The twenty-third letter of the alphabet; called ل. It is one of the letters termed "سREET", or vocal, and also belongs to the class of "س bdsm", i.e., letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. As a numeral it denotes thirty. For the particles ٠، ٠، ٠، &c., see Supplement.

According to some, the words of this art. are from a triliteral root, augmented: AAF, for instance, says that they belong to the same class as سرط in which the ج is added to the root. [TA.]

R. Q. 1. وُلْدُ (T.A.) and لُغَةُ, (S, K.) It (a star, and the moon, T.A, and lightning, S, K, and fire, T.A) shone, glistened, or was bright: (K.) or shone with flickering light. (T.A) — لُغَةُ. inf. n. لُغَةَ, لُغَةُ. I The fire burned brightly: (K.) and لُغَةُ it blazed. (T.A) — لُغَةُ. inf. n. as above; لُغَةُ Upon his cheeks like pearls. (T.A) — لُغَةُ. She (a woman) opened her eyes wide, and looked intently. (K.) — لُغَةُ. He (a bull, or a wild bull, أُرْشُوُة, T.A, or an antelope, كُرْشُوُة, wagged his tail. (Lh) or أُرْشُوُة, (S) I will not come to thee, or I will not do it, while the gazelles wag their tails; [i.e., I will never come to thee]. (Lh, S.) A proverb. (T.A) — لُغَةُ. The she-goat, or doe, desired the male. (K.)

R. Q. 2. See 1. — Also It (the سرط [or mirage]) [moved to and fro, undulated, or] came and went. (S in art. ق.)

A pearl: pl. لُؤْسُودُ (S, K) and لُؤْسُودُ: (S) [or rather, لؤسود is a coll. gen. n., of which لؤسود is the n. un.]. — Also لؤسود A wild cow; syn. لؤسود [a species of bovine antelope]. (K.)

See art. لؤسود.

See Supplement.

See Supplement.

See Supplement.

See Supplement.

See Supplement.

See Supplement.

See Supplement.

See Supplement.

See Supplement.
2. ُنَبَأَ. inf. n. ُنَبَأَ. He (a man warning, or admonishing, a people, and crying out for aid,) put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom: ex.

Verily we, when a caller comes seeking a kind office, and puts his quiver &c.: (Lb:) or ُنَبَأَ. He drew together his garments at his bosom and broad, in alteration, or contention, and then dragged him along. (§, K;) Also, He put round his neck a rope, or a garment, and held him with it. (TA.) See also §, and ُنَبَأَ. He kept to it. (AA, T, K.) Hence, says Fr., the expression ُنَبَأَ q.v. infra. (§, K.) He kept to the thing, or affair. (TA.) — ُنَبَأَ. It (growing corn, &c.) had, bore, or produced, the edible substance in the grain: like ُنَبَأَ. (§, K.) The thing appeared to him: syn. ُنَبَأَ. (K.) I made a ُنَبَأَ (or breast-leather) to the saddle. (TA.) — ُنَبَأَ. I put a ُنَبَأَ (or breast-leather) on the beast of carriages; (§, K;) as also ُنَبَأَ, sor. 2. (K.)

5. ُنَبَأَ. [app. a mistake for ُنَبَأَ.] She (a woman) put one end of her scarf over her left shoulder, and drew the middle of it from beneath her right arm, and covered with it at the part called ُنَبَأَ. (TA:) or tucked up, his clothes for fight: (TA:) he nished a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight: (TA:) he bound his waist with a rope. (§, in art. ُنَبَأَ.)

The two men seized each other at the part called ُنَبَأَ. (TA.) He took his way through the valley : and, in like manner, ُنَبَأَ and ُنَبَأَ. They took their way through it. (A.)
and friendship [or is friendly and affectionate],
to people; (S,) courteous, polite, or affable:
(S, K,) a woman loving to her husband; (K,) affectionate to him: or, accord. to Kh, the expression is أَلْصَادَةُ الْأَلْيَامِ [see above. (T.A.)

(S, K) and (M. A.) of a nut, an almond, and the like, What is in the inside; (S,) the heart, or kernel: (K,) of a palm-tree, the heart, or pit, called قُرْبَةٌ or قَرْبَةٌ (S, K,) Pl. of the former

(S,) and (M. A.) (T.A.) What is pure, or the choice, or best, part of anything; (S, K,) pl. of the former. (A. Obeyd.)

The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, S,) to prevent the saddle from slipping back: (S, K,) it is an appertenance to the camel's saddle and to the horse's: (I, S, and others:) pl. (S, K:) its only pl. (S, K:) its only pl.

Such a one is in ample circumstances, (S,) in the enjoyment of abundance and security. (T.A.)

Having a dilated bosom, or heart: syn. (T.A.)

A thin tract, or portion, of sand, (S,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth: (T.A.) or such as is near to an oblong tract of sand: (T.) or signifies the fore part of a sand-hill. (T.A.)

El-Ahm says, The largest quantity of sand is called جَلَبٌ; what is less than this, جَلْبٌ; what is still less, جَلْبٌ; what is still less, جَلْبٌ; and what is still less, جَلْبٌ.

The stabbing-place in an animal; (S, L, K;) the middle of the breast: (L,) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see لَبْوَةٌ) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat: (I, K.) [for it is just beneath the throat:] pl. of the former (لَبْوَةٌ) and لَبْوَةٌ (T.A.) and of the latter لَبْوَةٌ (T.A.)

Also, both words, (the latter accord. to the S and K, and the former accord. to the T.A.)

The place of the breast where the necklace or collar lies, or hangs, (S, K,) in anything; (S,) i.e., in a human being or a beast, or the pit above it: (T.A.) pl. of لَبْوَةٌ (T.A.)

Lb mentions the phrase لَبْوَةٌ لَبْوَةٌ لَبْوَةٌ (Vertly she is beautiful in the upper part of the breast); as though the ears were applied to each portion of it, and the pl. formed to denote the whole. (T.A.)

Lb says (as in the K) or لَبْوَةٌ (as in the L) A little of pasture, or herbage; (K,) what is not extensive thereof. (A.H.)

It is said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) No harm, No harm. Syn. لَبْوَةٌ. (L,) 18d thinks it to be from a preceding meaning; [that of "keeping, or adhering;" observing that when one despises evil from another, he [the latter] loves to adhere to him; so that it seems to be an imp. verbal n., like زَهَارٌ, meaning keep with me, and fear not]. (T.A.)

A certain herb: syn. لَبْوَةٌ (T.A.)

A certain plant, (K,) that twines about trees: (S,) a species of dolichos, the dolichos lablab of Linn. accord. to Golius, as from the see art. J. (S.)

A certain plant, K,) which as it rises embraces a tree: and he adds, pecul., the helixine: (Dioscor. iv., 36, Beith:) either as if from لَبْوَةٌ, or from the love with which it seems to embrace the tree; whence it is also called لَبْوَةٌ, and is a symbol of love which endures after death. (T.A.)

A well-known herb, or leguminous plant, (T.A.)

A large quantity of water, which, when the aperture, (مَسْحُرَةٌ, as in the T;) or لَبْوَةٌ, as in MS. copies of the K; in the CK لَبْوَةٌ (mean-
ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out, meaning the neck of the water, (T, K, A) is too narrow to admit it freely on account of its abundance, whirled round, and becomes like the spout of a vessel. (T, K, A) AM says, I know not whether it be an Arabic word or arabized; but the people of El-Írák are fond of using it. (TA.) [It appears to be from the Persian َنَولـٰ, as Golius thinks; and is used in modern Arabic in several other senses; namely, A tube through which water flows: the spout of a vessel, an aliment, and the like: a cock, or tap: a turning pin, or peg: a screw: and the like. Its more appropriate place, I think, would be in an art composed of the letters َلَب (according to what is said of َعَلَبَ َبَيْثَ) or َعَلَبَ َبَيْثَ (TA); or else, when hijacked, (TA) and َعَلَبَ َبَيْثَ (TA, K). It is sometimes eaten: (TA:) and is also called َلَبَيْثَ (TA in art. َلَبَيْثَ).]

[And also, accord. to Golius, َلَبَيْثَ: The kernel of the stone of the َمُصَبَّر (or fruit of the lote-tree). (K.) It is sometimes eaten: (TA:) and is also called َلَبَيْثَ (TA in art. َلَبَيْثَ).]

See next paragraph.

2. َبَيْثَ (K: the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.) َتُبَيْثُ (S, K) a young camel (TA) for the first time after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

3. َتُيُبَيْثُ (TA) a young palm-tree (TA) for the first time after planting it. (TA.) It is sometimes eaten: (TA:) and is also called َلَبَيْثَ (TA in art. َلَبَيْثَ).]

2. َتُيُبَيْثُ (K: inf. n. َتُيُبَيْثُ, (TA) She (a camel, TA) had bostings in her udder. (K.)— See 1, in two places. (S, K) Their bostings became abundant. (S, K)

4. َتُيُبَيْثُ (S, K) or she (a ewe) stood up to suckle her young one with her bostings. (AZ, S) A beast of carriage furnished with a َبَيْثَ, or breast-leather. (S, K.)— See preceding paragraph.

5. َتُيُبَيْثُ (S, K) from, her udder] her bostings. (M., K.)— Also, َتُيُبَيْثُ (S, K) or she (a ewe) stood up to suckle her young one with her bostings. (S, K) A beast of carriage furnished with a َبَيْثَ, or breast-leather. (S, K.)— See preceding paragraph.

6. َتُيُبَيْثُ (S, K) A lioness. (K.)

7. َتُيُبَيْثُ (K) a kid. (AZ, S) or a young camel. (K.)

8. َتُيُبَيْثُ (S, K) and َتُيُبَيْثُ (S, K) in a similar sense, tropically, with reference to what is said of َيُبَيْثُ (S, K).— See preceding paragraph.

9. َتُيُبَيْثُ (L, K) Pl. (or َتُيُبَيْثُ, TA) َتُيُبَيْثُ [or this is a quasi-pl. n., or a coll. gen. n.] and (of َيُبَيْثُ and َيُبَيْثُ (TA) َيُبَيْثُ (or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if َيُبَيْثُ be a word of a particular dial., not formed by alleviation of hemzeh from َيُبَيْثُ, its pl. is َيُتَبَيْثُ (TA) and (of َيُبَيْثُ, TA) َيُتَبَيْثُ and َيُتَبَيْثُ (K, TA) acc. to the TA, but accord. to MF َيُتَبَيْثُ. (These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: َيُبَيْثُ and َيُتَبَيْثُ and َيُتَبَيْثُ.] Each of the singulars may have a perfect, or sound, pl., ending with َتُبَيْثُ. (MF.)

10. َتُبَيْثُ (K) A camel (TA) having bostings in her udder. (K.)

11. َتُبَيْثُ (in the CK) Camels near to bringing forth. (S, K) There is fellowship and confidence between them; one not concealing from another. (El-Ahmar.)

12. َتُبَيْثُ (S) a subst, like َتُبَيْثُ, and َتُبَيْثُ. It [the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)] is a subst, like َتُبَيْثُ, and َتُبَيْثُ. It (a young one) sucked his mother's teat, that it might such the bostings. (AZ, S) He drew together his clothes at the boom, and seized him along: (T:) he took him by the َأَمَدَكِبَيْثَ (TA) you also may say َأَمَدَكِبَيْثَ (TA). (S, K) See also 2 and 3.

13. َتُبَيْثُ (S, K) or َتُبَيْثُ (S, K) (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure َيُبَيْثُ is, accord. to rule, of the measure َتُبَيْثُ, and َتُبَيْثُ (agreeably with analogy, occurring in a verse of Jerer, S) and َتُبَيْثُ and َتُبَيْثُ (which is the first form given by ISk TA, and the most common,) and َتُبَيْثُ and َتُبَيْثُ and َتُبَيْثُ (K, TA) which are all contr. to analogy, (TA) and َتُبَيْثُ (ISd) [this last, which is also contr. to analogy, is said in the TA, to be like َتُبَيْثُ, but this I suppose to be a mistake for َتُبَيْثُ or َتُبَيْثُ and َتُبَيْثُ are subsist. (Mbh.) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K) he tarried; remained; stayed; stopped; paused; (ISd, Mbh) as also َتُبَيْثُ and َتُبَيْثُ (Mbh) َيُبَيْثُ in a place: (ISd, Mbh) or َيُبَيْثُ signifies he waited; or paused; syn. َتُبَيْثُ. (K) He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim.)

