

# و

The twenty-seventh letter of the alphabet; called **وَأُو**: it is one of the class termed **شَفِيَّة** [or labials], and is a letter of augmentation. — For the uses of **و** as a particle see Supplement; for **و** in the sense of **بَل** see a verse in art. **قَصَدَ**; and giving fulness of sound to **و**, see **نَظَرَ**; and used for **و**, see **لِلتَّذَكُّرِ**, see **الف التَّعَايِي** in art. 1, and see **الف** **لِلتَّذَكُّرِ**; and in the sense of **ب**, see a verse in art. **عَسِيلَ**. — As a numeral it denotes *Six*.

## وَأُو

R. Q. 1. **وَأُوَأُو**, inf. n. **وَأُوَأُو**, *He (a dog) barked.* (A.) — Also inf. n. **وَأُوَأُو** ([respecting the form of which see **ظَاظًا** in the **ك** and a MS. copy, **وَأُوَأُو**) *He (a jackal, **أَبْنُ أَوْي**), cried, or barked.* (**ك**.) — [See also **وَعُوعَ**.]

## وَأَب

1. **وَأَب**, aor. **يَتَبُّ**, inf. n. **وَأَبَةٌ** [app. a mistake for **وَأَب** and **إِبَةٌ**], *It (a hoof) was contracted in its edges, or in its fore edges.* (Az.) See **وَأَب**. — **وَأَب**, aor. **يَتَبُّ**, (**س**, **ك**), inf. n. **وَأَب** (**س**) and **إِبَةٌ** (**س**, **ك**) *He contracted himself, or drew himself together, or shrank; and was ashamed.* (**س**, **ك**.) — **وَأَب** (TA) and **أَتَابَ** (**س**, **ك**) *He was ashamed,* (**س**, **ك**), **وَأَب** of a thing. (TA.) — **وَأَب**, aor. **يَتَبُّ**, *i. q.* **انف** [app. meaning *He was disdainful*]. (TA.) — **وَأَب**, [aor. **يَوُبُّ**: see **وَطَى**]: *He was angry.* (**ك**.)

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

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

8. **أَتَابَ**: see 1 and 4.

**وَأَب**, as an epithet applied to a solid hoof, *Strong, contracted in the edges, or in the fore edges, and light:* (**ك**;) or simply *strong:* (**ل**, art. **رَضَحَ**;) or *round like a cup (such as is called **قَعْبٌ**); cup-shaped;* (**س**, **ك**;) and that takes [app. meaning *occupies*] *much of the ground:* [(see also **تَنَاهَبَ**): accord. to Freytag, *hollowed within, so that it takes up (tollat) much earth:*] (**ك**;) or *i. q.* **حَفِيزٌ**: (Az, as cited in the TA:) [but this I incline to think a mistake for **خَفِيفٌ** *light:*] or *of excellent size:* (**ك**;) or *of moderate size; not wide, nor contracted.* (T.) — **وَأَبٌ** *Having hoofs contracted in the edges, or in the fore edges.* (Az.) See also **وَأَبٌ** above. — **وَأَبٌ** *A large, or big, and wide, arrow:* (**ك**;) [but I think that, for **مِنَ الْقِدَاجِ**, in the **ك**, we should read **مِنَ الْأَقْدَاجِ**; and that **وَأَب** is therefore an epithet applied to a cup, such as is called **قَدَحٌ**; as Golius and Freytag have understood it; and not to a **قَدَحٌ**: see what follows]. **وَأَبٌ** *A large, or big, and wide, vessel: a wide vessel:* pl. **أَوَابٌ**. **وَأَبٌ** *A large, or big, deep, and wide, [cup].* (TA.) — **وَأَبَةٌ** *A wide, or ample, cooking-pot.* (TA.) — See also **وَأَبٌ**. — **وَأَبٌ** *A great camel:* (**س**, **ك**;) accord. to some. (**س**.) — **وَأَبَةٌ** *A short and broad she-camel, or woman.* (TA.) — *A female of middling make, between good and bad, or handsome and ugly.* (TA.) — *A small hollow, or cavity, in a rock, that retains water.* (**س**, **ك**.) — **بِئْرٌ وَأَبَةٌ** *A wide and deep well:* (**ك**;) or *a deep well.* (**ل**, **ك**.) — **وَأَبٌ** *Wide, or ample:* syn. **رَغِيبٌ**. (TA.) — **وَأَبَةٌ** *A deep cooking-pot.* (T, **ك**.) — **وَأَبَةٌ**, (**س**, **ك**;) in which the **و** is a substitute for the [incipient radical] **و**, (**س**;) and **وَأَبَةٌ**, (**س**, **ك**;) in which the **ت** is originally **و**, (**س**;) and **وَأَبَةٌ**, (**ك**;) *A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy:* (**س**, **ك**;) *shame;* (**ك**;) and *a contracting of one's self, or shrugging:* (TA:) *a vice; fault; or the like.* (Aboo-'Amr Esh-Sheybánee.) — Ex. **نَكَحَ فُلَانٌ فِي إِبَةٍ** [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like]. (**س**.) — Dhu-r-Rummeh says,

• إِذَا الْمَرْثَى سَبَّ نَهَ بَنَاتِ •  
• عَصَبَنَ بِرَأْسِهِ إِبَةً وَعَارَا •

[When the Marace has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (**س**.) — **طَعَامٌ تُوْبَةٌ** (or **طَعَامٌ ذُو تُوْبَةٍ**, as in the TA,) *Food of which one should be ashamed to eat.* Mentioned by AA on the authority of an eloquent Arab of the desert. (**س**.)

**إِبَةٌ**: see **مُوْبَةٌ** and **تُوْبَةٌ**.

**مُوْبَاتٌ** *Foul, or disgraceful, qualities, or dispositions.* (**س**, **ك**.)

## وَأَد

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

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

8. **تَوَادَّ** (originally **أَوْتَادَ**, S,) and **تَوَادَّ** *He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness*: (T, S, M, A, L, Mṣb, K:) from **تَوَدَّ** [q. v.]: (S:) or from **وَادَّ**: or, as some say, formed by transposition, and from **تَوَدَّتْ** *تَوَادَّتْ*, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. **تَوَادَّ فِيهِ**, and **أَتَادَ فِي أَمْرِهِ**, *He acted with moderation, gentleness, &c., in his affair*: (S, \* A, L, \* Mṣb:) and **فِي مَشْيِهِ** *in his walk, or pace, or gait.* (S, L.)

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

**وَيْدٌ** and **وَيْدَةٌ** (L, K) and **مَوُودَةٌ** (S, L, K,) and, by abbreviation, **مُودَةٌ**, (Abu-l-'Abbās, T,) *A daughter buried alive.* (S, L, K.) — **الْمَوُودَةُ** *الْمَوُودَةُ*: see **الْوَادُّ السَّخْفِيُّ**, voce **وَادٌّ**. (L.) — See **وَادٌّ**. — See also **تَوَدَّةٌ**.

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

**تَوَدَّةٌ**: see **تَوَدَّ**.

**تَوَدَّةٌ** (T, S, M, L, Mṣb, K) and **تَوَدَّةٌ** (M, L, K) and **تَوَدَّةٌ**, without ء, [i.e., **تَوَدَّةٌ** or **تَوَدَّةٌ**], (TA,) and **تَوَدَّ** (M, L, K) and **وَيْدٌ** (K:) the first originally **وَوَدَّةٌ**; like as **تَوَدَّةٌ** is originally **وَوَدَّةٌ**; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness*: syn. **رَزَانَةٌ**, (T, M, L, K,) and **تَمَهَّلٌ**, (T, L,) and **نَأْنٌ**, (M, L, K,) and **سَكِينَةٌ**. (Mṣb.) Ex. **فِي تَوَدَّةٍ** [*He did it in a moderate manner; with gentleness; &c.*] (A.) And **مَشَى عَلَى تَوَدَّةٍ** (S, Mṣb) [*He walked moderately; gently; &c.*] **مَشَى مَشْيًا وَكَيْدًا** (Mṣb.) **مَشَى عَلَى تَوَدَّةٍ** [*He walked moderately; gently; &c.*]; (S:) *calmly, or quietly.* (Mṣb.)

**وَادٌّ** and **وَيْدٌ**: see **مَوُودَةٌ** and **مُودَةٌ**.

**مَوَادِدٌ** *Calamities*, : (IAṣr, T, K:) formed by transposition from **مَوَادٌّ**. (IAṣr, T.) See art. **اود**.

**وَرَأَى**: see **وَأَرَى**.

&c., See Supplement.]

## وب

1. **وَبَّ** (originally **أَبَّ**, the **ا** being changed into **و**, Az,) inf. n. **وَبٌّ**; and **وَبَّوْبٌ**, inf. n. **وَبَّوْبَةٌ**; *He prepared to charge, or make an assault, in battle.* (K.) See art. **أَبَّ**.

R. Q. 1. **وَبَّوْبٌ**: see 1.

## وبا

1. **وَبَّ** (S, K,) aor. **وَبَّ**, (K, TA,) or **وَبَّ**, (CK,) and **وَبَّ**, (accord. to the **ك**: in the (S) and L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the **ك**usheyrees, that the aor. is **وَبَّ**, with kesr to the **ت**, [contr. to analogy,] TA,) inf. n. **وَبٌّ**; (K:) or **وَبَّ**; (S;) and **وَبَّ**, aor. **وَبَّ** and **وَبَّ** (Moo'ab and Jāmi') and **وَبَّوْبٌ**, inf. n. **وَبَّوْبَةٌ** and **وَبَّوْبَةٌ** and **وَبَّوْبَةٌ** (K, the **و** being changed into **ا** in the latter two); and with **و** and without **و**, [i.e., **وَبَّوْبٌ**; (Moo'ab and Jāmi') and **وَبَّوْبٌ**, (S, K,) like **عَبَّ**, [i.e., pass. in form, but neut. in signification,] (K,) aor. **وَبَّ**, (L and other lexicons,) in which, the **و** being changed into **ي**, the vowel of the first letter necessarily becomes kesr, (TA,) or **وَبَّوْبٌ**, (S,) inf. n. **وَبَّوْبٌ**; (K, TA: in the CK) or **وَبَّوْبَةٌ**; (S, L, &c.): and **وَبَّوْبَاتٌ**, (S, K,) inf. n. **وَبَّوْبَاتٌ**; (TA:) *The land was, or became, afflicted with وبَّ*: (K:) or, *much afflicted with disease.* (S.) = **وَبَّوْبٌ**, aor. **وَبَّوْبٌ**; (K; contr. to rule, which requires that the aor. should be **وَبَّ**; MF;) and **وَبَّوْبٌ**; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّ.* (K.) = **وَبَّوْبٌ**; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned **وَبَّوْبَاتٌ**, without tesh-deed; but I am not confident of it; TA;) and **وَبَّوْبٌ**, inf. n. **وَبَّوْبَاتٌ**; (S, K;) dial. vars. of **وَبَّوْبٌ** and **وَبَّوْبٌ**; (S;) *He made a sign to him*: (S, K:) or **وَبَّوْبٌ** signifies *he made a sign to him with his fingers, forwards, that he should approach; and اوْمَأَ اِلَيْهِ* "he made a sign to him with his fingers, backwards, that he should retire, or remain behind." So accord. to the **ك**; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, **وَبَّوْبٌ** and **وَبَّوْبٌ** are dial. syns. of **وَبَّوْبٌ** and **وَبَّوْبٌ** he made a sign to him: or, accord. to some, **وَبَّوْبٌ** signifies "he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;" [in doing which, the palm of the hand is held towards the person

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

\* **تَرَى النَّاسَ إِنْ سَرْنَا يَسِيرُونَ خَلْفَنَا**  
\* **وَإِنْ نَحْنُ وَبَّانَا إِلَى النَّاسِ وَقَفُوا**

[*If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another*]. **وَبَّوْبَانَا** is also read in this verse for **وَبَّوْبَانَا**. Ibn-Buzruj says, that **اوْمَأَ** signifies "he made a sign with the eyebrows, and the eyes;" and **وَبَّوْبٌ**, *he made a sign with the hands, and a garment, and the head.* (TA.) — **وَبَّوْبَاتٌ** **إِلَيْهِ**, aor. **وَبَّوْبَاتٌ**, *She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning*: syn. **حَنَّتْ**. (K.)

2: see 1.

4. **صَارَ وَبِيئًا** *It became unwholesome*: syn. **اَوْبِيئًا**. (TA.) = See 1. = **اَوْبِيئًا** *He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion.* (K, TA.) = **مَا لَئِي** **يُوبِي**, like **يُوبِي**, *Water that does not fail, or stop.* The like is said of pasture. (TA.)

5: see 10.

10. **اِسْتَوْبَأَ** (S, K,) and **تَوْبَأَ** (TA) *He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome*: (K, TA:) [see **وَبَّوْبٌ**]; or, *much afflicted with disease.* (S.)

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

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

**بَيْتَةٌ** The state of a land being afflicted with **وَبَاءٌ**. (K.)

**مَوْبِيَّةٌ** and **وَبِيَّةٌ** (S, K,) and **مَوْبِيَّةٌ** (S, L,) and **مَوْبِيَّةٌ** (S, K,) a land much, or often, afflicted with **وَبَاءٌ**: (K:) or, much afflicted with disease. (S.)

**وَبَاءٌ**: see **وَبَاءٌ**.

**أَرْضٌ وَبِيَّةٌ** Sick; unwell; (IAar:) See **وَبِيَّةٌ**. — **وَبِيَّةٌ** Unwholesome water. (TA.)

**جُرْعَةٌ شَرُوبٌ** **وَبَاءٌ** Engendering **مَوْبِيَّةٌ**. (TA.) — **جُرْعَةٌ شَرُوبٌ** **وَبَاءٌ** **أَنْفَعُ مِنْ عَذْبٍ مَوْبٍ** A draught of brackish water is more profitable than sweet water that engenders **وَبَاءٌ**. (A trad.) Here the **ب** is omitted in the last word to assimilate it to **شَرُوبٌ**. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See **أَرْضٌ وَبِيَّةٌ**. — **مَوْبِيَّةٌ** Water that is little in quantity; and failing, or stopping. (K.)

**أَرْضٌ وَبِيَّةٌ**: see **مَوْبِيَّةٌ**.

**وبت**

1. **وَبَتَ بِالْمَكَانِ**, aor. **وَبَيْتَ**, (inf. n. **وَبَيْتٌ**, L,) He remained, stayed, abode, or dwelt, in the place. (K.)

**وبخ**

2. **وَبَخَهُ**, inf. n. **تَوْبِيخٌ**, He reproved him, or lamed him, (L, M, S, K,) **فَعَلَهُ** for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábec, M, S, K.) **وَبَخَهُ** is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the **و**. (ISd.)

**وَبَخَةٌ** A burning reproof: (L:) as also **وَمَخَةٌ**; (IAar:) in which the **ب** is changed into **م** because of the nearness of their places of utterance. (AM.)

**وبد**

1. **وَبَدَ**, (K,) aor. **وَبَدَ**, (TA,) inf. n. **وَبَدٌ**,

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

**وَبَدٌ**: see **وَبَدٌ**.

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

**وَبَدٌ**: see **مُسْتَوْبِدٌ**.

**وبر**

1. **وَبَرٌ**, (S, M, S, K,) aor. **وَبَرٌ**, inf. n. **وَبَرٌ**, (M, S, K,) He (a camel) had much **وَبَرٌ** [i. e. fur, or soft hair]. (S, M, S, K.)

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

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of **إِحْرَامٍ** kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. **وَبَارٌ** (S, M, M, S, K) and **وَبَارَةٌ** and **وَبَارَةٌ** (M, K) and **وَبَارَةٌ**, (M, TA,) with hemzeh in the place of the **و**. (TA.) One says, **فَلَانٌ أَسَمَحٌ مِنْ مُتِّ الوَبْرِ** [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And **فَلَانٌ أَدْمَرٌ مِنَ الوَبَارَةِ** [Such a one is more dispraised than the webrs]. (Fr, T.) — **وَبَرٌ** One of the days called **أَيَّامُ العَجُوزِ**, (S, M, K,) which are seven, falling at the end of winter: or it is called **وَبَرٌ**, without the article: for the Arabs say, **صِنَّ وَصَبْرٌ وَأَخِيهَا وَبَرٌ** [Simn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

**وَبَرٌ** The **صُوفٌ**, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the **سَمُورٌ** [or sable], and of the fox, and of the **فَنَكٌ** [or marten]: (T:) or it is to the camel like wool (**صُوفٌ**) to the sheep; and so to the hare or rabbit, and the like: (M, S, K:) originally an inf. n.: (M, S, K:) n. un. with **ة**: (S:) pl. **أَوْبَارٌ**. (M, M, S, K.) — **أَهْلُ الوَبْرِ** † The people of the deserts; [or rather the people of the tents;] because they make their tents of the **وَبَرٌ** of camels [as well as of goat's hair, which is not included in the term **وَبَرٌ**, but is called **شَعْرٌ**]: opposed to **أَهْلُ المَدَرِ** the people of the cities and of the towns and villages. (TA.) See also **مَدَرٌ**. — **أَخَذَ الشَّيْءَ — مَدَرَهُ** † He took the thing altogether; he took the whole of the thing: as also **أَخَذَهُ بِرُؤُوسِهِ**. (A.)

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

**وَبْرٌ**: see **وَبْرٌ**. — **بَنَاتُ أَوْبَرٍ**, (Ag, A'Obeyd, AHn, T, S, M, K,) and **بَنَاتُ الأَوْبَرِ**, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of **كَمَاةٌ** [or truffles], downy, (AZ, Ag, A'Obeyd, T, S, M,) [the epithet thus rendered is written in copies of the **كَمَاةٌ**, and in the T, S, M, **مُزْغِيَّةٌ**, but in art. **زَغْبٌ** in the TA it seems to be indicated that it is probably **مُزْغِيَّةٌ**,] small, and of the colour of earth: (AZ, S, K:) or,

accord. to AHn, *truffles* (كَمَاة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كَمَاة: or, as he says in another place, they are like كَمَاة, but are not كَمَاة; and they are small: (M: see also جَبُّ:)] n. un. **إِبْنُ أُوبَرٍ** (Aḡ, A'Obeyd, T.) You say, **إِنَّ بَنِي فُلَانٍ مِثْلُ أُوبَرٍ** [Verily the sons of such a one are like *benát-onbar*]: one imagines that there is good in them [when there is none]. (M.) And **لَقَيْتُ مِنْهُ بَنَاتِ أُوبَرٍ** I experienced from him [a disappointment, or] a calamity, or misfortune. (Sḡh, K.) — **دَاهِيَةٌ وَبَرَاءٌ**, (S, A, art. شعر), † An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce **أَشْعُرٌ**, q. v.)

## وبش

2. **وَبَشٌ** (TA,) or **وَبَشٌ أَوْبَشًا** (S, L,) inf. n. **تَوْبِيشٌ** (TA, He collected companies, bodies, or forces, of various tribes, for war. (S, L, TA.)

**وَبِشٌ** (ISd, TA,) and **وَبِشٌ** (ISd, K,) sings. of **أَوْبَشٌ** (ISd, K, TA) which signifies *A medley, or mixed multitude*; (S, A, K;) and the lowest or basest or meanest sort, or refuse, or riffraff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like **أَوْشَابٌ**; [and similar to **أَشْوَابٌ**, but more particular;] and said to be a pl., formed by transposition, of **بَوْشٌ** [q. v.]: (S) or *sundry, or separate, sorts, of men, or people*: (Aḡ, ISd, TA:) and of trees and plants: (ISd, TA:) or *a small number, and those separate, of trees and plants*. (A, TA.) — [Hence, app.,] **وَبَشُ الْكَلَامِ** + *What is bad of speech, or language*. (TA.)

**وَبِشٌ**: see **وَبِشٌ**.

## وبص

1. **وَبِصٌ** (S, M, A, Mḡb, K,) aor. **وَبِصٌ** (S, K,) inf. n. **وَبِصٌ** (S, M, A, Mḡb, K) and **وَبِصٌ** (M, K) and **وَبِصَةٌ** (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) *It shone, gleamed, or glistened*. (S, M, A, Mḡb, K.) You say, [also,] **وَبِصَتِ النَّارُ**, inf. n. **وَبِصٌ**, *The light shone, or shone brightly*; accord. to AHn; and **نَارِيٌّ** **أَوْبِصَتْ**, signifies *my light shone, or shone brightly*: (M:) or the latter signifies *my light showed its flame*: (K:) or *my light began to show its flame*: (ISk, S:) or **أَوْبِصَتْ النَّارُ** signifies *the fire appeared on being struck*. (TA.) And **وَبِصُ الْعُطْبِ** signifies *The shining of perfume*. (Mḡh, TA.)

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

**وَبِصَةٌ**: see **وَبِصٌ**.

**وَبِصَانٌ** (Fr, M, K) and **وَبِصَانٌ** (IDrd, K,) [or **وَبِصَانٌ** and **وَبِصَانٌ**, (see art. **بِصَنٌ**)] in some copies of the Jm., **بِصَانٌ**, [which see in art. **بِصٌ**,] (TA,) *The month of الرَّبِيعِ الْأَخِيرِ*: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. **وَبِصَانَاتٌ**. (TA.)

**وَبِصَةٌ**: see **وَبِصٌ**.

**وَبِصَانٌ**: see what follows, in four places.

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

[وَبِصَانٌ &c.]

See Supplement.]

## وت

**وَتٌ** (L, K) and **وَتٌّ** (K) or **وَتَّةٌ** (L) *The cry of the bird called وَرْشَانٌ*. (AA, L, K.) **وَتٌّ** signifies He cried as cries the **وَرْشَانُ**. (IAḡr, L.)

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

## وتا

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

**وَتَاءٌ**: see art. **تَيْتًا**.

## وتب

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

## وتح

1. **وَتَحٌ**, aor. **وَتَيْتَحٌ**, inf. n. **وَتَاخَةٌ** (S, K) and **وَتَوْحَةٌ** (K) and **وَتَحَةٌ** (L,) *It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible*. (S, L, K.) — **وَتَحٌ عَطَاءُهُ**, aor. **وَتَحَهُ**; (K:) and **وَتَحَهُ**; (S, K;) and **وَتَحَهُ**, inf. n. **تَوْتِيحٌ**; (S;) *He made his gift little, or small, (S, K,) and paltry, mean, or contemptible*. (K.) — **وَتَحَ لَهُ الشَّيْءُ** *He made the thing little to him*. (L.) — **وَتَحَ** *He became a person of little property*. (K)

2: see 1 and 4.

4: see 1. — **وَتَحَ فُلَانًا** *He harassed and distressed him*; syn. **وَتَحَهُ** **وَتَحَهُ**; (L, K;) and in like manner, **وَتَحَ مِنْهُ**, and **وَتَحَ مِنْهُ**, and **وَتَحَ**. (L.) — **وَتَحَ**, in this sense, occurs in a verse as related by Th: as related by IAḡr it is **وَتَحَ**. (TA.)

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

**وَتَحٌ**, and **وَتَحٌ**, (S, K,) and **وَتَحٌ**, and **وَتَحٌ** (K,) *A little, or small, and paltry, mean, or contemptible, thing*. (S, K.) One says also **وَتَحٌ وَعَرٌ** *A small, or little, or scanty, thing*: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) — **مَا أَغْنَى وَعَتِي وَتَحَةٌ** + *ما اغنى عنتي عبتة* (L,) or *He, or it, was of no profit, or advantage, to me*. (L, K.) — **وَتَحٌ** *Food in which is no good*; like **وَتَحٌ**. (L.) — **وَتَحٌ رَجُلٌ** *A vile, mean, or contemptible, man*. (S.)

**وَتَحٌ**  
**وَتَحٌ**  
**وَتَحَةٌ**  
**وَتَيْحٌ** } see **وَتَحٌ**.

## وتد

1. **وَتَدٌ**, aor. **وَتَيْتَدٌ**, imp. **تَدٌ**, inf. n. **وَتَدٌ** (S, L, K, &c.) and **تَدَةٌ** (M, L, K, &c.;) and **وَتَدٌ**; (A, Mḡb, K;) and **وَتَدٌ** (M, Mḡh,) inf. n. **تَوْتَيْدٌ**;

(TA;) *He knocked with a mallet, (Mgh,) and fixed, or made firm or fast, a wooden pin, peg, or stake, (S, M, A, L, Msh, K,) in the ground or in a wall. (Msh.)* — وَتَدٌ (M, L, K,) [aor. وَتَدُ,] inf. n. وَتَدٌ and تَدَةٌ; (M, L;) and وَتَدٌ; (M, L, K;) *It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.)* — وَتَدَ اللَّهُ الْأَرْضَ بِالْجِبَالِ, and وَأَوْتَدَهَا; [God made the earth firm, or fast by means of the mountains. (A.)] — وَتَدَ رِجْلُهُ فِي الْأَرْضِ † *He fixed his foot firmly upon the ground. (L.)* — وَتَدٌ † *He remained fixed in his house. (L.)* — وَتَدٌ † *It (growing corn) put forth its stalks, and became firm and strong. (L.)* — وَتَدٌ, (S, L,) inf. n. تَوْتِدٌ, (K,) † *Libidine veneres exarsit vir: (S, L:) crexit penem. (K.)* — *It was said to an Arab of the desert, What is نَطْشَانُ? and he answered, يُوتِدُ الْعَطْشَانَ; [It corroborates the word عطشان]: or, as some relate it, شَيْءٌ كَلَامَنَا [A thing, meaning a word, by which we corroborate our speech]. (A.)*

2 and 4: see 1.

وتد and وتد and ود: see وتد.

وتد (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Msh,) and وَتَدٌ, (S, M, Msh, K,) and وَتَدٌ, (L, K,) and وَتَدٌ, (S, M, Msh,) of the dial. of Nejd, (Msh,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, Msh,) and وَتَدٌ, (L, art. ود.) *A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أُوتَادٌ. (S, M, L, K.) [You say,] أَذِلُّ مِنْ وَتَدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.)* — وَتَدٌ وَتَدٌ, an expression like شَغْلٌ شَاغِلٌ, (As, S,) the latter word a corroborative; (K;) or *A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.)* — أُوتَادُ الْأَرْضِ † [lit. *The pegs, or stakes, of the earth; i. e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.)* — أُوتَادُ الْبِلَادِ † *The chiefs of the towns, provinces, or countries. (L, K.)* — أُوتَادُ الْفَمِّ † *The teeth. (L, K, TA.)* — وَتَدٌ, of a sandal, † *The part that projects from the car [or loop]. (L.)* — وَتَدٌ † [A peg of a بَيْتٌ, q.v.:] *a portion, or division, of a foot of a verse, consisting of three letters: (L, K\*:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عِلْنُ; which kind is called مَفْعُولَاتٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَاتٌ in*

مَفْعُولَاتٌ; which kind is called وَتَدٌ مَفْرُوقٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أُوتَادٌ. زَحَافٌ. (L.) — وَتَدٌ (A, L, K,) and وَتَدَةٌ (L) of the ear, † [The tragus:] *the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتَدَانِ of the two ears are the two parts in the interior thereof resembling a وَتَدٌ, also called the عَيْرَانِ. (S.)*

وتد: see وتد.

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

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

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

وتر

وتر (Msh;) and وَتَرٌ, aor. وَتَرَهُ, inf. n. وَتَرٌ; (Msh;) and وَتَرٌ; (S, Msh, K;) *He made it, (a number, Msh,) sole; or one, and no more: syn. أَفْرَدَهُ, (S, K,) or أَفْرَدَهُ. (Msh.)* It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Msh.] (TA.) — [And He made it to be an odd number.] *You say, وَتَرِ الْقَوْمَ, (M, K,) aor. -, inf. n. وَتَرٌ; (M;) and وَتَرَهُمُ; (M, K;) He made the people, they being an even number, to be an odd number. (M, K, TA.)* *كَانَ الْقَوْمُ وَتَرًا فَشَفَعْتَهُمْ وَكَانُوا شَفَعًا, (A) says, فَوَتَرْتَهُمْ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.)* *You say also, وَتَرِ الصَّلَاةَ, (Msh, K,) and وَتَرَهَا, (T, S, Msh, K,) and وَتَرَهَا, (K,) and وَتَرٌ فِي الصَّلَاةِ, (Lh, M,) He made the prayer to be such as is termed وَتَرٌ [i. e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'as, and particularly called صَلَاةُ الْوَتْرِ]; (S, Msh, K;) he performed prayers of double rek'as, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and وَتَرٌ, alone, signifies he performed the prayer called الْوَتْرُ [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'as,] two and two together, and then a single rek'ah at the end. (TA.) It*

is said in a trad. *إِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوَتْرَ فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'as, O people of the Kur-an]. (T.)* And in another trad., *إِذَا إِتْرَ إِسْتَنْجَاةً فَأَوْتِرْ* *When thou employest stones in the purification termed إِسْتَنْجَاةً, use an odd number; (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.)* — وَتَرَهُ, (T, S, A, Mgh,) aor. وَتَرَهُ, inf. n. وَتَرٌ, (S,) and وَتَرٌ and تَرَةٌ, (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.)* It is also doubly trans.: *you say, وَتَرُ فُلَانٌ فُلَانًا أَهْلَهُ Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ (T, M, K) + he committed a crime against him by taking away his property: (T:) or + he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ. (T, M, K;) and وَتَرَهُ حَقَّهُ, (S, A, Mgh, Msh,) aor. as above, (Msh,) † *he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نَقَصَهُ. (S, Mgh, Msh.)* It is said in a trad., *مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَانَتْهَا وَتَرٌ أَهْلُهُ وَمَالُهُ (T, M, Msh, TA) By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived (نَقَصَ) of his family and his property, (T, M, Msh, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Msh:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ وَمَالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.)* And it is said in another trad., *مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةٌ + He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.)* And it is said in the Kur, [xlvi. 37.] *وَلَنْ يَتْرِكُمْ أَعْمَالَكُمْ + And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like**

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

2. *وَتَرُ الصَّلَاةِ*: see 1, near the beginning. = *وَتَرُ الْقَوْسِ* *He fastened, bound, firmly, or braced, the string of the bow*; expl. by *شَدَّ وَتَرَهَا*; (Lh, M, K;) as also *وَتَرَهَا*; (Lh, M, Mṣb;) both these signify the same; (S, in which the meaning is not explained;) and *وَتَرَهَا*, (M, TA,) inf. n. *وَتَرٌ*: (TA:) or *وَتَرَهَا* signifies *he put to it a string*: (M, K:) and *وَتَرَهَا*, (M, K,) aor. *يَتَرُهَا*, (K,) inf. n. *تَرَةٌ*, (TA,) *he attached to it its string*: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, *إِنْبَاصٌ بِغَيْرِ تَوْتِيرٍ* [*Twanging the bow without bracing the string*]: (S:) or *لَا تُعْجِلِ لَا إِنْبَاصَ قَبْلَ التَّوْتِيرِ* [*Hasten not the twanging of the bow before the bracing of the string*]: alluding to the hastening a thing before its proper time. (M.) [See also art. *نَبِضٌ*. And see 2 in arts. *حَنْبٌ* and *جَنْبٌ*.]

3. *وَاتر بَيْنَ أَخْبَارِهِ*, (A, and so in some copies of the K,) or *وَاترٌ*, (M, and so in some copies of the K,) and *بَيْنَ كُتُبِهِ*, (M,) and *وَاتر أَخْبَارَهُ*, (M, K; in the latter of which *وَاترَهُ* is put by mistake for *وَاترَهَا*, as is observed in the TA,) and *كُتُبِهِ*, (M, A, K,) inf. n. *مُواتِرَةٌ* (S, M, K,) and *وَاترٌ*, (M, K,) *He made his tidings, or narrations, and his writings, or letters, to follow one another*: (M, A, K:) or *with some intervals between them*; for *مُواتِرَةٌ* between things is only when there is some interval between them; otherwise it is *وَاتر الكُتُبِ* and *مُواصلَةٌ*: (S, K:) or *وَاتر الكُتُبِ* signifies *he made the writings, or letters, to follow one another nearly, one by one, without ceasing*: (S:) or *he made them to follow one another with a small interval between every two*: (T:) and *وَاتر الخبرِ* *he made the tidings, or narration, to follow one part after another*: or, accord. to Aṣ, *with a small space between every two portions thereof*: from *وَتَرٌ* in the sense of *فَرَدٌ*. (T.) You say also *وَاتر بَيْنَ مَبْرُومِهِمْ* *He made their supplies of wheat to come to them without stopping; time after time.* (TA, from a trad.) And it is said in a trad., *لَا بَأْسَ أَنْ يُوَاتِرَ قِصَاةَ رَمَضَانَ*, *There will be no harm in his performing the fast of Ra-maḍān at intervals, fasting one day and breaking fast one day*: (TA:) *مُواتِرَةُ الصَّوْمِ* is the *fasting one day and breaking fast one day, or two; per-*

*forming it separately*: it does not mean *المُواصلَةٌ*, because it is from *الوَاتِرُ*, (S, K, TA,) i. e., *الْفَرْدُ*. (TA.)

4: see 1, in seven places, first part. — *وَاتر بَيْنَ أَخْبَارِهِ*: see 3. = *وَاترَهُ* *He made him to attain, or obtain, his blood-revenge.* (Az, TA; and L in art. *نَارٌ*.) See an ex., voce *نَارٌ*. = *وَاتر القَوْسَ*: see 2, in two places.

5. *تَوَتَّرٌ* † *It* (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for *العُنُقُ* in the K is a mistake for *العَرُقُ*, TA) *became tense, (M, K, TA,) like a bow-string.* (M, TA.)

6. *تَوَاترٌ* *It was consecutive: or was so with intervals*: (M, A, K:) or *was so with separation, or interruption.* (Mṣb.) You say, *تَوَاترت الإِبِلُ*, and *القَطَا*, and so of any other things, *The camels, and the birds of the kind called القَطَا, &c., came one near after another, not in a rank.* (Lh, M.) And *تَوَاترت الخَيْلُ* *The horses came following one another.* (Mṣb.) And *تَوَاترت الكُتُبُ* *The writings, or letters, came one near after another, separately.* (S.)

*وَتَرٌ*: see *وَتَرٌ*, throughout.

*وَتَرٌ* and *وَتَرٌ*, (T, S, M, A, Mṣb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temcem, (T, S, M, Mṣb,) and of the people of El-'Āliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Āliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) *Single; sole; only; one, and no more*: syn. *فَرْدٌ*: (T, S, M, A, Mṣb, K:) or *مَا لَمْ يُشْفَعِ مِنَ الْعَدَدِ*: (M, A, K; except that in the K, instead of *يُشْفَعُ*, we find *يَتَشَفَعُ*;) or *contr. of شَفَعٌ*: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] *شَفَعٌ* and *وَتَرٌ*, whether many or few. (T.) — *وَتَرًا وَتَرًا* [*Singly; separately; one by one*]. (S, K.) [See *شَفَعٌ*.] — *الوَاتِرُ*, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled*; syn. *الفَرْدُ* and *الفَرْدُ*. (TA.) — *صَلَاةُ الوَاتِرِ*, and *الوَاتِرِ* alone: see 1, first part: it was sometimes said by Moḥammad to be a *رَكْعَةٌ*. (T.) — In the words of the Kṣur, [lxxxix. 2,] *وَالشَّفَعُ* and *وَالوَاتِرُ* by the former is meant all creatures which are created in pairs; and by the latter, *God*: (T:) or [by the former, Adam and his wife; and] by the latter, *Adam*, who was made a pair with his wife: (IAb, T:) or by the former, the day of the sacrifice; (T;) and by the latter, *the day of 'Arafah*. (T, K.) (See more voce *شَفَعٌ*.) = Also *وَتَرٌ* and *وَتَرٌ*, (T, S, M, A, Mṣb, K,) the former, [which is the more common,] in the dial.

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

*وَتَرٌ* *The string, and the suspensory, syn. شَرَعَةٌ* and *مُعَلَّقٌ* [the latter signifying properly the appendage, (see *خَطَمُ القَوْسِ بالوَاتِرِ*, and see *نَيْطٌ*),] (M, K,) of a bow: (S, M, Mṣb, K:) [and in like manner, a chord of a lute and the like:] pl. *وَتَرَاتٌ* (S, M, Mṣb, K) and *وَتَرٌ*. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of *وَتَرَةٌ* [q. v.] in all the senses of the latter. (K.)

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

*وَتِيرٌ*: see *وَتِيرَةٌ*, near the end.

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



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

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

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

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

5. **توتب فلان في ضيعة لي** † *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly*. (S, K.) — **توتب في** **ارضه على اخيه** † *He took possession of his land with injustice towards his brother*. (A.) — **توتب على منزله** † *He took possession unjustly of the place occupied by him*. (A.)

6. **هم يتواتبون على كذا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]*. (S, art. كلب.) **التواتب** is syn. with **التكالب**. (S, K, art. كلب.)

**وثبة** *A single leap, jump, spring, a bound*: (TA:) or *a leap down, or downwards*. (Mgh, Msb, art. طفر.)

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

**وثات**: see **وثبي**.

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

**وتاب** *An antelope that leaps, jumps, springs, or bounds, quickly*. **فوس وثابة** *A mare that leaps, &c., quickly*. (TA.) — **وتبي** *i. q. وثابة*; (K:) i. e., *That leaps, &c., quickly*. (TA.)

