْجٌ, (S, K,) also written with kesreh, [app. وَدْجٌ, but perhaps وَدَجٌ] (Mṣb,) and وَدَاجٌ, (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَاجان: (T, S, &c.:) these are two veins extending from the head to the lungs; and the pl. is أَوْدَاج: (M:) or two great veins on the right and left of the pit between the clavicles: (Mṣb, TA :) they are by the side of the وَدَاجان, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وَدَاجان are for pulsation and for [the diffusion of] the soul, النفس [i.e. النفس, not النفس]; for, accord. to the Arabs, the animal soul, الروح الحيواني (الروح الحيوانية), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins,

or arteries]: (T, Mṣb, TA :) accord. to some, the وَدَاج and وَرِيد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Mṣb:) or the وَدَاج are the veins which surround the windpipe: (TA :) or the وَدَاج is the vein called the أَحْدَع, [elsewhere said to be a branch from the وَرِيد, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Mṣb.) — وَدَجَانٌ Two brothers: (S, K :) two persons mutually attached; likened to the two veins so called. (A.) بِئْسَ وَدَجَانٌ حَرَبٌ هُمَا Two evil brothers of war are they two. (S.) — وَدَجٌ — A cause; a means whereby one attains to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وَصْلَةٌ. (TA.) Ex. كَانَ فُلَانُ وَدَجِي إِلَى كَذَا Such a one was my means of attaining to such a thing. (TA.)

وَدْجٌ

4. اَوْدَجَ اَوْدَجَ He confessed; syn. أَفَرَ: (L, K:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — He (a ram) held back, and would not mount the female. (S, K.) — اَوْدَجَتِ الْإِبْلُ The camels became fat and in good condition. (S, K.)

وَدَرٌ, &c.

See Supplement.]

وَدٌ

1. وَدٌ, (S, K,) aor. يَدَاهُ, (TA,) inf. n. وَدٌ, (S,) He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him. (A'Obeyd.) — وَدَاتٌ عَنْهُ عَيْنَهُ His eye recoiled from him, or it: syn. نَبَثَ عَنْهُ. (K.)

8. اِتَّدَأَ, quasi-pass. of وَدَّ, He was charged with a vice, fault, or the like; &c. (S, K.)

وَدَّ Disapproved, or hateful, language; (K;) whether it be reviling or of another description.

وَدَّةٌ وَدَّةٌ (like وَدَّةٌ) There is no fault, or defect, (عَلَيْهِ,) in him or it. (Aboo-Malik, K.)

وَدْبٌ

وَدَبٌ The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is

خُرْبٌ, pl. of **خُرْبَةٌ**: in some of the lexicons, **خُرْزٌ**: but both these words relate to the same things: TA : [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended :]) of a **مَزَادَةٍ**. (K.)

وذح

1. **تَيْدَحُ** **تَوَذَّحُ** and **وَذَحَتِ الشَّاتُ** (S, K) or **وَذَحَتِ (TA)**, inf. n. **وَذَحَ**, (S,) *The sheep was, or became, foul with* [q.v. infra]. (S, K.) — **وَذَحَ**, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs*; (En-Nadr, L, K ; *) as also **مَذَحَ** (En-Nadr, L.)

وَذَحٌ *The dung and urine that have clung to the wool of sheep*, (K,) or *to their tails and the inner sides of the roots of their thighs* (أَرْفَاغَهَا), and dry [thereon]: (S :) or *the filth that clings to the rump, or buttocks, of the ram*: (Th :) n. un. with ةً: pl. **بَذَنْ** (S, K,) pl. of **بَذَنَةٍ**. (S.)

وذر

1. **وَذَرَةٌ**, of the same measure as **وَسَعَةٌ**, (S, K, TA,) or **وَذَرَةٌ**, (Lth, ISk, T, TA,) is the original pret. of which the aor. is **يَذَرَةٌ** (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone*; syn. **يَذَعَةٌ**, (ISk, T, S, K, TA,) and **يَتَرَكَةٌ**; (Mṣb;) inip. **ذَرَةٌ**, syn. **ذَعَةٌ**: (ISk, T, S, K, TA :) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Mṣb, K,) being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعُلُ; for if there were a pret., [it would most probably be of the measure فَعَلٌ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعُلُ or يَفْعَلُ: (Sb, M, TA :) nor is the inf. n. used, (Lth, T, M, Mṣb, K, TA,) **تَرَكٌ** being used in its stead, (Lth, T, M, TA,) i.e., instead of **وَذَرَةٌ**: (K:) nor is the act. part. n., (ISk, T, S, Mṣb, K,) namely **وَذَرَزٌ**, instead of which **تَارِفٌ** is used: (ISk, T, S :) or the pret. is sometimes used, (Mṣb, K,) though rarely, (Mṣb,) or by the deviation from the constant course of speech: (K :) so in the K; but in the M it is said, that the phrase **لَمْ أَذِرْ وَرَائِي شَيْئًا** [*I left not behind me anything*, with keşr to the ل, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرْ ذَرْ [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxiii. 11,] **وَذَرْنِي** **وَالْمُكَبِّينَ** *And leave me, or let me alone, with the beliers, or descreditors*; (Bd;) commit their

ورب — وذب
case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وَذَفٌ, &c.]

See Supplement.]

ورأ

1. **وَرَأَ**, aor. **بِرَا**, **وَرَأَ**, *He repelled, pushed, or thrust.* (K.) — **وَرَأَ مِنَ الطَّعَامِ** *He was, or became, filled with food.* (K.) **مَا وُرِثْتُ = مَا وُرِثَتْ** = *I knew not.* (K.) **مَا أُورِثْتُ بِالشَّيْءِ** *I knew not the thing, or of the thing.* (L.)

2 and 4: see 1.

5. **تَوَدَّتُ** q. v. **تَوَرَّأَتْ عَلَيْهِ الْأَرْضُ** *The earth became even, or plain, over him: or enclosed him:* &c. (IJ, K.)

10. **اسْتَوَرَتِ الْإِبْلُ** *The camels took fright and ran away, in a body, one after another:* (Aṣ:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says **اسْتَوَرَتْ**: so in the dial. of the tribe of Okeyl. [Thus in the TA in this art.: but see إِسْمُوْرَثْ]

وَرَاءٌ and **وَرَاءَ** and **وَرَاءَ**, indecl., (K,) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. **ورى**, regarding the ة as substituted for ي; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. **ورى** as though belonging to that art.: (TA :) Behind: and, contr., before. (K.) In like manner, **الْوَرَاءَ** [*The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding*]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. **ورى**.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is **وَرَاءَكَ**; nor of a man before thee, that he is **وَرَاءَكَ**; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, **وَرَاءَكَ بَرَدْ شَدِيدٌ** [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] **كَانُوا** **وَرَاءَهُمْ مَلِكٌ** *There was before them a king:* [because it has reference to a certain period, which might be said to be before them as they

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, “there was behind them when they returned, and before them now, a king.”] Of the same kind also is the phrase **[من وَرَائِهِ جَنَّمٌ]** *Before him is hell*: [for the same reason]. (TA.) — **[وَيُكْفُرُونَ بِهَا وَرَاءَهُ]** [Kur, ii. 85,] signifies *And they disbelieve in what [hath been revealed] beside that*: syn. **سَوَاهُ**: (IAqr:) or it may mean *after that*. (Jel.) — **وَرَاءٌ** is masc. and fem. (TA.) Its dim. is **وَرِيشَةٌ**, (K,) accord. to those who hold the ة to be a radical letter, not substituted for ي; namely, the Baṣrees: accord. to others, and **وَرِيَةٌ**. (TA.) — [See also art. **ورى**]. **وَرَأْجُلٌ مَانِعٌ مَا —** [A son's son, or son's offspring. (K.) **وَرَأْجُلٌ بُلْكٌ** *Bulky, and thick in the shoulder-blades.* (AAF.)

ورب

1. **وَرَبٌ**, aor. **بَوَرَبٌ**, inf. n. **وَرَبٌ**, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt. (S, K.)

2. **وَرَبٌ**, inf. n. **تَوَرِيبٌ** [app., *He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another*: so thinks IbrD:] the inf. n. is thus explained: **أَنْ تَوَرِيَ عَنْ الشَّيْءِ بِالْمُعَارَضَاتِ وَالْمُبَاحَاتِ**. (T, K, but in the latter, the و before the last word is omitted.)

3. **وَارِبٌ**, inf. n. **مُوَارَبَةٌ** *He strove to outwit, deceive, beguile, or circumvent [another]*: syn. **خَاتَلٌ دَاهِيٌّ** and **خَاتَلٌ دَاهِيٌّ**. (K.) Accord. to IAth, it is from **الْوَرَبُ** “the being corrupt:” or it may be from **الْإِرَبُ** “intelligence, &c.;” the ة being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, **مُوَارَبَةٌ** *Mowārabah* [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. **أَرْبٌ**, where this saying, but with مُوَارَبَة in the place of مُوَارَبَة, is given as a trad.] — It is said in a trad., **إِنْ يَأْتِهُمْ وَارِبُوكَ**, *If thou buy and sell with them, they will deceive thee, or endeavour to deceive the.* (IAth.)

4. **وَرَابٌ** **وَرَبٌ** *The hole of a wild beast: pl. وَرَابٌ* (K, TA.) — **وَرَبٌ** *The space between two ribs;* (K, TA.) but this (says SM) I find not in any other book than the K; and probably it should be **مَا بَيْنَ إِصْبَعَيْنِ** the space between two fingers; for we read in the L that is said to signify **مَا بَيْنَ الْأَصَابِعِ** (TA:) pl. **وَرَابٌ**: **وَرَبٌ** — **أَرْبٌ** *The space measured by the extension of the thumb and forefinger;* syn. **قُثْرٌ**: pl. **أَوْرَابٌ**. (K, TA.) [See also art. **أَرْبٌ** The space measured by the extension of the thumb and forefinger; syn. قُثْرٌ: pl. أَوْرَابٌ. (K, TA.)

أَوْرَابٌ (K, TA.) **وَرْبٌ** * A member; a limb: pl. أَوْرَابٌ (K, TA.) وَرْبٌ (K). [also] is a dial. from of أَرْبٌ (K,) as signifying "a member, or limb." (TA.) The form of word commonly known, says AM, is أَرْبٌ; but I do not deny that وَرْبٌ may be a dial. form, like as وَرْثٌ and إِرْثٌ are two words whereof one is a dial. form of the other. (TA.) **وَرْبٌ — وَرْبٌ** — وَرْبَةٌ The podex: syn. إِسْتُ: pl. of the former أَوْرَابٌ (K, TA.) — وَرْبَةٌ The pit, or hollow, that is in the lower part of the side, i.e., the hypochondre, or flank. (TA.) — وَرْبٌ The mouth of the hole of a rat, or mouse, (فَارِدٌ,) and of a scorpion: pl. أَوْرَابٌ (K.)

ورب see : ورب

وربة see : ورب

وَرْبٌ *Corrupt.* (K.) — **عَرْقٌ** *A corrupt root, origin, or stock.* (S, K.) Aboo-Dharrah El-Hudhalee says,

إِنْ تَنْتَسِبْ تُنَسِّبْ إِلَى عِرْقٍ وَرَبْ

[If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) — وَرْبٌ وَرْجُلٌ A corrupt man. (TA.) — وَرْبٌ A cloud that is loose (K) and much broken. (TA.)

مُوَرِّب [i. q. مُوَرَّب] A member, or limb, *cut off* entire. (T.A.)

وَدْت

1. وَرَثَ, aor. يَرِثُ (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure فَعَلْ which have the aorists of the measure يَفْعَلْ only, namely, وَرَقَ, وَرَى, وَرَمَ, وَرَعَ, وَرَثَ, وَتَقَ and وَصَبَ (Ibn-Málik and others,) and وَصَبَ (TA, art. وَصَبْ:) the يَ falls out in يَرِثُ [&c.] because it occurs between يَ and kesreh; and in those persons of the aor. which begin with ل and ت and ن because these letters are changed from ي, which is the original.: (S:) inf. n. وَرْثَةٌ and إِرْثٌ, (S, K,) in which the وَ is changed into إِ, (S,) and وَرَثَةٌ, (S, K,) in which the وَ is a substitute for the [elided] وَ, (S,) and وَرَاثَةٌ (S, K,) [the most common form] and إِرَاثَةٌ, (TA,) and accord. to some مِيرَاثٌ, but this is an error, for مَفْعَالٌ is not one of the measures of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تَرَاثٌ: (Mṣb [but see وَرَثَ below]:) *He inherited.* (S, K, &c.) You say وَرَثَ أَبَاهُ *He inherited* [*the property of*] *his father:* (S, K:) but the original phrase is وَرَثَ مَالَ أَبِيهِ *He inherited the property of his father.* (Mṣb.) Also وَرَثَ مِنْ أَبِيهِ (and عنْهُ, A,) *He inherited of his father:* (K:) or *he inherited part of the property of his father.*

(Mṣb.) وَرَثَ الشَّيْءَ مِنْ أَبِيهِ *He inherited the thing of, or from, his father.* (S.) When you say وَرَثَ زَيْدٌ أَبَاهُ مَالًا [Zeyd inherited of his father property], the word مَالًا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication وَرَثْتُهُ for زَيْدٌ (بَدْلُ آشْتِمَالٍ) (MF.) You say وَرَثْتُهُ مَجْدَهُ مَالَهُ, and, وَرَثْتُهُ عَنْهُ *I inherited his property, and, his glory: and I inherited it from him.* (TA.)

2. وَرَثَهُ, inf. n. تَوْرِثُ, *He included him among the heirs of his property*: (S:) or made him to be one of his heirs: (TA:) [see also 4:] or وَرَثَهُ مَالًا *he included him among his heirs, he not being one of them, and assigned him a portion*: (AZ, Msb:) [in like manner,] وَرَثَ فِي مَالِهِ *he included among his heirs of his property one or more not of them.* (TA.) — وَرَثْتُ فُلَانًا مِنْ قُلَانٍ *I made such a one to be the heir of such a one.* (TA.) See 4. == وَرَثَ *He stirred a fire, in order that it might burn up, or blaze:* (K:) a dial. form of أَرَثَ, q. v. (TA.)

4. اورثه الشيء *He* (his father) *made him to inherit the thing.* (S.) اورثه إيراثاً حسناً — *He made him to have a goodly inheritance.* (TA.) ورثه إياه *and the inheritance,* and اورثه الإرث *He made him to inherit the heritage.* (A.) اورثه and ورثه *He* (his father) *made him to be one of his heirs.* (K.) [See also 2.] اورث ولده — *He made his son sole heir.* (AZ.) اورثه شيئاً — *It occasioned him, as its result, a thing.* Ex. اورثه المرض ضعفاً *The disease occasioned him, as its result, weakness.* (TA.)

٨. تَوَارِثُهُ كَلِبْرًا عَنْ كَلِبْرٍ [They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art. تَوَارِثُ الْحَوَادِث — كَلِبْر] (Bedr Ibn-'Amin El-Hudhalee) † Misfortune took me by turns, as though they inherited me, one from another. (TA.)

ورث \ddagger What is *fresh, juicy, or moist*, of things. (K.)

for ye act [therein] according to usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also اُرث مَجْدٌ — .] اُرث اُرث نَهَمْ *They have an inheritance of glory.* (TA.)

ورْتَةٌ Fire. (L.)

— It is said in a prayer (of Mohammad, TA) اللَّهُمَّ امْتَحِنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْنِي الْوَارِثَ مِنْيٍ [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) survive me : or,] make it to continue with me until I die. (K.) Or, accord. to another relation, which substitutes for وَاجْعَلْنِي، وَاجْعَلْنِيهِ، make them both to continue with me, sound, until I die. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by سَمْعٍ is meant the remembering of what is heard, and the acting according thereto; and by بَصَرٍ, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — الْوَارِثُ (as an epithet applied to God, TA.) He who remains after the creatures have perished. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

ورث, and 1.

مُوروث Property inherited. (Msб.)

الْمَجْدُ مُتَوَارِثٌ بَيْنَهُمْ *Glory is inherited among them.* (A.)

د

1. وَرَخْ, aor. يُورَخْ, (S, L, K,) inf. n. وَرَخْ; (S, L;) and تُورَخْ; (L;) *It (dough) was, or became, thin, or flaccid, (S, L, K,) by reason of the abundance of water in it.* (S, L.)

وَرَخَ الْكِتَابَ بِيَوْمٍ كَذَا 2. *He inscribed the writing, or letter, with the date of such a day; i. q. ارْخَهُ (S, K*); of which it is a dial. form. (Yaakoob.)*

4. اورخ *He made dough thin, or flaccid, (S, L, K) by putting much water to it. (L.)*

5 : see 1 : and 10

10. تورخت الأرض، استورخت الأرض، and, *The land, or ground, became wet, or moist.* (K.)

وَرْخُ A kind of tree resembling the مَرْخُ in its

growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of the طُرْخُون, or larger. (L.)

أَرْضٌ وَرَخْةٌ Land having tangled and luxuriant herbage. (K.)

وَرِيشَةٌ Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) — Wet, or moist, land, or ground. (K.)

تَارِيخٌ تُورِيْخٌ : see تُوارِيْخٌ.

ورد

1. وَرَدَهُ, (S, M, L, Mṣb,) aor. يَرِدُ, (S, L, Mṣb,) inf. n. وَرُودٌ (M, L, Mṣb) and مَوْرَدٌ (L) and وَرْدٌ, (M, L, K,) or the last is a simple subst., (L, Mṣb,) He (a man, and a camel, &c., Mṣb) came to it, or arrived at it, (M, Mgh, L, Mṣb, K,) [and repaired to it,] namely a water (S, M, L, Mṣb,) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Mṣb, K;) as also وَرَدَ عَلَيْهِ تَوَرَّدَهُ, (M, L, K,) and وَرَدَ عَلَيْهِ تَوَرَّدَهُ, (M, L, K,) and وَرَدَ عَلَيْهِ تَوَرَّدَهُ, (M, A, Mgh, L, K:) he came to it (namely a water) to drink: (L:) ↑ he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, المَاءُ وَرَدَتِ الْإِبْلُ, the objective complement مَاءُ or المَاءُ, and وَرَدَتِ الْإِبْلُ, being understood, The camels came to water.] — وَرَدٌ, inf. n. وَرُودٌ, He came; he was, or became, present. (S, L.) وَرُودٌ, inf. n. + He (a man) came to us. (Mṣb.) وَرَدَ الْكِتَابَ — (A, Mṣb,) inf. n. مَوْرَدٌ [وَرُودٌ] (A,) ↓ The letter came, (A, Mṣb,) عَلَى to me: you say, وَرَدَ عَلَىَ to me: you say, وَرَدَ عَلَيْهِ أَمْ لَمْ يُطْعَمْ — [A thing befell him which he was unable to master]. (A.) — وَرَدَ عَلَيْهِ It contravened it; presented itself as an objection to it; opposed it.] — [وَرَدَ, said of a word or phrase or the like, It occurred.] — وَرَدَتِ الْحُمَى — (aor. تَرِدُ, Mṣb,) inf. n. وَرُودٌ, A,) ↓ The fever attacked him periodically. (S, A, L, Mṣb.) — وَرَدَ — (A, L, Mṣb.) = وَرَدَ, aor. ۡ, (S, Mṣb, K,) inf. n. وَرُودَةٌ ; (S, L, Mṣb;) and اِيرَادٌ, originally اِورَادٌ, the becoming كَمْيَتَهُ اَشْفَرَهُ : (S, L, K:) or, of a red colour inclining to yellow. (M, L, Mṣb.) — اَرْنَيْتَهُ شَمَمَهُ وَرُودُ الْاَرْنَيْتَهُ see شَمَمَهُ and وَرُودُ الْاَرْنَيْتَهُ.

2. وَرَدَ ثُوبَهُ ↓ [He dyed his garment, or piece of cloth, red, or of a rose-colour]. (A.) — تَوَرِيدٌ (AHn, L, K,) inf. n. تَوَرِيدٌ ; (K;) and وَرَدَتِ الشَّجَرَهُ, aor. وَرَدَتْ, (Mṣb;) The tree flowered,

ورد — ورخ

or blossomed. (AHn, L, Mṣb, K.) — وَرَدَتْ She (a woman) reddened her cheek with the dye of dyed cotton. (L.)

3. وَارَدَهُ, (inf. n. مُوَارَدَهُ, A,) He came to water with him. (L, K.) — بَيْنَ الشَّاعِرَيْنِ مُوَارَدَهُ — وَارَدَهُ, (K.) ↓ [Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source]. (A.) Similar to this is the phrase قَوَارِدُ الْخَاطِرِ [Agreement, or coincidence, of thought, or idea]. (TA.)

4. وَرَدَهُ, and استورَدَهُ, (K,) and (ISd,) He brought him to the watering-place. (K.) — Also, the first and second of these verbs, He brought him; made him to come, or to be present. (S, L.) — [And the first, He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — He set it forth, or expressed it; namely, a meaning.] — اوَرَدَهُ, (inf. n. اِيرَادٌ, A.) He made him to come to the water. (L, Mṣb.) [See an ex. voce حَمْضٌ.] — اوَرَدَهُ الصَّلَاةَ — [He made him to run into error. (A.) اوَرَدَ عَلَيْهِ خَيْرًا — [He brought to him wealth, property, or what was good.] (Mugh, in art. حَطْبٌ) — اوَرَدَ عَلَيْهِ الْخَبَرَ — (A.) He related to him the news. (L.) — اوَرَدَ الشَّيْءَ — He mentioned the thing. (TA.) — اوَرَدَ وَاصْدَرَ — He began and compelled. (TA, art. صَدَرَ اوَرَدَهُ — (مصدر اوَرَدَهُ هُوَ يَوْرِدُ الْمَهَلَكَ — (A.) الْكِتَابُ upon, or goes into, places of destruction]. (A.) — اوَرَدَهَا تَوَرَّدَهُ, and استورَدَهُ [He ran into error]. (A.) — اوَرَدَ عَلَيْهِ اُمَّرْ لَمْ يُطْعَمْ — [A thing befell him which he was unable to master]. (A.) — وَرَدَ عَلَيْهِ It contravened it; presented itself as an objection to it; opposed it.] — [وَرَدَ, said of a word or phrase or the like, It occurred.] — وَرَدَتِ الْحُمَى — (aor. تَرِدُ, Mṣb,) inf. n. وَرُودٌ, A,) ↓ The fever attacked him periodically. (S, A, L, Mṣb.) — وَرَدَ — (A, L, Mṣb.) = وَرَدَ, aor. ۡ, (S, Mṣb, K,) inf. n. وَرُودَةٌ ; (S, L, Mṣb;) and اِيرَادٌ, originally اِورَادٌ, the becoming كَمْيَتَهُ اَشْفَرَهُ : (S, L, K:) a horse, (M, L, Mṣb,) or other thing, (M, L,) of a red colour inclining to yellow, (M, L, Mṣb,) beautiful in everything: (M, L:) fem. with ة: (S, L, Mṣb:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means roseates, or of a rose-colour: (Zj, L:) pl. وَرَدٌ, (S, L, K,) like as جُونٌ

is pl. of جُونٌ, (S,) and وَرَادٌ (S, L, Mṣb, K) and اُورَادٌ: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — وَرَدٌ ↓ A lion of the colour termed وَرَدٌ: (S, A, L:) or a lion; as also مُتَوَرَّدٌ. (K.) — وَرَدَهُ ↓ An evening when the horizon is red (L, K) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — لَيْلَهُ وَرَدَهُ — لَيْلَهُ وَرَدَهُ ↓ A night of which the beginning and end are red; which is the case in a time of drought. (A.) — وَرَدٌ ↓ Bold, or daring; (K;) an epithet applied to a man; (TA;) as also وَرَدٌ. (K.) — وَرَدٌ سَافِرٌ — (K.) — اَبُو الْوَرَدٌ — عَبَانٌ see الْوَرَدُ الْجَمِيلُ ↓ The penis: (K:) so called because of its redness. (TA.)

وَرَدٌ ↓ A coming to, or arriving at, water &c., whether one enters it or does not enter it; (S, L, Mṣb, K;) contr. of صَدَرٌ. (S, L, Mṣb.) See also 1. — وَرَدٌ ↓ Water to which one comes to drink. (L.) — وَرَدٌ ↓ The time of the day of coming to water, between the two periods of abstaining from water: (L:) a time, or turn, of coming to water. (TA in art. حَزْبٌ) — وَرَدٌ ↓ The arrival of the day of coming to water. (L.) — اوَرَادٌ وَرَدَتِ الْإِبْلُ المَاءُ وَرَدًا — اوَرَادٌ الطَّيْرُ — The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks. (L.) — وَرَدٌ ↓ A company of men, (S, L, Mṣb, K,) and a number of camels, and of birds, &c., (L,) coming to, or arriving at, water; (S, L, Mṣb, K;) as also وَرَدَهُ ↓ (L, Mṣb, K:) the former originally an inf. n.: (Mṣb:) its pl. is اوَرَادٌ. (L.) See also وَارِدٌ. — وَارِدٌ ↓ A herd of camels. (L.) — A flock of birds. (L, K.) — ↑ An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — A portion, or share, of water. (L, K.) — Thirst. (L.) — نَسُوقُ الْمُجْرِمِينَ — [Kur, xix. 89,] + We will drive the sinners to hell like beasts that come to water: or, thirsty: (Beyd:) or, walking and thirsty. (Zj, L.) — وَرَدٌ ↓ The day of a fever, when it attacks the patient periodically: (As, S, L, Mṣb, K:) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — وَرَدٌ ↓ A portion of the night when a man has to pray. (L.) — وَرَدٌ ↓ A section, or division, (S, L, K,) of the Kur-án: (L, K:) a set portion of recitation or the like: (Mṣb:) a certain portion of the Kur-án, as a seventh, or half a seventh, or the like, (Mgh, L,) which a person recites at a particular time: (L:) a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time; i. q. v. : (Mgh, L:) pl. حَزْبٌ اوَرَادٌ. (L, Mṣb.) Ex. فَرَاتُ وَرَدِيٍ — [I recited my set portion of the Kur-án, &c.]: (S, L:) and وَرَدٌ بِكُلِّ لَيْلَهُ وَرَدَهُ ↓ (S, L, K:) the pl. of وَرَدٌ and وَرَدٌ

Such a one has every night a set portion of the Kur-án which he recites. (L.)

وَرْدَةٌ [A bright, or yellowish, bay colour;] a colour between that of a horse that is termed **كُمِيَّةٌ** and that of one termed **أَشْقَرٌ**: (S, L;) or a red colour inclining to yellow. (L.)

بَنَاتُ وَرْدَانَ (Mṣb,) pl. (K,) *A certain insect, (Mṣb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Mṣb.)*

وَرِيدٌ الْوَرِيدِ, and حَبْلُ الْوَرِيدِ [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the وَتِينَ [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وَرِيدٌ is a certain vein, said to be the وَدَحٌ [or external jugular vein]: or, by the side of the وَدَحٌ: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عَلْيَاوَانٍ, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul [i. e., not the النفس; for, accord. to the Arabs, the animal soul الروح الحيواني (KT), diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وَدَجَّ] : (Mṣb:) or the وَرِيدَانٍ are two veins in the neck, (AZ, L, K,) between the أَوْدَاجٌ [or external jugular veins] and [the two parts of the neck called] the لِيَتَانٍ: in the camel, the وَدَجَانٍ [or two external jugular veins]: (AZ, T:) or, accord. to AHcyth, and his is the correct explanation, two veins beneath the وَدَجَانٍ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وَرِيدٌ is a vein in which the soul (النفس [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وَرِيدٌ is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وَرِيدَانٍ in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the فَلِيقٌ [or cephalic]: and, in the fore arm, the أَكْحَلٌ [or median]: and, among those which separate in the outer side of the hand, the أَشَابِعٌ: and, in the belly of the fore arm, the رَوَاهِشٌ: (T:) أَوْرِدَةٌ [a pl. of pauc.] (M, Mṣb, K) and وَرَدٌ, (M, Mṣb,) like as بُرُدٌ is pl. of وَتِينٌ, (Mṣb,) [and وَتِينٌ of وَتِينَ, &c.,] or وَرَدٌ, (K,) [but this I think a mistake]. — [A man whose external jugular vein swells out;] a man of bad disposition or temper, prone to anger. (TA.)

وارد see : وَارِدٌ.

وَارِدٌ A man, and a camel, or other animal, (L.) *coming to, or arriving at water, &c., whether he enter it or do not enter it;* (L, Mṣb, K;) as also **وَرَادٌ** (L, CK:) pl. of the former, (S, L, Mṣb, K) and **وَارِدونَ** (L:) and of the latter,

أَنْ مُنْكِمْ إِلَّا وَارِدُهَا — وَرْدُ (L.) See also وَرَادُونَ Kur, xix. 72, *There is not any of you that shall not come to it,*] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) طَرِيقٌ وَارِدٌ — (L.) *A road, or way, by which people come to water:* opposed to صَادِرٌ (M, A, art.) See also صَادِرٌ (M, A, art.) سَادِرٌ: see art. — صَادِرٌ وَلَا وَارِدٌ — مُوْرِنٌ (L.) *A preceder.* (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) *Courageous; (K;) bold; forward in affairs.* (TA.) See also شَعْرٌ وَارِدٌ — وَرْدٌ (L.) *Long and lank hair:* (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) وَارِدٌ ؛ Anything long. (L.) أَرْتَبَةٌ وَارِدَةٌ — (L.) *The end, or tip, of a nose advancing over the middle of the mustaches:* (A,) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) فَلَانٌ وَارِدٌ — (L.) *Such a one has a long end, or tip, to his nose.* (S, L, K.) شَجَرَةٌ وَارِدَةٌ الْأَغْصَانِ (L.) *A tree having pendulous branches.* (L.) دُورَدٌ — See وَرْدٌ.

مُورِّدٌ, وَرْدٌ, وَارِدٌ : sec., and وَارِدَةٌ.

[.] ایرادات + *Income ; revenue* : pl. ایراداً.

مَوْرِدٌ *A place of coming to water: (Mṣb:) a
watering-place: (L:) and مَوْرِدَةٌ a road, or way,
by which one comes to water; (L, K;) as also
مَوْرِدَةٌ: (A, K:) pl. of the first (L) and second,
TA, (A, TA;) and of the third, وَارِدَاتٌ مَوَارِدٌ; (L, TA;) and
TA.) — Hence, (A, TA,) وَارِدٌ مَوْرِدٌ \dagger A
road, or way; (S, L;) as also وَارِدَةٌ \dagger (TA:) —
or the last, the middle and main part of a road;
or a main road; or simply, a road; syn. جَادَةٌ;
(K;) as also مَوْرِدَةٌ \dagger (L, K:) pls. as above. (A,
A.) — [The ways leading to a
thing: or the ways of commencing a thing]:
TA, art. وَرْبٌ [See an ex., voce تَرَاحِبٌ; and
مَوْرِدٌ \dagger مَصْدُرٌ مَصَادِرٌ اُمْرٌ.] so signifies, agreeably with analogy, The time
of coming to water: pl. مَوَارِدٌ: see the last signifi-
cation of نَّعَةٌ in this lexicon: see also وَرْدٌ \dagger =
[The primary idea, or thing, signified
by a parable or proverb: correlative of مَضْرِبٌ
مَوَارِدٌ مَسَّةٌ: pl. مَوَارِدٌ مَسَّةٌ]. (TA, &c., passim.)*

مَوْرِدٌ : مَوْرِدَةٌ see مَوْرِدٌ.

مُوْرَد : Attached by a fever periodically : (S,

L:) or suffering a periodical attack of fever.
(Mṣb.) — An Arab of the desert said to another,
ما أَمَّارٌ إِفْرَاقٌ الْمُوَرِّد [What is the sign of the
convalescence of him who is attacked by a perio-
dical fever?] and he answered, الرُّحْضَة الْمُرْجَعَة [The
sweat which follows it; or copious sweat]. (S.)

^{وَهُوَ} مُورَد † A shirt dyed of a rose-colour; of a less deep dye than that which is termed مُصْرِح (S, L;) or dyed with saffron. (TA.) — خَدٌ مُورَد — رَجْعٌ مُورَدَ الْقَذَالِ

† A reddened cheek. (TA.) — رَجْعٌ مُورَدَ الْكَوَافِرِ

† He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

ورد : مُتَوَرِّدٌ see ^{۹۰}

دروس

1. وَرْسَ, inf. n. وَرْسٌ, *It* (a plant) became green. (AA, A, Hn, M.) — See also 4. — وَرْسَ, (M, K,) aor. يَوْرِسُ, (K,) *It* (a rock, M, K, in water, K) became overspread with [the green substance called] طَحْلَبٌ, so that it became green and smooth. (IDrd, M, K.) — See also 4.

2. وَرْسَةُ، *inf. n.*, تَوْرِيسْ, *He dyed it* (a garment, or piece of cloth,) *with* وَرْسٌ, *q. v.* (S, K.)

4. اورس المکانُ The place produced the plant called اورس الرِّمَثٌ — (S.). وَرَسٌ The [trees called] produced, a thing yellow like the [garments termed] مُلَاءٌ ; as also وَرَسٌ ♫ so it is asserted, on trustworthy authority : (M :) or became yellow in their leaves, (S., K.) after attaining to maturity, (S.) and had upon them what was like yellow مُلَاءٌ ; (S., K.) and in like manner one says of a place, اورس المکانُ (TA :) or became yellow in its fruit : (A :) — اورس الشَّجَرِ The trees put forth leaves; (K;) as also وَرَسٌ ♫ (IKtt.)

