

ع

The nineteenth letter of the alphabet: called **عَيْن**. It is one of the letters termed **حَلْقِيَّة** [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of **ح**, (TA in art. **عَيْن**), the same place as that of **خ**, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed **مَجْهُورَة** [or vocal], (L, TA, and K in art. **عَيْن**), and of those that are termed **مُسْتَعْلِيَّة** [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. **عَيْن**;) [but this is a mistake; for] it is substituted for two letters; for **خ**, in **عَطَّرَ بَيْدِهِ**, aor. **يَعْطُرُ**, meaning **خَطَّرَ**, aor. **يَخْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **عَطَّرَ بَذَنِيهِ** for **خَطَّرَ**; (TA in art. **عَطَّرَ**;) and for **ع**, in **لَعَنَ** for **لَعَنَ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشَوْعَ** for **نَشَوْعَ**, and in **إِرْمَعَلَ** for **إِرْمَعَلَ**, and also in **الغَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **عَيْن**.)] = [As a numeral, it denotes A thousand.]

عَب

1. **عَبَتِ الْإِبِلُ**, (S,) or **الْمَاشِيَةُ**, (Msb, K,) aor. **عَبَّ**, inf. n. **عَبَّ** (S, Msb, K) and **عَبُّوبٌ**, (Msb, K,) *The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day.* (S, Msb, K.) — Hence, (IAth, TA,) **عَبَّ** said of a man means *He came visiting at intervals of some days, or after some days.* (AA, IAth, TA.) [See also **عَبَّ**: and see **عَبَّ**.] — And **عَبَّ عَنِ الْقَوْمِ**, (Ks, S, Msb, K,) aor. **عَبَّ**, the verb in this case being of the class of **قَتَلَ**, [but this is contr. to analogy, as well as to the derivation,] inf. n. **عَبَّ**, with **kesr**, *He came to the people, or party, day after day:* (Msb:) or, as also **عَبَّ عَنِ الْقَوْمِ**, *he came to the people, or party, on alternate days, coming one day and not the next:* (Ks, S, K:) or *he came to them once in two days or more.* (TA.)

Bk. I.

It is said in a trad., **أَغْبُوا فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا** Visit ye the sick on alternate days and after intervals of two days: (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. **رَبَعَ**].) And you say, **أَغْبَيْتُهُ**, inf. n. **أَغْبَابٌ**, meaning *I visited him [once] in every week.* (A.) — And hence **عَبَّتْ** said of a fever. (Msb.) **عَبَّتِ الْحُمَى** and **عَبَّتْ** signify the same: (S:) you say, **عَبَّتْ عَلَيْهِ الْحُمَى**, *The fever came upon him, (Msb,) or attached him, (K,) one day and intermitted one day;* (Msb, K;) as also **أَغْبَيْتُهُ** and **أَغْبَيْتُهُ عَلَيْهِ**. (K.) [See also **عَبَّ**.] — You say also, **عَبَّ عِنْدَنَا**, (S, L, K,) and **أَغْبَى**, (L, K,) *He passed the night, or a night, at our abode.* (S, L, K.) Hence the saying, **رَوَيْدُ الشَّعْرِ يَغْبَى** [so accord. to the TA, **حَتَّى** being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, **يَغْبَى**, (S, K,) i. e. *Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised:* (Meyd, TA:) or it may be from **عَبَّتْ** said of a fever, and may thus mean, *leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary.* (Meyd. [See also art. **رَوَد**].) — And [hence] **عَبَّ**, (T, S, L, Msb, K,) aor. **عَبَّ**, (L, Msb,) inf. n. **عَبَّ** and **عَبُّوبٌ** and **عَبُّوبَةٌ**, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night, whether it became corrupt or not:* (L, Msb:) and, said of food, *it became altered [for the worse] in its odour:* (L:) or, said of flesh-meat, *it became stinking;* (T, S, K;) as also **أَغْبَى**: (T, K:) and it (a thing) became corrupt. (TA. [See also 2.]) — **عَبَّتِ الْأُمُورُ** means *The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results.* (S, TA.) — And **عَبَّ الشَّيْءُ فِي نَفْسِهِ**, aor. **عَبَّ**, inf. n. **عَبَّ**, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2. **تَغَبَّبَ**, (K,) inf. n. **تَغَبَّبَ**, (S, O,) **تَغَبَّبَ فِي الْحَاجَةِ**.

He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) *in the needful affair:* (S, O:) [and] so **تَغَبَّبَ** [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] **كَتَبَ إِلَيْهِ يُغَبِّبُ مِنْ هَلَاكِ الْمُسْلِمِينَ**, (TA,) or **عَنْ هَلَاكِ الْمُسْلِمِينَ**, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — And **عَبَّ** signifies also *It (a thing) became very corrupt.* (TA. [See also 1, last sentence but two.]) — **عَبَّ الشَّاةُ**, (O, L,*) inf. n. as above, (L, K,) *He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it:* (O:) or *attached the sheep, or goat, and broke its neck:* and also *left it with some remains of life in it.* (L.) And **عَبَّ الذَّبُّ فِي الْغَنَمِ** *The wolf made, or did, mischief among the sheep, or goats.* (TA.) — And [hence, app.,] **عَبَّ عَنِ الْقَوْمِ**, (S, O,) inf. n. as above, (K,) *He repelled from, or defended, the people, or party:* (S, O, K:) so say Ks and Th. (TA.)

4: see 1, in seven places. — You say also, **لَا يُغَبِّبُنَا عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,*) — And **أَغْبَيْتِ الْحَلُوبَةَ** *The milch camel yielded milk on alternate days.* (A.) And **أَغْبَتِ الْإِبِلُ** *The camels did not yield milk every day.* (TA.) — See again 1, last sentence but two. — **أَغْبَى** *He watered the camels on alternate days:* (S, O, Msb:*) from **عَبَّ** [q. v.]. (S, O.) — And **أَغْبَيْتَنِي** is said by Th to signify **وَقَعَ بِي** [app. meaning *He fell upon me in fight*]. (TA.)

[5. **تَغَبَّبَ** is app. from **الْعَبَّ** in the sense of **الْعَاقِبَةُ**, and thus syn. with **تَعَقَّبَ** signifying *He looked to the consequence, end, issue, or result, of an affair:* see its part. n. **مَتَغَبَّبَ**, below.] — See [also] 2, first sentence.

8. **أَغْبَيْتِ الْخَيْلَ**; see **أَغْبَيْتَ**.

R. Q. 1. **غَبَّبَ** *He acted dishonestly in buying and selling.* (AA, TA.)