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

**ميشب** *A plain, or level, land, or tract of land*. (K.) — *A leaper, or jumper*. (IAar, K.) — Also, [contr.,] *A sitter*: (IAar, K:) [app. in the dial. of Himyer]. — *What is elevated, of land*. (K.) — *A rivulet, stream, or streamlet*: syn. **جدول**. (K.)

### ونج

1. **ونج**, aor. **يونج**, inf. n. **وناجة**; (S, K:) and **اونج**, and **استونج**; (TA:) *It (anything, S,) became dense; thick; compact*. (S, K.) — **ونج**, aor. **يونج**, inf. n. **وناجة**, *He became abundant in flesh; or very fleshy*: **ونج**, inf. n. **ونارة** signifying he became abundant in fat; or very fat: and both signify *he became bulky, or big; or large in body, corpulent and fleshy*. (AZ, S.) — **ونج التبت** *The herbage, or plants, became dense, thick, or compact, and tall*.

4. **أونج لنا من هذا الطعام** *Give us much of this food*. (TA.) See 1.

10. **استونج** *It became in a complete, or perfect, state*: (TA:) or *it became so in a certain way*: (S:) one says **استونج التبت** † *the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state*. (S, K.) — See 1. — **استونج المال** *The property [app. meaning camels or the like] became much, or abundant*. (S, K.) — **استونج من المال** *He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. استونق*: (As, Th, S, K\*) as also **استونق**. (TA.) — **استونجت** *She (a woman) became large in body, or corpulent and fleshy, and perfect in make*. (T.)

**وثيج** Anything (S) *dense; thick; compact*. (S, K.) — *A horse*, (S,) and *a camel*, (TA,) *compact in flesh*: (S:) or *strong*. (TA.) — *Dense, thick, or compact, herbage*. (TA.) [See also **موتشجة**.] — **ثوب وثيج** † *A garment, or piece of cloth, of firm texture*. (A.) [See also **موتشجة**.]

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

**أرض موتشجة** (in the CK **موتشجة**) [which is

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

**ثياب موتشجة** *Garments, or pieces of cloth, of which the threads and texture are slack, or loose*. (K, from Sh, on the authority of a man of Buhileh: but see **وثيج**. TA.)

### وتر

1. **وتر**, aor. **وتر**, inf. n. **وتارة**; [and app., **وتر**; (see the second signification);] *It (a thing, S, M, Msb, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon*. (S, M, A, Msb, K.) — **وترت العجز**; and **وترت**, inf. n. as above, † *The buttocks became fat*. (A.) See also **وتارة**, below. — **وتره**, (M, A, K,) aor. **يتره**, (K,) inf. n. **وتر** (M, TA) and **وترة**; (TA;) and **وتره**, inf. n. **توتير**; (M, A, K;) *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon*. (M, A, K.) And **وتر مركبه** *He made the thing on which he rode smooth, soft, or easy to ride upon*. (A, Msb.)

2: see 1, in two places.

4. **ما أوتر فراشك** *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

10. **استوتر الفراش** *He found, or deemed, the bed smooth, soft, or easy to lie upon*. (A, TA.) — **إذا تزوجت امرأة فاستوتريها** † [*When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow: see وتير*]. (A, TA.)

**وتير**: see **وتير**.

**وتير**: see **وتير**, in three places. — See also **ميشرة**, throughout.

**وتير**: see **وتير**.

**وتار**: see **وتار**.

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

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



== وَجِبَ and † اوجب and † وجب † He (a man, TA,) ate once a day. (Th, K.) See وَجِبَةٌ. — وَجِبَةٌ, aor. يَجِبُ, inf. n. وَجُوبٌ (S, K,) and وَجِبَةٌ (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزِمَ; (S, K, Mṣb;) [lit. accord. to some, it fell on a person: see 4:] and ثَبِتَ, (Telweeh,) which means nearly the same as لَزِمَ. (TA.) — For a fuller explanation, see its syn. حَقٌّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr.D.)] — [أَنْ يَفْعَلَ كَذَا, or وَجِبَ عَلَيْهِ كَذَا] Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ.] — See also another explanation, afterwards. — وَجِبَ الْبَيْعُ, aor. يَجِبُ, inf. n. جِبَةٌ (Lh, S, Mṣb) and وَجُوبٌ (Lh, Mṣb) The sale was, or became, binding, or obligatory; (Mṣb, TA;) ratified, fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA;) and وَجِبَتْ يَمِينُهُ, i. q. بَتَّتْ, q. v. (M, in art. بت.) — It is said in a trad., إِذَا كَانَ الْبَيْعُ عَنْ حِيَارٍ، وَقَدْ وَجِبَ [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, "Take thy choice to reject the sale, or to make it effectual," and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, وَجِبَ الْحَقُّ, inf. ns. as above, The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or determined. (Mṣb.) — وَجِبَ الْوَجِبُ, inf. n. وَجِبَ: (TA: [unexplained; but following وَجِبٌ as signifying "a bet, &c.:" app. meaning The bet, wager, or stake, became due, or incumbent]. — [وَجِبَ عَلَيْهِ It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — وَجِبَ عَلَيْهِ الْقَوْلُ [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — [وَجِبَ لَهُ كَذَا Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — وَجِبَ عَلَيْهِ الذَّنْبُ [Slaughter was, or became, his due.] (TA, in art. بقى, &c.)

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

3: see 4.

4. وَجِبَهُ (S, K,) and وَجِبَهُ (K) but this latter is by some rejected, (TA,) He (God, S) made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see فَرَضَ.] — اوجب البيع, (Lh, S,) inf. n. اِجَابَ, (Lh,) He made, or rendered, or declared, the sale binding, or obligatory; (Mṣb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; effectual. (TA.) — اوجب لك البيع He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) — In like manner, اوجب البيع، and اوجب؛ (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) — اوجب عليه شيئاً [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — اوجب عليه القضاء He necessitated the sentence to take effect upon him; syn. أَحَقَّهُ and حَقَّهُ. (TA, in art. حق.) — اوجب He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAgr, in TA, art. لوط.) — It is said, in a trad., that some persons came to Mohammed, saying, إِنَّ صَاحِبًا لَنَا أَوْجَبَ، i. e., Verily a companion of our's hath committed a

sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — In another trad. it is said, أَوْجِبَ ذُو الثَّلَاثَةِ وَالْإِثْنَيْنِ، meaning, He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise. (TA.) — أَوْجِبَ لَهُ الْجَنَّةُ أَوْ النَّارَ It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.]: (S, K:) [it required for him paradise or hell.] — [يُوجِبُ كَذَا It necessitates, or renders necessary, such a thing. — It requires such a thing, as a necessary consequence. — It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] — أَوْجِبْتُ لِفُلَانٍ حَقَّهُ means I regarded such a one's right or due: and you say فَعَلْتُ ذَلِكَ اِجَابًا لِحَقِّهِ [I did that from regard to his right or due] (Har. p. 490); [and اوجهه له He made it, or declared it to be due to him]. — [اوجهه] also signifies He affirmed it, he averred it; i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — And It necessarily occasioned it.] — اوجب عليه He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) — اوجب الله قلبه God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion]. (Lh, K.) — See 1.

6. تَوَاجَبُوا They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

10. استوجبه He had a right or just title or claim, to it; deserved it; merited it: syn. اسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — استوجبه i. q. اسْتَحَقَّهُ; (TA, in art. حق;) which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106); [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) — رَكِبَ خَطِيئَةً اسْتَوْجَبَ بِهَا النَّارَ [He committed a sin for which he became deserving of hell]. (TA.)

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

intensive epithets.] = وَجَبَ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAqr; and L in TA, voce نَدَبَ.)

وَجَبَةٌ inf. n. of وَجَبَ "it fell down, &c.," q. v. — بِجَنِبِهِ فَلْتَكُنِ الْوَجْبَةُ, a proverb, (S,) [May a disease be in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. رَمَاهُ اللَّهُ به; or بَجْنِهِ دَاءٌ فَلْتَكُنِ الْوَجْبَةُ به. (Freytag, Arab. Prov. i. 156)]. — وَجَبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) = وَجَبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً, Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيْرَمٌ]. — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ بِطَعْمِ عَشْرَةِ مَسَاكِينَ وَجْبَةً وَاحِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وُجَابٌ: see وَجَابٌ.

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

وَجُوبِيٌّ Obligatory, or incumbent: opposed to اِمْتِنَانِيٌّ.

وَجَبٌ: see وَجَابَةٌ and وَجَابٌ.

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

أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ  
عَنِ السَّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) = وَاجِبٌ [act. part. n. of وَجَبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — Accord. to [the Imám] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرَضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فَرَضٌ:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجبٌ signifies that which should be preferred and approved; thus explained by El-Khattábee as occurring in the following trad.: غَسُلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) = وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [while I was thus, or in this state, lo, or behold, Zeyd came]. (S, L, art. 1.)

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) = كَلَامٌ مُوجِبٌ, lit. An affirmed sentence; i. q. مَثْبُتٌ as contr. of مَنفِيٌّ; virtually the same as كَلَامٌ مُوجِبٌ, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies]. — خَرَجَ الْقَوْمُ إِلَى مُوجِبِهِمُ, i. e. إِلَى مَصَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die]. (S.) = مُوجِبٌ [and مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Msb.) — See كَلَامٌ مُوجِبٌ = مُوجِبٌ

A name of the month الْمُحَرَّمُ (K) in ancient times. (TA.)

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

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

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

اللَّهُ مُسْتَوْجِبُ الْحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَوَلِيَّهُ, and مُسْتَجِبُهُ. (TA.)

وجع

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

2: see 4.

4. اَوْجَعَهُ إِلَيْهِ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — اَوْجَعُ الْبَيْتِ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — اَوْجَعُ He held fast, and defended, a thing. (L.) = اَوْجَعُ (L, K,) and وَجَّعُ (K, TA,) or وَجَّعُ, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — اَوْجَعُ لَنَا الطَّرِيقُ The road became apparent or conspicuous to us. (S.) — اَوْجَعَتِ النَّارُ The fire became apparent or conspicuous. (S.) = اَوْجَعُ He reached, in digging, smooth rock, (S, K,) which is called وَجَّاحٌ. (K.) = اَوْجَعَهُ الْبَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.)

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

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

veil, or conceal, him. (L.) — **لَيْسَ دُونَهُ وَجَاحٌ** There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — **لَيْسَ بَيْنِي وَجَاحٌ** There is nothing that veils, or conceals, between me and him, or it. (L.) — **وَجَاحٌ** Water in a tank or cistern sufficient to cover its bottom. (S.) — **وَجَاحٌ** The remains of a thing, such as property, &c. (Az.) — **لَقَيْتُهُ أَدْنَى وَجَاحٍ** I met him, he being the first object that I saw. (S, K.) = **Smooth rock.** (K.)

وَجَاحٌ :  
وَجَاحٌ :  
أَجَاحٌ :  
أَجَاحٌ : see وَجَاحٌ .  
أَجَاحٌ :  
وَجَاحٌ :  
جَاحٌ :  
مُوجِحٌ : see مَوْجِحٌ .

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

**مُوجِحٌ** One who veils, or conceals, or hides, a thing. (L.) = See **مُوجِحٌ**.

**بَابُ مَوْجِحٌ** A closed door : (S, K:) or a door before which is a curtain. (TA.)

**طَرِيقٌ مَوْجِحٌ** A conspicuous, open, wide road. (L.)

**وجد**

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

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations: (TA,) inf. n. **وَجُودٌ** (S, L, Mṣb, K) and **وَجْدَانٌ** (L, Mṣb, K,) and **أَجْدَانٌ**, (IAḡr, L, K,) in which the **و** is changed into **ع**, (L,) and **وَجْدٌ** and **وَجْدَةٌ**; (L, K;) and **وَجْدَةٌ**, aor. **يَجِدُ**; (K;) but this form of the verb is not found in the lexicons, [the **ك** only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;* (F, in the **ك** and in the Baṣā'ir, on the authority of Abu-l-Kāsim El-Iṣbahānee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) **وَجُودٌ** is of several kinds. It is The *finding*, &c., by means of any one of the five senses: as when one says **وَجَدْتُ زَيْدًا** [*I found, &c., Zeyd*]: and **وَجَدْتُ طَعْمَهُ**, and **وَرَأَيْتُهُ**, and **صَوْتَهُ**, and **خُشُونَتَهُ**, [*I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness*]. Also, The *finding*, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says **وَجَدْتُ الشَّبَعِ** [*I found, experienced, or became sensible of, satiety*]. Also, The *finding*, &c., by the intellect, or by means of the intellect: of which kind is one's knowing God: and here it should be observed, that **وَجُودٌ** attributed to God is simple knowledge: (Abu-l-Kāsim El-Iṣbahānee, cited in the Baṣā'ir:) **وَجَدَ اللَّهُ**, wherever it occurs, means *God knew*. (Er-Rāghib, Z, &c.) i.e., in the **كُرْ-أَن**. (TA.) — **وَجَدَ** [*He found, in the sense of*] *he knew [by experience]*. (A, TA, &c.) [In this sense, it is a verb of the kind called **أَفْعَالُ الْقُلُوبِ**; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. **وَجَدْتُ إِذَا الْهَيْفَاطُ** *I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable.* (A.) Used in this sense, as doubly trans., its inf. n. is **وَجْدَانٌ** (Akh) and **وَجُودٌ**. (Seer.) It is also used as singly trans., as syn. with **عَلِمَ**. (TA.) — When **وَجَدَ** signifies *he found, or lighted on*, a thing after it had gone away, its inf. n. is **وَجْدَانٌ**. (IKṭt.) — **وَجَدَ الضَّالَّةَ**, (S, A, Mṣb,) aor. **يَجِدُ** (Mṣb) and **يَجِدُ**, (MF,) inf. n. **وَجْدَانٌ** (S, Mṣb) and **وَجْدٌ** (Mṣb) [*He found the stray beast*]. — **لَمْ أَجِدْ مِنْ ذَلِكَ بَدَأًا**, for which one also says **لَمْ أَجِدْ**, *I found no means of avoiding, or escaping, that.* (Kz, TA.) — **وَجَدَ**, (L,) and **وَجَدَ فِي الْبَابِ**, (Fṣ, T, S, L, Mṣb,) and **وَجَدَ الْمَلَّ وَغَيْرَهُ**, (Lḡ, M, K,) aor. **يَجِدُ**, (Lḡ,

M, L, K,) inf. n. **وَجْدٌ** and **وَجْدٌ** and **وَجْدٌ** and **جَدَةٌ** (Lḡ, T, S, M, K) and **وَجْدَانٌ** (T, L) and **وَجُودٌ**, (Yz,) *He became possessed of wealth, or property:* (T:) or *he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants;* (S, M, L, K;) *so as not to be poor afterwards:* (L:) and *he gained, acquired, or earned wealth.* (Exps. of the Fṣ.) Hence the saying of the Arabs, **وَجْدَانُ الرَّقِيبِ يُغْطِي أَفْنَ الْأَفِينِ** [*The possession of money hides the weakness of judgment of the weak in judgment*]. (T, L.) = **وَجَدَ عَلَيْهِ**, (S, L, K, &c.) aor. **يَجِدُ** (Fṣ, M, L, K) and **يَجِدُ**; (M, L, K;) and **وَجَدَ**, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. **مَوْجِدَةٌ**, (Fṣ, S, A, L, Mṣb, K,) by some pronounced **مَوْجِدَةٌ**, (Fr,) and **وَجْدٌ** and **جَدَةٌ** (L, K) and **وَجْدَانٌ** (Lḡ, S, M, L) and **وَجُودٌ** (Fr, Kzz) *He was angry with him:* (Fṣ, S, A, L, Mṣb, K) or *he was angry with him with the anger that proceeds from a friend.* (TA, voce **عَتَبَ**) = **وَجَدَ بِهِ**, (aor. **يَجِدُ**, L,) inf. n. **وَجْدٌ**, *He loved him.* (L, K.) **وَجَدَ بِهَا**, (A, L,) and **تَوَجَّدَ**, (A,) *He loved her;* (A, L;) *he loved her passionately or fondly.* (L.) **لَهُ بِهَا وَجْدٌ** *He has a love [or passionate or fond love] for her.* (A.) = **وَجَدَ**, [aor. **يَجِدُ**] ('Eyn, Fṣ, S, L, Mṣb, &c.) and **وَجَدَ**, [aor. **يُوجِدُ**] (El-Hejeree, M, K,) the latter the only form mentioned in the **ك**, but the former is the only form generally known, (MF, TA,) and **وَجَدَ**, (Lḡ, M, L,) inf. n. **وَجْدٌ**, (S, L, Mṣb, K, &c.) *He grieved; mourned; sorrowed.* (S, L, Mṣb, K, &c.) You say, **وَجَدْتُ بِهِ**, (Mṣb,) and **لَهُ تَوَجَّدْتُ**, (S, L,) *I grieved, mourned, or sorrowed, for such a one.* (S, L, Mṣb.) Ibn-Hishām El-Lakhmee says, that in this sense **وجد** is not transitive: (MF:) [i. e., without a prep.] = **وَجِدَ**, (inf. n. **وَجُودٌ**, A, Mṣb,) *It existed; it became existent* (A, Mṣb) from a state of nonexistence. (S, L, K.)

4. **أَوْجَدَهُ إِيَّاهُ** *He (God, S, A, L) made him to find, attain, or obtain, it;* (Lḡ, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — **أَوْجَدَهُ** *He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants.* (S, A, L, K.) Ex. **الْحَمْدُ لِلَّهِ الَّذِي أَوْجَدَنِي بَعْدَ فَقْرٍ وَأَجَدَنِي بَعْدَ ضَعْفٍ** *Praise be to God who enriched me after poverty and strengthened me after weakness.* (S, L.) — **أَجَدَهُ**. (K.) [But see what immediately precedes.] = **أَوْجَدَهُ**, (inf. n. **أَوْجَادٌ**, TA,) *He (God) made it; meaning, created it; originated it; caused it to*

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

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

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

**وَجَدَ** and **جَدَّةٌ**: see **وَجَدَ**; and see 1.

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

**وَأَجِدُ**, act. part. n of 1, *Finding; or a finder; &c. (L.)* — *Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.)* Ex. **لَيْتَ الْوَأَجِدُ يُحِلُّ عَقُوبَتَهُ** *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لَوَى.)* **الْوَأَجِدُ**, as an epithet applied to God, *He who has no wants. (IAth, L.)* = **هُوَ وَأَجِدُ عَلَى صَاحِبِهِ** (A.) = **أَنَا وَأَجِدُ لِلشَّيْءِ** *I am able to do the thing. (Mṣb.)* = **مَتَوَجَّدٌ** and **عَلَيْهَا**, and **هُوَ وَأَجِدُ بِغَلَانَةٍ** *He is in love [or passionately in love] with such a female. (A.)* — **وَجْدٌ** is mentioned in the Towsheeh as a pl. of **وَأَجِدُ**; but this is strange. (TA.)

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

**مَتَوَجَّدٌ**: see **وَأَجِدُ**.

**وجد**

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

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

**وَجْدَةٌ** *A place abounding with **وَجْدٌ**, pl. of **وَجْدٌ**. (K.)*

**وجر**

1. **وَجَّرَهُ** (S, Mgh, Mṣb, K) and **وَجَّرَهُ دَوًّا**, (AZ, A,) [or **وَجَّورًا**,] aor. **يَجِّرُهُ**, (Mṣb,) inf. n. **وَجَّرَ**; (AZ, K;) and **أَوْجَرَهُ**, [which is the more common,] (S, A, Mgh, Mṣb, TA,) and **أَوْجَرَهُ دَوًّا**, or **وَجَّورًا**, (TA,) inf. n. **إِيْجَارٌ**; (Mṣb;) *He put, or poured, medicine into his (a child's, S, or sick person's, Mṣb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mṣb:) with a **مِيجْرَةٌ**: (A:) and **أَوْجَرَهُ الْمَاءَ** [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.) — **وَجَّرَهُ الرُّمْحَ**; (IKht;) or **أَوْجَرَهُ الرُّمْحَ**, (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and **أَوْجَرَهُ بِالرُّمْحِ**; (Lth;) † *He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKht;) and **وَجَّرَهُ بِالسِّيفِ**, inf. n. **وَجَّرَ**, occurs in a trad., signifying, † *he pierced him with the sword. (IAth, TA.)* — And in like manner you say, **أَوْجَرَهُ الْغَيْظَ** † [app. *He infused into him wrath, or rage.*] (A'Obeyd, TA.) — Also, **وَجَّرَهُ**, aor. **يَجِّرُهُ**, inf. n. **وَجَّرَ**, † *He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is **أَوْجَرَهُ**, as A'Obeyd says. (TA.)***

4: see 1, throughout.

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

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

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

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

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

**وجز**

1. **وَجَزَّ**, †, inf. n. **وَجَازَةٌ** (A, Mṣb, TA) and **وَجَزَّ**, (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mṣb:) or it (a man's speech) was of few words; (A;) as also **أَوْجَزَ**, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — **وَجَزَّ فِي مَنْطِقِهِ**, aor. †; (A, K;) or **فِي كَلِمِهِ**; (Mṣb;) and **وَجَزَّ فِيهِ**, aor. **يَجِزُ**; inf. n. **وَجَازَةٌ**; (A, K;) of the former verb; (TA;) and [of the latter] **وَجَزَّ** and **وَجُوزٌ**; (A, K;) and **أَوْجَزَ فِيهِ**; (Mṣb;) [He was brief, or concise, in his speech, or language; contr. of **أُطْنَبَ**: or] he was of few words in his speech: (A, K:\*) or he was brief, and quickly intelligible, in his language: (Mṣb:) or **أَوْجَزَ** signifies he was quick and brief in speaking. (Nl, TA.) See this latter verb below. = **وَجَزَّ** **اللَّفْظَ**: see 4.

4: see 1, in four places. = **أَوْجَزَ اللَّفْظَ** [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also **وَجَزَّ**, aor. **يَجِزُهُ**; (Mṣb:) or **أَوْجَزَ كَلَامَهُ**, (A, K,) inf. n. **إِيْجَازٌ**, (A,) he made his language to be of few words: (A, K:) or **أَوْجَزَ الْكَلَامَ** he abridged the language; (S;) i. q. **أَخْتَصَرَهُ**; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning." (MF, in art. **خَصَرَ**.) — **أَوْجَزَ الْعَطِيَّةَ** *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* = **أَوْجَزَ عَلَى الْقَتِيلِ** *He hastened and completed, or made certain, the slaughter of the slain man; i. q. **أَجْبَزَ عَلَيْهِ**. (Abu-l-Miḳdām Es-Sulamee, in TA, art. **نَجَزَ**.)*

5. *تَوَجَّزَ السُّيٌّ* *He sought, asked, or demanded, the accomplishment of the thing; syn. تَنْجِزُهُ* (S, K:) *he sought, asked, or demanded, it; syn. التَّمَسُّهُ* (K:) *and asked for its accomplishment; meaning تَنْجِزُهُ* (TA.)

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

*وَجِيزٌ* } see *وَجَزٌ*, in two places.  
*وَاجِزٌ* }

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

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

### وجس

1. *وَجَسَ*, aor. *يَجِسُ*, inf. n. *وَجَسَانٌ* and *وَجَسَانٌ*, *He was frightened at some sound, or other thing, that fell into his mind, or ear.* (TK.) [See also *وَجَسَ*, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one hears not any sound. (Sgh.) — *وَجَسَ الشَّيْءُ*, [aor. app. as above,] inf. n. *وَجَسَ*, i. q. *خَفِيَ* [app. meaning *The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind.*] (IKṭṭ.)

2: see 5, last signification but one.

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

syn. *أَضْمَرَ*. (A.) So in the Kṭr, [xx. 70,] *فَأَوْجَسَ فِي نَفْسِهِ خَيْفَةً* *And he conceived in his mind a fear:* (Aboo-Is-hāḳ, S:) and *تَوَجَّسَ* signifies the same: (S:) or the above words of the Kṭr. signify *he perceived, or felt, and conceived, in his mind a fear;* (K:) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hāḳ says, in one place, *اوجس* signifies *fear fell into his mind.* (TA.) See also 1, and 5.

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

10: see 5.

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

*وَجَسَانٌ*: see 1, and *وَجَسَ*.

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

\* *ذُو مِرَّةٍ بَدِوَارِ الصَّيْدِ وَجَسًا* \*

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

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

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

*أَوْجَسٌ* *A little of food, and of beverage.* (K.) One says, *مَا ذُقْتُ عِنْدَهُ أَوْجَسٌ* *I tasted not, at his abode, any food;* (El-Umawee, S;) and [in like manner] *وَاجِسًا*. (TA.) And *مَا فِي بَقَائِهِ أَوْجَسٌ* *There is not in his skin a drop:* thus the phrase is given, without the mention of beverage: or *a drop of water.* (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, *الأَوْجَسُ* and *الأَوْجِسُ* (S, K) the latter on the authority of Yaḳkoob, (S, TA,) but the former is the more chaste, (TA,) *Time;* syn. *الدَّهْرُ*. (S, K.) Hence the saying, (TA,) *لَا أَفْعَلُهُ* (S, K,) and *الأَوْجِسُ*, (S, K,) and *الأَوْجِسُ*, (S, K,) *I will not do it ever.* (ISk, S, K.) And *لَا أَفْعَلُهُ* *I will not do it while time lasts.* (El-Fārisee.)

[وجع, &c.]

See Supplement.]

### وح

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

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

*وَحْوَاخٌ*: see what precedes.

### وحب

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

### وحت

*وَحْتٌ* *Food in which is no good.* (L.)

### وحد

1. *وَحَدَّ*, aor. *يَحْدُ*; (T, L, Mṣb;) and *وَحَدَّ*, (Lḥ, M, L, K,) aor. *يُوحِدُ* (Lḥ) and *يَحْدُ*; (K;)

with the latter aor., like **وَرِثَ**, aor. **يَرِثُ**; but **وَجَدَ** with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably **يُوجَدُ**, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and **وَحَدَّ**, (Lh, M, L, Mṣb, K,) aor. also **يَحْدُ**; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or **يُوحَدُ**; (L;) [but this is also extr., and is probably a mistake for **يُؤَحَّدُ**, which is the form agreeable with analogy;] inf. n. **حَدَّةٌ** (T, M, L, Mṣb, K) and **وَحْدٌ** (M, L, K) and **وَحْدٌ** (L) and **وَحْدَةٌ**, (L, K,) or **وَحْدَةٌ**, (as in some copies of the K and in the TA) and **وَحْدٌ** (K) and **وَحَادَةٌ** (M, L, Mṣb, K) and **وَحْوَةٌ**; (K;) *He, or it, was, or became, alone, by himself or itself, apart from others;* (T, L, Mṣb;) as also **وَحْدٌ**; and **وَحْدٌ**; and **وَحْدٌ**; (A:) *he was, or became, alone, without anyone to cheer him by his society, company, or conversation:* (L:) *he remained alone, by himself, apart from others;* (Lh, M, L, K;) as also **وَحْدٌ**. (M, L, K.) See also 5, below.

2. **وَحَّدَهُ**, (inf. n. **تَوْحِيدٌ**, K,) *He made it one; or called it one:* (K:) like as one says **كُنَّاهُ**, and **كُنَّاهُ**; (S, L:) as also **أَحَدَهُ**. (TA.) Similar verbs are formed from the other nouns significant of numbers, to **عَشْرَةٌ**. (Esh-Sheybānee, K.) — **وَحَّدَ لِمَرْأَتِهِ**, or **عِنْدَهَا**, *He remained one night with his wife:* and in like manner the verb is used in relation to any saying or action. (TA, voce **سَبَّعَ**.) — **وَحَّدَ اللَّهُ**, inf. n. **تَوْحِيدٌ**, *He asserted, or declared, God to be one; he asserted, declared, or preferred belief in, the unity of God:* as also **أَحَدَهُ**. (T, L.) — **التَّوْحِيدُ** *The belief in God alone;* (L, K;) *in his unity.* (L.)

4. **أَوْحَدَ اللَّهُ جَانِبَهُ** [*God rendered him solitary*]; i.e., *he remained alone;* (K;) or *was made to remain alone.* (L.) — **أَوْحَدَهُ لِلْأَعْدَاءِ**, *He left him [alone] to the enemies.* (L, K.) — **أَوْحَدَهُ** *He (God) made him the unequalled one of his time:* (S, L, K:) *made him to have no equal.* (A.) — **أَوْحَدَهُ النَّاسُ** *The people left him alone, or by himself.* (L.) — **أَوْحَدْتُهُ بِرُؤْيَيْتِي**, inf. n. **أَوْحَدْتُ**, [I singled him by my sight;] *I saw none save him.* (S, L.) — **أَوْحَدْتُ** *She (a ewe) brought forth one only:* (S, K:) like **أَفْدَتْ**. (S.) — **أَوْحَدْتُ بِهِ** *She (a woman) brought him forth an unequalled one.* (L, from a trad.)

5. **تَوَحَّدَهُ بِعَصِيَّتِهِ**, (S,) or **تَوَحَّدَ اللَّهُ بِعَصِيَّتِهِ**, (L, K,) *God protected him himself, not committing him to the care of another.* (S, L, K.) — **تَوَحَّدَ بِالْأَمْرِ** *He was, or became, alone, without*

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

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

10: see 1.  
**وَحْدٌ**: see **وَحْدٌ**. — **فَعَلَهُ مِنْ ذَاتِ حِدَّتِهِ**, and **وَعَلَى ذَاتِ حِدَّتِهِ**, and **مِنْ ذِي حِدَّتِهِ**, and **مِنْ ذَاتِ نَفْسِهِ**, and **مِنْ ذَاتِ رَأْيِهِ**, *He did it of himself; of his own accord; of his own judgment.* (AZ, L, K.)

**رَأَيْتَهُ وَحْدَهُ**. — **وَجِئْتُ وَحْدًا** (S, L, K) *I saw him alone.* (S, L.) **وَحْدٌ** is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Baḡrees, as an inf. n., in every instance; as though thou saidst **أَوْحَدْتُهُ**, **أَوْحَدْتُهُ بِرُؤْيَيْتِي**, meaning "I saw none save him," and then substituted **وَحْدَهُ**: or, as Abu-l-'Abbās says, it may mean the man's being himself alone; as though thou saidst **رَأَيْتُ رَجُلًا مُتَفَرِّدًا**, and then substituted **وَحْدَهُ**. (S.) Or it is in the acc. case as a denotative of state accord. to the Baḡrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Baḡrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like **جَاءَ زَيْدٌ رَكُضًا**, meaning **رَاكِبًا**: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for **وَعَلَى وَحْدِهِ**, (IB, K,) like **عِنْدَهُ**: (TA:) and there is a third opinion, that of Hishām; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAḡr, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Mṣb:) you say **جَلَسَ وَحْدَهُ**, and **جَلَسَا عَلَى وَحْدِهِمَا**, and **عَلَى وَحْدِهِ**, and **وَحْدَيْهِمَا**, and **جَلَسُوا عَلَى وَحْدِهِمْ**, and **وَحْدَيْهِمَا**, [*He sat alone, and they two sat alone, and they sat alone.*] (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, **لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ**, [*There is no deity but God alone*]: and **مَرَرْتُ بِزَيْدٍ وَحْدَهُ** [*I passed by Zeyd alone*]: (L:) [excepting in a few cases, such as the phrases] **قُلْنَا هَذَا الْأَمْرَ وَحْدَيْنَا** [*We two alone said this thing*], and **قَاتَلَتْهُمَا وَحْدَيْهِمَا** [*They two women alone said it*]; mentioned by AZ. (L.) You say also, **هَذَا عَلَى وَحْدِهِ**, and **عَلَى حِدَّتِهِ**, *This is by itself;* (L, K;) and **هَمَّا عَلَى حِدَّتَيْهِمَا** *They two are by themselves:* and **هَمَّا عَلَى حِدَّتَيْهِمَا** *They two are by themselves:* (L, K.)

**أَعْطَى كُلَّ وَاحِدٍ** (L:) and **أَعْطَى كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِدَّتِهِ** *Give thou to every one of them by himself;* syn. **عَلَى حَيْلِهِ**. (S.) The **حِدَّةٌ** is a substitute for the **وَ** (S, L) which is cut off from the beginning. (L.) — **وَحْدٌ**, (K,) or **وَحْدٌ**, (L,) *A wild animal alone, by itself, or apart from others.* (L, K.) — **وَحْدٌ**, (K,) or **وَحْدٌ**, (L,) *A man whose lineage and origin are unknown.* (Lth, L, K.) — **وَحْدٌ** is used as the complement of a prefixed n. only in the following phrases: (**أَوْبَعْدُ**, S, L:) **هُوَ نَسِيحٌ وَحْدِهِ**, which is an expression of praise; (S, L, K;) meaning, **‡ He is one unequalled; one who has no second:** (L:) or *he is a man of right judgment:* you say also **هَمَّا نَسِيحًا وَحْدَيْهِمَا**, and **هِيَ نَسِيحَةٌ وَحْدِهَا**, and **هُوَ نَسِيحٌ وَحْدِهِمْ**, and **هِيَ نَسِيحَةٌ وَحْدِهَا**, and **هُنَّ نَسَائِجٌ وَحْدِهِنَّ**: (Lth, L:) [see art. **نَسَجَ**]: it is as though you said **إِفْرَادًا**: you put **وَحْدَهُ** in the place of an inf. n. in the gen. case: (S:) and **رَجُلٌ وَحْدِهِ**, (IAḡr, L,) and **رَجُلٌ وَحْدِهِ**, (S, L,) [*A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.*]: and **قَرِيبٌ وَحْدِهِ** *A man with whom no one contends in excellence:* (Lth, L:) and **عَبِيرٌ وَحْدِهِ**, and **جُمُوشٌ وَحْدِهِ**, which are expressions of dispraise; (S, L, K;) meaning, **‡ One who does not consult, nor mix with, any one, and who is contemptible and weak:** (Sh, L:) **وَحْدٌ** being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, **رَبٌّ نَسِيحٌ وَحْدِهِ**, [*Few unequalled men have I seen*]. (Hishām, Fr., L.)

**وَحْدٌ**: see **وَحْدٌ** and **وَحِيدٌ**.  
**وَحِيدٌ**: see **وَحِيدٌ**.  
**وَحْدَةٌ** *The state of being alone, or apart from others; solitariness; solitude.* (Sb, S.) See 1. — **وَحْدَةُ الْقَبْرِ** [*The solitude of the grave*]. (A.) — **لَيْلَةُ الْوَحْدَةِ** *The night of solitude; the first night after burial:* so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also **الْوَحْشَةُ**. [See also **لَيْلَةُ الْوَحْشَةِ**.]  
**وَحْدَانِيَّةٌ** *The unity of God:* (L, K:\*) as also **أَحَدِيَّةٌ**. (Mṣb.)  
**وَحْدَانِيٌّ** *One who is singular in his religious opinions; who separates himself from the general*

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

وَحَادٌ: see مَوْحَدٌ.

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

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

n. and otherwise. (Mṣb.) [See, again, art. أَحَدٌ.] — هَذَا الْأَمْرُ بِأَوْحَدٍ — أَحَدٌ. [I am not alone, without a parallel, or match, in this affair: (S, L, K:) or simply, I am not alone in it. (T, L.) The fem. وَحْدَةٌ is not used. (S, L.) — أَحْدَانٌ, the pl. of وَاحِدٌ, is applied by a poet to dogs having no equals or matches. (S, L.) — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — Also, One that has no equal; one unequalled. (L.) — فُلَانٌ وَاحِدٌ دَفْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) فُلَانٌ أَوْحَدٌ أَهْلِي زَمَانِيهِ Such a person is the unequalled one of the people of his time. (TA.) The pl. of وَاحِدٌ [as well as of وَاحِدٌ in the same sense] is أَحْدَانٌ, (originally وَحْدَانٌ, S) like as سُودَانٌ is pl. of أُسُودٌ. (S, L.) — وَاحِدٌ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like وَاحِدٌ نَسِيحِ وَحْدِهِ, q. v. (Hishám, Fr. L.) — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K) [in the CK, for بَأْسٌ is put (ناس)] or in other qualities; as though having no equal, and thus being alone: (L:) pl. الْوَاحِدُونَ and أَحْدَانٌ. (L, K.) — الْوَاحِدُ and الْمَوْحَدُ (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أَحَدٌ. — الْإِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ. أَحَدٌ. The human being and the horse are one in genus. And زَيْدٌ وَعَمْرٌو وَاحِدٌ فِي النَّوْعِ Zeyd and 'Amr are one in species. (Er-Rághib.) — وَاحِدٌ Singular, as opposed to plural: pl. وَحْدَانٌ. (The lexicons, passim.) — أَصْحَابِي وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الْجُلُوسُ وَالْقُعُودُ وَاحِدٌ [الجلوس and القعود are one and the same]. (L.) — See وَحِيدٌ. — حَادِيٌّ عَشْرٌ. وَحِيدٌ عَشْرَةٌ, fem., Eleventh. In this case, [and in similar instances, as حَادِيٌّ وَعِشْرُونَ Twenty-first, &c.,] حَادِيٌّ and حَادِيَةٌ are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word

is decl.] You say, هُوَ حَادِيٌّ عَشْرَهُمُ [He is the eleventh of them]: and الْيَوْمُ الْحَادِيٌّ عَشْرٌ [The eleventh day]: and اللَّيْلَةُ الْحَادِيَّةُ عَشْرَةٌ [The eleventh night]. (ISd, L.) [The rules respecting حَادِيٌّ and its fem. are the same as those respecting ثَالِثٌ and its fem., explained in art. ثَلَاثٌ, q. v.] — بِوَاحِدَةٍ signifies i. q. فَقَطٌ: and is often used in the sense of الْبَيْتَةُ. (MF, voce ذُرُوعٌ.)