- ورس *A certain plant*, (S, A, Mṣb, K,) of a yellow colour, (S, Mṣb,) resembling sesame, (A, K,) with which one dyes, (A, Mṣb,) and of which is made the [liniment called] غمرة for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Mṣb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps خرائط burst, and it is shaken, and the ورس shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] كلف, used as a liniment; and for the [leprous-like discolouration of the skin termed برق, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the قانون [of Ibn-Sseenà, or Avicenna,]

a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees : (Mgh :) or, as some say, a species of كُرْكُمْ, q. v.: or, as some say, resembling كُرْكُمْ : (Msb :) or a certain thing, yellow, like the [garments of the kind called مُلَاءَ, that comes forth upon the [trees called] رِمْتُ, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it : (TA :) or it also, sometimes, [according to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] عَرْعَرْ and رِمْتُ, and to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the عَرْعَرْ, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but وَرْسْ [properly so called] is adulterated with it: and as to that of the رِمْتُ, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn : (TA :) وَرْسْ is called in Persian اسپرک [اسپرک]; and in Turkish, الاجهله. (TK.) [Freytag adds to what he has given on this word from the K, S, TK, as follows: "Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 110."]

وَرِيسْ : see وَرْسْ.

وَرْسْ A yellow bowl : (A :) or a bowl made of نُصَارَ, (M,) which is a yellow wood: (TA :) or of the best kind of those made of نُصَارَ. (Lith, K.) — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — See also وَرِيسْ.

وَرْسْ A garment dyed with وَرْسْ ; as also مُورْسْ (M) and وَارْسْ (M, A.) You say, مَلْحَفَةٌ وَرِيسَةٌ, (so in some copies of the S and K) or وَرِيسَةٌ, (as in other copies of the S and K, and thus in a copy of the Msb,) [An outer wrapping garment] dyed with وَرْسْ ; (S, Msb, K;) i. q. مُورَسَةٌ ; (K;) which latter epithet is sometimes used. (Msb.) — See also وَارِسْ.

وَارِسْ applied to a place [Producing the plant called وَرْسْ]. (TA.) — Applied to a tree of the kind called رِمْتُ, Producing وَرْسْ, a thing yellow like the [garments termed] مُلَاءَ : (M :) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مُلَاءَ : (S, K :) or becoming yellow in its fruit: (A :) or, app., having وَرْسْ, like as

ورط — ورس

signifies " possessing dates;" (AHn;) and likewise has the last of these significations: (TA :) وَرِيسْ also signifies the same as وَارِسْ, applied to a tree of the kind above-mentioned; (A, K;) but is very rare, though agreeable with analogy: (K :) it is said (M) one should not say مُورِسْ ; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — Applied to a tree [of any other kind], Putting forth leaves. (TA.) — Applied to a plant, Becoming green. (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالْطَّحْلَبِ, A rock overspread with the green substance called طَحْلَب, so that it is green and smooth: see 1]. (A.) — It also denotes intenseness of colour, in the phrase أَصْفَرُ وَارِسْ Yellow intensely bright. (M.) And [in like manner] you say, جَمْلُ وَارِسْ A camel intensely red. (Sgh.) And زَعْفَرَانُ وَارِسْ [app., Bright-coloured saffron]. (A.) See also وَرِيسْ.

وَارِسْ : مُورِسْ see.

مُورِسْ : وَرِيسْ see, in two places.

ورش

1. وَرْشَ (S, A, K,) aor. يَرْشَ, inf. n. وَرْشَ (K) and وَرْشَ, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — Also, (K,) inf. n. وَرْشَ and وَرْشَ (TA,) He ate vehemently and greedily: (Ibn-'Abbad, A, K;) but accord. to IAqr, وَرْشَ, with the rá first, signifies the "eating much;" and وَرْشَ, with the wáw first, the eating little. (TA.) — Also, (K,) inf. n. وَرْشَ, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire, obtain, or attain. (Ibn-'Abbad, K.) You say, وَرْشَ — وَرْشَ — وَرْشَ إِلَيْهِ He coveted it; &c. (TK.) — Also, (A, K,) inf. n. وَرْشَ عَلَيْهِمْ, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, وَارِسْ وَغَلَّ عَلَيْهِمْ: but see وَرْشَ فَلَانَ بَقْلَانَ He incited such a one against such a one: (Ibn-'Abbad, TA;) in the K, erroneously, وَرْشَ فَلَانَ بَقْلَانَ. (TA.) See also 2.

2. تَوْرِيشْ (S, K,) inf. n. وَرْشَ بَيْنَ النَّوْمِ وَرْشَ (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. حَرَشْ ; (S, K;) as also اَرْشَ هَرَشْ (S) [and هَرَشْ]. See also 1, last signification.

وَرَشَانْ A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Msb,) or resembling the pigeon, (TA,) also called سَاقِ حُرْجَرْ, (S, Msb,

K,) which is the male of the قَمَارَى [or kind of collared turtle-doves of which a single female is called قَمَرِيَةً (see 3)], (Msb,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K :) fem. with ة: (K :) pl. وَرَشَنْ (S, Mgh, Msb, K) and وَرَشَانْ (S, Msb, K,) like as is a pl. of كُرْوَانْ, contr. to rule. (S.) It is said in a proverb, بِعِلَّةِ الْوَرَشَانِ تَأْكُلُ رُطْبَ الْمُشَانِ [With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called مشان]: (S, A, K :) said to him who pretends one thing and means another: (A, K :) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.)

وَارِشْ One who comes in to a people uninvited, when they are eating; like وَاغْلُ in the case of beverage: (S :) and, accord. to some, i. q. وَاغْلُ but others say, that وَارِشْ has the first signification only, relating to food: and that of a sponger desiring food. (TA.) See رَاشِنْ and طَفِيلِيَّ رَاشِنْ.

ورط

1. وَرَطَهُ He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَطَهُ, and that the pronoun relates to camels; (see 2); as also اَوْرَطَهُ: (L, TA;) from IAqr. (TA.)

2. وَرَطَهُ (S, Msb, K,) inf. n. وَرَطَهُ (S, Msb,) He made him to fall into what is termed وَرَطَهُ [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also اَوْرَطَهُ (S, Msb, K,) inf. n. اَبِرَاطَهُ: (Msb;) both signify + he made him to fall into that from which he could not extricate himself: (TA :) or into that from which he could not easily extricate himself. (Msb.) — وَرَطَهُ فِي اَبِلٍ اَخْرَى + He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also اَوْرَطَهُ (K.) [See also 1, and 3.]

3. مُوَارَطَهُ (S, Msb, TA) and وَرَطَهُ (TA) [The act of mutually making to fall into what is termed وَرَطَهُ. — And hence,] + The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Msb;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Msb, TA;) and وَرَطَهُ and وَرَطَهُ the latter on the authority of J, [accord. to some

copies of the S, but in other copies وَرَاطٌ [signify the same [as substs.] (TA.) You say, لَا تُوَارِطْ + جَارَكَ فَإِنَّ الْوَرَاطَ يُؤْدِي إِلَى الْوَرَاطَ practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, لَا خَلَاطٌ وَلَا وَرَاطٌ, which is like his [Mohammad's] saying, + There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) خَلَاطٌ has been explained in its place: (TA :) has also been variously explained in that place, and, it is said, signifies the putting together what is separate: and the reverse: (K:) or the dispersing camels (K, TA) among other camels: (TA :) or the hiding camels among other camels; (Th, K;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K:) or the making one another to fall into a وَرَطَة, (TA,) one saying to the collector of the poor-rate, "Such a one has that for which a poor-rate is due," when he has not; (K, TA;) so accord. to IAqr: accord. to Ibn-Háni, it is from اورطه. الجَرِيرُ فِي عُنْقِ الْبَعِيرِ (TA.) See 4.

4: see 2, in two places; and 1. — وَرَطٌ 4: see 2, in two places; and 1. — وَرَطٌ + الجَرِيرُ فِي عُنْقِ الْبَعِيرِ [q.v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Háni, K.)

5. تُورَطٌ فِي وَرَطَةٍ He fell into what is termed وَرَطَةٍ [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say, تُورَطَتِ الْغَنَمُ وَغَيْرُهَا The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. (Mshb.) Thus you say, تُورَطَ فُلَانٌ فِي الْأَمْرِ + Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so اسْتُورَطَ فيه: (Mshb:) or the former signifies + he fell into the affair, or case: (K:) or + he became entangled in the affair, and could not easily extricate himself from it; (TA;) and so + the latter: (Sh, K, TA;) and تُورَطٌ and اسْتُورَطٌ both signify he stuck fast: or + he perished; or died. (TA.)

10: see 5, in three places. — استُورَطَ مَعَ فُلَانٍ + He behaved proudly, haughtily, or insolently, in speech, with such a one. (TA.)

6. وَرَطٌ: see 3.

الرَّحْلُ وَرَطَةٌ Slime, or thin mud, [in the CK, الرَّحْلُ وَرَطَةٌ] into which sheep or goats fall, and from which they cannot extricate themselves: (Mshb, K:) this, or, as some say, what here next follows, is the primary significa-

tion: (Mshb:) a low, or depressed, piece of ground or land, in which is no way, or road, (S, Mshb, K,) directing to escape: (Mshb:) this is said by A'Obeyd to be the primary signification: (S:) a deep hollow, cavity, or pit, in the ground: (TA :) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: (Aṣ:) and hence, (TA,) a well: (K, TA :) and anything that is غَامِض [app. here meaning low, or depressed]: (K:) also, by derivation from the first of these significations, (Mshb,) or from the second, (S, Mshb,) [or some other,] + perdition; or destruction; or death: (S, Mshb, K:) and + [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] أَوْرَاطٌ, (S, IS,) the ة in the sing. being app. regarded as elided; (IS;) and [of mult.] وَرَاطٌ, (K,) and وَرَاطَاتٌ. (TA.) — Also, + The podex: or the anus: syn. إِسْتَءْ. (K, TA.)

7. وَرَاطَةٌ: see 3.

[ورع] &c.
See Supplement.]

وز

8. وز a dial. var. of وزر, (S, K,) A kind of water-fowl; (S;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also وزين: (K:) n. un. of the former, وزة; (Mshb, art. وز;) and of the latter, وزينة. (Sgh, TA.) See كُرْكَى.

وز: وزينة and وزين: see 8.

أَرْضٌ مَوْزَةٌ A land abounding with the birds called وز; (K;) like مَأْوَةٌ from إِوْزٌ. (TA.)

وزا

1. وزا, (S, K,) aor. يَزَرُ, (K,) inf. n. وزَرٌ, (S,) He dried flesh-meat: (S, K:) or he roasted and so dried it. (TA.) وزا القوم — He repelled one part of the people from another. (K.) وزا القوم One part of the people repelled another part. (TA.)

2. تَوْزِيٌّ, inf. n. تَوْزِيٌّ and تَوْزِيَةٌ, هُوَ الْوَعَاءُ وزا الْوَعَاءَ tight the contents of the bag; or other repository: syn. شَدَ كَنْزَهُ, (AZ, S, K,) inf. n. تَوْزِيٌّ, (S,) He filled a water-skin (S, K) or other vessel. (TA.) وزات به, (S, K,) inf. n. تَوْزِيَةً, (S,) She (a mare, TA) or a camel, (S, K,) threw him (i.e. her rider, TA,) down prostrate. (S, K.) وزاه He made him bind himself by every oath: (K:) or by a hard, or severe, oath. (L.)

5. توْزَأَ It (a water-skin, K, or other vessel, TA) was filled, or became full. (K.) — He was, or became, filled with drink to satiety. (Aṣ, S.)

وزد Strong-made: (S, K:) or a short, fat, strong-made, man. (TA.)

وزب

1. وزَبٌ, aor. يَزَبُ, inf. n. وزوب, It (water, K, or a thing, T,) flowed. (T, K.)

4. اوزب في الأرض. اوزب في الأرض. He went, or went away, or pursued his course, through the land, (K,) like as does water. (TA.)

5. وزاب A clever thief: (K:) so called because quick in his motions, like running water. (TA.)

6. ميزاب A water-spout; a pipe or other channel that spouts forth water; (TA, art. أَزْبٌ;) that by which water pours down from a high place; (Towsheeḥ;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art. زوب:) from "وزَبَ الْمَاءَ" "the water flowed:" (K:) or a Persian term, arabicized; (S, K;) i.e., composed of the Persian words, (TA,) signifying "make water:" (K:) also written مِزَابٌ; and in this case its pl. is مَيَازِبٌ: (S, K;) but if without ء, its pl. is مَوَازِبٌ: (S,) or مَوَازِيبٌ; the latter agreeable with analogy, like مَوَاعِيدٌ and مَوَاعِيدُ. (TA.) [See also arts. ازب and زوب. It has also two other forms, مِزَابٌ and مِزَابٌ.]

وزر

1. وزر, (A, Mgh, K,) aor. يَوْزِرُ, inf. n. وزر, with kesr, (K,) He bore, or carried, a heavy load, or burden. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (S;) i.e., its burden of sin: (Mgh, Mshb:) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or nor shall any sinning [soul] sin by the sin of another. (Akh, S, TA.)

— Hence, (Akh, S,) وزر, (Akh, S, A, Mshb, K,) aor. يَوْزِرُ; and وزر, aor. يَوْزُرُ; (Akh, S, A, Mshb, K;) and وزر (the same and A,) aor. يَوْزُرُ; (Akh, S, K;) inf. n. وزر and وزرة, (K,) or وزرة, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) + He sinned: (Akh, S, A, K:) or he bore [a burden of] sin. (Mshb.) See also 8. — وزر also signifies + He was charged with, or accused of, a sin. (K, * TA.) وزر لِلْمُلْكِ, (A,) and وزر لِلْمُلْكِ, (Mshb, [this I believe to be the right reading; but in the only copy of the Mshb, that I have, I find it written لِلْمُلْكِ]) aor. يَنْزِرُ; (A, Mshb;) inf. n. تَوْزِيَةً, (S,) or تَوْزِيَةً لِلْمُلْكِ; (A,) and وزارة; (A;) and وزرة + وزرة, (S, K;) + وزرة, (S, K;) + وزرة, (S, K;) + وزرة, (S, A, Mshb, K) to the governor, (S, A,) or sultán, (Mshb,) or king. (K.)

3. **[وازره]** *He bore a burden with him.* — [Hence,] **[وازره]** *الملك أعباء الملك* [the king] **[حاصله]** *the burden of the regal office.* (A.) See also 1, last signification. — **[وازره على]** *He aided, assisted, or helped, him, and strengthened him, to do the thing:* originally **[أزره]**: (A., TA.) the former of these, **[وازره]**, is the more chaste. (TA.)

4. **[وازره]** *He appointed him a* **[وزر]**, (K., TA.), i.e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. **[إثزر]**, of the measure **[إشتغل]**, (S., Mṣb), [originally **[إونثر]**], : *He committed a* **[وزر]**, (S., K.), i.e., a sin. (Mṣb, TA.)

10. **[استوزره]** *† He took him, or chose him, as a* **[استوزر فلان]** **[وزير]** [or vicegerent]. (K.) You say, **[وزر]**, (S., K.), *Such a one was taken, or chosen, as a* **[وزير]**. (S., A.*)

[وزر] *A heavy load or burden,* (A., Mgh, K.), *a bundle,* (S.), or *great bundle,* (K.), *that is carried on the back:* (S., K.:) *a weight;* syn. **[ثقل]**: (S., [in which the syn. is written **[ثقل]**: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. **[أثقال]**:] and Mṣb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written **[ثقل]**:] pl. **[أوزار]**. (Mṣb, K.) — *† A weapon; an instrument of war; or weapons; arms:* syn. **[سلاخ]**: (S., Mgh, Mṣb, K.:) because heavy upon the wearer: (Mgh, Mṣb :) or **[أوزار]** signifies the *burdens and instruments of war, &c.;* and the sing. is **[وزر]**; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S.,) namely El-Aashā, (Mgh, TA.)

* **[واعدوت للحرب أوزارها]**

* **[رماس طوالاً وخيلًا ذكوراً]**

[And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S., Mgh, TA.) And it is said in the Kur, [xlvii. 5,] **[حتى تضع الحرب أوزارها]**, meaning, *† Until the war terminates:* (Mgh, Mṣb :) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens:* (Mṣb:) *their weapons and burdens:* or, as some say, *their sins.* (Bd.) — *† A sin:* (S., Bd, ubi supra, and Mṣb, K.:) and [especially] *polytheism:* (Fr, Bd, TA :) pl. as above. (Bd, Mṣb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

[وزر] *A mountain:* this is the primary signification: (S.:) or *a mountain difficult of access, or*

strong: (K, T_K) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hák.) — *A place of refuge:* (S., Mṣb, K.:) *any such place.* (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.) — See also **[وزير]**.

[وزير] [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S., A., K.:) like as **[أكيل]** signifies i. q. (S.,) and **[مؤاكل]** **[جليس]** i. q. (A.) — *† [A vicegerent of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel:* (K.:) or the **[وزير]** of the king is the person who bears with him (يُحَامِلُهُ), i.e. **[يُوازِرُهُ]**, (A., TA.) *the burdens of the regal office:* not from **[موازرة]**, signifying the "act of aiding or the like," because the **[و]** in this latter word is substituted for **[و]**, and the derivative from it of the measure **[فَعِيلٌ]** is **[أَزِيرٌ]**: (A.:) ISd says, some hold that the **[و]** in **[وزير]** is substituted for **[و]**; but Abu-l-Abbás says, that this is not agreeable with analogy; for the substitution of **[و]** for **[و]** in a word of this measure is rare, and that of **[و]** for **[و]** is more strange: (TA :) the **[وزير]** is so called because he bears for the king the burden of administration: (S., Mṣb :) or it is from **[وَزَرْ]**, signifying "a mountain to which one has recourse to save himself from destruction;" so the **[وزير]** of the khaleefah is *one upon whose counsel the khaleefah relies in his affairs, and to whom he betakes himself for refuge or safety:* (Aboo-Is-hák, TA :) pl. (A., Mṣb, K.) and **[أوزار]**; (A., K.;) the latter like **[أشراف]** and **[آياتام]**, (A., TA,) pls. of **[شريف]** and **[بيتهم]**. (TA.)

[وزرة] *The condition, or office, of a* **[وزير]**: (S., Mṣb, K.:) the former word is the more approved. (ISk, Mṣb.)

[وزر] *Bearing, or carrying, a heavy load, or burden.* (A.) — [Hence,] also, (A.,) and **[موزور]**, (S., A., Mṣb, K.,) *Sinning:* (S., A., K.:) or bearing [a burden of] sin. (Mṣb.) occurs in a trad., for **[مزورات]**, the regular form, because it is there coupled with **[ماجرات]**, to which it is opposed. (S., Mgh, Mṣb, K.)

[وزر موزور]: see **[وزر]**.

[وزع] &c.

See Supplement.]

وس

R. Q. 1. **[وسواس وسوسة]**, [inf. n. and **[وسواس]** and **[وسوسة]**, and simple subst. **[ظاظا]**, **[وسواس]**, but see **[ظاظا]**. He

spoke, or talked, indistinctly: (TA :) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turáb is related to have said, that he heard Khaleefah say, **[وسوسة]** signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [with] **[ش وسوسة]**. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] **[وسوس الرجل]** *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] **[وسوست إلهه نفسه]** (S., M., A., Mṣb, K.,) and **[وسوس إلهه الشيطان]** (S., A., Mṣb, K.,) and **[له]**, (S., Mṣb, K.,) and **[فيه]**, (TA,) or **[لبي صدره]**, (M., inf. n. (S., M., A., Mṣb, K.,) and **[وسواس]**, with kesr, (S., A., Mṣb, K.,) and **[وسواس]**, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce **[ظاظا]**,) or this last is a simple subst., (S., Mṣb, K.,) *His mind, or soul,* (S., M., A., &c.,) and *the devil,* (S., A., Mṣb, K.,) prompted, or suggested to him [something], or talked to him, (S., M., Mṣb,) and [in him, or] *in his bosom:* (M.:) or suggested to him, or talked to him of, (A., K.,) and suggested in him, or talked in him of, (TA,) *what was vain, or unprofitable, and destitute of good:* (A., K., TA :) and in like manner one says of the thoughts. (TA.) By the prep. **[ل]** by which it is made trans. in the Kur, in vii. 19, is meant **[إلى]**. (S., Mṣb.) You say also, **[وسوس به]** [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupefied, or deprived of his reason.* (TA.) — [Hence also,] **[وسوس الحلي]**, (M., A., Bd, in vii. 19,) inf. n. and **[وسواس وسوسة]**, (M.,) *† The woman's ornament sounded, or made a sound or sounds:* (M.:) or *made a low, or gentle, sound; or a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And **[وسوس القصب]** *[The reeds made a low sound; or rustling].* (A.) And **[سمعت وسوسة]** *I heard its low sounding, or its chinking; or its rustling].* (A.) See also **[وسواس]**.

[وسوسة]: see 1; and **[وسواس]**, in two places.

[وسواس] a subst. from **[وسوس]**; (S., Mṣb, K.) signifying, [Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — And hence,] The soul's, or mind's, (S., M., Mṣb, K.,) and the devil's, (K.,) prompting, or suggestion, or talk, (S., M., Mṣb, K.,) of what is vain, or unprofitable, and destitute of good; (K.;) as also **[وسوسة]** [used as subst., in which case its pl. is **[وسواس]**, occurring below]. (S., K.) — [And hence,] *† An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind.* (Mṣb.) — And

[by a metonymy,] + *A certain disease*, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Mṣb.) — [And from the primary signification seem to be derived those which here follow.] + *The low, or faintly heard, sound of the hunter and the dogs.* (S, K.) — + *A low or faint sound [or rustling] of wind; as also* وَسْوَسَةٌ. (M.) — + *The sounds, (S,) or sound, (M, K,) of women's ornaments:* (S, M, K;) [the chinking thereof: see 1.] == *Also, الوَسَاسُ* The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الْوَسَاسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)

مَرْضٌ وَسُوَاسٌ [A disease of the nature of melancholia]. (K in art. عشق.)

٩٥٠ موسوس see : ٩٥٠

وَسَاؤِسٌ, with kesr, A man subject to وَسَاؤِسٌ [or *diabolical promptings*, or *suggestions*, of *vain*, or *unprofitable*, *things*, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says [or مُوسَوسٌ إِلَيْهِ مُوسَوسٌ] like المَفْصُوبُ عَلَيْهِ: (Msb.) or, accord. to I Aar, one should not say مُوسَوسٌ. (T.A.)

۲۰

وَسْبٌ، aor. تَسْبُ، (inf. n. وَسْبٌ الْأَرْضُ. TA;) and اَوْسَبَتْ؛ *The land became abundant in fresh herbage, such as is called عُشْبٌ*, (S, K,) and in dry herbage. (TA.) — وَسْبٌ — aor. يَوْسِبُ، (inf. n. وَسْبٌ، He, or it, was dirty : (IAṣr, K:) syn. with وَكْبٌ and حَشْنٌ. (TA.)

4 : see 1.

وَسْبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K.) and that prevents the earth from doing so : called by the people of Egypt خنزيرۃ , and only of the wood of the sycamore fig-tree: (TA :) [the خنزیرۃ is a lining of planks, resembling a barrel ; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وَسُوبٌ . (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسْب *Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اس.)*

مُوَسِّبٌ : A ram *abounding with wool*: (K.)
likened to a land *abounding with herbage*. (TA.)

مِسَابٌ Dates such as are termed **مُجْزَعٌ**, [i.e., half, or two-thirds, ripe] : (K:) i.e., as applied to **رُطْبٌ**, **vile**, or **bad**. (TA.)

و س

- وَسْعَجْ (S, K,) inf. n. وَسْعَجْ (aor. يَسْعِجُ, K,) and وَسْعَجْ (L;) *He* (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسْعَجْ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبَ, and ذَمَل:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ ; the next, العَنْقُ ; the next, العَسْعَجُ ; the next, الْدَّمِيلُ ; the next, التَّزِيدُ ; and the next, الْوَسْعَجُ: or *he went quickly, or swiftly.* (TA, L.)

4. اوسج *He incited, urged, or made, a camel, to go at the pace called* جوسج. (S, K.)

جَمِيلٌ وَسَاجٌ عَسَاجٌ A quick, or swift, camel. (K.)
إِبْلٌ وَسَاجٌ عَسَاجٌ Quick, or swift, camels. (K.)

٢٣

1. يَوْسُخُ (S, K) and يَأْسُخُ and وَسُخُّ (K, L) [the last two of which are irregular forms,] inf. n. وَسُخُّ (L;) and اِسْنَخُ and تَوْسُخُ (S, K) and اِسْتَوْسُخُ (K;) *It* (a garment, S, L, K, and the skin, L, or some other thing, Msb) *was, or became, dirty, filthy,* (S, L, K,) *in consequence of its being seldom washed,* (L,) *or from want of care.* (Msb.)

2; see 4.

4. اُوْسَخْ (S, L, K) and وَسْخَ (L, K) *He*, or *it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msh,) dirty, or filthy. (S, L, K.)*

5 : }
8 : } see 1.
10 :

وَسْخٌ *Dirt, filth, or soil ; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Mṣb,) in consequence of its being seldom washed, (L,) or from want of care : (Mṣb:) pl. **أَوْسَاخٌ**. [Live not thou upon the alms of men]. (A.)*

جَنِيْ *Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Mṣb.)*

و سد

2. وَسَدَّهُ وَسَادَأً, or وَسَادَةً, (L, K,) and شَيْئًا, (S,) He put a pillow, (L, K,) and a thing, (S.)

beneath his (another's) head. (S, L, K^o.) [See an ex. in a verse cited voce ذنوب : and another voce سواد.]

٤ او سد فِي السَّيْرِ *He hastened, or was quick, in his pace.* (L, K.) — او سدَهُ, (S, L, K.) or او سدَهُ بِالصَّيْدِ, (Mṣb.) *He incited him (a dog) to the chase:* as also آسَدَهُ. (S, L, Mṣb, K.)

5. توسد وساده، (L, K,) and توسد، (L, K,) or وساده، (L,) and شيئاً، (S,) *He put for himself a pillow,* (L, K,) and *a thing,* (S,) *beneath his head;* (S, L,) *he rested his head upon a pillow.* (L.) — توسد ذراعه *He made his fore arm his pillow;* i.e., *lay upon his fore arm, putting it as a pillow.* (L.)

وَسَادٌ (S, L, Mṣb, K) and وَسَادَةٌ (S, A, L, Mṣb, K) and وَسَادَةٌ (K) and وَسَادَةٌ and وَسَادَةٌ (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ (L,) and إِسَادَةٌ (K, art. أَسَدُ,) *A pillow, or cushion, upon which one rests his cheek* (S, A, L, Mṣb, K) or *head* : (L:) and the first, *a thing upon which one reclines, or rests* : (M, L, K:) or the first, only, signifies, *anything that is used as a pillow*, (A, Mṣb,) or *put beneath the head*, (L,) *whether of household-furniture*, (Mṣb,) or *stones*, (L,) or *earth* (A, L, Mṣb) &c.: (Mṣb:) pl. of the first, وَسَادَاتٌ (S, Mṣb, K) and وَسَادٌ (L, TA;) and of the second, وَسَادَاتٌ (S, L, Mṣb, K) and وَسَادَاتٌ (Mṣb.) — وَسَادَكَ لَعْرِيْضٌ [lit., *Verily thy pillow is wide* :] said by Muḥammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيْضٌ *الوَسَاد*, meaning, *He is stupid, dull, or wanting in intelligence*: (Mṣb:) or *sleepy*. (TA, art. عَرِيْضٌ.)

سے

وَسْطٌ also signifies *He*, or *it*, *was*, or
became, in the middle, or midst, of the sky]. (M.)

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسْطٌ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَاطَةً فِي قَوْمِهِ, inf. n. وَسَطَ الرَّجُلُ قَوْمَهُ The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity. (Mṣb.) And وَسَطَ قَوْمَهُ فِي الْحَسْبِ, inf. n. سَطَةً, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسَطَ فِي حَسَبِهِ, [aor. يَوْسُطُ] inf. n. وَسَاطَةً سَطَةً, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect,] (M, TA;) and وَسَطَ signifies the same; (M;) and so does وَسَطَ تُوسِطُ. (TA.) [See وَسَطٌ, below.]

2. وَسَطٌ, (K,) inf. n. تُوسِطُ, (S, K,) He put it in the middle, or midst. (S, K.) — And [so in the S, but in the K “or,”] He cut it [in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] — [In the Kur, c. 5,] some read, فَوَسْطَنْ بِهِ جَمِيعًا [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy]: (S, TA :) others read فَوَسْطَنْ. (TA.) See 1, first sentence. — وَسَطٌ فِي حَسَبِهِ: see 1, last sentence.

5: see 1, first sentence, in four places. — تُوَسِّطُ بَيْنَ النَّاسِ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطٌ الرَّجُلُ قَوْمَهُ and وَسَاطَةً قَوْمِهِ, explained above; (Mṣb;) or from وَسَاطَةً, (S,) he made mediation, or intercession, (عُولَى) وَسَطٌ, with the س quiescent, is an adv. n.; [as such written وَسَطٌ, meaning In the middle of; in the midst of; or among;] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Mṣb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IAth, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَستُ وَسَطٌ. (S, IB, Mṣb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Mṣb;) not being one of them. (IB.) And وَسَطٌ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الجَالِسُ وَسَطَ الْحَلْقَةِ مَلْعُونٌ [The sitter in the

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) — It may not [properly] be used as a decl. n., (IB,) i.e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ; unless it have the adverbial particle [غَيْرِ] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, فِي وَسَطِ رَأْسِهِ دُهْنٌ and جَلَستُ فِي وَسَطِ الْقَوْمِ [like as you say وَسَطِ رَأْسِهِ and جَلَستُ وَسَطِ الْقَوْمِ, دُهْنٌ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] لَقَدْ تَقْطَعَ وَسَطٌ بَيْنَكُمْ [meaning ما بَيْنَكُمْ or, as explained in the Expos. of the Jel.]: (IB:) or وَسَطٌ وَصَلَكُمْ بَيْنَكُمْ [as are between two extremes]. (M. [See R. Q. 1, in art. حَقٌّ.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَستُ وَسَطٌ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَستُ فِي وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh:) [as such signifying Middle: intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position; but in this sense superseded in usage by وَسَطٌ مُؤْسَطٌ and وَسَطٌ أَوْسَطٌ: and in time; but in this sense also superseded in usage by وَسَطٌ أَوْسَطٌ:] middling; of middle sort, kind, or rate; (Mṣb;) as also وَسَطٌ (S, * M, Mgh, Mṣb, K) and وَسَطٌ مُتوَسِّطٌ (M, Mgh, Mṣb) and وَسَطٌ (M, TA) [and وَسَطٌ مُؤْسَطٌ] ; between good and bad; (Mṣb, TA;) as also وَسَطٌ أَوْسَطٌ: (Mṣb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Mṣb, K;) as also وَسَطٌ (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ أَوْسَطٌ (M:) best; (Mṣb;) as also وَسَطٌ أَوْسَطٌ (S, * Mṣb, K*) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Mṣb;) and the pl. masc. وَسَطٌ; and pl. fem. وَسَطٌ. (Mṣb.) Hence, (Mṣb,) الْأَصْبَعُ الْوَسْطَى (S, Mṣb, K) The middle finger. (Mṣb.) And الْيَوْمُ الْأَوْسَطُ (Mṣb) [The middle day]. (Mṣb.) And اللَّيْلَةُ الْوَسْطَى (Mṣb) [The middle night]. (Mṣb.) And الْعَشْرُ الْأَوْسَطُ (Mṣb) meaning The [ten middle] days. (Mṣb.) And الْعَشْرُ الْأَوْسَطُ (Mṣb) meaning The [ten middle nights]: not

وَسَطٌ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. وَسَطٌ أَوْسَطٌ; or this may be a pl. of وَسَطٌ, and originally وَسَطٌ أَوْسَطٌ. (M.) You say, جَلَستُ فِي وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Mṣb;) because وَسَطٌ is a subst. (S.) And إِتَّسَعَ وَسَطٌ [The middle, or middle part, thereof, became wide]. (Mgh, Mṣb.) And ضَرَبَتْ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh, * Mṣb.) And كَثَرَتْ وَسَطَ الرُّمحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطٌ خَيْرٌ مِنْ طَرَفَهُ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Mṣb.) And خَيْرُ الْأَمْوَالِ أَوْسَاطُهَا The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حَقٌّ.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَستُ وَسَطٌ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَستُ فِي وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh:) [as such signifying Middle: intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position; but in this sense superseded in usage by وَسَطٌ مُؤْسَطٌ and وَسَطٌ أَوْسَطٌ: and in time; but in this sense also superseded in usage by وَسَطٌ أَوْسَطٌ:] middling; of middle sort, kind, or rate; (Mṣb;) as also وَسَطٌ (S, * M, Mgh, Mṣb, K) and وَسَطٌ مُتوَسِّطٌ (M, Mgh, Mṣb) and وَسَطٌ (M, TA) [and وَسَطٌ مُؤْسَطٌ] ; between good and bad; (Mṣb, TA;) as also وَسَطٌ أَوْسَطٌ: (Mṣb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Mṣb, K;) as also وَسَطٌ (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ أَوْسَطٌ (M:) best; (Mṣb;) as also وَسَطٌ أَوْسَطٌ (S, * Mṣb, K*) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Mṣb;) and the pl. masc. وَسَطٌ; and pl. fem. وَسَطٌ. (Mṣb.) Hence, (Mṣb,) الْأَصْبَعُ الْوَسْطَى (S, Mṣb, K) The middle finger. (Mṣb.) And الْيَوْمُ الْأَوْسَطُ (Mṣb) [The middle day]. (Mṣb.) And اللَّيْلَةُ الْوَسْطَى (Mṣb) [The middle night]. (Mṣb.) And الْعَشْرُ الْأَوْسَطُ (Mṣb) meaning The [ten middle] days. (Mṣb.) And الْعَشْرُ الْأَوْسَطُ (Mṣb) meaning The [ten middle nights]: not

العُسْطُ الْأَوْسَطُ ; for this is a vulgar mistake, into which relaters of traditions have fallen ; or it may be a mistake of transcription. (Mṣb.) And **الصَّلَاةُ الْوُسْطِيٌّ** (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) between the other prayers, (Bd,) or between the prayers of the night and the day ; (TA,) or the most excellent of them in particular : (Bd:) i. e. *the prayer of the afternoon* ; ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, “they have diverted us from the **الصَّلَاةُ الْوُسْطِيٌّ**, the prayer of the afternoon :” (Bd:) or *the prayer of daybreak* ; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day ; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur : (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday* ; (M, K;) because it is the most excellent of the prayers ; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet : (M, K;) these three opinions are of the strongest authority ; (B;) and the first is that which commonly obtains : (Mgh:) or *the prayer of noon* ; (Mgh, Bd, Mṣb, K;) because it is in the middle of the day : (Bd:) or *the prayer of Friday on the day thereof* ; but on other days the prayer of noon : (K, and also said to be on the authority of 'Alee:) or *the prayer of sunset* ; (Mgh, Bd, K;) or *the prayer of nightfall* : (Bd, K:) or [the night-prayer called] **الوُثْر** : (K:) or *the prayer of the breaking of the fast* : (K:) or *the prayer of sacrifices* : (K:) or *the prayer of the period called the ضَحْى* : (K:) or *the prayer of the congregation* : (K:) or *the prayer of fear* : (K:) or *the prayers of nightfall and daybreak together* : (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together* : (K:) or *any of the five prayers* ; because before it are two prayers and after it are two prayers : (K:) or *all the divinely-appointed prayers* : (K:) or *certain prayers not particularized* : (K:) or *prayer of middling length, between long and short*. (K.) Hence also, شَيْءٌ مِّنْ وَسْطٍ A middling thing; a thing of middle sort or kind ; (Mṣb;) between good and bad ; (S, Mṣb;) as also وَسْطٌ (Mṣb:) and in like manner it is applied to a male slave, and a female slave, (Mṣb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ وَسْطٍ مَا تُطْعِمُونَ أهْلِكُمْ، in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families,* (Mgh, Mṣb,) between what is prodigal and what is niggardly. (Mgh.) And التَّمَطُّلُ الْأَوْسَطُ The middle class of men: occurring in a saying of 'Alee, cited in full in art. غَطَّ. (M.) And عَلَمْنِي دِينًا وَسُوتًا Teach thou to me a religion of the

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَطٌ. (M, TA.) And جَعَلْنَاكُمْ أَمَّةً وَسَطًا in the Kur, [ii. 137,] (S, Mgh, Mṣb,) [We have made you to be a nation] conforming, or conformable, to the just mean; just; equitable : (Zj, S, IB, Bd, K:) or good. (Zj, Bd, Mṣb, K.) And مَرْعِيٌّ وَسَطٌ Choice pasturage. (M.) And رَجُلٌ وَسَطٌ A good man; as also وَسِطٌ (M:) or a man having good grounds of pretension to respect. (TA.) And فُلَانٌ وَسِطٌ فِي قَوْمِهِ (S, K,) or بَيْنَهُمْ (as in some copies of the K,) Such a one is the best of his people (أَوْسَطُهُ in race, and the highest of them in station. (S, K.) And فَلَانٌ وَسِطٌ الدَّارُ وَالْحَسَبُ [Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour]. (Lth.) And مِنْ أَوْسَطِهِ، هُوَ مِنْ وَسْطِ قَوْمِهِ، He is of the best of his people. (Mṣb.) And in like manner, منْ أَوْسَطِهِ، هُوَ مِنْ وَسْطِ الشَّئْءِ، and قَالَ أَوْسَطُهُ in the Kur, lxviii. 28, *The best of them said*: (Jel:) or the most rightly directed, of them, to the truth : (Mṣb:) or it means أَوْسَطُهُ رَأِيَّا [the most remote, of them, from either extreme, in judgment] ; or سِنًا [in age]. (Bd.)