14. َتُبَيْثُ (K) A lioness. (K.)— See also 2 and 3.

15. َتُبَيْثُ (K) but almost obsolete, or rarely used. (L, K)
A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.)

Camels laying on their breasts with folded legs around a tent: (K.) or all the camels of the tribe so lying around the tents, as though thrown down upon the ground. (S.) — بَقِيَّةَ جَاهِلِيَةٌ Remaining, staying, abiding, or dwelling. (AHn.)

A tarrying; staying; tarrying and waiting; or expectation. (S., K.) — In the L. (TA)

A company, or an assembly, of people of different tribes; (K.) [as also بُقِيَّةُ حَمِيلِيَةٍ, as the name of a certain great tree, like the کَلْبَةُ or the كَلْبَةُ الْمَالْنَعْطِ, having a fruit like that of the مَالْنَعْطِ, bitter in taste, which, when eaten, excites thirst, and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) In a verse cited by AHn, the coll. appellation of this latter tree is read بَقِيَّةَ جَاهِلِيَةٍ, with بَقِيَّةَ جَاهِلِيَةٍ, and بَقِيَّةَ جَاهِلِيَةٍ, to the 1 and بَقِيَّةَ جَاهِلِيَةٍ. (Msb.)

The name of it is now given in Egypt to a kind of acacia, the mimosa lebbeck of Linnaeus; and بَقِيَّةَ جَاهِلِيَةٍ, to the menthepermum lebbee of Delile; the lebbee of Forskal. See also بَقِيَّةَ جَاهِلِيَةٍ.

A fleshiness of the body. (K.)

A fleshy man. (L.)

1. بَقِيَّةَ جَاهِلِيَةٍ He beat, struck, or smote, another with a staff, or stick; (K.) or he beat, struck, or smote, continuously, but softly. (TA.)

2. بَقِيَّةَ جَاهِلِيَةٍ He stuck it, one part upon another, so that it became the بَقِيَّةَ جَاهِلِيَةٍ [or felt]. (Msb.)

It made the wool into [i.e., a compact and coherent mass; or felt]. (A.)

And He, or it, rendered the wool coherent, compact, or matted. (infn. L.)

It (rain, S, A, or a scanty rain, L.) rendered the ground compact, so that the feet did not sink in it. (S, A, L.) in [part of the chest called جَيْحَةٍ جَيْحَةٍ. (AHn, L.) or had a complaint of the belly from eating of the [fruit called فَلَةٍ جَيْحَةٍ or traganacca. (AHn, L.) See 4.
Wool. (S, K.) Hence the saying ُما يُحَمِّر مِنْ يَدَّ الطَّيْرْ وَلَسْتُ مِنْهُ أَخْزَى {He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion}. (S, A.) Hence also ُة لَوْقَة is an appellation of the lion; (T, S, A, K;) and so ُة لَوْقَة. (T, A.) See also ُة لَوْقَة.

A she-camel choked by eating much of the plant called ُظْرِي: pl. ُظْرِي: [see above]; or ُظْرِي: and ُظْرِي, camels having a complaint of the belly from eating of the ُظْرِي [or tragacantha]; and in like manner you say ُة لَوْقَة. (Aq.)

A maker, or manufacturer, of ُة لَوْقَة [i.e., hair or wool commingled, and compacted together; or felt]. (K.)

A garment of felt (ُة لَوْقَة, S, or ُة لَوْقَة) worn on account of rain; (S, L, M, K,) to protect one therefrom: (T,) a garment of the kind called ُة لَوْقَة. (L.)

A horse having a ُة لَوْقَة [or saddle-cloth, or covering of felt] bound upon him. (K.)

A camel (L, K,) or stallion-camel, (T, L,) striking his thighs with his tail, (l, K,) and making his dung to stick to them. (L.) — A man cleaving to the ground, and making himself inconspicuous: (T,) a man cleaving to the ground by reason of poverty. (A.) — or ُة لَوْقَة, applied to a tank, or cistern: see above.

Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.)

A he-goat compact in flesh. (L.) — See preceding paragraph.
or affair, dubious to him; (TA) and as also "4–3, signifies he made, or rendered, the thing, or case, or affair, from him: (R, M, K, TA) and in like manner "4–3, signifies he either made, or concealed the thing, like manner.

You may also, in confusion, or doubt, to him; and he concealed the thing, or involved it, or implicated it in it: (K;) and [in like manner] "4–3, signifies he concealed the thing, or involved it, or implicated it in it: (S, K, TA) and "4–3 signifies he concealed the thing, or involved it, or implicated it in it.

And the meaning, He enjoyed long life with his father: or he lived the period that his father lived: (K, TA) and "4–3, which is father: or he lived the period that his father lived: (K, TA)

You say also, "He enjoyed long life with his father, or he lived the period that his father lived: (K, TA) and "4–3, which is father: or he lived the period that his father lived: (K, TA)

The thing became confused with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of "4–3, which significis "4–3, and which last belongs to the class of subst. with a part. n. when both are written in the same manner, as in the case of "4–3, which signifies ".

And the meaning, He, or it, made me to become confounded, or in doubt, respecting his case, or affair. (TA, from a trad.)

And you say also, "He enjoyed long life with his father, or he lived the period that his father lived: (K, TA) and "4–3, which signifies "4–3, and which last belongs to the class of subst. with a part. n. when both are written in the same manner, as in the case of "4–3, which signifies ".

The thing became confused with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of "4–3, which signifies "4–3, and which last belongs to the class of subst. with a part. n. when both are written in the same manner, as in the case of "4–3, which signifies ".

And the meaning, He, or it, made me to become confounded, or in doubt, respecting his case, or affair. (TA, from a trad.)
having oil as an accompaniment to its growth. Sometimes, in such instances, we find мность either in the place of and and мость:

Confusedness of a thing or an affair or a case; as also мость: (M.) [and мость:] and мость: have the same, or a similar, signification.

You say, In his judgment, or opinion, is confusedness. (K.) And *:::29 (s,M, A, Mºb, K") and 'J'.

Also, The confusedness of darkness, or the thing; as also *sº.º. In his lan.

A. is confusedness, and dubiousness; ($,M, Mºb, K;") obscureness, or want of clearness. (S,A)

Also, The confusedness of darkness, or the thing; as also V! For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty. (A, TA.)= A certain sort of garments, or cloths; as also мость;

A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self. (Ath, K.) [Hence the saying,] ﺩلَّٰٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٓٔ
What is crumbled, or broken into small pieces, with the fingers, (ما ً) of the barks of trees: (K:) i.e., what is crumbled, or broken, of the dry, outer bark: but Az says, I know not whether it be ً ً or ً ً ً. (TA.) Ebb-Shaffee is related to have pronounced the performance of ً ً therewith not allowable. (TA.)

An oath that plunges the swearer thereof into sin, and then into hell-fire: or, by which he cuts off the property of another, for himself; an intentionally false oath; syn. ً ً ً ً ً ً. (I'A$,$, A, K.)

1. ً ً, or, it is said, that the man in question was of the tribe of Thaqafe; and that when he died, 'Amr Ibn-Lobei (عَرَبَ: so in the TA) said to the people, 'He hath not died, but hath entered the rock!' and ordered them to worship it, and built over it a house called ً ً; it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named ً ً, without teshdeed to the ً, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thaqafe at Et-Tauf, or of the tribe of Kureysh at En-Nakheh. (MF.) Some say, that the ً is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause ً ً; and Aboo-Ib-hak [Z] says, that this is original with analogy; but that the more approved mode is to pronounce it in such case with ً. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from ً. The polytheists who worshipped this idol used to compare its name with the name of Allah. It is also said, that ً ً, without teshdeed, is of the measure ً ً [originally ً ً from the root ً ً ً] and that the said idol was so called because they used to compass it, or perform circuits round it. (TA.) [See art. ً: and see also arts. ً ً ً ً ً ً ً ً, in art ً ً ً ً ً ً ً ً.]

Worn-out garments of the kind called ً ً ً ً ً ً ً ً. (K:) or garments of the kind so called, and worn-out garments. (Lh.)

One who keeps to his house, or dwelling, avoiding seditions, or disturbances. (K.)

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Worn-out garments of the kind called ً ً ً ً ً ً ً ً. (K:) or garments of the kind so called, and worn-out garments. (Lh.)
having your households with you. (TA.)

It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.)

He rolled a thing over in the dust. (K.)

He persevered, or persisted, in an affair: (Mab.) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Tawaseeb:) or he persevered, or continued, in opposition, contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Mab. TA.) and so (S,) inf. n. (S,) or he contended, litigated, or quarreled. (K.) [Hence, (K.) He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)]

He became withholden in the place, and tarried, or remained, in it. (TA.) He was slow, or tardy, in his affair. (TA.)

He remained, or tarried, in his affair. (TA.)

He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)

The side of a valley. (K.)

The side, or shore, of a sea. (L.) [See also (K.) A sword. (S, K.)]

A mountain. (K.)

A sword. (S, K.)

The main body of water; (S, K.) or of the sea: [the depth:] or the depth, or depth of the sea, of which the bottom cannot be reached: the fathomless deep: (L:) also, (L:) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA.) pl. and (S, K.) the last pl. of (L.)

Such a one is a wide fathomless deep: a phrase by which one is likened to a sea, in amplitude. (TA.)
in his speech: or, as some say, stutters, (K:) from whose tongue rolls about between the sides of his mouth. (TA.)

Falsity is a cause of embarrassment, or hesitation, not uttering one part of what he says immediately after another, (K:) or who is pertinacious in contention, (S,M, K, &c.) and "is" (§, K) and "is" (L, A.)

The main part of an affair. (TA.)

A numerous assembly, company, troop, or congregated body: (K:) from whose tongue rolls about between the sides of his mouth. (TA.)

A deep black, or intensely black, camel. (K.)

A vast and deep sea. (S, L, K.)

In which the ꞌ is added to give [double] intensiveness to the signification, (S) and "is" (S, K) and "is" (L, A.) [intensive] epithets from ꞌ "he persisted, &c." (TA.)

[One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it has become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.)

The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

A mixture, or confusion, of voices or sounds. (L.)

One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T.) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (ʔərətərətərətər) in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

Land intensely black. (K.)

Land intensely green, (Mg, Mgb, K, TA;) or, (Mg, Mgb,) as also (K, Mgb,) "is" (L, T., Mgb,) and "is" (S, K, A.) (TA.)

He referred, or committed, his affair to God. (S, K.)

He protected him, defended him. (K.)

Also said of a place, [It protected him; afforded him refuge.] (S, K.)

It is also said when one has defended another, [as] in a place of refuge; and app. may be rendered [He caused him to have recourse to a thing, as to a place of refuge]. (TA.)

A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: a place of refuge; an asylum; a refuge. (S, M, K.)

The hemzeh of the ꞌ second is sometimes elided; and this is done to assimilate the word to ꞌ, when it is used therewith; like as ꞌ is written with hemzeh to assimilate it in the like case to ꞌ. (TA.)

A wife. (L.)

An heir. (Ish.) See also art. ꞌ-

The frog: (K,) or a kind of tortoise, that lives on the land and in the sea: (M,) fem. with ꞌ.

The rage of the sea (اَلْجَحَمَةُ الْمِسْتَحَقَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing: he impelled him, or drove him, against his will, to, or to do it; (S, M, K, TA;) as also (Mg, Mgb,) "is" (L, T., Mgb,) and "is" (S, K, A.) (TA.)

He declined, or turned away, from him, or to another, [and had recourse to the latter.] (TA.)

He forced a person to do a thing against his will: (S, K) or, to do a thing which was contrary to what it appeared to be. (AHeyth.)

He so left his property. (Ishb.) See also art. ꞌ-

1. ꞌ, aor. ꞌ, (S, K) inf. n. ꞌ (TA) or ꞌ and ꞌ (TA) and ꞌ; (S) and ꞌ (TA) and ꞌ; (S, K) inf. n. ꞌ, (TA) and ꞌ;

2. ꞌ, inf. n. ꞌ, He forced a person to do a thing against his will: (S, K) or, to do a thing which was contrary to what it appeared to be. (AHeyth.)

3. ꞌ, aor. ꞌ, (inf. n. ꞌ, (TA) and ꞌ;

4. ꞌ, aor. ꞌ, (inf. n. ꞌ, (TA) and ꞌ;

She (a sheep or goat) had little milk; (S, K) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.)

