O, TA;) as also لا عقب. (TA.) [Hence also several phrases here following.] - It is said in a i. e. كُلُّ غَازِيَة غَزَتُ يَعْقُبُ بَعْضَهَا بَعْضًا بَعْضًا [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 عَقَبْتُ الرَّجُلَ فِي أَهْلِهِ __ (TA.) نَقَبْتُ الرَّجُلَ فِي أَهْلِهِ means بَقَيْتُهُ بِشَرِّ 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]: (S, O:) or عَقْبُهُ signifies [simply] he sought to do evil to him]: (其: [in] بَغَاهُ بِشُرِّ which خَلَفَهُ seems to have been inadvertently omitted: but SM immediately adds what here مَقَبَ في إثر الرَّجُل ,and one says also , aor. عُقْبُ, 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.) -Such a [خَلَفَ عَلَيْهَا like] عَقَبَ فُلَانٌ عَلَى فُلَانَةَ man married such a noman after her first husband. (TA.) عَفَ الشَّيْنِ , aor. ; and أَ , inf. n. عُقُوب, Whiteness of the hair, or hoariness, came after [or took the place of] blackness; as also • الله عَفْبُ (TA.) مِعْبُ said of a horse, aor. بَوْءَ (TA.) بَعْبُ (which see below,] He performed a run after another run. (L, TA.) -. aor. مُعَلَّبُ الإبِلُ مِنْ مُكَانِ إِلَى مَكَانِ إِلَى مَكَانِ إِلَى مَكَانِ إِلَى مَكَانِ غُفْب; and اعتقبت † The camels removed from place to place, pasturing. (IAar, TA.) __ _ so , مَا عَقّبَ♥ TA,) or وَعَتَبَ فيهَا فَعَلَيْكَ مِنْ مَالكَ in the O, [in which في alw 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 [تُعقبة (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 باعنى, for] one says, هَلَكَ from غَلْمَة, for] one says, He sold me an سلْعَةً وَعَلَيْه تَعْقَبَةً إِنْ كَانَت فيهَا 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.*) and عَقَبهُ dand عَقَبهُ and عَقَبهُ and عَقَبهُ and عَقَبهُ and عَقَبهُ 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 لَيْرٌ يَقُرُوهُ If they entertain him not, فَلَهُ أَنْ يَعْقَبَهُمْ بِيثْلِ قِرَاهُ 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 لل منه خَيْرًا, or شرًا, He tooh, or received, from him in exchange good, or evil: (TA:) and عَقَبَ الرَّجُل , aor. 4, He took from the man's property the like of what he (the latter) had taken from him. (O,* TA.) وَإِنَّ فَاتَكُمْرِ شَيْءٌ ,After the words in the Kur lx. 11

readings, أَغَعُبْتُمْ and أَعَقَّبْتُمْ and أَغَعُبْتُمْ and أَغَعُبْتُمْ and أَغَعُبْتُمْ . (TA:) the first means and ye take, or carry off, spoil: (Masrook Ibn-El-Ajda', S, 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-hak the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and As says that عُقْبُ [inf. n. of عَقْبُ] is syn. with عَاقَبَ [inf. n. of عَاقَبَ; but whether with reference to this case, I do not find]. (TA.) _ And عُقُبُ, aor. ء , inf. n. عُقُب, also signifies He sought, or sought after, wealth, or some other thing. (TA.) = عَقَبُ , (S, O, K,) aor. = and 2, (TA,) inf. n. عُقْبُ, (S, O,) He bound a thing with [the kind of sinew, or tendon, called] - 32; as also لَعُقِيبٌ, of which see an ex. in a verse cited voce مُعنع]: he bound therewith a خُوق, 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, (S, O, K,) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] عَقَب, (O,) or with somewhat thereof: (S, K:) or عَقْبَهُ بالعَقَب he bound it, namely, the [arrow termed] قدْم , with the عقب, in consequence of its having broken. (IB, L, TA.) عَقَبْنَا الرَّكِيَّة عَالِيَا الرَّكِيَّة عَالَمْنَا الرَّكِيَّة عَالِيَا الرَّكِيَّة [thus I find it written without teshdeed, but perhaps it should be أُعْقَابُ الطَّيِّ from مُقَبُّنَا ♦, (see بعَقب,)] We lined the well with stones behind [the other] stones. (TA. [See also 4.]) = [The inf. n.] which generally, الرَّجْعُ also signifies العَقْبُ means The making, or causing, to return, or go bach; but this may perhaps be a mistake for , for it is immediately added,] Dhu-r-Rummeh says,