وَسَطٌ: see وَسْطٌ, as an epithet, in two places.

وَسِطٌ: see وَسْطٌ, as an epithet, in five places.

— A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation. (K.)

وَسَاطَةُ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation*, or *intercession*]. (S, K: see 5.) وَسَاطَةُ الدَّنَانِيرِ — The best of deenárás. (TA.)

وَسِيَطَةُ [A mean, or means: pl. وَسَائِطٌ.]

وَاسِطٌ: see وَسْطٌ, as a subst., and also as an epithet. — وَاسِطُ الْكُورِ (Lth, S, K,) or الرَّحْلِ (ISh, Az, M,) and وَاسِطَتُهُ (Lth, M, K,) and مُوسَطَةُ (Lh, M, [or perhaps وَسِطَةُ مُوسَطَةٌ]) corresponding to مُؤْخَرَتَهُ (ISh, Az, L,) The fore-part of the camel's saddle : (S, K:) accord. to Lth, (Az, TA,) the part, of the camel's saddle, which is between the تَادِمَة and the آخرة ; (Az, M, L;) but this is a mistake ; (Az, L;) for the وَاسِطَة of the camel's saddle is one of the شَرْخَانِ (ISh, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرْبُوْسَانِ of the horse's saddle, (Az, L,) between which the rider sits; (ISh, Az, L;) it is the extremity which is next to the head of the camel ; (Az, L;) the tall fore-part next to the breast of the rider, (ISh, Az, L,) against which the breast of the rider sometimes

strikes ; (TA, in art. نَحْزٌ;) the آخرة being the extremity which is next to the tail of the camel ; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against the head of the rider : (ISh, Az, L;) the former of these is not called وَاسِطَة as being a middle part between the آخرة and the tail, as Lth says ; nor has the camel's saddle any [part called] قَادِمَة. (Az, L.) — also signifies The piece of wood that is in the middle, between the two pieces called the عَضَادَاتٍ, in the yoke that is upon the neck of a bull which draws a cart or the like. (L in art. عَضَدٌ.)

وَاسِطَةُ قِلَادَةٌ The jewel that is in the middle of a قِلَادَة [or necklace], which is the best thereof ; (S;) the large pearl (درة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — [In modern Arabic, *A* means of doing a thing. You say, بِوَاسِطَةِ كَذَا By means of such a thing. — Also, An intermediary, interposer, or agent between parties; a go-between.] — See also هُوَ فِي — وَاسِطَةُ حَفَّةٌ — وَاسِطَةُ مَوْسَطَةٌ + He is in a good condition of life. (Er-Rághib, TA, in art. حَفَّ.)

أَوْسَطٌ وَسْطَى: fem. وَسْطَى ; pl. mase. وَسْطَى ; pl. fem. وَسْطَى: sec, as a subst., in two places; and as an epithet, throughout.

مُوسَطَةُ بَيْتٌ [i.e. house, or tent, &c.,] particularly. (Ibn-'Abbád, K.)

وَاسِطَةُ مُوسَطَةٌ: see مُوسَطَة.

قَتَلَ فُلَانًا مُوسَطًا He slew such a one cut [in the middle, or midst,] in two halves. (TA.) [This mode of slaughter, termed تَوْسِطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

وَسْطٌ مُّتَوَسِّطٌ: see وَسْطٌ, as an epithet, in two places.

[وَسَعٌ &c.
See Supplement.]

وش

R. Q. 1. وَشَوَشَةُ, inf. n. وَشَوَشَةُ, *He spoke in a low, faint, gentle, or soft, manner, with confusedness; accord. to an explanation, given by Khaleefah, of the inf. n.; or the word of which he gave that explanation was وَشَوَشَةُ, with (see وَسَوْسَةُ:) or he spoke confusedly, so as to be hardly intelligible: or he spoke in a low, faint, gentle, or soft, manner: (see وَشَوَشَةُ below: and see R. Q. 2:) in the present day it signifies he whispered: and وَشَوَشَةُ, he whispered to him.] — وَشَوَشَةُ، [or rather, app., وَشَوَشَةُ، وَشَوَشَةُ، I gave or handed, it to him in a small quantity. (K.)*

R. Q. 2. تُوشُوشُوا They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.)

وَشْوَاشٌ see : وَشْوَشٌ

وَشُوَكْهَةٌ *Speech with confusedness, (S., K.) so as to be hardly intelligible: (T.A.:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (T.A.) See R. Q. 1. == Lightness, activity, or agility. (K.)*

وَشْوَاشٌ see : وَشَوْشَيٌ

وَشْوَاشٌ *Light, active, or agile*; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so وَشْوَاشٌ applied to a she-camel; (K;) or this last, so applied, signifies *quick, and light or active or agile*; and so وَشْوَاشٌ applied to a he-camel; and وَشْوَشٌ applied to a he-camel and to a man. (TA.) You say also, نَسْتَبِيَّهُ, رَجُلٌ وَشْوَشٌ *the driver*, (K,) i.e., *A man slender in the [fore] arm, and light, or active, in work.* (AO, TA.)

وشب

وَثْ [app. meaning *Fleshy*] is from the expression **وَثْة وَثْة**, (in one copy of the K., وَثْة وَثْة TA,) *A date having a thick pulp* [i. e. *pulp*, or *flesh*]. (K.) Of the dial. of El-Yemen. (TA.)

وَشْبُ اُوئَنَابُ sing. of (K,) which is the same as اُوئَاشُ (S, K) and اشَوَابُ (TA,) [but see this last word, in art. شوب,] and signifies, *A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort. (TA.) A term of dispraise only.* (Marg. note in a copy of the S.)

و شج

2. توشیح القرابة, inf. n. وَشَحَ *He* (God) made the relationship intricate. (S, K.) — وَشَحَ اللَّهُ بِيَمِّهِ *God joined and mixed them together.* (TA.) — وَشَحَ *He laced together* a مَحْمِل [or basket in which grapes are carried to the drying-place] *with a leather thong, or the like,* (such as a شَرِيطَة, TA,) lest anything should fall from it. (K.)

وش - وش

وَشْيَحٌ *Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., † *spears*; n. un. with ة: (TA:) [See also عَجْلَةً:] or, originally, the roots of canes: and afterwards applied to signify *spears*, themselves; so called because of their intermingling when meeting together.* (Ham, p. 165.) — **تَطَاعَنُوا بِالوَشْيَحِ** *They thrust one another with the spears. (A.) — أَفْتَتِ السَّنَةُ* **وَشْيَحٌ** *Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth.* (TA, from a trad.) — **وَشْيَحٌ** — **وَشْيَحٌ** *The roots of the sinews. (TA.) — وَشْيَحٌ* : *Intricacy of relationship: (S, K:) pl. **وَشَائِحٌ**. (TA.) Ex. **بِئْهَمٌ** **وَشَائِحٌ** (TA.) There is an intricacy of relationship between them. (TA.)*

The root (عُرْق) of a tree. (S, K.)—
See وَشِجَّة [An implement made of] fibres of the palm-tree (لِف) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.)

وَاشْجُونْ Anything entangled, intermixed, confused, or intricate. (TA.)
وَاشْجَةٌ (S, K) and **وَشِجَةٌ** (TA) [†] Intrinsic relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. **بَيْنَهُمَا وَاشْجَةٌ** Between them is an intricate and close relationship. (TA.)

امْرٌ مُوشَحٌ An intricate, or a confused, affair.
(TA.)

و ش

2. تُوشِّحُ، inf. n. وَشَّحَ المَرْأَةَ، *He put on the woman a*, q. v. (S, K.) — See 5. وَشَّهَ وَشَّهَهُ، *He struck him a blow upon the place of the وَشَاحِ*. (T.A.)

5. توشحت, (S, K,) and اتشحت, (K,) She (a woman) *put on*, or *decked herself with*, a وشاح q. v. (S, K.) — توشح بثوبه — اتشح به, (Msb,) i. q. (K:) but MF disapproves of this explanation: (TA:) or *He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the مخْرم does*; (T, Msb;) like قابط and اضطبغ: (T:) or *he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom.* (M.) Also, *He wrapped himself up in his gar-*

اَشْحَدُ وَشَحَّهُ التَّوْبَ (L.) — as also وَشَحَّهُ التَّوْبَ (L.)
 † *He put on him the garment in the manner described in the explanation of the phrase توشح بسقفةٍ* (S, K, &c.) † i.q. توشح بسقفةٍ (M, L.) — توشح بسقفةٍ (M, L.) [or i.q.] تَقْلِدَهُ (K :) [or i.q.] *He put the suspensories of his sword over his left shoulder, leaving the right bare:* (T :) and توشح بسقفةٍ [signifies the same]. (A.) — توشح بسقفةٍ (L) [يلجامه] *He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a* وشاح. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebed quoted below.] — توشح امْرَأَةً *Inivit feminam:* (A, TA :) or he embraced a woman round the neck, and turned her over. (TA.)

8: see **5**, in two places

وَشَاحٌ : see أَشَاحُ

اَشَاحُ وِشَاحٌ (S, K,) also written وِشَاحٌ and وِشَاحٌ، and by poetic licence وِشَنْ (S,) An ornament worn by women, (L,) [consisting of] two series of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, (بِتَنْهَمَا,) one of them being turned (مُعْطَوْف) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a قَلَادَة, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَسْدِيْه) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a قَلَادَة of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, “a woman bearing a وِشَاحٌ، and وِشَاهِينٌ,” to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَلْمَح:] pl. وُشَحٌ and اَوْشَحَةً (S, K) and وِشَائِحٌ (M, K:) the last thought by ISd to be formed as though from وِشَاهٌ. (L.) — Lebed says:

- وَلَقَدْ حَمِّتُ الْحَيَّ تَحْمِلُ شَكْنَى
فَرْطٌ وَشَاحِي إِذْ غَدَوْتُ لِجَامِهَا

[And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my شاح when I went away, bearing my arms: see وَشَحْ بِلْجَامِه:] he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a شاح, so that he might hit the horse if he perceived the enemy. (L.) —

† A bow: (L.) [so called because of the manner in which it is worn]. — وَشَحَةٌ (M) and وَشَحَةٌ (M, K.)

† A sword: (M, K.) so called because of the manner in which it is worn: see 5. (M.)

— عَطْشُ الْوَشَاجِ, هِيَ غُرْثُ الْوَشَاجِ — جَائِعَةُ الْوَشَاجِ, and عَطْشَةُ الْوَشَاجِ [She is slender in the belly and flanks. (K.) [See also art. غُرْث.]

وَشَاحٌ: see وَشَحَةٌ.

وَشَحَّةٌ A she-goat (S, K.) that is black, (L,) with a white mark, or with two white marks, like a شاح; expl. by مُوشَحةٌ بِبَيَاضٍ. (S, L, K.)

مُوشَحٌ † A garment, and a cock, having two marks like a شاح — مُوشَحةٌ : A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See صُلْصُلٌ.]

وَشَرٌ

1. وَشَرٌ, (S, K,) inf. n. وَشَرٌ, (TA,) He sanded a piece of wood with a مِسْهَارٌ ; a dial. form of أَشْرٌ ; (S, K;) i.q. نَشَرٌ, (K.) وَشَرٌ, aor. وَشَرَتْ — (Mṣb,) inf. n. وَشَرٌ, (S, K,) She (a woman) sharpened (S, Mṣb, K) her teeth, (S, K,) or her canine teeth, (Mṣb,) and made them thin [and serrated], (S, Mṣb, K,) meaning their edges: (TA :) [as also وَاشَرٌ.] See وَاشَرٌ.

10. استوشت. She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Mṣb.)

وَشَرٌ a dial. form of أَشْرٌ [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.)

وَاشَرٌ A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Mṣb.) لَعَنَ اللَّهِ الْوَاشَرَةُ وَالْمُوَشَّرَةُ [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

مُوشَرُ الْعَصَدَرَى, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without . (K.)

مِسْهَارٌ, without , A saw; a dial. form of مِسْهَارٌ (S, * K.)

مُوَشَّرَةٌ A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L :) or who asks for this to be done; as also مُسْتَوْشَرَةٌ: (K :) if with , it is from أَشْرٌ, not وَشَرٌ; and if without , accord. to the regular way it should be مُشَرَّةٌ. (K.)

مُوَشَّرَةٌ: see مُسْتَوْشَرَةٌ.

[وَشَحْ]

See Supplement.]

وَصَبٌ

2. وَصَوَّصَتْ (AZ, TA,) or وَصَصَتْ (M,) She (a girl, M,) put on, or wore, her نقاب [a kind of face-veil], (AZ, TA,) or her قناع [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA :) تَرْصِيصُ وَصَصِيصُ signify the same: (AZ, S, CK:) the former is of the dial. of Temcem: (AZ, TA :) or both the above verbs signify she (a woman) contracted her نقاب (K, TA) so that it shewed nothing but her eyes: (TA :) or وَصَصَتْ signifies she (a woman) put her نقاب near to her eyes. (Fr. TA.)

R. Q. 1. وَصَصَتْ: see 2, throughout — وَصَصَضْ He looked through a hole such as is termed وَصَصَضْ. (K.) — He (a whelp) opened his eyes. (K.) = وَصَصَ عَيْنَهُ He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.)

وَصَاصُ: see وَصَاصَ.

وَصَاصُ, (S,) or وَصَاصَ, (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a بُرْقَع [a kind of woman's face-veil]; (M, TA;) as also وَصَاصَ. (TA.)

بُرْقَع [بُرْقَع]: see وَصَاصَ — A small [a kind of face-veil]: (S, M:) pl وَصَاصَ (S,) signifying small بُرْقَع worn by a girl. (K.) — بُرْقَع that is contracted [so as to show nothing but the eyes]. (M, TA.)

وَصَأْ

1. وَصَيَّ, as also صَيَّ, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.)

وَصَبٌ

1. وَصَبَ, aor. يَصْبُ, inf. n. وَصَبَوبٌ; (S, K;) and اوصبْ (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — وَصَبَ بَيْنَ النَّاقَةِ + The milk of the camel continued, or was constant. (A.) — وَصَبَ, aor.

وَصَبٌ, inf. n. وَصَبٌ; (S, K, Mṣb;) and اوصبْ (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K;) or in pain: (Mṣb;) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see وَصَبَ تَوْصِيبٌ:] وَصَبٌ is also explained as signifying the being languid: (TA :) and اوصبْ, as signifying he felt, or experienced, pain in his body. (A.) وَصَبَ السَّحْمُ — The fat [in an animal] continued. (TA.) وَصَبَ عَلَى الْأَمْرِ — (S, K,) aor.

يَصْبُ, [inf. n. وَصَبٌ;] and وَصَبٌ, aor. يَصْبُ; the latter aor. extr. [with respect to analogy]; (Kr;) like وَقَبَ, aor. يَقْبُ, وَمَقَ, aor. يَمْقُ, &c.; but not mentioned by the lexicographers with these verbs; (TA;) [and اوصبْ; see below:] and اوصبْ (TA;) i. q. وَاظَبَ; He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.)

— وَصَبَ عَلَى مَالِهِ; and وَصَبَ فِي مَالِهِ; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.,] and managed it well. (Kr.) اوصبْ! القَوْمُ عَلَى الشَّئْءِ The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.)

2. وَصَبَهُ He took care of him, tended him, or nursed him, in his sickness: like مَرْضَهُ. (TA, from a trad.) — See 1.

3: see 1, and 4.

4. اوصبْ It (a disease) rendered him ill, or sick. (TA.) See اوصبْ — وَصَبَهُ He (God) afflicted him with a disease, sickness, or malady. (S, K.) See اوصبْ — وَصَبَ He (a man) had diseased children born to him. (K.) Accord. to IK, اوصبْ! القومُ The people had their children weared by disease. (TA.) اوصبَتِ النَّاقَةُ = وَصَبَتِ النَّاقَةُ + The she-camel grew fat, (K,) and continued so: (TA :) [explained in the K by ثَبَتَ بِالْكَوْمِ, which is probably a mistake for شَحْمَهَا, and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, اوصبَتِ النَّاقَةُ الشَّحْمُ] اوصبَتِ النَّاقَةُ الشَّحْمُ — The she-camel was constantly fat. — اوصبَتِ النَّاقَةُ، and وَاصْبَتِ النَّاقَةُ + The she-camel yielded milk continually, or constantly. (A.) — See 1.

5: see 1, in two places.

وَصَبٌ The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.)

وَصَبٌ A disease, sickness, or malady: (S, K;) or pain: (Mṣb;) or violent pain: or continual, or constant, pain: or continuance of pain: (TA :) or emaciation of the body by reason of

fatigue or disease : (IDrd :) or *excessive fatigue* : (Zj :) and, sometimes, *fatigue*, or *weariness*, and *languor* : (TA :) pl. أَوْصَابٌ. (K.)

وَاصْبُ (S, K) and **وَاصْبُ** (TA) *Diseased; ill; sick: (S, K:) or in pain: (Mṣb:) [or in violent pain: or in continual, or constant pain: &c.: see وَاصْبَ]*: pl. of the former and **وَصَابَ** (K.). **وَصَابُ**

عَذَابٌ وَاصْبُ — وَاصْبُ [Kur. xxxvii. 9.] *A continual, perpetual, constant, or fixed, punishment.* (Fr, TA.) — **لَهُ الدِّينُ وَاصْبُ —** [Kur, xvi. 54.] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually, or constantly:* (Fr, S:) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not: to Him shall be rendered obedience, even if it be attended by excessive fatigue.* (TA.) — **مَفَازَةً وَاصْبُ —** *A desert far-extending, [as though] without end; (S;) that extends so far as scarcely to have an end; (A;) very far-extending.* (K.)

مُوصَب *Afflicted by God with a disease, sickness, or malady. (S.)*

نَاقَةٌ مُوَاصِبَةٌ [perhaps a mistake for مُوَاصِبَةٌ: see 4:] + *A she-camel that yields milk continually, or constantly.* (A.)

مُوَضِّبٌ Having many pains [or diseases].
(S. K.)

نَاقَةٌ مُوصَبَةٌ see : **مُوصَبَةٌ**

وضا - وصہب

وَصِيدٌ *A court, or an open or a wide space in front of a house or dwelling, or extending from its sides : (S, M, A, L, M^sb, K[�]) as also أَصِيدٌ ;*

q. v.: (L:) pl. وَصَادٌ and وَصْدٌ. (TA.) — *A threshold (Mṣb, K) of a door or entrance.* (Mṣb.)

— *A door, or entrance.* (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A. L. TA :); or the second: (TA :)

or the third: (A, TA:) or it there means The cavern of the *Aṣḥáb el-Kahf*. (K*, TA.) — Also, وَصِيدَةٌ (K,) or وَصِيدَةٌ (S, A, L) [as also أَصِيدَةٌ] *A fold* (حَظِيرَة) for sheep or goats: (A:) or a house like a *حَظِيرَة*, of stones, made in the mountains, for flocks or herds; (L, K;) i. e., for sheep or goats &c.: (TA:) an enclosure like a *حَظِيرَة*, made for flocks or herds, excepting that it is of stones, and a *حَظِيرَة* [is] of branches of trees: (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that وَصِيدَةٌ also signifies a *حَظِيرَة* of branches of trees: (TA:) pl. وَصَائِدٌ. (A.) — [Snares, or traps, for catching beasts of prey: see رَصَائِدُ in art.

وَصِيدٌ — [ر.] *Herbage having the roots near together.* (S, L, K.) — وَصِيدٌ ؛ *Strait; straitened;* (K, TA;) as also عَلَيْهِ مُوصَدٌ ^{وَالْمُؤْنَدٌ}. (A, TA.)

وَصِيدَةٌ : see وَصِيدَةٌ.

مُوصَدٌ A door, or entrance, *closed*: (L:) or *become closed*. (S.) — In the Kur, civ. 8, [and xc. 20,] **مُوصَدَةٌ** (as some read instead of **مُؤْصَدَةٌ**, L) signifies *Closed over*. (S, L.) — See **وَصِيدٌ**.

وصر

4. اَوْصَدَ *He closed*, a door, or an entrance; syn. اَغْلَقَ ; (S, M, A, L, K;) and اَطْبَقَ : (Mṣb, K:) as also اَصْدَ . (S, L, K.) — See 10. — اُوَصَدَ *It* (a door, or entrance) *became closed*. (S.) اَوْصَدَ *He covered*, or *covered over*, a cooking-pot. (M, A, L.) — وَقَعَ الْجَبَلُ عَلَى — بَابِ الْكَهْفِ فَأَوْصَدَهُ *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also اَوْطَدَ . اَوْطَدَ *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.) †

10. اَوْصَدَ (S, A, L, K) and اَسْتَوْصِدَ (A, K).
He made a fold, such as is called وَصِيدَةٌ, (S, L,) or وَصِيدٌ, (K,) or a حَظِيرَةٌ, for his sheep or goats, (A,) in a mountain. (S, L.)

وَصِيدْ (M, L,) as also اِصَادُ (L,) and مَطْبَقٌ (M,
 [see the Kur, xviii. 17,] (K.) i. q. مَطْبَقٌ : in
 L, K.:) [in a copy of the M written مَطْبَقٌ : in
 the L, without any syll. signs: in the CK,
 مَطْبَقٌ: and in my MS. copy of the K, مَطْبَقٌ:
 see the remarks on these words in art. اِصَادٌ:] or
 طَبَاقٌ اِصَادُ وَصِيدْ are like. (O.)

وَصْرٌ see وَصْرٌ

[وَصْفٌ &c.
See Supplement.]

وضاً

1. وَضُوٰءٌ (S, K) aor. يَوْضُوُءُ, inf. n. وَضَاءَةٌ; (TA ;)
 and وَضَعٌ, aor. يَوْضَعُ; (IO, &c. ;) *He was, or became, fair, beautiful, neat, or clean.* (S, K.)
 ———، وَاضَاءٌ فَوْضَاءٌ (S, K,) aor. of the latter, يَضَاءُ,
 (S,) dev. from rule, by which, as a verb of the class called افعال المغالبة, it should be like يَتَصَرُّ,
 (TA,) *He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein.* (S, K.)

2. وَضَاهٌ [He made him, or assisted him, to perform the ablution termed وُضُوءٌ, or وُضُومٌ. (M, T.A.) [See an ex. voce قَسْطٌ.]

3 : see 1.

5. تَوْضَأْ, (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. وُضُوهُ, or وُضُوهُ,] from وَضَأْ, (lit., *He made himself fair, beautiful, neat, or clean*: TA :) *He performed ablution, للصلوة for, or preparatory to, prayer.* (S, K.) — It sometimes signifies *He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand.* — Some say تَوَضِيْتُ [for تَوَضَّأْتُ]; but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial. of Hudheyl. (TA.) — تَوَضَّأْتُ, and تَوَضَّأْتُ, *He (a youth), and she (a girl), arrived at the age of puberty.* (K.)

• وَضِيٌّ : see أَضَاءٌ

وَضُوءٌ : see وَضُوءٌ .

وُضُوءٌ signifies The *act of ablution*, &c. (S, K) (see 5); and وَضْوَءٌ, the *water with which that act is performed*, or the *water that is prepared for that act*, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the *act itself*]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the *act*, (though inf. ns. of the measure فَعُولٌ deviate from constant rule, TA,) and each sometimes as signifying the *water*. (S, K, TA.) AA says, that وَضْوَءٌ signifies “the water with which one performs the ablution above mentioned;” and he knew not وَضْوَءٌ [though it occurs in many traditions]: and A’Obeyd disallows وَضْوَءٌ, and allows only وَضْعَةٌ. (TA.)

وَضَاءٌ أَوْضِيَّةٌ (S, K;) pl. وَضِيَّهُ (S, K;) and
وَضَاءٌ [S, K; in the CK, erroneously, وَضَاءٌ] ; وَضَاءٌ

pl. وَضَائِعٌ وَضَائِقٌ and وَضَاؤُونَ (K.) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K.] ما هو being used in the present sense; (TA;) Fair, beautiful, neat, or clean. (S, K.) — In the following of En-Nábighah,

* فَهُنَّ إِضَاءً صَافِيَاتُ الْغَلَائِلِ *

[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], * إِضَاءً may be put for وَضَاءَ. (TA.)

وضاءةٌ Fairness, beauty, neatness, or cleanliness. (S, K.)

وضئٌ: وَضَائِعٌ and وَضَاءَ: see.

أَوْضَأُ Fairer, neater, or cleaner. (TA, from a trad.)

مِيَضَّةٌ, and, sometimes, مِيَضَّةَةٌ, A place in which, and from which, one performs the ablution termed مُطَهَّرَةٌ [as also مَوْضِعًا]: وَضُوءٌ (K:) [in the CK, مُطَهَّرَة], meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].

مِيَضَّةٌ: see what precedes.

مُتَوَضِّأٌ: مِيَضَّةٌ: see مِيَضَّةٌ. A privy; or place where one performs ablution. (K, TA, voce مَذَهَبٌ, &c.)

وض

1. وَضُوحٌ (S, Mṣb, L, K) and ضَحَّةٌ (L, K,) the last with fet-hah because the guttural letter; (TA;) and تَوَضَّحٌ اَتَتَضَّحٌ (S, Mṣb, K,) and اَتَتَضَّحٌ (L, K;) It (an affair, اَمْرٌ, S, K, and a thing, شَيْءٌ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Mṣb.) — It (language) was perspicuous. (The Lexicons, passim.) — تَوَضَّحٌ مِنْ طَرِيقٍ The middle of the road became plainly apparent, obvious, or conspicuous. (S.) منْ اينَ وَضَحَّ الرَّاكِبُ — منْ اينَ اوضَحَ — whence did the rider make his appearance? (L.) Or وَضَحَّ الرَّاكِبُ signifies the rider came forth: (ISd:) and منْ اينَ اوضَحَ whence hast thou come forth? (IAqr, S,) and [in like manner one says] وَضَحَّ الْإِبْلُ = (S.) منْ اينَ بَدَا وَضَحَّكُ [i.e. q. بِاللَّبَنِ] (K.) — وَضَحَّ = (S.) aor. - , inf. n. وَضَحَّ، [a verb of which the inf. n. is explained in the Mṣb by the word درن: if this be not a

mistake of a copyist, it app. signifies He, or it, was dirty; or was dirtied, soiled, or besmeared].

2 : see 4.

4. اَوْضَحَ عَنْهُ (S, Mṣb, K,) and اَوْضَحَهُ (L,) inf. n. اِيَضَّاحٌ: وَضَحَّهُ (K,) inf. n. تَوْضِيْحٌ: (TA;) He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Mṣb.) — He rendered language perspicuous. (The lexicons, passim.) اَوْضَحَتْ — اَوْضَحَتْ الشَّجَةَ فِي الرَّاسِ The wound upon the head laid bare the bone. (Mṣb.) — اَوْضَحَهُ — [See مُوَضِّحٌ]

اَوْضَحَ قَوْمًا He saw a people. (L.) — اَوْضَحَهُ — He (a man) had white children born to him: (S, L:) and in like manner one says [اَوْضَحَتْ] of a woman. (L.)

5. See 1. — تَوَضَّحَ — [app., He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face]. (L.)

8: see 1.

10. اَسْتَوْضَحَ شَيْئًا He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also اِسْتَكْفَهُ، اِسْتَكْفَهُهُ وَعَنْهُ يَا فُلَانْ اِسْتَوْضَحَهُ عنْهُ يَا فُلَانْ and اِسْتَشْرِفَهُ. (L.) One says [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — اَسْتَوْضَحَ السَّبِيلَ He sought or endeavoured to see plainly or clearly the way: syn. (Beyd, vi. 55.) اَسْتَوْضَحَ الشَّمْسَ — He blinked at the sun; syn. (A.) تَحَاوَصَ إِلَيْهَا اِسْتَوْضَحَهُ الْاَمْرَ — (A.) He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — اَسْتَوْضَحَ عَنِ الْاَمْرِ — He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L.)

وض — Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) — صُومُوا مِنَ الْوَضَحِ إِلَى الْوَضَحِ Fast ye from new moon to new moon. (IAth, from a trad.) — بَرْصٌ وَضَحٌ: Leprosy; syn. بَرْصٌ. (S, K.) It is sometimes used in this sense, metonymically. (S.) — وَضَحٌ — A mark in a horse differing in colour from the generality of his coat. You say بالفَرَسِ وَضَحٌ In the horse is such a mark. (S.)

— وَضْخَ A blaze, or white mark on a horse's forehead or face. (K.) — What is termed تَحْجِيلٌ in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) — قَوْسٌ ذُو اَوْضَاجٍ A horse having a blaze and what is termed تَحْجِيل. (A.) — وَضْخَ Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) — مِلْكٌ Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn. (TA, art. زهر.) Aboo-Dhu-eyb says,

* عَقَوْا بِسَبِيرٍ قَلَمْ يَشْعُرُ بِهِ أَحَدٌ * نَمَّ أَسْتَقَأُوا وَقَالُوا حَبَّدَا الْوَضْخَ *

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. وَضْخ — اَعْقَى — A sound, whole or perfect, [silver coin, of the kind called] دِرْهَمٌ (S, K.) دِرْهَمٌ وَضْخَ (TA.) A clean, white dirhem: pl. اوْضَاجٌ (TA.) — وَضْخ — The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) — وَضْخ — A woman's ornament (حَلْبَى) of silver: (A) Obeyd, K:) or, of stones; (El-Meshárik;) i.e. of silver-stones: (Towsheh;) so called because of its whiteness: (TA:) pl. اوْضَاجٌ (K:) or اوْضَاجٌ اَوْضَاجٌ (K:) signifies a kind of woman's ornament made of whole [silver coins such as are called] دِرَاهِمٌ: (S:) and (according to some, TA,) وَضْخ signifies an anklet; syn. خَلْخَالٌ (K) or وَضْخ — (K) اوْضَاجٌ منْ كَلَّا (L:) or اوْضَاجٌ signifies somewhat of herbage that has become white: (Aṣ:) Az says, I have mostly heard the term وَضْخ, with respect to herbage, applied to the remains of the herbage which is not a year old and has not become black: and on another occasion he says, that it is the remains of the herbage predominating over other colours in sheep or goats, overspreading generally the whole body: pl. اوْضَاجٌ (L:) or, in the breast and back and face: (T:) you say also لَهُ تَوْضِيْخٌ (L.) — وَضْخ الْقَدْمٌ — منْ اينَ بَدَا وَضَحَّكُ — see 1. — Whiteness of the hollow of the sole of the foot. (L.)

وضحةً A she-ass. (K.)

وضر - وضع

وَضِيْخَةٌ *Camels, or camels and sheep; syn. نَعَمٌ: pl. وَضَائِخَةٌ* (L, K.)