In a trad. respecting Moses and the stone, occur the words, which I Ath says he cannot
Lūb

A crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.)

Lūb

A plant which the teeth cannot explain, unless the right reading be لحم ثلاث لحمات [And he struck it three blows]. (TA.)

Lūsūb

A crying, or vociferation; a clamour, or confused noise. (S., K.) The sound, or noise, of soldiers; and the neighing of horses. (TA.) Agitation, or commotion, of the waves of the sea. (K.) The rising of a clamour, or confused noise. (TA.) An arrow feathered, but without the point: (K:) pl. لَجُبَّاءُ. (TA.) لَجُبَّاءُ is the more common word; and the ل appears to be substituted for the ب. (ISd.)

Lūjūb

A thing in the lower part of a well, and of a valley, like what is called لُهْم. (S., K.) or, in the lower part of a well, and of a mountain, like a لُهْم. (L.) I originally لَجْعَةُ, from which it is formed by transposition: (T:) لَجْعَةُ. (L.)

[See Supplement.]

Lūjūn

The last dev. with respect to and his eye shed many tears, and its lids became thick, or rough; like (L.) pl. لَجْعُنْ. inf. n. لَجْعُنْهُ. The relationship between us was close. (Aboo Sa'eed, K.)

Lūjūn

Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up: (Agh, S.) or it is an epithet applied specially to a goat: (K:) a poet (Muhellil, TA) says,

لَجْعِيْمَةَ لَجْعِيْمَةَ بِمَعَالِي الْيَدَاء

[Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up: (S:) and contr., abounding with milk: (K:) a poet applies the two epithets لَجْعٌ لَجْعٌ to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. of لَجْعِيْمَةٌ (سما) and لَجْعِيْمَةٌ (ISk, TA) the last dev. with respect to rule; for by rule it should be لَجْعٌ لَجْعٌ unless it be originally a subst. used as an epithet, like as one says لَجْعٌ لَجْعٌ or unless it be a syn. of the sing. (S.) Sb says, that لَجْعٌ لَجْعٌ is used as pl. because some of the Arabs used لَجْعٌ لَجْعٌ as sing. (TA.) لَجْعٌ لَجْعٌ (app. لَجْعٌ لَجْعٌ), a quasi-pl. n., occurring in the following words of a trad., said to be pl. لَجْعٌ لَجْعٌ: or it may be لَجْعٌ لَجْعٌ like as لَجْعٌ لَجْعٌ is pl. of لَجْعٌ. (TA.) In a trad. respecting Ed-Dejjal, according to one reading, occur the words, لَجْعٌ لَجْعٌ; but Aboo Moosaa says, that the right reading is لَجْعٌ لَجْعٌ instead of the لَجْعٌ لَجْعٌ, and with لَجْعٌ before it; i.e. لَجْعٌ لَجْعٌ: see art. لَجْعٌ. (TA.)]

لَجْعٌ لَجْعٌ

A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K) and the extremities of its teeth. (TA.)
A saddle of the kind called that wounds the back; (K.) that wounds the camel's withers; (S.) that sticks close to the camel's back, and wounds it; and in like manner a saddle of the kind called and a horse's saddle. (L.) Whatever is slow, or tardy. (L.)

A cloud continually, or incessantly, raining. (L.) — A man [very] important, pressing, persevering, assiduous, or constant, in asking, begging, petitioning, or seeking. (L.) — A she-camel having little flesh in her back: (A'Obyed, S., K.) originally, it seems, in the sense of "peeled" by travel; and afterwards, its original attributive character being forgotten among a people, used without it [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

Anything with which a thing is cut or peeled: (S., K.) cutting, or sharp, iron. (TA.) — A great reviler, or vilifier, of obscene tongue. (S., K.) — A chaste, or an eloquent, tongue. (T.)

Smooth, and sloping downwards: an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voice.] — A man of little flesh; emaciated: as though peeled. (TA.)

Cut in pieces: syn. (S.)

Lahu — A beast in both senses, or confined, and abounding with tangled trees, and complicated, trees, which stick together: or strait, or confined, place. (S., K.) Also, (inf. n., TA,) He cut it (i.e. flesh-meat) lengthwise. (K.) — He stripped off meat from the bone. (S., K.) — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — He peeled a stick or the like, (S., K.) or anything. (TA.) — It (the portion next the back-bone, on either side, of a horse, (K.) or his rump, (TA) was smooth, and sloping downwards: syn. (inf. n., TA) He cut it (i.e. flesh-meat) lengthwise. (K.) — He made a mark, or impression, upon it. (K.) — He flogged him with whips, and made marks, or scars, upon him. (TA.)

(See also.(inf. n., TA,) He cut it (i.e. flesh-meat) lengthwise. (K.) — He stripped off meat from the bone. (S., K.) — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — He peeled a stick or the like, (S., K.) or anything. (TA.) — It (the portion next the back-bone, on either side, of a horse, (K.) or his rump, (TA) was smooth, and sloping downwards: syn. (inf. n., TA) He cut it (i.e. flesh-meat) lengthwise. (K.) — He made a mark, or impression, upon it. (K.) — He flogged him with whips, and made marks, or scars, upon him. (TA.)

He (a man) passed, or went along a road, such as is termed, (S., K.) or simply, a road. (TA.) So also (inf. n., TA,) He cut it (i.e. flesh-meat) lengthwise. (K.) — He stripped off meat from the bone. (S., K.) — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — He peeled a stick or the like, (S., K.) or anything. (TA.) — It (the portion next the back-bone, on either side, of a horse, (K.) or his rump, (TA) was smooth, and sloping downwards: syn. (inf. n., TA) He cut it (i.e. flesh-meat) lengthwise. (K.) — He made a mark, or impression, upon it. (K.) — He flogged him with whips, and made marks, or scars, upon him. (TA.)

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He entered into an affair and became entangled in it so that he could not extricate himself. (TA.)

The tongue of him unto whom they incline. (K.)

He inclined to him, or it. (TA.)

He inclined to him, or it. (A.)

He caused him to incline to it. (A.)

A confused and crooked business. (A.)

A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (A., S., K.)

A narrow road in mountains. (TA.)
places

place of licking; &c.; as well as an inf. n.: and in both cases it has ملخص for pl. (TA). It is said in a proverb, 

meaning,

in the latter,

in the former's, A) right, or due. (A, K.)

in measure like (Mgh) or more like (K) inf. n. (Mgh, Msb, K). The worm s yn. (TA) — A lioness. (K.)

wool; s yn. †e. (TA) — A lioness. (K.)

sheep or goats with the least pasturing. (K.)

belonging
cº-

cº-

他们会照着自己的面相来评判一个人。 (Mgh, Msb) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF) or is [only] an inf. n. of ملخص (S). The outer angle of the eye, (T, S, Mgh, &c.) near the part between the eye and the ear; (T, Mgh, Msb) as also ملخص. pl. of the former ملخص: and of the latter ملخص. (TA) You say, [She captivated his heart with the outer angle of her eye], and [with the outer angles of her eyes]. (TA)

See also 1.

† Like. (K.) You say, ملخص 
† He is the like of such a one. (TA)

† He took from him his (the former's, A) right, or due. (A, K.)

see also 1.

[Accord. to analogy, it is an inf. n. of un.]

The quantity that one takes by one lick with the tongue. Hence the saying,

ما لخص I have not anything for thee, or belonging to thee. (TA). See also 1.

A man who lick's much what comes to him. (TA) ملخص — A moth-norm, that eats wool; syn. ملخص. (TA) — A lioness. (K.)

A distressful, or calamitous, year; (K) a year that consumes all the herbage: (A, TA) and [the pl., بمنى, being understood], distressful, or calamitous, years. (A, TA).

MLخص: see ملخص.

A place of licking; &c.; as well as an inf. n.: and in both cases it has ملخص for pl. (TA). You say, ملخص [the latter's, A, K] or ملخص the s yn. (TA) meaning, I left him in the places where the wild cows lick their young ones (S, 1sd, A, K) from the membranes in which they are born: (1sd, TA) or in a desert place, (S) or in a desert, or waterless desert, (ISd, A, TA) so that it was not known where he was; (S) because the wild cows bring forth only in the deserts: (ISd, TA) the former is like the saying ملخص the s yn. (TA) and it is that which ISd holds to be the right: (TA) in the latter, an inf. n., in the pl. form, which is strange; because it governs ملخص in the accus. case; and a prefixed noun (TA) is understood before it: (TA) some relate the saying differently, thus, ملخص، meaning,

[In the place of the cows' licking their young ones]; (K) because [some hold that] an inf. n. of the measure ملخص has no pl. ملخص.

MLخص: see ملخص.

† Greedy; as also ملخص (K) and ملخص (TA) and one who takes everything that he can · (K) or a greedy man, who takes everything that he can: (A) one who takes everything that appears to him: (TA) [originally, a lick-dish: and [in like manner] ملخص a man who seeks after sweets, like the fly. (A, K) — Also, † Courageous: (K) as though an eater of everything that rose up to him. (TA).

MLخص: see ملخص.

† He took from him his (the former's, A) right, or due. (A, K.)

MLخص, (S, Mgh, K) with ملخص, (S, Mgh) like ملخص, (K) or ملخص, (T, IB, Mgh, Msb) with kesr, (T, IB, Mgh) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF) or is [only] an inf. n. of ملخص (S). The outer angle of the eye, (T, S, Mgh, &c.) near the part between the eye and the ear; (T, Mgh, Msb) as also ملخص. pl. of the former ملخص: and of the latter ملخص. (TA) You say, [She captivated his heart with the outer angle of her eye], and [with the outer angles of her eyes]. (TA)

See also 1.

† He, or it, had a relation, or an analogy, to him, or it. (TA)

See Supplement.]

MLخص: see ملخص.

† Regarded; had in view.

Their states, or conditions, are similar; such as have mutual relation, or analogy. (TA)

MLخص: see ملخص.

† Like. (K.) You say, ملخص 
† He is the like of such a one. (TA)

† He took from him his (the former's, A) right, or due. (A, K.)

MLخص: see ملخص.

† He, or it, had a relation, or an analogy, to him, or it. (TA)

See Supplement.]

MLخص: see ملخص.

† He, or it, had a relation, or an analogy, to him, or it. (TA)

See Supplement.]

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See Supplement.]

MLخص: see ملخص.

† He, or it, had a relation, or an analogy, to him, or it. (TA)
 Their affair, or case, became confused, or perplexed, to them. (S, K.)

It (herbage) became tangled, or luxuriant. (S, K.)

Obsceneness and barbarousness in speech. (T.A.) — A dirty, stinking, woman. (K.)

or, (A's, Ibn-Ma'een, K.) and (K.) or this is incorrect, (Ibn-Ma'een, K.) A valley having intricate defiles, or narrow passes: (K.) or, abounding with trees, and intricate; as also (L.): or, intricate by reason of its trees: (A's:) or it is (L.) without tashdeeh, [i.e., ] or, as its derivation presently mentioned implies, (Sh, K.) from the name of a tribe; or, as some say, of a place. (L.): A deep valley. (I.Agr.)

A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impudence, or a difficulty, therein. (A.O, S, L, K.) It is a quality of the dial of the Arabs of the desert of Shahr and Omán; as when they say, for example,  [i.e., ] (Eth-Tha'llibee) or is derived from the name of a tribe; or, as some say, of a place. (L.)

The three which produce what is called [violent, or vehement, in contention, &c.]. (K.)

One who is slapped much, or violently, in altercation. (K.)

Great, or big, in body: (L, S, Gh, and some copies of the K.) or great, or big, and corpulent. (So in the other copies of the K.) — A woman in whom the division between the vagina and the rectum has been broken through; syn. [violent, or vehement, in contention, &c.]. (K.)

Vehement, or intense, heat. (L, K.) [See also ] and [violent, or vehement, in contention, &c.]. (K.)

Thought by 18 to be arabisced. (T.A.)

The action termed is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — He had a medicine, or draught, of the kind termed administered to him. (S, L, K.) See also 8.

He continued with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Msb.) — I ceased not to repel from thee; or, to defend thee. (S.)

He found him to be such as is called [violent, or vehement, in contention, &c.]. (K.)

He opposed him in contention, or altercation; in dispute; in litigation. (T.A.)

See also 1 and 3.

He turned his face to the right and left, (S, L, K.) in confusion, perplexity, or amazement: (L, K.) from  signifying "the two sides" of the neck. (S, L.) — He tarried, or waited, in expectation. (K, T.A.)