أَحَدِيٌّ: see art. أَحَدٌ.

مَوْحَدٌ: see أَحَادٌ.

وَاحِدٌ: see أَوْحَدٌ.

مَوْحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مَغْرِدٌ.]

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

مَوْحَدَةٌ (not مَوْحَدَةٌ) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to هَاءٌ to prevent its being mistaken for تَاءٌ, ثَاءٌ, or يَاءٌ. (The lexicons, passim.)

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

وَاحِدٌ وَحِيدٌ: see مَوْحَدٌ.

### وحش

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

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

2: see 1.

4. *اوحش* It (a place, A, Mṣb, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Mṣb, K,) the people having gone from it; (S, K;) as also *توحش*. (A, Mṣb, K.) And [in like manner you say of a land,] *أوحشت الأرض* [and *توحشت*, (see *أرض وحشة*, voce *وحش*.)] *The land was, or became وحشة* (S, TA) [i. e. desolate, deserted, &c.] — *He* (a man) was, or became, hungry; (S, A, K, TA;) *not having eaten anything, so that his inside was empty;* (TA;) as also *توحش*: (A:) or the latter signifies *his belly became empty by reason of hunger.* (S, K.) Also the former, *His provisions became spent, or exhausted.* (S, K.) You say, *أوحشنا منذ ليلتين* *Our provisions have been spent for two nights.* (S.) You say also, *توحش* *للدواء* (S, A, K\*) *He made himself hungry;* (A;) or *made his inside, (S,) or his stomach, (K,) empty of food* (S, K) and *beverage;* (K;) for the purpose of drinking medicine. (S, A, K.) = *اوحش الأرض* *He found the land to be وحشة* (Aṣ, S, K) [i. e. desolate, deserted, or destitute of human beings — *اوحش الرجل* (S, A) *He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وحشة* [i. e. loneliness, or solitude, &c.]; (S;) *contr. of آتسه*, (S, K, in art. أنس,) inf. n. *أيناس*. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] *أوحشتنا* [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أنس: And see its quasi-pass., 10.]

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

*wild animal;* syn. *أبد*, (S, K, ubi supra,) and *تأبد*: (A, K, ubi supra;) and *استوحش* signifies the same; (see this verb below;) or *he became, or made himself, as though on a par with the wild animals;* expl. by *لحق بالوحش*. (TA.)

[See exs. of both voce أنس.] — See also 4, in five places. — And see 1.

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

*وحش*: pl. *حشون*: see *حشة*.

*وحش*, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دار), (A,) and [its fem.] *وحشة*, applied to a land (أرض), (S, TA,) to a house (دار); (A;) *Desolate, deserted, or destitute of human beings or inhabitants;* (S, K, TA;) as also *موحش* and *موحش*: (A:) and *أرض وحشة* and *مستوحشة* signify the same. (K, TA.) You say also, *بلاد حشون* *Countries, or regions, desolate, deserted, &c.;* after the manner of *سنون*; and in the accus. and gen., *حشين*: pl., as Az says, of *حشة*, originally *وحش*, [So I read instead of *وحشة*, which is evidently a mistranscription,] the و being wanting, as it is in *زنة* and *صلة* and *عدة*. (TA.) You also say, *لقيته بوحش إصميت*, (S, K,) and *إصميت*, (TA,) i. e., *I found him, or met him, in a desolate, or deserted, country, or region.* (S, K.) [See remarks on the last word in the former phrase in art. صميت.] And in like manner, *تركته بوحش المثن* *I left him in the desert part of the elevated plain, where one could not reach him.* (L, TA.)\* And [hence] *جمار وحش* *An ass of a desert; [i. e. a wild ass;] as also جمار وحشي*. (S, K.) [And *الوحش* *بقر الوحش*, or *بقر الوحش*, collectively, of the desert; i. e., *the wild bull and cow, or bulls and cows.*] — [Hence also] *Animals* (حيوان) [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears

from what follows,] *of the desert,* (S, A, K, TA,) *such as are not tame;* (TA;) [i. e. *wild animals;*] of the fem. gender; (TA;) as also *وحوش* (S) and *وحيش*: (K:) these three words are all used in a collective sense: (Ish:) and *وحشي* signifies *a single one of such animals;* (S, K;) like *زنجي* in relation to *زنج*, and *رومي* to *روم*: (TA:) or *وحش* signifies *such as is not tame, of beasts of the desert; and everything that is afraid of human beings* (*يستوحش*) (*كل شيء يستوحش*); as also *وحشي*, as though the *ي* were a corroborative, as in *دواري*: or, accord. to El-Farábee, *وحش* in the pl. [lexicologically, but not in the language of the grammarians] of *وحشي*, like as *روم* is of *رومي*: (Mṣb:) or it is used as a sing., as well as collectively; for you say, *هذا وحش ضخم* [this is a bulky wild animal], and *هذه شاة وحش* [this is a wild sheep or goat, &c.]: (Ish:) *وحوش* is a pl. of *وحش*, (Mṣb, K,) and so is *وحشان*, (Sgh, K,) and so is *وحيش*, [lexicologically, but grammarians term it a quasi-pl. n.,] like as *ضائن* is of *ضأن*: (Sgh, TA:) or *وحوش* is its only broken pl. (TA.) — [Hence also, *Wild, or shy;* applied to girls or women: see an ex. of the word in this sense voce *تو*, where it has a redundant ن affixed to it.] — [Hence also] *Lone; solitary; without company.* You say, *مسي في الأرض وحشا* *He walked, or went, in the land alone, having no other with him.* (TA.) — [Hence also] *Hungry;* (S, A, K;) as also *موحش*, (AZ, A,) and *مئوحش*, (A,) and *وحش*: (TA:) pl. of the first, *أوحاش* (S, A, K) [and *وحشون*]. You say, *بات فلان وحشا*, (S, A, \*K,\*) and *مئوحشا*, and *مئوحشا*, (A,) *Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty.* (TA.) And *بتنا وحشين* *We passed the night without food.* (TA.) [In another place in the TA, we find *لقد بتنا ليلتنا هذه وحشي*, and so in the L; the last word being evidently a mistranscription, for *وحشين*: and it is added, as though the speaker meant, *جماعة وحشي*; doubtless a mistake for *جماعة وحش* so that the saying seems to mean, *We have passed this our night like a company of wild animals.*]

*وحش*: see *وحش*, last signification.

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

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

**وَحْشِيٌّ** [Of, or belonging to, or relating to, the desert: and hence, *wild; untamed; undomesticated; uncivilized; unfamiliar*: and often used as an epithet in which the quality of a subst. is predominant]: see **وَحْشٌ**, in three places: *i. q.* **أَهْلِيٌّ وَحْشِيٌّ**; (Ṣ, Mṣb, art. **حَوْشِيٌّ**;) *contr. of أَهْلِيٌّ*. (TA, in art. **أَهْلِيٌّ**;) — **كَلَامٌ وَحْشِيٌّ** *i. q.* **حَوْشِيٌّ**, q. v. (Ṣ, A, art. **حَوْشِيٌّ**;) and in like manner, **نَوْحِيٌّ وَحْشِيٌّ** *i. q.* **حَوْشِيٌّ**. (Mz, 13th نوع.) — The right side of anything: (AZ, AA, Ṣ, K, &c. :) or the left side (Aṣ, Ṣ, A, K,) of anything. (Aṣ, Ṣ.) [For more full explanations of this term, and its *contr. أُنْسِيٌّ*, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is *The right, far or off, side*. See an ex. in a verse cited voce **دَفٌّ**.] Of the arm or hand, and of the leg or foot, **الْبَاحِ وَحْشِيٌّ** signifying the side that is towards the man: (Ṣ:) or of the foot, the former means [the *outer side, or*] the side that is the more remote from the other foot; the latter being the *contr.*, or that which is towards the other foot. (TA.) Of a bow, (Ṣ, K,) or of a Persian bow, (TA.) **الْبَاحِ وَحْشِيٌّ**, the side that is towards thee: (Ṣ, K:) or of a bow, whether Persian or not is not said, the former means the side *against which the arrow does not lie*. (TA.) And **الْجَانِبُ الْوَحْشِيُّ** signifies the same as **الْوَحْشِيُّ**. (IAṣr.) — *A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تِين,] and when eaten newly plucked it burns the mouth; but it is dried.* (AHn, L.) — **رِيحٌ وَحْشِيَّةٌ** [or **وَحْشِيَّةٌ**] *A wind that enters one's clothes, by reason of its vehemence.* (K.)

**وَحْشَانٌ**, applied to a man, *Sad; sorrowful*: pl. **وَحْشَانِيٌّ**. (K.)

**وَحْشِيٌّ**: see **وَحْشٌ**, (of which it is a quasi-pl. n.) in two places: — and see **وَحْشِيٌّ**.

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

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

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

**أَرْضٌ مُتَوْحِشَةٌ**: see **وَحْشٌ**, first sentence.

[&c. **وَحْفٌ**.]

See Supplement.]

### وخ

R. Q. 1. **وَحْوَحٌ** *His belly was, or became, flabby.* (TA, voce **خَبْبٌ**.)

**وَحْوَحٌ** *A fat and fleshy man, whose flesh shakes*: (L:) *having a flaccid belly, and dilated skin*; (L, K:) as also **بَخْبَاحٌ**: (L:) *lazy*; (L, K:) *unwilling to work*: (L:) *lazy or heavy*: (L:) *weak*: (Ṣ, K:) *a weak coward*: (L:) *ad verum impotens*; (L, K:) as also **بَخْبَاحٌ** and **ذَوْخٌ**: (L:) *qui se polluit, aut concocat, tempore coitus*; as also **نَخْبَاحٌ** and **ذَوْخٌ**. (IAṣr.) — Anything *flaccid*: (L:) and particularly a *flaccid date*: (K:) or a *date having a flaccid skin*: (L:) or a *date having no sweetness nor taste*. (IAṣr.)

### وخذ

1. **وَحَدٌ**, aor. **وَحَدٌ**, inf. n. **وَحَدٌ** and **وَحَدَانٌ** (Ṣ, A, L, K) and **وَحِيدٌ**, (K,) *He (a camel) went along throwing out his legs like the ostrich*: (Ṣ, L, K:) or *went quickly*: or *went with wide steps*: (L, K:) as also **خَدِيٌّ**: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See **نَصَبَ السَّيْرِ**.

**وَحْدٌ**: } see **وَاحِدٌ**.  
**وَحْدٌ**: }

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

### وخذ

1. **وَاحِدٌ** &c.: see art. **أَخَذٌ**.

### وخز

1. **وَخَزَهُ**, (Ṣ, A, Mṣb,) aor. **يَخُزُهُ**, (Mṣb,) inf. n. **وَخَزٌ** (Ṣ, A, Mṣb, K) *He pierced, stabbed, or pricked him, with a spear, (Ṣ, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as*

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

**وَخَزٌ** *The plague*; syn. **طَّاعُونٌ**. (TA.) See above. — *Pain*: [or, app., *a piercing, or pricking, pain*]: as in the following ex.: **إِنِّي لِأَجِدُ فِي يَدِي وَخَزًا** [*Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain*]. (IAṣr, TA.)

### وحش

1. **وَخَشٌ**, aor. **وَخَشَ**, inf. n. **وَخَاشَةٌ** and **وَخُوشَةٌ** (Ṣ, K) and **وَخُوشٌ**, (TA,) *It (a thing, Ṣ, TA,) became bad, vile, or base*. (Ṣ, K, TA.)

**وَخَشٌ** *Bad, vile, or base*; applied to anything: (K:) *low, ignoble, vile, base, or mean*; the *refuse, or lowest or basest or meanest sort, of mankind*; (Lth, Az, Ṣ, Mṣb, K;) *the abject, contemptible, or despicable, thereof*; (Lth, Az, Mṣb;) used as a pl., (Ṣ, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of **ة**: (IAṣr, ISd:) and has the dual form: (Ṣ, K:) and has for its pl. **أَوْخَاشٌ** (Ṣ, K) and **وَخَاشٌ**; (K;) or the latter is pl. of **وَخَشَةٌ**. (TA.) You say, **قَوْمٌ وَخَشٌ** and **امْرَأَةٌ وَخَشٌ** and **رَجُلٌ وَخَشٌ** [*A man, and a woman, and a company of men, low, ignoble, &c.*]. (TA.) And **وَخَشٌ مِنْ رَجُلٍ** **ذَلِكَ رَجُلٌ مِنْ رَجُلٍ** **وَأَوْخَاشٌ مِنَ النَّاسِ** *That is a man of the low, ignoble, vile, base, or mean, of mankind.* (Ṣ.) And **جَاءَنِي مِنْ رَجُلٍ مِنْ رَجُلٍ** **وَأَوْخَاشٌ مِنَ النَّاسِ** *Some of the refuse, or lowest or basest or meanest sort, of mankind came to me.* (Ṣ.) And **وَخَشٌ** is the same as **وَخَشٌ**: (TA:) the rájiz (Dahlab, TA) says,  
\* جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشِيَّةِ \*

[A girl who is not of the low, or ignoble, &c.]; meaning الوَحْشِي; adding a double ن. (S, TA.)

وَحْشِي: see وَحْشِي.

وحش

See وحش in two places.

وخط

1. وَخَطَهُ, aor. يَخُطُّ, (TA,) inf. n. وَخَطٌ, (As, S, K,) He pierced him through: (S, K, TA:) or he pierced him slightly; (K, TA;) not through: (TA:) or he pierced him as to penetrate into his inside; not piercing him through; (As, TA;) بِالرَّمْحِ with the spear; as also وَخَضَهُ. (TA.) [See also وَخَزَهُ.] — [And hence,] وَخَطَهُ الشَّيْبُ (S, K,) aor. as above, (K,) and so the inf. n., (TA,) † Hoariness, or whiteness, became intermixed in his hair; (S, K, TA;) as also وَخَضَهُ: (TA:) or appeared or spread upon him: or his blackness and whiteness [of hair] became equal: (K:) and you say of the man, وَخِطَ: (K, TA:) or this signifies his head became hoary, or white. (TA.)

5. تَوَخَّطَ: see 2, in art. خِيط.

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

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

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

&c. وَخَفَ.

See Supplement.]

ود

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

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

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

4: see 1.

5. تَوَدَّدَهُ He attracted to himself his love, or affection. (IAar, L, K.) — تَوَدَّدَ إِلَيْهِ He manifested, or showed, love, or affection, to him. (L, Mṣb, K.)

6. تَوَادَّانِ, (S, L,) inf. n. تَوَادٌّ, (K,) They two love, or affect, each other. (S, L, K.)

وَءٌ (S, L, K) and وَءٌ (L, K) and وَءٌ (IJ, L, K) and وَءِيدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. حَبٌّ and مُحَبٌّ (L) and صَدِيقٌ and حَبِيبٌ (K: in the CK مُحَبٌّ.) — Also, وَءٌ (TA) and وَءُودٌ (S, L, Mṣb) and وَءِيدٌ (TA) and وَءَادٌ (Kz) A person who loves; loving; affectionate: (S, L, Mṣb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Mṣb.) — Also, وَءٌ and وَءُودٌ and وَءُودٌ, (K,) also written وَءُودٌ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — Pl. أُوْدَادٌ, (L, K,) pl. of وَءٌ, (TA,) and also a pl. [of وَءٌ] in the second of the above senses; (K:) and وَءَادٌ, [pl. of وَءٌ or وَءِيدٌ] in the first of the above

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

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

يُوْدِي أَنْ يَكُونَ — وَءٌ and وَءٌ. — وَءٌ: see 1, and وَءٌ, and وَءٌ. — وَءٌ كَذَا I wish that such a thing may be. In the following saying of the poet,

• أَيُّهَا الْعَائِدُ الْمَسَائِلُ عَنَّا •  
• وَيُوْدِيكَ لَوْ تَرَى أَكْفَانِي •

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

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

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

وَءِيدٌ: see وَءٌ.

وَءَادٌ: see وَءٌ.

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

وَدٌّ and مَوْدٌ: see وَدٌّ.

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

## وَدَأٌ

1. وَدَأَهُ, aor. يَدَأُ, *He made it even or plain.* (K.) = See 5. = وَدَأٌ (aor. يَدَأُ, T) *Veretrum exseruit equus:* (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., وَدَى, q.v.]. (TA.) = دَأْنِي [imp.], i.q. دَعْنِي, *Let me &c.* (K.) Said by some to be of weak authority. (TA.)

2. وَدَأَ عَلَيْهِ الْأَرْضَ, inf. n. تَوْدِيءٌ, *He made the earth even, or plain, over him.* (AZ, S, K.) — وَدَأَتْهُ الْأَرْضُ *The earth, or the land, hid, or concealed, him.* (TA.) [See also 5.] — وَدَأَ, *He, or it, buried.* (IAar.) — وَدَأَ بِهِمْ, inf. n. تَوْدِيءَةٌ; (S, L;) accord. to the K, وَدَأٌ; but this is incorrect; (TA;) *He covered, or overwhelmed, them with evil, or with ill treatment.* (L, K.)

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

وَدَأٌ *Perdition; destruction.* (K.)

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

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

أُ أُنْبَىٰ إِنْ تُصْبِحَ رَهِينًا مَوْدَأًا

زَلْجَ الْجَوَانِبِ قَعْرَهُ مَلْحُودًا

[O Ubeí! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Ham, p. 406.) — مَوْدَأَةٌ *A place of destruction, or perdition; or a desert in which is no water.* (AA, S, K.) — Also, accord. to IAar, or without ء, as in an example which he quotes, *A grave.* (TA.)

## وَدَبٌ

وَدَبٌ *An evil state, or condition.* (L, K.)

## وَدَجٌ

1. وَوَدَجَ, (S, K,) aor. -, (S,) inf. n. وَوَدَجٌ (L, K) and وَوَدَجٌ; (L;) and وَوَدَجٌ, inf. n. تَوْدِيحٌ; (K;) but the latter has an intensive signification; (Mṣb;) *He cut the vein called الوَدَجُ:* (K:) *he bled a beast by cutting the vein so called;* with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S.) — وَوَدَجَ, inf. n. وَوَدَجٌ † *He put to rights; put into a right or proper state; adjusted.* (S, K.) وَوَدَجَ الْبَالُ *He put the property into a right or proper state.* (Mṣb.) وَوَدَجَ بَيْنَ الْقَوْمِ *He adjusted differences between the people,* (S, Mṣb,) and *put an end to evil.* (TA.)

2: see 1.

3. وَوَادَجَهُ, inf. n. مَوَادَجَةٌ, † *He acted towards him with gentleness and good nature.* (ISh, A.)

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

or arteries]: (T, Mṣb, TA:) accord. to some, the وَوَدَجٌ and وَوَرِيدٌ are the same; [meaning, that each of these names is applied to the external jugular vein:] (Mṣb:) or the وَوَدَاجُ are the veins which surround the windpipe: (TA:) or the وَوَدَجٌ is the vein called the أَخْدَعُ, [elsewhere said to be a branch from the وَوَرِيدٌ, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Mṣb.) — وَوَدَجَانِ † *Two brothers:* (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بَيْتَسَ وَوَدَجَا *Two evil brothers of war are they two.* (S.) = وَوَدَجٌ † *A cause; a means whereby one attains to a thing; syn. وَسَبَبٌ and وَسِيْلَةٌ;* (K;) or, as in some lexicons, وَوَصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَوَدَجِي إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

## وَدَحٌ

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

[وَدَرٌ, &c.]

See Supplement.]

## وَدَأٌ

1. وَوَدَّأَهُ, (S, K,) aor. يَدَأُ, (TA,) inf. n. وَوَدَّأَةٌ, (S,) *He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him.* (A'Obeyd.) = وَوَدَّأَتْ عَنْهُ عَيْنُهُ *His eye recoiled from him, or it:* syn. نَبَتْ عَنْهُ. (K.)

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

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

مَا بِهِ وَوَدَّأَةٌ (like وَوَدَّيَّةٌ) *There is no fault, or defect, (عَلَّةٌ,) in him or it.* (Abou-Málik, K.)\*

## وَدَبٌ

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

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

وذح

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

وَذَحُ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْقَاعُهَا), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وَذَحٌ; like بَدَنٌ (S, K,) pl. of بَدَنَةٌ. (S.)

وذر

1. وَذَرَهُ, of the same measure as وَسَعَهُ (S, K, TA,) or وَذَرَهُ (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone;* syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرَهُ, syn. دَعَهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَّلَ, as this is the regular measure of trans. unaugmented trilateral verbs, and] the aor. would be of the measure يَفْعَلُ or يَفْعَلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذَرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَائِي شَيْئًا [I left not behind me anything, with kesr to the 3, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرِ ذَا and ذَعْ ذَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxixiii. 11,] وَذَرْنِي وَالْمُكَذِّبِينَ *And leave me, or let me alone, with the beliers, or descreditors;* (Bd;) commit their

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

[وذف, &c.

See Supplement.]

ورأ

1. وَرَأَ, aor. يَرَأُ, *He repelled, pushed, or thrust.* (K.) = وَرَأَ مِنَ الطَّعَامِ *He was, or became, filled with food.* (K.) = مَا وُرِّتُتْ, and مَا وُرِّتُتْ, *I knew not.* (K.) = مَا أُورِّتُتْ بِالشَّيْءِ *I knew not the thing, or of the thing.* (L.)

2 and 4: see 1.

5. تَوَرَّاتِ عَلَيْهِ الأَرْضُ, q. *The earth became even, or plain, over him: or enclosed him:* &c. (IJ, K.)

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

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

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وِرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] *Before him is hell:* [for the same reason]. (TA.) — وَيَكْفُرُونَ بِمَا وَرَاءَهُ [Kur, ii. 85,] signifies *And they disbelieve in what [hath been revealed] beside that:* syn. سِوَاهُ: (IAq:) or it may mean *after that.* (Jel.) — وِرَاءَ is masc. and fem. (TA.) Its dim. is وِرِيَّةٌ, (K,) accord. to those who hold the و to be a radical letter, not substituted for ي; namely, the Başrees: accord. to others, وِرِيَّةٌ and وِرِيٌّ. (TA.) — [See also art. وِرَى.] — رَجُلٌ مَانِعٌ مَا — وِرَى: see زُبُونَةٌ. — وِرَاءَ *A son's son, or son's offspring.* (K.) — وِرَاءَ *Bulky, and thick in the أُلْوَاحِ, or shoulder-blades.* (AAF.)

ورب

1. وَرَبُّ, aor. يُوْرِبُ, inf. n. وَرَبٌّ, *It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt.* (S, K.)

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

3. وَارِبٌ, inf. n. مُوَارِبَةٌ *He strove to outwit, deceive, beguile, or circumvent [another]: syn. خَاتَلٌ and دَاهَى.* (K.) Accord. to IAth, it is from الوْرِبُ "the being corrupt:" or it may be from الارِبُ "intelligence, &c.;" the ا being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مُوَارِبَةٌ وَعَنَاءٌ الأَرِيْبِ جَهْلٌ وَعَنَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أَرِبٌ, where this saying, but with مُوَارِبَةٌ in the place of مواربة, is given as a trad.] — It is said in a trad., إِنْ بَايَعْتَهُمْ وَأَرَبْتَهُمْ, i. e., *If thou buy and sell with them, they will deceive thee, or endeavour to deceive thee.* (IAth.)

أَوْرَابٌ The hole of a wild beast: pl. أَوْرَابٌ. (K, TA.) — وَرْبٌ The space between two ribs; (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إصْبَعَيْنِ the space between two fingers; for we read in the L that وِرْبٌ is said to signify مَا بَيْنَ الْأَصَابِعِ: (TA:) pl. أَوْرَابٌ. (K, TA.) [See also art. أَرِبٌ.] — وَرْبٌ The space measured by the extension of the thumb and fore-finger; syn. فِتْرٌ. pl. أَوْرَابٌ. (K, TA.) = وَرْبٌ

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

**وَرَبٌّ**: see **وَرَبٌّ**.

**وَرَبَّةٌ**: see **وَرَبٌّ**.

**وَرَبٌّ** *Corrupt*. (K.) — **عَرَقٌ وَرَبٌّ** *A corrupt root, origin, or stock*. (S, K.) Aboo-Dharrab El-Hudhalee says,

• **إِنْ تَنْتَسِبَ تُنْسَبُ إِلَى عَرَقِ وَرَبِّ** •

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

**مُورَبٌّ** [i. q. **مُورَبٌّ**] *A member, or limb, cut off entire*. (TA.)

**وَرْتٌ**

1. **وَرْتٌ**, aor. **يَرْتُ**, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure **فَعَلَ** which have the aorists of the measure **يَفْعَلُ** only, namely, **وَرْتٌ**, **وَرْتٌ**, **وَرْتٌ**, **وَرْتٌ**, **وَرْتٌ**, and **وَرْتٌ**, (Ibn-Málik and others,) and **وَرْتٌ** and **وَرْتٌ** [i. q. **مُورَبٌّ**] because it occurs between **و** and **كسره**; and in those persons of the aor. which begin with **ل** and **ت** and **ن** because these letters are changed from **ي**, which is the original: (S:) inf. n. **وَرْتٌ** and **أَرْتٌ**, (S, K,) in which the **و** is changed into **أ**, (S,) and **رْتَةٌ**, (S, K,) in which the **ة** is a substitute for the [elided] **و**, (S,) and **وَرْتَةٌ**, (S, K,) [the most common form] and **أَرْتَةٌ**, (TA,) and accord. to some **مِيرَاتٌ**, but this is an error, for **مُفْعَلٌ** is not one of the measures of inf. ns., (ISd,) [but it is used by some, of the professors of practical law as an inf. n.,] and **تَرَاتٌ**: (Msb [but see **وَرْتٌ** below]:) *He inherited*. (S, K, &c.) You say **وَرْتٌ أَبَاهُ** *He inherited [the property of] his father*: (S, K:) but the original phrase is **وَرْتٌ مَالِ أَبِيهِ** *He inherited the property of his father*. (Msb.) Also **وَرْتٌ مِنْ أَبِيهِ** (and **عَنْهُ**, A,) *He inherited of his father*: (K:) or *he inherited part of the property of his father*.

**وَرِثٌ** — **وَرِثٌ**

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

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

4. **أَوْرَثْتُهُ الشَّيْءَ** *He (his father) made him to inherit the thing*. (S.) — **أَوْرَثْتُهُ إِيْرَانًا حَسَنًا** *He made him to have a goodly inheritance*. (TA.) — **وَرِثْتُهُ إِيْبَاهُ**, and **المِيرَاتِ**, and **أَوْرَثْتُهُ الإِرْثَ** *He made him to inherit the heritage*. (A.) — **أَوْرَثْتُهُ** and **وَرِثْتُهُ** *He (his father) made him to be one of his heirs*. (K.) [See also 2.] — **أَوْرَثْتُ وَدَدَهُ** *He made his son sole heir*. (AZ.) — **أَوْرَثْتُهُ شَيْئًا** *It occasioned him, as its result, a thing*. Ex. **أَوْرَثْتُهُ** *The disease occasioned him, as its result, weakness*. (TA.)

6. **تَوَارَثُوهُ كَأَبْرًا عَنْ كَأَبْرٍ** [They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art. **كَبِيرٌ**.] — **تَوَارَثَنِي الْحَوَارِثُ** (Bedr Ibn-'Ámir El-Hudhalee) *Misfortune took me by turns, as though they inherited me, one from another*. (TA.)

**وَرْتٌ** *What is fresh, juicy, or moist, of things*. (K.)

**تَرَاتٌ** (in which the **ت** is originally **و**, S,) and **مِيرَاتٌ** (originally **مُورَاتٌ**, the **و** being changed to **ي** because of the **كسره** immediately preceding it, S.) *What is inherited; an inheritance, or a heritage*: or, accord. to some, **وَرْتٌ** and **مِيرَاتٌ** are used with reference to property, or wealth; and **أَرْتٌ** with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, **حَسَبٌ**: (M:) [the pl. of **مِيرَاتٌ** is **مُورَاتٌ**.] [See also art. **أَرِثْتُ**.] — **أَرِثُوا عَلَيَّ مَشَاعِرَكُمْ هَذِهِ فَاتَّكُمُ عَلَيَّ** — **أَرِثُوا** *Remain ye steadfast in the observance of these your rites, or ceremonies*;

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

**وَرْتَةٌ** *Fire*. (L.)

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

**أَرِثْتُ**:  
**مِيرَاتٌ**:  
**تَرَاتٌ**: } see **وَرِثْتُ**, and 1.

**مُورِثٌ** *Property inherited*. (Msb.)

**أَرِثْتُ مَجْدًا مَتَوَارِثًا مِنْهُمْ** *Glory is inherited among them*. (A.)

**وَرِخٌ**

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

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

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

5: see 1: — and 10.

10. **تَوَرِخَتِ الْأَرْضُ**, and **تَوَرِخَتْ**, *The land, or ground, became wet, or moist*. (K.)

**مَرِخٌ** *A kind of tree resembling the مَرِخُ in its*

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

**وَرْدَةٌ** *أَرْضٌ وَرْدَةٌ* Land having tangled and luxuriant herbage. (K.)

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

**تَوَارِيخٌ**, pl. of **تَوَارِيخٌ**: see **تَوَارِيخٌ**.

**ورد**

1. **وَرَدَةٌ**, (S, M, L, Mṣb,) aor. **يَرِدُ**, (S, L, Mṣb,) inf. n. **وَرَدٌ** (M, L, Mṣb) and **مُورِدٌ** (L) and **وَرْدٌ**, (M, L, K,) or the last is a simple subst., (L, Mṣb,) *He* (a man, and a camel, &c., Mṣb) *came to it*, or *arrived at it*, (M, Mgh, L, Mṣb, K,) [and *repaired to it*,] namely a water (S, M, L, Mṣb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Mṣb, K;) as also **وَرَدَ عَلَيْهِ**, (M, L,) and **تَوَرَدَهُ**, (M, L, K,) and **استورده**: (M, A, Mgh, L, K:) *he came to it* (namely a water) *to drink*: (L:) **† he arrived at it** (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, **وَرَدَتِ الْإِبِلُ**, the objective complement **مَاءٌ** or **الْمَاءُ** being understood, *The camels came to water.*] — **وَرَدٌ**, inf. n. **وَرُودٌ**, *He came; he was, or became, present.* (S, L.) — **وَرَدَ عَلَيْنَا**, inf. n. **وَرُودٌ** † *He (a man) came to us.* (Mṣb.) — **وَرَدَ الْكِتَابُ** (A, Mṣb,) inf. n. [**وَرُودٌ** and **مُورِدٌ** (A.)] **† The letter came**, (A, Mṣb,) **وَرَدَ عَلَيَّ** *to me: you say*, **وَرَدَ عَلَيَّ الْكِتَابُ** (A.) — **هُوَ يَتَوَرَدُ الْمَهَالِكُ** † *He ventures upon, or goes into, places of destruction.* (A.) — **وَرَدَتْهُ الضَّلَالَةُ** † [*He ran into error.*] (A.) — **وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَطْفَهُ** † [*A thing befell him which he was unable to master.*] (A.) — **وَرَدَ عَلَيْهِ** *It contravened it; presented itself as an objection to it; opposed it.* — [**وَرَدَ**, said of a word or phrase or the like, *It occurred.*] — **وَرَدَتْهُ الْحُمَى**, (aor. **تَرِدُ**, Mṣb, inf. n. **وَرُودٌ**, A.) **† The fever attacked him periodically.** (S, A, L, Mṣb.) — **وَرِدٌ**: *He suffered a periodical attack of fever.* (A, L, Mṣb.) = **وَرْدٌ**, aor. **وَرَدَ**, (S, Mṣb, K,) inf. n. **وَرْدَةٌ**; (S, L, Mṣb;) and **وَرْدٌ**, originally **أُورَادٌ**, the **و** becoming **ى** because of the kesreh before it; (S, L, K;) **† He (a horse) was, or became, [of a bright, or yellowish bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ**: (S, L, K:) or, *of a red colour inclining to yellow.* (M, L, Mṣb.) — **أُرْبَةٌ** and **شَمْرٌ** see **وَرُودٌ الأُرْبَةُ**.

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

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

3. **وَارِدُهُ**, (inf. n. **مُؤَارِدَةٌ**, A,) *He came to water with him.* (L, K.) — **بَيْنَ السَّاعِرَيْنِ مُؤَارِدَةٌ**, and **تَوَارِدٌ**, † [*Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source.*] (A.) Similar to this is the phrase **تَوَارَدُ السَّخَاطِرُ** † [*Agreement, or coincidence, of thought, or idea.*] (TA.)

4. **أوردُهُ**, and **استورده**, (K,) and **تورده**, (ISd,) *He brought him to the watering-place.* (K.) — Also, the first and second of these verbs, *He brought him; made him to come, or to be present.* (S, L.) — [And the first, *He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — He set it forth, or expressed it; namely, a meaning.*] — **أوردُهُ** **الْمَاءَ**, (inf. n. **أَيْرَادٌ**, A.) *He made him to come to the water.* (L, Mṣb.) [See an ex. voce **حَمَضٌ**.] — **أوردُهُ الضَّلَالَةَ** † [*He made him to run into error.*] (A.) — **أوردَ عَلَيْهِ خَيْرًا** † [*He brought to him wealth, property, or what was good.*] (Mgh, in art. **حطَبٌ**.) — **أوردَ عَلَيْهِ الْخَبْرَ** † *He related to him the news.* (L.) — **أوردَ الشَّيْءَ** † *He mentioned the thing.* (TA.) — **أوردَ وَأصدرَ** † *He began and compelled.* (TA, art. **صدر**.) — **أوردَهُ** **وأصدره** *He brought it and he took it away.* (Har. p. 361.)

5: see 1, and 4, and 10. — **تَوَرَدَتِ الْخَيْلُ الْبِلْدَةَ** † *The horses entered the town by little and little.* (S, L, K.)\* = **تَوَرَدَ** † [*It became red, roseate, or rose-coloured*]: said of a woman's cheek. (A.)

6. **تواردنا** *We came to water together.* (A.)

10. **استورد** (ISd) and **تورد** (K) *He desired to come to water.* (ISd, K.) [See an ex. of the part. n. voce **حَمَضٌ**.] — See 1 and 4.

11: see 1.

**ورد** [coll. gen. n.] *The flower, or blossom, of any tree* (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the **رُوحِمِر**, (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with **ة**. (S, L.) Said to be an arabicized word. (Mṣb.) — **وردٌ** † *A horse [of a bright, or yellowish, bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ: (S, L, K:) a horse, (M, L, Mṣb,) or other thing, (M, L,) of a red colour inclining to yellow, (M, L, Mṣb,) beautiful in everything: (M, L:) fem. with **ة**: (S, L, Mṣb:) applied in the above sense to the sky, in the Kur, iv. 37: (L:) or it there means *roses*, or of a rose-colour: (Zj, L:) pl. **وَرْدٌ**, (S, L, K,) like as **جُونٌ***

is pl. of **جُونٌ**, (S,) and **وَرَادٌ**, (S, L, Mṣb, K) and **أُورَادٌ**: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — **وردٌ** † *A lion of the colour termed ورد*: (S, A, L:) or a lion; as also **مُتَوَرِدٌ**. (K.) — **عَشِيَّةٌ وَرْدَةٌ** † *An evening when the horizon is red* (L, K) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — **لَيْلَةٌ وَرْدَةٌ** † *A night of which the beginning and end are red*; which is the case in a time of drought. (A.) — **وردٌ** *Bold, or daring*; (K;) an epithet applied to a man; (TA;) as also **وَارِدٌ**. (K.) — **وردٌ** *Saffron.* (K.) — **أبو الورْدِ**: see **عَبَالٌ**. — **الْوَرْدُ الْجَمَلِيُّ** † *The penis*: (K:) so called because of its redness. (TA.)