وَضَاعْ sec: **وَضَاعَ**

[**وَضَاعَ** and **وَضَاعَ**] [but the latter has an intensive signification] *Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident; (L, K;) clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered.* (So accord. to the explanation of the verb in the Mṣb.) — *Perspicuous language.* (The Lexicons passim.) — Also the ♫ latter, *A man of white, or fair, and beautiful, complexion:* (S, L, K:) of beautiful and smiling countenance. (L.) — See **مُتَّوْضَعٌ**. — Also the ♫ latter, ♫ *Leprous.* Hence Jedheemeh El-Abrash was called **الوَضَاعِ**. (S.) — **الوَضَاعِ** *The day.* (L, K.) The night is called **الدَّهْمَانُ**. (L.) — **بِنْكُ الْوَضَاعِ** *The prayer of morning, or daybreak.* The prayer of nightfall is called **ثُنْيَ الدَّهْمَانَ**. (L, K) [but in the CK and a MS. copy of the K, for **دَهْمَانَ** we find **عَظِيمٌ**, (L, K,) and **وَضَاعٌ** — (.)]. — **وَضَاعَ**, (L,) *A certain game (of the children of the Arabs of the desert, L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it:* (L, K:) *he who finds it wins.* (L.) [See more in art. **عَظِيمٌ** هُوَ مِنْكَ أَدْنَى وَاضْحَةٌ —]. — *He is plainly apparent to thee, as though he had become white.* (Th.) — **رَجُلٌ وَاضْحَى الْحَسَبِ** — **وَضَاعَ** ♫ *A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like.* (L.) — In like manner one says, ♫ **لَهُ النَّسْبُ الْوَضَاعِ** ♫ *He is of conspicuous and pure race, or lineage.* (TA.) — ♫ **وَاضْحَى** — *An illustrious man.* (Es-Saadee.) — [And so **أَوْبَاشٌ** من الناس وَأَوْبَاشٌ] *[Illustrious people, and mixed people of the baser sort;] companies of people of various tribes.* No sing. of **أَوْضَاحٌ** in this sense has been heard. (L.) — **وَاضْحَى** [pl. of **وَاضْحَى**] *The stars called the **الْكَوَاكِبُ*** — **الْخَتَّسُ** [namely, *Saturn, Jupiter, Mars, Venus, and Mercury,*] when in conjunction with the bright stars of the Mansions of the Moon. (L.)

وَاضْحَى: see **صَيَامُ الْأَوْضَاحِ** — **وَاضْحَى**, originally **صَيَامٌ**, (Hr, K,) pl. of **وَاضْحَةٌ**, (TA,) or **صَيَامٌ**, (IAth,) *The fasting during the days of the white nights:* (K*, TA :) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — **الْوَاضْحَةُ** *The teeth that appear when one laughs:* (S, K:) an epithet in which the quality of

subst. predominates: pl. **ضَوَاجِلُكُ** (TA) — See **مُوَضَّحةٌ**.

وَاضْحَى and **وَضَعَ**: see **أَوْضَاحٌ**

وَضَعٌ inf. n. of 2, q. v. — And see **تُوَضِّحُ** at the end.

وَاضْحَةٌ (S, K) and ♫ **مُوَضَّحةٌ** (TA) *A wound by which the head or face is broken, that shows the whiteness of the bone:* (S, K, TA :) or, *that removes the skin which is between the flesh and the bone:* the only kind of شَجَةٌ for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mullet, consisting of five camels: but a مُوَضَّحةٌ may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. **مَوَاضِعٌ** (TA) [See **شَجَةٌ**.] — **مَيَانَةٌ** i. q. q. v. (TA, in art. **مَوَاضِعُ الْحَقِيقِ**) — **مُوَضَّحةٌ** — *A woman who brings forth white children.* (O, in TA, art. **بَيْضٌ**)

وَاضْحَى and ♫ **مُتَوْضَعٌ** *A camel that is white, but not intensely so;* (En-Nadr, L, K;) *more white than such as is termed أَعْيُصٌ* [app. a mistake for أَعْيَسٌ] and **أَصَبٌ**: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) of such a colour in the **اقْرَابُ** [or flanks]. (L, K.) — **مُوَضَّحةٌ** *One who is apparent, or plainly apparent.* (K.) — *One who shows himself openly in the road,* (S,) or *who goes along the middle, or main part and middle of the road,* (K,) *and does not enter a woody place or the like where he would be concealed.* (S, K.)

وضع

1. **أَوْضَحَ**, and ♫ **وَضَعَ الدَّلْوُ** *He nearly half-filled the bucket, so that it resembled one half-full.* (L, K.) [See also 4.]

3. **وَاضْحَى**, inf. n. **مُوَاضَحةٌ** (S, K) and (K,) *He emulated, or imitated, him (that is his companion) in drawing water, doing as he did.* (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — ♫ *He emulated him, or imitated him, in running;* (L, K;) *and exerted himself excessively, or exceeded the usual bounds or degree, therein:* (L:) or [so in the L; in the K, and] went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching; (S, L, K;) *not a vehement rate;* (S, L;) as also **وَاضْحَةُ السَّيْرِ**. (L.) Az says, that **مُواضِخَةٌ** as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4. **أَوْضَخَ بِالدَّلْوِ** *He drew water with the bucket and shook it about vehemently [app. so that it did not become, or remain full]: or he drew with it little water.* (S, L, K.) — **أَوْضَخَ لَهُ** *He drew for him little, or a little, water.* (S, L, K.) — **أَوْضَخَتِ الْبَئْرُ** *The well contained little water; its water became little;* (K;) water having been taken from it for irrigation. (TA.)

6. **تَوَاضَّنَا** *They (two men standing together over a well, L) emulated each other [in drawing water and] in watering, or irrigating.* (L, K.) — ♫ *They (two horses) emulated each other [in running]:* (L:) and **تَوَاضَّخَتِ الْإِبَلُ** *the camels emulated one another in going, journeying, or marching.* (I, K*) [See also 3.]

وَضُوخٌ *Water in a bucket resembling half [of the quantity that would fill it]:* (S, L, K:) or *what is less than the quantity that would fill it.* (L.)

وضر

1. **وَضَرٌ**, (M, Mṣb, K,) said of a vessel, (TA,) and **وَضَرَتْ**, said of a bowl, (S,) aor. **يَوْضُرُ** (Mṣb) and **تَوْضُرُ**, (S,) inf. n. (S, Mṣb,) *It was, or became, dirty, or filthy,* (S, M, Mṣb, K,) *with grease or gravy, or the dripping that exudes from flesh-meat,* (S, M, K,) *or otherwise, with what is termed وَضَرٌ.* (M, K.)

2. **وَضَرَةٌ** [He made it (a vessel) dirty, or filthy, with وَضَرٌ, i. e., grease, or the like]. — **كَانَ نَقِيًّا** [He was unsullied in honour, and he sullied it by baseness]. (A.)

وَضَرٌ *Dirt, or filth:* (S, Mṣb) : and *grease, gravy, or dripping that exudes from flesh-meat or from fat:* (S:) or *the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk:* (M, A, K:) and (so in the M; but in the K, or) *the washings of a skin that is used for milk or for water, and of a bowl and the like:* (M, K:) [see عَشْبٌ voce حَضْرَةُ الْوَضَرِ:] and *remains of هنا [or tar]* (AO, S, K) &c.: (AO, S:) [and] *feculence of clarified butter, adhering to the interior of a skin: see عَبَقَةٌ and عَبَقَةٌ:] and *the soil, or stain, of saffron and the like;* (K;) or *of [the perfume called] حَلْوَقٌ, or of [other] perfume having a colour:* and *a mark that remains from what is not perfume:* (TA:) pl. (K.) — **أَوْضَارٌ** *Also, The odour, (A,) or what a man smells of the odour,* (AA, S, K,) *of food in a corrupt state.* (AA, S, A, K.) — You say also of a man, **فِي أَخْلَاقِهِ وَضَرٌ** ♫ *In his dispositions is foulness.* And **هُوَ ذُو أَوْضَارٍ** ♫ *He possesses foul qualities.* (A.)*

وَضَرٌ *Dirty, or filthy,* (M, A, Mṣb, K,) *with grease, or gravy, or what exudes from flesh-meat,*

وطب - طب

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (أوْتَفُوهُمْ).

(TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, *they made* (others) *to tread*, or *trample*, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) اوطاه العشوة — (K,) and عشوة, (S, K,) *He made him to pursue a course without being rightly directed.* (K*, TA.) See art. ايطاء; اوطاه في الشعر — عشو (TA ;), واطاً فيه الشِّعْرَ — وطاه واطاً الشِّعْرَ (TA ;), and اوطاً الشِّعْرَ (K), in which last the و is changed into ة; (TA ;) *He repeated a rhyme in a poem,* (S, K,) *using the same word in the same sense:* (Akh, K:) when the word is the same, but the meaning different, the repetition is not called جناس تام [but ايطاء]. (TA.) This repetition (ايطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطِّيْتُ for تَوَطَّيْتُ is incorrect. (S.) — تَوَطَّا He, or it, was, or became, prepared. (K.) [See also 8.]

8. تَوَاطُّوا + They agreed together. (S.) —
تَوَاطُّوا عَلَيْهِ + They agreed together, or concurred,
respecting it. (TA) [See 3.]

8. إِتَطْأَ It was prepared, and became plain,
smooth, or soft. (K.) [See also 5.] إِتَطْأَ العَشَاء —
(in a trad.) The evening became completely dark:
[or the period of nightfall fully came:] also
read إِيتَطَى, accord. to the dial. of the tribe of
Keys, and explained as signifying the period of
nightfall came. The latter verb also signifies
“concurrence, or concord, and agreement, with
another.” (TA.) إِيتَطَى الشَّهْر — About half
the month has elapsed]. This is said a day
before the half, and a day after the half. (AZ.)
— إِيتَطَى, (as in the CK,) or إِيتَطَى, (as in a MS.
copy of the K,) measure إِقْتُلَعَ [in the TA
written إِسْتَطَى, which is doubtless a mistake,] It
was right, and attained its full period; was
perfect, or complete. (K.)

10. استوطا *He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon.* (K, TA.) — *He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon.* (S.)

مَقْعُل (measure مِيظَانٌ) and وَطَاءٌ (Depressed land, or low ground, between eminences نَشَازٌ) shown in the TA; but in the CK, (مِيظَانٌ) and وَطَاءٌ [in the CK أَشْرَافٌ and نَشَازٌ [in the CK نَشَازٌ]

اشراف (K.) is pl. of شرّف, and شاز (K.) is pl. of شرف; and both signify "eminences." (TA.)

طَنَّةٌ and طَنَّةٌ (in both of which the final ة is a substitute for the incipient ة, س) and وَطَنَّةٌ (س, ك) and وَطَنَّةٌ (ك) *Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon.* (س, ك, تا.)

[*A tread*, or *a treading*. — And hence,]
‡ *A pressure*; *oppression*; *affliction*; *violence*:
(S, K:) or *a vehement assault*, or *punishment*;
syn. أَحْدَةُ شَدِيدَةٌ: (K:) also, *a hostile expedition* or *engagement*; *battle*, *fight*, or *slaughter*.
(TA.) اللَّهُمَّ أَشْدُدْ وَطَائِكَ عَلَى مُضَرٍ — in a trad.,
O God, make thy punishment of Mudar severe.
(S, TA.) [وَطَئَنَا الْعَدُوُّ وَطَاءٌ شَدِيدَةٌ — *The enemy assaulted, or punished, us with a very vehement assault, or punishment*]. (TA.) أَخْرَ وَطَاءٍ وَطَئَنَا —
اللَّهُ بِوَجْحِهِ, in a trad., ‡ *The last assault*, or *conflict*,
which *God caused to befall (the unbelievers was)*
in Wejj [a valley of Et-Tâif]. (TA.) — وَطَاءٌ —
and مَوْطَئٌ (K) and (S, K) *A place on*
which the sole of the foot is placed; a footprint,
or footprint. (S, K.)

وَطَاءٌ: see وَطَاءٌ, and

وَطَّاءٌ (S, K) and وَطَّاءٌ (K,) the former is the word commonly known and approved ; the latter disapproved by many ; (TA;) The *contr.* of غَطَاءٌ (*a covering*) ; [what is placed, or spread, beneath one, to sit or lie upon] : (S, K:) pl. خُورٌ (TA, in art. اُوطَّاءٌ.)

وَطْيٌ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَأْبَةٌ وَطْيٌ (IAar) A beast easy to ride upon. (TA.) — عِيشٌ وَطْيٌ [An easy life]. (TA.) — وَطْيٌ الْخُلُقُ Easy in nature, or disposition. (TA.)

طَائِفَةٌ see **طَائِفَةٌ**.

وَطِيْعَةٌ *A certain kind of food, (S.) i. q. حِسَّةٌ :*
 (Iaar:) or *dates of which the stones are taken out, and which are kneaded with milk : or what is called اَقْطُّ, with sugar : (K.) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot ; then water is poured upon them, and clarified butter if there be any ; (but no اَقْطُّ is mixed up with them;) and then it is drunk, like حِسَّةٌ : (T.) or it is like جِيْسٌ ; dates and اَقْطُّ kneaded together with clarified butter : (ISh:) or *a certain kind of food, also called وَطِيْعَةٌ ; a thin عَصِيدَةٌ : when it is thickened, it is called نَعِيْدَةٌ ; when a little more thick, نَعِيْمَةٌ ;**

when a little thicker, **نَفِيَّة**; and when so thick
that it may be chewed, **عَصِيدَة**. (El-Muffaddal.)

— Also, (as some say, TA,) *A thing like [the kind of sack called] a غِرَّارَة* : (S:) or *a containing dried meat* (قدِيد) (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ — Take forth and give us three cakes of bread from a غِرَّارَة. (S, TA, from a trad.) — [See also وَاطَّة and مُوْطَّا.]

وَاطِئَةٌ *Fallen dates.* (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (T.A.) Or [it is changed] from **وَطَيَا**, pl. of **وَطَيَّةٌ**, [which is] from **وَطَأْ**; [and such dates are] so called because their owner has despised them, or trampled upon them, (دَلَبَ), and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (T.A.) — **وَطَاءٌ** (K) [pl. of **وَاطِئٌ**] and **وَاطِئَةٌ** (S, K) *Travellers; mayfarers:* (S, K:) so called from their treading the road. (S.)

وضوٰ لَا يَتَوَضَّأُ مِنْ مَوْطِئٍ *One is not to perform* (i. e., to repeat it,) *on account of treading on filth in the road*: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See **وَطَاءٌ**.

وَطَاهٌ: see مَوْطَئُ

مِيطَأٌ : see وَطْءٌ

آثار موطئه (ii)

أَثَارٌ مُؤْطَّعَةٌ (in a trad. respecting destiny)
Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.)

طہ

وَطْبٌ A skin (سَقَّا) in which milk is put, (S, K,) specially used for that purpose : (S:) or a skin in which are put clarified butter and milk : (Mejma' el-Bihár, &c.:) it is made of the skin of an animal such as is termed **جَذْعٌ**, [meaning a goat in its second year,] or what is above that [in age] : (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called **شُكْوَةً**; and that

thing; he was, or became, intent upon it; (AZ, Lh, S, K) وَظَبٌ is said to be sometimes trans. without a preposition, like لَأَرْمَهُ; but Es-Sa'ad denies this. (TA.) — **وَظَبَتِ الرَّوْضَةُ** *The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.)* See the pass. part. n. — **يُوَظِّبُ عَلَيْهِ**, and فُلَانٌ يُوَظِّبُ عَلَيْهِ, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for يُوَظِّب is there written يُطَبَّ]).] See the pass. part. n. — **وَظَبَ**, inf. n. **وَظَبٌ**, *He trod; trod upon; trod under foot; trampled upon. (K, TA.)*

3: see 1. — **وَاظْبَهَ عَلَى خَدْمَةِ قُلَان** *He incited him, or urged him, to keep to, or continue in, the service of such a one.* (TA, from a trad.)

وَظْبَةٌ The *vulva* (حَيَاء, L, or جَهَاز, K,) of a solid-hoofed animal. (L, K.)

مُواظِبٌ عَلَيْهِ * and, **وَأَظَبْ** على **كَذَا**, *Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it.* (Lh.)

مِيظَبٌ i. q. ظُرْزٌ, (K.) which is a kind of stone. (TA.)

رَجُلٌ مَوْظُوبٌ *A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes.* (S, K.) — **أرضٌ مَوْظُوبَةٌ** *A land that has been pastured on by turns, so that there remains in it no herbage, or pasture.* (S, K.) In like manner, **رَوْضَةٌ مَوْظُوبَةٌ**: or a meadow that has been incessantly pastured on. And **وَادٍ مَوْظُوبِ** *A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare.* (TA.)

مُواظِبٌ see : **وَاظْبُ**

وظف &c.

See Supplement.]

وَعَبْدٌ

1. وَعْبُ، aor. يَعْبُ، (inf. n. مَسْبٌ;) and
 اسْتَوْعِبَهُ، (inf. n. إِيَاعَبٌ; مَسْبٌ;) and تَوْعِبَهُ،
 (and تَعْبَهُ؛ TA, voce تَعْبَهُ;) He took it
 altogether; took the whole of it. (K, مَسْبٌ.)
 See 4.

٤: see ١. اَسْتَوْعِبَهُ (TA) and اَسْتَوْعِبَةً (S, TA) *He extirpated it; eradicated it.* (S, TA.) — اَسْتَوْعِبَهُ (TA) *He went to, or attained, the utmost limit in anything.* (TA.) — اَوْعَبَ (K.) *He extirpated the trunk of a palm-tree.* (K.) But this is a mistake: the right reading is اَوْعَبَ الْجَدْعَ *He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total.* (TA.) See اَوْعَبَ أَنفَهُ —. مُوعَبٌ *He cut off the whole of his nose.* (S, TA.) — اَسْتَوْعِبَهُ (TA) *He cut off the whole of his tongue.* (TA.) — اَسْتَرْطَ مَوْزَةً — *Asternut mowza.*

فَأَوْعَبَهَا *He swallowed a banana-fruit, and left nothing of it.* (Lh.) **أَوْعَبَ الشَّيْءَ فِي الشَّيْءِ** — (K.) **وَعَبَهُ** *He put, inserted, or introduced, the whole of the thing into the [other] thing.* (K., Az, Msb.) **أَوْعَبَ فِي مَالِهِ** — (Lh.) *He lent, or paid in advance, of his property, syn.*

اَسْلَفُ: (IM:) or *he was prodigal of his property*;
اَسْرَفَ: (IK^tl:) or, as some say, *he expended his property in every way*. (TA.) —

اوْعَبَ الْقَوْمَ The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — اوْعَبَ He collected; gathered together; congregated. (K.)

اوَّلْ بَنُو فَلَانٍ — [The sons of جَلَّةٌ فَلَانٌ يَقْبَلُونَ مِنْهُمْ أَحَدٌ such a one came all together, emigrating, so that

اوعب بُنُو فَلَانٍ لِبْنَي فَلَانٍ — *The sons of such a one collected together a company for the sons of such a one.* (Lh.) اواعب القوم — *The people went forth all together on a military expedition.* (TA.) اوعبوا النَّفَر — *They [collected together the men, and] went forth all together on a military expedition.* (TA, from a trad.)

5: see 1.

10: see 1. — اسْتَوْعِبُ الشَّيْءَ It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. التَّعْمَةُ الْوَاحِدَةُ تَشْتَوْعِبُ جَمِيعَ عَمَلٍ (TA.)

اَشْتَوْعِبُ — One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) اشْتَوْعِبُ generally signifies *He*, or *it*, *took*, *took in* or *comprised* or *comprehended* or *included*, or *took up* or *occupied*, *altogether*, *wholly*, or *universally*; or *took in the gross*; *engrossed*: like اسْتَغْرِقُ [].

See 1: and 4, in two places. إِذَا اَسْتَوْعِبَ جَمِيعَ الدِّيَةَ, said in a trad. respecting the nose, *If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]:* (S:) or, accord. to another relation, أَوْعَبَ كُلَّهُ [If] the whole of it be cut off. (TA.).

طَرِيقٌ وَعَبْ A wide road. (K.) You say, طَرِيقٌ وَعَبْ وَعَبْ: and the pl. is وَعَابْ — (TA.) — وَعَابْ Wide places in a land. (K.) Correctly, it is pl. of وَعَبْ; but in the Moajam [el-Buldáu] it is made a proper name of certain places. (TA.)

وَعِبْ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) **جَاءَ الْفَرَسُ بِرَكْضٍ وَعِبْ** — The horse came at his utmost rate. (S, K.) — **وَعِبْ** Pudendum mulieris amplum. (TA.)

هَذَا أَوْعَبُ لَكُنَّا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. أَحَرْيٍ لِإِسْتِغْفَارِهِ (K.) This is taken from the following words of a trad. — نَوْمَةً

بَعْدُ الْجَمَاعِ أَوْ عَبْدُ اللَّهِ *A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (T.A.)*

مُعَبٌ, (also written **جَدْعٌ**, TA,) *A mutilation of the nose, ear, hand, or lip, by which it is extirpated.* One says, in reviling, **جَدْعَةً** **اللهُ جَدْعًا مَوْعِبًا** *May God mutilate him by an utter mutilation of the nose, &c.!* (S.)

جاؤوا مُعَبِّينَ : They came having collected together all that they could : (§, K:) they came all together, not one of them remaining behind. (Msb.)

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1. وَعَثْ, aor. ؤـ, (inf. n. وَعْثٌ, TA,) and وَعَثْ, aor. ؤـ, (inf. n. وَعُوَثَةٌ and وَعَاثَةٌ, TA,) It (a road) was difficult to travel, (K.) and arduous to ascend. (TA.) — وَعَثْ — وَعَثْ, aor. ؤـ, inf. n. وَعْثٌ and وَعَثْ; and وَعَثْ, aor. ؤـ, inf. n. وَعُوَثَةٌ; It (a road) was soft, and like what is termed وَعْثٌ. (ISd.) — وَعَثْ It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — وَعَثْ يَدَهُ His hand broke. (K.)

2. وَعَثْ, inf. n. تُوعِيْثُ, *He withheld, or restrained, and turned, or diverted, [another from a thing].* (K.) وَعَثَهُ عَنْ كُذَا *He turned him, or diverted him, from such a thing; as also عَوَّثْ.* (Az.)

4. اَوْعَثَ *He came upon a tract such as is called وَعْثٌ*: (S, K.) he came upon an even and soft tract: (A.) he walked along a tract such as is called وَعْثٌ. (Mṣb.) — اَوْعَثَ فِي مَالِهِ — *He was prodigal of his wealth,* (ISk, S, K.) — اَوْعَثَ، inf. n. اِبْعَاثٌ, *He confounded, or confused.* (TA.)

وَعْتٌ A place that is even and soft, (S, K,) such as is termed دَهَسٌ, دَهْسٌ (K,) or كَثِيرُ الدَّهْسِ, كَثِيرُ الدَّهْسِ (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk : (S:) or sand in which the feet of camels, &c., sink : (ISd:) and [in like manner] وَعْنَاءٌ وَعْنَاءٌ signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed دَهَاسٌ, of small pebbles : (Az, from Khálid Ibn-Kulthoom:) or وَعْتٌ وَعْتٌ signifies whatever is soft and even : (Aṣ:) or sand that is not much in quantity : or a soft place : pl. وَعْتٌ and وَعْتٌ مُؤْعَنٌ an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — Also وَعْتٌ and مُؤْعَنٌ وَعْتٌ مُؤْعَنٌ وَعْتٌ A difficult road. (K.) — فِي الْوَعْتِ and هُوَ يَمْشِي فِي الْوَعْتِ في الْوَعْتِ and دَهَاسٌ دَهَاسٌ (and along tracts of that kind,) in which walking is laborious.

(TA.) وَعْثٌ A bone broken, (S, K,) and chipped, or notched. (S.) — وَعْثٌ Leanness : (K:) soft leanness. (TA.) وَعْثٌ A corrupt and confused state of an affair: pl. وَعْوَثٌ. (L.) — وَعْثٌ Anything inconvenient, troublesome, difficult, or toilsome. (Mṣb.) — اِمْرَأَةٌ وَعْنَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) اِمْرَأَةٌ وَعْنَةُ الْاَرَدَافِ A woman having soft buttocks. (ISd.) Ru-beh says,

• تَمِيلُهَا اَعْجَارُهَا الْاوَاعِثُ

[Her soft buttocks make her to bend]. Here اواعث may be pl. of وَعْثٌ, contr. to analogy; or it may be pl. of اَوْعَثٌ, which may be pl. of وَعْثٌ. (ISd.) اَوْعَثٌ also signifies the same as وَعْثٌ. (ISd.) — [For the prov.]

* على ما خَيَّلَتْ وَعْثٌ التَّصْبِيرُ

(TA.) [see 2, in art. خيل.]

وَعْثٌ: see وَعَثٌ.

وَعْثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — See وَعَثٌ.

وَعْثٌ Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) — Also the like with respect to crimes, sins, or the like: you say, وَكَبَ الْوَعْنَاءُ meaning: He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.) — See وَعْثٌ.

مَوْعِثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسْبٌ. (S, K.)

وَعْثٌ: مَوْعِثٌ: see مَوْعِثٌ.

وعد

1. وَعْدٌ, aor. يَعْدُ, inf. n. وَعْدٌ, (S, L, Mṣb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ مَوْعِدَةٌ, (L, Mṣb, K,) or the last is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب ; (L, Mṣb, K;) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with وَعْدٌ. (TA.) It is also used with reference to good and evil: (S, L, Mṣb, K:) you say خَيْرًا وَعَدَهُ شَرًا [He promised him good]: and وَعَدَهُ شَرًا [He threatened him with evil]: (Fr, Fa, S, L, Mṣb, K, &c.:) and, [accord. to some,] وَعَدَهُ خَيْرًا

and بِشَرٍ. (IKoot, Mṣb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, اَوْعَدَ, (Fr, T, S, L, Mṣb, K,) inf. n. إِيَّادٌ, with which وَعَدٌ is syn., (S, L, Mṣb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Mṣb,) [He threatened,] or threatened with, evil]; and اَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Mṣb;) as also تَوَعَّدَهُ, (L, Mṣb,) inf. n. تَوَعُّدٌ; (S, L, K;) and اَتَعَدَهُ, (L.) You also say اَوْعَدَ خَيْرًا [He promised good]; (IAar, T, ISd, Mṣb, K;) but this is extr.: (L:) and اَوْعَدَ بِشَرٍ [He threatened, or threatened with, evil]: (S, L, Mṣb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fa, Mṣb;) but you also say شَرًا. (Mṣb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

* وَقَاتَى وَإِنْ أَوْعَدْتَهُ أَوْ وَعَدْتَهُ
* لِمُخْلِفٍ إِيَّادِيٍّ وَمُنْجَزٍ مَوْعِدِيٍّ

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Mṣb.) Nay, they do not apply the term خَلْفٌ to the failure of performing a threat. (TA.) — يَوْمَنَا يَعْدُ بِرِدًا Our day promises cold. (L.) — وَعَدَتِ الْاَرْضُ The land promised good produce. (A.) — وَعَدَهُ فَوْعَدَهُ: see 3.

3. وَاعِدٌ, inf. n. مَوْعِدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'ādh, L.) — وَاعِدٌ فَوْعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K.*.) — وَاعِدَهُ الْوَقْتُ — وَاعِدَنِي مَوْعِدًا [He appointed with him the time, and the place]. (L, K.) — اَوْعَدَنِي مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. — اَوْعَدَ, (A, L,) inf. n. إِيَّادٌ, (L,) in the sense of which وَعَدٌ is also used [as a quasi-inf. n.], (S, A, L, K;) اَهْدَرَ He (a stallion-camel) brayed, (هَدَرَ, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.)

5: see 1.

6: اَتَعَدُوا وَتَوَعَّدُوا signify the same, [They promised one another]: (K*, TA:) or the former relates to good, (S, Mṣb, K,) signifying they promised one another something good: (S, Mṣb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — تَوَاعَدْنَا المَوْضَعَ — الْوَقْتَ, توَاعَدْنَا المَوْضَعَ — We appointed mutually the place, and the time]. (Mṣb.)

8. اَتَعَادُ [aor. يَتَعَدُّ] inf. n. اَتَعَادُ (S, L, K, &c.:) also written وَعَيْدٌ. (TA.) See also 4.

K,) He accepted a promise: (S, A, L, K:) originally اَوْتَعَدَ; وَ being changed into ت and then incorporated [into the augmentative ت]: some persons say اَتَسْعَدَ, aor. (inf. n. اَتَسْعَادَ, TA) and pronounce the act. part. n. مُؤْتَعَدٌ, with و; (S, L, K;) like as they say يَاتِسِرُ: (S, L:) but [if they do not change the و into ت] they should say اَيَّاتِعَدَ, and يَاتِعَدُ, without و. (IB, L.) — Also, He confided in the promise of another. (L.) — See also 1: — and 6.

• وَعَدٌ and عَدَةٌ (in which latter the ة is a substitute for the [elided] و, S, L) and اَمْوَعْدٌ and مَوْعِدَةٌ (A) and اَمْوَعِدَةٌ (A, L;) meaning, of something good: (S, L, &c.:) pl. of the first, وَعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Mṣb:) and of the second, عَدَاتٌ: (T, S, L, Mṣb:) (and of the third, مَوَاعِدٌ:] and of اَمْوَاعِدٌ, مَوْعِيدٌ. (L.) When عَدَةٌ is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ي is substituted for it: (Fr, L:) a poet says,

* وَأَخْلَفُوكَ عَدَى الْأَمْرِ الَّذِي وَعَدُوا *

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — [الْعَدَةُ عَطِيَّةٌ] A promise is equivalent to a gift]: i.e., it is base to break it as it is to take back a gift. A proverb. (TA.) — وَعَدَهُ عَدَةٌ اَثْرِيًّا [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) — [Perhaps we may also read عَدَهُ عَدَةٌ اَثْرِيًّا القَمَرُ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — also signifies The fulfilment of a promise. Ex. مَنْهُ هَذَا الْوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نَجْزٌ.)

• اِخْلَافُ الْوَعْدِ مِنْ اَخْلَاقِ الْوَعْدِ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — also signifies The fulfilment of a promise. Ex. مَنْهُ هَذَا الْوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نَجْزٌ.)

• وَعَدٌ: see عَدَةٌ, and 1.

• اِعْدِي Of, or relating or belonging to, a promise: rel. n. of عَدَةٌ, like زِنْةٌ of زِنَةٌ, formed without restoring the و like as it is restored in [the rel. n. of] شِيشَةٌ: [see art. شِيشَةٌ:] but Fr says زِنْيَةٌ, like زِنَوْيَةٌ and زِنَوْيَةٌ, like عِدَوْيَةٌ. (S, L.)

• وَعَيْدٌ: see 1: A threatening; a threat: (S, L, K:) also written وَعَيْدٌ. (TA.) See also 4.

الخوارج *A certain sect of the **الوعيدية**, who are extravagant in threatening ; asserting that transgressors [who have been true believers] shall remain in hell for ever. (T.A.)*

وَاعْدٌ : A horse that promises run after run. (L, K.) — ظُنْمَةٌ : A beast that promises to be productive of good, and fortunate. (L.) ظُنْمَقٌ : See an ex. in a verse cited voce مَحْمَدٌ. — ظُنْمَقٌ : A tree, or herbage, promising good produce. (A.) —

A cloud, which, as it were, promises rain. (L, K.) — † A day which promises heat; (L;) as also a year: (TA :) or of which the commencement promises heat; or cold. (S, L, K.) — أَرْضٌ وَاعِدَةٌ: † Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance. (As, L.)

مُوْعِدٌ signifies *A covenant, or compact.* So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Kur-án. (L.) — **مُوْعَدَةٌ** and **مُوْعَدَةٌ**: see 1, and **وَعْدٌ**. — See also **مِيَعَادٌ**.

مُعْدَد (S, A, L, Mṣb, K) and **مُوعِدٌ** (S, A, L, Mṣb) *A time, and a place, of promise: (S, A, L, Mṣb, K:) [and, of appointment; an appointed time, and place]. — مُعْدَد A mutual promising, or promise. (S, K.)*

اليوم — **وَعْدٌ** **مُوعِدَةٌ** : see 1, and **موعد** [The promised day; meaning] the day of resurrection. (T.A.) **مَهْبُودٌ** **وَمَهْبُودٌ** **وَمُوعِدٌ** — Past and present and future: the tenses of a verb. (Kh, in L, art. **عَهْدٌ**) is one of the inf. ns. which have pls. governing as verbs; its pl. being **مَوَاعِيدٌ**.

Ex. مَوَاعِيدَ عَرْقُوبَ أَخَاهُ يَهْرُبَ
[As 'Orkoob's promising of his brother in
Yethrib.] (I.J. ISd.) See عَدْقُوبَ.

وَعِزْ

1. وَعَرْ, (S, A, Mṣb, K,) aor. يَوْعِرُ ; (TA;) and وَعَرْ, aor. يَعْرُ ; (Mṣb, K;) and وَعَرْ, (Lh, A, K,) aor. يَوْعِرُ (K, TA) and يَعْرُ ; (Lh, TA;) inf. n. وَعُورَةً (S, Mṣb, K) and وَعَارَةً (Mṣb, K,) of the first (Mṣb, TA) and second ; (TA;) and وَعَرْ, (Mṣb, K,) of the first (TA) and second ; (Mṣb, TA;) and وَعُورَةً, (K,) of the second only ; (TA;) and وَعَرْ, (K,) of the third ; (TA;) It (a place, A, K, and a mountain, S, Mṣb,) was, or became, rugged ; (A, K;) as also تَوَعَّرَ : (S,* A, K;) or difficult. (Mṣb.) — [Hence,] توَعَّرَ : It (an affair), and he, (a man,) was, or became difficult, or hard. (K,*TA.) You say, سَأَلْنَا فَلَدَنَا حَاجَةً فَتَوَعَّرَ عَلَيْنَا : We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) — [Hence also,] وَعَرْ, inf. n. وَعَارَةً (Lh, A, K, TA.) and وَعُورَةً, (K,) of a thing was, or became, little, or scanty. (K, TA.)

2. وَعْرَهُ, inf. n. تَوْعِيرٌ, *He made it* (a place, K., and a mountain, S.) rugged: (S, *K:) [or difficult.]

