

former as signifying *اُرواق*; and its pl. *أُرَوَاق* is expl. in the § as signifying *فُسطاط*; accord. to Lth: (TA:) or a roof in the front, or fore part, of a *بَيْت* [or tent]; (§, O, K;) as also *رُوق*: (§:) or a curtain that is extended below the roof; as also *رُوق*; which latter is expl. in the K as signifying simply a curtain: (TA:) or the *رُوق* of a *بَيْت* [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] *كُفَّ* let down upon the front, or fore part, of a *بَيْت*, from the top thereof to the ground: (Mgh:) *رُوق* signifies the same as *رُوق*: (K:) and each signifies the *شَقَّة* [or oblong piece of cloth] that is beneath the upper, or uppermost, *شَقَّة* of a *بَيْت* [or tent]: (AZ, O, K:) or sometimes the *رُوق* is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and, (Mgh,) or as some say, (Mgh, TA,) *رُوق* signifies † the front, or fore part, of a *بَيْت* [or tent]; (Z, Mgh, Mghb, TA;) as also *رُوق*: (JK, Z, K;) its hinder part being called its *كُفَّ*, and its two sides being called its *خَالِفَتَانِ*; (TA;) whence the saying, *رُوقِي بَيْتِي* and *رُوقِي بَيْتِي*, i. e. † [They sat in] the front or fore part [of his tent]: (Z, TA:) and *رُوق* also signifies a tent; as in the saying, *ضَرَبَ رُوقَهُ* [He pitched his tent]: (§:) and [hence] the place of the huntsman [in which he conceals himself to lie in wait]; (K;) as being likened to the *رُوق*: (TA:) and *رُوق* signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see *سُدَّة*); in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a *رُوق*:] the pl. of *رُوق* is *أُرُوقَة* and *رُوق*; (§, O, Mghb, K;) the former a pl. of pauc. and the latter of mult. (§, O.) — [Hence, *الرُّوَقُ مِنَ السَّحَابِ*, expl. in the TA as meaning *كَرَوَاقِ الْبَيْتِ* but *كَانَ* is here evidently a mistranscription for *كَانَ*; and the meaning is, † The part, of the clouds, that resembles the *رُوق* of the tent. See also *رُوق*, near the end of the paragraph commencing with *رُوق*.] — [Hence also,] *رُوقُ اللَّيْلِ* † [The curtain of night: and] the first part of night; and the greater, or main, part thereof. (ISd, K.) [It is implied in the latter that one says also in this instance and in the next *رُوق*.] You say, of night, *مَدَّ رُوقَ ظُلُمَتِهِ* † [It extended the curtain of its darkness]: (§, Mghb:) and *أَلْقَى أُرُوقَتَهُ* † [It let fall its curtains]. (§.) [See also an ex. in a verse cited voce *مُرْمَر*, in art. *رَمَر*.] — And *رُوقُ الْعَيْنِ* † The eyebrow. (JK, K.) = *رُوق* [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is *الرُّوَقُ* and *الرُّوَقُ*,] is a name for The ewe, (O, K,) by which she is called to be

milked, by the cry *رُوقَ رُوقَ*; (O;) but not unless she be *رُوقَة* [app., if not a mistranscription for *رُوقَة*, formed from this latter by transposition, and thus meaning *dusky*: see *أُرُوق*]. (O, K.)

رُوق Cleared, or clarified, [or rather *رُوق* has this meaning, and *رُوق* signifies clear,] wine, or beverage. (TA.) And Pure musk. (TA.) [See also the same word in art. *رَبِي*: and see *رُوق*.] = [Also Exceeding, surpassing, or superlative: see 1, second and next two following sentences.] — See also *رُوق*, third sentence. [Hence,] *رُوق*, or beautiful: (§, K, TA:) from *رُوق* signifying as expl. in the first paragraph of this art.; (§;) or from *رُوق* signifying “it was, or became, clear:” (TA:) pl. *رُوقَة*, (§, K,) like as *رُوقَة* and *رُوقَة* are pls. of *رُوق* and *رُوق*, (§,) [or rather quasi-pl.,] applied to boys, (§, K,) and to girls; (§;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and *رُوق* is another pl. of *رُوق*, like as *رُوق* is of *رُوق*. (§.) *رُوقَة الْمُؤْمِنِينَ*, in which *رُوقَة* is [quasi-] pl. of *رُوق*, means the best, and the manly and noble or generous, of the believers. (TA.)