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

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

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

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

وَرِيدٌ, and حَبْلُ الْوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the وَتَيْنِ [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وريد is a certain vein, said to be the وِدَج [or external jugular vein]: or, by the side of the وِدَج or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عِلْبَاوَانِ, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, النَّفْسُ [i. e., النَّفْسُ, not النَّفْسُ; for, accord. to the Arabs, the animal soul (الْروْحُ الْحَيَوَانِي), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وِدَجٌ: (Msb:) or the وَرِيدَانِ are two veins in the neck, (AZ, L, K,) between the أَوْدَاجِ [or external jugular veins] and [the two parts of the neck called] the لَيْتَانِ: in the camel, the

وَدَجَانِ [or two external jugular veins]: (AZ, T:) or, accord. to AHcyth, and his is the correct explanation, two veins beneath the وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وريد is a vein in which the soul (النَّفْسُ [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وريد is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وريدان in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the فُلَيْقِ [or cephalic]: and, in the fore arm, the أَكْحَلِ [or median]: and, among those which separate in the outer side of the hand, the أَشَاجِعِ: and, in the belly of the fore arm, the رَوَاهِشِ (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Msb, K) and وُرْدٌ (M, Msb,) like as بُرْدٌ is pl. of بَرِيدٌ (Msb,) [and وَتَيْنِ of وَتَيْنِ, &c.,] or وُرُودٌ (K,) [but this I think a mistake]. — وَرِيدٌ [A man whose external jugular vein swells out:] a man of bad disposition or temper, prone to anger. (TA.)

وَارِدٌ: see وَرَادٌ.

وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K;) as also وَرَادٌ (L, CK:) pl. of the former, وَرَادٌ (S, L, Msb, K) and وَارِدُونَ (L:) and of the latter, اِنِّ مَنكُمُ اِلَّا وَارِدُهَآ. (L.) See also وُرْدٌ. — وَرَادُونَ [Kur, xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — وَارِدٌ طَرِيْقٌ † A road, or way, by which people come to water: opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ — مَوْرِدٌ A preceder. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — وَارِدٌ Courageous; (K;) bold; forward in affairs. (TA.) See also وُرْدٌ. — وُرْدٌ † Long and lank hair: (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — وَارِدٌ † Anything long. (L.) — اِرْبِيَّةٌ وَاِرْدَةٌ † The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — وَارِدٌ † فَلَانٌ † Such a one has a long end, or tip, to his nose. (S, L, K.) † شَجَرَةٌ وَاِرْدَةٌ † A tree having pendulous branches. (L.) — See وُرْدٌ.

مَوْرِدٌ: see وَارِدٌ, وُرْدٌ, and وَاِرْدَةٌ.

اِيْرَادَاتٌ † Income; revenue: pl. اِيْرَادٌ.

مَوْرِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and مَوْرِدَةٌ a road, or way, by which one comes to water; (L, K;) as also وَاِرْدَةٌ (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدٌ (L, TA;) and of the third, وَاِرْدَاتٌ. (TA.) — Hence, (A, TA,) مَوْرِدٌ and وَارِدٌ † A road, or way; (S, L;) as also وَاِرْدَةٌ (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. جَادَةٌ (K;) as also مَوْرِدَةٌ (L, K:) pls. as above. (A, TA.) — مَوَارِدٌ أَمْرٌ † [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رَحَب.) [See an ex., voce تَرَاْحَبٌ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water: pl. مَوَارِدٌ: see the last signification of تَلَّةٌ in this lexicon: see also وُرْدٌ. — مَوْرِدٌ مَثَلٌ † [The primary idea, or thing, signified by a parable or proverb: correlative of مَضْرِبٌ مَثَلٍ: pl. مَوَارِدٌ. (TA, &c., passim.)

مَوْرِدٌ: see مَوْرِدَةٌ.

مَوْرِدٌ † Attacked by a fever periodically: (S,

L:) or suffering a periodical attack of fever. (Msb.) — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِي الْمَوْرِدِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرَّحَضَاءُ [The sweat which follows it; or copious sweat]. (S.)

مَوْرِدٌ † A shirt dyed of a rose-colour; of a less deep dye than that which is termed مَضْرِبٌ (S, L;) or dyed with saffron. (TA.) — خَدُّ مَوْرِدٌ † A reddened cheek. (TA.) — رَجَعَ مَوْرِدٌ الْقَدَالِ † He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

مَوْرِدٌ: see وُرْدٌ.

### ورس

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

2. وِرْسَةٌ, inf. n. تَوْرِسٌ, He dyed it (a garment, or piece of cloth,) with وِرْسٌ, q. v. (S, K.)

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

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

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

وَرَس: see وَرِس.

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

وَرِس A garment dyed with وَرَس; as also وَرِس and وَرِس (M) and وَرِس (M, A.) You say, مَلْحَفَةٌ وَرِسَةٌ, (so in some copies of the S and K) or وَرِسِيَّة, (as in other copies of the S and K, and thus in a copy of the Mgh,) [An outer wrapping garment] dyed with ورس; (S, Mgh, K;) i. q. وَرِسِيَّة; (K;) which latter epithet is sometimes used. (Mgh.) — See also وَرِس.

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

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

وَرِس: see وَرِس.

وَرِس: see وَرِس, in two places.

ورث

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

2. تَوَرِثَ (S, K,) inf. n. تَوَرِثٌ, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. حَرَشَ; (S, K;) as also ارْثَى (S) [and هَرَشَ]. See also 1, last signification.

وَرِثَانٌ A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Mgh,) or resembling the pigeon, (TA,) also called سَاتِقُ حَرٍّ, (S, Mgh,

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

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

ورط

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

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

3. وَرِطَ (S, Mgh, TA) and مَوَارِطَةً (TA) [The act of mutually making to fall into what is termed وَرِطَةٌ. = And hence.] † The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Mgh;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Mgh, TA;) and وَرِطٌ and وَرِطَةٌ, the latter on the authority of J, [accord. to some

copies of the  $\text{S}$ , but in other copies  $\text{وَرَاط}$ ,] signify the same [as subst.] (TA.) You say,  $\text{لَا تُوَارِطُ لَا جَارَكَ فَإِنَّ الْوَرَاطَ يُورِدُ الْأَوْرَاطَ}$  + [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad,  $\text{لَا خَلَاطَ وَلَا وِرَاطَ}$ , which is like his [Mohammad's] saying, + There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: ( $\text{S}$ ;)  $\text{خَلَاط}$  has been explained in its place: (TA:)  $\text{وِرَاط}$  [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: ( $\text{K}$ ;) or the dispersing camels ( $\text{K}$ , TA) among other camels: (TA:) or the hiding camels among other camels; (Th,  $\text{K}$ ;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: ( $\text{K}$ ;) or the making one another to fall into a  $\text{وَرِطَةٌ}$ , (TA,) one saying to the collector of the poor-rate, "Such a one has that for which a poor-rate is due," when he has not; ( $\text{K}$ , TA;) so accord. to IAar: accord. to Ibn-Hāni, it is from  $\text{أَوْرَطَ الْجَبْرِ فِي عُنُقِ الْبَعِيرِ}$ . (TA.) See 4.

4: see 2, in two places; and 1. —  $\text{أَوْرَطَ الْجَبْرِ فِي عُنُقِ الْبَعِيرِ}$  +  $\text{الْجَبْرِ فِي عُنُقِ الْبَعِيرِ}$  [q.v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Hāni.  $\text{K}$ .)

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

10: see 5, in three places. —  $\text{اسْتَوْرَطَ مَعَ فُلَانٍ}$  + He behaved proudly, haughtily, or insolently, in speech, with such a one. (TA.)

$\text{وَرِطَ}$ : see 3.

$\text{الرَّحْلُ وَرِطَةٌ}$  Slime, or thin mud, [in the  $\text{Ck}$ ,  $\text{الرَّحْلُ}$  is erroneously put for  $\text{الْوَحْلُ}$ ,] into which sheep or goats fall, and from which they cannot extricate themselves: ( $\text{Msb}$ ,  $\text{K}$ ;) this, or, as some say, what here next follows, is the primary signifi-

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

$\text{وَرَاطَةٌ}$ : see 3.

[&c. ورع]

See Supplement.]

### وزر

$\text{وَزَّرَ}$  a dial. var. of  $\text{أَوَزَّرَ}$ , ( $\text{S}$ ,  $\text{K}$ ;) A kind of water-fowl; ( $\text{S}$ ;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also  $\text{وَزِينٌ}$ : ( $\text{K}$ ;) n. un. of the former,  $\text{وَزَّةٌ}$ ; ( $\text{Msb}$ , art.  $\text{وز}$ ;) and of the latter,  $\text{وَزِينَةٌ}$ . ( $\text{Sgh}$ , TA.) See  $\text{كَرْكِي}$ .

$\text{وَزَّرَ}$  and  $\text{وَزِينَةٌ}$ : see  $\text{وَزِينٌ}$ .

$\text{أَرْضٌ مَوْزَةٌ}$  A land abounding with the birds called  $\text{وَزَّرَ}$ ; ( $\text{K}$ ;) like  $\text{مَأْوَزَةٌ}$  from  $\text{أَوَزَّ}$ . (TA.)

### وزأ

1.  $\text{وَزَأَ}$ , ( $\text{S}$ ,  $\text{K}$ ;) aor.  $\text{يَزَأُ}$ , ( $\text{K}$ ;) inf. n.  $\text{وَزْءٌ}$ , ( $\text{S}$ ;) He dried flesh-meat: ( $\text{S}$ ,  $\text{K}$ ;) or he roasted and so dried it. (TA.) —  $\text{وَزَأَ الْقَوْمَ}$  He repelled one part of the people from another. ( $\text{K}$ ;) —  $\text{وَزَأَ الْقَوْمَ}$  One part of the people repelled another part. (TA.)

2.  $\text{وَزَأَ الْوَعَاءَ}$ , inf. n.  $\text{تَوَزَيْتُ}$  and  $\text{تَوَزَيْتُ}$ , He made tight the contents of the bag; or other repository: syn.  $\text{شَدَّ كَنْزَهُ}$ . (AZ,  $\text{S}$ ,  $\text{K}$ ;) —  $\text{وَزَأَ}$ , ( $\text{S}$ ,  $\text{K}$ ;) inf. n.  $\text{تَوَزَيْتُ}$ , ( $\text{S}$ ;) He filled a water-skin ( $\text{S}$ ,  $\text{K}$ ) or other vessel. (TA.) =  $\text{وَزَأَتْ بِهِ}$ , ( $\text{S}$ ,  $\text{K}$ ;) inf. n.  $\text{تَوَزَيْتُ}$ , ( $\text{S}$ ;) She (a mare, TA) or a camel,  $\text{S}$ ,  $\text{K}$ ;) threw him (i. e. her rider, TA,) down prostrate. ( $\text{S}$ ,  $\text{K}$ ;) =  $\text{وَزَأَهُ}$  He made him bind himself by every oath: ( $\text{K}$ ;) or by a hard, or severe, oath. (L.)

5.  $\text{تَوَزَأَ}$  It (a water-skin,  $\text{K}$ , or other vessel, TA) was filled, or became full. ( $\text{K}$ ;) — He was, or became, filled with drink to satiety. (As,  $\text{S}$ .)

$\text{وَزَأَ}$  Strong-made: ( $\text{S}$ ,  $\text{K}$ ;) or a short, fat, strong-made, man. (TA.)

### وزب

1.  $\text{وَزَبَ}$ , aor.  $\text{يَزِبُ}$ , inf. n.  $\text{وَزُوبٌ}$ , It (water,  $\text{K}$ , or a thing, T,) flowed. (T,  $\text{K}$ .)

4.  $\text{أَوْزَبَ فِي الْأَرْضِ}$  + He went, or went away, or pursued his course, through the land, ( $\text{K}$ ;) like as does water. (TA.)

$\text{وَزَابٌ}$  + A clever thief: ( $\text{K}$ ;) so called because quick in his motions, like running water. (TA.)

$\text{مِيزَابٌ}$  A water-spout; a pipe or other channel that spouts forth water; (TA, art.  $\text{أَزَب}$ ;) that by which water pours down from a high place; (Towsheeh;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art.  $\text{زوب}$ ;) from  $\text{وَزَبَ الْمَاءَ}$  "the water flowed:" ( $\text{K}$ ;) or a Persian term, arabicized; ( $\text{S}$ ,  $\text{K}$ ;) i. e., composed of the Persian words, (TA,) signifying "make water:" ( $\text{K}$ ;) also written  $\text{مِثْرَابٌ}$ ; and in this case its pl. is  $\text{مِيزَابٌ}$ : ( $\text{S}$ ,  $\text{K}$ ;) but if without  $\text{ء}$ , its pl. is  $\text{مِيزَابٌ}$ , ( $\text{S}$ ;) or  $\text{مِوَزَابٌ}$ ; the latter agreeable with analogy, like  $\text{مِوَاعِيدٌ}$  and  $\text{مِوَارِينٌ}$ . (TA.) [See also arts.  $\text{زوب}$  and  $\text{أزب}$ .] It has also two other forms,  $\text{مِيزَابٌ}$  and  $\text{مِوَزَابٌ}$ .

### وزر

1.  $\text{وَزَّرَ}$ , (A, Mgh,  $\text{K}$ ;) aor.  $\text{يَزِرُ}$ , inf. n.  $\text{وَزْرٌ}$ , with kesr, ( $\text{K}$ ;) He bore, or carried, a heavy load, or burden. (A, Mgh,  $\text{K}$ ;) It is said in the  $\text{Kur}$ , [vi. 164, &c.,]  $\text{وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}$  Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; ( $\text{S}$ ;) i. e., its burden of sin: (Mgh,  $\text{Msb}$ ;) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be required for his [own] deeds: (TA:) or nor shall any sinning [soul] sin by the sin of another. (Akh,  $\text{S}$ , TA.) — Hence, (Akh,  $\text{S}$ ;)  $\text{وَزَّرَ}$ , (Akh,  $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ;) aor.  $\text{يَزِرُ}$ ; and  $\text{وَزَّرَ}$ , aor.  $\text{يُوزِرُ}$ ; (Akh,  $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ;) and  $\text{وَزَّرَ}$  (the same and A,) aor.  $\text{يُوزِرُ}$ ; (Akh,  $\text{S}$ ,  $\text{K}$ ;) inf. n.  $\text{وَزْرٌ}$  and  $\text{وَزْرٌ}$  and  $\text{وَزْرَةٌ}$ , ( $\text{K}$ ;) or  $\text{وَزْرَةٌ}$ , accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) + He sinned: (Akh,  $\text{S}$ , A,  $\text{K}$ ;) or he bore [a burden of] sin. ( $\text{Msb}$ .) See also 8. —  $\text{وَزَّرَ}$  also signifies + He was charged with, or accused of, a sin. ( $\text{K}$ , \* TA.) —  $\text{وَزَّرَ لِلْأَمِيرِ}$ , (A,) and  $\text{لِلْإِمْرَانِ}$ , ( $\text{Msb}$ , [this I believe to be the right reading; but in the only copy of the  $\text{Msb}$ , that I have, I find it written  $\text{السلطان}$ ];) aor.  $\text{يَزِرُ}$ ; (A,  $\text{Msb}$ ;) inf. n.  $\text{لِئِمْلِكِ}$ ; ( $\text{S}$ ;) or  $\text{تَوَزَّرَ}$  +  $\text{لِلْأَمِيرِ}$  and  $\text{وَزَّرَ}$ ; ( $\text{K}$ ;) and  $\text{وَزَّرَهُ}$ ; ( $\text{S}$ ,  $\text{K}$ ;) + He was, or became, [or vicegerent] ( $\text{S}$ , A,  $\text{Msb}$ ,  $\text{K}$ ) to the governor, ( $\text{S}$ , A,) or *sultān*, ( $\text{Msb}$ ;) or *king*. ( $\text{K}$ .)

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

4. *‡ He appointed him a وزير* (K, TA,) i. e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. *‡ He committed a وزير* (S, K,) i. e., a sin. (Msb, TA.)

10. *‡ He took him, or chose him, as a وزير* [or vicegerent]. (K.) You say, *‡* *أَسْتَوِزِرُ فُلَانًا*, *‡* *Such a one was taken, or chosen, as a وزير*. (S, A. \*)

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

- \* وَأَعَدَدْتُ لِلْحَرْبِ أَوْزَارَهَا
- \* رِمَاحًا طَوَالًا وَخَيْلًا ذُكُورًا

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

*‡* *A mountain:* this is the primary signification: (S:) or a mountain difficult of access, or

*strong:* (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hàk.) — *‡* *A place of refuge:* (S, Msb, K:) any such place. (Aboo-Is-hàk, K.) So in the Kur, lxxv. 11. (TA.) — See also *‡* *وَزِير*.

*‡* *وَزِير* i. q. *‡* *مُؤَاوِزٌ* [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as *‡* *أَكِيلٌ* signifies i. q. *‡* *مُؤَاكِلٌ*, (S,) and *‡* *مُجَالِسٌ* i. q. *‡* *مُجَالِسٌ*. (A.) — *‡* *[A vicegerent of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (يُؤَاوِزُهُ, i. e. رِيحَامَتُهُ) the burdens of the regal office: not from مؤَاوِزَةٌ, signifying the "act of aiding or the like," because the و in this latter word is substituted for ء, and the derivative from it of the measure فَعِيلٌ is أُوْزِيرٌ: (A:) ISd says, some hold that the و in وزير is substituted for ء; but Abu-l-Abbás says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, \* Msb:) or it is from وِزْرٌ, signifying "a mountain to which one has recourse to save himself from destruction:" so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hàk, TA:) pl. *‡* *وَزَرَاءٌ* (A, Msb, K) and *‡* *أَوْزَارٌ*; (A, K;) the latter like *‡* *أَشْرَافٌ* and *‡* *يَتِيمٌ*. (TA.)*

*‡* *وَزَارَةٌ* and *‡* *وَزَارَةٌ* The condition, or office, of a وزير: (S, Msb, K:) the former word is the more approved. (ISk, Msb.)

*‡* *وَأَزْرٌ* Bearing, or carrying, a heavy load, or burden. (A.) — [Hence,] also, (A,) and *‡* *مُؤَاوِزٌ*, (S, A, Msb, K,) *‡* *Sinning:* (S, A, K:) or bearing [a burden of] sin. (Msb.) *‡* *مَأْزُورَاتٌ* occurs in a trad., for *‡* *مُؤَاوِزَاتٌ*, the regular form, because it is there coupled with *‡* *مَأْجُورَاتٌ*, to which it is opposed. (S, Mgh, Msb, K.)

*‡* *مُؤَاوِزٌ*: see *‡* *وَأَزْرٌ*.

&c. وزع

See Supplement.]

وس

R. Q. 1. *‡* *وَسْوَاسٌ*, [inf. n. *‡* *وَسْوَسَةٌ* and *‡* *وَسْوَسٌ*, and simple subst. *‡* *وَسْوَأَسٌ*, but see *‡* *ظَاظَأٌ*,] *‡* *He*

*spoke, or talked, indistinctly:* (TA:) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turáb is related to have said, that he heard Khaleefeh say, *‡* *وَسْوَسَةٌ* signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [i. q. *‡* *وَسْوَسَةٌ*,] with *‡* *ش*. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] *‡* *وَسْوَسَ الرَّجُلُ* *‡* *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] *‡* *وَسْوَسَتْ إِلَيْهِ نَفْسُهُ*, (S, M, \* A, \* Msb, K, \*) and *‡* *وَسْوَسَ إِلَيْهِ الشَّيْطَانُ*, (S, A, \* Msb, K,) and *‡* *تَه*, (S, Msb, K,) and *‡* *فِيهِ*, (TA,) or *‡* *فِي صَدْرِهِ*, (M,) inf. n. *‡* *وَسْوَسَةٌ* (S, M, A, Msb, K) and *‡* *وَسْوَأَسٌ*, with kesr, (S, A, Msb, K,) and *‡* *وَسْوَأَسٌ*, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce *‡* *ظَاظَأٌ*,) or this last is a simple subst., (S, Msb, K,) *‡* *His mind, or soul,* (S, M, A, &c.,) and *‡* *the devil,* (S, A, Msb, K,) *‡* *prompted, or suggested to him [something], or talked to him,* (S, M, Msb,) and [i. q. *‡* *in him, or] in his bosom:* (M:) or *‡* *suggested to him, or talked to him of,* (A, \* K,) and *‡* *suggested in him, or talked in him of,* (TA,) *‡* *what was vain, or unprofitable, and destitute of good:* (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. *‡* *ل* by which it is made trans. in the Kur, in vii. 19, is meant *‡* *الْأَلِي*. (S, Msb.) You say also, *‡* *وَسْوَسَ بِهِ* [as though signifying properly *‡* *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupidified, or deprived of his reason.* (TA.) — [Hence also,] *‡* *وَسْوَسَ الْحَلْبِي*, (M, A, Bd, in vii. 19,) inf. n. *‡* *وَسْوَسَةٌ* and *‡* *وَسْوَأَسٌ*, (M,) *‡* *The woman's ornament sounded, or made a sound or sounds:* (M:) or *‡* *made a low, or gentle, sound; or a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And *‡* *وَسْوَسَ الْقَصَبُ* *‡* *[The reeds made a low sound; or rustling].* (A.) And *‡* *سَمِعْتُ* *‡* *وَسْوَأَسٌ* *‡* *I heard its low sounding, or its chinking; or its rustling].* (A.) See also *‡* *وَسْوَأَسٌ*.

*‡* *وَسْوَسَةٌ*: see 1; and *‡* *وَسْوَأَسٌ*, in two places.

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

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

مَرَضٌ وَسْوَسِيٌّ [A disease of the nature of melancholia]. (K in art. عَشَق.)

مَوْسُوسٌ: see مَوْسُوسٌ.

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

### وسب

1. وَوَسِبَتِ الْأَرْضُ, aor. تَسِبُ, (inf. n. وَوَسِبَتْ, TA;) and † *اوسبت*; *The land became abundant in fresh herbage, such as is called عُشْبٌ, (S, K,) and in dry herbage.* (TA.) — وَوَسِبَ, aor. يُوَسِبُ, inf. n. وَوَسِبَ, *He, or it, was dirty:* (IAqr, K:) syn. with وَوَكِبَ and وَوَحِشَنَ. (TA.)

4: see 1.

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

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

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

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

### وسج

1. وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَسِجٌ (S, K) and وَسَجَانٌ and وَسَجَانٌ; (L;) *He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسَجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبٌ, and دَمَلٌ:] the first pace, accord. to En-Nadr and As, is called الدَّيْبُ; the next, العَتَقُ; the next, التَزِيدُ; the next, الدَّمِيلُ; the next, العَسَجُ; and the next, الوَسِجُ: or he went quickly, or swiftly.* (TA, L.)

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

جَمَلٌ وَسَاجٌ عَسَاجٌ *A quick, or swift, camel.* (K.)  
إِبِلٌ وَسُوجٌ عَسُوجٌ *Quick, or swift, camels.* (K.)

### وسخ

1. وَسَخَ, aor. يُوَسِخُ (S, K) and يَأْسِخُ and يَسِخُ, (K,) [the last two of which are irregular forms,] inf. n. وَوَسِخٌ; (L;) and † *اِتَّسَخَ* and † *اِسْتَوَسَخَ*; (K;) *It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care.* (Msb.)

2: see 4.

4. اَوْسَخَ (S, L, K) and † *اوسخ* (L, K) *He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy.* (S, L, K.)

5: }  
8: } see 1.  
10: }

وَسَخٌ *Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb:) pl. اَوْسَاخٌ. (Msb.) — لَا تَأْكُلْ اَوْسَاخَ النَّاسِ † [Live not thou upon the alms of men]. (A.)*

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

### وسد

2. وَوَسَدَ وَوَسَادًا, (L, K,) and وَوَسَدًا, (S,) *He put a pillow, (L, K,) and a thing, (S,)*

*beneath his (another's) head.* (S, L, K.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.]

4. اَوْسَدَ فِي السَّيْرِ *He hastened, or was quick, in his pace.* (L, K.) — اَوْسَدَهُ, (S, L, K,) or اَوْسَدَهُ بِالصَّيْدِ, (Msb,) *He incited him (a dog) to the chase: as also اَسَدَهُ.* (S, L, Msb, K.)

5. تَوَسَّدَ (L, K,) and تَوَسَّدَ وَوَسَادًا, or وَوَسَادَةً (L,) and شَيْئًا, (S,) *He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow.* (L.) — تَوَسَّدَ ذِرَاعَهُ *He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow.* (L.)

وَوَسَادٌ (S, L, Msb, K) and وَوَسَادَةٌ (S, A, L, Msb, K) and وَوَسَادَةٌ and وَوَسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and اِسَادَةٌ (L,) and اِسَادَةٌ, (K, art. اَسَد,) *A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c.: (Msb:) pl. of the first, وَوَسَادَاتٌ (S, L, Msb, K) and وَوَسَادَاتٌ. (Msb.) — اِنَّ وَوَسَادَكَ لَعَرِيضٌ † [lit., Verily thy pillow is wide:] said by Moḥammad (L, K) to 'Adee Ibn-Hâtim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضٌ الْوَسَادِ, meaning, *He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy.* (TA, art. عَرْض.)*

وَوَسَادَةٌ: see وَوَسَادَةٌ.

### وسط

1. وَسَطَ الْقَوْمِ, aor. يَسِطُ, inf. n. وَسِطٌ (S, Msb, K) [and وَسُوطٌ (as shown below)] and سِطَةٌ, (S, K,) *He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. † تَوَسَّطَهُمُ; (S, K;) or تَوَسَّطَ بَيْنَهُمُ † (Msb:) and in like manner, وَسَطَ الْمَكَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and تَوَسَّطَهُ الشَّيْءَ, and وَسَطَهُ † and تَوَسَّطَهُ †, *he was, or became, in the middle, or midst, of the thing: and [in like manner] تَوَسَّطَ الشَّمْسِ signifies, in the middle, or midst, of the sky]. (M.) — وَسَطَ الشَّيْءِ also signifies *He, or it, was, or***

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَاطَةُ قَوْمِهِ, and فِي قَوْمِهِ, inf. n. وَسَاطَةُ, and وَسَطَ الرَّجُلُ قَوْمَهُ, [meaning the best place, or one of the best places.] among his people, in respect of truth and equity. (Mṣb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسَطَ فِي وَسَطِهِ, [aor. يُوَسِّطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect ;] (M, TA ; ) and وَسَطٌ signifies the same ; (M ; ) and so does وَسَطٌ, (M, TA,) inf. n. تَوَسَّطٌ. (TA.) [See وَسَطٌ, below.]

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

5 : see 1, first sentence, in four places. — تَوَسَّطَ بَيْنَ النَّاسِ He mediated, or interceded, between the men, or people, for the purpose of accommodation ; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِي قَوْمِهِ, explained above ; (Mṣb ; ) or from وَسَاطَةُ ; (S ; ) he made mediation, or intercession, عَمِلَ (الْوَسَاطَةَ,) between them. (K.) — تَوَسَّطَ also signifies He took what was of a middle sort, between the good and the bad. (K.)

وَسَطٌ, with the س quiescent, is an adv. n. ; [as such written وَسَطٌ, meaning In the middle of ; in the midst of ; or among ;] (S, M, IB, Mgh, K ; ) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn. ; (IB, Mṣb ; ) [for] it may be used in any case in which بَيْنَ may be substituted for it ; (S, IATH, K ; ) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ وَسَطَ الْقَوْمِ (S, IB, Mṣb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Mṣb ; ) not being one of them. (IB.) And وَسَطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil] ; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسُ وَسَطَ الْحَلْقَةِ مَلْعُونٌ [The sitter in the

midst of the ring is cursed] : for he must of necessity turn his back towards some of those who surround him, and so displease them ; wherefore they curse him and revile him. (IATH.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement ; (IB, Mgh) &c. ; thus, also, differing from وَسَطٌ ; unless it have the adverbial particle [فِي] prefixed to it ; in which case it has the sense of وَسَطٌ, and you say, فِي وَسَطِ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ [like as you say وَسَطَ رَأْسِهِ and جَلَسْتُ وَسَطَ الْقَوْمِ, explained above] : and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنٌ is used as a subst., though virtually an adv. n., in cases like that where it is said in the K, [vi. 94,] لَقَدْ تَقَطَّعَ وَصَلَكُمْ بَيْنَكُمْ, [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصَلَكُمْ بَيْنَكُمْ] : (IB : ) or وَسَطٌ is sometimes used for وَسَطٌ, improperly ; (S ; ) or it may be so used ; (Mṣb ; ) or it is so used by poetic license ; (M ; ) or, as some say, each of them may take the place of the other ; and this seems the most likely : (IATH : ) or one says وَسَطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IATH, K\*) such as a number of men, and beasts of carriage, &c. ; (IATH ; ) and وَسَطٌ, (IATH,) or both, (K,) of that whereof the component parts are united, (IATH, K\*) such as a house, and the head, (IATH,) or such as a ring : (K : ) it is related, as on the authority of Th, that وَسَطٌ وَالتَّى and وَسَطُهُ [both meaning The middle, or midst, of the thing] are said when the thing is solid ; but when its component parts are separate, or distinct, the word is وَسَطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The middle, midst, or middle part, of a thing ; i. e.,] properly, the part of which several lateral, or outer, portions are equal ; as, for instance, the middle finger : but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally : (Mṣb : ) or the part that is between the two sides or extremities of a thing ; (M, IB, Mgh, K ; ) [or the part, or point, that is between every two opposite extremities of a thing ; and properly when equidistant ;] as, for instance, the centre of a circle : (Mgh : ) as also وَسَطٌ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet] : (M : ) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ : the like agreement being frequent : (IB : ) and it is only used in cases in which بَيْنٌ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطٌ : (S, IB, K : ) [respecting the similar and dissimilar usages of وَسَطٌ and

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

العشر الأوسط؛ for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصلاة الوسطى, (M, Mgh, &c.), mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; ('Alee Ibn-Abce-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Alháb, "they have diverted us from الصلاة الوسطى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon*; (Mgh, Bd, Msh, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alee:) or *the prayer of sunset*: (Mgh, Bd, K;) or *the prayer of nightfall*: (Bd, K;) or [the night-prayer called] الوتر (K:) or *the prayer of the breaking of the fast*: (K:) or *the prayer of sacrifices*: (K:) or *the prayer of the period called the ضحى*: (K:) or *the prayer of the congregation*: (K:) or *the prayer of fear*: (K:) or *the prayers of nightfall and daybreak together*: (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together*: (K:) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed prayers*: (K:) or *certain prayers not particularized*: (K:) or *prayer of middling length, between long and short*. (K.) Hence also, شئٌ وسطٌ *A middling thing; a thing of middle sort or hind*; (Msb;) *between good and bad*; (S, Msb;) as also أوسطٌ: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb) and two male slaves, and two sheep or goats. (Mgh.) And من أوسطٍ ما تطعمون *Of the middle sort of that which ye give for food to your families*, (Mgh, Msb,) *between what is prodigal and what is niggardly*. (Mgh.) And التمت الأوسط *The middle class of men*: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And علمني وسطاً *Teach thou to me a religion of the*

*middle sort*: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَطَ. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K:) or *good*. (Zj, Bd, Msh, K.) And مَرْعَى وَسَطٌ *Choice pasturage*. (M.) And رَجُلٌ وَسَطٌ *A good man*; as also وَسِيطٌ: (M:) or *a man having good grounds of pretension to respect*. (TA.) And فَلَانٌ وَسِيطٌ فِي قَوْمِهِ, (S, K,) or بَيْتُهُمْ, (as in some copies of the K,) *Such a one is the best of his people (أَوْسَطُهُمْ) in race, and the highest of them in station*. (S, K.) And فَلَانٌ وَسِيطٌ الدَّارِ وَالْحَسَبِ [Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and مَنْ أَوْسَطِهِمْ, *He is of the best of his people*. (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّيْءِ, and مَنْ أَوْسَطِهِ, *It is of the best of the thing*. (Msb.) And قَالَ هُوَ مِنْ أَوْسَطِهِمْ in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means أَوْسَطُهُمْ رَأْيًا [the most remote, of them, from either extreme, in judgment]; or سَنًا [in age]. (Bd.)

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

وَسِيطٌ: see وَسَطٌ, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation.* (K.)

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

وَسَائِطٌ *A mean, or means*: pl. وَسَائِطَةٌ.

وَأَسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — وَأَسِطُ الْكُورِ, (Lth, S, K,) or الرَّحْلِ, (Ish, Az, M,) and وَأَسِطَتُهُ, (Lth, M, K,) and مَوْسِطَتُهُ, (Lh, M, [or perhaps مَوْسِطَتُهُ, corresponding to مَوْخِرَتُهُ,]) *The fore-part of the camel's saddle*: (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the تَادِمَةُ and the آخِرَةُ*; (Az, M, L;) but this is a mistake; (Az, L;) for the وسط of the camel's saddle is one of the شُرْحَانِ, (Ish, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرَبَوَانِ of the horse's saddle, (Az, L,) between which the rider sits; (Ish, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall fore-part next to the breast of the rider, (Ish, Az, L,) against which the breast of the rider sometimes

strikes; (TA, in art. نَحْرُ.) the آخِرَةُ being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تَحَادِي) the head of the rider: (Ish, Az, L:) the former of these is not called وَاسِطٌ as being a middle part between the آخِرَةُ and the قَادِمَةُ, as Lth says; nor has the camel's saddle any [part called] قَادِمَةُ. (Az, L.) — الوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the عَضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like.* (L in art. عَضُد.)

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

أَوْسَطٌ; fem. وَسَطِيٌّ; pl. masc. وَأَوَاسِطٌ; pl. fem. وَسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسِطٌ *What is in the middle of a بَيْتٌ [i. e. house, or tent, &c.], particularly.* (Ibn-'Abbád, K.)

وَأَسِطَةٌ, or مَوْسِطَةٌ: see وَأَسِطٌ.

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

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

&c. [وسع]

See Supplement.]

## وش

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

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

**وَشَوَّاشٌ**: see **وَشَوَّاشٌ**.

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

**وَشَوَّاشٌ**: see **وَشَوَّاشٌ**.

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

**وشب**

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

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

**وشح**

1. **وَشَحَّتِ العُرُوْقُ والأَغْصَانُ** The roots and branches became entangled together. (S.) — **وَشَحَّ**, aor. **يَشِجُ**, inf. n. **وَشِجٌ** and **وَشِجٌ**, It (anything) became entangled, intermixed, confused, or intricate. (TA.) — **وَشَحَّتْ فِي قَلْبِهِ أُمُورٌ وَهَمُومٌ** † Affairs, and griefs, or solitudes, became perplexing in his heart. (TA.) — **قَدْ وَشَحَّتْ بَيْنَكَ وَبَيْنَ فُلَانٍ**, aor. **تَشِجُ**, (K,) † The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate. (TA.)

2. **وَشَحَّ القَرَابَةَ**, inf. n. **تَوَشِجٌ**, † He (God) made the relationship intricate. (S, K.) — **وَشَحَّ اللهُ بَيْنَهُمُ** † God joined and mixed them together. (TA.) — **وَشَحَّ** He laced together a **مَحْمِلٌ** [or basket in which grapes are carried to the drying-place] with a leather thong, or the like, (such as a **كُرْبُطٌ**, TA,) lest anything should fall from it. (K.)

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

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

**وَأَشِجٌ** Anything entangled, intermixed, confused, or intricate. (TA.)

**وَشِجَةٌ** (TA) † Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. **بَيْنَهُمُ وَأَشِجَةٌ** Between them is an intricate and close relationship. (TA.)

**أَمْرٌ مُوَشَّحٌ** An intricate, or a confused, affair. (TA.)

**وشح**

2. **تَوَشَّحَ العُرُوْقُ**, inf. n. **وَشِجٌ**, He put on the woman a **وَشِجٌ**, q. v. (S, K.) — See 5. — **وَشَحَّهُ** † He struck him a blow upon the place of the **وَشِجٌ**. (TA.)

5. **أَتَشَحَّتْ**, (S, K,) and **أَتَشَحَّتْ**, (K,) She (a woman) put on, or decked herself with, a **وَشِجٌ**, q. v. (S, K.) — **تَوَشَّحَ بِتَوْبِهِ**, (S, K, &c.) and **تَقَلَّدَهُ**, (K:) † i. q. **أَتَشَحَّتْ**, (Msb,) but MF disapproves of this explanation: (TA:) or He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the **مُحْرِمُ** does; (T, Msb;) like **أَضْطَبَعَ** and **تَأَبَّطَ**: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.) Also, He wrapped himself up in his gar-

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

8: see 5, in two places.

**وَشِجٌ**: see **وَشِجٌ**.

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

- وَقَلَّدَ حَمِيَّتَ الحَيِّ تَحْمِيْلَ شَيْئِي
- فَطَوَّأَ وَشِجِي إِذْ غَدَوْتُ لِبِجَامِي

[And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my] **وشاح** when I went away, bearing my arms: see **تَوَشَّحَ بِلِجَامِهِ**: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a **وشاح**, so that he might bit the horse if he perceived the enemy. (L.) — **وشاح** † A box: (L:) [so called because of the manner in which it is worn]. — **وشاح** (M) and **وشاحة** (M, K) † A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — **عَطَشَى الْوِشَاحَ**, [and **عَطَشَى الْوِشَاحَ**] † She is slender in the belly and flanks. (K.) [See also art. **غَرَّتْ**.]

**وشاح**: see **وشاحة**.

**وشحاة** A she-goat (S, K) that is black, (L.) with a white mark, or with two white marks, like a **وشاح**; expl. by **مَوْشَحَةٌ بَبْيَاضٍ**. (S, L, K.)