4. اَوْعَرَ بِهِ الطَّرِيقُ The road became rugged to him : or brought him to a rugged land. (K, * T.A.) — اَوْعَرَ He came, or lighted, upon a rugged place. (A, K.) — See also 10. — اِنْ هِيَ (a man's) property became little, or scanty. (K, * T.A.) The man is thus likened to a rugged place without plants or herbage. (T.A.) — اَوْعَرَهُ اِنْ هِيَ made it (a thing, A, K,) little, or scanty. (S, A, K.)

5 : see 1, in two places.

10. استوعره *He found it*, (**S**, **Msb**,) or *deemed it*, (**K**,) namely a place, (**Msb**,) or a road, (**A**, **K**,) or a thing, (**S**, **Sgh**,) *rugged*, (**S**, **K**,) or *difficult*; (**Msb**;) as also اوعره *. (Sgh, K.)*

وَعْرٌ *Rugged; contr. of سَلْلٌ*: (A, K:) or difficult: (Msb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Msb:) as also **وَعْرٌ**, (A, K, or, accord. to Aṣ, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and **وَاعِزٌ** and **وَعَيْرٌ** and **أَوْعَرٌ**: (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. **وَعُورٌ**, (K,) a pl. [of pauc.] of **وَعْرٌ**, (TA,) and **وَعُورٌ**, (A, K,) a pl. of mult. [of the same], (TA,) and **وَعُورَةٌ**, (A,) [of the same,] and **أَوْعَارٌ**, (A, K,) a pl. [of pauc.] of **وَعْرٌ** and **وَعَيْرٌ**. (TA) Applied to a place where a thing is sought, (S, and Msb) + *Difficult [of access]*. (Msb.)

— Also, applied to a thing, † *Little*, or *scanty*.
 (A, TA.) And you say, فَلَانْ وَعْرُ الْمَعْرُوفُ, meaning, † *Such a one has little goodness, beneficence, or kindness*. (S, A, K.) — It is also an imitative sequent to قَيْلُ; (S, K;) [but in this case it is only a corroborative ;] and to مَعْرُونٌ وَعْرٌ (S:) and so is مَعْرُونٌ وَعْرٌ, in the phrase شَعْرٌ مَعْرُونٌ, (K,) meaning, † *Little, scanty, hair*. (TA.)

وَعَرْ: see **وعَرْ**, in two places.

وَعْزٌ

1. وَعْزٌ : see 4.

2 : see 4.

٤. يَكْنَا (S, K,) or يَعْزِيزُهُ فِي كَذَا (Mgh,) inf. n. اِبْعَازٌ (Mgh, TA,) *He commanded, or-*

dered, or enjoined, him, respecting such a thing,
 syn. تَقْدِمْ (S, Mgh, K,) and أَمْرٌ (Mgh, K,) أَمْرٌ يَفْعُلُ أَوْ يَتَرَكُ that he should do [it] or not do [it]; (K;) as also وَعَزْ (S, K,*) inf. n. وَعَزْ (S, K,*) inf. n. which are also explained by قَدْمٌ [signifying the same as تَقْدِمْ and أَمْرٌ : or the first and second are correct, accord. to ISk, but the last (وعز) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.)

وعس

ع۪

1. وَعَظَهُ, (S, Msb, K, &c,) aor. يَعْظِمُ, (Msb, K,) inf. n. وَعَظَةٌ, (S, Msb, K,) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ, (TA,) and مَوْعِظَةٌ, (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Msb,) *He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Msb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.)* It is said in the Kur, [xxxiv. 45.] إِنَّمَا أَعْظَمُكُمْ بِواحِدَةٍ I only exhort you, or command you, to do one thing. (Msb.) And you say, وَعَظَ بِغَيْرِهِ [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And وَعَظَ, alone, He preached a sermon or sermons.]

8. إِنْتَهَىٰ [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Mṣb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالسَّقِيرُ مَنْ أُتْهِىَ بِهِ غَيْرُهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by whom another becomes exhorted, or admonished, or warned]. (S. L.)

عظة: see 1. — [As a simple subst.,] it has
for its pl. **عظات**: and is syn. with **موعظة** * **مَوْعِذَة**:
(TA :) [the pl. of the latter is **مَوْاعِذَة**.] It is
said in trad., **لَأَجْعَلَنَّكَ عَظَةً** *I will assuredly*
make thee a warning, or an example, to others.
(T.A.) And in the Kur, [ii. 276,] **فَمَنْ جَاءَهُ** * **مَوْعِظَةٌ** * **مِنْ رَبِّهِ** [But he to whom cometh an

exhortation, or an admonition, or warning, from his Lord. (TA.) And **القتل بالمواعظة** [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَعَاظٌ : see **وَعَاظٌ**.

وَعَاظٌ [One who exhorts, admonishes, warns, or puts in fear :] one who exhorts to obedience; who commands to obey : (Mṣb) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner **وَعَاظٌ** [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former **وَعَاظٌ**. (Mṣb, TA.)

مَوْعِظَةٌ : see 1: — and **عَظَةٌ**, in three places.

[**وعقٌ** &c.]

See Supplement.]

وَغْبٌ

1. **وَغَبَةٌ**, aor. **يَوْغُبُ**, inf. n. **وَغَبَةً** (and **وَغَبَةً**, IM and others), *He* (a camel) was, or became, large, big, or bulky. (S, K.)

وَغَبٌ What is of a mean sort, of the utensils and furniture of a house, or tent: (S, K:) pl. **وَغَابٌ** and **وَغَابٌ**: (K:) the former, of pauc.; the latter, of mult. (TA.) The **أَوْغَابٌ** of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also **أَوْقَابٌ**].

— A sack, such as is called **غَرَارةٌ**: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) **وَغَبٌ** (Aṣ, S, K) and **وَغَبَةٌ** (Th, K) *Stupid; foolish; of little sense:* (S, K:) i. q. **لَغَبٌ**, a weak, stupid, man: (TA, voce **لَغَبٌ**) pl. as above. (K, TA.) See also **وَقْبٌ** Weak in body: (as also **وَغَدٌ**: TA:) pl. as above. (K.) — **وَغَبٌ** Base; mean; vile: (as also **وَغَدٌ**: TA:) pl. as above. (K.) — **وَغَبٌ** A large, big, or bulky, camel: (S, K:) pl. as above: fem. with ة. (K.)

وَغْدٌ

1. **وَغَدٌ**, aor. **يَوْغَدُ**, (S, K, &c.,) inf. n. **وَغَادَةٌ**, (L, Mṣb, K,) *He* was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Mṣb,) who served for the food of his belly: (S, L, Mṣb:) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave. (Mṣb.) — **وَغَدٌ**, aor. **يَعْغُدُ**, (S, L,) inf. n. **وَغَدٌ**, (L,) *He* served the people; acted as a servant to them. (S, L.)

3. **وَاغْدَةٌ**, (L,) inf. n. **مُوَاغَدَةٌ**, (S, L, K,) *He* (a man) did like as he (another man) did: (L, K:) accord. to some, specially in pace, or in going, or marching; (L;) *he went like him*; or *kept pace with him*: (S*, L:) and *he ran with him*; or *vied with him in running*: (K:) you say **وَاغَدَتِ النَّاقَةُ الْأُخْرَى** *the she-camel went like, or kept pace with, the other*: (L:) and sometimes the term **مُوَاغَدَةٌ** is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with **تَوَاعِدُ** the other. (Aṣ, S, L, K.)

وَغْدٌ A low, or ignoble, mean, or sordid, and weak person, (S, A, Mṣb:) who serves for the food of his belly: (S, A, L, Mṣb:) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Mṣb:) or weak; as is a slave: (Umm-El-Hey-them, Mṣb:) or who eats and carries away. (Expos. of the Lāmeyyeh of Et-Tughrīkē.) — *A servant of a people.* (L, K.) — *A slave.* (L, K.) — *A boy.* (L, K.) — Pl. **وَغَادُونَ** (A, L, Mṣb, K) and **وَغَدانُونَ** (L, K.) — *A certain arrow.* (S, A, L, K,) of those used in the game called **المَيْسِرُ**, (S, L,) to which no portion, or share, pertains. (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — *The fruit of the **بَادِنْجَانِ***. (L, K.) — **الْمَوَاعِدَةُ** A certain game (K) of the Arabs, in which one player does like as the other does. (TA.) — See also 3.

وَغْرٌ

1. **وَغْرَةٌ** *The sun fell vehemently upon him.* (A.) — **تَغْرُّ**, (K,) aor. **وَغَرَّتِ الْأَجَرَةُ** — **تَغْرُّ**, (K, * TA,) inf. n. **وَغْرٌ**, (TA,) *The summer-midday was, or became, intensely, or vehemently, hot.* (K, * TA.) — [Hence, (see **وَغْرَ صَدْرٌ**)] **وَغْرَ صَدْرٌ** (S, Mṣb, K, * K, *), aor. **يَوْغَرُ**, (S, Mṣb, * K, *), and **يَسْغُرُ**, with kṣr to the first letter, (Fr, K,) [an irreg. form,] like **يَسْجُلُ**; (TA;) and **وَغْرٌ**, aor. **يَغْرُ**; (K, TA;) but **يَوْغَرُ** is more common than **يَغْرُ**; (Az, TA;) inf. n. **وَغْرٌ**, (S, Mṣb, K,) of the former, (S, Mṣb,) and **وَغْرٌ**, (K,) [of the latter,] or **وَغْرٌ** is a simple subst., and the inf. n. is **وَغْرٌ**; (S, * Mṣb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Mṣb];) *His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage;* (S, A, Mṣb, K;) or *became filled with wrath, or rage,* (Mṣb, TA,) and *rancour, malevolence, malice, or spite:* (TA:) or *burned by reason of intense, or violent, wrath, or rage:* (TA:) and **تَوَغَّرٌ** *he* (a man, TA,) *burned, and was, or became, hot, with wrath, or rage.* (K, TA.) You say also, **وَغْرٌ عَلَى فَلَانٍ**, aor. **يَسْغُرُ** [see above,

Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.)

2: see 4, in two places.

4. **أَوْغَرُوا** *They entered upon the summer-midday when the heat was intense, or vehement.* (K, TA.) — **أَوْغَرَ الْمَاءَ** *He heated the water,* (K, TA,) *by putting into it heated stones:* (TA:) or i. q. **أَحْرَقَهُ**: (TA:) — *He made the water to boil.* (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) — **أَوْغَرَ النَّصَارَى الْخِنْزِيرَ** *The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it.* (A.) — **أَوْغَرَ اللَّبَنَ** *He made the milk what is termed **وَغَرَةٌ** and **وَغَرَةٌ**; as also, **وَغَرَةٌ**, (S, K,)* inf. n. **تَوَغَّرٌ**. (S.) — **أَوْغَرَهُ** *He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath, or rage:* (K:) or *he made him to be affected with wrath, or rage:* (A:) [in like manner,] **وَغَرَةٌ**, (TK,) inf. n. (K,) *he incited him to rancour, malevolence, malice, or spite, against him.* (K, * TK.) You say also, **أَوْغَرْتُ صَدْرَهُ عَلَى فَلَانٍ** *I made his bosom hot with wrath, or rage, against such a one.* (S.)

5: see 1.

وَغْرٌ *Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage;* (S, A, K;) as also **وَغْرٌ**; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Mṣb:) from **وَغَرَةٌ**, explained below. (S.) You say, **فِي صَدْرِهِ عَلَى وَغْرٌ** (S,) *In his bosom is rancour, &c., against me.* (S,) And **ذَهَبَ وَغْرَ صَدْرِهِ** *The rancour, &c., of his bosom departed.* And **الرَّبِيدَةُ تَذَهَّبُ وَغْرَ الصَّدْرِ** *The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom.* (TA.)

وَغْرٌ see **وَغْرٌ**.

وَغْرَةٌ, (S, K,) and **وَغْرَةٌ حَرِّ**, (Mṣb,) Intenseness, or vehemence, of heat: (Mṣb, K:) or of the burning thereof, (S, TA,) when the sun is in the meridian. (TA.) You say, **نَزَلْنَا فِي وَغْرَةِ الْقِيَطِ** *We alighted during the intense midday heat at such a water.* (TA.)

وَغْرِيزٌ Milk into which heated stones are thrown, and which is then drunk: (K:) or (so accord. to the TA; but in the K, and) milk boiled and cooked: (K:) or milk made hot with heated stones; as also **وَغَرِيزٌ**: (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into

it. (ISd, TA.) — Also, *Flesh-meat roasted upon heated stones*: (Lth, TA:) or upon stones heated by the sun. (L, K.)

وَغَيْرَةً: *see* وَغَيْرَةً.

هُوَ وَأَغْرِ الصَّدْرُ *He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and] burning with wrath, or rage; عَلَى against me: (TA:) or filled with wrath, or rage. (Msb.)*

كَرِهَتِ الْخَنَازِيرُ الْحَمِيمَ الْمُوَغَرَ *The pigs hated the boiled hot water. A proverb. (TA.) See 4.*

[**وَغَلٌ** &c.]

See Supplement.]

وَفَدٌ

1. **وَفَدَ عَلَيْهِ**, (S, M, A, K,) [in the Msb, وَفَدَ] but this appears to be a mistake,] and أَيْلَهُ, (M, K,) aor. تَفَدُّ, (M, A, K,) inf. n. وَفُودٌ (M, A, K) and وَفَادَةٌ, (M, A, K,) or this last is a simple subst., (S,) and اِفَادَةٌ, (M, K,) in which the و is changed into ا!, (M,) *He came to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) as an ambassador, envoy, or messenger; (S, A;) or to convey gifts, and to ask aid, or assistance: ('Ináyeh:) or he went forth to him, namely, to a king, or governor. (As, L.)*

2: *see* 4.

4. **اَوْفَدَهُ عَلَيْهِ**, (M, A, K,) and أَيْلَهُ, (S, M, K,) inf. n. اِبْيَادٌ; (K;) and وَقَدْهُ اِلَيْهِ, (L,) inf. n. تَوْفِيدٌ; (K;) *He sent him to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1]. — وَفَدَهُ اِلَيْهِ اَمِيرًا إِلَى الْامِرَاتِي* — **فَوْقَهُ** [The governor, sent him as an envoy to the governor who was above him]. (L.) — مَا اَوْفَدَكَ — **وَفَدَ عَلَيْنَا** + [What hath caused thee to come to us?]. عَلَيْنَا أَنَا فِي ضِيقٍ إِذَا اَوْفَدَ اللَّهُ عَلَيَّ — (TA.) بَعْنَاهَا بِرَجْلٍ فَأَخْرَجَنِي مِنْهُ **وَفَدَ** *While I was in difficulty, lo, God brought to me a man, and extricated me from it. (A.)* — اِبْيَادٌ, inf. n. اِبْيَادٌ, *It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it. (S, L, K*)* A poet (Homeyd Ibn-Thór El-Hilálee, TA) says,

* تَرَى الْعِلَافَى عَلَيْهَا مُوفِدًا *

* كَانَ بِرَجْلٍ فَوْقَهَا مُشَيْدًا *

[Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her.] (S, L.) And one says of a horse, مَا اَحْسَنَ مَا اَوْفَدَ حَارِكَهُ How beautiful is the prominence of

his withers! (S, L): تَوْقَدٌ is also syn. with اَوْفَدٌ in the above sense. (K, TA) — اَوْفَدٌ, inf. n. اِبْيَادٌ; It (a white antelope) raised its head and erected its ears. (L, K.) — اَوْفَدٌ, inf. n. اِبْيَادٌ, He hastened, or went, quickly: (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) — اَوْفَدٌ, inf. n. اِبْيَادٌ; It rose, or became elevated. (A, L, K.) — اَوْفَدٌ, inf. n. اِبْيَادٌ, He raised, or elevated, a thing. (L.)

5. **تَوْقَدَتِ الْطَّيْرُ**, and الطَّيْرُ, + *The camels, and the birds, strove to outgo, or outstrip, one another. (L.)* — **تَوْقَدَتِ الْأُوْعَالُ فَوْقَ الْجَبَلِ** — **—** *؛ The mountain-goats ascended upon the mountain. (A.)* — See 4.

6. **تَوَافَدْنَا عَلَيْهِ** [We came together as ambassadors, or envoys, &c., to him: see 1]. (A.)

10. **اَسْتَوْفَدْنِي** + [app. He asked, or desired, me to come]. (TA.) — **اَسْتَوْفَدَ** *؛ He elevated himself, and made himself erect, in his manner of sitting; (A;) a dial. form of استَوْفَزَ [q. v.] (S.)*

؛ **الْحَاجُ وَفَدُ اللَّهُ — وَفَدٌ**: *see وَفَدٌ* [The pilgrims of Mekkeh are the ambassadors of God]. (A.) — **وَفَدَ اللَّهُ ثَلَاثَةُ الْغَازِي وَالْحَاجُ وَالْمُعْتَمِرُ** — **—** *؛ [The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the عمرة]. A tradition. (L*, El-Jámi' es-Sagheer.)* — **وَفَدٌ** *؛* **حَبَلٌ**: *The upper part of an elevated long tract (حَبَلٌ) in some copies of the K, جَبَلٌ :) of sand. (S, L, K.)*

؛ **وَفَادَهُ**, subst. from وَفَدَ عَلَيْهِ, (S,) *A coming to a king, (A,) or governor, (S, A,) [or the like,] as an ambassador, envoy, or messenger, [&c.: see 1]. (S, A.)* — **لَهُ وَفَادَةٌ** [a phrase of frequent occurrence in notices of companions of Mohammad, meaning, *He had the honour of coming as an envoy to the Prophet*]. (TA, passim; and other works.)

؛ **وَفَدُ** *؛ A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A;) [or to convey gifts, and to ask aid, or assistance: see 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) or وَفَادَةٌ (S, A, L, K) and وَفَادٌ (K) and وَفَادَ (S, A, L, K) and وَفَدٌ (A, Msb;) and pl. of وَفَدٌ, وَفُودٌ and وَفَادَ (S, L, Msb, K:) is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse*

of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — **وَافَدٌ** + *A camel, (S, A, K,) or bird, (A,) or bird of the kind called القَطَا, (K,) that precedes the others (S, A, K) in pace, and in coming to water. (A.)* — **الْوَافِدَانِ** *(in the poetry of El-Aasha, S, L) ؛ The parts of the two cheeks which project when one chews, and which become depressed when one grows old. (S, A, L, K.)*

One says of a very old man, ؛ غَابَ وَانْدَاهُ [The middles of his cheeks have become depressed]. (A.)

همَ عَلَى اَوْفَادٍ *They are upon a journey: (L, K:) as also اَوْفَازٌ. (TA.)*

مُوْفَدٌ *Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.)*

مُسْتَوْفَدٌ *Erecting himself, and not placing himself at his ease, in his manner of sitting; (L;) i. q. مُسْتَوْفِزٌ. (L, K.)*

وَغَرٌ

1. **وَغَرٌ**, (T, S, M, A, Msb, K,) aor. يَغْرِي; (T, Msb, K, *;) and يَوْغَرٌ, [aor. وَغَرٌ; (A, K, *;) inf. n. وَغَرٌ (T, S, M, Msb, K) and وَغَرٌ, (M, K, *;) all of the former,] or وَغَرٌ is inf. n. of the trans. v.; (Msb;) and وَفَارَةٌ, (K,) [which is of the latter;] It (a thing) was, or became, full, complete, perfect, whole, or entire: (S, Msb:) or it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) was, or became, much, abundant, ample, or copious; (T, M, A, K;) not deficient: (T:) or it (anything) was, or became, generally, or universally, comprehensive: [syn., in the last sense, عَمَّ, as is implied by an explanation of the epithet وَغَرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also اَتَغْرِي, (K,) [and تَوْغِيرٌ: see تَوْغِيرٌ وَرَقًا وَغَرَفًا وَغَرِيفًا.] You say also of a branch, وَرَقًا وَغَرِيفًا [It was full of, or abounded with, leaves]. (L, K, art. وَغَرٌ, and وَغَرٌ عَرْضَةٌ — .غمد.) — **وَغَرٌ عَرْضَةٌ** — **—** *[His honour, dignity, or estimation, was unimpaired;] he was honourable, or generous, not careless of his honour, or dignity, or estimation. (M, L.)* — **وَغَرٌ**, (T, S, M, A, Msb, K, *;) aor. يَغْرِي, (T, Msb,) inf. n. وَغَرٌ (T, S, M, Msb, K) and وَغَرٌ, (T, M, *) and وَغَرٌ, (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) He made it full, without lack or defect, complete, perfect, whole, or entire; (S, Msb;) as also وَغَرٌ, inf. n. تَوْغِيرٌ وَغَرٌ; (Zj, in explanation of the same verse

(K;) and **اَسْتَوْفَرْهُ**, inf. n. **إِيْفَارْ**; and **وَفَرْهُ**: (S, * TA:) or, as also **وَفَرْهُ**, (T, M, A, K,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K;) not deficient. (Lth, T.) You say, **وَفَرَّ لَهُ مَالُهُ** *He made his property much, abundant, ample, or copious.* (K, * TA.) And it is said in a trad., **الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْفَرُهُ الْمُنْعَنُ** *Praise be to God, whom withholding doth not make to abound.* (TA.) You say also, **وَفَرْ** **الشَّوْبَ** *He cut out the garment whole.* (M, K.) And **وَفَرْ** **السَّقَاءَ** *He made the skin whole, without cutting off any redundancy.* (M.) And **طَعَامَةٌ** **وَقَرْتُ**, inf. n. **تُوفِيرُ**, *I made his food full, or complete, in quantity; not deficient.* (Msb.) And **وَقَرْتُ عَلَيْهِ حَقَّةً فَاسْتَوْفَرْهُ** *I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep.,* **وَقِيمَةً**, (A, Mgh,) or **أَعْطَيْتُهُ الْجَمِيعَ** (Msb;) and of the latter verb with its objective complement, **إِسْتَوْفَاهُ**: (A, Mgh, K;) or both these verbs, thus used, signify the same, i. e., **اَسْتَوْفَاهُ**, (S, K) [in the former of which we read, **وَفَرْ عَلَيْهِ**] **حَقَّهُ تُوفِيرًا وَاسْتَوْفَرْهُ أَيْ أَسْوَفَاهُ**; and in the latter, **حَقَّهُ تُوفِيرًا وَاسْتَوْفَرْهُ أَيْ أَسْوَفَاهُ**.] You also say, **اَسْتَوْفَرْهُ عَطَاءً**, (M, K,) inf. n. **وَفَرْ**, (TA,) *He restored, or returned to him his gift, being content with it,* (M, K.) or *deeming it little.* (M, TA.) And **وَفَرَّ اللَّهُ حَظَّهُ مِنْ كَذَا** *God made his lot, or share, of such a thing, full, or complete.* (T.) And **وَفَرْ شَعْرَهُ**: *He left his hair to become abundant and long.* (A, TA.) And **وَقَرْتُ الْعِرْضَ**, aor. **أَفْرَهُ**, (Msb,) inf. n. **وَفَرْ** (Msb, TA) and **فَرَةً**; (TA [in my copy of the Msb, which is probably a mistranscription;]) and **وَقُوتَهُ**, in an intensive sense; (Msb;) *He preserved, or guarded, honour, dignity, or estimation.* (Msb.) And **وَفَرْهُ عَرْضَهُ**; (S, M, A, K;) and **وَفَرْهُ عَرْضَهُ**; (A;) and **وَفَرْهُ لَهُ**; (M;) or **وَفَرْهُ لَهُ**, (K,) inf. n. **تُوفِيرُ**; (TA;) *[He preserved his honour, &c., unimpaired;] he spoke well of him, and did not find fault with him;* (A;) *he did not revile him;* (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, **تُوفَرْ وَتَحْمَدُ عَلَى كَذَا** (S, * A,) *[Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing:]* (A:) from **وَقَرْتُهُ عَرْضَهُ**; and **مَالُهُ**: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2: see **وَفَرْ**, and what follows it in the same paragraph.

4: see **وَفَرْهُ**.

5: see **تُوفَرْ عَلَيْهِ** — **وَفَرْ** *He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour;* (S, A, K;) and held loving-communion, commerce, or intercourse, with him. (TA.) *He turned his purpose, or intention, or strong determination or resolution, (هِمَةً,) toward such a thing.* (A, Mgh, Msb.)

8: see **وَفَرْ**.

10: see **وَفَرْ** : = and see **وَفَرْهُ**, in two places.

وَفَرْ: see **وَفَرْ**. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] *Much, or abundant, property,* (Lth, T, S,) of which nothing is deficient: (Lth, T:) *what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils;* (M, A, K;) whereof nothing is deficient: (TA:) or *what is generally, or universally, comprehensive,* (عَامٌ,) of anything: (M, A, K:) pl. **وَفَرْوَنْ**. (M, K.) See also **وَافِرْ**.

وَفَرْ: see **فَرَةٌ**.

وَفَرْ: see **وَفَرْ**. — Also, *Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear: (M, K;) or hair extending to the lobe of the ear: (S:) or hair (T, Mgh, Msb) such as is termed **جُمَّةٌ**, (T, A, Mgh,) extending to the ears: (T, A, Mgh, Msb:) it is said to be larger than what is termed **جُمَّةٌ**; but this is a mistake: (M:) the order is this: first, the **وَفَرْهُ**; then, the **جُمَّةٌ**; then, the **لَبَّهُ**: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. **وَفَارِ**. (M, K.)*

وَفَرْهُ *[are inf. ns., (see 1,) used as simple substs.,] all signify the same:* (S, TA:) *Fulness, completeness, perfectness, wholeness, or entirety:* (S:) or *muchness, abundance, ampleness, or copiousness:* (TA:) and the second also, *richness; or competence.* (A, K.) You say, **هَذِهِ أَرْضٌ فِي نَيْتَهَا وَفَرْ**, (S,) and **وَفَرْهُ**, (S, A,) and **فَرْهُ**, (S, A, K,) i. e., (S, A, TA,) *This is land in the herbage of which is fulness, &c., (S,) or abundance;* (TA;) *the herbage of which has not been pastured upon.* (S, A, TA.) And **هُوَ فِي وَفَرْهِ مِنَ الْمَالِ** *[He is in possession of abundance of property].* (A.)

مَوْفِرٌ *[and مَوْفُورٌ]* and **مَوْفُورٌ** *[and وَافِرٌ]* *[and وَفَرْ]* all signify the same: [i. e., Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant,

ample, or copious.] (A, TA.) You say, **مَالٌ وَافِرٌ**, and **نَبَاتٌ وَافِرٌ**, &c., [Full, or complete, &c., or] much, or abundant, property, and herbage, &c., (TA.) And **شَيْءٌ مَوْفُورٌ** *A thing that is full, complete, &c.* (S.) And **جَزَاءٌ مَوْفُورٌ** *A recompence of which nothing is deficient.* (TA.) And **سَقَاءٌ مَوْفُورٌ** *Such a one has his hair left to become abundant and long.* (TA.) And **سَقَاءٌ وَافِرٌ**, (T, S, A, K,) and **وَافِرٌ**, (Sgh, K,) *A skin for milk, or water, made of hide of which nothing is deficient.* (T, S, A, K.) And in like manner, **مَزَادَةٌ وَافِرٌ** *A leather water-bag made of a complete skin;* (S, M, A, K;) *nothing thereof being deficient:* (S, TA:) also signifying a leather water-bag filled (M, K, * TA) completely. (M, TA.) And **أَرْضٌ وَافِرَةٌ** *Land in the herbage of which is abundance:* (M, K, * TA:) and *land of which the herbage has not been diminished.* (S, K.) And **أَذْنٌ وَافِرَةٌ** *An ear having a large lobe:* (M:) or *a large ear,* (K, TA,) *large in the lobe.* (TA.) You say also, **هُمْ مُتَوَافِرُونَ** *They are numerous.* (S, K.) — **الوَافِرُ** — *The fourth metre (بَصْرٌ) in prosody;* (M, K;) *the measure of which consists of six times [in its original state]:* (Sgh, K:) or, [in practice,] **مَعَاعِلَتُنْ مَعَاعِلَتُنْ** *مَعَاعِلَتُنْ فَعُولُنْ* *مَعَاعِلَتُنْ*, twice: or *مَعَاعِلَتُنْ* *مَعَاعِلَتُنْ فَعُولُنْ*, twice: (M, L:) so called because its feet are made full like those of the **كَامل**, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

فَافُ *see وَفَرْ*.

تَرْكَتُهُ عَلَى — **وَافِرٌ**, fem. **وَفَرَّةٌ**: *see مَوْفُورٌ* *[I left him in the best state, or condition.* (TA.)

مَوْفُورٌ	}
مُتَوَافِرٌ	

مُتَوَافِرٌ: *see وَافِرٌ*.

وَفَرْ

3. **وَافِرٌ** *He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him; syn. عَاجِلٌ.* (A, TA.)

4. **اوْفَرٌ** *He hastened him.* (K.)

5. **تَوْفَرٌ** *لِكَذَا* *He prepared himself (A, K) for such a thing, (A,) or للشَّرِّ for evil, or mischief.* (K.) — *Also, He turned over and over upon his bed.* (A.) See also 10.

10. **اسْتَوْفَرْ فِي قِعْدَتِهِ** *He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease:* (S, Mgh, K;) or *he put down his knees [upon the ground] and raised his buttocks:* (Abu-Mo'adh, K;) or *he raised himself upon his legs, or feet, without*

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away : (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed افعاد [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَقْرٌ وَقْرٌ Haste: pl. (of the latter, TA,) وَقْرٌ. (S, K.) You say, نَحْنُ عَلَى أَوْفَازِ، (S, K.) and وَقْرٌ، (K,) We are in haste: (K:) or we are on a journey; [like أَوْفَادٌ; عَلَى أَوْفَادٍ] the time of our journeying has come. (S, TA.) And أَوْفَازِ، عَلَى وَقْرٌ، and لَقِيَتْهُ عَلَى وَقْرٌ, I found him in a state of haste: (Az, TA:) or preparing [his apparatus for travel]. (M, TA.)

وَقْرٌ: see وَقْرٌ.

وَقْرٌ An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10.

مُسْتَوْقَرٌ Turning over and over upon the bed, scarcely sleeping: (K,* TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-Abbād. (TA.)

مُسْتَوْقَرٌ act. part. n. of 10, q. v. One says, إِطْمَئْنَانٌ فَإِنِّي أَرَاكُ مُسْتَوْقَرًا [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.)

وَقْنٌ

1. وَقْنٌ, (A, Mgh, K,) aor. يَقْنُسُ, (K,) inf. n. وَقْنٌ (A, K) and وَقْنٌ (IDrd, K;) and وَقْنٌ (S, Mgh, K,) and اَوْفَضٌ (S, K;) He ran: (A, Mgh, K;) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the K. نَصَبَ كَاهِنَهُ إِلَى نُصْبٍ يُوْفَصُونَ [lx. 43.] As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also وَقَضَتِ الْإِبْلُ The camels hastened, or went quickly: (M:) or went the pace termed بَحْبَبٌ. (Khaleefeh El-Hoseynee.) And The camels became dispersed: (AA:) and استوْقَضَ they became dispersed (K, TA) in their pasturing. (TA.)

4. اَوْفَضٌ: see 1, in two places. — Also, He made a she-camel to go the pace termed بَحْبَبٌ; as also اَوْفَضٌ. (Khaleefeh El-Hoseynee.) And He dispersed camels. (The same, and K.) See also 10. — اَوْفَضَ لَهُ He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also اَوْفَضَ (M:) he drove away, or expelled, another

from his country: (M:) he banished him. (Mgh, K.)

وَقْنٌ (S, M, K,) and وَقْنٌ (M, K) Haste: (S, M, K;) [like وَقْرٌ and وَقْرٌ:] pl. اَوْفَاضٌ (K.) You say, اَوْفَاضٌ, جَاءَ عَلَى وَقْنٌ, and لَقِيَتْهُ عَلَى اَوْفَاضٌ, He came in haste. (M.) And اَوْفَاضٌ, I found him in a state of haste: (S, K;) like اَوْفَازِ (S.)

وَقْنٌ: see وَقْنٌ, in two places.

وَقْنٌ A pastor's [bag of the kind called] خَرِيطة, for his implements and provisions, (M, K,) which he carries therein. (M.) — And hence, as being likened thereto, (M,) A [quiver of the kind called] جَعْبَة, (M, K,) or a thing like the جَعْبَة, (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the جَعْبَة, having its upper and lower parts of equal size: the جَعْبَة is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. وَقْنٌ (S, M, A, K) and وَقَصَاتٌ. (A, TA.) — Also, A thing like a quiver (كَنَانَة), (Fr, M,) of small size, (Fr,) in which a man of the class called اَوْفَاضٌ puts his food. (Fr, M.) — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

أَوْفَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, M, K:) from وَقَصَتِ الْإِبْل meaning "the camels became dispersed:" (AA:) or poor, weak, defenceless people: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the اَصْحَابُ الصَّفَة: (A'Obeyd, S, K:) or a company of whom every one has a وَقْنٌ for his food, (Fr, M, K,) i. e. a thing resembling a كَنَانَة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or اَهْلُ الصَّفَة applies to the persons called اَهْلُ الصَّفَة, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صَفَة.]

مِيقَاضٌ Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْقَضٌ Going quickly, or hastening, by reason of fright; (As;) or running away by reason of fright; as though desiring his وَقْنٌ, or running: (Sgh:) or frightened. (TA.)

وَقْنٌ, &c.
See Supplement.]

وَقْبٌ

وَقْبٌ The darkness came in upon the people. (S, K*) — So in the verse of the Kur. [cxiii. 3,] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ The darkness came in upon the people. (S, K*) — So in the verse of the Kur. [cxiii. 3,]

the mischief of night when it cometh in upon men; (S;) [for other explanations see غَاسِقٌ in art.]

