

who make the sing. masc. (Msb) and **أَطْرُقُ** (O, K) with those who make the sing. fem. (TA) and [of mult.] **طُرُقٌ** (S, O, Msb, K) and **طُرُقٌ** [of which see an ex. voce **وَلَاةٌ** (K) and **أَطْرُقَاءُ**, (O, K,) and **طُرُقَاتٌ** is a pl. pl. (Msb, K) i. e. pl. of **طُرُقٌ**. (Msb, TA.) — In the saying **بَنُو فُلَانٍ يَطْوُهُمُ الطَّرِيقُ**, accord. to Sb, **الطَّرِيقُ** is for **أَهْلُ الطَّرِيقِ**: [the meaning therefore is, + *The sons of such a one sojourn, or encamp, where the people of the road tread upon them, i. e., become their guests*: (see more in art. **وطأ**.)] or, as some say, **الطَّرِيقُ** here means *the wayfarers* without any suppression. (TA.) — **حَقُّ الطَّرِيقِ** [The duty relating to the road] is *the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil.* (El-Jāmi' es-Sagheer. See **جَسَسَ**.) — **قَطَعَ الطَّرِيقَ** [He intercepted the road] means *he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers].* (Msb in art. **قطع**.) [And **الطَّرِيقُ أُصَابَ** means the same; or, as expl. by Freytag, on the authority of Meyd, *He was, or became, a robber.*] — [Hence,] **ابْنُ الطَّرِيقِ** means + *The robber [on the highway].* (T in art. **بنى**.) — [But **أَهْلُ طَرِيقِ اللَّهِ** means + *The devotees.*] — **أَمْرٌ طَرِيقِيٌّ**, thus correctly in the 'Eyn, [and shown to be so by a verse there cited, q. v. voce **عَسَبَ**,] + *The hyena*: erroneously written by Sgh, **أَمْرٌ طَرِيقِيٌّ**; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) — See also **أَمْرٌ الطَّرِيقِ** and **بَنَاتُ الطَّرِيقِ** in art. **امر**. — **بَنَاتُ الطَّرِيقِ** means + *The branches of the road, that vary, and lead in any, or every, direction.* (TA.) — **طَرِيقٌ** signifies also *The space between two rows of palm-trees*; as being likened to the **طَرِيقِ** [commonly so called] in extension. (Er-Rāghib, TA.) — **أَخَذَ فُلَانٌ فِي الطَّرِيقِ** means the same as **أَخَذَ فِي السَّطْرِيقِ** [expl. before: see 2, near the end]. (TA.) — **طَرِيقٌ** as *syn. with طَرِيقَةٌ*: see the latter word, first sentence. — **بِالطَّرِيقِ** is a phrase of frequent occurrence, app. post-classical; lit. *By the fitter way*; meaning *with the stronger reason*; à fortiori: see an ex. in Beyd xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467.] — Also *A sort of palm-tree.* (TA.) — See also **طَرِيقَةٌ** (of which it is said to be a pl.), last sentence.

أَطْرُقُ: see **طَرِيقٌ**.

طَرُوقَةٌ *A she-camel covered by the stallion*; of the measure **فَعُولَةٌ** in the sense of the measure **مَفْعُولَةٌ**. (Msb.) **طَرُوقَةُ الْفَحْلِ** means *The female of the stallion [camel].* (S, O.) And (S, O) *A she-camel that has attained to the fit age for her being covered by the stallion*: (S, O, Msb, K:) it is not a condition of the application of the term

that he has already covered her: (Msb); or a *young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him.* (TA.) And one says to a husband, **كَيْفَ طَرُوقَتِكَ**, meaning + *How is thy wife?* (TA:) every wife is termed **طَرُوقَةٌ زَوْجِيًّا**, (O,) or **طَرُوقَةٌ فَحْلِيًّا**, (Msb,) or **طَرُوقَةٌ بَعْلِيًّا**; (K, TA;) which is thought by ISd to be metaphorical. (TA.) — One says also, **تَوَخَّ اللَّهُ الْأَرْضَ طَرُوقَةً**, (TA.) i. e. + *God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]*; expl. by **جَعَلَهَا مِمَّا تُطِيفُهُ**. (S in art. **نوخ**.) [See also a verse cited in art. **سغد**, conj. 4.]