† **مَوْشَحٌ** A garment, and a cock, having two marks like a **وشاح**. (L.) — **مَوْشَحَةٌ**: A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See **صُلُصَلٌ**.]

### وشر

1. **وَشَّرَ** (S, K), inf. n. **وَشْرٌ**, (TA,) He sawed a piece of wood with a **مِيشَار**; a dial. form of **أَشْر**; (S, K;) i. q. **نَشَرَ**. (K.) — **تَشَّرَتْ**, aor. **تَشَّرُ**, (Msb,) inf. n. **وَشْرٌ**, (S, K,) She (a woman) sharpened (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S, Msb, K,) meaning their edges: (TA:) [as also **وَأَشَّرَتْ**.] See **وَأَشَّرَتْ**.

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

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

**وَأَشَّرَتْ** A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., **لَعَنَ اللَّهُ الْوَأَشَّرَةَ وَالْمَوْشَّرَةَ**, [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

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

**مِيشَارٌ**, without ء, A saw; a dial. form of **مِيشَارٌ**. (S, \* K.)

**مَوْشَّرَةٌ** A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also **مُسْتَوْشَّرَةٌ**: (K:) if with ء, it is from **أَشَّرَ**, not **وَشَّرَ**; and if without ء, accord. to the regular way it should be **مَشَّرَةٌ**. (K.)

**مَوْشَّرَةٌ**: see **مُسْتَوْشَّرَةٌ**.

&c. **وشظا**.

See Supplement.]

### وص

2. **وَصَّصَتْ**, (AZ, TA,) or **وَصَّوَصَتْ**, (M,) She (a girl, M,) put on, or wore, her **نِقَابٌ** [a kind of face-veil], (AZ, TA,) or her **قِنَاعٌ** [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) **تَرَصِصٌ** and **تَرِصِصٌ** signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her **نِقَابٌ** (K, TA) so that it shewed nothing but her eyes: (TA:) or **وَصَّوَصَتْ** signifies she (a woman) put her **نِقَابٌ** near to her eyes. (Fr. TA.)

B. Q. 1. **وَصَّوَصَتْ**: see 2, throughout. — **وَصَّوَصَ** He looked through a hole such as is termed **وَصَّوَصٌ**. (K.) — **هِيَ** (a whelp) opened his eyes. (K.) — **وَصَّوَصَ عَيْنَهُ** He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.)

**وَصَّوَصٌ**: see **وَصَّوَصٌ**.

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

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

### وصأ

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

### وصب

1. **وَصَّبَ**, aor. **يَصِبُ**, inf. n. **وَصُوبٌ**; (S, K;) and **وَأَوْصَبَ**; (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — **وَصَّبَ لَبَنُ النَّاقَةِ** + The milk of the camel continued, or was constant. (A.) — **وَصَّبَ**, aor.

**يُؤَصِّبُ**, inf. n. **وَصَّبٌ**; (S, K, Msb;) and **وَصَّبَ** and **وَأَوْصَبَ** and **تَوَصَّبَ**; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see **وَصَّبَ**:] **تَوَصَّبَ** is also explained as signifying the being languid: (TA:) and **تَوَصَّبَ**, as signifying he felt, or experienced, pain in his body. (A.) — **وَصَّبَ الشَّحْمُ**: The fat [in an animal] continued. (TA.) — **وَصَّبَ عَلَى الْأَمْرِ**, (S, K,) aor. **يَصِبُ**, [inf. n. **وَصُوبٌ**]; and **وَصَّبَ**, aor. **يَصِبُ**; the latter aor. extr. [with respect to analogy]; (Kr;) like **وَتَّقَى**, aor. **يَتَّقِي**, and **وَمَقَى**, aor. **يَمِيقُ**, &c.; but not mentioned by the lexicographers with these verbs; (TA;) [and **وَأَوْصَبَ**; see below:]; and **وَأَصَبَ**; (TA;) i. q. **وَأَطَبَ**; He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — **وَصَّبَ فِي مَالِهِ**, and **عَلَى مَالِهِ**; and **وَصَّبَ**; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.], and managed it well. (Kr.) — **وَأَوْصَبَ الْقَوْمُ عَلَى الشَّيْءِ** The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.)

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

3: see 1, and 4.

4. **أَوْصَبَهُ** It (a disease) rendered him ill, or sick. (TA.) See **وَصَّبَ**. — **أَوْصَبَهُ** He (God) afflicted him with a disease, sickness, or malady. (S, K.) See **وَصَّبَ**. — **أَوْصَبَ** He (a man) had diseased children born to him. (K.) Accord. to **اِكْتَتَّ الْقَوْمُ** **أَوْصَبَ الْقَوْمُ** The people had their children wearied by disease. (TA.) — **أَوْصَبَتِ النَّاقَةُ** **الشَّحْمُ**; The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by **ثَبَّتَتْ**; which is probably a mistake for **ثَبَّتَتْ**; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, **أَوْصَبَتِ النَّاقَةُ الشَّحْمُ**; i. e., the she-camel was constantly fat]. — **أَوْصَبَتِ النَّاقَةُ**, and **وَأَصَبَتْ**, † The she-camel yielded milk continually, or constantly. (A.) — See 1.

5: see 1, in two places.

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

**وَصْبٌ** A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of

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

**وَصِبٌ** (S, K) and **وَاصِبٌ** (TA) Discased; ill; sick : (S, K:) or in pain : (Msb:) [or in violent pain : or in continual, or constant pain : &c. : see **وَصَبٌ**]: pl. of the former **وَصَابِي** and **وَصَابٌ**. (K.)

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

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

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

**مُوصَبٌ** Having many pains [or diseases]. (S, K.)

**نَاقَةٌ مُوصِبَةٌ** : see **مُوصِبَةٌ**.

وصد

4. **اُوصِدَ** He closed, a door, or an entrance; syn. **أَغْلَقَ**; (S, M, A, L, K;) and **أَطْبَقَ** (Msb, K;) as also **أَصَدَ**. (S, L, K.) — See 10. — **اُوصِدَ** It (a door, or entrance) became closed. (S.) — **اُوصِدَ** He covered, or covered over, a cooking-pot. (M, A, L.) — **وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأُوصِدَهُ** The mountain fell upon the entrance of the cavern, and stopped it up. (L, from a trad.) See also **أُوطِدَ عَلَيْهِ**. — **اُوصِدُوا عَلَيْهِ** † They straitened him, and imposed on him a difficulty which he was unable to bear. (A.)

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

**وَصَادٌ** (M, L,) as also **إِصَادٌ**, (L,) and **وَصِيدٌ** [see the Kur, xviii. 17,] (K.) **مَطْبِقٌ** : (M, L, K:) [in a copy of the M written **مَطْبِقٌ** in the L, without any syll. signs: in the CK, **مَطْبِقٌ**: and in my MS. copy of the K, **مَطْبِقٌ**: see the remarks on these words in art. **أَصَدَ**:] or **وَصَادٌ** and **إِصَادٌ** are like **طِبَائِقٌ**. (O.)

**وَصِيدٌ** A court, or an open or a wide space in front of a house or dwelling, or extending from its sides : (S, M, A, L, Msb, K:) as also **أَصِيدٌ**; q. v.: (L:) pl. **وَصَائِدٌ** and **وَصَادٌ**. (TA.) — A threshold (Msb, K) of a door or entrance. (Msb.) — A door, or entrance. (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A, L, TA;) or the second : (TA:) or the third : (A, TA:) or it there means The cavern of the *Ashhab el-Kahf*. (K\*, TA.) — Also, **وَصِيدٌ**, (K,) or **وَصِيدَةٌ**, (S, A, L,) [as also **أَصِيدَةٌ**,] A fold (**حَظِيرَةٌ**) for sheep or goats : (A:) or a house like a **حَظِيرَةٌ**, of stones, made in the mountains, for flocks or herds; (L, K;) i. e., for sheep or goats &c. : (TA:) an enclosure like a **حَظِيرَةٌ**, made for flocks or herds, excepting that it is of stones, and a **حَظِيرَةٌ** [is] of branches of trees : (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that **وَصِيدٌ** also signifies a **حَظِيرَةٌ** of branches of trees : (TA:) pl. **وَصَائِدٌ**. (A.) — [Snares, or traps, for catching beasts of prey : see **رَصَائِدٌ** in art. **رَصِدٌ**.] — **وَصِيدٌ** Herbage having the roots near together. (S, L, K.) — **وَصِيدٌ** † Strait; straitened; (K, TA;) as also **مُوصِدٌ** † عَلَيْهِ. (A, TA.)

**وَصِيدٌ** : see **وَصِيدَةٌ**.

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

وصر

**وَصَرَ** A covenant, compact, or contract : (S, K:) a dial. form of **إِصْرٌ**; like as they said **إِصْرٌ** and **وَصْرٌ**, and **إِسَادَةٌ** and **وِسَادَةٌ**. (S.) — Also, (S, A, K,) and **وَصْرَةٌ** (Lth, A, K) and **وَصِيرَةٌ** (K) and **أَوْصَرٌ**, (Lth, TS, L,) A written statement of a purchase or sale, transfer, bargain, or contract : (S, A, K, TA:) the first is from **إِصْرٌ**, and is generally used in this sense: pl. of the first, **أَوْصَرَاتٌ**; and of the second, **وَصْرَاتٌ**: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, **أَقْطَعَهُ الوَصْرَ** [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., **هَذَا اشْتَرَى مِنِّي أَرْضًا، وَقَبَضَ مِنِّي وَصْرَهَا فَلَا هُوَ يَرُدُّ عَلَيَّ الوَصْرَ وَلَا يُعْطِينِي الثَّمَنَ** [This man purchased of me some land (or دارًا, a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.)

**وَصْرَةٌ** }  
**وَصِيرَةٌ** } see **وَصْرٌ**.  
**أَوْصَرٌ** }

[&c. وصف]  
See Supplement.]

وضا

1. **وَضُوٌ** (S, K) aor. **يُوضُوُ**, inf. n. **وَضَاءَةٌ**; (TA;) and **وَضِيٌّ**, aor. **يُوضَأُ**; (IO, &c. ;) He was, or became, fair, beautiful, neat, or clean. (S, K.) — **يَضَأُ**, (S, K,) aor. of the latter **فُوضَاهُ**, (S,) dev. from rule, by which, as a verb of the class called **افعال المغالبة**, it should be like **يَنْصُرُ**, (TA,) He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein. (S, K.)

2. **وَضَاهُ** [He made him, or assisted him, to perform the ablution termed **وَضُوٌ**, or **وَضُوٌ**. (M, TA.) [See an ex. voce **قِسْطٌ**.]

3 : see 1.

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

**وَضِيٌّ** : see **إِضَاءٌ**.

**وَضُوٌ** : see **وَضُوٌ**.

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

**وَضِيٌّ**, (S, K,) pl. **أَوْضِيَاءٌ** and **وَضَاءٌ**; (K;) and **وَضَاءٌ**, [S, K; in the CK, erroneously, **وَضَاءٌ**];

pl. **وَضَّاهُونَ** and **وَضَّاهِي**; (K;) and **وَضَّاهِي**, (K.) which is used in the future sense, accord. .o Lh, [like an act. part. n., though from a neut. verb.] as in the ex. [mentioned in the K] **مَا هُوَ بِوَضَّاهِي** being used in the present sense; (TA;) *Fair, beautiful, neat, or clean.* (S, K.) — In the following of En-Nābighah,

\* **فَهِنَّ إِضَاءٌ صَافِيَاتُ الْعَلَائِلِ** \*  
[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **وَضَّاهِي** may be put for **وَضَّاهِي**. (TA.)

**وَضَّاهِي** *Fairness, beauty, neatness, or cleanness.* (S, K.)

**وَضَّاهِي** and **وَضَّاهِي**: see **وَضَّاهِي**.

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

**مِيضَاءٌ**, and, sometimes, **مِيضَاءَةٌ**, *A place in which, and from which, one performs the ablution termed **مُطَهَّرَةٌ**; (K;) [as also **مُتَوَضَّأٌ**:] a **مُطَهَّرَةٌ** (K: in the CK, **مُطَهَّرَةٌ**), meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].*

**مِيضَاءَةٌ**: see what precedes.

**مُتَوَضَّأٌ**: see **مِيضَاءَةٌ**. *A privy; or place where one performs ablution.* (K, TA, voce **مَذْهَبٌ**, &c.)

## وضح

1. **وَضَّحَ**, aor. **يَضِّحُ**, inf. n. **وَضَّوحٌ** (S, Mṣb, L, K) and **وَضَّحَةٌ** and **وَضَّحَةٌ**, (L, K,) the last with fet-ḥah because the guttural letter; (TA;) and **تَوَضَّحَ** (S, Mṣb, K,) and **أَوْضَحَ**, and **تَوَضَّحَ**; (L, K;) *It (an affair, أمر, S, K, and a thing, شئ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered.* (Mṣb.) — † *It (language) was perspicuous.* (The Lexicons, passim.) — **تَوَضَّحَ** **مِنْكَ الطَّرِيقُ** *The middle of the road became plainly apparent, obvious, or conspicuous.* (S.) — **مِنْ أَيْنَ وَضَّحَ الرَّكَّابُ**, as AZ says, or, as others say, **مِنْ أَيْنَ أَوْضَحَ**, *Whence did the rider make his appearance?* (L.) Or **وَضَّحَ الرَّكَّابُ** signifies *the rider came forth:* (ISd:) and **مِنْ أَيْنَ أَوْضَحْتَ** *whence hast thou come forth?* (IAṣr, S,) and [in like manner one says] **وَضَّحْتَ الْإِبِلَ** *من أين بدأ وضحك*. (S.) = **وَضَّحْتَ** **بِالْبَيْنِ** *ألمعت*. (K.) = **وَضَّحَ**, aor. **وَضَّحَ**, inf. n. **وَضَّحٌ**, [a verb of which the inf. n. is explained in the Mṣb by the word **دَرَن**: if this be not a

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

2: see 4.

4. **أَوْضَحَ** (S, Mṣb, K,) and **أَوْضَحَ** (L,) inf. n. **إِبْضَاحٌ**: (TA,) and **وَضَّحَ**, (K,) inf. **تَوَضَّحٌ**; (TA;) *He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it.* (Mṣb.) — *He rendered language perspicuous.* (The lexicons, passim.) — **أَوْضَحْتَ** **الرَّاسَ الشَّجَّةَ فِي الرَّأْسِ** *The wound upon the head laid bare the bone.* (Mṣb.) [See **مُوضِحَةٌ**.] — **أَوْضَحَ** **الْأَمْرَ**, (S, K,) and **الْكَلَامَ**, (S,) *He made the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — See 1. — **أَوْضَحَ قَوْمًا** *He saw a people.* (L.) — **أَوْضَحَ** *He (a man) had white children born to him:* (S, L:) and in like manner one says [أَوْضَحْتَ] of a woman. (L.)

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

8: see 1.

10. **أَسْتَوْضَحَ** **شَيْئًا** *He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also **أَسْتَكْفَى**, and **أَسْتَشْرَفَهُ**. (L.) One says **أَسْتَوْضَحَ** **عَنْهُ يَا فُلَانٌ** [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — **أَسْتَوْضَحَ** **السَّبِيلَ** *He sought or endeavoured to see plainly or clearly the way: syn. **أَسْتَبَانَ*** (Beyḍ, vi. 55.) — **أَسْتَوْضَحَ** **الشَّمْسَ** *He blinked at the sun; syn. **تَحَاوَصَ إِلَيْهَا***. (A.) — **أَسْتَوْضَحَ** **الْأَمْرَ** (S, K,) and **الْكَلَامَ**, (S,) *He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — **أَسْتَوْضَحَ** **عَنِ الْأَمْرِ** *He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it.* (L.)*

**وَضَّحَ** *Light, and whiteness, (S,) of anything:* (TA:) *the whiteness of daybreak, or dawn: and of the moon; (K;) and its light.* (TA.) — **وَضَّحُوا** **مِنْ الْوَضَّحِ إِلَى الْوَضَّحِ** *Fast ye from new moon to new moon.* (IAth, from a trad.) — **وَضَّحَ** **لِ** *Leprosy; syn. **بَرَصٌ***. (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَّحَ** *A mark in a horse differing in colour from the generality of his coat. You say **وَضَّحَ** **بِالْقَرَسِ** *In the horse is such a mark.* (S.)*

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

\* **عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ**  
\* **ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبْدًا الْوَضَّحُ**

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, *An excellent thing is milk*]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. **عَقَى**.] — **وَضَّحَ** *A sound, whole or perfect, [silver coin, of the kind called **دِرْهَمٌ**]. (S, K.) **دِرْهَمٌ وَضَّحٌ** *A clean, white dirhem:* pl. **أَوْضَاحٌ**. (TA.) — **وَضَّحَ** *The middle, or main part and middle, of a road; the part of a road along which one travels.* (S, K.) — **وَضَّحَ** *A woman's ornament (حَلِيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshāriḳ;) i. e. of silver-stones: (Towsheḥ;) so called because of its whiteness: (TA:) pl. **أَوْضَاحٌ**: (K;) or **أَوْضَاحٌ** signifies a kind of woman's ornament (حَلِيٌّ) made of whole [silver coins such as are called] **دِرَاهِمٌ**: (S:) and (according to some, TA,) **وَضَّحٌ** signifies an anklet; syn. **خَلْخَالٌ**. (K.) — **وَضَّحَ** (K) or **وَضَّحَ الطَّرِيقَةَ**, (L, but the latter word is there written **طَرِيقَةَ**.) *Small portions, or parts, of herbage; (L, K;) what has become white thereof:* (AHn:) pl. **أَوْضَاحٌ** (L:) or **أَوْضَاحٌ مِنْ كَلْبٍ** signifies somewhat of herbage that has become white: (Aṣ:) Az says, I have mostly heard the term **وَضَّحٌ**, with respect to herbage, applied to the **نَصِي** and **صَلْبَانِ صَيْغِي** which is not a year old and has not become black: and on another occasion he says, that it is the remains of the **حَلِيٌّ** and **صَلْبَانِ** only. (L.) — **وَضَّحَ** *Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body:* pl. **أَوْضَاحٌ**: (L:) or, *in the breast and back and face:* (T:) you say also **تَوَضَّحَ**. (L.) — **وَضَّحَ** **الْقَدَمِ** — **مِنْ أَيْنَ بَدَأَ وَضَّحَكَ** — **وَضَّحَ** *Whiteness of the hollow of the sole of the foot.* (L.)**

**وَضَّحَ** *A she-ass.* (K.)

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

وَضَّاحٌ: sec وَاضِحٌ.

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

**وَاضِحَةٌ**: see **وَاضِحٌ**. — **صِيَامُ الْأَوْضَاحِ**, originally **صِيَامُ وَاضِحٍ**, (Hr, K,) pl. of **وَاضِحَةٌ**, (TA,) or **صِيَامُ الْوَضَّاحِ**, (IAth,) *The fasting during the days of the white nights*: (K\*, TA:) which was commanded by Moḥammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — **الْوَضَّاحَةُ** *The teeth that appear when one laughs*: (S, K:) an epithet in which the quality of

subst. predominates: pl. **ضَوَاحِكُ**. (TA.) — See **مَوْضِحَةٌ**.

**وَاضِحٌ** and **وَضَّاحٌ**: see **أَوْضَاحٌ**.

**تَوَضَّيْحٌ** inf. n. of 2, q. v. — And see **وَضَّاحٌ** at the end.

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

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

وضح

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

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

4. **أَوْضَحَ بِالدَّلْوِ** *He drew water with the bucket and shook it about vehemently* [app. so that it did not become, or remain full]: or *he drew with it little water.* (L.) [See also 1.] — **أَوْضَحَ لَهُ** *He drew for him little, or a little, water.* (S, L, K.) — Also, **أَوْضَحَتِ الْبَيْتْرُ** *The well contained little water; its water became little*; (K;) water having been taken from it for irrigation. (TA.)

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

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

وضر

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

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

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

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

or otherwise, with what is termed **وَضْرٌ**; (M, A, K;) applied to a vessel: (A:) fem. **وَضْرَةٌ** (M, A, K) and **وَضْرِي**; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See **سَهْكٌ**. — [Hence] **الْوَضْرِي** (IAqr, K) and **الْوَضْرَاءُ** (A, Sgh, K) *The anus*; syn. **الإِسْتُ**, (A, TA,) and **الْفَنْدُورَةُ** (K, TA, [in the CK, **الْفَنْدِيرَةُ**, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] **فَلَانٌ وَضْرُ الْأَخْلَاقِ** † *Such a one is foul in dispositions.* (A.)

**وَضْرِي** and **وَضْرَاءٌ**: see **وَضْرٌ**; the former in two places.

[ &c. وضع ]

See Supplement.]

### وط

1. **وَطٌّ**, [an inf. n., of which the verb is **وَطَّ**, aor., accord. to rule, **وَطَّ**, but accord. to the TK, **وَطَّ**,] *The crying of the وَطَّوَاتُ*. (Sgh, K.) — *The creaking of the [kind of vehicle called] مَحْمِلٌ*. (Sgh, K.)

R. Q. 1. **وَطَّوَةٌ**, [inf. n. of **وَطَّوْتُ**,] *The uttering speech, or words rapidly, or near together.* (K.) [See **وَطَّوَاتٌ**.] — † *The being weak.* (K.)

R. Q. 2. **تَوَطَّوْتُ** *He (a child) cried out.* (Ibn. 'Abbád, Sgh, K.)

**وَطَّوْتُ**: see the last sentence of the next paragraph.

**وَطَّوَاتٌ** *The bat*; syn. **خُقَاشٌ**: (Aq, S, K;) or the *large خُقَاشٌ*: (Msb:) or the *swallow*; syn. **خُقَافٌ**: (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows (خُقَافِيَّةٌ) of the mountains*, (K, TA,) *black and likened to a species of the خُقَاشِيَّةُ [or bats], because of its [frequent] receding and turning aside [in its flight]*: (TA:) [Golius says, as on the authority of the K, "pec. genus montanum et vocale, quod āpovs dicitur; i.e. the swift:"] pl. **وَطَّوِيَّاتٌ**, (Msb,) or **وَطَّوَاتٌ**, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, **أَبْصُرْ فِي الدَّلِيلِ**, *More clear-sighted in the night than the bat*. (S, Msb.) — *Clamorous*; (Lh, K;) applied to a man: (Lh:) and one who utters his speech, or words, rapidly, or near together; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with **ة**: (K:) and [in like manner]

**وَطَّوَاتِيٌّ** signifies *loquacious; a great talker; a babbler.* (K\*, TA.) — † *A man weak in intellect and judgment*: (ISh:) or *weak and cowardly*; (A'Obeyd, S, K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also **وَطَّوَاتِيٌّ**: (K:) and **وَطَّوْتُ**, (IAqr, K,) of which **وَطَّوَاتٌ** is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

**وَطَّوَاتِيٌّ**: see **وَطَّوَاتٌ**, in two places.

### وطأ

1. **وَطَّأ**, aor. **يَطِّأُ**; (S, K;) the **و** falls out from the aor. of this verb, and from that of **وَسَّعَ**, because they are transitive; for other verbs of the class **فَعَّلَ**, having the aor. of the measure **يَفْعَلُ**, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or **يَطِّأُ** was originally **يَطِّئُ**, and therefore the **و** falls out from it; (TA;) inf. n. **وَطَّاءٌ** (TA) [and **وَطَّاءٌ**, q. v. infra]; and **وَطَّأٌ** (K, but this has an intensive signification, MF;) and **تَوَطَّأٌ** (S, K) *He trod; trod upon*; (**بِرَجْلِهِ** with his foot; S) *trod under foot; trampled upon*: (S, K, TA:) or **وَطَّئَهُ** signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. **ثَلَاثٌ**.) [See also **وَطَّاءٌ**.] — **طه**, at the commencement of the 20th ch. of the Kur, is read by some **طه**, and said to be for **طأ**, (the **ه** being substituted for **ء**), and to signify *Tread upon the ground with the soles of both thy feet*; because Moḥammad raised one of his feet in prayer. (TA.) — **هُم يَطَّوْهُمُ الطَّرِيقُ** † *They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]*: (Sb, K:) a tropical phrase, in which **الطَّرِيقُ** is put for **أَهْلُ الطَّرِيقِ**; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] — [See also **طَّرِيقٌ**.] — Of the same kind is the phrase **أَخَذْنَا عَلَى الطَّرِيقِ الْوَأَطِيَّ لِبَنِي فَلَانٍ** † *[We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one]*. (IJ.) — So too, **مَرَرْنَا بِقَوْمٍ** † *[We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road]*. (IJ.) — Also, **يَا طَّرِيقُ يَا طَأُ بِنَا بِنِي فَلَانٍ** † *O road, bring us near to [or,*

lit., *make us to tread on, i. e., make us the guests of,] the sons of such a one!* (IJ.) — **وَوَطَّيْتُ**, (S, K,) aor. as above, (S,) *Inivit feminam.* (S, K.) — **وَوَطَّأُ**, inf. n. **وَطَّئَةٌ**, † *He trod under foot, and despised.* Ex. **نَعُوذُ بِاللَّهِ مِنْ طَيْئَةِ الدَّلِيلِ** *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) — **وَوَطَّأُ** and **وَوَطَّأُ** (in MF's copy of the K) *He prepared, and made plain, smooth, or soft.* (K.) — **وَوَطَّيْتُ**, for **وَوَطَّأْتُ**, is disallowed. (TA.) — **وَوَطَّوْتُ**, aor. **يُوطَّوُّ**, inf. n. **وَوَطَّأُ**, [so in the TA: probably a mistake for **وَوَطَّاءٌ**: see **طَيْئَةٌ** below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — **وَوَطَّوْتُ**, aor. **يُوطَّوُّ**, inf. n. **وَوَطَّاءٌ** (S, K) and **وَوَطَّوَّةٌ** (TA) and **وَوَطَّاءٌ** (TA, as from the K) [and, app., **طَيْئَةٌ**, q. v. infra], *It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon.* (S, K, TA.) — **كُنْتُ أَطَّأُ ذِكْرَهُ** † *I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — **وَوَطَّأُ**, inf. n. **تَوَطَّئَةٌ**, *He made plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon.* (S, K.) *He made a beast of carriage easy to ride upon; trained, or broke, it* (M, voce **رَأَصٌ**.) — Also, (TA,) and **تَوَطَّأُ**, (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — **وَوَطَّأُ** [for **وَوَطَّأْتُ**] is disallowed. (S.) — **وَوَطَّأُ** *He (i. e. God) rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon.* (TA.) — Also, *He (God,) rendered a land depressed.* (K.) — See 4.

3. **مَوَاطَّاءَةٌ** (AZ, S, K,) inf. n. **مَوَاطَّاءَةٌ** (S) and **وَوَطَّأُ**; (TA;) and **تَوَاطَّاءَةٌ** and **وَوَطَّأُ**; (K;) † *He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of **وَوَطَّأُ** is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — **فَلَانٌ يُوَاطَّئُ اسْمَهُ اسْمِي** † *[Such a one's name agrees, or is the same, with mine]*. (S.) — **لِيُوَاطَّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ** † *[That they may agree in the number of (the months) which God hath made sacred: Kur, ix. 37]*. (S.) — **أَشَدُّ وَطَّاءً**, as some read, [in the Kur, lxxiii. 6,] signifies † *More, or most, suitable*; (S;) [i. e., prayer, and the recitation of the Kur-án]: but some read **وَوَطَّأُ**, in the sense of **قِيَامًا**: see **نَاشِئَةٌ**. (S, L.) See 4.

4. **اَوَاطَّاهُ غَيْرَهُ** *He made another to tread, or trample, upon him.* (TA.) — **اَوَاطَّاهُ فَرَسَهُ** *He made his horse to tread, or trample, upon him.* (K, TA.) — **اَوَاطَّاهُ الْأَرْضَ** *He made him to tread upon the ground.* (Msb.) — **أَوَاطَّاهُ وَهْمَهُ** † *They overcame them, or prevailed over them, in a*

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطاه العشوة (K,) and عَشْوَةٌ (S, K,) He made him to pursue a course without being rightly directed. (K\*, TA.) See art. اِطَّأَ. اوطأ في الشَّعْرِ (S, K,) inf. n. اِطَّأَ; (TA;) and اوطأ الشَّعْرَ, and اوطأ فيه, and وَطَّاهُ, and اَطَّاهُ, and اَطَّاهُ (K,) in which last the و is changed into ا; (TA;) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called اِطَّأَ [but اِطَّأَ تَأَمَّرًا]. (TA.) This repetition (اِطَّأَ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

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

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

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

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

مَفْعَلٌ مِيطًا and مِيطًا and مِيطًا (measure مَفْعَلٌ, as shown in the TA; but in the CK, مِيطًا;) Depressed land, or low ground, between eminences (أَشْرَافٌ [in the CK] and نَشَارٌ [in the CK]

اشْرَافٌ is pl. of نَشَرٌ, and اِشْرَافٌ is pl. of شَرَفٌ; and both signify “eminences.” (TA.)

طَبَّةٌ: see طَبَّةٌ.

طَبَّةٌ and طَبَّةٌ (in both of which the final ة is a substitute for the incipient و, S) and طَبَّةٌ (S, K) and طَبَّةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.)

طَبَّةٌ [A tread, or a treading. — And hence,] † A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. اُخْذَةٌ شَدِيدَةٌ: (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَيَّ مُضْرَمًا, in a trad., O God, make thy punishment of Mudar severe. (S, TA.) — وَطَأْنَا الْعَدُوَّ وَطَأَةً شَدِيدَةً: [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — آخِرُ وَطَأَةٍ وَطَأَةٍ, in a trad., † The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وَطَأَةٌ and مَوْطَأٌ (K) and مَوْطَأٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وَطَّأَ: see وَطَّأَ, and وَطَّأَ.

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

وَطَّأَ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَابَّةٌ وَطَّيٌّ (IAqar) A beast easy to ride upon. (TA.) — عَيْشٌ وَطَّيٌّ [An easy life]. (TA.) — وَطَّيٌّ الخَلْقِ Easy in nature, or disposition. (TA.)

وَطَّأَةٌ: } see طَبَّةٌ.  
وَطَّوَةٌ: }

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

when a little thicker, نَفِيثَةٌ; and when so thick that it may be chewed, عَصِيدَةٌ. (El-Muffaddal.) — Also, (as some say, TA,) A thing like [the kind of sack called] a غَرَارَةٌ (S:) or a غَرَارَةٌ containing dried meat (قَدِيدٌ) and كَعَكٌ (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ مِنْ وَطِيئة Take forth and give us three cakes of bread from a غَرَارَةٌ. (S, TA, from a trad.) — [See also مَوْطَأٌ and وَاطِيئة.]

وَاطِيئة Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَّأَ, pl. of وَطِيئة, [which is] from وَطَّأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطَّأَةٌ (K) [pl. of وَاطِيئٌ] and وَاطِيئة (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

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

وَطَّأَةٌ: see مَوْطَأٌ.

وَطَّأَةٌ: see مِيطًا.

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

وَطَّيٌّ الاِكْنافُ (K,) and مَوْطَأٌ الاِكْنافُ (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — اللَّهُمَّ اجْعَلْهُ مَوْطَأً O God, make him to be (a Sultan, followed by many dependants, and) one whose heels shall be trod upon: (K\*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to Omar, who said this with reference to the informer if a liar. (TA.)

وطب

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

of one that is weaned, *بَدْرَةٌ*; and the like of a *شكوة*, in which clarified butter is put, *عَنَكَةٌ*; and the like of a *بَدْرَةٌ*, *مَسَادٌ*: (ISK, §:) see also *بَدْرَةٌ*: pl. of pauc. *أَوْطَبٌ*, and of mult. *وَطَابٌ* (§) and *أَوْطَابٌ*, (dev. with respect to analogy, (TA,)) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is *و*;] and pl. pl. (i. e. pl. of *اوطب*, TA,) *أَوْطَبٌ*. (K.) — *وَطَبٌ*: *A hard, rough, rude, or coarse, man*: syn. *رَجُلٌ جَافٌ*. (§, K.) — *وَطَبٌ*: *A large breast*: (K:) likened to the skin so called. (TA.) — *صَفَرَتْ وَطَابَةٌ*: *He died*: or *he was slain*: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body*: or, as some say, *his skins became empty of their milk*; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce *رَفَدٌ*; and see Ham., p. 34.]

*طَبَةٌ*, without teshdeed, [but whether *طَبَةٌ* or *طَبَةٌ* is meant is not said,] *A piece of skin, or hide*: thought by ISd to be perhaps from *الْوَطْبُ*: but the word commonly known is *طَبَةٌ*, with teshdeed, mentioned in art. *طَب*. (TA.)

*وَطْبَةٌ*, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying *The kind of food called حَمِيسٌ, made of dates and clarified butter*: but said to be erroneous: accord. to another relation, *رَطْبِيَّةٌ*, which is erroneous: accord. to another, *وَطْبِيَّةٌ* [q. v., app. the right reading]. (TA.) See *حَمِيسٌ*.

*وَطْبَاءٌ*: *A woman having large breasts*: (§, K:) as though having a *وَطْبٌ*; (§;) i. e., carrying a *وَطْبٌ* of milk. (TA.)

### وطث

1. *وَطَثَ*, (aor. *يَطِثُ*, K,) inf. n. *وَطْثٌ*, *He struck the ground vehemently with his foot*: (§, K:) or *he (a camel) struck vehemently with his foot*: (TA:) a dial. form of *وَطَسَ*, or viciously pronounced for the latter word: (§:) or the *ث* of *وطث* is a substitute for the *س* of *وطس*; and the meaning is *he broke*: (Yaqa'ooob:) or *وَطْثَهُ*, aor. *يَطِثُهُ*, inf. n. *وَطْثٌ*, signifies *he trod, or trampled, upon it so that he broke it*. (T.)

### وطح

1. *وَطَحَهُ*, aor. *يَطِخُ*, (inf. n. *طِخَةٌ*, TA,) *He pushed him, or thrust him, with his hands, ungently, harshly, or violently*. (K.)

6. *تَوَاطَحَ الْقَوْمُ* *The people did evil, or mischief, one to another, by turns: or fought together*. (El-Umawee, §, K.) — *تَوَاطَحَتْ*

*تَوَاطَحَتْ الْحَوْضُ* (TA,) or *الْإِبِلُ عَلَى الْحَوْضِ* (K,) *The camels crowded, or pressed together, to the tank or cistern*. (K.)

*وَطَحَ* [so in the §] and so written by Aboo-Sahl, but in the copies of the *وَطَحَ*, (TA,) *Dung (عَرَّةٌ) or mud that adheres to cloven hoofs, and to the claws, or talons of birds*: (§, K:) n. un. with *ة*. (TA.)

### وطد

1. *وَطَدَ*, aor. *يَطِدُ*. inf. n. *وَطْدٌ* (§, L, K) and *وَطْدَةٌ*; (L, K;) and *وَطْدٌ*, (K,) inf. n. *تَوَطِيدٌ*; (§, L;) *He made a thing constant, firm, steady, steadfast, fast, or established*. (§, L, K.) — *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (§, L, K) and *وَطْدَةٌ*; (L, K;) and *وَطْدٌ*, (K,) inf. n. *تَوَطِيدٌ*; (§, L;) *He, or it, pressed upon a thing heavily*; syn. *ثَقَلَ*. (§, L, K.) — *وَطَدَهُ إِلَيْهِ* *He drew and pressed him to him; hugged him*. (L, K\*) — *وَطَدَ*, inf. n. *وَطْدٌ*, *He pressed a thing to another thing, and made it fast*. (AA, L.) — *وَطَدَهُ إِلَى الْأَرْضِ* *He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving*: (IAth, L:) *he trod upon him vehemently*: (§, L:) occurring in a trad. (L.) — *وَطَدَ لَهُ مَنْزِلَةً*: *He prepared, or established, (مَهْدٌ) for him a station*; (L, K;) as also *وَطَدَ*. (TA.) — *وَطَدَ الْأَرْضَ* *He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard*. (K, TA.) — See 5. — *وَطَدَ* *He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطِنَ*. (K.) — *وَطَدْتُ عَلَى بَابِ الْغَارِ الصَّخْرَ* *I piled up the rocks at the entrance of the cave so as to stop it up with them*. (§, L.) See also 4.

2: see 1. — *وَطَدَ اللَّهُ لِلسُّلْطَانِ مَلِكَةً*, as also *اَطَدَهُ*, *God established, or confirmed, to the Sultán his dominion*. (L.) — *وَطَدَهُ* *He beat it with the implement called مِبْطَدَةٌ*. (A.)

4. *وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأَوَطَدَهُ* *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins*. Occurring in a trad. IAth says, One should only say *وَطَدَهُ*; or perhaps *وطده* is a dial. form. Another relation gives *أَوْصَدَهُ*. (L.) See also 1.

5. *تَوَطَّدَ*, (§, L, K,) and *أَتَطَّدَ*; (L;) and *وَطَّدَ*, (L, K,) inf. n. *وَطْدٌ*; (L;) *It became constant, firm, steady, steadfast, fast, or established*. (§\*, L, K.)