رُوق: see *رُوق*, in four places, in the former half of the paragraph. — Also The most excellent of anything; (JK, §;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-'Abbād, O,) or so *رُوق*, (accord. to the copies of the K,) A scanty fall of rain: thus bearing two contr. meanings. (JK, Ibn-'Abbād, O, K.)

رُوق A clarifier, or strainer, (§, Mghb, K,) syn. *مُصَفِّة*, (§, K,) for wine or beverage: (§:) the *رُوق* [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and (sometimes, §) the [kind of wine-vessel called] *رُوقَة*. (§, K.) Accord. to IAqr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) *الرُّوَقُ* signifies also The *كُاس* [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بِرُوُقِ الشَّبَابِ الْخَاصِبِ *

[app. meaning † He gave to drink of the cup of ruddy youth: see *خَاصِب* as an epithet applied to an ostrich]. (TA.)

أُرُوق [app. originally signifying Horned: — and hence,] † A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be *أُرُوق*. (K.) — Also, applied to a man, (§, Mgh, K,) Having long teeth, with a projecting of the upper over the lower: (JK:) or having long incisors: (Mgh:) or whose upper incisors are longer than the lower, (§, K, TA,) and project over the latter: (TA:) fem. *رُوقَة*: (JK, TA:) and pl. *رُوق*: (K, TA;) which is also said to be pl. of *رُوقَة*, and of *رُوق*. (TA.) [In the K is added, after the mention of the pl., *وَكَذَلِكَ قَوْمٌ رُوقٌ وَرَجُلٌ أُرُوقٌ*: an addition altogether redundant.] = [It seems that it is

also syn. with *أُرُوق*, as being formed from the latter by transposition; and that hence] one says *سَنُونُ رُوقٌ* and *سَنَة رُوقَة* [meaning † A rainless year and rainless years], and *عَاتٌ فِيهِمْ عَامٌ أُرُوقٌ* [meaning † A rainless year made mischief, or havoc, among them, as though it were a dusky wolf]. (TA.) See also *رُوق*, last sentence.

إِرَاقَة inf. n. of 4. (§.) — And [hence,] The [meaning seminal fluid] of a man; as also *أِرَاقٌ مَاءٌ ظَهْرُهُ*. (TA.) [See *ظَهْرُهُ*.]

مِرَاق: see art. *رَبِي*.

مِرَاق [Water, and hence, seminal fluid, poured forth]. (TA.) [There immediately followed by *أِرَاقٌ مَاءٌ ظَهْرُهُ*, q. v.]]

رَجُلٌ مِرَاقٌ [A man pouring forth water, and hence, his seminal fluid]. (TA.) [There immediately followed by *مِرَاقٌ*, q. v.]]

رَبِي: see *رُوق* = and see *مِرَاق*, in art. *رَبِي*. = Also A tent (*بَيْت*, §, K, and *خَبَأَة*, §) having a *رُوق* [q. v.]. (§, K.) [Said in the TA to be tropical; but why, I do not see.]]

هُوَ مِرَاقِي He has the *رُوق* of his tent fronting, or facing, that of mine; (JK, A, O, K;*) and so *هُوَ جَارِي مِرَاقِي*. (A, TA.)

رول

2. *رُول*, (Lth, T, §,) inf. n. *تُرْوِيل*, (§,) He (a horse) slavered in his *مُخَلَّصَة* [or nose-bag]. (Lth, T, §.) [See also *رَال* in art. *رَبِيل*.] — He discharged his urine interruptedly and convulsively. (Sh, T.) — He (a horse) put forth his yard for the purpose of staling. (A'Obeyd, T, §, M, K.) And (M, in the K “or,”) He extended his penis feebly: (M, K:*) or he emitted his semen before access to the woman. (K.) = Also, (inf. n. as above, T, §, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (Aq, T, M, K,) and with grease, or gravy, or dripping: (Aq, T, M:) or he rubbed it hard, or much, with clarified butter: (§:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K:) i. q. *رُوق* [q. v.]. (JK and TA in art. *رُوق*.)

رُول and *رُول*, (Aq, T, §, M, K,) the former also with *, [رُول], as mentioned in art. *رَال*, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with *, (§, TA,) and A'Obeyd says that it is without *, or, accord. to ISk, it is [also] with *, (M and TA in art. *رَال*.) *Slaver*: (IAqr and T in explanation of the former, and § in explanation of both:) [like *رَبِيل*, mentioned in art. *رَبِيل*:] one says *رَجُلٌ كَثِيرُ الرُّوَالِ* A man having much slaver: (IAqr, T: in one copy of the T *الرُّوَالِ*;) and