طَرِيقَةٌ *A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. **مَذْهَبٌ**, S, TA, and **سِيْرَةٌ**, and **مَسَلِكٌ**, TA,) of a man, (S, TA,) whether it be approved or disapproved; (TA;) as also **طَرِيقٌ**, which is metaphorically used in this sense: (Er-Rāghib, TA:) [like **مَذْهَبٌ**, often relating to the doctrines and practices of religion: and often used in post-classical times as meaning the rule of a religious order or sect:] and meaning also *a manner of being; a state, or condition*; (syn. **حَالَةٌ**, S, or **حَالٌ**, O, K;) as in the saying, **مَا زَالَ فُلَانٌ عَلَى طَرِيقَةٍ وَاحِدَةٍ** [Such a one ceased not to be in one state, or condition]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, **هُوَ عَلَى طَرِيقَتِهِ** [He is following his own way, or course]. (TA voce **جَدِيَّةٌ**.) **لَوْ أَسْتَقَامُوا عَلَى الطَّرِيقَةِ** (J. Kur [lxxii. 16], means, accord. to Fr, [If they had gone on undeviating in the way] of polytheism: but accord. to others, *of the right direction.* (O.) [The pl. is **طَرَائِقٌ**.] — [It is also used for **أَهْلُ طَرِيقَةٍ**: and in like manner the pl., for **طَرَائِقٌ قَدَمًا**. Thus,] **كُنَّا طَرَائِقٌ قَدَمًا**, in the Kur [lxxii. 11], means + *We were sects differing in our desires.* (Fr, S, O. [See also **قِدَّةٌ**].) And **طَرِيقَةُ الْقَوْمِ** means + *The most excellent, (S, O, K, TA,) and the best, (S, O,) and the eminent, or noble, persons, (K, TA,) of the people*: (S, O, K, TA:) and you say, **هَذَا رَجُلٌ هَذَا رَجُلٌ طَرِيقَةٌ قَوْمِهِ** [This is a man the most excellent, &c., of his people]: and **هَؤُلَاءِ طَرِيقَةٌ قَوْمِهِمْ** and **طَرَائِقُ قَوْمِهِمْ** [These are [the most excellent, &c., or] the eminent, or noble, persons of their people: (S, O, K, TA:) so says Yaākoob, on the authority of Fr. (S, O, TA.) **وَيَذْهَبُ بِطَرِيقَتِكُمُ الْمُتَلَى**, in the Kur [xx. 66], means [And that they may take away] your most excellent body of people: (O:) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that **بَطَرِيقَتِكُمْ** is for **بِأَهْلِ طَرِيقَتِكُمْ**: (TA:) or, accord. to Akh, the meaning is, *your established rule or usage, and your religion, or system of religious ordinances.* (O, TA.) — [Also + *The way, or course, of an event*: and hence,] **طَرَائِقُ الدَّهْرِ** means + *The vicissitudes of time or fortune.* (TA.) — [And + *The air of a song &c.*: but this is probably post-classical.] — Also*

A line, streak, or stripe, in a thing: (K, TA:) [and a crease, or wrinkle; often used in this sense:] and [its pl.] **طَرَائِقٌ** signifies the *lines, or streaks, that are called حَبْكُ*, of a helmet. (TA.) The **طَرِيقَةُ** [or line] that is in the upper part of the back: and the line, or streak, that extends upon [i. e. along] the back of the ass. (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand; and likewise of fat; and [likewise of flesh; or] an oblong piece of flesh. (TA.) — [Hence, app.,] **تَوْبٌ طَرَائِقٌ** *A garment old and worn out [as though reduced to strips or shreds].* (Lh, K.) — **ذَاتٌ طَرَائِقٌ** and **فِيهَا طَرَائِقٌ** are phrases used, the latter by Dhu-r-Rummeh, in describing a spear-shaft (قَنَاة) shrunk by dryness [app. meaning *Having lines, or what resemble wrinkles, caused by shrinking*]. (TA.) — And **طَرَائِقٌ** signifies also *The last remains of the soft and best portions of pasturage.* (TA.) — And *The stages of Heaven*; so called because they lie one above another: (TA:) [for] **السَّمَوَاتُ سَبْعٌ طَرَائِقٌ بَعْضُهَا فَوْقَ بَعْضٍ** [The Heavens are seven stages, one above another]: (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see **دَرَكٌ**]. (TA.) See also **طَرِيقَةٌ**. — Accord. to Lth, (O, TA,) **طَرِيقَةٌ** signifies also *Any أَحْدُوْرَةٌ*, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or **أَحْدُوْدَةٌ**, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except **أَحْدُوْدٌ** and **أَحْدُوْرٌ**, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a declivity, slope, or place of descent, and the latter a furrow, trench, or channel,] of the earth or ground: (O, K, TA:) or [any] border, or side, (**صَنْفَةٌ**) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed]. (O, TA.) — And *A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the شِقَاق [or oblong pieces of cloth that compose the main covering of the tent] meet, from the كَسْر [q. v.] to the كَسْر; (S, O, K, TA;) [it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one شِقَّةٌ and the other half thereof to the other middle شِقَّةٌ; (see Burckhardt's "Bedouins and Wahābys," p. 38 of the 8vo ed.) and sometimes, it seems, there are three طَرَائِقٌ, one in the middle and one towards each side; for it is added,] and in them are the heads of the tent-poles, [these generally consisting of three rows, three in each row,] between which and the طَرَائِقُ*