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

وَصِبٌ (Ṣ, Ḳ) and ▼ وَاصِبٌ (TA) *Diseased; ill; sick:* (Ṣ, Ḳ:) or *in pain:* (Mṣb:) [or *in violent pain:* or *in continual,* or *constant pain:* *&c.:* see وَصَبٌ]: pl. of the former وَصَابَى and وِصَابٌ. (Ḳ.)

وَاصِبٌ: see وَصِبٌ. — عَذَابٌ وَاصِبٌ [Ḳur. xxxvii. 9,] *A continual, perpetual, constant,* or *fixed, punishment.* (Fr, TA.) — لَهُ الدِّينُ وَاصِبًا, [Ḳur, xvi. 54,] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually,* or *constantly:* (Fr, Ṣ:) 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.) — مَفَازَةٌ وَاصِبَةٌ *A desert far-extending,* [*as though*] *without end;* (Ṣ;) *that extends so far as scarcely to have an end;* (A;) *very far-extending.* (Ḳ.)

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

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

مُوَصَّبٌ *Having many pains* [or *diseases*]. (Ṣ, Ḳ.)

مُوَصِّبَةٌ: see نَاقَةٌ مُوصِبَةٌ.

وصد

4. اوصد *He closed,* a door, or an entrance; syn. أَغْلَقَ; (Ṣ, M, A, L, Ḳ;) and أَطْبَقَ: (Mṣb, Ḳ:) as also آصَدَ. (Ṣ, L, Ḳ.) — See 10. — أُوصِدَ *It* (a door, or entrance) *became closed.* (Ṣ.) — اوصد *He covered,* or *covered over,* a cooking-pot. (M, A, L.) — وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْصَدَهُ *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also أَوْطَدَ. — اوصدوا عَلَيْهِ ‡ *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.)

10. استوصد (Ṣ, A, L, Ḳ) and ▼ اوصد (A, Ḳ) *He made a fold, such as is called* وَصِيدَة, (Ṣ, L,) or وَصِيد, (Ḳ,) or *a* حَظِيرَة, *for his sheep* or *goats,* (A,) in a mountain. (Ṣ, L.)

وِصَادٌ (M, L,) as also إِصَادٌ, (L,) and ▼ وَصِيدٌ [see the Ḳur, xviii. 17,] (Ḳ,) *i.q.* مطبق: (M, L, Ḳ:) [in a copy of the M written مَطْبَقٌ: in the L, without any syll. signs: in the CḲ, مُطْبَق: and in my MS. copy of the Ḳ, مُطْبِق: see the remarks on these words in art. أصد:]) or وِصَادٌ and إِصَادٌ are like طِبَاقٌ. (O.)

وَصِيدٌ *A court,* or *an open* or *a wide space in front of a house* or *dwelling,* or *extending from its sides:* (Ṣ, M, A, L, Mṣb, Ḳ:) as also أَصِيدٌ; q. v.: (L:) pl. وُصُدٌ and وَصَائِدُ. (TA.) — *A threshold* (Mṣb, Ḳ) *of a door* or *entrance.* (Mṣb.) — *A door,* or *entrance.* (A.) See وِصَادٌ. — It has the first of these meanings in the Ḳur, xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The *cavern of the Aṣḥâb el-Kahf.* (Ḳ*, TA.) — Also, وَصِيدٌ, (Ḳ,) or ▼ وَصِيدَةٌ, (Ṣ, A, L,) [as also أَصِيدَةٌ,] *A fold* (حَظِيرَة) *for sheep* or *goats:* (A:) or *a house like a* حظيرة, *of stones, made in the mountains, for flocks* or *herds;* (L, Ḳ;) i. e., *for sheep* or *goats &c.:* (TA:) *an enclosure like a* حظيرة, *made for flocks* or *herds, excepting that it is of stones, and a* حظيرة [*is*] *of branches of trees:* (Ṣ, L:) F, misunderstanding this explanation, has erroneously said in the Ḳ, that وَصِيدٌ also signifies a حظيرة of branches of trees: (TA:) pl. وَصَائِدُ. (A.) — [*Snares,* or *traps,* for catching beasts of prey: see رَصَائِدُ in art. رصد.] — وَصِيدٌ Herbage *having the roots near together.* (Ṣ, L, Ḳ.) — وَصِيدٌ ‡ *Strait; straitened;* (Ḳ, TA;) as also مُوصَدٌ عَلَيْهِ ▼. (A, TA.)