8: see 5.

*وَطَدَةٌ* i. q. *وَطَاءٌ*: so in the following words [of a trad.]; *اللَّهُمَّ أَشَدُّ وَطَدَتِكَ عَلَى مُضَرٍّ* [O God, make thy punishment of Mudar severe!] (K\*, TA.) [See also *وَطَاءٌ*.]

*وَطِيدٌ* and *مَوْطُودٌ* *Rendered constant, firm, steady, steadfast, fast, or established*. (L, K.) See also *وَاطِدٌ*. — *وَطِيدٌ* and *مَوْطُوبٌ* *Pressed upon heavily*; syn. *مُنْتَقَلٌ*. (L, K.)

*وَطِيدَةٌ* + *An established station which a man holds*. (Yaqa'ooob, L.)

*وَطَائِدٌ*: *The foundations, or bases, or the columns, (قَوَاعِدُ) of a building*: (§, L, K:) the columns (أَسَاطِينُ) of a mosque. (A.) — *فُلَانٌ مِنْ وَطَائِدِ الْإِسْلَامِ* [Such a person is one of the columns of el-Islám.] (A.) — *وَطَائِدٌ*: *The supports called أَثَافِي* of a cooking-pot: (A, K:) app. pl. of *وَطِيدَةٌ*. (TA.)

*وَاطِدٌ* *Constant, firm, steady, steadfast, fast, settled, or established*; as also, by transposition, *وَاطِدٌ* [q. v. in art. *طَدُو*]. (§, L.) See also *وَطِيدٌ*, and *مَوْطُودٌ*, and *مَوْطُودٌ*.

*مَوْطُودٌ*: see *وَطِيدٌ*, and *مَوْطُودٌ*.

*مِبْطَدَةٌ* *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard*. (A, L, K.) — *A piece of wood with which a boring-instrument, or drill, is held*: [i. e., a wooden socket which fits upon the top]. (§, L.)

*وَاطِدٌ*, and *مَوْطُودٌ*, and *وَاطِدٌ*, *Established, or confirmed, might, or glory*. (A.)

*مَوْطُودٌ* *Continuous; or constant and uninterrupted*; (K;) as also *وَاطِدٌ* and *طَادٌ*. (TA.) — *Strong; vehement; hard*. (K, TA.)

### وطر

*وَطَرٌ* *A want; an object of want or need*: (Zj, §, A, Mṣb, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Mṣb:) pl. *أَوْطَارٌ*. (§, A, Mṣb, K.) It has no verb. (Kh, §, Mṣb.) You say, *قَضَيْتُ وَطَرِي* *I accomplished, or obtained, my want, &c.* (A, Mṣb, K.) And *قَضَيْتُ مِنْ كَذَا وَطَرِي* *I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places]*. (Lth.)

[&c. واطس]

See Supplement.]

### وظب

1. *وَضَبَ*, (aor. *يَضِبُ*, K,) inf. n. *وَضْبٌ*, (and *وَضْبٌ*, Mṣb,) *He continued, to do a thing; persevered in it*: (Lth, Lh, §, K:) or, (as also *وَضَبَهُ*, aor. and inf. n. as above, TA,) i. q. *وَاطَبَ*, [which is the more common,] inf. n. *وَاطَبَةٌ*, *he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a*

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

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

**وُظْبَةٌ** The vulva (حَبَاءٌ, L, or جَهَازٌ, K,) of a solid-hoofed animal. (L, K.)

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

**مِظْبٌ** i. q. **ظُرٌّ**, (K,) which is a kind of stone. (TA.)

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

**وَظَبٌ**: see **مُؤَاظَبٌ**.

&c. **وظف**.

See Supplement.]

**وعب**

1. **وَعِبَهُ**, aor. **يَعِبُ**, (inf. n. **وَعِبٌ**, Mṣb;) and **وَاعِبَهُ**, (inf. n. **إِعَابٌ**; Mṣb;) and **وَاسْتَوْعِبَهُ**; (and **تَوَعِبَهُ**; TA, voce **تَعَبَبَ**;) He took it altogether; took the whole of it. (K, Mṣb.) See 4.

4: see 1. — **وَاعِبَهُ** (TA) and **وَاسْتَوْعِبَهُ** (S, TA) He extirpated it; eradicated it. (S, TA.) — **وَاعِبٌ** and **وَاسْتَوْعِبٌ** He went to, or attained, the utmost limit in anything. (TA.) — **وَاعِبٌ** **الْجِدْعُ** † He extirpated the trunk of a palm-tree. (K.) But this is a mistake: the right reading is **وَاعِبُ الْجِدْعِ** He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See **مُوعِبٌ**. — **وَاعِبٌ أَنْفَهُ** He cut off the whole of his nose. (S, TA.) — **وَاعِبَهُ** He cut off the whole of his tongue. (TA.) — **أَسْتَرْطَ مَوْزَةً**

**فَأَوْعَبَهَا** He swallowed a banana-fruit, and left nothing of it. (Lh.) — **وَاعِبُ الشَّيْءِ فِي الشَّيْءِ**, (K,) and **وَعِبَهُ فِيهِ**, (Az,) He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Mṣb.) — **وَاعِبٌ فِي مَالِهِ** He lent, or paid in advance, of his property, syn. **أَسْلَفَ**: (IM:) or he was prodigal of his property; syn. **أَسْرَفَ**: (IKṭt:) or, as some say, he expended his property in every way. (TA.) — **وَاعِبُ الْقَوْمِ** † The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — **وَاعِبٌ** He collected; gathered together; congregated. (K.) — **وَاعِبُ بَنُو فُلَانٍ** † [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — **وَاعِبُ بَنُو فُلَانٍ لِبَنِي فُلَانٍ** The sons of such a one collected together a company for the sons of such a one. (Lh.) — **وَاعِبُ الْقَوْمِ** † The people went forth all together on a military expedition. (TA.) — **وَاعِبُوا النَّفَرَ** They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.)

5: see 1.

10: see 1. — **إِسْتَوْعِبَ الشَّيْءَ** † It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — **النِّعْمَةُ الْوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلٍ** (TA.) — **إِسْتَوْعِبَ** [generally signifies He, or it, took, took in or comprehended or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like **أَسْتَفْرَقَ**]. See 1: and 4, in two places. **إِذَا أَسْتَوْعِبَ جَدْعُهُ** **الرِّيَّةُ**, said in a trad. respecting the nose, *If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]:* (S:) or, accord. to another relation, **أَوْعِبَ كَلَّهُ** [If] the whole of it be cut off. (TA.)

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

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

**هَذَا أَوْعِبٌ لَكَذَا** This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. **أَحْرَى لِاسْتِيفَائِهِ**. (K.) This is taken from the following words of a trad. — **نَوْمَةٌ**

**بَعْدَ الْجَمَاعِ أَوْعِبَ لِلْمَاءِ** A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.)

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

**جَاؤُوا مُوعِبِينَ** † They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Mṣb.)

**وعث**

1. **وَعَثَ**, aor. **ء**, (inf. n. **وَعَثٌ**, TA,) and **وَعَثَ**, aor. **ء**, (inf. n. **وَعُوثَةٌ** and **وَعَائَةٌ**, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — **وَعَثَ**, aor. **ء**, inf. n. **وَعَثٌ** and **وَعُوثَةٌ**; and **وَعَثَ**, aor. **ء**, inf. n. **وَعُوثَةٌ**; It (a road) was soft, and like what is termed **وَعَثٌ**. (ISd.) — **وَعَثَ** It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — **وَعَثَتْ يَدُهُ** His hand broke. (K.)

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

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

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



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

وَأَعِدُّ † *A horse that promises run after run.* (L, K̄.) — † *A beast that promises to be productive of good, and fortunate.* (L.) † See an ex. in a verse cited voce مَصْدُق. — † *A tree, or herbage, promising good produce.* (A.) —

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

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

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

اليَوْمِ وَعَدٌ — مَوْعِدَةٌ and مَوْعِدٌ: see 1, and مَوْعِدٌ. الموعود [The promised day; meaning] the day of resurrection. (TA.) — مَعْبُودٌ وَمَشْهُودٌ وَمَوْعِدٌ: Past and present and future: the tenses of a verb. (Kh, in L, art. عهد.) — مَوْعِدٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدٌ.

Ex. مَوَاعِيدَ عَرْقُوبِ أَخَاهُ يَثْرِبَ

[As 'Orkoob's promisings of his brother in Yethrib.] (IJ, ISd.) See عَرْقُوبٌ.

وعر

1. وَعَرٌ, (S, A, Mṣb, K̄,) aor. يُوْعَرُ; (TA;) and وَعَرٌ, aor. يِعْرُ; (Mṣb, K̄;) and وَعَرَ, (Lḥ, A, K̄,) aor. يُوْعَرُ (K̄, TA) and يِعْرُ; (Lḥ, TA;) inf. n. وَعُورَةٌ (S, Mṣb, K̄) and وَعَارَةٌ, (Mṣb, K̄,) of the first (Mṣb, TA) and second; (TA;) and وَعَرٌ, (Mṣb, K̄,) of the first (TA) and second; (Mṣb, TA;) and وَعُورٌ, (K̄,) of the second only; (TA;) and وَعَرٌ, (K̄,) of the third; (TA;) *It (a place, A, K̄, and a mountain, S, Mṣb,) was, or became, rugged; (A, K̄;) as also † توْعَرُ: (S,\* A, K̄:) or difficult.* (Mṣb.) — [Hence,] † توْعَرٌ † *It (an affair), and he, (a man,) was, or became difficult, or hard.* (K̄,\*TA.) You say, سَأَلْنَا فَلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا; *We asked of such a one a thing wanted, and he was hard, or difficult, to us.* (Sgh, TA.) — [Hence also,] وَعَرٌ, inf. n. وَعَارَةٌ and وَعُورَةٌ, † *It (a thing) was, or became, little, or scanty.* (K̄, TA.)

2. وَعَرَهُ, inf. n. تَوَعَّرٌ, *He made it (a place, K̄, and a mountain, S,) rugged: (S,\* K̄:) [or difficult.]*

4. اوْعَرِبَهُ الطَّرِيقُ *The road became rugged to him: or brought him to a rugged land.* (K̄,\* TA.) — اوْعَرِ *He came, or lighted, upon a rugged place.* (A, K̄.) — See also 10. — † *His (a man's) property became little, or scanty.* (K̄,\* TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — اوْعَرَهُ † *He made it (a thing, A, K̄,) little, or scanty.* (S, A, K̄.)

5: see 1, in two places.

10. اسْتَوْعَرَهُ *He found it, (S, Mṣb,) or deemed it, (K̄,) namely a place, (Mṣb,) or a road, (A, K̄,) or a thing, (S, Sgh,) rugged, (S,\* K̄,) or difficult; (Mṣb;) as also † اوْعَرَهُ.* (Sgh, K̄.)

وَعَرٌ *Rugged; contr. of سَهْلٌ: (A, K̄:) or difficult: (Mṣb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Mṣb:) as also † وَعَرٌ, (A, K̄, or, accord. to Aṣ, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and وَعَيْرٌ and وَعَيْرٌ † *Plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. مَوْعِرٌ, (K̄:) a pl. [of pauc.] of وَعَرٌ, (TA,) and مَوْعِرٌ, (A, K̄,) a pl. of mult. [of the same], (TA,) and مَوْعِرَةٌ, (A,) [of the same,] and مَوْعِرٌ, (A, K̄,) a pl. [of pauc.] of وَعَرٌ and وَعَيْرٌ. (TA.) — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and Mṣb) † *Difficult [of access].* (Mṣb.) — Also, applied to a thing, † *Little, or scanty.* (A, TA.) And you say, فَلَانٌ وَعَرٌ الْمَعْرُوفِ, meaning, † *Such a one has little goodness, beneficence, or kindness.* (S, A, K̄.) — It is also an imitative sequent to قَلِيلٌ; (S, K̄;) [but in this case it is only a corroborative;] and to وَتَحٌ: (S:) and so is وَعَرٌ to مَعْرٌ, in the phrase شَعْرٌ مَعْرٌ وَعَرٌ, (K̄,) meaning, † *Little, scanty, hair.* (TA.)**

وَعَرٌ: see وَعَرٌ, in two places.

وَعَيْرٌ: }  
وَأَعِرٌ: } see وَعَرٌ.  
أَوْعِرٌ: }

وعز

1. وَعَزٌ: see 4.

2: see 4.

4. اوْعَزَانِيهِ فِي كَذَا, (S, K̄,) or بِكَذَا, (Mgh,) inf. n. اِيْعَازٌ, (Mgh, TA,) *He commanded, or*

*dered, or enjoined, him, respecting such a thing,* syn. تَقَدَّمَ, (S, Mgh, K̄,) and أَمَرَ, (Mgh, K̄,) [it] or not do [it]; (K̄;) as also وَعَزَّ إِلَيْهِ, (S, K̄,\* ) inf. n. وَعَزَّ إِلَيْهِ, (S, K̄,\* ) inf. n. وَعَزَّ; (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَّ) is not allowable, accord. to him, nor is it, as related by AHát, accord. to Aṣ. (TA.)

[وعس]

See Supplement.]

وعظ

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

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

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظٌ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً *I will assuredly make thee a warning, or an example, to others.* (TA.) And in the Kur, [ii. 276,] فَمَنْ جَاءَهُ فَمَنْ جَاءَهُ مَوْعِظَةٌ † *But he to whom cometh an*

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

**وَعَظًا**: see **وَعِظًا**.

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

**مَوْعِظَةً**: see 1: — and **عِظَةً**, in three places.

[&c. **وعق**]

See Supplement.]

### وغب

1. **وَعَبٌ**, aor. **يُوعِبُ**, inf. n. **وُعُوبَةٌ** (and **وَعَابَةٌ**, IM and others), *He (a camel) was, or became, large, big, or bulky.* (S, K.)

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

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

### وعد

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

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

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

### وغر

1. **وَعْرَتُهُ الشَّمْسُ** *The sun fell vehemently upon him.* (A.) — **تَغَرَّتِ الْهَاجِرَةُ**, (K,) aor. **تَغَرَّ**, (K,\* TA,) inf. n. **وَعْرٌ**, (TA,) *The summer-midday was, or became, intensely, or vehemently, hot.* (K,\* TA.) = [Hence, (see **وَعْرٌ**),] **وَعْرٌ صَدْرُهُ**, (S, Mṣb, K,) aor. **يُوعِرُّ** (S, Mṣb,\* K,\*) and **يُيعِرُّ**, with kesr to the first letter, (Fr, K,) [an irreg. form,] like **يُيَجِلُّ**; (TA;) and **وَعَرَ**, aor. **يَعْرُ**; (K, TA;) but **يُوعِرُّ** is more common than **يَعْرُ**; (Az, TA;) inf. n. **وَعْرٌ**, (S, Mṣb, K,) of the former, (S, Mṣb,) and **وَعَرَ**, (K,) [of the latter,] or **وَعْرٌ** is a simple subst., and the inf. n. is **وَعْرٌ**; (S,\* Mṣb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Mṣb];) *His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage;* (S, A, Mṣb, K;) **وَعَرَ عَلَى فُلَانٍ** *against such a one:* (S, A:\*) or *became filled with wrath, or rage, (Mṣb, TA,) and rancour, malevolence, malice, or spite:* (TA:) or *burned by reason of intense, or violent, wrath, or rage:* (TA:) and **تَوَعَّرَ** *he (a man, TA,) burned, and was, or became, hot, with wrath, or rage.* (K, TA.) You say also, **وَعَرَ عَلَى فُلَانٍ**, aor. **يُيعِرُّ**, [see above,

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

2: see 4, in two places.

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

5: see 1.

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

**وَعْرٌ**: see **وَعْرٌ**.

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

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



(K̄;) and † اوفره, inf. n. اِبْغَار; and † استوفره: (S, \* TA:) or, as also † وقرة, (T, M, A, K̄,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K̄;) not deficient. (Lth, T.) You say, وَقَرَّ لَهُ مَالُهُ He made his property much, abundant, ample, or copious. (K̄, \* TA.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي لَا يَغْفِرُ الْمَنْعَ Praise be to God, whom withholding doth not make to abound. (TA.) You say also, وَقَرَّ He cut out the garment whole. (M, K̄.) And السَّقَاءُ وَقَرَّ He made the skin whole, without cutting off any redundancy. (M.) And وَقَرَّتْ لَهُ طَعَامُهُ, inf. n. تَوْفِيرٌ, I made his food full, or complete, in quantity; not deficient. (Mṣb.) And وَقَرَّتْ عَلَيْهِ حَقَّةٌ فَأَسْتَوْفَرَهُ I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep., وَقَيْتُهُ, (A, Mgh,) or أَعْطَيْتُهُ الْجَمِيعَ; (Mṣb;) and of the latter verb with its objective complement, † اسْتَوْفَاهُ: (A, Mgh, K̄;) or both these verbs, thus used, signify the same, i. e., اسْتَوْفَاهُ, (S, K̄) [in the former of which we read, وَقَرَّ عَلَيْهِ حَقَّةٌ تَوْفِيرًا وَأَسْتَوْفَرَهُ أَي اسْتَوْفَاهُ; and in the latter, اسْتَوْفَرَّ عَلَيْهِ حَقَّةٌ اسْتَوْفَاهُ كَوَقَرَّهُ.] You also say, وَقَرَّ (M, K̄,) inf. n. وَقَرَّ, (TA,) He restored, or returned to him his gift, being content with it, (M, K̄.) or deeming it little. (M, TA.) And وَقَرَّ اللَّهُ حَقَّهُ مِنْ كَذَا God made his lot, or share, of such a thing, full, or complete. (T.) And وَقَرَّ شَعْرَهُ; He left his hair to become abundant and long. (A, TA.) And وَقَرَّتْ الْعِرْضُ, aor. أَقَرَّهُ, (Mṣb,) inf. n. وَقَرَّ (Mṣb, TA) and فِرَّة; (TA [in my copy of the Mṣb, افر, which is probably a mistranscription;]) and وَقَرَّتُهُ, in an intensive sense; (Mṣb;) He preserved, or guarded, honour, dignity, or estimation. (Mṣb.) And وَقَرَّهُ عِرْضَهُ; (S, M, A, K̄;) and وَقَرَّهُ عِرْضَهُ; (A;) and وَقَرَّهُ لَهُ; (M;) or وَقَرَّهُ لَهُ; (K̄,) inf. n. تَوْفِيرٌ; (TA;) † [He preserved his honour, &c., unimpaired;] he spoke well of him, and did not find fault with him; (A;) he did not revile him; (M, K̄;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, تَوْفَرُ وَتَحْمَدُ عَلَى كَذَا † Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing: (A:) from وَقَرَّتُهُ عِرْضَهُ; and مَالُهُ: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

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

4: see وَقَرَّ.

5: see وَقَرَّ. — † تَوْفَرُ عَلَيْهِ † He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour; (S, A, K̄;) and held loving communion, commerce, or intercourse, with him. (TA.) — † تَوْفَرُ عَلَى كَذَا † He turned his purpose, or intention, or strong determination or resolution, (هَيْمَةً,) toward such a thing. (A, Mgh, Mṣb.)

8: see وَقَرَّ.

10: see وَقَرَّ: = and see وَقَرَّ, in two places.

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

وَقَرَّرٌ: see وَقَرَّرٌ.

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

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

مُتَوْفَرٌ and مَوْفَرٌ and مَوْفَرٌ and وَافَرٌ [and وَقَرَّ and وَقَرَّ] all signify the same: [i. e., Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant,

ample, or copious.] (A, TA.) You say, مَالٌ وَافَرٌ, and نَبَاتٌ وَافَرٌ, &c., [Full, or complete, &c., or] much, or abundant, property, and herbage, &c., (TA.) And شَيْءٌ مَوْفَرٌ † A thing that is full, complete, &c. (S.) And جَزَاءٌ مَوْفَرٌ † A recompense of which nothing is deficient. (TA.) And فَلَانٌ مَوْفَرٌ الشَّعْرُ † Such a one has his hair left to become abundant and long. (TA.) And سِقَاءٌ وَقَرَّ (T, S, A, K̄,) and وَقَرَّ (Sgh, K̄,) A skin for milk, or water, made of hide of which nothing is deficient. (T, S, A, K̄.) And in like manner, مَزَادَةٌ وَقَرَّةٌ A leather water-bag made of a complete skin; (S, M, A, K̄;) nothing thereof being deficient: (S, TA:) also signifying a leather water-bag filled (M, K̄, \* TA) completely. (M, TA.) And أَرْضٌ وَقَرَّةٌ Land in the herbage of which is abundance: (M, K̄, \* TA:) and land of which the herbage has not been diminished. (S, K̄.) And أُذُنٌ وَقَرَّةٌ An ear having a large lobe: (M:) or a large ear, (K̄, TA,) large in the lobe. (TA.) You say also, هُمْ مُتَوْافِرُونَ They are numerous. (S, K̄.) — † الْوَأْفَرُ The fourth metre (بَحْرٌ) in prosody; (M, \* K̄;) the measure of which consists of مُفَاعَلَتُنَّ six times [in its original state]: (Sgh, K̄;) or, [in practice,] مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ, twice: or مُفَاعَلَتُنَّ مُفَاعَلَتُنَّ, twice: (M, L:) so called because its feet are made full like those of the كَامِلٌ, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

وَأْفَرٌ, fem. وَقَرَّةٌ, [pl. وَقَرَّ:] see وَقَرَّ.

تَرَكَتُهُ عَلَى † see وَقَرَّ, in three places. — † أَحْسَنُ مَوْفَرٌ † I left him in the best state, or condition. (TA.)

مَوْفَرٌ: }  
مُتَوْفَرٌ: } see وَقَرَّ.  
مُتَوْافِرٌ: }

### وفر

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

4. وَافَرَهُ He hastened him. (K̄.)

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

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

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

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

*وَفَزَّ*: see *وَفَزَّ*.

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

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

*مُسْتَوْفِزٌ* act. part. n. of 10, q. v. One says, *اِطْمِئِنِّ قَائِي اَرَاكَ مُسْتَوْفِزًا* [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.)

وفض

1. *وَفَضَّ*, (A, Mgh, K,) aor. *يَفِضُّ*, (K,) inf. n. *وَفَضٌّ* (A, K) and *وَفَضٌّ*; (IDrd, K;) and *اَوْفَضَّ*, (S, Mgh, K,) and *اِسْتَوْفَضَّ*; (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the Kur. [lx. 43.] *نَضِبُوا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ*, or *نَضِبُوا*, As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also *وَفَضَّتِ الْاِبِلُ* The camels hastened, or went quickly: (M:) or went the pace termed *حَبَبٌ*. (Khaleefeh El-Hoseyneey.) And *اِسْتَوْفَضَّتِ* they became dispersed: (AA:) and *اِسْتَوْفَضَّتِ* they became dispersed (K, TA) in their pasturing. (TA.)

4. *اَوْفَضَّ*: see 1, in two places. = Also, *He made a she-camel to go the pace termed حَبَبٌ*; as also *اَوْضَفَّ*. (Khaleefeh El-Hoseyneey.) And *He dispersed camels*. (The same, and K.) See also 10. = *اَوْضَفَّ لَهُ* He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also *اَوْضَفَّ*. (TA.)

10. *اِسْتَوْفَضَّ*: see 1, in two places. = Also, *He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him*. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (S, M, K) camels, or an ostrich; as also *اَوْضَفَّ*: (M:) he drove away, or expelled, another

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

*وَفَضَّ* (S, M, K,) and *وَفَضَّ* (M, K) Haste: (S, M, K:) [like *وَفَزَّ* and *وَفَزَّ*]: pl. *اَوْفَاضٍ*. (K.) You say, *جَاءَهُ عَلَى وَفَضٍ*, and *وَفَضٍ*, and *اَوْفَاضٍ*, He came in haste. (M.) And *اَوْفَاضٍ* *عَلَى اَوْفَاضٍ* I found him in a state of haste: (S, K:) like *اَوْفَازٍ*. (S.)

*وَفَضَّ*: see *وَفَضَّ*, in two places.

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

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

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

*مُسْتَوْفِضٌ* Going quickly, or hastening, by reason of fright; (A;) or running away by reason of fright; as though desiring his *وَفَضٌّ*, or running: (Sgh:) or frightened. (TA.)

[وفق, &c.

See Supplement.]

وقب

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

the mischief of night when it cometh in upon men; (S;) [for other explanations see *غَاسِقٌ* in art. *غَسَقٌ*.] — *وَقَبَّتِ الشَّمْسُ*, (inf. n. *وَقَبَّ* and *وَقُوبٌ*, K,) *‡ The sun set*: (S, K:) entered its place [of setting.] (S.) — *وَقَبَّ القَمَرُ*, (inf. n. *وَقُوبٌ*, TA,) *The moon entered upon a state of eclipse*; (K:) entered into the cone-shaped shade of the earth. (TA.) — *وَقَبَّتْ عَيْنَاهُ* (and simply *وَقَبَّ*, TA,) *His eyes became sunk, or depressed, in his head*. (S.) — *وَقَبَّ*, aor. *يَقِبُّ*, inf. n. *وَقَبَّ* and *وَقَيْبٌ*, *He (a horse) made a sound with his prepuce*: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying "the sounding of a horse's prepuce:"] or *made a sound by the motion of his penis in its prepuce*. (TA.) — *وَقَبَّ*, aor. *يَقِبُّ*, inf. n. *وَقَبَّ* It (a thing) entered: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly *وَقُوبٌ*, because the verb is intrans.: accord. to some, it signifies *he, or it, entered into a وَقَبٌ*, q. v.; and in the K, *وَقَبَّ* is given as the inf. n. of the verb in this sense. (TA.) [In the CK, *وَقَبَّ* is put by mistake for *وَقَبَّ*.] — *وَقَبَّ*, [aor. *يَقِبُّ*,] inf. n. *وَقَبَّ* and *وَقُوبٌ*, *He, or it, became absent, hidden, or concealed*. (K.) — *وَقَبَّ* [aor. *يَقِبُّ*,] inf. n. *وَقَبَّ*, *He, or it, came; approached; advanced*. (K.)

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

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

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

**قَبَة** The thing that is in the belly, resembling the **فَحْت**: (TA:) the **إِنْفَحَة** [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a **شَاة**, [i.e., a sheep or goat or the like]: (K:) not in any animals but those termed **شَاء**: (IAar:) mentioned before, in art. **قب**, [q.v., where it is also written **قَبَة**]. (TA.)

**وَقَبَة** A large aperture, or hole, in a wall, in which is shade: (K:) pl. **أَوْقَابٌ**. — See **وَقَبٌ**. — **وَقَبَة التَّرِيد**, (S, K,) and **الدَّهْن**, (K,) but the latter is a mistake, and the correct word is **الْمُدْمِن**, [a vase for ointment], (TA,) i.q. **أَنْفُوعَتَهُ**, [i.e., its cavity or hollow]. (S, K.) Lth says, that **وَقَبٌ** signifies any cavity, hollow, or pit; as that in a [stone of the kind called] **فَهْر**, and in a **مُدْمِن**, or **مُدْمَنَة**, q.v. (TA.)

**وَقَبِيٌّ** Fond of, or given to, the company of **أَوْقَابٌ**, i.e., stupid, or foolish, persons. (K.)

**أَوْقَابٌ** [pl. of **وَقَبٌ**?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also **أَوْعَابٌ**. (TA.)

**ذَكَرَ أَوْقَبٌ** *Multum penetrans in vulvam penis.* (K.) — **رَكِيَّةٌ وَقَبَاءٌ** A well of which the water sinks into the earth. (TA.)

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

**مِيقَابٌ** A man who drinks much of water: (K:) or of the beverage called **نَبِيدٌ**. (L.) — **مِيقَابٌ** A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. **مُحَمِّقَةٌ**. (K: [so in the CK: in a MS. copy, **مُحَمِّقَةٌ**, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; **مِيقَابٌ** being an epithet similar to **مِثْنَاتٌ** and **مِذْكَارٌ** &c.]) — Also *Latam vulvam habens mulier.* (K.) — **بَنُو المِيقَابِ** a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — **سَيْرُ المِيقَابِ** A journeying continued during a day and a night together. (K.)

### وقت

1. **وَقَّتْ**, aor. **يَقْتُ**, inf. n. **وَقَّتْ**; and **وَقَّتْ**, inf. n. **تَوَقَّتْ**; *He determined, defined, or limited, a thing as to time; (IAth, L, Mṣb;) and otherwise: (L, Mṣb:) he determined, or defined, times. (S, K.)* **وَقَّتَهُ** *He declared [or appointed] a time in which it should be done. (S.)* **وَقَّتَ اللهُ الصَّلَاةَ**, aor. **يَقْتُ**; and **وَقَّتَهَا**, *God hath determined, or defined, a time for prayer. (Mṣb.)* **وَقَّتْ**, as also **أَقَّتْ**, *He assigned, or appointed, for a thing, a particular*

*time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.)* **وَقَّتَهُ لِيَوْمٍ كَذَا** [I appointed him, or it, for such a day]; like **أَجَلْتُهُ**. (S.) — In the following words of the Kṛ. [lxxvii. 11,] **وَإِذَا الرُّسُلُ أَقَّتَتْ**, is a dial. form of **وَقَّتَتْ**, like as **أُجُوهٌ** is of **وَجُوهٌ**; (S;) and the meaning is *And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.)* This is the general reading: but there are other readings; namely, **وَقَّتَتْ**, and **وَوَقَّتَتْ**, (S, TA,) and **وَوَقَّتَتْ**, which last is of the measure **فُوعِلَتْ**, from **المُوقَاتَة**. (K.) — **لَمْ يَقْتُ فِي الخمرِ حَدًّا** *He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.)* — **وَقَّتْ** sometimes signifies *He [i.e. God] made the entering upon the state of إِحْرَامٍ in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men. (TA.)* — **وَقَّتْ لِأَهْلِ المَدِينَةِ ذَا الحَلِيقَةِ** *He appointed, for the people of El-Medcneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إِحْرَامٍ.* (TA, from a trad.)

2: see 1 throughout.

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

**وَقْتٌ** (S, K) A time; or space, or measure, of time, (M, L, K, Mṣb,) appointed for any affair; a season: (Mṣb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also **مِيقَاتٌ**, (K, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former **أَوْقَاتٌ**, and of the latter **مَوقَاتٍ**. (Mṣb.) [Hence, **وَقَّتْ**, *Then; at that time.*] — **وَقْتٌ**: A space, or measure, of local extension; as a mile, &c. (Sb.)

**المَوقَاتُ** [of the measure] **مَفْعَلٌ** from **الوَقْتُ**: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjāj says,

\* **وَالجَامِعُ النَّاسِ لِيَوْمِ المَوقَاتِ** \*

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

**مِيقَاتٌ**: see **وَقْتُ**. — Also, A place in which a certain action is appointed to be performed.

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

**مَوقَاتٌ** and **مَوقَاتٌ** *Determined, defined, definite, or limited, as to time. (L.)* — **وَقْتُ مَوقَاتٌ**, and **مَوقَاتٌ**, *A determined, defined, definite, or limited, time. (K.)* — **إِنَّ الصَّلَاةَ كَانَتْ عَلَى** **مَوقَاتٍ** *For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.)* — Also [مَوقَاتٌ (see 1) and] **مَوقَاتٌ** *Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Mṣb.)*

**مَوقَاتٌ**: see **مَوقَاتٌ**.

### وقح

1. **وَقَحٌ**, (S, K,) aor. **يُوقِحُ**; (S;) and **وَقَحٌ**, (K,) aor. **يُوقِحُ**; (TA;) and **وَقَحٌ**, (S, K,) inf. ns. of the first, (TA,) and **وَقِحٌ** and **وَقِحٌ**, (S,) [also of the first,] and **وَقِحٌ**, so in [most of] the copies of the K, [but in the CK] **وَقِحٌ**, inf. n. of the second, (TA,) and **قَحَةٌ** and **قَحَةٌ**, (S, K,) in both of which the **ه** is a substitute for the [elided] **و**, (S,) and in the latter of which the fet-ḥah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and **واوقح**, and **استوقح**; (S, K;) *It (a solid hoof, S, K, and a camel's foot, and the back, TA) was, or became, hard.* (S, K.) — **وَقِحٌ**, (S, K,) and **وَقِحٌ**, and **وَقِحٌ**, (K,) inf. n. **وَقَا حَةٌ** and **قَحَةٌ** and **قَحَةٌ** (S) and **وَقِحٌ** and **وَقِحٌ**; (Lḥ;) and **تَوَقِحٌ**; (A;) *He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bḍ and Z. (TA.)*

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

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

- 4: }
- 5: } see 1.
- 10: }

وقح and وقح † A man having little shame. (S, A.) — وَقْحُ الْوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and وَقْحُ الْوَجْهِ, applied to a man, † Hard-faced, having little shame; (TA;) as also وَقْحِي applied to woman. (Mṣb.)

وقح الذنب † A man patient in riding. (IAḥr, K.) [See ذَنْبٌ — وَقْحٌ (S, K) and وَقِحٌ (K,) A hard solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وَقْحٌ (S, K,) and وَقِحٌ. (TA.) وَقْحٌ † A hard and strong horse. (Mṣb.) — See وَقِحٌ.

وقح and وقح: see وَقِحٌ.

وقح: see وَقْحٌ.

وقح رجل موقح † A man who has been tried or proved, or rendered experienced or expert (Lḥ, S, K) by trials which have befallen him; as also موقع. (Lḥ, S.) — بعير موقح † A camel jaded by work. (TA.)

وقد

وقد النار 1. (S, A, L, Mṣb, K) and وَقُودٌ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying "fire-wood" [or "fuel"], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Baṣā'ir, TA,) and وَقْدٌ (S, A, L, Mṣb, K) and وَقْدَةٌ and وَقْدَانٌ (S, L, K) and وَقِيدٌ; (S, L;) and وَقِدْتٌ, and وَقِدْتٌ, (S, L, Mṣb, K,) and وَقِدْتٌ, (S, L, Mṣb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اشْتَعَلَتْ; (Mṣb, art. شعل) and هَاجَتْ; (L;) وَقِدْتٌ — (Bḍ, ii. 16.) — وَقِدْتٌ † [May my زند emit fire by thy means!] a prayer, like وَرَيْتُ بِكَ زِنَادِي (L:) [meaning, do thou aid, or help, me]. — وَقْدٌ and وَقِدْتٌ † It (anything) shone, or glistened. (L.) — وَقِدْتٌ † His heart became excited with ardour, or eagerness. (L.) — [And وَقِدْتٌ † He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقَادٌ.)]

- 2: see 4.

وقد النار 4. (S, A, L, Mṣb, K,) inf. n. وَقَادٌ; (L, Mṣb;) and وَقِدْتٌ, (L,) and وَقِدْتٌ, (K,) and وَقِدْتٌ; (S, L, Mṣb, K;) He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَضْرَمَهَا; (K, art. ضرم) and أَشْعَلَهَا; (TK;) he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the وَقِدْتٌ signifies he desired, or endeavoured, to kindle the fire, and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bḍ, ii. 16.) — كَلِمًا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَاءً [Whenever they kindle a fire for war, God extinguisheth it; Kṣur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Mṣb.) — أَوْقَدْتُ [in some copies of the K, لِلصَّبَا نَارًا] † I relinquished silly and youthful conduct. (L, K.) A poet says,

\* صَحَوْتُ وَأَوْقَدْتُ لِلَّهِ نَارًا \*  
 \* وَرَدَّ عَلَيَّ الصَّبَا مَا اسْتَعَارَا \*

† [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — أَوْقَدْتُ [May God remove his dwelling far away, and] † [May He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

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

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

10: see 1 and 4.

وقد Fire itself. (A, L, K.) Ex. مَا أَعْظَمَ وَقْدٌ How great is this fire! (A.) — See also 1.

وقد الحرة (S, K,) or وَقْدَةُ الْحَرِّ, (L,) † The greatest heat; (S, L, K;) which is a period of ten days, or of half a month. (S, L.) — وَقِدْتٌ † [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) — وَقِدَاتٌ سَهِيلٌ: see the last paragraph of art. عدل.

وقد, fem. Shining, or glistening. (L.) — See also وَقِيدٌ.

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

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

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

وقادين † Blind: (A:) by الْوَأَقِدَيْنِ are meant the two eyes: El-Aḥṣā says, accord. to one reading,

\* رَأَتْ رَجُلًا غَائِرَ الْوَأَقِدَيْنِ \*

but the reading commonly known is الْوَأَقِدَيْنِ. (JK.)

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

وقاد: see وَقَادٌ.

وقاد زند A زند that quickly produces fire. (A, L, K.) You also say وَقَدِي, i.e., وَقَدِيَّةٌ. (JK.)

وقاد: see وَقَادٌ.

وقاد: see وَقَادٌ.