وَقْبٌ وَقْبٌ وَقْبٌ السَّمْسُ — [inf. n. وَقَبَ السَّمْسُ — (K,)] The sun set: (S, K:) entered its place [of setting.] (S.) — وَقَبَ الْقَمَرُ, (inf. n. وَقْبٌ, TA,) The moon entered upon a state of eclipse; (K;) entered into the cone-shaped shade of the earth. (TA.) — وَقَبَ عَيْنَاهُ — (and simply وَقَبَ, TA,) His eyes became sunk, or depressed, in his head. (S.) — وَقْبٌ وَقْبٌ وَقْبٌ يَقْبُ — aor. وَقَبَ, inf. n. وَقْبٌ, He (a horse) made a sound with his prepuce: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying "the sounding of a horse's prepuce:"] or made a sound by the motion of his penis in its prepuce. (TA.) — وَقْبٌ وَقْبٌ يَقْبُ — It (a thing) entered: (S :) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وَقْبٌ, because the verb is intrans. : accord. to some, it signifies he, or it, entered into a وَقْبٌ, q. v.; and in the K, وَقْبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقْبٌ is put by mistake for وَقْبٌ — [aor. يَقْبُ,] inf. n. وَقْبٌ and وَقْبٌ and وَقْبٌ and وَقْبٌ, He, or it, became absent, hidden, or concealed. (K.) — وَقْبٌ — [aor. يَقْبُ,] inf. n. وَقْبٌ, He, or it, came; approached; advanced. (K.)

4. اوْقَبَ النَّخْلُ The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) — اوْقَبَ He (K,) or it, (a people, S,) hungered; suffered hunger. (S, K.) — اوْقَبَ شَيْئًا — (inf. n. ايْقَابٌ, TA,) He put a thing into a وَقْبَة, q. v. : (Fr, S, K:) or, as in some Lexicons, into a وَقْبٌ. (TA.)

وَقْبٌ A small hollow, or cavity, (نَقْرَة,) in which water collects, in a mountain: (S:) or in a rock: as also وَقْبَة: (K:) or, accord. to some, وَقْبٌ is a coll. gen. n., of which وَقْبَة is the n. un.: (MF:) pl. وَقْبٌ: (TA:) or, accord. to the K, (but accord. to the TA,) وَقْبَةٌ signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates. (TA.) — The cavity, or socket, of the eye: (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K:) pl. وَقْبٌ and وَقَابٌ. (TA.) — The pit, or cavity, above the eye of a horse: (K:) pl. وَقْبٌ and وَقَابٌ. (TA.) — The hole into which enters the axle of a pulley. (K.) — See also وَقْبَةٌ. — Stupid; foolish; of little sense: (S, K:) like اوْقَابٌ: (S:) an epithet of a man: pl. اوْقَابٌ: (K, TA:) fem. with ة. (TA.) — So in the following trad. of El-Ahnaf: [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For الاَوْقَابُ, another relation substitutes الاَوْغَابُ, meaning the same, or weak persons. (TA,

art. وَغَبٌ, on the authority of AA.) — See أُوْقَابٌ — A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

قِبَّةٌ The thing that is in the belly, resembling the stomach of a sucking kid, &c. when it has grown large, of a sheep or goat or the like] : (K.) not in any animals but those termed شَاءٌ : (IAqr.) mentioned before, in art. قَبٌ, [q.v., where it is also written قِبَّةٌ]. (TA.)

وَقْنَةٌ A large aperture, or hole, in a wall, in which is shade : (K.) pl. أُوْقَابٌ. See وَقْبٌ. — **وَقْبٌ** — أُوْقَابٌ. (K.) and الْدُّهْنُ, (K.) but the latter is a mistake, and the correct word is انْقَوْعَتَهُ, [a vase for ointment], (TA), i.q. انْقَوْعَتَهُ, [i.e., its cavity or hollow]. (S, K.) Lth says, that وَقْبٌ signifies any cavity, hollow, or pit; as that in a [stone of the kind called] فَيْرٌ, and in a مُدْهَنٌ, or مُدْهَنَةٌ, q.v. (TA.)

وَقِبٌ Fond of, or given to, the company of stupid, or foolish, persons. (K.)

أُوْقَابٌ [pl. of وَقْبٌ?] The utensils and furniture, of the meaner sort, of a house, or tent : (K, TA:) as also أُوْغَابٌ. (TA.)

ذَكْرُ أُوْقَبٍ Multum penetrans in vulvam penis. (K.) **رَكْيَةٌ وَقْبًا** — A well of which the water sinks into the earth. (TA.)

وَدَعَةٌ مِيقَبٌ i.q. وَدَعَةٌ مِيقَبٌ [The shell called cowry]. (K.)

مِيقَابٌ A man who drinks much of water : (K.) or of the beverage called نَبِذٌ. (L.) —

مِيقَابٌ A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. مُخْمِقَةٌ. (K) [so in the CK: in a MS. copy, مُخْمِقَةٌ, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; مِيقَاب being an epithet similar to مِيقَبٌ and مِيقَبٌ] — Also Latam vulvam habens mulier. (K.)

بَنُو الْمِيقَابٍ — a reproachful appellation, (K.) referring to the mother of the persons to whom it is applied. (TA.) — **سَيْرُ الْمِيقَابٍ** A journeying continued during a day and a night together. (K.)

وقت

وَقْتٌ, aor. يَقْتُ, inf. n. وَقْتٌ ; and وَقْتٌ, inf. n. تَوْقِيتٌ ; He determined, defined, or limited, a thing as to time; (IAth, L, Mṣb;) and otherwise: (L, Mṣb:) he determined, or defined, times. (S, K.) **وَقْتٌ** He declared [or appointed] a time in which it should be done. (S.) **وَقْتٌ**, aor. يَقْتُ, and وَقْتٌ, God hath determined, or defined, a time for prayer. (Mṣb.) **وَقْتٌ**, as also أَقْتَ, He assigned, or appointed, for a thing, a particular

time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) **وَقْتٌ لِيَوْمٍ** [I appointed him, or it, for such a day]; like أَجْلَتَهُ . (S.) — In the following words of the Kur. [lxxvii. 11,] اَقْتَتْ وَإِذَا الرُّسُلُ اُقْتَتْ [And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.) This is the general reading: but there are other readings; namely, وَقْتٌ, وَقْتٌ, and وَقْتٌ. (S, TA,) and which last is of the measure, from فُوَعَدْتُ. (K.) — **لَمْ يَقْتُ فِي الْخَمْرِ حَدًّا** He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) **وَقْتٌ** — sometimes signifies He [i.e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men. (TA.) **وَقْتٌ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلُبَةِ** — He appointed, for the people of El-Medeeneh, Dhu-l-Huleyfah as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.)

2: see 1 throughout.

3. **وَاقْتَهُ**, inf. n. مُوَاقَةٌ, [He made an appointment with him for a particular time]. (K.)

وَقْتٌ (S, K) A time; or space, or measure, of time, (M, L, K, Mṣb,) appointed for any affair; a season: (Mṣb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also مِيقَاتٌ, (K, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former, and of the latter أُوْقَاتٌ, and مَوَاقِتٌ [also of the first,] and وَقْتٌ, so in [most of] the copies of the K, [but in the CK] قَهْةٌ, inf. n. of the second, (TA,) and قَهْةٌ, and قَهْةٌ, (S, K,) in both of which the ئ is a substitute for the [elided] و, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and اَوْقَحٌ, and توْقَحٌ (S, K;) It (a solid hoot, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — **وَقْتٌ** and قَهْةٌ (S, K,) and قَهْةٌ, (K,) inf. n. قَهْةٌ and قَهْةٌ (S) and توْقَحٌ and توْقَحٌ (Lh;) and توْقَحٌ (A;) He (a man) had little shame: (S, K;) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bd and Z. (TA.)

وَقْتٌ مَفْعُلٌ from مَفْعُلٌ [of the measure] : (S, K;) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-Ajjāj says,

* والجامعُ النَّاسُ لِيَوْمِ المَوْقِتِ *

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i.e., for the day of resurrection]. (S.)

وَقْتٌ مِيقَاتٌ — Also, A place in which a certain action is appointed to be performed.

(S.) **مِيقَاتُ الْحَجَّ** The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, هَذِهِ مِيقَاتُ أَهْلِ الشَّامِ This is the place where the people of Syria enter upon the state of إِحْرَام. (S.) — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — [Also, That which determines the commencement, or the like, of a period &c. Ex.] [The crescent is that which determines the commencement of the month]. (L.) — See also الْبَلَلُ مِيقَاتُ الشَّهْرِ

[The crescent is that which determines the commencement of the month]. (L.) — See also مَوْقِتٌ مُوَقَّتٌ Determined, defined, definite, or limited, as to time. (L.) — **وَقْتٌ مَوْقُوتٌ** — A determined, defined, definite, or limited, time. (K.) — إِنَّ الصَّلَاةَ كَانَتْ عَلَى — [For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]]. (S, K, &c.) — Also [مَوْقِتٌ مُوَقَّتٌ] (see 1) and مَوْقِتٌ Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Mṣb.)

مَوْقِتٌ مُوَقَّتٌ see مَوْقِتٌ.

وقح

1. **وَقْحٌ**, (S, K,) aor. يَوْقُحُ ; (S;) and **وَقْحٌ**, (K,) aor. يَوْقُحُ ; (TA;) and **وَقْحٌ**, (K,) aor. يَقْحُ ; (TA;) inf. n. وَقْحَةٌ and قَهْةٌ, (S, K,) and قَهْةٌ, (K,) inf. ns. of the first, (TA,) and قَهْةٌ and قَهْةٌ, (S,) [also of the first,] and قَهْةٌ, so in [most of] the copies of the K, [but in the CK] قَهْةٌ, inf. n. of the second, (TA,) and قَهْةٌ, and قَهْةٌ, (S, K,) in both of which the ئ is a substitute for the [elided] و, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and توْقَحٌ, and توْقَحٌ (S, K;) It (a solid hoot, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — **وَقْحٌ** and قَهْةٌ (S, K,) and قَهْةٌ, (K,) inf. n. قَهْةٌ and قَهْةٌ (S) and توْقَحٌ and توْقَحٌ (Lh;) and توْقَحٌ (A;) He (a man) had little shame: (S, K;) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bd and Z. (TA.)

2. **وَقْحٌ**, inf. n. توْقِيْحٌ, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — **وَقْحٌ**, inf. n. توْقِيْحٌ, He rendered a solid hoof

hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.)

4 : }
 5 : } see 1.
 10 :

وَقْحٌ وَقْحٌ وَقْحٌ A man having little shame.
 (S, A.) — وَقْحُ الْوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and وَقْحٌ الْوَجْهِ, applied to a man, † *Hardfaced*, having little shame; (TA;) as also وَقْحٌ applied to woman. (Mṣb.)

+ وَقَاحُ الدَّنْبِ A man patient in riding. (IAar,
 K.) [See دَنْبٌ.] وَقَاحٌ — (S, K) and وَاقِعٌ
 (K,) A hard solid hoof, (S, K,) and camel's
 foot, and the back; the former an epithet both
 masc. and fem.: (TA :) pl. of the former
 فَوْسٌ وَقَاحٌ (TA.) and وَقْحٌ (S, K,) and وَقْحٌ
 hard and strong horse. (Msb.) — See وَقْحٌ.

وَقْحٌ see: **وَقْحٍ** and **وَقِيقٍ**.

وَقَاعٌ see : وَاقْعٌ

رَجُلٌ مُوقَّعٌ : A man who has been tried or proved, or rendered experienced or expert (Lh., S., K.) by trials which have befallen him; as also **مُوقَّعٌ**. (Lh., S.) — **عَيْزٌ مُوقَّعٌ** : A camel jaded by work. (TA.)

وقد

1. وَقَدْتُ النَّارُ (S, A, L, Mṣb, K) and وَقَوْدُ (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying “fire-wood” [or “fuel”], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Baṣāir, TA,) and وَقْدٌ (S, A, L, Mṣb, K) and وَقَدْنَانٌ قَدْنَةٌ and وَقَدْدَانٌ قَدْدَةٌ and وَقَدْدَانٌ قَدْدَةٌ (S, L, K) and وَقِيدٌ ; (S, L;) and تَوَقَّدَتْ [†] وَقِيدٌ, and اسْتَوَقَّدَتْ [†] اتَّقَدَتْ [†] (S, L, Mṣb, K,) and اتَّقَدَتْ [†] (L, Mṣb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اشْتَعَلَتْ (Mṣb, art.) شَعْلٌ and هَاجَتْ (L;) سَطَعَتْ وَارْتَفَعَ لَهُبَّا and وَقَدْتُ [—] سَطَعَتْ وَارْتَفَعَ لَهُبَّا (Bd, ii. 16.) زَنَدِی بَكِ زَنَادِی + [May my *zind* emit fire by thy means!] a prayer, like زَنَادِی بَكِ : (L:) وَرِيَثْ بَكِ زَنَادِی : (L.) — وَقَدْ [—] وَرِيَثْ بَكِ زَنَادِی [meaning, do thou aid, or help, me]. — وَقَدْ [—] تَوَقَّدْ [†] تَوَقَّدْ [†] It (anything) shone, or glistened. (L.) — [And تَوَقَّدْ [†] He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقَادْ [—].)]

2; see 4.

٤ اَوْقَدَ النَّارَ (S, A, L, Mṣb, K,) inf. n. اِيْقَادٌ ;
(L, Mṣb;) and وَقَدَهَا (L,) and تُوقَدَهَا (L, Mṣb, K,) and اسْتَوْقَدَهَا (S, L, Mṣb, K,) He
lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. اَضْرَمَهَا (K, art.) and اَشْعَلَهَا (TK) ; he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the last signifies he desired, or endeavoured, to kindle the fire, and to make it burn up, or burn brightly or fiercely, and blaze, or flame.
كُلَّمَا اُوْقَدُوا نَارًا لِّلْحَرْبِ اُطْفَلَهَا — (Bd, ii. 16.)
الله : [Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Mṣb.) — اُوْقَدَتْ — [in some copies of the K, لِلصَّيْنِ نَارًا] I relinquished silly and youthful conduct. (L, K.) A poet says,

* صَحُوتْ وَأَوْقَدْتْ لِلَّهِ تَارَا
 * وَرَدْ عَلَى الْصِبَابِ مَا أَسْعَارَا
 + [I recovered from intoxication, and relinquished
 vain and frivolous diversion; and youthfulness
 restored to me what it had borrowed]. (L.) —
 + أَبْعَدَ اللَّهُ دَارَهُ وَأَوْقَدَ تَارَا أَنْزَهَ [May God remove
 his dwelling far away, and] may He not bring
 him back, or restore him! (L, K.) It was a
 custom of Arabs, when a man whose evil or
 mischief they feared removed from them, to
 light a fire behind him, that his evil or mischief
 might go with him. (L.)

5. See 1 and 4. — تَوَقَّد is also said of the odour of perfume, (S, A, K, in art. وَهْج) meaning † *It was, or became, hot [or strong].* (TK.)

٨: see 1. — أَتَقْدَتِ الشَّمْسُ [The sun was, or became, burning, or fiercely burning]. (M, K, in art. صَفَرٌ, conj. 4, &c.)

٩: see 1 and 4.

١٠: see 1 and 4.

مَا أَعْظَمَ وَقْدُ *Fire* itself. (A, L, K.) Ex. مَهْذَا الْوَقْدُ *How great is this fire!* (A.) — See also ١.

وَقْدَةُ الْحَرَّ (L.) *↓ The greatest heat*; (S., L., K.;) which is a period of ten days, or of half a month. (S., L.)
— وَقْدَةُ الصَّيْفِ — [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.)
وَقَدَاتُ سَهْلٍ — see the last paragraph of art. **عَدْلٌ**.

وَقْدَى, fem. *Shining*, or *glistening*. (L.) —
See also **مِيقَاد**.

وَقْدٌ *Fire-wood*; (*S, L, Mṣb, K;*) but it is only so called *when kindled*; (*El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;*) as also **وَقْدٌ** and **وَقْدٌ**: (*K:*) or *any fuel; anything with which fire is kindled, or*

made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the *blaze, or flame, of fire, which one sees.* (Lth, L.) — وَقُوْدُهَا النَّاسُ — وَالْحَجَارَةُ [Kur. ii. 22; and lxvi. 6; *The fuel whereof shall be men and stones*]. (L.) — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الْوَقُودُ. (Yaṣkoob, S., L.)

وَقَادٌ *Shining, or shining brightly;* (L, K;) applied to a star. (L.) — **وَقَادٌ** (L, K) and **مُوْقَدٌ** (L) † A heart, or mind, *quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration.* (L, K.) — Also, both words, † A man (L) *clever, ingenious, acute, sharp, or penetrating.* (L, K.)

الوَاقِدُونَ : (A:) by *غَائِرِ الْوَاقِدِيْنَ* *Blind* : meant *the two eyes*: El-Aṣḥā says, accord. to one reading,

• رَأَتْ رَجُلًا غَائِرَ الْوَاقِدِيْنِ •
but the reading commonly known is الْوَاقِدِيْنِ. (JK)

and مُسْتَوْقَدٌ (JK) *A fire-place; a place in which fire is lighted.* (S, A,* L, Mṣb.) See an ex. voce حَسَابٌ.]

مُوقَدْ : see مُوقَدْ

زَنْدٌ مِيقَادٌ *A زَنْدٌ that quickly produces fire.*
(A, L, K.) You also say **وَقْدَى زَنْدٌ**, i.e.,
(JK) *Mِيقَادٌ زَنْدٌ*

See also

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١٣

1. وَقَدْهُ, aor. يَقْدُ, (S, L, &c.,) inf. n. وَقْدٌ, (S, L, K, &c.,) *He beat him, or struck him, violently*: (L, K:) *he beat him until he became relaxed, or languid, and at the point of death*: (S, L, Msb:) *or he beat him so that he became at the point of death*: (A:) *he broke his skull, wounding the brain*: (L:) *he beat or struck him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason*: (Aboo-Sa'eed, L:) *he beat him (a man) until he died*. (L.) — وَقَدْهُ بِالصُّرْبِ — [He killed him with beating]. (ISk, L.) — وَقَدَ الشَّاةَ — He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيدُ]. (L.) — وَقَدْهُ وَقِيدُ — He pros-trated him. (K.) — ضربتُ الْحَيَّةَ حَتَّى وَقَدْتُهَا — I beat the serpent until I killed it. (A.) — وَقْدَهُ + It (clemency, forbearance, or gravity) rendered him still, quiet, or tranquil: (L, K:) *it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his*

committing an unlawful action. (L.) — وَقَدْهُ ۚ It
(drowsiness, S, L, Mṣb) overcame him : (S, L,
K:) or made him to fall down. (Mṣb.) —
وَقَدْهُ + He, or it, left him ill, or sick; as
also أَوْقَدْهُ ۖ المَرْضُ — (K.), and الْغَمُّ,
† [Disease, and grief, overcame him, or rendered
him infirm, or caused him to be at the point
of death]. (L.) — وَقَدْتُهُ الْعِبَادَةُ ۚ [Religious
service rendered him infirm, or caused him to
be at the point of death]. (A.) — وَقَدْتُنِي كَلْمَةٌ ۚ —
وَسَمِعْتُهَا ۚ [A word, or sentence, that I heard,
distressed me.] (A.) — وَقَدْتُ ۚ She (a camel)
was milked against her wish, so that her milk
became little. (A.) — فِي قَلْبِي وَقَدْهُ مِنْ ذَلِكَ ۚ —
† In my heart is some distress remaining in con-
sequence of that. (A.)

4: see 1.

وَقِيْدٌ *Beaten [violently : or] until he has become relaxed, or languid, and at the point of death : [&c. : see 1 :] as also مُوقُودٌ.* (Mṣb.) — **وَقِيْدٌ** (ISk, L, K) and مُوقُودَةٌ (Fr, ISk, S, L, Mṣb, K) *A ewe, or she-goat, beaten to death ; (Fr, ISk, L,) after which it is eaten : (ISk, L:) killed with pieces of wood (S, L, Mṣb, K) &c. ; (Mṣb,) not legally slaughtered : (Fr, L, Mṣb:) beaten to death with a staff, or stick ; (A, El-Baṣār,) or with blunt stones : (El-Baṣāir:) the Arabs in the time of paganism killed beasts thus. (A.)* — **وَقِيْدٌ** — *Prostrated. (K.) [In the TA, السريع is erroneously put for الصریع.]* — **وَقِيْدٌ + A** man in whom is no fat or strength ; **وَقِيْدٌ + A** slow, heavy man : (L, K^{*}) as though his heaviness and weakness overcame him, or prostrated him, وَقَدْهُ. (L.) — **وَقِيْدٌ ؛ وَقِيْدٌ** *Violently sick, and at the point of death ; as also مُوقُودٌ :* (L, K:) *heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death : (Lth, A, L,) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISh, L.)* — **وَقِيْدٌ** — *Ill, sick ; as also مُوقَدٌ.* (TA.) — **وَقَائِدٌ مُوقَدٌ** *Stones spread about : (L, K:) sing. وَقِيْدَةٌ* (L.) *Grieved in the heart ; as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.)*

وَقِيدٌ : مُوقَدٌ see:

مُوَقْدٌ An extremity of the person, (K.) or place upon which a blow is severe, (A.) as, (K.) or namely, (A.) the elbow, (A, L, K.) and shoulder-joint, (K.) or extremity of the shoulder-joint, (A, L,) and knee, and ankle-bone: pl. **مُوَاقِدٌ**. (A, L, K.)

وَقِيدٌ see : **مُوقِدٌ** and **مُوقِدَةٌ**

مُوَقَّدَةٌ A she-camel suffering in her *dugs*

from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness : (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.)

وقد

وَقَرَّتِ النَّخْلَةُ as syn. with أَوْقَرَ : and أَوْقَرَ as syn. with أَوْقَرَتْ : see 4. — [Hence, وَقَرَ اللَّهُ أَذْنَهُ] (S, Mṣb, K,) inf. n. وَقَرْ (S, Mṣb,) aor. يَقْرِهَا (S, Mṣb, K,) inf. n. وَقَرْ (S, Mṣb,) + God made his ear heavy, or dull of hearing : (Mṣb, K :*) or deaf. (S, K.) You say, اللَّهُ أَذْنَهُ أَوْقَرْ أَذْنَهُ : O God, make his ear heavy, or dull of hearing : (A :) or deaf. (S.) — [Hence also, وَقَرْتِ أَذْنَهُ (ISk, S, TA,) aor. تُوقَرْ أَذْنَهُ ; وَقَرْتِ أَذْنَهُ (ISk, TA;) and تَوَقَرْتِ, aor. وَقَرْتِ (S, Mṣb, TA;) and تَقْرَتِ, aor. وَقَرْتِ (Mṣb, TA;) inf. n. وَقَرْ (S, Mṣb, TA,) which by rule should be وَقَرْتِ, as inf. n. of وَقَرْتِ (S, TA,) but which is regular as inf. n. of وَقَرْتِ ; (TA;) + His ear was, or became, heavy, or dull of hearing : (Mṣb, TA :*) or deaf : (S, TA :) but in the K we find, less properly, وَقَرْ and وَقَرْ, [as though signifying he (a man) was, or became, dull of hearing : or deaf :] inf. n. وَقَرْ, which by rule should be وَقَرْتِ, and وَقَرْ like غَنِي. (TA.) You say also, وَقَرْتِ أَذْنِي عَنْهُ غَنِي. (TA.) — [My ear was dull of hearing, or deaf, to (lit. from) him] : (A :) and أَسْمَاعَ كَلَامِهِ وَقَرْتِ عَنْهُ أَسْمَاعَ كَلَامِهِ + [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA : but in the latter, وَقَرْتِ.) — [Hence also, وَقَرْ, aor. يَقْرُ, inf. n. وَقَارْ, + He, or it, was, or became, still, or motionless; rested; syn. سَكَنْ (TA.) So in the phrase + وَقَرْ فِي الْقَلْبِ It (a thing) rested in the heart, or mind : and وَقَرْ فِي صَدْرِهِ + it (a secret) rested in his bosom : occur

ring in a trad., accord. to different relations.
كلِمَةٌ وَقَرَتْ فِي أُذْنِهِ (TA.) You say also, أَذْنَهُ تَبَتَّتْ (in
† I spoke to him a speech which rested in his ear. (Aṣ, A.) And وَقَرَفِي السَّمْعُ وَوَعَاءُ الْقَلْبُ [It rested in the ear; and the heart, or mind,
kept it in memory]. (A.) And فَرَقَ فِي قَلْبِهِ كَذَا (in
† Such a thing came into his mind and left its impression remaining. (A.) — [And hence,] وَقَرْ
aor. يَقْرُرْ ; (Mṣb, K, TA;) and وَقَرْرَ aor. بُوقْرُ
(TA;) inf. n. وَقْرٌ, (K, TA,) of the former (TA,) and وَقْوَرَةً, (K, TA,) of the latter ; (TA ;
† He (a man, TA) sat : (K, TA :) or he sat with وَقَارْ [i. e. gravity, &c.]. (Mṣb.) — [Hence also,] وَقَرْرَ aor. يَقْرُرْ ; (S, K;) and وَقَرْرَ (S, Mṣb, K;) inf. n. وَقَارْ (S, Mṣb, K,) of the former, (S,) or of the latter, (Mṣb, K,) and وَقْرَةً

of the former, (S, K,) and وَقْرَةُ, of the latter; (K;) *He was, or became, grave, staid, steady, sedate, or calm*; (S, Mṣb, K;) [see وَقْرَةُ, below;] as also أَتَقْرَأْتُ وَقْرَةً: (K:) or this last, signifies *he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness*: (KL:) [and also, agreeably with analogy, *he endeavoured, or he constrained himself, to be grave, &c.*] It is said in the Kur. [xxxiii. 33,] وَقْرَنَ فِي بُيُوتِكُنْ [meaning, accord. to some, *And be ye grave, &c., in your houses, or chambers*]: (S, A:) or the meaning is, *and sit ye, &c.*: (TA:) and so another reading, وَقْرَنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from (S,) [i. e.,] from قَرَأْتُ, aor. يَقْرَأُ and يَقْرَأُ, (S,) الفَارَارُ (TA;) and is a contraction of إِفْرَنْ [or إِفْرَنْ] (S.)

2. وَقْهَةُ تَوْقِيرٍ, inf. n. + *He made him* (a beast of carriage) *to be still, or quiet.* (K, TA.) — † *He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَرْزِينُ.* (S.) — † *He treated him, with honour, reverence, veneration, or respect;* (S, A, K, TA;) *did not hold him in light estimation.* (A, TA.)

4. اُوقِرْهُ (inf. n. اِيْقَارْ) and قَرَّةُ, K, which latter is anomalous, TA,) *He loaded him* : (S, A, Mṣb, K:) or *loaded him heavily* : (A, K:) namely a camel, (S, Mṣb,) or a beast (K) or a mule, and an ass : (A :) [see وَقْرُهُ, below: and وَقَرَهُ, aor. يَقْرُهُ, signifies the same; and its inf. n. seems to be وَقَرْيٰ, q. v., as also, probably, وَقَرَ, aor. يَقْرُ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying "gravavit, aggravated."] You say, [He loaded the beast of carriage severely]. (TA.) And اُوقَرَ رَاحِلَتَهُ ذَهَبًا *He loaded his riding-camel with a load, or heavy load, of gold.* (TA.) — اُوقَرَهُ الدَّيْنُ *Debt burdened him, or burdened him heavily.* (S, A.*), اُوقَرَتِ السَّخْلَةُ — (S, A, Mṣb,) and وَقَرَتْ, (A,) *The palm-tree became laden, or heavily laden, with fruit;* (A;) *became abundant in fruit.* (S, Mṣb.) — And اُوقَرَ, (accord. to different copies of the S, in art. اُوقَرْ, [or بِالشَّحْمِ] said of a camel &c., i. q. دَمَ بِالشَّحْمِ [He was, or became, loaded, or overspread with fat: see دَمَ]. (S, in that art.)

5: } see 1, last signification.

10. Léveli összefoglaló

10. استوقر وفْرَه طَعَاماً *He took, or received, his load, or heavy load, of wheat or other food.*
 استوقرت الْإِبَل — (K., TA,) or
 (A,) *The camels became fat ;* (K.)
 [lit.] *carried fat :* (TA :) or *became heavy with fatness.* (A.)

A heaviness in the ear; (S, A, K;) a

وقص - وقر

heaviness, or dulness, of hearing : (Mṣb, TA:) or deafness; entire loss of hearing. (K, TA.)
See 1.

وَقْرٌ *A load, (S, A, Mṣb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Mṣb;) or mostly of a mule and of an ass; that of a camel being mostly termed وَقْسٌ: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. وَقَارٌ. (A, K.) You say, جَاءَ يَحْمِلُ وَقْرًا He came carrying his load [&c.]. (S.)*

وَقُورٌ see وَقْرٌ or وَقْرٌ:

مُوقُرٌ: أَذْنٌ وَقَرَةٌ. see

مُوقَرْ see : وَقْرَى

وَقْارُ *Gravity, staidness, steadiness, calmness;* syn. **وَرَانَةٌ**, (*S*, *Mṣb*, *K*,) and **حِلْمٌ**, (*S*, *Mṣb*,) and **سَكِينَةٌ**, and **وَدَاعَةٌ**; (*L*, *TA*;) and **تَيْقُورٌ** is syn. with **وَقْارٌ** [in this sense], (*S*, *K*,) of the measure **فَيْعُولٌ**, (*K*,) originally **وَيْقُورٌ**, (*S*,) the **وَ** being changed into **ت** : (*S*, *K*;) [see 1:] or, accord. to some, it is syn. with **تَوْقِيرٌ**. (*TA*.) **El-’Ajjāj** says,

* فَإِنْ يَكُنْ أَمْسَى إِلَيْهِ تَيْقُورِي *
 i. e. امسی وقاری [And if wear, or waste, hath
 become the cause of my gravity, &c. : or, if it be
 syn. with تَوْقِيرِي, the cause of making me still,
 or quiet]. (S, TA.) Some make it to be of the
 measure تَدْنُوبٌ, like تَفْعُولٌ, &c. (TA.) — Also,
 The greatness, or majesty, of God: as in the
 Kur. lxxi. 12. (S. [See 1, in art. رَجُو]) —
 See also وَقُورٌ.

* وَقْرٌ (S, A, K.) and وَقَارٌ (K.) or وَقُورٌ (S, A, K.) and وَقَرٌ (L.) and نَمُوقَرٌ (TA,) *Grave; staid; sedate; calm*: applied to a man: (S, A, K., TA:) and the first applied also to a woman: (K:) pl. of the first, وَقْرٌ (A, TA,) applied to men, (A,) and to women. (TA.)

وَقِيرٌ *Heavily burdened with debt.* (T.A.) —
مَوْقُورٌ sec: *Aذن وَقِيرٌ*.

جَنَانٌ وَأَقْرُبُ : *A heart which fright does not make to flutter.* (A.)

وَقَارٌ see : **تَيْقُورٌ**.
مُوقَرٌ [Laden ;] *having a load* : or [heavily laden ;] *having a heavy load* : [as also مُوقُورٌ:] applied to a man : (K :) and also [the former] applied to a woman, in the same sense : (TA :) or you apply to a woman the epithet مُوقَرَةٌ, meaning, *bearing a heavy burden*. (Fr, S, TA.) You say also دَائِيَةٌ وَقَرْيٌ [A beast of carriage laden : or heavily laden] : (K :) but ISd holds that وَقَرْيٌ is used ellipti-

cally, for وَقْرَى ذاتُ وَقْرَى, and is an inf. n., of the measure حَلْقَى, like عَقْرَى and عَقْرَى. (T.A.) [مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نَخْلَةٌ مُّوقَرَةٌ, (S, A, K,) and مُوقَرَةٌ, (S, K,) and مُوقَرٌ, (S, A, K,) like as one says, إِمْرَأَةٌ حَامِلٌ مُّوقَرٌ, (S,) and حَامِلٌ مُّوقَرٌ, which is anomalous, (S, K,) and مِيقَارٌ مُّوقَرَةٌ, (K,) and مُوقَرَةٌ مِيقَارٌ, (A,) and مُوقَرَةٌ مِيقَارٌ, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) abounding in fruit: (S:) pl. [of the first, second, third, and fourth,] مَوَاقِيرٌ, (S, K,) and مِيقَارٌ مُّوقَرَةٌ and مِيقَارٌ مُّوقَرَةٌ, (A.) — See also وَقِيرٌ.

مُوقَرٌ, and with ة: see **مُوقَرٌ**.
مُوقَرٌ pass. part. n. of 2, q. v. — **نَخْلَةٌ مُوقَرَةٌ**:
 see **مُوقَرٌ**.

مُوقَرْ : see مِيقَازْ

وَقُورٌ : see مُتَوَقِّرٌ

وقص

1. الشُّعْنَةُ (Ks, S, K_u) and وَقْصُ عَنْهُ (A'Obeyd, TA,) aor. يَقْصُ (Ks, S, K_u) inf. n. وَقْصٌ (Ks, S, Mgh,) *He broke his neck,* (Ks, S, Mgh, K_u) and *the thing.* (A'Obeyd, TA.) You say also, وَقَصْتُ بِهِ وَأَحْلَمْتُهُ [His riding-camel, or she-camel, broke its neck] : (S, K_u) like as you say, خَدْ وَقَصْتَ (S, K_u) and خَدْ بِالخطَامِ وَالخطَاطَةِ (S, K_u) and خَدْ بِالخطَامِ وَالخطَاطَةِ (S, K_u)

النَّاقَةُ بِرَأْكَبِهَا The she-camel threw her rider and broke his neck. (Mṣb.) And **وَقْصٌ** *He had his neck broken*; (S, K;) said of a man : (S:) [and also] said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembel.) And **وَقَصْتُ رَأْسَهُ** I pressed, or squeezed, his head; sometimes meaning, so as to break the neck. (TA.) — [Hence,]

وَقَصَ الدِّينُ عَنْهُ *Debt* [oppressed him as though it] broke his neck. (TA.) — [Hence also, الفَرْسُ [The horse] يَعْصُمُ الْأَكَامَ The horse bruises the hills, or rising grounds: (S, K:) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. الدَّابَّةُ تَذَبُّ بِذَنْبَهَا فَتَعْصُمُ (T.A.) — You say also, يَعْنِي الْدَّبَابَةُ عنْهَا الظَّبَابَ The beast of carriage beats off from her with her tail, and kills, the flies. (T.A.) وَقَصَتِ الْعَنْقُ = The neck broke: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وَقَصَتْ، using the pass. form. (T.A.) = يَوْقَصُ (S, K,) aor. وَقَصَ (S, K,) —

inf. n. وَقْصٌ, (S, A, Mgh, K.) *He (a man, S) was short in the neck.* (S, A, Mgh, K.)