كَأَنَّ صِيَاحَ الكُدْرِ يَنْظُرُنَ عَقْبَنَا. تَرَاطُنُ أَنْبَاطٍ عَلَيْهِ طَغَامِ

meaning [As though the crying of the dushy shecamels] looking, or waiting, for our returning from watering that they might go to the water after us [were the barbarous talh of low, or ignoble, Nabathæans, over it, i. e. over the water]. (TA.) عقب النبت , [aor. عقب المبت , The branches of the plant, or herbage, became slender, and the leaves thereof turned yellow. (IAar, TA. [See also 2.])

2: see 1, first three quarters, in seven places.

The inf. n., عَقَبْ, 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 المُحَدِّ الرَّجُلُ الله (the latter) had taken from him. (O, TA.)

After the words in the Kur lx. 11, مِعْزَاةً بَعْدُ عَزَاةً بَعْدَ عَزَاةً بَعْدُ ع

another, and one warring, or warring and plundering, expedition with another. (TA.) And He prayed in the night صَلَّى مِنَ اللَّيْلِ ثُمَّرَ عَقَّبَ and then repeated the prayer. (IAar, TA.) And and ♦ أُعُقِبُ , 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 كُلُّ عَامِ 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, K, TA) as a supererogatory act (TA) after the [prayers called] : تَوَاوِيــع (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) - And The waiting (K, TA) in prayer; or remaining in one's place in prayer raiting for another prayer. (TA.) And you say, عقّب فِي الصَّلَاةِ, (Ş, O,) inf. n. as above, (S, A, O, Msb, K,) He sat after the performing of the [ordinary] prayer for the purpose of a supplication (S, A, O, Msb, K) or a pein the ,وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبُ (Ṣ, O, Mṣb.) بَوْلِي مُدْبِرًا وَلَمْ يُعَقِّبُ Kur [xxvii. 10 and xxviii. 31], means [He did did not turn back retreating] and did not mait; (O, TA;) properly, did not make advancing to follow his retreating: (0:) or and did not turn aside (S, Msb) nor wait in expectation: (S:) or and did not turn aside nor return: (O:) or and did not look aside: (K, *TA:) or and did not said of a combatant, meaning عقب return; from He returned after fleeing: (Bd in xxvii. 10:) you say, عَلَبْ He returned against him; syn. جُرَّم and وَجُعْ signifies also The turning back, or receding, from a thing that one had desired to do. (TA.) __ عَقْبُ فِي الشَّيْبِ app. means He had latterly, in the بأخلاق حَسَنَة 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 † lit. He was made to be followed, in hoariness, by good dispositions; agreeably with what next آتَى فُلَانٌ إِنَّى خَيْرًا فَعُقِّبَ بِخَيْرٍ مِنْهُ ـ ([follows.] [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, i.e. اسْتَثْنَاءُ meaning رَّضَدَّقَ بِصَدَقَة لَيْسَ فِيهَا تَعْقِيبُ He gave an alms in which was no making an exception by following it up with a condition]. (S, A, O, Msb. •) عَقَبَنِي حَقِي He delayed, or deferred, the giving, or paying, to me my due. (S.) He looked to the consequence, end, issue, or result, of the affair, event, or case. (TA. [See also 5.]) — And عقب في الأمر He ment repeatedly to and fro, or made repeated efforts, in seeking to accomplish the affair, striving, or exerting himself. (S, O, L, TA.) In the K, التَّعْقِيبُ [the inf. n.] is expl. as signifying التَّعْقِيبُ