He declined from him, or it. (K.)

A medicine, or draught, of the kind termed. (S, L, K.) See also 8.

A medicine (or draught, A's, L) that is poured into one of the two sides of the mouth (A's, S, L, K) by means of the instrument called [violent, or vehement, in contention, &c.]. (I.Agr.)

It is said in a proverb, (K.) (It acted upon him, or affected him, like the medicine.
or draught, termed ；i.e., unpleasingly, or disagreeably. (Isk, §) See Freytag’s Arab. Prov. i. 282

The two sides of a valley; (S, A, L:) each of them is called ；(L:) and the two sides of the neck, (S, A, L, K, below the ears; (L, K:) or the two lateral muscles of the neck; (M, L:) the two sides of the mouth; (A, L,) and of the penis; (L, K,) and ；(S, L, K,) signifies the outside of the neck. (L,) See 门票

and ；(S, L, Mºb, K,) the latter having an intensive sense, and ；which is an inf. n. used as an epithet [and therefore also intensive], (Mºb,) A man who overcomes in contention, or alteration; in dispute; in litigation; (S, L, K,;) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or alteration; in dispute; in litigation; (Mºb,) and ；(S, L, Mºb, K,) and ；(L, K,) the fem. of ；is ；(L, Mºb,) and the pl. ；(S, L, Mºb, K,) and ；(L, K,) the 1 in ；and the in ；are letters of quasi-coordination, [i.e., added to render those two words quasi-coordinateto ] as is shown by the two dāls being not incorporated by īdgāmah; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coordination when the word has another augmentative letter: (I, J, L:) the dim. of ；is ；, because it is originally ；the n being added to render it quasi-coordinateto ；. (S, L, K.)

The neck. (A, L, K,)

10. ；(Ara, T, L, K,) as also ；. (§, L, K,)

1 J. Sleep. (I Apr, T, S, L, K,) See also 门票

1 and 3. ；: see 门票

See Supplement.

1. ；(T, M, L, Mºb, K,) second per. ；(Mºb,) aor. ；(T, Mºb,) inf. n. ；(A, L, Mºb) and ；(Mºb) and ；(A) and ；inf. n. ；(A:) It (a thing) was, or became ；[i.e., pleasant, delightful, delicious, luscious, sweet, or savoury; see 门票, below; and see 门票,] (T, M, L, Mºb, K,) an object of desire, or a thing desired. (L,) — ；(M, L, K,) first pers. inf. n. ；(A, L, Mºb, K,) aor. ；(T, M, L, Mºb, K,) and ；(L, K,) as also ；and ；and ；and ；are letters of quasi-coordination, [i.e., added to render those two words quasi-coordinateto ] as is shown by the two dāls being not incorporated by īdgāmah; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coordination when the word has another augmentative letter: (I, J, L:) the dim. of ；is ；, because it is originally ；the n being added to render it quasi-coordinateto ；. (S, L, K.)

The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her, on the occasion of contact in the act of concubitus. (A.)

See also 6.

4. ；: see 门票

5. ；[I became pleased, or delighted; or I pleased, or delighted myself]. (A.) — See also 1.

6. ；[They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.)

See also 5.

3. ；inf. n. ； and ；and ；and ；and ；and ；and ；are letters of quasi-coordination, [i.e., added to render those two words quasi-coordinateto ] as is shown by the two dāls being not incorporated by īdgāmah; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coordination when the word has another augmentative letter: (I, J, L:) the dim. of ；is ；, because it is originally ；the n being added to render it quasi-coordinateto ；. (S, L, K.)

The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her, on the occasion of contact in the act of concubitus. (A.)

See also 3.

8: see 门票

10. ；[They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.)

See also 5.

This is more, or most, pleasant and delightful, &c.] (A.)

A place of ；[i.e., pleasure, or delight]: pl. ；[pl. of ；] This is said in a trad. ；[When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i.e. let him make it run upon plain, or even, not rugged, ground. (L.)
And of a house or chamber. (Lth, T.A.) And opportunity, O such a one. (A.) = said in the T.A., that, accord. to the T.S., it stuck, or adhered, to it. (T.A.)

a or made it to adhere; (S, K;) as also in a copy of the S,)

I hast importuned me, or nighed me by thine im—[Hence] & (J.ºff (Thou made it to cleave to it; (K," TK;) like the shanks of a camel) were straightly connected in the shackles. (T.A.)—He fastened it, namely a door, with a jilz, or bar; he barred it. (K, * TA) He thrust or pierced him [with a spear or the like]. (K, * TA)—A state of crowding together of people in a narrow compass.

Straitness, difficulty, distress; or the like; syn. 4. (A, TA) A piece of wood with which a door is fastened; the bar of a door; (A, * K, * TA) as also 6. (S, K) and K, & and so in a copy of the S, or and so in a copy of the K. He fastened it, or made it fast; or he bound it, or tied it; syn. 6. (S, K) and he stuck it, or made it to adhere; (S, K;) as also 9. (K, * K,) inf. n. jalz. (T.A.) [But it is afterwards said in the T.A, that, accord. to the T.S, he adhered, clave, or stuck. (S, K.)—The thing clave to the thing: (Mgb, K,) or the latter epithet is an imitative sequent. (S, K)]

strait, or difficult, life. (Mgb.)

A narrow, or way. (K,) immediately following, (in the CK, [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (K,) So likewise 6. (K, TA) Little in quantity or number: pl. 6. (M, * K, * TA) Having a well-knit frame. (A, TA)

A severe year; a year of drought. (T.A.)

Adhering, or adhesive, or cohesive, clay or mud. (S,) Being, or remaining, fixed, settled, firm, or constant. (S,) The thing became fixed, settled, firm, or constant, (S, K,) and severe: (T.A) or, a constant infliction: or, indispensable, or necessary: i.e., the blow of a sword that sticks, or remains fixed, [in the wound]. (Aboo-Bekr, cited in the T.A.)

To a manager of such a one;] not to suffer such a one to disobey or oppose. (A, TA)
And they finished pasturing upon what they had searched after constantly, or time after time; and the beast of carriage after herbage and leguminous plants, constantly, or time after time; and of or into because of kershe before it, [This conversion is not a necessary sort.] (TA in art.

Very anarctic; tenacious, or niggardly: (S, K:) pl. لابنات. (S.)

\[\text{See Supplement.}\]

\[\text{See Supplement.}\]

\[\text{See Supplement.}\]

\[\text{See Supplement.}\]

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\[\text{See Supplement.}\]

\[\text{See Supplement.}\]

\[\text{See Supplement.}\]
Nearness together of the \( [\text{ضَيِّل} \) or \( [\text{ضَيِّل} \) (M., A, K.) so that no interstice is seen between them; (M.) as also \( [\text{ضَيِّل} \) (M., A, K.) nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees; (M.) or nearness together of the two shoulder-joints, (K.) or of the upper parts thereof, so that they nearly touch the ears; (M.) or nearness together of the two shoulder-blades; (M.) and a contraction of the elbows of the horse towards his breast, or part of it which is called the \( [\text{ضَيِّل} \) (K.) and their cleaving to that part; which is a quality approved in a horse. (T.A.) — Also, Nearness of the forehead to the eyebrow. (Ikh, T.A.) — See also \( [\text{ضَيِّل} \) for the same sense.

A thief; (S, K.) in the dial. of the tribe of Teiyy, (Fr, S.) who say, for \( [\text{ضَيِّل} \) pl. \( [\text{ضَيِّل} \) (S, K.) See art. \\

\[\text{مَهْيَة} \]

He clave to the ground. (T.A.) — Also, the former, without \( [\text{ضَيِّل} \) occurs in a trad. for \( [\text{ضَيِّل} \) imper. of \( [\text{ضَيِّل} \) Cleave to the ground. (T.A.) — My tongue became stiff, so that I could not move it to speak. From a trad. (T.A.) — (K.) inf. n. \( [\text{ضَيِّل} \) (T.A.) He beat a person with a staff or stick: or he beat on the back only. (K.) The wolf: (because it crouches, or crawls, upon the ground). (T.A.) — A hunter, or sportman: (for the same reason). (T.A.)

A small kind of \( [\text{ضَيِّل} \) that cleaves to the head. (A, T.A.) — A small race, or gap, \( [\text{ضَيِّل} \) in a mountain, (S, K.) narrower than a \( [\text{ضَيِّل} \) or \( [\text{ضَيِّل} \) (K.) or a left \( [\text{ضَيِّل} \) in a mountain, narrower than a \( [\text{ضَيِّل} \), and wider than a \( [\text{ضَيِّل} \); (E-Sukkaree:) or the narrow part of a valley; (K.) and any narrow place in a mountain; (S) pl. \( [\text{ضَيِّل} \) and \( [\text{ضَيِّل} \) (K.) In two copies of the S, these two pl., app. by the careless omission of the word \( [\text{ضَيِّل} \) are made syn. with \( [\text{ضَيِّل} \) in the last of the senses explained above.

Skin sticking to the flesh, by reason of emaciation. (T.A.) — A species of (the kind of barley called) \( [\text{ضَيِّل} \) (K.), difficult to clear from the husks: some of it is trodden, and the rest requires \( [\text{ضَيِّل} \) machines, such as are called \( [\text{ضَيِّل} \) (T.A.) — Avaricious, tenacious, and nigardly, and of difficult disposition. (K.) Such a one \( [\text{ضَيِّل} \) (T.A.) — A sword that sticks much in the scabbard; (K.) scarcely coming out from it. (T.A.)

A narrow road. (K.)

The waves dashed together, or against each other. (K.) — The people struck each other with their hands: (K.) or, with swords. (T.A.)
Places that are struck (تَقَطُّنُوا) by a load, or burden, or by beating: (K) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (M.F.)

Colleting; or a collector; syn. جَامِع: (K:) selling; or a seller; or buying; or a buyer; syn. دُمْع. (AA.)

أَبْرَزَهُمْ بِحَلْيَةٍ (S, K.) i.e. [he became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, either said or done. (L. arts. تَقَطُّنُوا and دَلَّٰلَحْمَهُ بِخَلْقٍ He did evil and thus defiled himself; he defiled himself by doing evil. (L.)

See Supplement.]

See Supplement.]

A small portion or quantity; a particle; of clouds (S, L, K.) and the like, (K,) and of news, or tidings, or information: (L:) and [a small quantity] of rain. (K in art. (See next.) — [And A soil, or pollution, or taint.]

A man (L) dirty (L, K) in eating.

 Anything defiled, dirtied, or besmeared, with something of a different colour. (L.)

A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former نَفَسَة. (K.)

A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)

What remains of a soil, or pollution, or the like. (L.)

A soil, or pollution, or taint, (like تَقَطُّنُوا) of which, when it is rubbed, there remains no sign. (T, M, K.)

He struck him with the palm of his hand; (K;) as also (M.) or he struck, him not violently, with his open hand: (TA:) or he struck him, not violently, with the palm of his hand and the like: (T:) or he struck him gently on the back (S, K,) with the palm of the hand; like سُعُف أَيْضًا. (S.) — He threw him, or cast him, upon the ground. (S, K.)

A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former نَفَسَة. (K.)

A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)

He struck, reproached, or upbraided, him with evil. (M.)

He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (L, arts. تَقَطُّنُوا and دَلَّٰلَحْمَهُ بِخَلْقٍ He did evil and thus defiled himself; he defiled himself by doing evil. (L.)

A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former نَفَسَة. (K.)

A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)

What remains of a soil, or pollution, or the like. (L.)

See Supplement.]

A little (and mean, or contemptible, TA) thing; a little. (K.)

(See Supplement.)

Keep ye in prayer to [the expression] (M.) And hence, إِنَّكُمَا بَوْأَمَّكَانِ ِبِالْفَتْرَةِ والْإِلْخَرَمْ (S, M, K, TA;*) and repeat it often: (TA:) a saying of Ibn-Mes’ood. (S, TA.) Hence also, (S, M, K,) the latter of these infns. contracted from the former, M.) and (K:) also contracted from the first; not heard by 1K; but authorized by Mekkee, and, accord. to him,
agreeable with a constant rule, applicable in the
case of any word of a similar measure having a
noun or verb: (TA:) and āºji (K) and āºjī (K;
but this last has an intensive, or a frequentative,
signification; $;) and āºjī (A, &c.). One
who plays, sports, games, jests, or jokes, much,
or often; a great player, sporter, &c. (S, K.)

see $:

see $:

And so...; (intn. 4, 3%, andº,
K;) and "-all; (K;) He (a child, Ş) slavered;
= <!, (and-i, K) aor., infn < *; (5.
K.)= See 1.

