

one another, (O, K,) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by **اللَّحْمَدُ** thirty-three times, and **اللَّهُ أَكْبَرُ** thirty-four times. (O.) — And **مُعَقَّبٌ** signifies also One who makes repeatedly warring, or warring and plundering, expeditions; and who journeys repeatedly, and does not stay with his family after his return. (TA.) — And One who seeks after a thing repeatedly, striving, or exerting himself: (S, O:) one who follows after a thing that is his due, demanding restitution of it: or one who follows close after a man, for something that is his due: one who seeks to recover his right, or due: and one who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property. (TA.) Lebeed says, describing a [wild] he-ass and his female,

• حَتَّى تَهَجَرَ بِالرَّوَّاجِ وَهَاجِبَهَا •
• طَلَبَ الْمُعَقَّبِ حَقَّهُ الْمَظْلُومُ •

(S, O, but in the latter **الرَّوَّاجِ**, i. e. [Until he went along in the midday heat, (**في بالرواج** or **في الرواج** being redundant,)] and drove her on [by a pursuit] like the seeking of him who is making repeated efforts, having been wronged, to obtain his due: (O:) **المظلوم** is an epithet qualifying **المُعَقَّبِ**, and is in the nom. case agreeably with the meaning, (S, O,) because it is put after its proper place; (O;) and **المُعَقَّبِ** is literally in the gen. case, but as to the meaning is an agent: (S, O:*) or, accord. to some, **المُعَقَّبِ** [here] signifies the debtor who puts off the payment of his debt; so that **المظلوم** is an agent and **المُعَقَّبِ** is an objective complement: (S:) or, as some say, **المُعَقَّبِ** signifies he who demands the payment of a debt and repeats his demand thereof. (TA.) — Also Any one returning [app. to the doing of a thing]. (O.) — See also **مُعَاقِبٌ**. — **لَا مُعَقَّبَ لِحُكْمِهِ**, in the *Kur* [xiii. 41], means *There is no repeller of his decree.* (TA.) — Also A man who descends into a well to raise a stone of the kind called **عُقَابٌ**. (TA.) [See also the verb.]

مُعَقَّبٌ A woman who usually brings forth a male after a female. (S, O, K.) — And A chamber (**بَيْتٌ**) in which raisins are put. (K.)

مُعَاقِبٌ: see **عَقِيبٌ**, with which it is syn. — [Hence,] **إِبِلٌ مُعَاقِبَةٌ** Camels that eat one time, or turn, of the [kind of plants called] **حَمِضٌ**, and another of the [kind called] **خُلَّةٌ**. (S, O, K.) — And **نَخْلَةٌ مُعَاقِبَةٌ** A palm-tree that bears fruit one year, and fails to do so another. (TA.) — And **مُعَاقِبٌ** also signifies A revenger of blood: a poet, cited by IAar, says,

• وَنَحْنُ قَتَلْنَا بِالْمَحَارِقِ فَارِسًا •
• جَزَاءَ الْعُطَاسِ لَا يَمُوتُ الْمُعَاقِبُ •

meaning [And we slew, in *El-Maharik*, (app. the name of a place,) a horseman,] taking our blood-revenge quickly, in the time that elapses between

a sneeze and the prayer for the sneezer [which is usually "God have mercy on thee"]: the memory of the blood-revenger shall not die. (TA.) [It is there also said that **العقب** (app. a mistranscription for **المُعَقَّبُ**, as may be conjectured from the fact that the **م** after the article is often indistinctly written, and inferred on other grounds,) is syn. with **المُعَاقِبُ** as here explained.]

مُعَقَّبٌ: see 8: — and see also 5, last sentence.

مُعَقَّبٌ: see **عَقِيبٌ**.

مُعَقَّبٌ: see 5, former half, in two places.

يَعْقُوبٌ, perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas **يعقوب** as a proper name of foreign origin is imperfectly decl.; (S, O;) The **حَجَلٌ** [or partridge]: (K:) or the male of the **حَجَلٌ**; (S, O, Mgh;) or of the **قَبِجٌ**; (Lh, Mgh;) but ISd says, I know not whether **Lh** mean by this the **حَجَلٌ** or the **قَطَا** or the **كِرْوَانٌ**, nor do I know that the **قَبِجٌ** is the same as the **حَجَلٌ**: (TA:) and the male of the **قَطَا** [or sand-grouse]: (TA:) pl. **يَعَاقِبٌ**. (S, Mgh, O, Mghb.) **كَأَنَّكُمْ يَعَاقِبُ الْحَجَلِ**, occurring in a trad., means [As though ye were the males of partridges] in your haste, and your flying into destruction: for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art. **رَكِبٌ**). — And accord. to some, (TA,) the pl. also signifies *Horses*: they being thus termed as being likened to the **يَعَاقِبِ** of the **حَجَلِ**, (O, TA,) because of their swiftness: (TA:) so in the phrase **رَكُضُ يَعَاقِبِ** [As the running of the horses, or of the swift horses]; in a verse of Selameh Ibn-Jendel: (O, TA:) but others say that the meaning [here] is, the males of the **حَجَلِ**. (TA.) It is said in the L that **فَرَسٌ يَعْقُوبٌ** means *A horse that has a run after another run [or the power of repeating his running]* [**ذُو عَقَبٍ** or **عَقَبٍ**]. (TA.) — J has cited [in the S] the words of a poet,

