O, TA;) as also ▼ عقّب. (TA.) [Hence also several phrases here following.] — It is said in a trad., كُلُّ غَازِيَةٍ غَزَتْ يَعْقُبُ بَعْضُهَا بَعْضًا i. e. [*Every party that goes forth on a warring*, or *warring and plundering, expedition*] *shall take its turn, one after another:*] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.) — عَقَبْتُ الرَّجُلَ فِى أَهْلِهِ means بَغَيْتُهُ بِشَرٍّ وَخَلَفْتُهُ [i. e. *I sought to do evil to the man, and took his place* (see art. خلف), *with respect to his wife;* i. e. *I committed adultery with his wife*]: (Ṣ, O:) or عَقَبَهُ signifies [simply] بَغَاهُ بِشَرٍّ [*he sought to do evil to him*]: (Ḳ: [in which وَخَلَفَهُ seems to have been inadvertently omitted: but SM immediately adds what here follows:]) and one says also, عَقَبَ فِى إِثْرِ الرَّجُلِ بِمَا يُكْرَهُ, aor. ـُ, inf. n. عَقْبٌ, meaning *He accused the man* [app. *behind his back*] *of a thing disliked*, or *hated; he* [*so*] *defamed him*, or *charged him with a vice* or *fault* or *the like.* (TA.) — عَقَبَ فُلَانٌ عَلَى فُلَانَةَ [like خَلَفَ عَلَيْهَا] *Such a man married such a woman after her first husband.* (TA.) — عَقَبَ الشَّيْبُ, aor. ـِ and ـُ, inf. n. عُقُوبٌ, *Whiteness of the hair*, or *hoariness, came after* [or *took the place of*] *blackness;* as also ▼ عقّب. (TA.) — عَقَبَ said of a horse, aor. ـِ [or ـُ ?], inf. n. عَقْبٌ, [which see below,] *He performed a run after another run.* (L, TA.) — عَقَبَتِ الإِبِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ, aor. ـُ, inf. n. عَقْبٌ; and ▼ اعتقبت; *The camels removed from place to place, pasturing.* (IAạr, TA.) — مَا عَقَبَ فِيهَا فَعَلَيْكَ مِنْ مَالِكَ, (TA,) or ▼ مَا عَقَّبَ, (so in the O, [in which فى مالك is put in the place of من مالك,]) *Whatever evil consequence happen* to me, *with respect to it*, (referring to merchandise,) *the responsibility* for it *will be on thee* [and compensation shall be made *from thy property*]: and [تَعْقِبَةٌ (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like تَهْلِكَةٌ from هَلَكَ; for] one says, بَاعَنِى سِلْعَةً وَعَلَيْهِ تَعْقِبَةٌ إِنْ كَانَتْ فِيهَا [*He sold me an article of merchandise, and was responsible for an evil consequence*, (or for damage afterwards found in it,) *should there be any in it*]. (ISh, O, TA.*) — عَقَبَهُ and ▼ عقّبهُ and ▼ اعقبهُ signify also *He took*, or *received, from him something in exchange, an exchange, a substitute*, or *an equivalent, for another thing:* it is said in a trad., إِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يَعْقُبَهُمْ بِمِثْلِ قِرَاهُ *If they entertain him not, he shall have a right to take from them as a substitute the like of his entertainment* which they denied him: and one says also ▼ استعقب منهُ خيرًا, or شرًّا, *He took*, or *received, from him in exchange good*, or *evil:* (TA:) and عَقَبَ الرَّجُلَ, aor. ـُ, *He took from the man's property the like of what he* (the latter) *had taken from him.* (O,* TA.) After the words in the Ḳur lx. 11, وَإِنْ فَاتَكُمْ شَىْءٌ مِنْ أَزْوَاجِكُمْ إِلَى ٱلْكُفَّارِ, there are three different readings, فَعَاقَبْتُمْ, and ▼ فَعَقَّبْتُمْ, and فَعَقَبْتُمْ: (TA:) the first means *and ye take*, or *carry off, spoil:* (Masrooḳ Ibn-El-Ajda', Ṣ, TA:) or the second has this meaning; and the first means *and ye punish them so that ye take*, or *carry off, spoil:* and the third means *and ye have a requital:* the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-ḥáḳ the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and Aṣ says that عَقْبٌ [inf. n. of عَقَبَ] is syn. with عِقَابٌ [inf. n. of عَاقَبَ; but whether with reference to this case, I do not find]. (TA.) — And عَقَبَ, aor. ـُ, inf. n. عَقْبٌ, also signifies *He sought*, or *sought after, wealth*, or *some other thing.* (TA.) = عَقَبَ, (Ṣ, O, Ḳ,) aor. ـِ and ـُ, (TA,) inf. n. عَقْبٌ, (Ṣ, O,) *He bound* a thing *with* [*the kind of sinew*, or *tendon, called*] عَقَب; as also ▼ عقّب [inf. n. تَعْقِيبٌ, of which see an ex. in a verse cited voce مَصْنَعٌ]: *he bound therewith* a خَوْق, i. e. the ring of an ear-drop, fearing lest it should incline on one side: or *he bound* an earring *with a thread called* عُقَاب: (TA:) *and he wound round* a bow, (Ṣ, O, Ḳ,) and an arrow, (Ṣ, O,) *with* [*the kind of sinew*, or *tendon, called*] عَقَب, (O,) or *with somewhat thereof:* (Ṣ, Ḳ:) or عَقَبَهُ بِالعَقَبِ *he bound it*, namely, the [arrow termed] قِدْح, *with the* عَقَب, in consequence of its having broken. (IB, L, TA.) = عَقَبْنَا الرَّكِيَّةَ [thus I find it written without teshdeed, but perhaps it should be ▼ عَقَّبْنَا, from أَعْقَابُ الطَّىِّ, (see عَقَبٌ,)] *We lined the well with stones behind* [*the other*] *stones.* (TA. [See also 4.]) = [The inf. n.] العَقْبُ also signifies الرَّجْعُ, [which generally means *The making*, or *causing, to return*, or *go back;* but this may perhaps be a mistake for الرُّجُوعُ, for it is immediately added,] Dhu-r-Rummeh says,