5. - - J He played time after time. (S.) See 1.

A man with whom one plays, sports,
or jests: (K;) one who is a laughing-stock:

A stupid fellow, or fool, whom one mocks,
and is ridiculed; a stupid laughing-stock.

An image or effigy [nrithnºbich one plays, as
with dammeh (with two kesrehs, agreeably
added to give [additional] intensiveness to the
signification, as in the cases of and $;
it is also used by En-Nábighah El-Jasdoo in the
place of an inf. n.: TA) and āºjī (which is
common to both genders) and āºjī (A, &c.) One
who plays, sports, games, jests, or jokes, much,
or often; a great player, sporter, &c. (S, K.)

see $:

see $:

A playing-places: (Mz, 40th
[See also āºjī: Also an inf. n. of āºjī
(S, K).]

A place of playing, sporting, gaming,
or the like: a place where plays, games, or sports,
are performed: (S, K) pl. āºjī: (TA.)

A thing with which one plays (Ms, pl. āºjī:
[Taem.] The sporting-places of the
wind:) places where the wind blows, or has blown,
vehemently: syn. āºjī: (K.)

A garment without sleeves, in which a boy
plays. (K.)

[Exuding mucilage: applied to a plant:
likened to a foolish person slavering: (TA, in
art. āºjī.)]

A certain bird: (S, K) found
in the desert; (TA:) sometimes called āºjī:
āºjī (M, Møb.) [See art. āºjī:] because of the sniffliness
with which it pounces down: it has a green
(or grey, &c.) back, white belly, long wings,
and short neck. (Møb.) Of two you say
He burned, or was distressed and disgusted, by reason of grief, or solicitude. (K.)

A woman who burns with lust. (K.)

The colour of the lip when it inclines a little to blackness; which is termed blackness, or a blackness, deemed beautiful, in the lip (Aṣ, A, K, TA) and in the gum; (Aṣ, TA) as also [which is likewise syn. with the former word in the other senses here explained]; (Aṣ) or blackness [blending] with redness; and, accord. to El-Aṣṣajj, ُنُفَضْتُ in the whole of the person: As says, that ُنُفَضْتُ of the complexion is a blackness thereof. (TA.) See also ُنُفَضْتُ.

He fatigued, tired, or wearied him. (S, K.) — Also, and أَنْفُضْتُ and رُطِّبْتُ, R (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.)

He made the feathers of the arrow to be what are termed ُنُفَضْتُ. (K.)

He chased, hunted, or pursued, long: syn. of the inf. n. ُتُفَضْتُ. (S, K.) — A poet says,

...
of Ta'hibat-Sharran: (TA.) incorrectly written by J. (K.)
• Correct, or
titious, speech, or discourse; (K.) not rightly
aimed, directed, or disposed; evil, bad, foul.
(TA.) Turn away from us
thin evil, corrupt, or foul, speech.
(TA.)
• (like jī, TA) and jīn
(A week,
stupid, man. (S, K.) See an ex. voce jānūb.
(The flesh that is between the jānūb, or
four front teeth. (K.)
• See a noun.

and food mixed with poison, by
bark, or road: (L, K) or he made camels to keep
on the main road, and avoid the
winding, or tortuous, roads, or ways, perplexing to
him who pursues them. (A, K.) You say, also,
and Jesú): (S, A, Mš, K.) signify
in explanation of jī: the
burrow of a jerboa, which he makes between the
two ears, and more especially when large: or
the place where ends, at its lower part, the lobe of
the ear; (AZ, L, K) and also called the
jānūb (AZ, L) or the jānūb (AZ, L) are the roots
of the two jaw-bones. (L.)
• (A sturdy, and big, or
course in his burrow. (A.)

and theear; (AZ, L, K) and also called the
jānūb, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the interior of the jānūb [or part between the
head, and beneath the jaw-bones,] between the
jānūb [here app. meaning as explained above]
and the side of the neck; as also jīnūb, and
jīnūb (JK, K) for this description applies to
poison, by... (JK, K) for this
description applies to
two parts [corresponding each to the other, on
the right and left]: (L:) [in the present day it
is applied, with apparent correctness, to the
gill, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the place where ends, at its lower part, the lobe of
the ear; (AZ, L, K) and also called the
jānūb (AZ, L) or the jānūb (AZ, L) are the roots
of the two jaw-bones. (L.)

a sturdy, and big, or
course in his burrow. (A.)

and the ear; (AZ, L, K) and also called the
jānūb, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the interior of the jānūb [or part between the
head, and beneath the jaw-bones,] between the
jānūb [here app. meaning as explained above]
and the side of the neck; as also jīnūb, and
jīnūb (JK, K) for this description applies to
two parts [corresponding each to the other, on
the right and left]: (L:) [in the present day it
is applied, with apparent correctness, to the
gill, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the place where ends, at its lower part, the lobe of
the ear; (AZ, L, K) and also called the
jānūb (AZ, L) or the jānūb (AZ, L) are the roots
of the two jaw-bones. (L.)

a sturdy, and big, or
course in his burrow. (A.)

and the ear; (AZ, L, K) and also called the
jānūb, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the interior of the jānūb [or part between the
head, and beneath the jaw-bones,] between the
jānūb [here app. meaning as explained above]
and the side of the neck; as also jīnūb, and
jīnūb (JK, K) for this description applies to
two parts [corresponding each to the other, on
the right and left]: (L:) [in the present day it
is applied, with apparent correctness, to the
gill, or gills, or flesh beneath the lower jaw, of
a man or woman, whether in the middle or on
either side, and more especially when large: or
the place where ends, at its lower part, the lobe of
the ear; (AZ, L, K) and also called the
jānūb (AZ, L) or the jānūb (AZ, L) are the roots
of the two jaw-bones. (L.)

a sturdy, and big, or
course in his burrow. (A.)
1. nun, m., n. - על - נファン, nau, etc., inf. n. - על - נפע, and - על - נפע: He stripped off, or peeled off, (K.) meat from a bone. (AZ, §.)
2. nun, m., n. - על - נפע: He peeled a bone (TA) or a stick. (S.)
3. nun, m., n. - על - נפע: He caused to remain, or endure. (K.)

4. nun, m., n. - על - נפע: A piece of meat stripped off, or peeled off, from a bone: (TA) a piece of meat in which is no bone: (S.) pl. - על - נפע but this is rather a coll. gen. n., or it is doubtful and uncertain. (TA)

5. nun, m., n. - על - נפע: A piece of meat stripped off, or peeled off, from a bone: (TA) a piece of meat in which is no bone: (S.) pl. - על - נפע but this is rather a coll. gen. n., or it is doubtful and uncertain. (TA)

6. nun, m., n. - על - נפע: He turned him aside, to the right or left. (Msb.)
A woman who looks aside much, or often, at things. (TA.)—A woman who, when she hears a man speak, looks aside towards him. (Abd-el-Melik Ibn-Omar.)—A woman whose eye does not remain fixed towards one place, the object of whose care is that she should be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th., K.)—A woman who has a husband, and who has a child by another husband, (S., K.) and who therefore turns her regard much towards her child, (S.,) and is occupied by him so as to be diverted from her husband. (TA.)—A she-camel that is unquiet (farghun) on the occasion of her being milked, (K.)—or thick, as (i.e. of:) i.e. thickened, and then sprinkling flour upon it: (AHn.)—or thickened. (TA.)—A certain kind of gruel made by straining water [or juice, or a decoction] of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn.)—or thickened. (TA.)—or thickened. (Ith.)—or thick, as (i.e. of:) i.e. thickened, or coloquynth. (TA.)—so called because it is stirred about and over (as) a light, or slight, blow. (S., K.)—or broth resembling (mush). (K.)—i.e. thickened. (TA.)—See also وقغانة. [See also وقغانة.]

Strong-handed, who hoists, or wrings, him who strikes, or grapples, with him. (TA.)—A he-goat having crooked horns. (K.)—A he-goat having one of his horns twisted, or over, or the other. (S.)—A woman having distorted eyes; syn. ٌمغب. (K.)—(in the dial. of Keys, S.) Stupid; foolish; of little sense; (S., K.) like (S.) and (السيلة): fem. ٌمغب: see also ٌمغب: so too: ٌمغب: or this signifies stupid, foolish, of little sense, and of difficult, or stubborn disposition: (S.)—[see also ٌمغب:] or, accord to A’Obeyd, as mentioned in a marginal note in a copy of the S., ٌمغب: and its syn. ٌمغب: are correctly written ٌمغب: and ٌمغب: for in a case of pause they are pronounced ٌمغب: and ٌمغب: see ٌمغب: (TA.)—In the dial. of Temeem, S.) Left-handed; who works with the left hand; (S., K.) as also ٌمغب: (TA.)

The highest bone in the place where the head joins the neck. (L.)

He elicited, and exhausted, what [information, &c.] he had, or possessed. (K.)—He consumed the whole of the pasture, leaving nothing of it. (K., TA.)—He accomplished his want. (K.)—He concealed the news. (K.)

Stupid; foolish; of little sense: (K.)—like ٌمغب: (TA.)

He (a man) clave to the ground by reason of emaciation, (K.) or of sorrow, grief, or solicitude, or of want; as also ٌمغب: (i.e. ٌمغب:) see ٌمغب:. (TA.)

Abasement; abjectness. (IApr., K.)

The channel of a torrent. (L.)

The certain kind of gruel made by straining water [or juice, or a decoction] of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn.)—or thickened. (TA.)—or thickened. (Ith.)—or thick, as (i.e. of:) i.e. thickened, or coloquynth. (TA.)—so called because it is stirred about and over (as) a light, or slight, blow. (S., K.)—or broth resembling (mush). (K.)—i.e. thickened. (TA.)—See also وقغانة. [See also وقغانة.]

Strong-handed, who hoists, or wrings, him who strikes, or grapples, with him. (TA.)—A he-goat having crooked horns. (K.)—A he-goat having one of his horns twisted, or over, or the other. (S.)—A woman having distorted eyes; syn. ٌمغب. (K.)—(in the dial. of Keys, S.) Stupid; foolish; of little sense; (S., K.) like (S.) and (السيلة): fem. ٌمغب: see also ٌمغب: so too: ٌمغب: or this signifies stupid, foolish, of little sense, and of difficult, or stubborn disposition: (S.)—[see also ٌمغب:] or, accord to A’Obeyd, as mentioned in a marginal note in a copy of the S., ٌمغب: and its syn. ٌمغب: are correctly written ٌمغب: and ٌمغب: for in a case of pause they are pronounced ٌمغب: and ٌمغب: see ٌمغب: (TA.)—In the dial. of Temeem, S.) Left-handed; who works with the left hand; (S., K.) as also ٌمغب: (TA.)
Abbad, K.) but the former is that which is commonly known; (TA:) He ejected it; cast it forth; [disorged it] (T, S, M, Msb, K;) namely a thing that was in his mouth; (T,) his spittle, &c.; (Msb) from (him) his mouth. (S, TA.) And ( ) alone, [elliptically.] He ejected what had entered between his teeth, of food. (TA.) You say also, (The serpent ejected its poison.) (TA:) And ( ) alone. (S, M, K;) The sea cast forth the semenal fluid of the stallion. (TA:) And ( ) alone. (M, K;) The sea cast it forth upon the shore; (Msb, TA;) namely a fish; (TA;) or a beast. (Msb.) And ( ) alone. (M, K;) He uttered, spoke forth, or pronounced, (S, Msb;) dim. (TA:) He uttered, spoke forth, or pronounced, (M,) He uttered, spoke forth, or pronounced, (S, M, Msb,) the saying, (S, K,) and a saying, (Msb) and the thing; (M,) as also ( ) alone. (M, Msb, K;) It is said in the Kur, [l. 17.] (He doth not utter a saying): where Kh. reads ( ) more properly termed ( ) and also a collection of words, a phrase, or sentence; (TA,) &c.; [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called ( ) a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeych, by the sheykh Khâlid; &c.) and ( ) signifies the same (TA:) pl. of the former ( ) (S, Msb,) dim. (Har., p. 103,) and of the latter. (TA.) [Hence,  in this last sense, and as applied to the cock, (Sgh,) the  is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying,  [More liberal, or bountiful, than a she-goat, &c.] (T, S, K,) and ( ) (M, TA) and ( ) (which mean the same). (TA:) also signifies Any bird that feeds his female, (T,) or that feeds his young bird, (M, K,) from his beak. (T, M, K.) And ( ) the present world; because it casts forth the dead. (TA.) And ( ) the present world; because it casts forth those who are in it to the world to come. (T, K, TA.) 2. inf. n. He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknmed him, so. (S, K.) See  [i.e.,  .] He called the noun by an appellation in which its radical letters were represented by  , and ; this appellation being its measure; as when  is called  . (TA:) But this signification belongs to the conventional language of lexiconology and grammar. 3. inf. n. He was by-name, surnamed, or nicknamed, so. (S, K.) See  4. inf. n. He called him by a by-name, surname, or nickname; the latter doing to him the like. (TA.) 5. They called one another by by-names, surnames, or nicknames. (TA.) 6. A by-name; a surname; a nickname; syn.  (S, K,) a name of reproach; an approbrious appellation: in this sense forbidden: (Msb:) it is said in the Kur, [l. 11,]  . Call not one another by nicknames; i.e., let not one of you call another by a name which he dislikes: (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imams; and...
1. [sor. †] inf. n. ٍ; and ٍ, inf. n. ٍ. He mixed [a thing]. (K.) [The former verb is as above accord. to the T.K.: but it seems to be implied in the K that it is sor. † as well in the above sense as in that here following.]—ٍ, sor. †, inf. n. ٍ. He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (T.A.)

