

*Sulṭān* 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 Sulṭān 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 تَوَقَّعَ the dāḥir ṭahr al-bayṭar ["the gall's, or sore's, marking the back of the camel"]; as though the مَوَقَّع upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوَقَّع also signifies such a writing itself (مَا يُوَقَّعُ فِي كِتَابٍ; S, K, TA;) and its pl. is تَوَقَّعَاتُ: (TA:) it is said to be an Islāmic 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. وَقَعَ الْأَمْرُ + 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. — وَقَعَ الْأُمُورُ, inf. n. مَوَاقِعَةٌ and وَقَعَ, app., He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا. (TA.) — وَقَعَ شَيْئًا also means He experienced the occurrence of a thing; he met with a thing; i.e., something occurred. — وَقَعَ فِي شَيْءٍ same as وَقَعَ فِي شَيْءٍ; He fell into a thing. (Kur, xviii. 51, and Expos. of the Jelāleyn.) — وَقَعَهَا He compressed her. (MA.) — وَقَعَ بِهِمْ [He engaged with them in fight, or conflict]. (S.)

4. أَوْقَعَ الْأَمْرُ, inf. n. إِبْقَاعٌ, (with which تَوَقَّع 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 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. (أَرَشَ, L, art. الْقَوْمُ) or أَرَشَ. (L, art. أَرَشَ, in that art.) — أَوْقَعَ بَيْنَهُمُ الشَّرَّ (TA, in that art.) — أَوْقَعَ 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 رُبْدَةٌ.

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

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

إِبْقَاعٌ, in music, A cadence.

مَوْقِعٌ An occasion (lit., a place) of falling into sin. — 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 أَكَلَهُ [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 Mṣb.) See وَقَعَ عَلَيْهِ مَوَاقِعُهُ, voce عَلِقَ.

مَوْقِعٌ An efficient.

مَوْقِعٌ Tried, experienced: see مَوْقِعٌ.

## وقف

1. وَقَفَ He was, or became, still, or stationary; (Mṣb;) [he stood still;] he continued standing: (K:) and [simply] he stood; contr. of جَلَسَ. (TA.) — وَقَفَ الدَّابَّةُ, inf. n. وَقَفٌ, He made the beast to be, or become, still, or motionless. (Mṣb.) — 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, وَفَفَ, 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 أَوْقَفْتُهُ عَلَيْهِ, q. v. (Mgh.) — وَقَفَ, aor. ʔ, 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 rare. (TA, art. حَبَسَ.) See مَوْقِدٌ.

2. وَقَفَهُ عَلَى الْأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K, TA, in art. ثَبَطَ.) See the quasi-pass. تَوَقَّفَ; and see ثَبَطَ. — وَقَفَهُ, inf. n. تَوَقُّفٌ 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 آدَمَ عَلَى مَا شَاءَ [God taught, or revealed to, Adam what He pleased to teach him]. — وَقَفَ الْحَدِيثَ, (JK,) inf. n. تَوَقُّفٌ, (K,) He explained the tradition; syn. بَيَّنَّهُ. (JK, K.) — تَوَقَّفَ, as a legal term: see نَصَّ عَلَى شَيْءٍ مَا. — See 1.

3. وَقَفَ 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, تَلَبَّثَ.) You say, تَوَقَّفْتُ عَلَى هَذَا الْأَمْرِ: I paused, or waited, at this thing, or affair. (TA.) And تَوَقَّفَ عَلَى تَوَقُّفٍ [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ تَوَقَّفَ عَلَى السَّمَاعِ 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 مَوْقِفٌ. — تَوَقَّفَ تَوَقَّفَ عَلَيْهِ 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. (Mṣb.) — تَوَقَّفَ عَلَى كَذَا It (for instance, an