

pl. **وَضَائِعٌ** and **وَضَائِعٌ**; and **وَاضِعٌ** (K;) and **وَاضِعٌ** (K;) which is used in the future sense, accord. o. Lh, [like an act. part n., though from a neut. verb,] as in the ex. [mentioned in the K] **مَا هُوَ**

بِوَضَائِعٍ; being used in the present sense; (TA;) *Fair, beautiful, neat, or clean.* (S, K.) — In the following of En-Nābighah,

* **فَهِنَّ إِضَاءٌ صَافِيَاتُ الْغَلَائِلِ** *
[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **إِضَاءٌ** may be put for **وَضَاءٌ**. (TA.)

وَضَاءَةٌ *Fairness, beauty, neatness, or cleanness.* (S, K.)

وَضِيٌّ and **وَضِيٌّ**: see **وَضِيٌّ**.

أَوْضًا *Fairer, neater, or cleaner.* (TA, from a trad.)

مِيضَاءَةٌ, and, sometimes, **مِيضَاءَةٌ**, *A place in which, and from which, one performs the ablution termed مِيضَاءَةٌ*; (K;) [as also **مُتَوَضِّئًا**:] *a مِيضَاءَةٌ* (K; in the CK, **مُطَهَّرَةٌ**), meaning *that from which, or in which, one performs the said ablution*: (TA:) [a tank for ablution, accord. to present usage].

مِيضَاءَةٌ: see what precedes.

مُتَوَضِّئًا: see **مِيضَاءَةٌ**. *A privy; or place where one performs ablution.* (K, TA, voce **مَذْهَبٌ**, &c.)

وضع

1. **وَضَعَ**, aor. **يَضِعُ**, inf. n. **وَضُوعٌ** (S, Mṣb, L, K) and **ضَعَةٌ** and **ضَعَةٌ** (L, K,) the last with fet-ḥah because the guttural letter; (TA;) and **تَوَضَّعَ** (S, Mṣb, K,) and **أَوْضَعَ**, and **تَوَضَّعَ**; (L, K;) *It (an affair, أمر, S, K, and a thing, شئ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered.* (Mṣb.) — † *It (language) was perspicuous.* (The Lexicons, passim.) — **تَوَضَّعَ** *The middle of the road became plainly apparent, obvious, or conspicuous.* (S.) — **مِنْ أَيْنَ وَضَعَ الرَّكْبُ**, as AZ says, or, as others say, **مِنْ أَيْنَ أَوْضَعَ**, *Whence did the rider make his appearance?* (L.) Or **وَضَعَ الرَّكْبُ** signifies *the rider came forth*: (ISd:) and **مِنْ أَيْنَ أَوْضَعْتَ** *whence hast thou come forth?* (IAḡr, S,) and [in like manner one says] **مِنْ أَيْنَ بَدَا وَضَعَكَ** (S.) = **وَضَعْتَ الْإِبِلَ** (S.) = **مِنْ أَيْنَ بَدَا وَضَعَكَ** **أَلْبَعَتُ** (K.) = **وَضَعْتَ**, aor. **وَضَعْتُ**, inf. n. **وَضَعٌ**, [a verb of which the inf. n. is explained in the Mṣb by the word **دَرَنٌ**: if this be not a

mistake of a copyist, it app. signifies *He, or it, was dirty; or was dirtied, soiled, or besmeared*].

2: see 4

4. **أَوْضَعَهُ** (S, Mṣb, K,) and **أَوْضَعَهُ** (L,) inf. n. **إِيضَاعٌ**: (TA,) and **وَضَعَهُ** (K,) inf. n. **تَوَضُّعٌ**; (TA;) *He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it.* (Mṣb.) — *He rendered language perspicuous.* (The lexicons, passim.) — **أَوْضَعَتْ** *The wound upon the head laid bare the bone.* (Mṣb.) [See **مُوضِعَةٌ**] — **أَوْضَعُ** (S, K,) and **الْكَلَامَ** (S,) *He made the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — See 1. — **أَوْضَعُ قَوْمًا** *He saw a people.* (L.) — **أَوْضَعُ** *He (a man) had white children born to him:* (S, L:) and in like manner one says [**أَوْضَعَتْ**] of a woman. (L.)