وقد

وقد 1. وَقَدَهُ, aor. يَقْدُ, (S, L, &c.,) inf. n. وَقْدٌ, (S, L, K, &c.,) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Mṣb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Abou-Sa'ced, L:) he beat him (a man) until he died. (L.) — وَقَدَهُ بِالضَّرْبِ [He killed him with beating]. (ISK, L.) — وَقَدَ الشَّاةَ He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيدٌ]. (L.) — وَقَدَهُ He prostrated him. (K.) — وَقَدْتُهَا حَتَّى وَقَدْتُهَا I beat the serpent until I killed it. (A.) — وَقَدَهُ † It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his

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

4: see 1.

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

وَقِيدٌ: see مَوْقُودٌ.

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

مَوْقُودَةٌ and مَوْقُودٌ: see وَقِيدٌ.

مَوْقُودَةٌ A she-camel suffering in her dugs

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

### وَقَرَّ

1. وَقَرَّ as syn. with أُوقِرَ: and وَقَرَّتِ النَّخْلَةُ as syn. with أُوقِرَتْ: see 4. — [Hence.] وَقَرَّ اللَّهُ أُذُنَهُ, aor. يَقْرُهَا, (§, Mṣb, K,) inf. n. وَقَرَّ, (§, Mṣb,) † God made his ear heavy, or dull of hearing: (Mṣb, K:\*) or deaf. (§, K.) You say, اللَّهُمَّ اذِّنْ لِي أُذُنَهُ † O God, make his ear heavy, or dull of hearing: (A:) or deaf. (§.) — [Hence also,] وَقَرَّتْ أُذُنُهُ, (ISk, §, TA,) aor. تَوَقَّرَ, inf. n. وَقَرَّ; (ISk, TA;) and وَقَرَّتْ, aor. تَوَقَّرَ; (§, Mṣb, TA;) and وَقَرَّتْ, aor. تَقَرَّرَ; (Mṣb, TA;) inf. n. وَقَرَّ, (§, Mṣb, TA,) which by rule should be وَقَرَّ, as inf. n. of وَقَرَّتْ, (§, TA,) but which is regular as inf. n. of وَقَرَّتْ; (TA;) † His ear was, or became, heavy, or dull of hearing: (Mṣb, TA:\*) or deaf: (§, TA:) but in the K we find, less properly, وَقَرَّ and وَقَرَّ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقَرَّ, which by rule should be وَقَرَّ; and وَقَرَّ, like عَنِيَ. (TA.) You say also, وَقَرَّتْ أُذُنِي عَنْهُ, † [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وَقَرَّتْ عَيْنَ اسْتِمَاعِ كَلَامِهِ † [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقَرَّتْ.) — [Hence also,] وَقَرَّ, aor. يَقْرُ, inf. n. وَقَارَ, † He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَّ فِي الْقَلْبِ † It (a thing) rested in the heart, or mind: and وَقَرَّ فِي صَدْرِهِ † it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, وَقَرَّتْ فِي أُذُنِي كَلِمَتُهُ † I spoke to him a speech which rested (تَبَيَّنَتْ) in his ear. (As, A.) And وَقَرَّتْ فِي السَّمْعِ وَوَعَاهُ الْقَلْبُ † [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَّتْ فِي قَلْبِي كَذَا † Such a thing came into his mind and left its impression remaining. (A.) — [And hence,] وَقَرَّ, aor. يَقْرُ; (Mṣb, K, TA;) and وَقَرَّ, aor. يُوَقِّرُ; (TA;) inf. n. وَقَرَّ, (K, TA,) of the former, (TA,) and وَقُورَةٌ, (K, TA,) of the latter; (TA;) † He (a man, TA) sat: (K, TA:) or he sat with وَقَارٌ [i. e. gravity, &c.]. (Mṣb.) — [Hence also,] وَقَرَّ, aor. يَقْرُ; (§, K;) and وَقَرَّ, aor. يُوَقِّرُ; (Mṣb, K;) inf. n. وَقَارَ, (§, Mṣb, K,) of the former, (§,) or of the latter, (Mṣb, K,) and قَرَّةٌ,

of the former, (§, K,) and وَقَارَةٌ, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (§, Mṣb, K;) [see وَقَارٌ, below;] as also تَوَقَّرَ and تَوَقَّرَ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] وَوَقَّرْنَا فِي بُيُوتِكُمْ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (§, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقَرْنَا: (TA:) or this latter, (§,) or each of these two readings, (TA,) is from الْقَرَارُ, (§,) [i. e.,] from قَرَّ, aor. يَقْرُ and يَقْرُ; (TA;) and is a contraction of إِقْرُرَنَّ [or إِقْرُرَنَّ]. (§.)

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

4. اوقره (inf. n. اِبْقَارٌ and قَرَّةٌ, K, which latter is anomalous, TA,) He loaded him: (§, A, Mṣb, K:) or loaded him heavily: (A, K:) namely a camel, (§, Mṣb,) or a beast (K) or a mule, and an ass: (A:) [see وَقَرَّ, below: and وَقَرَّهُ, aor. يَقْرُهُ, signifies the same; and its inf. n. seems to be وَقَرَّى, q. v., as also, probably, وَقَرَّ, aor. يَقْرُ, is explained by Golius, as on the authority of Ibn-Maṣroof, as signifying "gravavit, aggravavit." You say, اوقر الدابة قرة شديدة [He loaded the beast of carriage severely]. (TA.) And اوقر راكبه ذهباً He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — اوقره الدين † Debt burdened him, or burdened him heavily. (§, A:\*) — اوقرت النخلة, (§, A, Mṣb,) and اوقرت, (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (§, Mṣb.) — And اوقر, or اوقر, (accord. to different copies of the §, in art. دمر,) [بالشحم, or اوقر شحماً] said of a camel &c., i. q. دمر بالشحم [He was, or became, loaded, or overspread, with fat: see دمر]. (§, in that art.)

5: } see 1, last signification.  
8: }

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

وقر A heaviness in the ear; (§, A, K;) a

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

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

وقر, or وقير: see وقير.

أذن وقرة: see موقور.

موقر: see وقير.

وقار *Gravity, staidness, steadiness, calmness*; syn. رزائة, (S, Mṣb, K,) and حلم, (S, Mṣb,) and وسكينة, and وداعة; (L, TA;) and تيقور is syn. with وقار [in this sense], (S, K,) of the measure قيعول, (K,) originally ويغور, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with توقير. (TA.) El-'Ajjāj says,

فإن يكن أمسى البلى تيقورى

i. e. امسى وقارى. [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with توقيرى, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تفعلول, like تذئوب, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — See also وقور.

وقور (S, A, K) and وقار, and وقير, (K,) or وقير, (L,) and متوقر, (TA.) *Grave; staid; sedate; calm*: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وقير, (A, TA,) applied to men, (A,) and to women. (TA.)

وقير *Heavily burdened with debt*. (TA.) — موقور: see موقور.

وقر *A heart which fright does not make to flutter*. (A.)

وقار: see تيقور.

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

cally, for ذات وقري, and is an inf. n., of the measure فعلى, like حلقى and عقرى. (TA.) [موقور, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نخلة موقرة, (S, A, K,) and موقرة, (S, K,) and موقر, (S, A, K,) like as one says, امرأة حامل, (S,) and موقر, which is anomalous, (S, K,) and ميقار, (K,) and موقرة, (A,) and موقرة, (K,) *A palm-tree laden, or heavily laden, with fruit*; (A, K;) *abounding in fruit*: (S:) pl. [of the first, second, third, and fourth,] موقير, (S, K,) and [of ميقار and موقرة,] موقير. (A.) — See also وقير.

موقر, and with ة: see موقر.

نخلة موقرة: موقر pass. part. n. of 2, q. v. — موقر: see موقر.

موقر, and with ة: see موقر. — † A man [dull of hearing: or deaf. (S.) And أذن موقرة † An ear dull of hearing: or deaf: (ISk, A, TA:) as also وقرة, (A,) or وقيرة. (TA.)

موقر: see ميقار.

موقر: see وقور.

وقص

1. وقص عنقه, (Ks, S, K,) and الشىء, (A'Obeyd, TA,) aor. يقص, (Ks, S, K,) inf. n. وقص, (Ks, S, Mgh,) *He broke his neck*, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, *broke its neck*: (S, K:) like as you say, *خذت وقصت به واحلته* [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, *خذت بالخطام والخطام* and *خذت بالخطام والخطام* *The she-camel threw her rider and broke his neck*. (Mṣb.) And *وقص* *He had his neck broken*; (S, K;) said of a man: (S:) [and also] said of a camel, signifying, *he became diseased in his back, and without motion*: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembel.) And *وقصت رأسه* *I pressed, or squeezed, his head*; sometimes meaning, *so as to break the neck*. (TA.) — [Hence,] *الفرس وقص الدين عنقه* † *Debt [oppressed him as though it] broke his neck*. (TA.) — [Hence also,] *الفرس يقص الإكام* † *The horse bruises the hills, or rising grounds*: (S, K:) or *breaks the summits thereof*: (A:) and in like manner one says of a she-camel. (TA.) — You say also, *الدابة تدب بدنبها فتقص*, *The beast of carriage beats off from her with her tail, and kills, the flies*. (TA.) — *وقصت العنق* *The neck broke*: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck *وقصت*, using the pass. form. (TA.) — *وقص*, (S, K,) aor. *يققص*, (S, S, A, Mgh, K,) inf. n. *وقص*, (S, A, Mgh, K,) *He (a man, S) was short in the neck*. (S, A, Mgh, K.)

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

2. وقص على ناره, (S, A,) inf. n. توقص, (TA,) *He threw fragments, or broken pieces, of sticks upon his fire*: (S, A:) or *he broke in pieces sticks upon his fire*. (TA.)

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

5. توقص † *He went a pace between that called العنق and that called الخيب*; (K;) *falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخيب, excepting that they were nearer to the ground, and throwing himself [forward]*: (AO:) or *he trod vehemently in going*, (K, TA,) *with short steps*, (TA,) *as though breaking what was beneath him*: (K, TA:) or *he (a horse) bounded* (Aṣ, S, A) *in his running*, (Aṣ,) *making short steps*, (Aṣ, S, A,) *as though breaking his steps*. (A.) You say, *مر فلان يتوقص به فرسه* *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)

6. تواقص *He made himself like, or imitated, him who is short in the neck*: (K:) said of a man. (TA.) Hence, *تواقص على بردته كى لا تسقط* *He bent and shortened himself to hold on his برودة with his neck, that it might not fall*. (TA, from a trad.)

وقص: see what next follows.

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

IB, it signifies *sheep or goats taken in payment of the صدقة for camels.* (L.) — You also say, *صاروا أوقاصاً* + They became scattered, or dispersed: and *أتانا أوقاص من بني فلان* + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbád, K:\*) *اوقاص* in these cases being a pl., [namely of وقص,] like *أسباب*, pl. of سبب. (TA.)

وَقِصَّةٌ : }  
وَأَقِصَّةٌ : } see مَوْقُوصٌ.

*أَوْقَصَ* A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeyd, TA:) fem. *وَقِصَّةٌ*. (A, TA.) — *خُذْ أَوْقَصَ الطَّرِيقَيْنِ* † Take thou the nearer of the two ways: (Ibn-'Abbád, K:\*) or shorter thereof. (A, TA.)

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

[وقع, &c.]

See Supplement.]

وكأ

1: see 8.

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

4. *أَوْكَأَهُ* (S, K,) inf. n. *إِيكَأُ*, (S,) He set up for him a thing upon which to recline (*مَتَكًا*). (S, K.) — *أَتَكَأَهُ*, (in which ت is substituted for و,) inf. n. *إِتَكَأَهُ*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *ضَرَبَهُ فَاتَكَأَهُ*, (A,) or *طَعَنَهُ حَتَّى اتَكَأَهُ*, originally *أَوْكَأَهُ*, (S,) † He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K:\*) or, so that he threw him down upon his left side. (K.) — See 3.

5: see 8.

8. *اِتَكَأَ* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mshb, in art. *تَكَأَ*;) the vulgar know it only in the latter sense: but it signifies *he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing.* (IAth, in Mshb, art. *وكأ*.) — *اِتَكَأَ عَلَى شَيْءٍ*, (S,) and *تَوَكَّأَ*, (S, K,) and *اَوكَأَ*; (K;) and *تَكَيْ*, [in which ت is substituted for و,] aor. *تَتَكَأُ*, inf. n. *تَتَكَأُ*; (Lth;) and *وَكَّأَ*; (CK;) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *اِتَكَأَ* He reclined upon a cushion, &c. (TA.) — *اِتَكَأَ* He made for him [i.e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read *اِتَكَأَ*.] — *اِتَكَأْنَا عِنْدَ فُلَانٍ* † We ate a repast with, or at the abode of, such a one. (TA.) — *اِتَكَأْتُ* (MF) and *تَوَكَّأْتُ* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *تَوَكَّأْتُ النَّاقَةَ* signifies *تصلفها عند مخاضها*: (TA:) [but it is evident that the right reading is *تصلفها*; and the sense agreeable with the above explanation].

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

*لَمْ أَكُلْ مَتَكًا* — I (said Moḥammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] “inclining on one side,” as the vulgar among students imagine. (K.)

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

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

وكب

1. *وَكَبَ*, aor. *يَكِبُ*, inf. n. *وَكُوبٌ* (K) and *وَكَبَانٌ* (S) and *وَكَبٌ* (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See *مَوْكِبٌ* = *وَكَبٌ* He (an antelope) proceeded at a quick pace, (IKtt,) [and with long steps: see *وَكُوبٌ*]. [Thus the verb bears two contr. significations.] Hence the word *مَوْكِبٌ* (IKtt) [as meaning “a certain mode, or manner, of walking, &c.”]. — *وَكَبَ*, inf. n. *وَكَبٌ*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وَكَبَ عَلَى الأَمْرِ*, and *وَأَكَبَ*, (in a copy of the S, *واكب*, which is also mentioned in the sense here following by IKtt and IM, as stated in the TA,) He hept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — *وَكَبَ* and *وَكَبَ* inf. n. *تَوَكَّبَ*; It (a date) became black when ripe: (K:) or *وَكَبَ* signifies, as below, “it (the skin, or a garment,) was dirty, or filthy;” and *وَكَبَ*, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed *لَفٌّ وَنَشْرٌ مُرْتَبٌ*:) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See *مَوْكِبٌ*. — *وَكَبَ*, aor. *يُوكِبُ*, inf. n. *وَكَبٌ*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وَكَبٌ*.

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

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

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

however, SM knows no authority.) = **اوكب** *He (a bird) rose to fly; ex., اوكب ثم طار he rose to fly, and then flew: (Er-Riyáshee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.) = اوكبه He made him angry. (K.)*

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

**وكوب** also *An antelope that keeps to its herd. (TA.) — ظبيّة وكوبٌ An antelope proceeding at a quick pace, with long steps; syn. اتى تعنق في سيرها (S:) and in like manner ناقة مواكبة a she-camel that proceeds in that manner: (S, K:) see وكب: or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the موكب (K:) that does not lag behind the [company of] riders. (A.)*

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

**واكبة** i.q. قانمة [app. signifying The leg of a quadruped]: (S, K:) from **وكب** "he stood." (TA.)

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

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

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

**مواكبة**: see **وكوب**.

**موكوب**: see 1.

**وكت**

1. **وكت**, aor. **يكت**, (inf. n. **وكت**, *He, or it, made a mark, or impression, or left a mark. (K.)* You say **وكت شيئاً** *He, or it, made a mark, or impression, or left a mark, upon a thing. (TK.) = وكت, aor. **يكت**, inf. n. **وكت**; and **وكت**, inf. n. **توكبت**; *He filled (K) a**

*زكت* (Lh,) or a cup, or the like, as also **زكت**. (Fr.) = **وكت**, aor. **يكت**, inf. n. **وكت**, *He walked, or went, with short steps. (Sh, K.) — He (a beast of carriage) raised and put down his feet quickly. (L.) — وكت المشى*, inf. n. **وكت** and **وكتان**, *He went, or walked, with short steps, but in a heavy and ugly manner. (L.) — وكت في سيره* He went with a particular kind of pace. (L, from Kr.) = **وكت** *وكت*, inf. n. **وكت**, *He pointed, or dotted, the book, writing, or letter. (L.)*

2. **وكتت البسرة** inf. n. **توكبت**, *The date became speckled, by reason of its ripening. (S, M, K.) = See 1.*

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

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

**وكت** The act of calumniating, or slandering, syn. **وشاية** and **سعاية**, (K,) to one possessed of command, or power. (TA.)

**رجل وكت**, mentioned by Kr; thought by ISd to be from **وكت المشى**; [and therefore to signify *A man who walks, or goes, with short steps, but in a heavy and ugly manner*]; because were it by the phrase mentioned by Kr [i.e. **موكبت** in *وكت في سيره*] it would be **موكبت**. (TA.)

**ناكت**, i.q. **واكت**, (K.)

† **موكوت** **كميد** *Changed in colour by reason of anxiety, or grief: (K:) or changed in colour (كميد), and full of malevolence, and of anxiety, or grief. (TA.) — عين موقوتة* *An eye in which is a وكتة. (A, &c.)*

**موكت**, and **موكتة**, (the latter on the

authority of Seer, TA) *A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.)* When it is speckled in the part next the stalk, it is called **مذتبة**. (TA.) See **بسر**.

**وكت**

10. **وكت استوكت** *He ate of what is called وكت*: (K:) *he hastened, and ate somewhat of that which is called وكت, thereby to attain the period of the morning-meal called العداء. (L.)*

**وكت** and **وكتا** *Food, aliment, or nutriment, (غذاء): so in some copies of the K, and in the TA: in the CK, غداء, or a morning meal: that is prepared, or taken, in haste, (يستعجل به), [before the morning-meal called غداء: see 10]. (K.)*

**وكر**

10. **استوكت الفراخ** *The young birds became big, bulky, or coarse. (S, K.)*

**وكر** *Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of واکر, or وكر, since it cannot be pl. of مستوكر. (TA.)*

**وكد**

1. **وكد**, aor. **يكد**, inf. n. **وكد**, *He remained, continued, stayed, abode, or dwelt, (L, K,) وكد أمراً* in a place. (L.) = See 2. = **وكد**, (L, K,\*) aor. **يكد**, inf. n. **وكد**, (L,) *He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قصد (L, K) and طاب (L.)* See also below. — **وكد وكد** *He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قصد قصده (S, L, K;) doing as he did. (L.) — وكد أمراً*, aor. and inf. n. as above, also signifies *He laboured at, and endeavoured after, a thing. (L.) — وكد, (L, K,) aor. **يكد**, inf. n. **وكد**, (L,) i.q. **أصاب** *He, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.]. (L, K.)**

2. **وكد**, (S, L,) inf. n. **توكيد**; (S, K;) [and **وكد** as is implied in the K, but app. by the unintentional omission of the word **وكد**;] and **اوكد**, inf. n. **ايكاد**; (S, L;) *He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K;) as also أكد and أكد: but more chaste with و. (S, L, K,\*) — Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also اكد (S, L, K) and اكد: but, in this sense also, more chaste with و; (S, L;) or in this sense more approved with*

أ : (L:) and in like manner **وَكَّدَ** he confirmed an oath: you say, **إِذَا عَقَدْتَ فَاكِّدْ وَإِذَا حَلَفْتَ فَوَكِّدْ** When thou makest a contract, ratify; and when thou swearest, confirm.

4: see 2. — **أَوْكَدْتَاهُ يَدَاهُ** His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.)

5. **تَوَكَّدَ** and **تَأَكَّدَ** signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K,\*)

**وَكْذٌ** Desire; purpose; intention; aim; endeavour. (L, K.) See also 1.

**وَكْذٌ** Work; labour; exertion; endeavour. (L, K.) Ex. **مَا زَالَ ذَلِكَ وَكْذِي** That ceased not to be my work, (L, K.) and endeavour. (L.)

**وَكَاذٌ** A rope with which cows are tied on the occasion of milking. (S, L.) — Also **وَكَاذٌ** and **وَكَاذٌ** sings. of **وَكَاذٌ** [and **وَكَاذٌ**], (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings.; see art. **وَأَكَّدَ**]; signifying, (i.e. the pls.) *Thongs, or straps, with which one binds* (L, K) a camel's, or horse's saddle: (L:) or the *thongs, or straps, by which the* **قَرَبُوسُ** is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also **مِيَاكِيذٌ** and **تَوَكِّيذٌ**; (K;) or these are called **مِيَاكِيذٌ**, but not **تَوَكِّيذٌ**: (L:) and it [مِيَاكِيذٌ] is a pl. that has no [proper] sing. (TA.)

**مُوَاكِدَةٌ** A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.)

**وَكَاذٌ** and **تَوَكِّيذٌ**: see **وَكَاذٌ**.

**مُتَوَكِّدٌ بِأَمْرٍ** (L,) or **لَأَمْرٍ** (K,) Standing ready, or prepared, for a thing, or an affair (L, K.)

## وكر

1. **وَكَّرَ**, aor. **يَكِّرُ**, inf. n. **وَكْرٌ** (S, K) and **وَكَّرَ**, (K,) He (a bird) came to the **وَكْرٌ** [or nest]: (K:) or entered his **وَكْرٌ**. (S.) — **وَكَّرَ**, (Mgh, Mṣb,) aor. **يَكِّرُ**, (Mṣb,) He (a bird) took for himself, or made, or prepared, (**أَتَّخَذَ**) a **وَكْرٌ**; (Mgh, Mṣb;) as also **وَكَّرَ**, (A, Mgh, Mṣb, TA,) inf. n. **تَوَكَّرٌ**; (TA;) but the latter has an intensive signification; (Mṣb;) and **أَتَّكَّرَ**. (K.) **أَوْكَّرَ** in this sense is a mistake. (Mgh.) — **وَكَّرَ**, aor. **يَكِّرُ**; (K;) or **وَكَّرَ**, (A, L, Mṣb,) inf. n. **تَوَكَّرٌ**; (Fr, S, L;) He made, or prepared, the food called **وَكِيرَةٌ**; (Fr, S, A, L, Mṣb;) **لَهُمْ** for them. (L, K.)

2: see 1, in two places. — See also **وَكِيرَةٌ**, in two places.

8: see 1.

**وَكْرٌ** The nest (**عُشٌّ**) of a bird; (AA, S, A, Mṣb, K;) wherever it is; in a mountain or a tree; (AA, S, Mṣb;) and so if the bird is not in it; (M, A, K;) as also **وَكْرَةٌ**: (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also **وَكْنٌ**: (Aṣ, TA:) [see also **عُشٌّ**; and **سَرَبٌ**]; pl. (of pauc., TA:) **أَوْكُرٌ** (K) and **أَوْكَارٌ**, (S, A, Mṣb, K,) and (of mult., TA) **وَكُورٌ** (S, K) and **وَكَارٌ** (Mṣb) and **وَكْرٌ**. (K.) You say, **بُيُوتٌ كَأَوْكَارِ الطَّيْرِ** [Houses like the nests of birds]. (A.) — † [A house: as in the following saying,] **مَا دَارَ فِي فِكْرِي نَزْوَلٌ فِي وَكْرِي** †Thine alighting at my house was not revolved in my mind. (A.) See also **وَكِيرَةٌ**. — The **فُرُضُ** [q. v.] of a **زَنْدَةٌ**. (A, in art. **فرض**.)

**جَمَازٌ**: see **نَاقَةٌ وَكْرِي**.

**وَكْرَةٌ**: see **وَكْرٌ**. — See also **وَكِيرَةٌ**.

**وَكْرَةٌ**: } see **وَكِيرَةٌ**.  
**وَكِيرٌ**: }

**وَكِيرَةٌ** Food that is prepared on account of the completion of a building; (S,\* Mṣb,\* K;) as also **وَكِيرٌ** and **وَكْرَةٌ** and **وَكْرَةٌ**: (K:) food which a man prepares on the occasion of building his **وَكْرٌ** [or house], or buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (**فِي الْجَمَازِ**); sometimes, he says, called **تَوَكِيرٌ**: which latter word also signifies the act of feeding [with the food called **وَكِيرَةٌ**]. (TA.)

## وكز

1. **وَكَّرَهُ**, (S, Mṣb,) aor. **يَكِّرُهُ**, (Mṣb,) inf. n. **وَكْرٌ**, (Mṣb, K,) He struck, or beat him, (S, Mṣb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Mṣb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Mṣb:) or, accord. to Ks, i. q. **لَكَمَهُ**; (Mṣb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — He pushed, or impelled, or repelled, him. (S, Mṣb, K.) — He pierced him (Ks, K,\* TK) with a spear. (TK.) — He goaded him. (TA.) — He broke his nose. (T, TA.)

**وَكْرَةٌ** A blow with the fist. (A.)

**وَكَّازٌ** One who strikes, or beats, much with his fist. (A.)

**مُتَوَكِّزٌ بِأَمْرٍ** Standing ready, or prepared, for a thing, or an affair. (L, art. **وكذ**.)

## وكس

1. **وَكَّسَ**, aor. **يَكِّسُ**, inf. n. **وَكْسٌ**, It (a thing,

S, Mṣb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Mṣb, K.) It is said in a trad., (S, Mṣb,) **لَهَا مَهْرٌ مِثْلَهَا لَا وَكْسٌ** of Ibn-Mes'ood, (TA,) **وَلَا شَطَطٌ** She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A,\* Mṣb,\* TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] **وَكَّسَهُ**, aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Mṣb, K;) as also **وَكَّسَهُ**, (TK,) inf. n. **تَوَكَّسَ**. (K, TK.) — He made him (a man) to suffer loss; syn. **نَقَصَهُ**; (S, TA; as also **وَكَّسَهُ** inf. n. **تَوَكَّسَ**: (K,\* TA:) or he cheated, or defrauded him. (IKtt, TA.) You say, **وَكَّسَ فِي تِجَارَتِهِ**, (S, A, Mṣb, K,) inf. n. **وَكَّسَ**, (TA,) He suffered loss, (S, A, Mṣb, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also **وَكَّسَ**, (S, A, Mṣb, K,) inf. n. **إِيكَاسٌ**; (TA;) and so **وَكَّسَ**, aor. (K) and inf. n. (TA) as above. (K, TA.)

2. **وَكَّسَهُ**, inf. n. **تَوَكَّسَ**: see 1, in two places. — Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.)

4. **أَوْكَسَ**, (A,) or **أَوْكَسَ مَالَهُ**, (Ibn-'Abbád, K,) His property went away. (Ibn-'Abbád, A, K.) — **أَوْكَسَ فِي تِجَارَتِهِ**: see 1.

**أَوْكَسٌ** [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, **يُنْظَرُ إِلَى صَاحِبِ الْأَوْكَسِ** means, One shall look to see which is he whose place is of the less, or least, value. (Mgh.) — A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man. (Ibn-'Abbád, K.)

[**وَكَّعَ**, &c.]

See Supplement.]

## ولب

1. **وَلَبَّ**, aor. **يَلْبُ**, inf. n. **وَلُوبٌ**, He entered (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) — **وَلَبَّ** He hastened (K) in entering. (TA.) — **وَلَبَّ إِلَيْكَ الشَّيْءُ**, aor. **يَلْبُ**, inf. n. **وَلُوبٌ**, The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, **وَلَبَّ** and **وَلَبَّ الشَّيْءُ**; accord. to which, the verb, in the sense of **وَصَلَ**, there assigned to it, is trans. both immediately and by means of **إِلَى**: but the correct reading is **ولب اليك الشيء**, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IKtt, it is said that **ولب اليك الشرُّ** signifies *The evil reached thee*:

syn. **تَوَصَّلَ**. (TA.) — **وَلَبَّ**, inf. n. **وَلُوبٌ** and **وَلَبٌ**, *It (corn or the like) germinated in offsets around the older plants.* (IKṭṭ.) — **وَلَبَّ بَنُو** **فُلَانٍ** *The sons of such a one multiplied, or increased.* (IKṭṭ.)

**وَالِبٌ**, *Going into a thing; entering into it.* (Esh-Sheybānee, S.)

**وَالِبَةٌ** *The offsets of the corn and the like:* (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn or the like growing from the roots of that which has preceded it:* (S:) pl. **أَوَالِبٌ**. (TA.) — **وَالِبَةٌ** *The offspring of camels, (IAḥr, S,) and of sheep or goats, (IAḥr, K,) and of cows, (K,) and of a people.* (IAḥr.)

**تَوَلَّبَ**: see art. **تَلَبَّ**. Accord. to Sub, the **ت** is substituted for **و**, and the word is derived from **وَالِبَةٌ**, the “offsets of corn and the like:” and Ibn-Oṣfoor and IKṭṭ assert the same. (TA.)

**ولت**

1. **وَلَّتْهُ حَقَّهُ**, aor. **يَلِّتُ**, inf. n. **وَلَّتٌ**; and **وَلَّتْهُ**; *He diminished unto him his due, or right; [or defrauded him of part thereof]:* (K:) as also **وَلَّتْهُ**, and **أَلَّتْهُ**, or **أَلَّتْهُ**. (TA.)

4: see 1.

**ولت**

1. **وَلَّتْنَا السَّمَاءَ**, [aor. **تَلَّتْ**], inf. n. **وَلَّتٌ**, *The sky wetted us with a little rain.* (TA.) — **وَلَّتْهُ**, aor. **يَلِّتُ**, (S,) inf. n. **وَلَّتٌ**, (S, K,) *He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (Aḥ:) or he beat him, or struck him, without wounding him.* (Aboo-Murrah El-Kusheyree.) — **وَلَّتْ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled.* (S.) **وَلَّتْ لَهُمْ**, [aor. **يَلِّتُ**] inf. n. **وَلَّتٌ**, *He gave them, or granted them, somewhat of a covenant, compact, or contract.* (TA.) — **وَلَّتْ**, [aor. **يَلِّتُ**?] inf. n. **وَلَّتٌ**, *He concluded a covenant, compact, or contract.* (TA.) — **وَلَّتْ لَهُ**, aor. **يَلِّتُ**, inf. n. **وَلَّتٌ**, *He made to him a weak promise.* (TA.) — **وَلَّتْ** **أَصَابَنَا وَرْنَا**, inf. n. **وَلَّتٌ**, *Such a one appointed the manner of somewhat of our affair for us; syn. وَجَّهَ.* (TA.) — **وَلَّتْ لِمَمْلُوكِهِ عَقْدًا**, [aor. **يَلِّتُ**, inf. n. **وَلَّتٌ**], *He promised his slave manumission after his death, saying, Thou art free after my death.* (Ish.)

**أَصَابَنَا وَرْنَا** **وَلَّتٌ** *A little of rain:* (S, K:) ex. **وَلَّتْ** **أَصَابَنَا وَرْنَا** *A little rain fell upon us.* (S.) — **وَلَّتْ** **أَصَابَنَا وَرْنَا** *A little rain.* (TA.) — **وَلَّتْ** **أَصَابَنَا وَرْنَا** *A covenant, compact, or contract, between a people, that happens unintentionally, (S:)*

or, *not firmly concluded, or settled:* (S, K:) or *somewhat, or a little, of a covenant, compact, or contract:* ex., in a trad., **وَلَّتْ لَكَ مِنَ الْعَهْدِ** **عَقْدًا** *Were it not for somewhat, or a little, of a covenant granted to thee, I had be-headed thee:* (TA:) or *the remainder [or what remains unfulfilled] of a covenant &c.:* (T:) or *a covenant &c. firmly concluded, or settled.* (TA.) — **وَلَّتٌ** *A little of anything that is much in quantity.* (IAḥr.) — **وَلَّتٌ** *What remains, of dough, in a platter.* (K.) — **وَلَّتٌ** *What remains, of water, in a مُشَقَّرٌ.* (K.) — **وَلَّتٌ** *What remains, of the beverage called نَبِيذٌ, in the vessel.* (K.) — **وَلَّتٌ** *A weak promise.* (K) [See 1. In the CK, and in a MS. copy of the K, for **الْوَعْدُ** is put **الْوَعْدُ**.] — You also say **وَلَّتٌ** **ضَعِيفٌ**, and **وَلَّتٌ** **مُحْكَمٌ**, [A weak promise has been made to them, and a firm promise]. (TA.) — **وَلَّتٌ** **أَرَأَى** *A vestige, or trace, of ophthalmia.* (K.) — **وَلَّتٌ** **أَرَأَى** *I saw not, of him, or it, aught save a small vestige, or trace.* (A.) — **وَلَّتٌ** **أَرَأَى** *The saying to a slave (مَمْلُوكٌ), Thou art free after my death.* (K.)

**وَلَّتٌ** **أَرَأَى** *I have a little news.* (TA.) — **وَلَّتٌ** **أَرَأَى** *A lasting, or constant, evil.* (K.) — **وَلَّتٌ** **أَرَأَى**, an expression used by Ru-beh, (TA.) *A burdensome debt:* (K:) or *a lasting, or constant, debt:* (IAḥr:) or, as some say, *a debt by which one constantly binds himself (يَتَقَلَّدُهُ), as he does by a contract.* (L.) 'Aḥ disapproves of the expression. (TA.)

**وَلَّتٌ** **أَرَأَى** *I have a little news.* (TA.)

**وَلَّتٌ** **أَرَأَى** *A lasting, or constant, evil.* (K.) — **وَلَّتٌ** **أَرَأَى**, an expression used by Ru-beh, (TA.) *A burdensome debt:* (K:) or *a lasting, or constant, debt:* (IAḥr:) or, as some say, *a debt by which one constantly binds himself (يَتَقَلَّدُهُ), as he does by a contract.* (L.) 'Aḥ disapproves of the expression. (TA.)

**ولج**

1. **وَلَجَّ**, aor. **يَلِجُ**, inf. n. **وَلُوجٌ**; and **وَلَجَّةٌ**; and **وَلَجَّ**; (S, K;) and **وَلَجَّ**; (L;) *He, or it, entered.* (S, K.) You say **وَلَجَّ الْبَيْتَ**, and **وَلَجَّ**, and **وَلَجَّ**, *He entered the house.* (L.) And **وَلَجَّ الشَّيْءُ فِي غَيْرِهِ** *The thing entered into another thing.* (Mḥb.) As is said in the S and L, Sb says that **وَلَجَّ** has for its inf. n. **وَلُوجٌ**, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of **وَلَجَّ**] is **وَلَجَّ فِيهِ**: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Moḥammad Ibn-Yezed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make **وَلَجَّ** a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like **وَلَجَّ** and other intrans. verbs: but if he mean that it governs a simple objective complement, like **وَلَجَّ**, his opinion is not correct. (TA.)

4. **وَلَجَّ**, (S, K,) inf. n. **وَلُوجٌ**; (Mḥb;) and **وَلَجَّ**, as in the CK and in several MS. copies of the K) or **وَلَجَّ**, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. **وَلَجَّ**), in which **ت** is substituted for **و**, and this is the correct reading; (TA;) *He, or it, caused to enter; introduced; inserted.* (S, K.) — The expression in the Kur. [xxii. 60; and other chapters,] **يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ** signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night:* (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (S.) — [**وَلَجَّ** is often used for **وَلَجَّ**; and hence as meaning *Invit.*]

5: see 1.

8: see 1 and 4.

**وَلَجَّ**, (S,) and **وَلَجَّ**, and **وَلَجَّ**, (TA.) *A man frequently going, or coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. **وَلَجَّ**.]

**وَلَجَّةٌ** *A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.:* pl. **وَلَجَّ** and **وَلَجَّ**, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which **وَلَجَّةٌ** is the n. un.] or **وَلَجَّ**. (L.) — Also, *A bend, or place of bending, of a valley:* (IAḥr:) pl. as above. (K.)

**وَلَجَّ** and **وَلَجَّ**: see **وَلَجَّ**.

**وَلَجَّةٌ** *Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a **وَلَجَّةٌ** of a thing.* (A'Obeyd.) — **وَلَجَّ** **هُوَ** **وَلَجَّتُهُمْ** *He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them.* (TA.) Pl. **وَلَجَّ**. (TA.) — **وَلَجَّةٌ** † *A particular, or special, intimate, friend, or associate, of a man; syn. خَاصَّةٌ* (S, K) and **وَلَجَّةٌ** (S) and **وَلَجَّةٌ** (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon, or to place confidence in, not being of his family:* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

**وَلَجَّةٌ** *i.e., A certain disease in the belly.* (TA.) *A pain that attacks a man; or a pain in a man; وَجَعٌ يَأْخُذُ الْإِنْسَانَ*, (so in two copies of the S, and in the L,) or **وَجَعٌ** **يَأْخُذُ الْإِنْسَانَ**: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*

or a pain in the teeth; **وَجَع يَأْخُذُ الْأَسْنَانَ**, (so in a copy of the §,) or **وَجَع فِي الْأَسْنَانِ**. (So in the CK.)

**أَوْجَعُ** [More, or most, penetrating]: applied to language or discourse. [TA, in art. **جَمَع**: see an ex. voce **مُجَمِّعُ**.]

**تَوْنَجُ** The hiding place of a wild beast, (or antelope, TA,) among trees, (§, K,) into which he enters (**الَّذِي يَلْجُ فِيهِ**); like **دَوْنَجُ**: the ت, says Sb, is substituted for و, and the word is of the measure **فَوْعَلُ**; for **تَفَعَّلُ** is scarcely found in Arabic as the measure of a subst., whereas **فَوْعَلُ** is frequent. (§.)