2: see 1.

The semen generale (L, K) of a stallion camel, and horse, and of a man. (L) T.Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children] whether the boy might marry the girl, answered "No; because the semen which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husbands: but, says A., the semen may here be a quasi-inf. n., syn. with َلاَفِتْكِ, like َلاَفِتْكِ, and َلاَفِتْكِ, and the like is said in the Mub.] This meaning, says Lb, that the semen generale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husbands: but, says A., the semen may here be a quasi-inf. n., syn. with َلاَفِتْكِ, like َلاَفِتْكِ, and َلاَفِتْكِ, and the like is said in the Mub.]

4. َلاَفِتْكِ, and َلاَفِتْكِ (Mub, K.) and َلاَفِتْكِ, (Mub, K.) applied to a she-camel, i.e. َلاَفِتْكِ [meaning َلاَفِتْكِ, and a milch camel: (S, Mub, K.) but A. says, that the former only is used as an epithet; you say َلاَفِتْكِ or َلاَفِتْكِ is an epithet applied to a she-camel during the first two or three months after having brought forth; and after this she is termed َلاَفِتْكِ; (AA, S, K.) and accord. to some, َلاَفِتْكِ signifies a milch camel abounding with
milk: or a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral]
rising of Canopus: (TA:) [which rising, in
central Arabia, about the commencement of the
era of the Flight was between the 30th of July
and the 12th of August:] also *tāmā* and
**a she-camel that has brought forth: (L") pl. of **[pl. of **(Mṣb, K) and **(Mṣb, K) and **(Iṣh, Th, Mṣb, Th).—
The Arabs also said *
[Two black herds of milk camels], like as they
said; for they said, *
[pl. of ْمَلِخة أَسْمَعُ (Mṣb)] whence were derived the stipends and fixed appointments
of the persons addressed, and to the collecting it
with equity. (TA.)

A suckler of palm-trees. (Az, TA in art.)

A she-camel having just conceived, or become pregnant, (Mṣb,) as also *tāmā* afterwards, when her pregnancy has
come manifestly apparent, she is termed *jámī*. (Iṣh, Mṣb, Āṣ.)

The mind, (Mṣb, TA:) and of the second, (L: K, TA:) in the
CK: *تَحْقَقْتْ (S, K, &c.) and *تَحْقَقْتُ (S, K, &c.)

Pregnant minds; so called because they bear the
water and the clouds, and turn the latter over
and about, and then cause them to send down
rain; (TA:) or because they become pregnant, and
then impregnate the clouds; (Iṣh,) the sign, is
*īqāḥ; the contr. of which is termed *īqāh* [or "a barren wind"]: (Iṣh:;) or *īqāḥ* signifies [possessing that which
impregnates]; like as *wālaʾ* and *wālaʾ* [signifies impregnating, or fecundating, minds];
(AḤeṭh;) or *wālaʾ* [signifies: (S, K, &c.) as also *malāk* [pl. of **(K:;) or it is not allowable to say *malāk*; (S;) but
this is the regular form of the word; because the
wind impregnates the clouds; (Iṣh;) and thus *malāk* is extr.: or as some say, the proper
original word is *malāk*; but the winds do not
impregnate unless they are themselves pregnant;
as though they were pregnant with good,
and, when they raised the clouds, transmitted to them that good. (S;) *مَلِخَاءٌ (K): War pregnant
with great events. (TA.)


What is in the belly of a she-camel: (A‘Obeyd,
T, S, K, &c.) or what is in the back of the
stallion camel; [meaning his progeny in the
elemental state] (Aboo-Sa‘eed, K;) but the
former, says Az, is the correct signification:
(Iṣh,) for it is for him to supply and provide
with animate and inanimate. (L:) — See
	also *tāmā*.

As also *tāmā* whenever *ā* is added to
it, or lighted on it, (K, TA,) uneapectedly, (TA,)
without seeking; (K, TA;) such a thing, for
instance, as a well, and herbage. (TA.) You
say also, *ئَدَيْرَةٌ أيْزَ (Mṣb,) the mother's
house is over against, or facing. (K,) You
say, *أَيْزَ أَيْزَُتْ (Mṣb,) his house is over
against, or faces, my house. (Lh, K,) And
*تَأْسَفْتُ (Mṣb, TA,) I met him face to face. (IAṣr.)

A horse's lifting the legs all together
in the pace called ** (AO, K,) or, in the
pace called ** (JK,) — Also, (K, &c.) and *تَأْسَفْتُ (TA,)
The being over against, or facing. (K,) You
say, *أَيْزَ أَيْزَُتْ (Mṣb,) His house is over
against, or faces, my house. (Lh, K,) And
*تَأْسَفْتُ (Mṣb, TA,) I met him face to face. (IAṣr.)

What is picked up, or taken from the
ground, (S, Mṣb, K,) of a thing; (S, Mṣb,)
as also *تَأْسَفْتُ and *تَأْسَفْتُ (K, &c.)
or this last signifies what one picks up, of lost
property; as also *تَأْسَفْتُ, with the ʾ elided; and
*تَأْسَفْتُ (Mṣb,) or *تَأْسَفْتُ signifies also what falls, or drops, of a thing that is
worthless, (K, TA,) or paltry, and is taken by
any one who chooses to take it: (TA:) and the
same, what is picked up from the stumps of
the branches of palm-trees, [app. meaning dates
picked up thence,] after the cutting off of the
dates: (TA:) I Ath says, that *تَأْسَفْتُ, with
fattām to the ʾ, and fattām to the ʾ, is often
mentioned in trades, and signifies property
which is found: (TA:) Az says, that fattām
with fattām to the ʾ, signifies a thing which one finds
dropped, or thrown down, and takes; (Mṣb, Mṣb,)
and that all the lexicologists and skil-
ful grammarians say so; (Mṣb, &c.) and in like
manner, A‘Obeyd, on the authority of As and of El-Āḥmar; (TA;) only Lh, of all whom he has heard, saying that it is *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ (JK, K, TA.) 

(He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gathering, from the ears of corn which the reaping-hooks have missed.) (JK: but there given without any syll. signs.) [If the reading intended be repeated and perseveringly seeks after things to be picked up, and picks them up: (TA:) and some say, that *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ (JK, K, TA.) 

and the third, who does so very much, or often; or who takes things from places where they were not thought to be: (Mgh:) and all signify a man who picks up the ears of corn that fall when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mgh.)

For every saying that falls from one, there is a person who will take it up: (Mgh in art. تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, K.)– A proverb, (TA:) relating to the guarding of the tongue; (K:) the ی in *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ is to give intensiveness to the meaning, (Mgh in art. تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ) or for the purpose of assimilation: (Mgh in that art., and in the present one:) if you say *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ, or the like, you say *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ (Mgh in the present art.)

*تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ The [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omanum (TA) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حرف;] also called *مَلَلَةُ النَّفَاقَ (see مَلَلَةُ النَّفَاقَ) because it conveys thereunto whatever it eats of earth and pebbles; (A, TA;) as also *جَلْدُ النَّفَاقَ (alone).

(TA) also signifies: Any freedman, or emancipated slave: (K:) or the slave of a freedman: (S in art. تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ the slave of the slave is called *جَلْدُ النَّفَاقَ; and the slave of the slave is called *مَلَلَةُ النَّفَاقَ: and hence the saying, *جَلْدُ النَّفَاقَ, (K, TA [but in the CN, we find *جَلْدُ, with the necessary difference in what follows it.]) See art. مَلَلَةُ النَّفَاقَ.

See also مَلَلَةُ النَّفَاقَ: and see مَلَلَةُ النَّفَاقَ, which may be a pl. of مَلَلَةُ النَّفَاقَ: as in مَلَلَةُ النَّفَاقَ, which is explained with مَلَلَةُ النَّفَاقَ.

Then, first sentence, in four places. 

*تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ applied to a man, and to a woman, Lm. ignoble, base, vile, or mean; (K,) as also *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ applied to a man; (TA;) and so *تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ, used together. (L. in art. حرف) It occurs in this sense preceded by the noun مَلَلَةٍ النَّفَاقَ; but you say مَلَلَةُ النَّفَاقَ when alone. (TA.)

*تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ: see مَلَلَةُ النَّفَاقَ, throughout the first sentence. – and see مَلَلَةُ النَّفَاقَ, throughout the first sentence: – and see مَلَلَةُ النَّفَاقَ, in the latter part of the paragraph. 

*تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ: see مَلَلَةُ النَّفَاقَ, in three places. 

*تَثْبَتُهُ بِالْكَلَّامِ عَنْ النَّفَاقَ: see مَلَلَةُ النَّفَاقَ, in three places. (The act of picking up the
A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist. (Mgh.)

! A low, a dread, or a despicable, man, who is repelled (A, TA) from the doors. (TA.)

A fat she-camel. (K.)

A shining stone in gypsum. (Fr, K.)

A man (TA) very white: (K:) from it as signifying a shining stone in gypsum. (TA.)

He embraced him; put his arms round his neck. (A5, L, K.)

He kept, or remained fixed, in a place. (K,* TA.)

A she-camel compact in flesh. (K:) or abounding with fat, and compact in flesh. (AA, T.)

The conduct of a pimp: syn. قتد. (L.)

1. ﺗﺎيأ, aor. 3, inf. n. ﺗﺎد (and ﺛDé, IAp). He beat a person (K) with a whip. (TA.)

He cast him upon the ground. (AZ, S.) See also AS.

He embraced him; put his arms round his neck. (A5, L, K.)

He overburdened him. (K.)— ﺗﺎسأ (and ﺛDé, IAp) He prostrated him. (K.)

He gave him the whole of what was due to him: (K:) like ﺗﺎد. (T.) — ﺗﺎد, aor. 3, He stayed, dwelt, or abode, (K,) in a place: like ﺗﺎد. (TA.)

He kept, or remained fixed, in a place. (K,* TA.)

See Supplement.

He overburdened him. (K.)— ﺗﺎسأ (and ﺛDé, IAp) He prostrated him. (K.)

He gave him the whole of what was due to him: (K:) like ﺗﺎد. (T.) — ﺗﺎد, aor. 3, He stayed, dwelt, or abode, (K,) in a place: like ﺗﺎد. (TA.)

He kept, or remained fixed, in a place. (K,* TA.)

See Supplement.

The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand. (TA.)

The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand. (TA.)

A disorder in the mouths of camels, resembling pustules. (Lb, K.)

A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists. (A, TA.)

They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists. (A, TA.)

He smote his hand upon it, or laid his hand upon it, or seized it,] openly or secretly. (K) He took, the whole thing; took it entirely. ([K) He glanced, or took a slight look at the thing; beheld it quickly: like ﺗﺎد. (K.)

A fat she-camel. (K.)
A place in which a thing is taken (took, as in some copies of the K) or found (found, as in other copies of the K). — A sportsman’s, or hunter’s, or fowler’s, or fisherman’s net. (K, TA.)

