

hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.)

4: }
5: } see 1.
10: }

وقح and وقح: A man having little shame. (S, A.) — وقح الوجه, an epithet applied to a woman, (S,) without ة, as well as to a man, and وقح, applied to a man, † Hard-faced, having little shame; (TA;) as also وقح applied to woman. (Msb.)

وقح الذنب † A man patient in riding. (IAar, K.) [See ذنب.] — وقح (S, K) and وقح (K,) A hard solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وقح (S, K,) and وقح (TA.) † A hard and strong horse. (Msb.) — See وقح.

وقح and وقح: see وقح.

وقح: see وقح.

وقح: A man who has been tried or proved, or rendered experienced or expert (Lh, S, K) by trials which have befallen him; as also وقح: A camel jaded by work. (TA.)

وقد

1. وقْدُ, aor. وَقَدْتُ, inf. n. وَقُدْ (S, A, L, Msb, K) and وَقُدْ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying "fire-wood" [or "fuel"], though there are some instances of inf. ns. of the measure فَعُول, whereof قَبُول is one, (El-Baṣā'ir, TA,) and وَقْدٌ (S, A, L, Msb, K) and وَقْدٌ and وَقْدٌ (S, L, K) and وَقْدٌ (S, L;); and وَقْدْتُ, and وَقْدْتُ (S, L, Msb, K,) and وَقْدْتُ (S, L, Msb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اشْتَعَلَتْ; (Msb, art. شعل); and هَاجَتْ; (L;); وَقْدْتُ (Bd, ii. 16.) — وَقْدْتُ [May my fire emit fire by thy means!] a prayer, like وَرَيْتُ بِكَ زِنَادِي (L:); [meaning, do thou aid, or help, me]. — وَقْدٌ and وَقْدٌ It (anything) shone, or glistened. (L.) — وَقْدٌ † His heart became excited with ardour, or eagerness. (L.) — [And وَقْدٌ † He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقْدٌ.)]

2: see 4.

4. اوقد النار (S, A, L, Msb, K,) inf. n. اِيقَادٌ; (L, Msb;); and وَقْدَهَا (L,) and وَقْدَهَا (K,) and اِسْتَوْقَدَهَا (S, L, Msb, K;) He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. اَضْرَمَهَا (K, art. ضرم); and اَشْعَلَهَا (TK;); he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the † last signifies he desired, or endeavoured, to kindle the fire, and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bd, ii. 16.) — كَلَّمَا اَوْقَدُوا نَارًا لِلْحَرْبِ اَطْفَاها [Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Msb.) — اَوْقَدْتُ [in some copies of the K, لِلصَّبَا نَارًا] † I relinquished silly and youthful conduct. (L, K.) A poet says,

صَعَوْتُ وَاَوْقَدْتُ لِلْهَوَى نَارًا
وَرَدَّ عَلَيَّ الصَّبَا مَا اسْتَعَارَا

† [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — اَبْعَدَ اللَّهُ دَارَهُ وَاَوْقَدَ نَارًا اَثَرَهُ [May God remove his dwelling far away, and] may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

5. See 1 and 4. — توقد is also said of the odour of perfume, (S, A, K, in art. وُهج,) meaning † It was, or became, hot [or strong]. (TK.)

8: see 1. — اتقدت الشمس [The sun was, or became, burning, or fiercely burning]. (M, K, in art. صقر, conj. 4, &c.)

10: see 1 and 4.

وقد Fire itself. (A, L, K.) Ex. مَا اَعْظَمَ هَذَا الْوَقْدَ How great is this fire! (A.) — See also 1.

الوقدة (S, K,) or وَقْدَةُ الْحَرِّ (L,) † The greatest heat; (S, L, K;) which is a period of ten days, or of half a month. (S, L.) — طَبَخَتْهُمْ وَقْدَةُ الصَّيْفِ [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) — وَقْدَاتُ سَهْلٍ: see the last paragraph of art. عدل.

وقدى, fem. Shining, or glistening. (L.) — See also ميقاد.

وقود Fire-wood; (S, L, Msb, K;) but it is only so called when kindled; (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وَقَادٌ and وَقِيدٌ (K:) or any fuel; anything with which fire is kindled, or

made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) — وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.) — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الْوُقُودُ. (Yaakooob, S, L.)

وقاد Shining, or shining brightly; (L, K;) applied to a star. (L.) — وَقَادٌ (L, K) and وَقَادٌ (L) † A heart, or mind, quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) — Also, both words, † A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.)

غائر الواقدين † Blind: (A:) by الواقدين are meant the two eyes: El-Aashà says, accord. to one reading,

رَأَتْ رَجُلًا غَائِرَ الْوَاقِدَيْنِ

but the reading commonly known is الْوَاقِدَيْنِ. (JK.)

موقد (S, A, L, Msb) and موقد (A, L) and موقد (JK) A fire-place; a place in which fire is lighted. (S, A, L, Msb.) See an ex. voce حَسَّاسٌ.]

موقد: see موقد.

موقد زند A زند that quickly produces fire. (A, L, K.) You also say وَقْدِي وَقْدِي, i.e., موقد. (JK.)

موقد: see موقد.

موقد: see موقد.

وقد

1. وَقْدُهُ, aor. يَقْدُ, (S, L, &c.,) inf. n. وَقْدٌ, (S, L, K, &c.,) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Abou-Sa'eed, L:) he beat him (a man) until he died. (L.) — وَقْدَهُ بِالضَّرْبِ [He killed him with beating]. (ISK, L.) — وَقْدَ الشَّاةِ He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيدٌ]. (L.) — وَقْدَهُ He prostrated him. (K.) — وَقْدَتْهَا حَتَّى وَقَدْتُهَا I beat the serpent until I killed it. (A.) — وَقْدَهُ † It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his