**مَوْلَجُ** A place of entrance; a place into which one enters: (TA:) pl. **مَوَالِجُ**. (§.) [See its contr. **مَنْخَرَجُ**.]

**مَوْلُوجُ** A man attacked by the disease called **وَالِجَةٌ**, or **دَبِيئَةٌ**. (K, TA.)

## ولج

**وَلِجَةٌ** A [sack of the kind called] **غِرَارَةٌ** (§, L, K:) or such as is called a **جَوَالِقُ**: or a large and wide **جَوَالِقُ**: (L:) and a date-basket of palm-leaves; syn. **جَلَّةٌ** (§, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (**بَرٌّ**) and the like: (L:) n. un. of **وَلِجٍ**, pl. **وَلِجَاتُ**. (§, L, K.)

## ولد

1. **وَلَدَتْ** (§, K, &c.), aor. **تَلَدَتْ** (L, K, &c.), inf. n. **وَلَدَةٌ** and **وَلَادٌ** (§, A, L, Mṣb, K) and **وَلَادَةٌ** and **وَلَادٌ**, but each is more common with kesr, (Mṣb,) and **الْوَالِدَةُ** and **الْوَالِدُ** (L, K) and **وَلْدَةٌ** (K,) [and app. **مِيلَادٌ**, like **مِيقَادٌ**, (see an ex. voce **تَلَدٌ**, in art. **تَلَدٌ**)] **She** (a woman, §, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, **وَلَدَتْ**, (aor. as above, Mṣb,) **He begot a child, or young one; &c.** (Th, L, Mṣb, K.) — **الَّتِي يَأْتِي حَبَابِي لَيْسَ** † [The land of El-Balkh produces saffron]. (A.) — **الَّتِي يَأْتِي حَبَابِي لَيْسَ** † [The nights are pregnant: it is not known what they will bring forth]. (A.) — **رَبٌّ لَمْ يَلِدْهُ** occurs in a verse cited voce **رَبٌّ** for **لَمْ يَلِدْهُ**; like **لَمْ يَلِدْهُ** for **لَمْ يَلِدْهُ**.

2. **وَلَدَهَا**, inf. n. **تَوَلَّدَتْ**, **He assisted her** [namely a woman, A, L, Mṣb, and a ewe or she-goat, §, A, L, Mṣb, or other animal, Mṣb] in bringing forth; delivered her of her child or young one: (§, L, Mṣb, K\*:) **he acted as a midwife to her.**

(L.) — **وَلَدَهَا أَوْلَادًا** **He made her to be the mother of children.** (MA.) See 4. — **وَلَدَهُ**, (inf. n. **تَوَلَّدَتْ**, K,) **He reared him; educated him; brought him up.** The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! **أَنْتَ نَبِيِّي** [in the CK, erroneously, **وَلَدْتَكِ** and **وَأَنَا وَلَدْتُكَ**] **Thou art my prophet, and I reared thee:** altering it thus, **أَنْتَ نَبِيِّي وَأَنَا وَلَدْتُكَ** [Thou art my little son, and I begot thee]; attributing to Him a son. (T,\* L, K.\*) — **وَلَدَ** † **He innovated, or originated, language, and a story or the like.** (A.) † [It (a thing) generated, engendered, produced, or originated, another thing.]

4. **أَوْلَدَتْ**, (inf. n. **إِبْلَادٌ**, Mṣb,) **She** (a woman, §, L, Mṣb, and a ewe or goat, L) **attained to the time of bringing forth; was about to bring forth.** (§, L, Mṣb, K.\*) — **أَوْلَدَ الْقَوْمُ** **The people attained to the time of [their having] children.** (IKtt.) — **أَوْلَدَ الْجَارِيَةَ** **He made the girl to be the mother of a child.** (MA.) See 2.

5. **عَنْ غَيْرِهِ** (§), or **تَوَلَّدَ الشَّيْءُ مِنْ الشَّيْءِ**, (Mṣb,) † **The thing became generated, or engendered, or produced; it originated; from the other thing.** (Mṣb.) — **تَوَلَّدَتِ الْعَصَبِيَّةُ بَيْنَهُمْ** † [Party-spirit originated, or became engendered, among them]. (A.)

6. **تَوَلَّدُوا** **They multiplied, or became numerous, [by propagation,] and begot one another;** (§, L;) as also **أَتَلَدُوا**. (TA.)

8: see 6.

10. **اسْتَوْلَدَهَا** **He rendered her pregnant; got her with child.** **أَوْلَدَهَا** in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

**وَلَدٌ**: see **وَلَدٌ**.

**وَلَدُهُ** and **وَلَدُهُ**, **A man's people, tribe, or family.** So, accord. to some, in the Kur. lxxi. 20. (T.) — See **وَلَدٌ**.

**وَلَدٌ**: see **وَلَدٌ**, and **وَلَدٌ**.

**وَلَدٌ** (of the measure **فَعْلٌ** in the sense of the measure **مَفْعُولٌ**, Mṣb) and **وَلَدٌ** (§, A, L, Mṣb, K) and **وَلَدٌ** (§, L, K) and **وَلَدٌ** (K,) each used alike as sing. and pl., (§, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) **A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind:** [often applied to an unborn child, &c.; a fetus:] (M, L, Mṣb:) pl. [of pauc.] of **وَلَدٌ**, (M, L, Mṣb, TA,) and of **وَلَدٌ**, (M, L,) **أَوْلَادٌ**; (M, L, Mṣb, K;) and [pl. of pauc. of **وَلَدٌ**, **وَلَدَةٌ** and **الْوَالِدَةُ**: (M, L, K:) and pl. of **وَلَدٌ**, **وَلَدٌ**, (S, M, L, Mṣb, K,\*) like as **أَسْدٌ** is pl. of **أَسَدٌ**, (§, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make **وَلَدٌ** singular. (T.)

— **وَلَدِكَ مَنْ دَمَى عَقَبِيكَ**, a proverb, (T, S, L; but in the §, **عَقَبِيكَ**;) of the Benoo-Asad, (§, L,) **Thy son is he who made thy two heels to be smeared with blood;** (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — **مَا أَدْرِي أَيْ مَا وَلَدَ الرَّجُلُ هُوَ** (S, K.)

**لِدَةٌ**, in which the **ة** is a substitute for the **و** that is elided from the beginning, for it is from **الْوَالِدَةُ**, (§, L,) or, accord. to some, it is from **لَدَى**, q.v., (TA,) applied to a male and to a female, (TA, voce **تَرَبُّبٌ**, i.q. **تَرَبُّبٌ**; (§, L, K;) meaning **One born at the same time with another; coëtanous, or a contemporary in birth** (TA) of a man: (§, L:) dual **لِدَانِ** (§, L;) [but **لِدَةٌ** occurs in a dual sense in the Jm and O and K, voce **صَوَّغٌ**, q.v.]; pl. **لِدُونٌ** and **لِدَاتٌ**: (§, L, K:) AHei and other expositors of the Tesheel say, that words like **لِدَةٌ** have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is **وَلِيدَاتٌ** and **وَلِيدُونَ**, (K,) because the formation of a dim. restores a word to its original form; (TA;) not **لُدِيَّاتٌ** and **لُدِيُونَ**, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made **وَلِيدٌ**, there would be no difference between it and the dim. of **وَلَدٌ**. (TA.) See also art. **لَدَى**. — See **مِيلَادٌ**.

**وَلَادٌ** and **وَلَادٌ**: see 1. — **Pregnancy**: (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

**وَلُودٌ** [Prolific; that breeds, or brings forth, plentifully.] (§, K, art. **أَبَدٌ**). — See **وَالِدٌ**.

**وَلِيدٌ** (of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, TA,) and **مَوْلُودٌ** signify the same, (T, L, K,) i.e., **A new-born child:** (M, L:) **a young infant:** (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also **وَلِيدَةٌ** and **مَوْلُودَةٌ**: pl. of **وَلِيدٌ** and **وَلِيدَةٌ** في **الْجَنَّةِ**. (L.) — **الْوَالِدُ فِي الْجَنَّةِ** **The child that dies in early infancy, or that is prematurely born, is in paradise.** (L, from a trad.) — Also **وَلِيدٌ** **A boy:** (§, A, L, K:) **a youth:** (AHeyth, L:) † **a boy who has arrived at the age when he is fit for service, before he attains to puberty:** (A, L:) **a youthful servant;** one is so called from the time of his birth until

he attains to manhood: the servant of a man in paradise is a **وليد** always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one *born in servitude*: (TA:) fem. in these senses, with **ة**: (S, A, L, K:) a female slave is called **وليدة** even if aged: (L:) pl. (of the masc., S, L) **وَلَدَانٌ** (S, L, K) and **وَلَدَةٌ**; (L;) and (of the fem., S, L) **وَلَدَاتٌ**. (S, L, K.) — See also **مَوْلِدٌ** — **أَمْرُ الْوَلِيدِ** *The domestic hen.* (K.) — **هُمُ فِي أَمْرِ لَا يَنَادِي وَوَلِيدُهُ** (S, L, K\*) [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or Aṣ, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a **وليد** put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a **وليد** put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — One also says, **فِي الْأَرْضِ عُشْبٌ لَا يَنَادِي وَوَلِيدُهُ** [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and **جَاءُوا بِطَعَامٍ لَا يَنَادِي وَوَلِيدُهُ** [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — Muzarrid Eth-Thaḥlebee says,

- \* تَبَرَّاتُ مِنْ شَتْرِ الرِّجَالِ بِتَوْبَةٍ
- \* إِلَى اللَّهِ مِنِّي لَا يَنَادِي وَوَلِيدَهَا

[I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L)

**وَلِيدَةٌ**: see **وَلِيدٌ**.

**وَلُودِيَّةٌ** (IAḥr, L, K,) an inf. n. which has no verb, (Th, L,) and **وَلُودِيَّةٌ** (K) and **وَلِيدِيَّةٌ**, which, accord. to Th, is the original form, and **وَلَادَةٌ** (L,) *Infancy*: (IAḥr, L, K:) *boyhood; girl-*

*hood: the state of a* **وَلِيدٌ** or **وَلِيدَةٌ**. (L.) Ex. **فَعَلْ ذَلِكَ فِي وُلُودِيَّتِهِ**, and **وُلُودِيَّتِهِ**, *He did that in his infancy*: (El-Baṣāir:) and **فِي وُلُودِيَّتِهِ** *when he was a* **وليدٌ**. (L.) — **وَلُودِيَّةٌ** (L, K) and **وَلُودِيَّةٌ** (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness*, (L, K,) and *in knowledge of affairs*: (L:) *illiterateness*. (L.)

† **صُحْبَةُ فُلَانٍ وَوَلَادَةٌ لِلْخَيْرِ** [The society of such a one is very productive of good.] (A.)

**وَالِدٌ** and **وَالِدَةٌ** (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child or young one, or children or young; and bringing forth*. (Th, M, L.) — Also **وَالِدٌ** *A father*: (S, L, Mṣb:) and *a mother*; (L;) as also **وَالِدَةٌ**; (S, L, Mṣb;) [which latter is the more common in this sense:] pl. of the former, **وَالِدُونَ**; and of the latter, **وَالِدَاتٌ**; (Mṣb:) the dual **وَالِدَانِ** signifies the *two parents; the father and mother*. (S, L, Mṣb.) — **شَاةٌ وَالِدٌ** *A pregnant ewe or goat*; (ISk, S, A, L, Mṣb, K;\*) as also **وَالِدَةٌ** and **وَلُودٌ**: (L, K:) pl. **وَلَدٌ**, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or **وَلَدٌ**, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — Also, *A prolific ewe or goat; that breeds, or brings forth, plentifully*; (Nh, L;) [as also **وَلُودٌ**: see S, K, art. **أَبَد**: see also an ex. of **وَلُودٌ**, applied to a woman, voce **أَسْوَأُ**.] — **مِنْ شَرِّ وَاوَالِدٍ وَمَا وَاوَالِدٌ**, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten*,] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Baṣāir.)

**مَوْلِدٌ** The *place of birth* (T, S, M, A, Mṣb) of a man. (S, L, &c.) — See also **مَيْلَادٌ**.

**مَوْلِدٌ** [A woman, and] a ewe or she-goat, (L,) *about to bring forth*: (L, K:\*) pl. **مَوَالِدٌ** and **مَوَالِيدٌ**. (L, K.)

**مَيْلَادٌ** The *time of birth* (T, S, M, A, L, Mṣb, K) of a man; (S, L, &c. ;) as also **مَوْلِدٌ**, (T, M, A, L, Mṣb, K,) and **لِدَةٌ**: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — [See also **ل**, of which it is app. an inf. n.]

**مَوْلُودٌ**: see **وَلِيدٌ**.

**عَرَبِيَّةٌ مَوْلِدَةٌ** (S, L, Mṣb,) and **رَجُلٌ مَوْلِدٌ** (S, L,) *A man, and an Arab female, not of mere*

*Arabian extraction*: (S, L, Mṣb:) or **مَوْلِدٌ** (L) and its fem. **مَوْلِدَةٌ** (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs*; (M, L, K;) as also **وَلِيدٌ** (M, L) and **وَلِيدَةٌ**: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, *who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner*: (A, L:) or the latter, **مَوْلِدَةٌ**, signifies one *born in a country in [and of] which is only her father or her mother*: (ISh, L:) or one *born at thine own abode, or home*; (ISh, T, S, in art. **تَلَد**;) like **تِلَادٌ**: (S, art. **تَلَد**;) or *born in the territory of the Muslims*. (Mgh, art. **تَلَد**.) — **شَاعِرٌ مَوْلِدٌ** † [A post-classical poet;] a poet of the last of the four classes; of the class next after the **إِسْلَامِيُونَ**; also called **مُحَدَّثٌ**: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islamees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Moḥammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (Sec **شَاهِدٌ**.)] Ibn-Rasheeq mentions, as the most famous of the Muwelleds, El-Ḥasan (surnamed Aboo-Nuwás) Ḥabeeb, El-Boḥtoree, Ibn-Er-Roomee, Ibn-El-Moḥtezz, and El-Mutanabee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-'Amr Ibn-El-'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdaḳ and Jeroer Muwelleds, in comparison with the Pagan poets and the Mukhadḳrams, though others call them Islamees. (Mz, 49th نوع.) — **كَلَامٌ مَوْلِدٌ**: [Post-classical,] or *innovated, or modern, or modernized, language*; (L;) *language which is not of the original dialect of the Arabs*; (A;) *language which is not genuine Arabic*. (Mṣb.) And simply **مَوْلِدٌ** † [A post-classical phrase or word;] a *modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the مَصْنُوع is, that the latter is given by its author as chaste (فَصِيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to*

لُغَةً. The lexicons passim.) — Also **مَوْلَدٌ**, (L,) and its fem. with **ة**, (K,) † Anything *innovated*. (L, K.) — **كِتَابٌ مَوْلَدٌ**: *A forged writing*. (L, K.) — **بَيِّنَةٌ مَوْلَدَةٌ**: *Evidence not verified*. (L, K.)

**مَوْلِدَةٌ** *A midwife*. (A, L, K.)

[ولس, &c.]

See Supplement.]

### وما

1. **وَمَأً إِلَيْهِ**, (S, K,) aor. **يَمَأُ**, inf. n. **وَمَأٌ**; (S:) and **وَأَمَأُ**, (S, K, which is the chaste word, MF,) inf. n. **إِيْمَأٌ**; (TA;) and **وَمَأٌ**; (K;) *He made a sign to him*. (K.) **أَوْمَأْتُ** [for **أَوْمَأْتُ**] is disallowed: (S:) [but see what follows in this paragraph]. Lth says, that **الايْمَاءُ** is *the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer*: (TA:) and **أَوْمَأُ بِرَأْسِهِ** sometimes signifies *He [made a sign with his head as though he] said "No:"* Akh cites this verse:

\* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ \*  
\* وَأَوْمَتْ إِلَيْهِ بِالْعُيُونِ الْأَصَابِعُ \*

[When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which **اومت** is for **اومأت**. (TA.) — [For a further explanation of **اومأ**, and the manner in which it is said to differ from **اوبأ**, see art. **اوبأ**.]

2. **وَمَأً**: see 1. — **وَمَى بِالشَّيْءِ** [for **وَمَأً**: as there is no such root as **ومى**]: *He took away the thing*. (TA.)

3. **فُلَانٌ يُوَامِي فُلَانًا**, and **يُوَائِرُهُ**, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — ISh quotes,

\* فَأَنَا الْغَدَاةَ مُوَامِيَهُ \*  
meaning, accord. to Abu-l-Khattāb, "And I, in the morning, shall see him, or it:" syn. **مُعَايِنُهُ**. (TA.)

4: see 1.

10. **اسْتَوْمَى عَلَى الْأَمْرِ** [for **استوماً**: as there is no such root as **ومى**]: *He made himself master of the thing*: like **استولى**. (Fr.)

**وَأَمِيَّةٌ** *A misfortune; calamity*: (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — **وَقَعَ فِي وَأَمِيَّةٍ** *He fell into a misfortune or calamity*. (S.) — **ذَهَبَ ثَوْبِي فَمَا أَذْرِي مَا كَانَتْ وَأَمِيَّتُهُ** *My garment is lost, and I know not what misfortune*

*has taken it away*: (M, K:) or, *who has taken it*. (Yaākoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. **لَمَأُ**.]

### ومت

**مَتُّ شَيْءٍ مَوْمُوتٌ** *A thing that is known, and decided, or determined*; syn. **مَعْرُوفٌ مَقْدَرٌ**. (K.)

### ومد

1. **وَمَدَّتِ اللَّيْلَةُ**, (S, L, K,) aor. **تَوَمَدُ**, inf. n. **وَمَدٌ**, (L,) *The night was, or became, one of intense heat, &c.*, as explained below. (S, L, K.) One also says **وَمَدَ الْيَوْمُ**: but the former is more common. (M, L.) — **وَمَدَّ عَلَيْهِ**, (S, \* M, A, L, K,) aor. **يَوْمَدُ**, (K,) inf. n. **وَمَدٌ**, (M, L, K,) † *He was angry with him*; (S, M, A, L, K;) *was incensed against him*; i. q. **وَبَدَّ**, (S, L,) of which it is a dial. form. (S.)

**وَمَدٌ** *Intenseness of the heat of night*; as also **وَمَدَةٌ**: (S, L, K:) or *intense heat*: (CK:) or *sultriness*; i. e., *intense heat with stillness of the wind*: (Ka, T, L, K:) or *heat of whatever kind with stillness of the wind*: (M, L:) or *dew, or moisture, that comes during the greatest heat*, (M, A, L, K,) *from the direction of the sea*, (M, L, K,) *with stillness of the wind*: (M, L:) or *a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell*: (T, L:) and **وَمَدَةٌ** *a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still*: (L:) *it comes during the greatest heat, from the direction of the sea, and sometimes in the days of autumn also*. (T, L.)

**نَيْلَةٌ وَمَدٌ**: (L, K:) and **وَمِدَةٌ**, (T, M, A, L, K,) which latter is the more common, (TA.) *A night of وَمَدٌ*, i. e., *intense heat, &c.*, as explained above. (T, M, A, L, K.) One also says **يَوْمَرُ وَمَدٌ**: but not so commonly. (M, L.) — **هُوَ عَلَيْهِ وَمَدٌ**: † *He is angry with him*. (A.)

**وَمَدٌ**: see **وَمَدَةٌ**.

**وَمَدٌ**: see **وَمِدَةٌ**.

### ومض

1: see 4.

4. **اومض** *It (lightning) flashed, gleamed, or shone, slightly*, (S, A, Mṣb, K,) *not extending sideways in the adjacent tracts of cloud*; (S, K;) for when it does thus, it is termed **خَفُوٌ**; and when it extends high in the sky, without extending sideways to the right and left, it is termed **عَقِيْقَةٌ**: (S:) it is also said of other things, beside

lightning: (M:) and **وَمَضُ**, (S, M, A, Mṣb, K,) aor. **يَمِضُ**, (S, Mṣb, K,) inf. n. **وَمِيضٌ** and **وَمِضٌ**, (S, M, A, K,) and **وَمِضَانٌ**, (S, A, K,) and **تَوَمِضٌ**, (M,) signifies the same; (S, M, A, Mṣb, K;) or *it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again*; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-'Eyn:) or both verbs signify *it (lightning) gleamed, or shone*. (Ham, p. 785.)

— Hence, **أَوْمَضَتِ الْمَرْأَةُ**: † *The woman smiled, so as to display her teeth*: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And † *The woman stole a glance, or glances*; (S, M, K;) as also **اومضت** **بِعَيْنِهَا**: (A:) or this last, † *the woman looked, or gazed with widely opened eyes*. (L.) — And **اومض له بعينه** † *He made a sign to him with his eye*: (M:) or **اومض فلانٌ** † *such a one made a private, or secret, sign, (K, TA,) إلىَّ to me. (TA.) — Also, *He saw the slight flashing, or gleaming, or shining, of lightning, or of fire*. (M, TA.)*

**وَمَضَةٌ** [A slight flash of lightning, &c.] You say, **شِئْتُ وَمَضَةٌ بَرِّي كَنْبُضَةَ عِرْقِي** [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.)

**وَأَمِضُ** i. q. **بَرِّقُ** **وَمِيضٌ** [Lightning flashing, gleaming, or shining, slightly; &c.: **وميض** in this case being app. an inf. n. used as an epithet.] (TA.)

**وَأَمِضُ**: see what next precedes.

[ومتق, &c.]

See Supplement.]

### ونب

2. **تَوَنَّبَ**, inf. n. **وَنَبٌ**, *He reprehended, reprovved, blamed, chid, or reproached, him severely*; &c.: (K:) a dial. form of **أَتَبَهُ**. (TA.)

[ونى, &c.]

See Supplement.]

### وهب

1. **وَهَبَ لَهُ شَيْئًا**, (aor. **يَهَبُ**, K;) said to be originally **يُوْهَبُ**; which is changed into **يَهَبُ** because of the **كسر**; and then, into **يَهَبُ** because of the medial guttural letter; (Mṣb, voce **وَسِعَ**;) inf. n. **وَهَبٌ** and **وَهَبٌ** and **هَبَةٌ** (S, K,) and **مَوْهَبَةٌ** and **مَوْهَبَةٌ**, (Mṣb,) or the last two are substs., (S, K, &c.) *He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation*. (Mṣb, TA.) You should not say **وَهَبَكَ** [he gave it to thee], (K, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَنِي اللَّهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAar, K.) وَهَبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — وَهَبْتُ فِدَاكَ Suppose me; syn. وَهَبْتُ فِدَاكَ (AHai, cited by Fei;) or *count me, or reckon me*; syn. أَحْسَبُنِي وَأَعْدُونِي (M, K); [or grant me;] to have done that. (M, K.)\* وَهَبْتُ فِدَاكَ Suppose Zeyd to be going away, or gone away; syn. إِحْسَبُ. (So in two copies of the S: in another, أَحْسَبُ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فِدَاكَ [I supposed thee to have done that]: nor (as some assert, Mṣb,) do you say وَهَبْتُ أَنِّي فِدَاكَ (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that ظَنَنْتُ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمًا, and ظَنَنْتُ إِنَّ زَيْدًا قَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. وَهَبَهُ قَوْهَبَهُ, aor. of the latter verb وَيَبُ and وَيَبُ, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَأَعَدَّهُ قَوْعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. وَهَبَ لَهَ الشَّيْءَ He prepared, or made ready, the thing for him. (K.) — وَأَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. — وَأَوْهَبَ الطَّعَامَ; The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) = وَأَوْهَبْتُ

لِأَمْرٍ كَذَا; I became capable of such a thing and able to do it. (A.) — وَأَوْهَبَ لَكَ الشَّيْءَ; The thing was, or became, within thy power, or reach, so that thou mightest take it. (K.)\* Related on the authority of IAar alone, who says, They did not say وَأَوْهَبْتُ لَكَ الشَّيْءَ. (TA.) — وَأَوْهَبَ لَهُ الشَّيْءَ; The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse:

\* عَظِيمُ الْقَفَا رِخْوُ الْخَوَاصِرِ وَأَوْهَبْتُ \*  
\* لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرٌ \*

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهِنْتُ, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. تَوَاهَبُوا They gave gifts, one to another. (S, K.) — فَيَهَبُ التَّوَاهِبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ [The people gave it; one to another]. (TA.) — وَلَا التَّوَاهِبُ فِيمَا بَيْنَهُمْ ضَعَةٌ [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. (وَأَوْهَبَ, TA,) He accepted a هِبَةٌ, or gift. (S, Mṣb.) He accepted it [as a gift]. (K.) — إِتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ هِبَةً (S,) or اسْتَوْهَبَ هِبَةً (Mṣb,) He asked for a هِبَةٌ, or gift. (S, Mṣb.) — اسْتَوْهَبَهُ [He asked him to give him a servant.] (K, art. خَادِم.)

هِبَةٌ and مَوْهَبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاتٌ; and of the latter, مَوَاهِبٌ. (A, &c.) — [A هِبَةٌ is of two kinds: هِبَةٌ صَدَقَةٌ A free gift, for no requital, or compensation: and هِبَةٌ ثَوَابٌ A gift for a requital, or compensation. This distinction is made in law, &c.]

أَهْبَةٌ q.v. (K, in art. اهب.)

وَهْوَبٌ }  
وَهَابَةٌ and وَهَابٌ } see وَهَبٌ.

وَهَابَةٌ and وَهَابٌ (K) and وَهْوَبٌ and وَهَابٌ (S, K) epithets from وَهَبٌ, ["he gave, &c.": the

first signifies *Giving*; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying *one who gives liberally, or bountifully; &c.*: and in this sense وَهَابٌ is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation.* The و in وَهَابَةٌ is added to give more force to the intensiveness; as in عَلَامَةٌ. (TA.)

مَوْهَبٌ and مَوْهَبَةٌ subst. of وَهَبٌ ["he gave, &c.:" signifying *A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation.*] (S, K, &c.) See 1.

مَوْهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.)

وَادٍ مَوْهَبٍ الْحَطَبِ A valley abounding with fire-wood. (A.) = أَصْبَحَ فُلَانٌ مَوْهَبًا Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعَدًّا) and able. (S.)

هَبَةٌ: see مَوْهَبَةٌ. — A cloud falling [in rain] in any place: (K:) pl. مَوَاهِبٌ: you say كَثُرَتْ مَوَاهِبُ السَّمَاءِ The rains became abundant in the land. (TA.) — مَوْهَبَةٌ and مَوْهَبَةٌ A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبٌ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-ḥ, being extr. [with respect to rule]. (TA.)

مَوْهَبَةٌ: see مَوْهَبٌ and مَوْهَبَةٌ.

مَوْهَبٌ A thing given; properly, as a free gift, &c.: see the verb. (Mṣb.) — مَوْهَبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Mṣb.) — مَوْهَبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. وَهَتَتْ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.)

4. وَهَتَتْ It (flesh-meat) became stinking: (S, K:) dial. form of وَهَيْتَ. (TA.)

وَهْتَةٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)

## وَهَتْ

1. وَهَتْ فِي شَيْءٍ, aor. يَهْتُ, inf. n. وَهْتٌ, *He was persevering, or assiduous, in the thing.* (K.)  
 وَهَتْ شَيْئًا, aor. يَهْتُ, inf. n. وَهْتٌ, *He trod, or trampled, vehemently upon a thing.* (K.)

5. تَوَهَّتْ فِي الْأَمْرِ, *He went, or penetrated, far into the affair.* (M, K.)

وَاهَتْ One throwing himself into destruction. (TA.)

## وَجَّحَ

1. وَفَّحَ النَّارُ, aor. تَفَّجُ, inf. n. وَفَّجٌ and وَهَجَانٌ; (S, L, K) and وَهَجَتْ, [app. a mistake for وَهَجَتْ,] aor. تَوَفَّجُ, [inf. n. وَفَّجٌ;] (L; ) *The fire burned; syn. اتَّقَدَتْ; (S, K, &c.);* and so تَوَفَّجَتْ; (L; ) syn. تَوَقَّدَتْ; (S, L, K; ) [or this last has an intensive sense, and signifies, as does the first accord. to the A, *it burned fiercely; glowed.* — Also, all these verbs, with the same inf. ns., *It (the sun) burned, or was hot: and it (a fire) burned from a distance.* (L.) — Also, all the above verbs, with the same inf. ns., † *It (a day, and a night,) was violently hot.* (L.)

2: see 4.

4. اَوْهَجَ *He kindled a fire; made it to burn;* syn. اَوْقَدَ: (S, K; ) [or *made it to burn fiercely, or to glow:*] in the M, † وَهَجَ (L.)

5. تَوَهَّجَ: see 1. — † *It (the odour of perfume) was hot, or strong; syn. تَوَقَّدَ.* (S, K.) — † *It (a jewel) shone; glistened; glowed.* (S, K.) — † *It (a day) was violently hot.* (A.) — † *It (heat) was violent.* (A.)

وَهَجَتْ وَهَجَةً, and وَهَجَانٌ †, and يَوْمٌ وَهَجٌ †, *A violently hot day, and night.* (L.)

وَهَجَ and وَهَجَ The burning, or heat, of fire. (S, K.) [See 1.] — Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) — Also, the latter, The shining, glistening, or glowing, of a jewel. (L.)

وَهَجَانٌ and وَهَجَانَةٌ: see وَهَجَ.

وَهَجَ: see وَهَجَ.

نَجْمٌ وَهَّاجٌ [A fiercely burning, or glowing, star]. (TA.) سِرَاجٌ وَهَّاجٌ [A fiercely burning, or glowing, lamp; Kur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَهَّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum; expl. by حَارَّةُ الْمَتَاعِ.* (L.)

## وَهْدَ

وَهْدٌ (L) and وَهْدَةٌ (A, S, A, L) *A low, or*

*depressed, place; (A, S, A, L; ) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L: ) and both words, low, or depressed, ground: (L, K: ) pl. اَوْهْدٌ, (L, K, ) a pl. [of pauc.] of the former, (TA, ) and وَهْدَانٌ (S, A, L, K) and وَهْدَانٌ, or وَهْدَانٌ, (as in different copies of the K, the former being the reading in the TA, ) and وَهْدٌ and وَهْدَةٌ: (S, L: ) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un. :] also وَهْدَةٌ a hollow, or cavity, or deep hollow or cavity, (هَوَّةٌ) in the ground; (L, K; ) and so وَهْدَةٌ, and اَرْضٌ وَهْدَةٌ: (L: ) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — Also, i.q. خُصْبَةٌ, (IAar, L) which latter, says Lth, signifies The part where the mustaches divide.*

[&c. وهر]

See Supplement.]

## وَيْبٌ

وَيْبٌ a word like وَيْلٌ (S, K) and وَيْحٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáilk, وَيْبٌ and وَيْحٌ and وَيْسٌ denote compassion: but وَيْلٌ is used in reviling, and imprecating destruction. (MF.) IKt† says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نَعِمَ and بَشَسَ and نَيْسَ and عَسَى and the verb of wonder and وَيْحٌ and وَيْبٌ and وَيْسَةٌ and وَيْلَةٌ and وَيْبَةٌ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبٌ لَكَ, (S, K, ) and وَيْبٌ لَكَ, (S, K, ) and وَيْبٌ لَكَ, (K, ) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA, ) and وَيْبِهِ, and وَيْبِ غَيْرِهِ, (K, ) [and وَيْبٌ and وَيْبٌ (S, K, ) and وَيْبٌ زَيْدٍ, (see below,)] and وَيْبٌ زَيْدٍ, (TA, ) [and وَيْبٌ زَيْدٍ, (see below,)] and وَيْبٌ فَلَانٍ on the authority of IAar, (K, ) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-ḥ to the ب: (TA: ) the meaning of all which is, May God make woe (ويْل) to cleave to thee! [and —to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K, ) Dhu-l-Khiraḥ Et-Ṭuhawee uses وَيْبٌ in the sense of وَيْلٌ, addressing to a wolf the ejaculation وَيْبٌ غَيْرِكَ, [which is therefore the same in meaning as وَيْبٌ]: (TA: ) but accord.

to what is said by Z, in the Fáilk, وَيْبٌ and وَيْبٌ لَكَ &c. signify *Mercy on thee!* or the like. (MF.) When وَيْبٌ is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبٌ is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وَيْبٌ لَزَيْدٍ (or وَيْبًا لَزَيْدٍ, L): when you use ل, it is more elegant to put وَيْبٌ in the nom. case, as an inchoative, than in the acc. case: but when you use وَيْبٌ as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْبٌ زَيْدٍ than وَيْبٌ لَزَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْبٌ غَيْرِكَ and وَيْبٌ لَزَيْدٍ, like وَيْبًا لَزَيْدٍ. (TA.) — وَيْبًا لِهَذَا الْأَمْرِ — وَيْبًا لِهَذَا الْأَمْرِ, i.q. عَجَبًا لَهُ, [I] wonder at, or with respect to, this thing! (K, ) and so وَيْبَةٌ. (TA.)

وَيْبَةٌ A measure consisting of twenty-two, or twenty-four, أَمْدَادُ (pl. of مَدٌّ), which see in art. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the وَيْبَةُ in Cairo is the sixth part of an إِرْدَبٌ, which latter is equivalent, very nearly, to five English bushels.]

## وَيْحٌ

وَيْحٌ a word denoting compassion, or pity: (AZ, A, S, K: ) وَيْلٌ denotes [an imprecation of] punishment; (S: ) or [of] removal from good, or from prosperity: (AZ, A, S: ) or [of] destruction: (AZ: ) وَيْسٌ denotes the same as وَيْحٌ; (AZ: ) or less than وَيْحٌ: (A, S: ) or وَيْحٌ and وَيْسٌ denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْسَهُ مَا أَمْلَحَهُ, and وَيْحَهُ مَا أَمْلَحَهُ, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, وَيْلٌ is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and وَيْحٌ is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T: ) or وَيْلٌ is said to, or of, him who falls into destruction: and وَيْحٌ is a word by which one chides him who is at the point of falling into destruction: (Sb: ) or وَيْحٌ and وَيْلٌ are syn., (Yz, En-Nadr, S, Ibn-El-Faraj, ) and وَيْسٌ signifies the same: (Ibn-El-Faraj: ) or وَيْحٌ is a little softer, or more gentle, than وَيْلٌ: (En-Nadr: ) [if so, وَيْحٌ signifies woe to him! in the same, or in a milder, manner than وَيْلَةٌ:] or the original of

ويح is **وَيِّ**; sometimes **ح** being added to this latter word, and sometimes **ل**, and sometimes **ب**, and sometimes **س**; (**ك**;) so that it becomes **ويح** and **ويل** and **ويب** and **ويس**. (TA.) [See **ويح** and **ويل** and **ويب** and **ويس** and **وي**.] You say **ويح** **زَيْدٍ** [*Mercy on Zeyd!* or *woe to Zeyd!*]; putting **ويح** in the nom. case as an inchoative; (**س**, **ك**;) and in like manner, **ويَّلُ زَيْدٍ**: (**س**;) and also **ويحاً زَيْدًا**; putting **ويح** in the acc. case because of a verb understood; (**س**, **ك**;) as though you said **أَلْتَرَمَّهُ اللَّهُ وَيحاً** [*May God make mercy, or woe, to attend him constantly!*]; and in like manner, **ويلاً زَيْدٍ**: (**س**;) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is **أَتَرْحَمُهُ تَرْحَمًا** [*I say, May God have mercy on him! emphatically*]: (Z, in the **Fáik**;) you also say **ويحك**, and **ويح زَيْدٍ**; (**س**, **ك**;) making

**ويح** a prefixed n.; (**س**;) and putting it in the acc. case again because of a verb understood; (**س**, **ك**;) and in like manner, **ويحك**, and **ويَّلُ زَيْدٍ**: (**س**;) and also **ويحاً زَيْدٍ** in the same sense. (**ك**.)

## ويس

**ويس** a word used to denote compassion, or pity, and admiration of one's beauty; (**م**, **ك**;) the object being a child; (**ك**;) as when one says of a child, **ويسه ما أملكه** [*Mercy on him!* or the like: *how beautiful is he!*]: (TA;) or **ويئس** and **ويئس** are used in the place of **ويئس**; (TA;) and **ويئس له** signifies **ويئس له** [*Woe to him!*]: (**م**, **تأ**;) or, as some say, **ويئس** is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (**إج**, **م**;) **أبو-تُرَاب** says, I heard **أبو-سَمَيْدَا** say, **ويئس** and **ويئس** and **ويئس** have one

meaning: (TA;) or **ويئسك** is not said except to children; and **ويئسك** is an expression in which is roughness and reproach; and **ويح** is a gentle and good expression. (AHát, TA.) See **ويئس** and **ويئس** and **ويئس**. — It also signifies *Poverty*. (ISk, M.) And one may say, if it be right to say so to one, **ويئس له** as meaning *Poverty be to him*: (ISk.) — Also, *What a man desires*. (M, K.) So in the phrase **لَقِيَ وَيئسًا** *He found, or met with, or experienced, what he desired*; (M, K;) accord. to an explanation given by **IAar**; so that it means *much*: but in one place he says that this phrase signifies *he found, &c., what he did not desire*. (M.)

[ويل &amp;c.]

See Supplement.]