He ate: or he ate with the extremity of the mouth: (M:) or he ate with the extremities of his mouth: (S, K:) or he took fodder, or dry herbage, with the extremity of his mouth: (T:) AZ says, I know not what except as the act of asses, and it is like probably a mistake for لَذَّتُ النَّهَّرِ. (K.) or itssyn. (M:) or itssyn. (S, L, MSb, K,) or found (found, as in other copies of the K) or he found fault with him: he found fault with him: (S,) or he spoke evil of him, or spoke of him in a manner that he dis liked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. (T, K.)

This is the original signification. (S, MSb, TA.) Hence, (S, MSb, TA.) He blamed, upbraided, or reproached, him; he found fault with him: (S, MSb, K:) he did so in his face: (T, K:) or he met him with blaming, upbraiding, reproaching or finding fault; (IK, TA:) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. (T, K.)

The woman allowed herself [or her face] to be glanced at, or to be viewed lightly, or slightly; so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.)

His sight was taken away. (K, T.)

He made a sign to him with the eye, or the like, (S, A, * MSb, K,) as the head, and the lip, with low speech. (T, K.) This is the original signification. (S, MSb, TA.)

A man (TA) who glances much, or frequently takes light, or slight looks. (K, T.)

1. A place in which a thing is taken (took, as in some copies of the K) or found (found, as in other copies of the K). — A sportsman’s, or hunter’s, or fowler’s, or fisherman’s net. (K, TA.)

2. He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called]. (K.) See also (TA.)

The least [kind, or quantity,] of food, or of what is eaten: (S, K:) and sometimes, of beverage. (TA.) — He ate not anything at his abode: (L:) and I tasted not anything. (S, L)

A shining, gleaming, or glistering, of lightning. (S, T.)

3. A man (TA) who glances much, or frequently takes light, or slight looks. (K, T.)

4. Also [An early portion of food, being] That with which one contents, or diverts, himself [so as to allay the craving of his stomach] before the [morning-meal called]. (K.) See also (TA.)

...
inf. n. َُ (S, A, K.) He pushed him, or impelled him, or repelled him: (Ks, T, S, A, K.) said by AM to be the primary signification: (TA:) and he struck him, or beat him. (S, A, K.)

3. َُ [means I saw him talking enigmatically with him, or to him, and making signs with him, or to him: or, accord. to the TA, َُ is syn. with َُ. (A, in art. ه.)

َُ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually: (S, K;) as also َُ (so in two copies of the S, and in a copy of the A,) or َُ, like َُ: (K:) َُ is applied to a man and to a woman; for its fem. see َُ. And for the fem. gender: (TA :)

َُ and َُ, like َُ, a frequent, or habitual, calumniator, or slanderer: (TA:) or َُ and َُ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee or thy face; and the former, one who does so in thine absence; (K;) and Libysays the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, َُ (behind the back); and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men; or the latter, one who reproaches with the tongue; and the former, with the eye: or the reverse; (K [but omitted in the CK];) TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA See also َُ. And see the Kāh and Bād in civ. 1.

َُ: see َُ.

َُ [One who makes frequent signs with the eye, or the like: fem. with َُ; see one ex. voice َُ.] — See also َُ, in two places.

َُ act. part. n. of َُ [its pl.] Persons who speak evil of others, though it may be with truth, َُ (مَعْمَّبُونِ) in their presence. (IAqr, TA.)

1. َُ, (S, M, A, Mgh, K;) aor. َُ (S, M, Mgh, K;) and َُ, (S, Mgh, K;) inf. n. َُ, (S, M, Mgh, K;) He felt it; or touched it; syn.: َُ (IAqr, Az, 1Drd, El-Fāhlee, A, Mgh, TA;) or he felt it, or touched it, َُ (مَعْمَّبُ) with his hand.

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2. َُ inf. n. َُ and َُ: for its proper signification, see 1, in three places. (Hence,) َُ, (S, M, A, Mgh, K;) and َُ (S, M, K;) or both, (TA:) for its proper signification, see 1, in three places. (S, M, O, L.)

3. َُ: see 1, in two places.

8. َُ: see 1, in four places.

9. َُ A she-camel of whose fatness one doubts; (O, Ts, K;) on the authority of Ibn-Abbād; (TA:) i. e. َُ and َُ: (O, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L;) pl. َُ. (M, K;) — [Hence,] َُ: One whose origin, or lineage, is suspected; syn. َُ: (K;) or in whose grounds of pretention to respect is a fault, or taint. (A, K.)

َُ A woman soft to the feel, or touch; َُ (K.)

َُ, (M, L, K,) aor. َُ (S, M, L,) or both, (TA,) a want: (IAqr, Sgh;) or a moderate, or middling, want. (S, M, O, L.)

َُ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, TA.)
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He put forth his tongue, and wiped with it his lips. (Mgh.) [Hence the saying:] (m.:) or of n: [a] bird any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, and it quickly enters into his mouth. (O, K.)

(1) He put the water upon the edge of his lips, (M) or upon his lips, or lip. (K, according to different copies.) And hence a horse having a whiteness, upon his lower lip: when it is upon the upper lip, he is termed ḍanār: (S, K:) or a horse whose lower lip is white. (Mgh.)

The part around the lips of a man: (M, K:) because he tastes therewith. (M)

The part of the face by which smiling is expressed; syn. ʿaššaṣṣ. (K, TA) [in the CK, erroneously, ʿaššaṣṣ]. You say, (K, TA) (M, K, T,) [she is goodly in respect of the part of the face by which smiling is expressed]. (TA)

See Supplment.

(A)
Vehemence of heat (K) upon heated ground and the like. (18d.) — A hot day. (K.)

Ānāhī. 1 Thirsty: (S, K) [probably burning with thirst] an epithet applied to a man or woman: (S) pl. Ānāhī. (K.)

Ānāhī: see and Ānāhī. (K.)

Ānāhī: see Ānāhī and Ānāhī. (K.)

Ānāhī: see Ānāhī and Ānāhī. (K.)

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Ānāhī: see Ānāhī and Ānāhī. (K.)

Ānāhī: see Ānāhī and Ānāhī. (K.)

See an ex. voce 4.

See 1.

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See 1.
not say ُبُتْبُتْ، but simply ُبُتْبُتْ (T.)

11. In any language, which he speaks by nature and custom and education. (S., K.) — Also, a man devoted, &c., to a thing.

Q. Q. 1. ? (inf. n.): He performed, executed, or managed, his affairs in an unsonder manner. (AZ, S., K.) — He cooked roast meat insufficiently, or not thoroughly; (K.) or he cooked roast meat, (K.) or flesh-meat, (S., not well; (K.) as also *

Q. Q. 2. : see Q. Q. 1.

1. ُبُتْبُتْمُبُتْ (or ُبُتْبُتْمُبُتْ, or ُبُتْبُتْمُبُتْm) It is: see 1.

The tongue: (S., K.) or the tip, or extremity, of the tongue. (L.) — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) — ُبُتْبُتْمُبُتْ (or ُبُتْبُتْm, and ُبُتْبُتْm). Such a one is of chaste tongue: (S.) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — Also, both words, but the former is the more approved, The sound of speech. (L.)

That with which one allays the craving of his stomach before the morning-meal called ُبُتْبُتْمُبُتْ (T.)

Roast meat insufficiently cooked. (S.)

A kind of food of the Arabs; (L.) thin and not so thin as to be sopped, nor thick so as to be formed into mouthfuls; (L.) thicker than ُبُتْبُتْ and ُبُتْبُتْm, but thinner than ُبُتْبُتْm (properly so called). (L., S.)

A certain disease which affects camels in the chest; (T.): an opening, or parting asunder, * in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push, or collision, (L., K.) or the like, (K.) or by reason of the squeezing of a load: (L.) or (so in...
going round about the tank, or cistern, unable to thirst; far from water. (K.)

You say, َبیْتُ وَالْمَلِیْمُ ۡعَلَیْهِ السَّمَوَاتُ. (J.)

Af ́c camels went round about the tank, by reason of thirst. (TA.) 

They turned a thing round twice; as a turban is turned round, and an ٌمِصِفَاء. (TA.)

He turned a thing round twice; as a turban is turned round, and an ٌمِصِفَاء. (TA.)

He turned the camel's hair round the whirl of the spindle. (TA.)

The skins that are bound and tied round their mouths. (TA, from a trad.)

I left them (the camels) with a thing mixed with the perfume called ُتَوْثَب, or ُتَمْلَّب. (TA.)

A man whose camels are thirsty; or whose camels are going round about the water, by reason of thirst. (TA.)

A thing mixed with the perfume called ُتَوْثَب, or ُتَمْلَّب. (TA.) a thing smeared therewith. (S.)

Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.)

A piece of meat that turns round in the cooking-pot. (K.)

A fascicle, or small bundle, of filamentsof saffron; a shive of saffron. (IAsr.)

A Fascicule, or small bundle, of filaments of saffron; a shive of saffron. (IAsr.)

A piece of meat that turns round in the cooking-pot. (K.)

A piece of meat that turns round in the cooking-pot. (K.)

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A piece of meat that turns round in the cooking-pot. (K.)
8. It was, or became, collected together. (TA) 

A piece of rag collected together, with which one plays. (K)

Wounds; syn. Weakness. (K) Incomplete, evidence; (Az, in Msh.) resembling what is termed Weakness. (Az, K) not complete, or perfect, evidence; so accord. to Es-Sha'be'e. (Az.) It is one person's giving his testimony to the fact of a slain person's declining, before his death, that a certain person slew him; or two persons giving their testimony to the fact of there having existed enmity between them two, [i.e., the slain person and the person accused of slaying him], or, of one's having threatened the other; and the like: it is from 35 as signifying "it was befouled, or defiled." (TA) See 35.

A certain plant (S, K) that winds about: the 3 is changed into 3 on account of the kesh before it. (S)
which is sprinkled upon the table, beneath dough, (K.) to prevent the dough's adhering to the table. (T.A.)

Loth: see 5.

Loth — see 5.

Loth — see 5.

Loth — see 5.

Loth — see 5.

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Loth — see 5.
The scapula or shoulder-blade, (T, S, Msb, K.)

— The parts of a thing that are apparent, and that show the signs thereof. (T, A.)

The smooth part of the shoulder-blade, where its projecting part terminates, in the upper portion. (L.)

That [meaning a tablet] upon which one writes. (Zj.)

Also both words, The daybreak, or any of the nida bones of the body, except the bones called قُصْبَةٍ the arms and legs. (Msb.) See also مَلِعْدٌ

There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.)

The smooth part of the shoulder-blade, near to the higher part, or to the clouds, of the former is of higher authority, (K,) and the latter is mentioned by none but Lb, (TA.) The air, or atmosphere, (S, K,) between heaven and earth: (S,) the air next to the higher part, or to the clouds, of the sky; syn. سكاث: this is its meaning in the phrase دَأْفُ النَّجْمَةَ ُعَلِيَّةَ الْيَوْمَ ِّلَيْلَةََّ which is a mistake for دَأْفُ النَّجْمَةَ ُعَلِيَّةَ الْيَوْمَ ِّلَيْلَةََّ. (TA.)

The apparent signs of hoariness, occurs in a verse of Khūṭab ʿIbna-Nudb, for the look, (T, A.)

Shining, gleaming, or glistering, weapons; such as the sword, (S, K,) and the like, (K,) and the spear-head; (S,) generally meaning swords, because of their whiteness: (18d,) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (TA.) 

Amr Ibn-ʿAlm-Arān El-Bahlīsī says,

In the evening she is like shining weapons, (so accord. to the S,) or like sword-cases, (accord. to IB,) and in the early part of the day, after sunrise, she is like the wild cow on the morning or, after rain. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

Large in the body, (K,) meaning [the shoulder-blades, or any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large arms and legs, (Lh, Aḥy.:) and is said to mean the wild cow, or wild bull, or the like; (TA:) also a beast of carriage that becom so quickly: (TA:) a large (Sh, Aḥy.:) and is said to mean the wild cow, or the like; (TA:) and is said to mean the wild cow, or the like; (TA:) a beast that quickly becomes lean or emaciated: (K,) pl. ملِعْدٌ, (L,) Lean, lean, or light of flesh; or slender, or lank in the belly: (K,) applied alike to a man and a woman: also, a beast of carriage that becom so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K,) pl. ملِعْدٌ. (TA:) A beast (S) that quickly becomes thirsty: (S, K,) as also (K,) and (L,) the last extr., as though the 3 were changed into 3 because of the kathre which is near before it. (18d.)