5. See 1. — **تَوَضَّعَ** [app., *He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face*]. (L.)

8: see 1.

10. **أَسْتَوْضِعُ** *He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also اسْتَشْرَفَهُ, and اسْتَشْرَفَهُ.* (L.) One says **أَسْتَوْضِعُ عَنْهُ يَا فُلَانُ** [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — **أَسْتَوْضِعُ السَّبِيلَ** *He sought or endeavoured to see plainly or clearly the way: syn. اسْتَبَانَهُ* (Beyḏ, vi. 55.) — **أَسْتَوْضِعُ الشَّمْسَ** *He blinked at the sun; syn. تَحَاوَصَ إِلَيْهَا.* (A.) — **أَسْتَوْضِعُ الْأَمْرَ**, (S, K,) and **الْكَلَامَ** (S,) *He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — **أَسْتَوْضِعُ عَنِ الْأَمْرِ** *He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it.* (L.)

وَضَعٌ *Light, and whiteness, (S,) of anything:* (TA:) *the whiteness of daybreak, or dawn: and of the moon; (K;) and its light.* (TA.) — **فَاصُومُوا مِنَ الْوَضَعِ إِلَى الْوَضَعِ** *Fast ye from new moon to new moon.* (IAth, from a trad.) — **وَضَعٌ** † *Leprosy; syn. بَرَصٌ.* (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَعٌ** *A mark in a horse differing in colour from the generality of his coat. You say بِالْفَرَسِ وَضَعٌ* (S.)

وَضَعٌ *A blaze, or white mark on a horse's forehead or face.* (K.) — *What is termed تَحْجِيلٌ in the legs of a horse.* (L, K.) And also applied to other varieties of colour. (L.) — **فَرَسٌ ذُو أَوْضَاجٍ** *A horse having a blaze and what is termed تَحْجِيلٌ.* (A.) — **وَضَعٌ** *Whiteness of the hair, or hoariness; or white, or hoary, hair.* (K.) — † *Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn.* (TA, art. زهر.) Abou-Dhuyb says,

* **عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ** *

* **ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبَدًا الْوَضَعُ** *

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. **عَقَى**] — **وَضَعٌ** *A sound, whole or perfect, [silver coin, of the kind called] دِرْهَمٌ.* (S, K.) **دِرْهَمٌ وَضَعٌ** *A clean, white dirhem: pl. أَوْضَاجٌ.* (TA.) — **وَضَعٌ** *The middle, or main part and middle, of a road; the part of a road along which one travels.* (S, K.) — **وَضَعٌ** *A woman's ornament (حَلِيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshárik;) i.e. of silver-stones: (Towshech;) so called because of its whiteness: (TA:) pl. أَوْضَاجٌ (K:) or أَوْضَاجٌ signifies a kind of woman's ornament (حَلِيٌّ) made of whole [silver coins such as are called] دِرَاهِمٌ: (S:) and (according to some, TA,) **وَضَعٌ** signifies an anklet; syn. **خَلْخَالٌ** (K) — **وَضَعٌ** (K) or **وَضَعٌ الطَّرِيفَةِ** (L, but the latter word is there written **طَرِيفَةُ**), *Small portions, or parts, of herbage; (L, K;) what has become white thereof:* (AHn:) pl. **أَوْضَاجٌ مِنْ كَلَا** (L:) or **أَوْضَاجٌ** signifies somewhat of herbage that has become white: (Aḡ:) Az says, I have mostly heard the term **وَضَعٌ**, with respect to herbage, applied to the **وَضَعُ النَّصِيِّ** and **وَضَعُ صَلْبَانِ صَيْفِيٍّ** which is not a year old and has not become black: and on another occasion he says, that it is the remains of the **وَضَعُ حَلِيٍّ** and **وَضَعُ صَلْبَانِ** only. (L.) — **وَضَعٌ** *Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. أَوْضَاجٌ: (L:) or, in the breast and back and face: (T:) you say also **تَوَضَّعَ** (L.)**

وَضَعُ الْقَدَمِ — see 1. — **وَضَعُ الْقَدَمِ** *Whiteness of the hollow of the sole of the foot.* (L.)

وَضَعَةٌ *A she-ass.* (K.)