* كَأَنَّ صِيَاحَ الكُدْرِ يَنْظُرْنَ عَقْبَنَا *

* تَرَاطُنُ أَنْبَاطٍ عَلَيْهِ طَغَامِ *

meaning [*As though the crying of the dusky* she-camels] *looking*, or *waiting, for our returning* from watering that they might go to the water after us [*were the barbarous talk of low*, or *ignoble, Nabathæans, over it*, i. e. over the water]. (TA.) = عَقِبَ النَّبْتُ, [aor. ـَ,] inf. n. عَقَبٌ, *The branches of the plant*, or *herbage, became slender, and the leaves thereof turned yellow.* (IAạr, TA. [See also 2.])

2: see **1**, first three quarters, in seven places. — The inf. n., تَعْقِيبٌ, signifies also The *doing a thing and then returning to doing it:* (IAth, TA:) the *performing an act of prayer*, or *another act, and then returning to doing it in the same day:* (Sh, TA:) and [particularly] the *making a warring*, or *warring and plundering, expedition, and then another in the same year.* (Ṣ, O, Ḳ.) [See also مُعَقِّبٌ.] You say, عقّب بِصَلَاةٍ بَعْدَ صَلَاةٍ, and بِغَزَاةٍ بَعْدَ غَزَاةٍ, *He followed up one prayer with another*, and *one warring*, or *warring and plundering, expedition with another.* (TA.) And صَلَّى مِنَ اللَّيْلِ ثُمَّ عَقَّبَ *He prayed in the night and then repeated the prayer.* (IAạr, TA.) And عُقِّبَ الغَازِيَةُ بِأَمْثَالِهَا, and ▼ أُعْقِبَ, *The warring*, or *warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place.* (TA.) And it is said in a trad. of 'Omar, كَانَ كُلَّ عَامٍ يُعَقِّبُ الجُيُوشَ *He used, every year, to call back one party of the forces and to send another to take its turn after the former.* (O, TA.) — Also The *performing of prayer* (IAth, O, Ḳ, TA) *as a supererogatory act* (TA) *after the* [*prayers called*] تَرَاوِيح: (IAth, O, Ḳ, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) — And The *waiting* (Ḳ, TA) in prayer; or *remaining in one's place* in prayer *waiting for another prayer.* (TA.) And you say, عقّب فِى الصَّلَاةِ, (Ṣ, O,) inf. n. as above, (Ṣ, A, O, Mṣb, Ḳ,) *He sat after the performing of the* [ordinary] *prayer for the purpose of a supplication* (Ṣ, A, O, Mṣb, Ḳ) or *a petition.* (Ṣ, O, Mṣb.) وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ, in the Ḳur [xxvii. 10 and xxviii. 31], means [*He did did not turn back retreating*] *and did not wait;* (O, TA;) properly, *did not make advancing to follow his retreating:* (O:) or *and did not turn aside* (Ṣ, Mṣb) *nor wait in expectation:* (Ṣ:) or *and did not turn aside nor return:* (O:) or *and did not look aside:* (Ḳ,* TA:) or *and did not return;* from عقّب said of a combatant, meaning *He returned after fleeing:* (Bḍ in xxvii. 10:) you say, عقّب عَلَيْهِ *He returned against him;* syn. كَرَّ, and رَجَعَ: and تَعْقِيبٌ signifies also The *turning back*, or *receding, from a thing that one had desired to do.* (TA.) — عَقَّبَ فِى الشَّيْبِ بِأَخْلَاقٍ حَسَنَةٍ [app. means *He had latterly, in the time of hoariness, good dispositions*]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is عُقِّبَ, † lit. *He was made to be followed, in hoariness, by good dispositions;* agreeably with what next follows.]) — أَتَى فُلَانٌ إِلَىَّ خَيْرًا فَعُقِّبَ بِخَيْرٍ مِنْهُ [means *Such a one caused good to betide me, and it was made to be followed by what was better than it*]. (A, TA. [In the former it is followed by the words وَأُرْدِفَ بِخَيْرٍ مِنْهُ, evidently for the purpose of explanation.]) — [Hence,] one says, تَصَدَّقَ بِصَدَقَةٍ لَيْسَ فِيهَا تَعْقِيبٌ, meaning اِسْتِثْنَاءٌ [i.e. *He gave an alms in which was no making an exception* by following it up with a condition]. (Ṣ, A, O, Mṣb.*) — عَقَّبَنِى حَقِّى *He delayed*, or *deferred, the giving*, or *paying, to me my due.* (Ṣ.) — عقّب الأَمْرَ *He looked to the consequence, end, issue*, or *result, of the affair, event*, or *case.* (TA. [See also 5.]) — And عقّب فِى الأَمْرِ *He went repeatedly to and fro*, or *made repeated efforts, in seeking to accomplish the affair, striving*, or *exerting himself.* (Ṣ, O, L, TA.) In the Ḳ, التَّعْقِيبُ [the inf. n.] is expl. as signifying التَّرَدُّدُ