وَصِيدَةٌ: see وَصِيدٌ.

مُوصَدٌ A door, or entrance, *closed:* (L:) or *become closed.* (Ṣ.) — In the Ḳur, civ. 8, [and xc. 20,] مُوصَدَةٌ (as some read instead of مُؤْصَدَةٌ, L) signifies *Closed over.* (Ṣ, L.) — See وَصِيدٌ.

وصر

وِصْرٌ *A covenant, compact,* or *contract:* (Ṣ, Ḳ:) a dial. form of إِصْرٌ; like as they said إِرْثٌ and وِرْثٌ, and إِسَادَةٌ and وِسَادَةٌ. (Ṣ.) — Also, (Ṣ, A, Ḳ,) and ▼ وَصَرَةٌ (Lth, A, Ḳ) and ▼ وَصِيرَةٌ (Ḳ) and ▼ أَوْصَرٌ, (Lth, TṢ, L,) *A written statement of a purchase* or *sale, transfer, bargain,* or *contract:* (Ṣ, A, Ḳ, TA:) the first is from إِصْرٌ, and is generally used in this sense: pl. of the first, أَوْصَارٌ; and of the second, وَصَرَاتٌ: 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 الأَرْضَ وَكَتَبَ لَهُ الوِصْرَ, and ▼ الوَصَرَةَ, [*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., هٰذَا اشْتَرَى مِنِّى أَرْضًا وَقَبَضَ مِنِّى وِصْرَهَا فَلَا هُوَ يَرُدُّ عَلَىَّ الوِصْرَ وَلَا يُعْطِينِى الثَّمَنَ [*This* man *purchased of me some land* (or دَارًا *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*]. (Ṣ.)

وَصَرَةٌ: } see وِصْرٌ.
وَصِيرَةٌ: }
أَوْصَرٌ: }

[وصف &c.
See Supplement.]

وضا

1. وَضُؤَ (Ṣ, Ḳ) aor. يَوْضُؤُ, inf. n. وَضَاءَةٌ; (TA;) and وَضِئَ, aor. يَوْضَأُ; (IO, &c.;) *He was,* or *became, fair, beautiful, neat,* or *clean.* (Ṣ, Ḳ.) — وَاضَأَهُ ▼ فَوَضَأَهُ, (Ṣ, Ḳ,) aor. of the latter يَضَأُ, (Ṣ,) 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.* (Ṣ, Ḳ.)

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

3: see 1.

5. توضّأ, (Ṣ, Ḳ,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. تَوَضُّؤٌ,] وُضُوءٌ, or وَضُوءٌ, or both, [see these two nouns below,] from وَضَاءَةٌ, (lit., *He made himself fair, beautiful, neat,* or *clean:* TA:) *He performed ablution,* للصَّلَاة *for,* or *preparatory to, prayer.* (Ṣ, Ḳ.) — 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 تَوَضَّأْتُ]; but this should not be said: (Ṣ:) it is of weak authority, or is viciously so pronounced: (Ḳ:) it is said to be of the dial. of Hudheyl. (TA.) — توضّأ, and توضّأت, *He* (a youth), *and she* (a girl), *arrived at the age of puberty.* (Ḳ.)

إِضَاءٌ: see وَضِيءٌ.

وَضُوءٌ: see وُضُوءٌ.

وُضُوءٌ signifies The *act of ablution, &c.* (Ṣ, Ḳ) (see 5); and ▼ وَضُوءٌ, the *water with which that act is performed,* or the *water that is prepared for that act,* (Ṣ, Ḳ, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the *act itself*]: (Ṣ, Ḳ:) 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.* (Ṣ, Ḳ, TA.) AA says, that ▼ وَضُوءٌ signifies "the water with which one performs the ablution above mentioned;" and he knew not وُضُوءٌ [though it occurs in many traditions]: and A'Obeyd disallows وَضُوءٌ, and allows only ▼ وُضُوءٌ. (TA.)

وَضِيءٌ, (Ṣ, Ḳ,) pl. أَوْضِيَاءُ and وِضَاءٌ; (Ḳ;) and ▼ وُضَّاءٌ, [Ṣ, Ḳ; in the CḲ, erroneously, وُضَّاءٌ;]