2. تُوْقِيْصُ عَلَى نَارٍ, (TA.) وَقَصَ عَلَى نَارٍ, (S, A,) inf. n. *He threw fragments, or broken pieces, of sticks upon his fire: (S, * A:) or he broke in pieces sticks upon his fire. (TA.)*

4. اوْقَصَهُ *He* (God) *made him to be short in the neck.* (S, K.)

5. تَوْقُصٌ *He went a pace between that called the accent and that called الخَبِيب*; (K;) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخَبِيب, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or he trod vehemently in going, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA :) or he (a horse) bounded (As, S, A) in his running, (As,) making short steps, (As, S, A,) as though breaking his steps. (A.) You say, مَرْفَلَانْ يَتَوَقَّصُ بِهِ فَرَسَةً Such a one passed along, his horse bounding, and making short steps, with him. (S.)

8. تَوَاقَصْ *He made himself like, or imitated, him who is short in the neck:* (K.) said of a man. (TA.) Hence تَوَاقَصْ عَلَى بُرْدَتِهِ كَيْ لَا تَسْقُطْ *He bent and shortened himself to hold on his بُرْدَة with his neck, that it might not fall.* (TA, from a trad.)

قص: see what next follows.

وَقْصٌ † *Fragments*, or *broken pieces*, of sticks, which are thrown upon, (S,) or into, (K,) a fire : (S, K:) or *small pieces of fire-wood with which a fire is made to burn more vehemently*; (A, TA;) as also وَقْشٌ: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) — Also, sing. of أُوقَاصٌ, as used in relation to the [tax called صَدَقَة; signifying † *What is between one فِريضَة and the next فِريضَة*: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وَقْصٌ: (S:) sometimes pronounced وَقْصٌ (Mṣb:) and in like manner, شَنْقٌ: (S:) or (accord. to some of the learned, S) وَقْصٌ relates to bulls and cows particularly, (S, Mgh, Mṣb,) or to these and to sheep and goats, (Mṣb,) and شَنْقٌ [q.v.] to camels: (S, Mgh, Mṣb:) both signifying *what is between one فِريضَة and the next*: (S, Mgh, Mṣb:*) or, accord. to Aboo-'Amr, (Mgh, L,) i.e. Esh-Sheybhánee, (L,) وَقْصٌ signifies *camels for which it is incumbent to give sheep or goats in payment of the صَدَقَة*, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies sheep or goats taken in payment of the صَدَقَة for camels. (L) — You also say, أَوْقَاصاً + They became scattered, or dispersed: and أَتَانَا أَوْقَاصٌ مِنْ بَنِي فُلَانٍ + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbâd, K :*) أَوْقَاصٌ in these cases being a pl., [namely of وَقْصٌ,] like أَسَابِيلٌ, pl. of سَبَبٌ. (T.A.)

مَوْقُوضٌ see **مَوْقِعٌ**

أَوْقَصُ A man (S, Mgh) *short in the neck*; (S, A, Mgh, K;) *naturally so*: (TA :) or *having the neck inclining and short*: (A'Obeyd, TA :); **خُدُّ أَوْقَصُ الطَّرِيقَيْنِ** = (A, TA.) **وَقَصَّاً**. *Take thou the nearer of the two ways*: (Ibn-'Abbád, K:*) or *shorter thereof*. (A, TA.)

مَوْقُوسٌ A man (S) *having his neck broken*: (S, K:) and so **مَوْقُوسُ الْعُنْقِ**: (A:) the fem. is with ة: and **وَاقِصَةٌ** occurs in the sense of **مَوْقُوسَةٌ** in a trad. of 'Alee, in which he is said to have given judgment in the case of the **قَارِصَة** and the **قَامِحَة** and the **وَاقِصَةٌ**, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. **قرص**, and Mṣb,) here, [accord. to those who hold that **وَقَصَةٌ** is trans. only,] **وَاقِصَةٌ** is like **رَاضِيَةٌ**, in the phrase **عِيشَةً رَاضِيَةً**; (TA, in art. **قرص** and in the present art.;) and is used in the place of **مَوْقُوسَةٌ** for the sake of agreement in form with the two other epithets: (Mgh, in art. **قرص**, and Mṣb:) **وَقِصَةٌ**, also, signifies *having her neck broken*; and its pl. is **وَقَائِصُ**. (Meyd, as in Freytag's Lex., excepting that the pl. is there written **وَقَائِصُ**.) You say also **عَنْقٌ مَوْقُوسٌ** A *broken neck*. (Mṣb.) And **مَوْقُوسٌ** is also applied to a camel, signifying, *Become diseased in his back, and without motion.* (Khálid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

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1: sec 8.

3. **وَأَكَّلَ عَلَى يَدَيْهِ He leaned upon his hands,**
or arms. Mohammad was seen to do so when
he raised and extended his hands in supplication
to God. (IAth.)

4. أَوْكَاهُ، (S, K.) inf. n. إِيْكَاهٌ، (S,) *He set up*
for him a thing upon which to recline مُتَّكِّهًا (K.).
 (S, K.) — أَنْكَاهُ، (in which ت is substituted for
 و,) inf. n. إِنْكَاهٌ، *He propped him up by a cushion*
or other thing whereon to recline; made him
recline upon a cushion &c. (AZ, TA.) —
 أَنْكَاهٌ، ضَرْبَةٌ فَانْكَاهٌ، (A,) or طَعْنَةٌ حَتَّى أَنْكَاهٌ، originally
 فَانْكَاهٌ، أَوْكَاهُ، (S,) ↓ *He smote him, (A,) or pierced him,*
 (S,) *so that he made him fall in a reclining*
posture: (S, A, K.+) or, *so that he threw him*
down upon his left side. (K.) — See 3.

5 : see 8.

8. اِنْكَأْ *He sat in a firm, or settled, manner:* and *he sat leaning upon one of his sides:* (Msb, in art. تَكَأْ:) the vulgar know it only in the latter sense: but it signifies *he leaned, rested, or stayed, his back, or his side, against, or upon, a thing:* and *he leaned, rested, or stayed, himself in any manner, upon a thing.* (IAth, in Msb, art. اِنْكَأْ عَلَى شَيْءٍ—.) وَكَأْ *(S.)* and تَوْكَأْ *(S., K.)* and تَكَيْ *(K.;)* and [in which ت is substituted for و,] aor. يَتَكَأْ, inf. n. تَكُّنْ *(Lth;)* and وَكَأْ *(C.K.;)* *He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it.* (K.) — اِنْكَأْ *He reclined upon a cushion, &c.* (TA.) — اِنْكَأْ *He made for him [i.e., app., for himself,] a thing upon which to lean, or recline:* (C.K., and a MS. copy of the K:) or *he made him to be a thing upon which to lean, or recline.* (TA.) [The latter seems to be wrong, unless the verb be read اِنْكَأْ اَنْدَ فَلَانِ—.] اِنْكَأْ *We ate a repast with, or at the abode of, such a one.* (TA.) = تَوْكَأْ *(MF)* and تَوْكَأْ *(K.)* *She (a camel) was taken with the pangs of labour, and cried out.* (K.) Accord. to Lth, تَوْكُّنُ النَّاقَةَ signifies تَصْلَقُهَا عَنْدَ مَخَاضِهَا: (TA:) [but it is evident that the right reading is تَصْلَقُهَا; and the sense agreeable with the above explanation].

كُشَّةٌ (in which ك is substituted for ك, TA) *A staff, or stick, (K.) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — One who reclines much. (S, K.) — † A heavy person [app., in disposition]. (TA.)*

لَا أَكُلُ مُتَكَبِّرًا act. part. n. of 8. — لَا أَكُلُ مُتَكَبِّرًا I
 (said Mohammad) eat not sitting in a firm, or
 settled, posture, cross-legged, or in such other
 similar manner as is adapted for much eating:
 for he used to eat sitting upon his hams, with
 his shanks erect, so as to be ready to rise.
 The meaning is not [only] "inclining on one
 side," as the vulgar among students imagine.
 (K.)

ڪو A place in which one reclines : (S:) a chamber, or sitting-room. (Akh, S.) — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — † Food, or a

repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مُسْتَكِينٌ.] It is said to have this last meaning in the Kur. xii. 31. (TA.)

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1. وَكَبْ, aor. يَكْبُ, inf. n. وَكُوبْ (K) and وَكَبْانْ (S) and وَكْبْ (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See مَوْكِبْ — وَكَبْ — مَوْكِبْ — وَكَبْ — وَكَبْ, inf. n. وَكْبْ, He (an antelope) proceeded at a quick pace, (IK^tl,) [and with long steps : see وَكُوبْ]. [Thus the verb bears two contr. significations.] Hence the word مَوْكِبْ (IK^tl) [as meaning "a certain mode, or manner, of walking, &c."]. — وَكَبْ, inf. n. وَكْبْ, He, or it, stood erect; became erected, set up, raised, or reared : (S, K:) he stood. (K.) — وَاكِبْ وَاكِبْ عَلَى الْأَمْرِ (K.), and وَاكِبْ (in a copy of the S, وَاكب, which is also mentioned in the sense here following by IK^tl and IM, as stated in the TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — وَكَبْ وَكَبْ وَكَبْ وَكَبْ وَكَبْ inf. n. وَكِيبْ ; It (a date) became black when ripe: (K:) or وَكَبْ signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and وَكَبْ, it (a grape) became black: (TA : where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K ; the passage presenting what is termed لَفْ وَنَشْ مُرَتَّبْ :) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See مَوْكِبْ — وَكَبْ — مَوْكِبْ — وَكَبْ — وَكَبْ, inf. n. وَكْبْ, It (the skin, or a garment,) was dirty, or filthy. (TA.) See وَكَبْ

2. وَكِبْ تُوكِبْ [app., *He pursued a middle or just, way with respect to the صِرَار*; which is a *cord*, or a *piece of rag*, that is bound over a she-camel's *udder*, or *teats*, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words **الْمُغَارِبَةُ فِي الصِّرَارِ**: written in the TA; الاصرار; to which is there added, with kesr.) — See 1.

3. **واكْبَهُ** (inf. n., TA,) *He marched, or journeyed, or kept pace, with them; syn. سَابَقَهُمْ: or he hastened with them, and strove to be before them; syn. بَادَرَهُمْ: (K:) or he rode with them (S, K) in their مُوَكِّب [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — See 1.*

٤. اوڪ *He (a camel) kept to the mode of walking, &c.,] or kept with [the kind of procession, called] a مُوك.* (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which,

however, SM knows no authority.) = اوْكَبٌ He (a bird) rose to fly; ex., اوْكَبَ ثُمَّ طَارَ he rose to fly, and then flew: (Er-Riyáshee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.) = اوْكَبَهُ He made him angry. (K.)

وَكَبٌ The blackness of dates; (K;) or of grapes, &c., (T,) when they become ripe. (K, T.) Generally used with reference to grapes. (TA.) — *Dirt, or filth,* (K,) upon the skin or upon a garment. (TA.)

وَكَبٌ also An antelope that keeps to its herd. (TA.) — **وَكَبٌ** An antelope proceeding at a quick pace, with long steps; syn. اَتَى تَعْنِي فِي سَيِّرِهَا: (S:) and in like manner نَاقَةً مُوَاكِبَةً a she-camel that proceeds in that manner: (S, K:) see وَكَبٌ: or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the مُوكِبٌ: (K:) that does not lag behind the [company of] riders. (A.)

وَكَابٌ A man (TA) grieving, or mourning, much; very sorrowful, sad, or unhappy. (K.)

وَكَبٌ i.q. قَائِمَةٌ [app. signifying The leg of a quadruped]: (S, K:) from وَكَبَ "he stood." (TA.)

مُوكِبٌ A certain mode, or manner, of walking, marching, proceeding, or journeying. (S.) See 1. — *A company [or procession] of men, riding or walking [or marching by slow degrees, or gradually; or in a grave manner, and by slow degrees, or gradually]:* (K:) or a party of people riding upon camels, for the sake of pomp, or parade, (S, K,) or to go forth to the gardens or the like for amusement: (TA:) and in like manner, a company of horsemen, or a cavalcade: (S:) pl. مَوَاكِبٌ. (TA.)

الموَكِبٌ He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.)

مُوكِبٌ A date (or grape, TA,) becoming black, when ripe: (K:) or a grape or date in which the least blackness appears. (Az.) — Also An unripe date that is pricked with a thorn in order that it may ripen. (AHn.)

وَكَبٌ: مُواكِبَةٌ see 1.

مُوكِبٌ: see 1.

وَكَتٌ

1. **وَكَتٌ**, aor. يَكْتُ, (inf. n. وَكَتٌ, (Lh,) or a cup, or the like, as also قُرْبَةٌ (Fr.) = وَكَتٌ, aor. يَكْتُ, inf. n. وَكَتٌ, He walked, or went, with short steps. (Sh, K.) — He (a beast of carriage) raised and put down his feet quickly. (L.) — وَكَتَ الْمَشِيَّ inf. n. وَكَتَانٌ and وَكَتٌ, He went, or walked, with short steps, but in a heavy and ugly manner. (L.) — وَكَتٌ فِي سَيِّرِهِ — وَكَتٌ هُوَ كَتَانٌ inf. n. وَكَتٌ, He pointed, or dotted, the book, writing, or letter. (L.)

2. **تُوكِيتٌ** inf. n. وَكَتٌ, The date became speckled, by reason of its ripening. (S, M, K.) — See 1.

وَكَتٌ, (Nh, &c.,) or وَكَتَةٌ, (L,) A mark, (L,) or a small mark, (Nh,) in a thing, resembling a speck (نقطة), of a different colour from the thing itself: (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] — وَكَتٌ A little; not much, a little thing. (Sh, K.) — وَكَتٌ and وَكَتَةٌ A speck that appears in a date by reason of its ripening. (TA.) — وَكَتَةٌ A speck (نقطة) in a thing: (K:) or what resembles a نقطة in a thing: (S:) a red speck, or spot, in the white of the eye, which, if neglected, becomes a وَدْقَةٌ: (ISd:) or a white speck, or spot, in the black of the eye: (TA:) you say, [In his eye is a speck, &c.]. (S.) — في قَلْبِي وَكَتَةٌ — مَمَّا قُلْتَ On my heart is a slight impression made by what thou saidst. (A.)

فَرْضَةٌ زَنْدٌ وَكَتَةٌ i.q. فَرْضَةٌ زَنْدٌ (K: in the CK, فَرْضَةٌ زَنْدٌ) [app. The notch in a wooden instrument for striking fire; as understood by Golius: but accord. to the TA, the notch, or the like, in the joint called زَنْد of a camel].

وَكَتٌ The act of calumniating, or slandering, syn. سَعَايَةٌ and وَشَايَةٌ, (K,) to one possessed of command, or power. (TA.)

رَجُلٌ وَكَتٌ mentioned by Kr; thought by ISd to be from وَكَتَ الْمَشِيَّ ; [and therefore to signify A man who walks, or goes, with short steps, but in a heavy and ugly manner]; because were it by the phrase mentioned by Kr [i.e. وَكَتٌ فِي سَيِّرِهِ] it would be مُوكِبٌ. (TA.)

وَاكِتٌ, in a camel, i.q. نَاكِتٌ. (K.)

مُوكِبَةٌ ↓ **مُوكِبَةٌ** (Khm.) by reason of anxiety, or grief: (K:) or changed in colour (Khm.), and full of malice, and of anxiety, or grief. (TA.) — عَيْنٌ مُوقَوَةٌ An eye in which is a وَكَتَةٌ. (A, &c.)

مُوكِبَةٌ بُسْرَةٌ مُوكِبَةٌ, (the latter on the

authority of Seer, TA) A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.) When it is speckled in the part next the stalk, it is called مُذَنَّبَةٌ. (TA.) See بُسْرَةٌ

وَكَثٌ

10. **وَكَاثٌ** استوَكَثٌ He ate of what is called وَكَاثٌ: (K:) he hastened, and ate somewhat of that which is called وَكَاثٌ, thereby to attain the period of the morning-meal called الْغَدَاءُ. (L.)

وَكَاثٌ and **وَكَاثٌ** Food, aliment, or nutrient, (Gdā:) so in some copies of the K, and in the TA: in the CK, غَدَاءٌ, or a morning meal: (Gdā:) that is prepared, or taken, in haste, (Ystqjil bī:) before the morning-meal called غَدَاءٌ: see 10]. (K.)

وَكَحٌ

10. **استوَكَحَتِ الْفَرَاجُ** The young birds became big, bulky, or coarse. (S, K.)

وَكَحٌ Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of وَكَحٌ, or وَكَحُونَ, since it cannot be pl. of مُسْتَوَكَحٌ. (TA.)

وَكَدٌ

1. **وَكَدٌ**, aor. يَكْدُ, inf. n. وَكَدٌ, He remained, continued, stayed, abode, or dwelt, (L, K,) in a place. (L.) — See 2. — وَكَدَ امْرًا بِمَكَانٍ (L, K,*) aor. يَكْدُ, (L,) He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قَصَدَ (L, K) and طَلَبَ. (L.) See also below. — وَكَدَ وَكَدَةً — He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قَصَدَ قَصَدَهُ; (S, L, K;) doing as he did. (L.) — وَكَدَ امْرًا — aor. and inf. n. as above, also signifies He laboured at, and endeavoured after, a thing. (L.) — وَكَدَ, (L, K,) aor. يَكْدُ, (L) i.q. هُوَ امْرًا — هُوَ امْرًا, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.]. (L, K.)

2. **وَكَدٌ**, (S, L,) inf. n. تُوكِيدٌ; (S, K,) [and وَكَدٌ as is implied in the K, but app. by the unintentional omission of the word وَكَدٌ]; and اوكَدٌ, inf. n. ايكَادٌ; (S, L,) He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K;) as also اكَدَ and اكَدَهُ: but more chaste with و. (S, L, K,*) — Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also اكَدَ (S, L, K) and اكَدَهُ: but, in this sense also, more chaste with و; (S, L,) or in this sense more approved with و; (S, L,) or in this sense more approved with

١ : (L:) and in like manner وَكَدْ he confirmed an oath: you say, إِذَا عَقَدْتَ فَأَكَدْ وَإِذَا حَلَفْتَ فَوَكَدْ When thou makest a contract, ratify; and when thou swearest, confirm.

4 : see 2. — أُوكَثَاهُ يَدَاهُ His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.)

5. وَكَدْ and تَأَكَدْ signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K.)

Desire; purpose; intention; aim; endeavour. (L, K.) See also 1.

Work; labour; exertion; endeavour. (L, K.) Ex. مَا زَالَ ذُكْرِي وَكَدِي That ceased not to be my work, (L, K,) and endeavour. (L.)

وَكَادْ A rope with which cows are tied on the occasion of milking. (S, L.) — Also and وَكَادْ sings. of وَكَانَدْ [and إِكَادْ] (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings. ; see art. أَكَدْ] signifying, (i.e. the pls.,) Thongs, or straps, with which one binds (L, K) a camel's, or horse's saddle: (L:) or the thongs, or straps, by which the قُرْبُوس is bound to the two side-boards of a horse's saddle; (IDrd, L,) as also مِيَاكِيدْ * تَوَكِيدْ * وَكَيدْ and تَأَكِيدْ (K;) or these are called مِيَاكِيدْ but not تَوَكِيدْ: (L:) and it [مِيَاكِيدْ] is a pl. that has no [proper] sing. (TA.)

مُواكِدَة A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.)

وَكَادْ see تَوَكِيدْ مِيَاكِيدْ

مُتوَكِّدْ بِأَمْرٍ (L,) or لِأَمْرٍ (K,) Standing ready, or prepared, for a thing, or an affair (L, K.)

وَكَرْ

1. وَكَرْ aor. يَكُرْ (S, K) and وَكَرْ, (K,) He (a bird) came to the وَكَرْ [or nest]: (K:) or entered his وَكَرْ. (S.) — وَكَرْ — (Mgh, Mṣb,) aor. يَكُرْ (Mṣb,) He (a bird) took for himself, or made, or prepared, (إِتَخَذَ), a وَكَرْ; (Mgh, Mṣb;) as also وَكَرْ * تَوَكِيرْ; (A, Mgh, Mṣb, TA,) inf. n. تَوَكِيرْ; (TA;) but the latter has an intensive signification; (Mṣb;) and إِتَكَرْ * أُوكَرْ in this sense is a mistake. (Mgh.) — وَكَرْ — aor. يَكُرْ (K;) or وَكَرْ * (A, L, Mṣb,) inf. n. تَوَكِيرْ (Fr, S, L;) He made, or prepared, the food called وَكَرْة; (Fr, S, A, L, Mṣb;) نَهْ for them. (L, K.)

2 : see 1, in two places. — See also وَكَرْة, in two places.

3 : see 1.

وَكَرْ The nest (عُشْ) of a bird; (AA, S, A, Mṣb, K;) wherever it is; in a mountain or a tree; (AA, S, Mṣb;) and so if the bird is not in it; (M, A, K;) as also وَكَرْة: (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also وَكَنْ: (Aṣ, TA:) [see also عُشْ and سَبْ:] pl. (of pauc., TA:) أُوكَرْ (K) and أُوكَارْ (S, A, Mṣb, K,) and (of mult., TA) وَكَرْ (Mṣb) and وَكَارْ (K.)

You say, بَيْوَتْ كَوَافِرَ الطَّيْرِ [Houses like the nests of birds]. (A.) — اَنْ [A house: as in the following saying,] مَا دَارَ فِي فِكْرِي نُزُولُكِ فِي وَكَرِي اَنْ [Thine alighting at my house was not revolved in my mind]. (A.) See also وَكَرْة.

— The فُضْ [q. v.] of a نَعْدَة. (A, in art. فُضْ).

جَمَازْ: نَافَةً وَكَرِي see جَمَازْ.

وَكَرْة: وَكَرْهَةَ: وَكَرْهَةَ: See also وَكَرْهَةَ.

وَكَرْهَةَ: وَكَرْهَةَ: وَكَرْهَةَ: } see وَكَرْهَةَ.

وَكَرْهَةَ Food that is prepared on account of the completion of a building; (S, * Mṣb, * K;) as also وَكَرْهَةَ * وَكَرْهَةَ * وَكَرْهَةَ: (K:) food which a man prepares on the occasion of building his [or house], or buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (في الجَهَازِ); sometimes, he says, called تَوَكِيرْ which latter word also signifies the act of feeding [with the food called وَكَرْهَةَ]. (TA.)

وَكَرْ

1. وَكَرْهَةَ (S, Mṣb,) aor. يَكَرْهَهُ (Mṣb,) inf. n. وَكَرْ, (Mṣb, K,) He struck, or beat him, (S, Mṣb,) [with anything] as, for ex., with a staff, or stick: (TA:) or it signifies, (Mṣb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Mṣb:) or, accord. to Ks, i. q. لَكَمَهُ (Mṣb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — He pushed, or impelled, or repelled, him. (S, Mṣb, K.) — He pierced him (Ks, K, * T̄K) with a spear. (T̄K.) — He goaded him. (TA.) — He broke his nose. (T, TA.)

وَكَرْهَةَ A blow with the fist. (A.)

وَكَارْ One who strikes, or beats, much with his fist. (A.)

مُتَوَكِّدْ بِأَمْرٍ Standing ready, or prepared, for a thing, or an affair. (L, art. وَكَدْ)

وَكَسْ

1. وَكَسْ aor. يَكَسْ (S, A, Mṣb,) It (a thing,

S, Mṣb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Mṣb, K.) It is said in a trad., (S, Mṣb,) لَهَا مَهْرٌ مِثْلًا لَا وَكَسْ (T̄A,) of Ibn-Mes'ood, (T̄A,) لَا وَكَسْ She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A, * Mṣb, * T̄A:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For]

وَكَسْ, aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Mṣb, K;) as also

وَكَسْ (T̄K,) inf. n. (K, T̄K.) —

He made him (a man) to suffer loss; syn. نَفَصَهُ; (S, TA; as also وَكَسْ inf. n. (K, * T̄A:) or he cheated, or defrauded him. (IḲṭṭ, T̄A.)

You say, وَكَسْ فِي تِجَارَتِهِ (S, A, Mṣb, K,) inf. n. (T̄A,) He suffered loss, (S, A, Mṣb, TA,) or diminution of the price, (T̄A,) [in his traffic, or merchandise; as also وَكَسْ (S, A, Mṣb, K,) inf. n. (T̄A;) and so

وَكَسْ, aor. (K) and inf. n. (T̄A) as above. (K, T̄A.)

2. وَكَسْ, inf. n. (T̄A,) see 1, in two places.

— Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.)

4. أُوكَسْ مَالَهُ or أُوكَسْ (Ibn-'Abbād, K,) His property went away. (Ibn-'Abbād, A, K.) — أُوكَسْ فِي تِجَارَتِهِ — see 1.

أُوكَسْ [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, يُنْظَرُ إِلَى صَاحِبِ الْأُوكَسْ means, One shall look to see which is he whose place is of the less, or least, value. (Mgh.)

— A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man. (Ibn-'Abbād, K.)

[وَكَعْ, &c.]

See Supplement.]

ولَبْ

1. وَلَبْ, aor. يَلْبِسْ (T̄A) inf. n. وَلَبْ (K) into a house or tent, or into a tract, or quarter, or the like. (T̄A.) — وَلَبْ — He hastened (K) in entering. (T̄A.) — وَلَبْ — aor. يَلْبِسْ (T̄A) inf. n. وَلَبْ (T̄A) The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, وَلَبْ إِلَيْكَ الشَّيْءُ; وَلَبْ الشَّيْءُ; إِلَيْكَ الشَّيْءُ; but the correct reading is وَلَبْ إِلَيْكَ الشَّيْءُ: as above.

In an old, and generally correct, copy of the Tahdheeb el-Af'āl of IḲṭṭ, it is said that وَلَبْ إِلَيْكَ الشَّيْءُ signifies The evil reached thee:

ولج — ولب

تَوْصِلٌ. (TA.) — **وَلَبٌ**, inf. n. **وَلُوبٌ** and **وَلْبٌ**, *It (corn or the like) germinated in offsets around the older plants.* (IKtt.) — **وَلَبٌ بَنُو —** *The sons of such a one multiplied, or increased.* (IKtt.)

وَالْبَ, *Going into a thing; entering into it.* (Esh-Sheybánee, S.)

وَالْبَةٌ The offsets of the corn and the like: (K:) so called because they enter into the roots of the parent-plants: (TA:) or corn or the like growing from the roots of that which has preceded it: (S:) pl. **أَوَالِبٌ**. (TA.) — **وَالْبَةٌ** — The offspring of camels, (IAqr, S,) and of sheep or goats, (IAqr, K,) and of cows, (K,) and of a people. (IAqr.)

تَوَلْبٌ: see art. **تَلْبٌ**. Accord. to Suh, the is substituted for **وَ**, and the word is derived from **وَالْبَةٌ**, the “offsets of corn and the like:” and Ibn-Oṣfoor and IKtt assert the same. (TA.)

ولت

أَوْلَهُ وَلَثٌ, aor. **يَلَّتُ**, inf. n. **وَلَثٌ**; and **وَلَهُ حَقَّهُ**; *He diminished unto him his due, or right; [or defrauded him of part thereof]:* (K:) as also **أَلَّهُ**, and **أَلَّهُ**, or **أَلَّهُ**. (TA.)

4: see 1.

ولث

1. **وَلَثٌ**, [aor. **تَلَّتُ**,] inf. n. **وَلَثَنَا السَّمَاءَ**. *The sky wetted us with a little rain.* (TA.) — **وَلَهُ**, aor. **يَلَّتُ**, (S,) inf. n. **وَلَثٌ**, (S, K,) *He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (As:) or he beat him, or struck him, without wounding him.* (Aboo-Murrah El-Kusheyree.) — **وَلَثَ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled.* (S.) — **[يَلَّتُ]**, [aor. **وَلَثَ لَهُ**] *He gave them, or granted them, somewhat of a covenant, compact, or contract.* (TA.) — **وَلَثٌ**, [aor. **يَلَّتُ**?] inf. n. **وَلَثٌ**, *He concluded a covenant, compact, or contract.* (TA.) — **وَلَثَ لَهُ**, aor. **يَلَّتُ**, inf. n. **وَلَثٌ**, *He made to him a weak promise.* (TA.) — **وَلَثٌ فَلَانْ تَنَا مِنْ أَمْرَنَا**, inf. n. *Such a one appointed the manner of somewhat of our affair for us;* syn. **وَجَةٌ**. (TA.) — **وَلَثٌ لِمَلْوِكِهِ عِنْقًا** —, [aor. **يَلَّتُ**, inf. n. **وَلَثٌ**,] *He promised his slave manumission after his death, saying, Thou art free after my death.* (ISh.)

أَصَابَنَا وَلَثٌ A little of rain: (S, K:) ex. **وَلَثٌ** *A little rain fell upon us.* (S.) — **وَلَثٌ مِنْ مَطَرٍ** *A little rain.* (TA.) — **وَلَثٌ السَّهَابٌ** *A covenant, compact, or contract, between a people, that happens unintentionally,* (S:) **مِنْ غَيْرِ قَصْدٍ** *his opinion is not correct.* (TA.)

or, not firmly concluded, or settled: (S, K:) or somewhat, or a little, of a covenant, compact, or contract: ex., in a trad., *I had beheaded thee:* (TA:) or the remainder [or what remains unfulfilled] of a covenant &c.: (T:) or a covenant &c. firmly concluded, or settled. (TA.) — **وَلَثٌ** *A little of anything that is much in quantity.* (IAqr.) — **وَلَثٌ** *What remains, of dough, in a platter.* (K.) — *What remains, of water, in a vessel.* (K.) — *What remains, of the beverage called نَبِيذٌ, in the vessel.* (K.) —

وَلَثٌ *A weak promise.* (K [See 1. In the CK, and in a MS. copy of the K, for الوعد is put مُحَمَّكٌ]) — You also say **لَهُمْ وَلَثٌ ضَعِيفٌ** and **لَهُمْ وَلَثٌ مُحَمَّكٌ** — [A weak promise has been made to them, and a firm promise]. (TA.) — **وَلَثٌ** — *A vestige, or trace, of ophthalmia.* (K.) — **لَهُمْ أَرَادٌ** — **وَلَثٌ** *I saw not, of him, or it, aught save a small vestige, or trace.* (A.) — **وَلَثٌ** i.q. **تَوْجِيهٌ**; i.e., *The saying to a slave (مَمْلُوكٌ), Thou art free after my death.* (K.)

وَلَهُمْ عِنْدِي وَلَثٌ مِنْ خَبِيرٍ — **وَلَثٌ**: see **وَلَهُ** *I have a little news.* (TA.)

شَرٌّ وَلَثٌ *A lasting, or constant, evil.* (K.) — **—**, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or a lasting, or constant, debt: (IAqr:) or, as some say, a debt by which one constantly binds himself (يَتَّقْدِدُ), as he does by a contract. (L.) As disapproves of the expression. (TA.)

ولج

وَلَجٌ, aor. **يَلْجِ**, inf. n. **وَلَجٌ** and **وَلَجٌ**; and **إِنْتَاجٌ**; (S, K;) and **تَوَلَّجٌ**; (L;) *He, or it, entered.* (S, K.) You say **وَلَجَ الْبَيْتُ**, and **تَوَلَّجَ** the house. (L.) And **وَلَجَ الشَّيْءُ فِي غَيْرِهِ** *The thing entered into another thing.* (Msb.) As is said in the S and L, Sb says that **وَلَجٌ** has for its inf. n. **وَلَجٌ**, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of **وَلَجَ**: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make **ولج** a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like **وَلَخَلَتْ** and other intrans. verbs: but if he mean that it governs a simple objective complement, like

4. **إِلَلَاجٌ**, (S, K,) inf. n. (Msb;) and **إِنْتَاجٌ**, as in the CK and in several MS. copies of the K) or **أَنْتَاجٌ**, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. **تَلْجِ**) in which **ت** is substituted for **و**, and this is the correct reading; (TA;) *He, or it, caused to enter; introduced; inserted.* (S, K.) — The expression in the Kur. [xxii. 60; يُولَجُ الظَّلَيلُ فِي النَّهَارِ وَيُنَوَّجُ] signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night: (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (S.) — [أَوْلَجُ دَكْرَهُ فِي النَّهَارِ وَيُنَوَّجُ] is often used for *Inivit.* and hence as meaning *Inivit.**

5: see 1.

8: see 1 and 4.

خَرَاجٌ وَلَاجٌ (S,) and **رَجُلُ خَرَاجٌ وَلَاجٌ** (TA,) *A man frequently going, or coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. **خرَاجٌ**.]

وَلَجَةٌ *A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.:* pl. **أَوَلَاجٌ** and **وَلَاجٌ**, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n. of which **وَلَجَةٌ** is the n. un.] or **وَلَاجٌ**. (L.) — *Also, A bend, or place of bending, of a valley:* (IAqr:) pl. as above. (K.)

وَلَاجٌ and **وَلَاجٌ**: see **وَلَجَةٌ**.

وَلَيْجَةٌ Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a **وَلَيْجَةٌ** of a thing. (A'Obeyd.) — **هُوَ وَلَيْجَهُهُمْ** *He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them.* (TA.) Pl. **وَلَائِجٌ** (TA.) — **+ وَلَيْجَةٌ** + *A particular, or special, intimate, friend, or associate, of a man; syn. **خَاصَّةٌ** (S, K) and **بَطَانَةٌ** (S) and **دَخِيلَةٌ** (K):* by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon, or to place confidence in, not being of his family:* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

وَلَجَةٌ (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man; or a pain in a man;* (so in وَلَجَ يَأْخُذُ الْإِنْسَانَ (so in two copies of the S, and in the L,) or **وَلَجَ** **فِي الْإِنْسَانِ**: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*

or a pain in the teeth; وجع يأخذ الأسنان، (so in a copy of the S,) or وجع في الأسنان، (So in the CK.)

