

intensive epithets.] = وَجَبَ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAqr; and L in TA, voce نَدَب.)

وَجَبَةٌ inf. n. of وَجَبَ "it fell down, &c.," q. v. — وَجَبَتْ فَلْتَكُنِ الْوَجْبَةُ, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. رَمَاهُ اللَّهُ بِجَنْبِهِ دَا؛ فَلْتَكُنِ الْوَجْبَةُ بِهِ. (Freytag, Arab. Prov. i. 156)]. وَجَبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) = وَجَبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيَّرَ.] — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ يَطْعِمُ عَشْرَةَ مَسَاكِينَ وَجْبَةً وَجْبَةً وَاجِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وَجَابَ: see وَجَابَ.

وَجِيئَةٌ A daily allowance of food; or daily maintenance: syn. وَطِيفَةٌ (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجْبَةٌ, q. v. (TA.) — وَجِيئَةٌ [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his وَجِيئَةٌ: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدْ آتَوْتِكَ وَجِيئَتَكَ [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.)

وَجُوبِيٌّ Obligatory, or incumbent: opposed to اِمْتِنَانِيٌّ.

وَجَبٌ and وَجَابَةٌ: see وَجَبٌ.

وَأَجَبٌ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-El-Khaṭeem:

أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ  
عَنِ السَّلَامِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) = وَاجِبٌ [act. part. n. of وَجَبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — Accord. to [the Imām] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرَضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فَرَض:] or, accord. to Esh-Shāfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and وَاجِبٌ signifies that which should be preferred and approved; thus explained by El-Khaṭṭābee as occurring in the following trad.: غُشِلَ الْجُمُعَةُ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) = وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art. 31.)

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Mṣb.) = كَلَامٌ مُوجِبٌ, lit. An affirmed sentence; i. q. مُنْفِيٌّ as contr. of مُنْفِيٌّ; virtually the same as كَلَامٌ مُوجِبٌ, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies. — خَرَجَ الْقَوْمُ إِلَى مَوَاجِبِهِم, i. e. إِلَى مَصَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die. (S.) = مُوجِبٌ [and مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Mṣb.) — See كَلَامٌ مُوجِبٌ = مُوجِبٌ A name of the month الْمُحَرَّمُ (K) in ancient times. (TA.)

مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — See مُوجِبٌ.

مُوجِبٌ One who eats but once in the course of a day and a night. (AZ, S.) = مُوجِبٌ A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See وَجَبٌ in two places.

اللَّهُ مُسْتَوْجِبُ الْحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَابِقُهُ, and مُسْتَحِقُّهُ. (TA.)

## وجع

1. وَجَعٌ, aor. يُوْجَعُ, inf. n. وَجَعٌ, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also وَجَعٌ.] See 4.

2: see 4

4. اَوْجَعَهُ إِلَيْهِ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — اَوْجَعُ الْبَيْتِ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — اَوْجَعُ He held fast, and defended, a thing. (L.) = وَجَعٌ, (L, K,) and وَجَعٌ, (K, TA,) or وَجَعٌ, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — اَوْجَعُ لَنَا الطَّرِيقَ The road became apparent or conspicuous to us. (S.) — اَوْجَعَتِ النَّارُ The fire became apparent or conspicuous. (S.) = اَوْجَعُ He reached, in digging, smooth rock, (S, K,) which is called وَجَاعٌ. (K.) = اَوْجَعَهُ الْبَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.)

وَجَعٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also وَجَعٌ:] a place resembling a غَار [or cave in a mountain]. (L, K.)

وَجَاعٌ and وَجَاعٌ and وَجَاعٌ (S, L, K,) of which three forms IAqr prefers the first, (L,) and sometimes the و is changed into ل, and one says وَجَاعٌ and وَجَاعٌ and وَجَاعٌ, (S,) and in one dial. وَجَاعٌ, indecl., with kesreh for its termination, (L,) and وَجَاعٌ, (K, in art. جَوْح.) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاعٌ Such a one came having upon him nothing to