A kind of decoy-bird. See 3.

Altered by fire, or by the sun, or by travel, [ṣec.:] an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a spear, or the like: (TA:) also ملْعَدٌ altered (K) by the sun, or by travel, &c. (TA.)

Thirsty camels. (S, K.)

See 3.

A white thing. (S, K,) and ُعَلِيَّةٌ (K,) A white thing.

The ُعَلِيَّةٌ is changed into ُعَلِيَّةٌ because of the kathre before it. (Fr, S,) ُعَلِيَّةٌ is extr.; for there is no reason for the change of the ُعَلِيَّةٌ therein into ُعَلِيَّةٌ, unless for alleviation of the sound. (L.)

Also ملْعَدٍ and ٍعَلِيَّةٍ: Of a shining, or glistering, white hue. (L.)

عَلِيَّةٌ Intensely white. (K, TA.)

Also ملْعَدٌ and ُعَلِيَّةٌ (K,) The wild bull: (S, K,) so called because of his whiteness. (S,) Also both words, The daybreak, or dawn: (K,) so called for the same reason. (TA.)

I met him at the period of the afternoon called الْعُمْرُ, when the sun was white. (L.)

[Book I.

1. لَوْدَ (S, L, Msb,) inf. n. لَوْدَةٍ (S, L) and لَوْدَةٍ (S, A, L, K,) and لَوْدَةٍ (L, Msb, K,) and لَوْدَةٍ (Msb, K,) He had recourse to it, (a mountain [&c.,]) or him, for refuge or protection or preservation; (S, A, L, Msb:) as also ملْعَدٌ, inf. n. (TA): and ملْعَدٌ, (A,) and ملْعَدٌ, (Msb;) sought, or took, refuge in it, or him; (S, L,) and joined himself to him; and sought, desired, implored, or called for aid, or succour, of him: (L,) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L,) as also ملْعَدٌ, (L,) inf. n. لَوْدَةٍ (L) and لَوْدَةٍ (L) and لَوْدَةٍ (L, K, K,) as also ملْعَدٌ, (L,) inf. n. لَوْدَةٍ (L, K,) You say, ملْعَدٌ, (L, K,) and ملْعَدٌ, (L,) The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Msb:) and did not escape out of the room. (TA.)

The house encompassed, or surrounded, the road. (L) See also 3.

لَوْدَا (S, K,) inf. n. ملْعَدٌ, (S, L, K,) which is لَوْدَا is syn. (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K.) Agreeably with this explanation, (as some say, L,) لَوْدَا is used in the Kur, xxiv. 63: were it from لَوْدَا, it would be لَوْدَةٍ. (S, L,) See 1.

هدَرُ (M, L,) inf. n. ملْعَدٌ. (M, L, K,) He circumvented, or deluded him; (M, L, K,) syn. ملْعَدٌ (M, L, K,) inf. n. لَوْدَةٍ (M, L, K,) and لَوْدَةٍ (M, L, K,) and ملْعَدٌ (M, L, K,) and ملْعَدٌ (M, L, K,) He wheeled, beguiled, or deluded, them; syn. ملْعَدٌ (M, L, K,) He eluded, and shunned, or avoided, these; syn. ملْعَدٌ (M, L, K,) Agreeably with this explanation, or as signifying ملْعَدٌ, some render لَوْدَةٍ in the Kur, xxiv. 63.

(ṣibā, T.A.) لَوْدَةٍ (TA:) also ملْعَدٌ, (TA:) (TA:) in Kur. vii. 142.

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I met him at the period of the afternoon called الْعُمْرُ, when the sun was white.
4: see 3, in five places.

Galeadie Adiac A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner. (A, TA.)

(Α, Κ) to see how he might come to the trees, (S, Κ) to pull them up, or out, (S,) or to cut them with the axe, and to see how he might strike them, (Κ,) or to see how he might cut them. (Α.) And hence, (Μ,) and (Μ, TA.)

I ceased not to endeavour to turn him from such a thing; i.e. to endeavour to induce him to leave, or relinquish, such a thing; syn. (Μ,) and (Μ, TA.) and (Μ, Κ,) and (Μ, art. dorp,) he endeavoured to turn him to, or induce him to do, such a thing, (Α,) desiring, or seeking, it of him. (S, Κ.)

Hence the saying of ‘Omar to Othmán, respecting the sentence declaratory of belief in the unity of God, (ΤΑ,) it is of the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (ΤΑ,) meaning Aboo-Tālib, (S, TA,) when dying. (ΤΑ,) And hence the phrase in another trad., (M, Κ, TA,) but in a copy of the M, in the place of (M,) I find (which I regard as a mistranscription;) as also (M, TA.)

4: see 3, and 3. — And hence, (Μ,) and (Μ, TA.)

Such a one endeavoured to turn me by deceit, or guile, from such a thing. (Α.) Hence also, (Μ,) and (Μ, TA.)
liket — لوط

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[Book I.

1. لوط, aor. لوتث (inf. n. لطث, S) as also لوثث (inf. n. لوثث, S) aor. لوثث; or لوثث (inf. n. لوثث, S) as also لوثث; (S, K, art.) He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K, art.) The Râjîz says,

- سد صلى رهساب ومن سأله لوط

- وسأله من سأله لوط

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely لوطث, have I journeyed;) and no hindrance hindered me from journeying during it; (S,) or the meaning is — and no averting thing averted me, یع;}t; لوط being put for یع;}t; or, nothing made me to repent, and say, یع;}ت Would that I had not journeyed during it / or, no deficiency, nor any impotence, averted me, etc., accord. to the T. (TA) — لوطث, aor. لوطث, inf. n. لوطث; and لوطث, but the former is the more approved; as also لوطث and لوطث; He diminished unto him his due, or right; [or defrauded him of part thereof.] (TA) It is said in the Kur, [xlix. 14.] لوطث Which he will not diminish unto you, nor defraud you of, aught [of the reward of your works. (Fr, S) ] اهتدى آبلا That He diminished unto him his due, or right; (Fr, S, K, art.) He did not diminish unto him aught. (Fr, S, K, art.) In لوطث the verb may be from لوطث or from لوطث. (TA)

2. لوطث He smeared him, or it, much with perfume. (TA)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

6: see 1, in four places. لوطث He plastered with mud, or clay, for himself, his watering-trough. (K)

7: see 1, in four places.

8: لوطث They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S, S, K, TA)

9: لوطث He committed the act of the people of لوط (or Lot); he did that which is excessively foul, like as the people of لوط did. (Msb)

10: لوط They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S, S, K, TA) and لوط They committed sins for which he who should punish them would be excusable, because they deserved punishment; as also لوط, and لوط (K) and لوط (K) and لوط (K) and لوط (K) and لوط (K)

A kind of white grain, resembling the cicer arietinum, (K) intensely white, which is eaten. AHn says, I know not whether it [the plant] have, or have not, فرط (q. v.) (TA)

لوط A quantity of food less than what fills the mouth: (IAr, K) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAr.) Mentioned by IM in art. لوط, and again in the present art. (TA)
The persons who act affectionately in the time when there is none (other) that acts affectionately, and the feeders in the time when (it is said) Where is the feeder? (S.) The general opinion is favoured by the following facts: that it is pronounced in a case of pause and: that it is written separately from ٓح, and that it is sometimes written ٓح, with kersheh to the ٓح, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters (when followed by a conjunctive ٓح); whereas, were it a verb in the pret. tense, there would be no reason for its being written with kersheh: it is also written ٓح, with dammeh to the ٓح: and both these variations occur in readings of the Kur-án: but ٓح, with fet-hah to the ٓح, is the most common. (TA.)

With respect to its government there are four opinions. First, that it is a single word, a verb in the form of ٓح, as is said in the Expos. of the Katr by the author of the latter work: and this is the general opinion. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and IHsh and Fr by Er-Radee, or to the meaning being, as related by the grammarians. (El-Muårrij, S.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is observed, that this, in this instance, has no government, and that a word signifying time is not meant to be understood after it: so that the meaning is, And she conceived a longing desire, but it was as though she did not conceive such a desire.: (MF) for when ٓح has government, the subject and predicate cannot both be suppressed. (AHei, MF.)

A word denoting a wish signifying Would that —; I wish that —; (S, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K;) governing the subject in the acc. case, and the predicate in the nom. case, (S, K;) like ٓح, or rather ٓح, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being metoobah:] and in their admitting most of the pronouns as affixes, and in their meanings. (TA.)

You say ٓح as well as ٓح, (S, K;) like ٓح, and ٓح, and ٓح and ٓح and ٓح: whereas, the meaning is more common than ٓح: whereas ٓح is less common than ٓح. (TA.) You also say ٓح, O, would that —. As to the saying of the poet,
flies by leaping, or springing: (S) a certain kind of spider, (S, K) that hunts like a lion, and as some say, like a lion. (TA.)

2. ۱۱۳۳ He became related to the Benoo-Layth. (A.) [See also 5.]

3. ۱۱۳۳ He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.)

He parted, or separated himself, from him; syn. ۱۱۳۳ (TA.)

4. ۱۱۳۳ He became like the Benoo-Layth, or, like a lion, in desire; expl. by ۱۱۳۳ (K) and (S) and in zeal in the cause of his party: (TA.) he became like a lion; as also ۱۱۳۳ (L.)

5. ۱۱۳۳ Strong; [like ۱۱۳۳ (TA.)—& ۱۱۳۳ Like a lion; as also (S) and (AA) and (Mughnee,) having no other tense, (Sb, S, M, Mughnee,) nor a part. n. nor an inf. n.; (Shb, M, Mughnee;) and has the same origin, which will be mentioned in the course of this article.] It is generally a particular (not a universal) negative, and denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Mhb:) and has the same government as the verb ۱۱۳۳ and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, ۱۱۳۳ [Zeyd is not a person standing]: (Mhb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Assiik [respecting Muhammad],

6. ۱۱۳۳ A certain plant that winds about, belongs to art. ۱۱۳۳ (TA.)

7. ۱۱۳۳ A strong she-camel. (K.) See ۱۱۳۳ (L.)

8. ۱۱۳۳ A set of vowels. (K.)

9. ۱۱۳۳ A certain beast, or creeping thing, in acuteness, and in supression, and in leaping, or springing, with a head of which part of the hair is inclined to obedience; syn. ۱۱۳۳ (TA)—& ۱۱۳۳ Like a lion, and in rapidity of snatching, and in training, to obedience; syn. ۱۱۳۳ (S, A, K:)

10. ۱۱۳۳ Suppression: (K:) strong in dis; (TA)—& ۱۱۳۳ Like a lion. (TA)
pursuer, and El-Ashram (meaning Abrahah) is.

The company of men came to me, excepting thee; but the separate pronoun, is here better. (S.) When the predicate after it is connected with, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, [Bring thou him, or it,] which has been resolved by supposing JüJI to be the overcome, not the overcomer?: which has sense of Y so used: (TA:) as in the saying [of Omar, §, §,] as also of any such thing. (K.)

The judge caused such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. (K.)

It is said in a tr. of 'Omar, §, §, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, kind, or peel: (TA:) or the covering, exterior part, skin, peel, kind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed: (L;) or this is termed [Bring thou him, or it,] this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (S, L;) or a sharp piece thereof, mentioned in a tr. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft: (L;) or this, too, is termed [Bring thou him, or it,] and of anything that is hard and strong; and signifies a piece, or portion, of the exterior part of any such thing. (L;) Hence, (TA:)

The skin: (K, TA:) pl. $º$ of External skin, or exterior of the skin: as in the saying, [Bring thou him, or it,] a man soft in the external skin, or exterior of the skin: also meaning I soft to the feel. (TA:) — Colour; (S, K, TA:) as also [Bring thou him, or it,] and particularly of the sun; as also (K, TA:) You say, [Bring thou him, or it,] He is brighter than the colour of the sun. (TA:)

The skin: (K, TA:) pl. $º$ of External skin, or exterior of the skin: as in the saying, [Bring thou him, or it,] a man soft in the external skin, or exterior of the skin: also meaning I soft to the feel. (TA:)

The external skin; or exterior of the skin: as in the saying, [Bring thou him, or it,] a man soft in the external skin, or exterior of the skin: also meaning I soft to the feel. (TA:)

The natural disposition, or temper. (K, TA:)

See Supplement.