أولج [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مجمّع.]

توخ The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters ت. الدى يلج فيه: like دُوْلَج: the says Sb, is substituted for و, and the word is of the measure تَفْعُل; for فَوْعُل is scarcely found in Arabic as the measure of a subst., whereas قَوْعُل is frequent. (S.)

مَوْلَج A place of entrance; a place into which one enters: (TA:) pl. مَوَالِج. (S.) [See its contr. مَخْرَج.]

مَوْلُج A man attacked by the disease called دُبْيَة, or دُبْيَةَ، وَالْجَمَة. (K, TA.)

ولح

وليمة A [sack of the kind called] غِرَارة: (S, L, K:) or such as is called a جُواق: or a large and wide basket: (L:) and a date-basket of palm-leaves; syn. جَلَة: (S, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَرْ) and the like: (L:) n. un. of ولج، pl. ولائح. (S, L, K.)

ولد

1. **ولد**, (S, K, &c.,) aor. تَلَدُّ, (L, K, &c.,) inf. n. ولادة and ولاده (S, A, L, Mṣb, K) and ولاده and ولاده, but each is more common with kesr, (Mṣb,) and إِلَادَة and مَوْلَد (L, K) and ولادة, (K,) [and app. مِيلَاد, like مَقْدَار, (see an ex. voce تِلَاد, in art. تِلَاد,)] She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, ولد, (aor. as above, Mṣb,) He begot a child, or young one; &c. (Th, L, Mṣb, K.) — اللَّيَالِي حَبَالَى لَيْس — [The nights are pregnant: it is not known what they will bring forth]. (A.) — وَبَ — [occurs in a verse cited voce وَبَ يَلِدُه: like لَمْ أَجِدْ لَهْ أَجِدْ for لَمْ يَلِدْه: like لَمْ يَلِدْه for ولد يَلِدْه.]

2. **ولدها**, inf. n. تَوَلِيد, He assisted her [namely a woman, A, L, Mṣb, and a ewe or she-goat, S, A, L, Mṣb, or other animal, Mṣb) in bringing forth; delivered her of her child or young one: (S, L, Mṣb, K:) he acted as a midwife to her.

(L.) **ولدها أولادا** — He made her to be the mother of children. (MA.) See 4. — **ولدته**, (inf. n. تَوْلِيد, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! اَنْتَ نَبِيٌّ! [in the CK, erroneously, وَلَدْتَكَ] Thou art my prophet, and I reared thee: altering it thus, اَنْتَ نَبِيٌّ وَانَا وَلَدْتُكَ [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K, *) — **ولد** — He innovated, or originated, language, and a story or the like. (A.) + [It (a thing) generated, engendered, produced, or originated, another thing.]

4. **أولدت**, (inf. n. إِبْلَاد, Mṣb,) She (a woman, S, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Mṣb, K, *) — **أولد القوم** — The people attained to the time of [their having] children. (IKt.) — **أولد الجارية** — He made the girl to be the mother of a child. (MA.) See 2.

5. **عن غيره** or **تولدت الشيء من الشيء**, (Mṣb,) + The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — **تولدت العصبية بينهم** — **تولدت العصبية بينهم** — [Party-spirit originated, or became engendered, among them]. (A.)

6. **توالدوا** They multiplied, or became numerous, [by propagation,] and begot one another; (S, L;) as also **اتَّلَدوا**. (TA.)

8: see 6.

10. **استولدها** He rendered her pregnant; got her with child. اولدها in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

ولد: see ولد.

ولد رجل, and **ولدة**, (L, K,) and **ولد رجل**, and **ولدة**, (L, K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a fetus:] (M, L, Mṣb:) pl. [of pauc.] of ولد, (M, L, Mṣb, TA,) and of ولد, (M, L,) أوْلَاد; (M, L, Mṣb, K,) and [pl. of pauc. of ولد] and **الذة**: (M, L, K,) and pl. of ولد, (L, K,) and **ولدة** [L, K,] and **ولد**, (S, M, L, Mṣb, K, *) like as أَسْد is pl. of ولد, (S, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make ولد singular. (T.)

— **ولدك** من دَمَى عَقَبَيكِ — a proverb, (T, S, L; but in the S, عَقَبَيكِ of the Benoo-Asad, (S, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — **ما أدرى أي ولد الرجل هو** I know not what man he is. (S, K.)

— **لَدَة**, in which the ل is a substitute for the و that is elided from the beginning, for it is from الولادة, (S, L,) or, accord. to some, it is from لَدَى, q.v., (TA,) applied to a male and to a female, (TA, voce تُرْبَ i.q.; (S, L, K;) meaning One born at the same time with another; coetaneous, or a contemporary in birth (TA) of a man: (S, L:) dual لَدَانِ; (S, L;) [but لَدَة occurs in a dual sense in the Jm and O and K, voce صَوْغ, q.v.;] pl. and لَدَاتِ and لَدَونَ (S, L, K;) AHei and other expositors of the Tesheel say, that words like لَدَة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is **ولَدَاتِ** and **ولَدَاتُونَ**, (K,) because the formation of a dim. restores a word to its original form; (TA;) not لَدَيُونَ and لَدَيَاتُونَ, as some of the Arabs erroneously make it: (K;) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made **ولَدَدِ**, there would be no difference between it and the dim. of **ولَدَ**. (TA.) See also art. لَدَى. — See مِيلَاد.

— **ولاد** and **ولاده**: see 1. — **Pregnancy**: (A, L, in which the former only is mentioned, and Mṣb :) the former is the more common. (Mṣb.)

— **ولود** [Prolific; that breeds, or brings forth, plentifully.] (S, K, art. أَبَد.) — See **والد**.

— **وليد** (of the measure فَعِيل in the sense of the measure مَفْعُول, TA,) and **مولود** + signify the same, (T, L, K,) i.e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Mṣb;) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also **ولدان** and **وليدة** + pl. of مَولودة + **وليدة** + **وليد**, (L, K,) and **وليد** **في الجنة** — The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — Also **وليد** A boy: (S, A, L, K:) a youth: (AHeyth, L:) a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until

he attains to manhood : the servant of a man in paradise is a **وليد** always, never changing in age : (L:) *a slave*; (S, L, K;) or, as some say, one *born in servitude*: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called **وليدة** even if aged: (L:) pl. (of the masc., S, L, K) and **ولدان** (S, L, K) and **ولدة**; (L;) and (of the fem., S, L, K.) — See also **أم الوليد** — **مولدة** — *The domestic hen.* (K.) **هُنَّ فِي أَمْرٍ لَا يُنَادَى وَلِيَدَهُ** — [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to] : a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or As, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a **وليد** put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a **وليد** put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — One also says, **فِي الْأَرْضِ عَشْبٌ لَا يُنَادَى وَلِيَدَهُ** [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and **جَاؤُوا بِطَعَامٍ لَا يُنَادَى وَلِيَدَهُ** [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — Muzarrid Eth-Thaqlebee says,

* تبرّاتٌ مِنْ شَمْرِ الرِّجَالِ بِتَوْبَةٍ
* إِلَى اللَّهِ مِنِّي لَا يُنَادِي وَلِيُدْهَا

[I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L)

وَلِيدٌ see : وَلِيدَةٌ

وَلُوْدِيَّةٌ, (IAqr, L, K,) an inf. n. which has no verb, (Th, L,) and **وَلُوْدِيَّةٌ** (K) and **وَلِيْدِيَّةٌ**, which, accord. to Th, is the original form, and **وَلِيْدَةٌ**, (L,) *Infancy*: (IAqr, L, K:) *boyhood; girl-*

hood: the state of a وَلِيدٍ or وَلِيدَةٍ. (L.) Ex. *وَلِيدَةٍ* or *وَلِيدٍ*, and *وَلُودٍ* and *وَلُودَةٍ*, *He did that in his infancy:* (El-Basâir:) and *فَعَلَ ذَلِكَ فِي وُلُودِيَّتِهِ* when he was a *وليد*. (L.) — *وَلُودَةٍ* (L, K) and *وَلُودَةٌ* (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness,* (L, K,) *and in knowledge of affairs:* (L:) *illiterate-ness.* (L.)

[*The society of such a one is very productive of good.*] (A.)

وَالدَّةٌ and *وَالَّدَةٌ* (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child or young one, or children or young; and bringing forth.* (Th, M, L.) — Also *وَالْدُّ* *A father:* (S, L, Msb :) and *a mother;* (L;) as also *وَالْدَّةٌ*; (S, L, Msb;) [which latter is the more common in this sense:] pl. of the former, *وَالِدُونَ*; and of the latter, *وَالِدَاتُ*: (Msb:) the dual *وَالِدانِ* signifies the *two parents; the father and mother.* (S, L, Msb.) — *شَاءَ وَالْدُّ* — *A pregnant ewe or goat;* (ISk, S, A, L, Msb, K,*) as also *وَلُودٌ* and *وَالَّدَةٌ* (L, K:) pl. *وَلُودٌ* (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or *وَلَدٌ*, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — Also, *A prolific ewe or goat; that breeds, or brings forth, plentifully;* (Nh, L;) [as also *وَلُودٌ*: see S, K, art. *أَبْدٌ*: see also ex. of *وَلُودٌ*, applied to a woman, voce *أَسْوَا*.] — *مِنْ شَرِّ* — *وَالَّدٌ وَمَا وَلَدَ*, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten,*] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Basâir.)

مَوْلَدٌ The *place of birth* (T, S, M, A, Msb) of a man. (S, L, &c.) — See also **مِيلَادٌ**.

مَوْلَدٌ [A woman, and] a ewe or she-goat, (L,) *about to bring forth*: (L, K :*) pl. **مَوَالِدٌ** and

The time of birth (T, S, M, A, L, Mṣb, K) of a man; (S, L, &c.) as also مَوْلَدٌ (T, M, A, L, Mṣb, K) and مَدْعَةٌ (K:) but this last is mentioned only in the K, and requires proof. (TA.) — [See also 1, of which it is app. an inf. n.]

مَوْلُودٌ : *see* مَولِيدٌ.

عَرِيبَةُ مُولَدَةٌ (S, L, Mṣb,) and (S, L,) *A man, and an Arab female, not of mere*

Arabian extraction : (*S*, *L*, *Mṣb*;) or مُولَد (L) and its fem. مُولَدَة (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) born among the Arabs; (M, L, K;) as also وَلِيدٌ (M, L) and وَلِيدَة (M, L, K;) or a boy, or slave-boy, and a girl, or slave-girl, who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner: (A, L:) or the latter, مُولَدَة, signifies one born in a country in [and of] which is only her father or her mother: (ISh, L:) or one born at thine own abode, or home; (ISh, T, S, in art. تَلَد;) like تَلَادْ (S, art. تَلَد:) or born in the territory of the Muslims. (Mgh, art. تَلَد.) شاعر مُولَد — مُولَد [†] [A post-classical poet;] a poet of the last of the four classes; of the class next after the نَوْع إِسْلَامِيُون: مُحَمَّدْ (Mz, 49th) also called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Mohammad, (see Mz, 44th نَوْع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See شَاهِد)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Hasan (surname Aboo-Nuwás) Habeeb, El-Bohturee, Ibn-Er-Roomee, Ibn-El-Moatezz, and El-Mutanebee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-Amr Ibn-El-'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdak and Jeroer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islámees. (Mz, 49th نَوْع مُولَد — كَلَامٌ مُولَد [‡] [Post-classical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Mṣb.) And simply مُولَد [†] [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the مَصْنُوع is, that the latter is given by its author as chaste (فَصِيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نَوْع.) It is opposed to

نَفْعٌ. The lexicons passim.) — Also مُولَدٌ, (L,) and its fem. with ة, (K,) i.e. Anything innovated. (L, K.) — كِتَابٌ مُولَدٌ : A forged writing. (L, K.) — بَيْنَةٌ مُولَدَةٌ : Evidence not verified. (L, K.)

مُولَدَةٌ A midwife. (A, L, K.)

[وَلَسْ, &c.]

See Supplement.]

وَمَا

1. وَمَاءٌ (S, K,) aor. يَمَّا, inf. n. ; وَمَاءٌ إِلَيْهِ (S, K,) aor. يَمَّا, inf. n. ; وَمَاءٌ (S, K,) which is the chaste word, MF, inf. n. ; اومَاءٌ (S, K,) as also اومَاءٌ (T, K,) and وَمَاءٌ (K,) He made a sign to him. (K.) [For اومَاءٌ [for اومَاءٌ] is disallowed: (S:) [but see what follows in this paragraph]. Lth says, that الاماء is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer : (TA :) and اومَاءٌ sometimes signifies He [made a sign with his head as though he] said "No :" Akh cites this verse :

* إِذَا قَلَ مَاءُ الْمَرْءَ قَلَ صَدِيقَهُ *
* وَأَوْمَأَتْ إِلَيْهِ بِالْعَيْنَيْنِ الْأَصَابِعَ *

[When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which اومَاءٌ is for اومَاءٌ. (TA.) — [For a further explanation of اومَاءٌ, and the manner in which it is said to differ from اواباً, see art. اواباً.]

2. وَمَاءٌ [for وَمَاءٌ يَالشَّيْءٌ] — وَمَاءٌ: see 1. وَمَاءٌ [for وَمَاءٌ يَالشَّيْءٌ] — وَمَاءٌ: as there is no such root as وَمَاءٌ :] He took away the thing. (TA.)

3. يَوَائِمٌ فُلَانٌ يَوَائِمٌ فُلَانًا, and فُلَانٌ يَوَائِمٌ فُلَانًا, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — ISh quotes,

* فَاتَّا الْغَذَّا مُوَاهِمَةً *

meaning, accord. to Abu-l-Khaṭṭāb, "And I, in the morning, shall see him, or it :" syn. مُعَابِنَةً. (TA.)

4: see 1.

10. اسْتَوْمَى عَلَى الْأَمْرِ [for اسْتَوْمَى عَلَى الْأَمْرِ] : as there is no such root as وَمَاءٌ :] He made himself master of the thing: like استولى. (Fr.)

وَامْئَةٌ A misfortune; calamity: (S, K :) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — وَقَعَ فِي وَامْئَةٍ — He fell into a misfortune or calamity. (S.) — دَعَبَ تُؤْبَى فَهَا أَدْرَى مَا كَانَتْ وَامْئَةٌ My garment is lost, and I know not what misfortune

has taken it away: (M, K :) or, who has taken it. (Yaṣṣāqob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لَهُ.]

وَمَتْ

شَيْءٌ مُؤْمُوتٌ A thing that is known, and decided, or determined; syn. مَعْرُوفٌ مُقَدَّرٌ. (K.)

وَمَدْ

1. تَوَمَّدَتِ اللَّيْلَةُ, وَمَدَتِ اللَّيْلَةُ aor. inf. n. وَمَدْ (L,) The night was, or became, one of وَمَدْ, i.e., intense heat, &c., as explained below. (S, L, K.) One also says وَمَدَ الْيَوْمُ, (S, * M, A, L, K, *), aor. يَوْمَدُ, (K,) inf. n. وَمَدْ, (M, L, K,) i.e. He was angry with him; (S, M, A, L, K,) was incensed against him; i.e. وَدَ, (S, L,) of which it is a dial. form. (S.)

وَمَدَةٌ Intenseness of the heat of night; as also وَمَدَةٌ : (S, L, K :) or intense heat: (CK :) or sultriness; i.e., intense heat with stillness of the wind: (Ks, T, L, K :) or heat of whatever kind with stillness of the wind: (M, L :) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L :) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L :) and وَمَدَةٌ a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L:) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.)

وَمَدْ : (L, K :) and وَمَدَةٌ : (T, M, A, L, K,) which latter is the more common, (TA,) A night of وَمَدْ i.e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says يَوْمَ وَمَدْ: but not so commonly. (M, L.) وَمَدْ : i.e. He is angry with him. (A.)

وَمَدْ : see وَمَدْ.

وَمَدْ : see وَمَدْ.

وَمَضْ

1: see 4.

4. اوْمَضْ It (lightning) flashed, gleamed, or shone, slightly, (S, A, Mṣb, K,) not extending sideways in the adjacent tracts of cloud; (S, K,) for when it does thus, it is termed خَفْوٌ ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ : (S:) it is also said of other things, beside

lightning: (M :) and وَمَضْ (S, M, A, Mṣb, K,) aor. يَمْضِ (S, Mṣb, K,) inf. n. وَمَضْ and وَمَضَانْ (S, A, K) and وَمَضْ (S, M, A, Mṣb, K,) or it (lightning) flushed faintly or weakly, and then disappeared, and then flashed again; (IAār;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-Eyn :) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.)

— Hence اوْمَضَتِ الْمَرْأَةُ : The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And i.e. The woman stole a glance, or glances; (S, M, K,) as also اوْمَضَتِ الْمَرْأَةُ بَعْينَهَا : (A:) or this last, + the woman looked, or gazed with widely opened eyes. (L.) — And اوْمَضَتِ الْمَرْأَةُ بَعْينَهُ اوْمَضَتِ الْمَرْأَةُ بَعْينَهُ + He made a sign to him with his eye: (M:) or such a one made a private, or secret, sign, (K, TA,) to me. (TA.) — Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.)

وَمَضَةٌ [A slight flash of lightning, &c.] You say, [I شَمْتْ وَمَضَةً بَرْقَ كَنْبَضَةً عَرْقٍ I looked at a slight flash of lightning, like a single pulsation of an artery, to see whether it tended, and where it might rain]. (A, TA.)

[وَمَضْ بَرْقٌ وَمَضْ i.q. Lightning flashing, gleaming, or shining, slightly; &c.: وَمَضْ in this case being app. an inf. n. used as an epithet.] (TA.)

وَمَضْ: see what next precedes.

وَمَقْ

See Supplement.]

وَنْبَ

2. وَنَبَتْ, inf. n. تَوْنِيبٌ, He reprimanded, reproved, blamed, chid, or reproached, him severely; &c.: (K :) a dial. form of تَوْنِيبٌ. (TA.)

وَنِي

See Supplement.]

وَهْبٌ

1. وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, K;) said to be originally يَهَبُ; which is changed into وَهَبْ because of the kesr; and then, into تَهَبْ because of the medial guttural letter; Mṣb, voce ;) وَهَبَ مَهْبَهْ (S, K) and وَهَبَهْ (S, K) and مَهْبَهْ (Mṣb,) or the last two are subst., (S, K, &c.) He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (Mṣb, TA.) You should not say وَهَبَهْ [he gave it to thee], (K, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression **وَهَبَتْ كُذَا مِنْهُ**, meaning, *I gave such a thing to him, &c.*; (من) being redundant, as in the pret. tense. "I sold such a thing to him;" as occurring in several trads. (MF.) — See 3. **وَهَبَنِي اللَّهُ فِدَاكَ** — *May God make me [or give me as] thy ransom!* (IAar, K.) **وَهَبْتَ فِدَاكَ** — *May I be made [or given as] thy ransom!* Ibn-Umm-Kásim says, that **وَهَبَ** is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) **فَبَنِي فَعَلْتَ ذَلِكَ** — *Suppose me; syn. ظُنِّنِي*; (AHei, cited by Fei;) or *count me, or reckon me*; syn. **أَحْسَبَنِي وَاعْدَدَنِي**; (M, K;) [or grant me;] to have done that. (M, K.) **فَهَبْ زَيْدًا مُنْطَلِقًا** — *Suppose Zeyd to be going away, or gone away; syn. اخْسَبَ*. (So in two copies of the S: in another, اخْسَبَ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say **[I supposed thee to have done that]**: nor (as some assert, Mṣb,) do you say **هَبْ أَنِي فَعَلْتُ**, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَّنتُ belongs, that **إِنْ** and **أَنْ** [with what follows them] may supply the place of the two objective complements, [as when you say **إِنْ**, and, **ظَنَّنتُ أَنْ زَيْدًا قَائِمٌ**, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. **وَاهِبَةٌ**, aor. of the latter verb **وَاهِبَ**, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of **وَاعْدَهُ**, aor. **يَعْدُ**: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumden's Ar. Gram., p. 171.]

4. **أَوْهَبَ** *He prepared, or made ready, the thing for him.* (K.) **أَوْهَبَكَ الطَّعَامَ** — *I prepared, or made ready, for thee the food and beverage, and abundance of them.* (Tahdheeb el-Af'al.) But see this verb in an intrans. sense. **أَوْهَبَ الطَّعَامَ** — *The food, or corn, or the like, became abundant and ample, so that some of it was given away.* (A.) **وَهَبَتْ** —

I became capable of such a thing, and able to do it. (A.) — **أَوْهَبَ لَكَ الشَّيْءَ** — *The thing was, or became, within thy power, or reach, so that thou mightest take it.* (K.) Related on the authority of IAar alone, who says, They did not say **أَوْهَبَ لَهُ الشَّيْءَ** — *The thing was lasting to him.* (AOBEYD, AZ, S, K.) J cites the following verse:

- * **عَظِيمُ الْقَفَّا رِخْوُ الْخَوَاصِيرِ أَوْهَبَتْ**
- * **لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرٌ**

[*Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him.*] But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is **أَرْهَنَتْ**, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. **تَوَاهَبُوا** — *They gave gifts, one to another.* (S, K.) **فِيهِمُ التَّوَاهُبُ** — *[They have a habit of mutually giving gifts].* (TA.) **تَوَاهِبَةٌ** — *[The people gave it; one to another].* (K.) **وَلَا التَّوَاهُبُ فِيهَا يَنْهَا ضَعْةٌ** — *[Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i.e., they do not give by constraint.* (TA, from a trad.)

8. **إِتَّهَبَ** (originally **إِتَّهَبَ**, TA,) *He accepted a هَبَة, or gift.* (S, Mṣb.) **إِتَّهَبَهُ** *He accepted it [as a gift].* (K.) **إِتَّهَبَتْ مِنْكَ دِرْهَمًا** — *[I accepted from thee a dirhem, as a gift].* (L.)

10. **اسْتَوْهَبَ هَبَةً**, (S,) or **اسْتَوْهَبَ هَبَةً**, (Mṣb,) *He asked for a هَبَة, or gift.* (S, Mṣb.) **اسْتَوْهَبَهُ** — *[He asked him to give him a servant.]* (K, art. خادِمٌ.)

هَبَةٌ and **مَوْهِبَةٌ** *A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift.* (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former **هَبَاتٌ**; and of the latter, **مَوَاهِبٌ**. (A, &c.) — **هَبَةٌ** is of two kinds: **هَبَةٌ صَدَقَةٌ** *A free gift, for no requital, or compensation: and هَبَةٌ ثَوَابٌ* *A gift for a requital, or compensation.* This distinction is made in law, &c.]

أَهَبَهُ i.q. **أَهَبَهُ** هَبَةً — *see هَبَةٌ*

وَهَبُوبُ : **وَهَبَتْ** } *see وَهَبَةٌ and وَهَابَ*

وَهَابَةٌ and **وَهَابَ** } **وَهَبُوبُ** } **وَهَابُ** and **وَهَابَةٌ** — *(K) وَهَبُوبُ* } **وَهَابُ** and **وَهَابَةٌ** — *(S, K) epithets from "he gave, &c."*: the

first signifies *Giving; properly, as a free gift, disinterestedly, and not for any compensation:* or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying *one who gives liberally, or bountifully; &c.*: and in this sense **الْوَهَابُ** is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation.* The ة in **وَهَابَةٌ** is added to give more force to the intensiveness; as in **عَلَامَةٌ**. (TA.)

مَوْهِبَةٌ and **مَوْهِبَةٌ** مَوْهِبَةٌ ["he gave, &c.;" signifying *A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation*.] (S, K, &c.) See 1.

مُهَبَّ A thing, such as food, prepared, ready, at one's hand. (S.)

وَادٍ مُهَبَّ الحَاطِبِ — *A valley abounding with fire-wood.* (A.) **أَصْبَحَ فَلَانْ مُهَبَّاً** — *Such a one became prepared, or ready,* (Mūdā;) so in an excellent copy of the S: in another copy, (Mūdā;) and able. (S.)

مَوْهِبَةٌ: **هَبَةٌ** — *A cloud falling [in rain] in any place:* (K:) pl. **مَوَاهِبٌ**: *you say* **كَثُرَتْ** **الْمَوَاهِبُ فِي الْأَرْضِ** — *The rains became abundant in the land.* (TA.) **مَوْهِبَةٌ** — *A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates:* pl. **مَوَاهِبٌ**: and in the T it is said that *a small cavity, or hollow, in a rock, is called مَوْهِبَةٌ*, with *fet-h*, being extr. [with respect to rule]. (TA.)

مَوْهِبَةٌ: **مَوْهِبَةٌ** and **مَوْهِبَةٌ** *see مَوْهِبَةٌ*.

مَوْهُوبٌ A thing given; properly, as a free gift, &c.: see the verb. (Mṣb.) — **مَوْهُوبٌ لَهُ** *Having a thing given to him; properly, as a free gift, &c.* (Mṣb.) — **مَوْهُوبٌ** *A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i.e., by God.* An epithet in which the character of a subst. is predominant. (TA.)

وَهْت

1. **وَهَتْ**, aor. **وَهَتَتْ**, inf. n. **وَهَتْ**, *He trod, or stamped upon it vehemently.* (L.) — *He pressed, compressed, or pressed against, him; or it;* syn. **ضَغَطَهُ**. (L, K.)

4. **وَهَتْ** *It (flesh-meat) became stinking:* (S, K:) dial. form of **أَهَبَتْ**. (TA.)

وَهَنَةٌ *A depressed, or low, piece of ground:* (K:) pl. [or rather coll. gen. n. of which it is the n. un.] **وَهَنَاتٌ**. (TA.)

وَهْت — وَهْت

وَهْت

1. وَهْت فِي شَيْءٍ, aor. يَهْتُ, inf. n., *He was persevering, or assiduous, in the thing.* (K.) — وَهْت شَيْئاً, aor. يَهْتُ, inf. n., *He trod, or trampled, vehemently upon a thing.* (K.)

5. تَوَهَّت فِي الْأَمْرِ *He went, or penetrated, far into the affair.* (M, K.)

وَاهْت One throwing himself into destruction. (TA.)

وَهْج

1. وَهْجَت النَّارُ, aor. تَوَهَّجَ, inf. n., and وَهْجَت مَكَانٌ, [app. a mistake for وَهْجَانٌ] aor. تَوَهَّجَ, [inf. n.;] وَهْجَعَ (L;) *The fire burned; syn. انتَدَت*; (S, K, &c.); and so تَوَقَّدَ; (L;) *syn. توَقَّدت*; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. — Also, all these verbs, with the same inf. ns., *It (the sun) burned, or was hot: and it (a fire) burned from a distance.* (L.) — Also, all the above verbs, with the same inf. ns., *It (a day, and a night,) was violently hot.* (L.)

2: see 4.

4. اوْهَج He kindled a fire; made it to burn; syn. اوْقَدَ: (S, K;) [or made it to burn fiercely, or to glow:] in the M, وَهْجَعَ (L.)

5. تَوَهَّج: see 1. — It (the odour of perfume) was hot, or strong; syn. تَوَقَّد. (S, K.) — It (a jewel) shone; glistened; glowed. (S, K.) — It (a day) was violently hot. (A.) — It (heat) was violent. (A.)

يَوْمٌ وَهْجَانٌ, and وَهْجَانٌ, and وَهْجَعَ, and وَهْجَانَةٌ A violently hot day, and night. (L.)

وَهْجَعَ and وَهْجَعَ The burning, or heat, of fire. (S, K.) [See 1.] — Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) — Also, the latter, The shining, glistening, or glowing, of a jewel. (L.)

وَهْجَانَةٌ and وَهْجَانٌ: see وَهْجَانَةٌ.

وَهْجَعَ: see وَهْجَعَ.

[A fiercely burning, or glowing, star]. (TA.) سِرَاجٌ وَهَاجٌ [A fiercely burning, or glowing, lamp: Kur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَقَّجَةٌ, as an epithet applied to a woman, Hot in the pudendum; expl. by حَارَّةُ الْمَتَاعِ (L.)

وَهْد

(L) and وَهْدَةٌ (As, S, A, L) A low, or

depressed, place; (As, S, A L;) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. اَوْهَدْ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وَهَادْ (S, A, L, K) and وَهَدَانْ, or وَهَدَانْ, (as in different copies of the K, the former being the reading in the TA,) and وَهَدْ وَهَدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهَدَةٌ is the n. un.:] also وَهَدَةٌ a hollow, or cavity, or deep hollow or cavity, (هَوْهَةٌ,) in the ground: (L, K;) and so اَرْضٌ وَهَدَةٌ مَكَانٌ وَهَدْ: (L:) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — Also وَهَدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — Also, i.q. خُنْكَةٌ, (IAqr, L,) which latter, says Lth, signifies The part where the mustaches divide.

وَهْر &c.

See Supplement.]

وَيْب

وَيْب a word like وَيْل (S, K) and وَيْسٌ and وَيْحٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fāik, وَيْل denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as وَيْل: (AZ;) or less than وَيْح: (As:) or وَيْسٌ and وَيْسٌ denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْسٌ مَا امْلَحَهُ, and وَيْسٌ مَا امْلَحَهُ, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, وَيْل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and وَيْسٌ is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kūr-ān, and the latter by the Prophet: (T:) or وَيْل is said to, or of, him who falls into destruction: and وَيْسٌ is a word by which one chides him who is at the point of falling into destruction: (Sb:) or وَيْسٌ and وَيْل are syn., (Yz, Eu-Nadr, S, Ibn-El-Faraj,) and وَيْسٌ signifies the same: (Ibn-El-Faraj:) or وَيْسٌ is a little softer, or more gentle, than وَيْل: (En-Nadr:) [if so, وَيْسٌ signifies وَoe to him! in the same, or in a milder, manner than وَيْل:] or the original of

to what is said by Z, in the Fāik, وَيْكٌ and وَيْبٌ &c. signify Mercy on thee! or the like. (MF.) When وَيْب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْب is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] (or وَيْب لِزَيْدٍ, L) : when you use ل, it is more elegant to put وَيْب in the nom. case, as an inchoative, than in the acc. case: but when you use وَيْب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْب زَيْدٍ than وَيْب زَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْب غَيْرَك and وَيْكٌ; and some of them say وَيْب لِهَذَا الْأَمْرِ — (TA.) وَيْل لِزَيْدٍ, وَيْب لِهَذَا الْأَمْرِ — (TA.) عَجَباً لَهُ (I) wonder at, or with respect to, this thing! (K,) and so وَيْب (TA.)

وَيْةٌ A measure consisting of twenty-two, or twenty-four, أَمْدَاد (pl. of مَدَد), which see in art. مَك. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the وَيْة in Cairo is the sixth part of an إِرْدَب, which latter is equivalent, very nearly, to five English bushels.]

وَيْح

وَيْح a word denoting compassion, or pity: (AZ, As, S, K:) وَيْل denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as وَيْل: (AZ;) or less than وَيْح: (As:) or وَيْسٌ and وَيْسٌ denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْسٌ مَا امْلَحَهُ, and وَيْسٌ مَا امْلَحَهُ, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, وَيْل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and وَيْسٌ is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kūr-ān, and the latter by the Prophet: (T:) or وَيْل is said to, or of, him who falls into destruction: and وَيْسٌ is a word by which one chides him who is at the point of falling into destruction: (Sb:) or وَيْسٌ and وَيْل are syn., (Yz, Eu-Nadr, S, Ibn-El-Faraj,) and وَيْسٌ signifies the same: (Ibn-El-Faraj:) or وَيْسٌ is a little softer, or more gentle, than وَيْل: (En-Nadr:) [if so, وَيْسٌ signifies وَoe to him! in the same, or in a milder, manner than وَيْل:] or the original of

ويل — وبح

وَيْح sometimes ح being added to this latter word, and sometimes ل, and sometimes ب, and sometimes س; (K;) so that it becomes وَيْس and وَيْب and وَيْل and وَيْح and وَيْح. (TA.) [See وَيْس and وَيْب and وَيْل and وَيْح and وَيْح.] You say وَيْح زَيْد [Mercy on Zeyd! or woe to Zeyd!]; putting وَيْح in the nom. case as an inchoative; (S, K;) and in like manner, وَيْل زَيْد: (S:) and also وَيْحاً زَيْدٍ; putting وَيْح in the acc. case because of a verb understood; (S, K;) as though you said اَنْزَمَهُ اللَّهُ وَيْحًا [May God make mercy, or woe, to attend him constantly!]; and in like manner, وَيْلًا زَيْدٍ: (S:) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is اَتَرْحَمَهُ تَرْحِمًا [I say, May God have mercy on him! emphatically]: (Z, in the Fāīk:) you also say وَيْح زَيْد and وَيْحك making

وَيْح a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَيْلَك, and وَيْلَك, and وَيْل زَيْد, and وَيْلَك زَيْد, and وَيْلَك زَيْد in the same sense. (S:) and also وَيْحَمَا زَيْدٍ (S:) (K.)

وَيْس

وَيْس a word used to denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, وَيْسَةً مَا اَمْلَحَهُ [Mercy on him!] or the like: how beautiful is he!: (TA:) or وَيْل and وَيْح are used in the place of وَيْل and وَيْل لَه which signifies وَيْس لَه [Woe to him!]: (M, TA:) or, as some say, وَيْس is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turāb says, I heard Abu-Semeyda' say, وَيْل وَيْس وَيْل وَيْس have one

meaning: (TA:) or وَيْسَك is not said except to children; and وَيْلَك is an expression in which is roughness and reproach; and وَيْح is a gentle and good expression. (AHāt, TA.) See وَيْس and وَيْل and وَيْس. — It also signifies *Poverty*. (ISk, M.) And one may say, if it be right to say so to one, وَيْس لَه as meaning *Poverty be to him*: (ISk.) — Also, *What a man desires*. (M, K.) So in the phrase لَقِي وَيْسَهُ He found, or met with, or experienced, what he desired; (M, K;) accord. to an explanation given by IAār; so that it means *much*: but in one place he says that this phrase signifies *he found, &c., what he did not desire*. (M.)

[وَيْل &c.

See Supplement.]