

Sultán or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the *Sultán* or to the administrator, and one writes beneath the writing or on the back thereof, "Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person:" or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from **تَوْقِيعٌ** **الدَّيْرِ ظُهُرِ الْبَعِيرِ** ["the gall's, or sore's, marking the back of the camel"]; as though the **مَوْقِع** upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) **تَوْقِيعٌ** also signifies such a writing itself (**مَا يَوْقِعُ فِي كِتَابٍ**; S, K, TA;) and its pl. is **تَوْقِيعَاتٌ**: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also *He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book*: see an ex. voce **ضَعَفَ**. — **وَقَعَ بِهِ** *He blamed him; reproved him angrily, or severely.* (TA.) — See 4.

3. **وَأَقَعَ الْأَمْرَ** + *He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty.* (MA.) And + *He fell to the thing; such as eating, and drinking, and the like*: see 3 in art. **فَتَكَ**, for an instance of this, as well as a similar, meaning. — **وَأَقَعَ الْأُمُورَ**, inf. n. **مَوَاقِعَةٌ** and **وَقَاعٌ**, app., *He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا.* (TA.) — **وَأَقَعَ شَيْئًا** also means *He experienced the occurrence of a thing; he met with a thing; i.e., something occurred.* — **وَقَعَ فِي شَيْءٍ** same as **وَأَقَعَ شَيْئًا**; *He fell into a thing.* (Kur, xviii. 51, and Expos. of the Jeláleyn.) — **وَأَقَعَهَا** *He compressed her.* (MA.) — **وَأَقَعَ بِهِمُ** [*He engaged with them in fight, or conflict.*] (S.)

4. **أَوْقَعَ الْأَمْرَ**, inf. n. **إِيقَاعٌ**, (with which **تَوْقِيعٌ** is syn., as is shown in the TA,) *He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized.* — **أَوْقَعَهُ** *He caused him to fall into a snare, or the like; he ensnared him.* — **أَوْقَعَ**: see 1. — **أَوْقَعَ فِيهِمْ شَرًّا** *He caused evil to befall them; occasioned them evil.* — **أَوْقَعَ بِهِ** [*He punished him.*] (A, art. **عَذَرَ**.) — See 1. — **أَوْقَعَ فِي قَلْبِهِ** *He put into his heart, or mind.* — **أَوْقَعَ بَيْنَ الْقَوْمِ**, (L, art. **أَرَشَ**.) or **أَرَشَ**, (L, art. **أَرَشَ**.) (TA, in that art.) *He made a verb transitive.*

5. **تَوَقَّعَهُ** and **اِسْتَوَقَّعَهُ** *He expected it; looked for its coming to pass, or being.* (S, K.)

10: see 5.

وَقَعَ: see 8, in art. **حَذَوُ**.

وَقَعَةٌ *An onslaught; a shock in battle*: (S:) or such as is repeatedly made. (K.)

وَقِيعَةٌ *The wisp of wool, &c., with which one tars a mangy camel*: see **رَبْدَةٌ**.

وَقَاعٌ فِي الشَّرِّ [app., *One who is wont to make others fall into evil, or mischief.*] (K, voce **مُنْدَأَصٌ**, q. v., in art. **دِيسٌ**.)

وَأَقَعَ *Actually occurring. — An event; a fact; a case. — فِي الْوَأَقِعِ* *In fact; in reality.*

إِيقَاعٌ, in music, *A cadence.*

مَوْقِعٌ *An occasion (lit., a place) of falling into sin.* — **وَقَعَ** [see **وَقَعَ مَوْقِعًا**]: see **وَقَعَ**, in three places: lit., *It fell in a place of falling, or where it should fall*: sometimes app. meaning *it had an effect.* — It is said of a half of a date given as alms, **لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الْجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَتْهُ** [app., *There appears not, of it, any effect upon the hungry, &c.*] (O, in art. **وَقَعَ**, in explanation of a trad. mentioned there and in the Mshb.) See **وَقَعَ** **عَلَيْهِ**, voce **مَوَاقِعَةُ**.

مَوْقِعٌ *An efficient.*

مَوْقِعٌ *Tried, experienced*: see **مَوْقِعٌ**.