• عَالٍ يَقْصِرُ دُونَهُ الْيَعْقُوبُ •
[High, so that the **يعقوب** falls short of reaching it] as an ex. of the last word meaning the male of the **حَجَلِ**: but IB says that it appears to mean in this case the male of the **عُقَابِ** [or eagle]; like as **اليرخوم** means the male of the **رَخْمِ**; and **الخبزور**, the male of the **حَبَارِي**; for the **حَجَلِ** is not known to have so high a flight: and El-Farezdaq describes **يَعَاقِبِ** as congregating with vultures over the slain. (TA.)

يَعْقُوبِيٌّ [a coll. gen. n., n. un. **يَعْقُوبِيٌّ**], the name of A sect of the **خَوَارِجِ**, followers of *Ya'qoob Ibn-'Alee El-Koofee*. (TA.) — And A sect of the Christians; the followers of *Ya'qoob El-Barad'ee* [or *Jacobus Baradaeus*], who assert the unity of the divine and human natures [in the

person of Christ], and who are the most unbelieving and stubborn of the Christians: so says El-Makreezee, in one of his tracts. (TA.)

عقد

1. **عَقَدَ الْحَبْلُ**, (S, Mgh, L, Mgh, K, &c.,) aor. -, (L, Mgh, K,) inf. n. **عَقْدٌ** (Mgh, L, Mgh) and **تَعَقَّدَ** [of which see an ex. in a verse cited voce **رَتَمٌ**, and which is properly an intensive or a frequentative form]; and **عَقَدَهُ** [which is also intensive or frequentative, inf. n. **تَعَقَّدٌ**]; and **اعتقدوه**; (L;) *He tied the cord, or rope; knit it; complicated it so as to form a knot or knots; tied it in a knot or knots; tied it firmly, fast, or strongly; contr. of **حَلَّه**; (L;) syn. **شَدَّه**: (K:) the etymologists assert that the primary signification of **عَقْدٌ** is the contr. of **حَلٌّ**: that it was afterwards used in relation to sales, or bargains, contracts, &c.: and then, in relation to a firm determination of the mind. (MF.) [**عَقَدَ لَهُ لَوَاؤًا**] *He tied for him a banner, to a spear, is said of a man on appointing him to a command.* And one says, **عَقَدَ حَبْلَهُ** meaning † *He exerted and prepared himself for action &c.*: and **لَا يَعْقِدُ** **الْحَبْلُ** † *He is incompetent, or lacks power or ability, to do a thing, by reason of his abject state.* (L.) — **العقدُ**, (S, L, Mgh, K, &c.,) and **اليَمِينُ**, (L, Mgh,) aor. as above, (L, K,) inf. n. **عَقْدٌ**; (L;) and **عَقَدَ الْعَبْدُ**, (L,) and **اليَمِينُ**, (L, Mgh,) which latter form of the verb has a more energetic signification; (Mghb;) *He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league,* (L, Mgh, K,) and the oath. (L, Mghb.) In the phrase **عَقَدْتُ وَالِدَيْنِ** (L, Mghb.) In the phrase **عَقَدْتُ** **وَالِدَيْنِ**, or **عَقَدْتُ**, or **عَاقَدْتُ**, accord. to different readings, in the *Kur* [iv. 37], by the verb is meant ratification; and by **يَمَانِكُمْ**, your oaths, or your right hands: (L:) [i. e., accord. to the first and second readings, the meaning is, *And those whose contracts, or the like, (**عُهُودُهُمْ** being understood,) your oaths, or your right hands, have ratified: and accord. to the third reading, and those with whom (**هُمُ** being understood) your oaths, or your right hands have ratified a contract, or the like.] One says also, **عَقَدَ عَلَيْهِمْ** **عُقُودًا** *He imposed upon them obligations.* (L.) And **عَقَدَ الْحِزْبُ فِي عُنُقِهِ** *He imposed upon himself the obligation to pay the [tax called] **حِزْبَةٌ**.* (L, from a trad.) And **عَقَدْتُ عَلَيْهِ فِي كَذَا**, and **عَاقَدْتُهُ** **فِي كَذَا**, *I obliged him to do such a thing, by taking, or exacting, from him an engagement, or a security.* (L.) **عَقَدَ قَلْبَهُ عَلَى الشَّيْءِ** [*He settled, or determined, his heart, or mind, firmly upon the thing; (see the first sentence of this art.; and see also **عَزَمَ**);] he held, adhered, or clave, to the thing [with his heart, or mind; he knit his heart to it]. (L.) See also 8. — **عَقَدْتُ بِذَنبِهَا**, said of a she-camel, (S, O, L,) *She twisted her tail, as though tying it in a knot:* (L:) this she does to make it known that she has conceived. (S, O, L.) — **عَقَدَ لِحَيْتَهُ** *He dressed his beard****