وقف

1. **وَقَفَ** *He was, or became, still, or stationary*: (Mshb;) [*he stood still*]; *he continued standing*: (K:) and [simply] *he stood*; contr. of **جَلَسَ**. (TA.) — **وَقَفَ الدَّابَّةُ**, inf. n. **وَقْفٌ**, *He made the beast to be, or become, still, or motionless.* (Mshb.) — **وَقَفَ عَلَيْهِ** *He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was.* — **وَقَفَ عَلَى شَيْءٍ** *He paused at, and paid attention to, a thing.* — **وَقَفَ عَلَيْهِ** *He comprehended it, namely, a meaning: he understood it.* (TA. [Or, correctly, **وَقَفَ**, for it is there altered.]) — *He met with it; namely, a word or the like, in reading: often occurring in this sense.* — **وَقَفَ عَلَيْهِ** *He saw it: and he was introduced into it, and knew what was in it.* (TA.) *He was made to know it surely.* See

Bd, vi. 27 and 30. — **وَقَفْتُهُ عَلَى ذَنْبِهِ** *I made him acquainted with, or made him to know, his crime, sin, fault, or the like*: (S, K:) and so **أَوْقَفَهُ**, q. v. (Mgh.) — **وَقَفَ**, aor. **ز**, inf. n. **وَقُوفٌ**, *He withstood, resisted: governing by عَنْ*. — **وَقَفَهُ** and **أَوْقَفَهُ** and **وَقَفَهُ** [*He bequeathed it, or gave it, unalienably:*] the first of these is the most chaste: the last is disapproved and raro. (TA, art. **حَبَسَ**.) See **مُؤَبَّدٌ**.

2. **وَقَفَهُ عَلَى الْأَمْرِ** [*He made him to pause, or wait, at the thing, or affair.*] (K, TA, in art. **تَبَطَّ**.) See the quasi-pass. **تَوَقَّفَ**; and see **تَبَطَّ**. — **وَقَفَهُ**, inf. n. **تَوْقِيفٌ** *He taught him the places of pausing, in reading.* (Mgh.) And hence, *He made him to know a thing.* (Mgh.) — **وَقَفَهُ**, meaning **عَرَفَهُ** **إِيَّاهُ**, *He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for **وَقَفَهُ عَلَيْهِ** seems to be post-classical.* It is used in this sense, or as meaning *He (God) revealed to him the thing, in many places in the Mz, 1st نوع*: as, for ex., in the following instance, cited from IF, **وَقَفَ اللَّهُ أَدَمَ عَلَى مَا شَاءَ** [God taught, or revealed to, Adam what He pleased to teach him]. — **وَقَفَ الْحَدِيثَ**, (JK,) inf. n. **تَوْقِيفٌ**, (K,) *He explained the tradition; syn. بَيَّنَّهُ*. (JK, K.) — **تَوْقِيفٌ**, as a legal term: see **نَصَّ عَلَى شَيْءٍ** مَا — See 1.

3. **وَأَقَفَ** *He stood with another in a competition; was a partner in a match, &c.*: see **رَسِيلٌ**.

4: see 1. — **أَوْقَفَهُ عَلَى شَيْءٍ** *He acquainted him with a thing.* — **أَوْقَفْتُهُ عَلَى ذَنْبِهِ**: see **وَقَفْتُهُ**, which is the expression commonly known.

5. **تَوَقَّفَ عَلَى الشَّيْءِ** *He paused, or waited, at the thing; syn. تَلَبَّثَ*. (Idrd, K, TA.) (Accord. to some copies of the K, **تَتَبَّثَ**.) You say, **تَوَقَّفْتُ عَلَى هَذَا الْأَمْرِ** *I paused, or waited, at this thing, or affair.* (TA.) And hence, **تَوَقَّفَ** [*He paused, or waited, at the reply to his speech.*] (TA.) And hence, **تَوَقَّفَ** [*He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it.* See **مُتَوَقَّفٌ**. — **تَوَقَّفَ** + *He paused upon it; he hesitated, or deliberated, respecting it.* Of very frequent occurrence. — **تَوَقَّفَ عَنِ الْأَمْرِ** + *He held, refrained, or abstained, from the thing, or affair.* (Mshb.) — **تَوَقَّفَ عَلَى كَذَا** *It (for instance, an*