several phrases here following.] __ It is said in a trad., اخُلُ غَازِيَة غَزَتُ يَعْقُبُ بَعْضًا بَعْضًا بَعْضًا .e. [Every party that goes forth on a warring, or warring and plundering, expedition] shall take its turn, one after another:] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken عَقَبْتُ الرَّجُلُ في أَهْله __ (TA.) نَقَبْتُ الرَّجُلُ في أَهْله means مُثَنَّهُ بِشَرِّ وَخُلُقْتُهُ إِنْ [i. e. I sought to do evil to the man, and took his place (see art. -), with respect to his wife; i.e. I committed adultery with his wife]: (S, O:) or عقبه signifies [simply] he sought to do evil to him]: (K: [in which حَمَّلُهُ seems to have been inadvertently omitted: but SM immediately adds what here follows :]) and one says also, يُقَبَ فِي إثْرِ الرَّجُلِ , aor. أيمًا يُكُرُه , meaning He accused the man [app. behind his back] of a thing disliked, or hated; he [so] defamed him, or charged him with a vice or fault or the like. (TA.) -Such a [خَلَفَ عَلَيْهَا like] عَقَبَ فُلَانٌ عَلَى فُلَانَة man married such a woman after her first husband. (TA.) _ عُقَبُ الشَّيْثِ, aor. - and 2 , inf. n. , Whiteness of the hair, or hoariness, came after [or took the place of] blackness; as also * عقب. (TA.) __ عُقْبُ said of a horse, aor. : formed a run after another run. (L, TA.) -. aor. عُقَبَتِ الإبِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ إِلَى مَكَانٍ and † اعتقبت ; The camels removed from place to place, pasturing. (IAar, TA.) _ Lo so , مَا عُقّبٌ لا (TA,) or عُقّبَ فِيهَا فَعَلَيْكَ مِنْ مَالِكَ is put in the place of في مالك is put in the place of (من مالك Whatever evil consequence happen to me, with respect to it, (referring to merchandise,) the responsibility for it will be on thee [and compensation shall be made from thy property]: and [ais (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like تَهْلَكُ from غَنْك ; for] one says, بَاعَنِي He sold me an سِلْعَةً وَعَلَيْهِ تَعْقِبَةً إِنْ كَانَت فِيهَا article of merchandise, and was responsible for an evil consequence, (or for damage afterwards found in it,) should there be any in it]. (ISh, O, TA.*) and اعقبه العقبة and عقبة and عقبة العقبة العقبة عقبة عقبة عقبة took, or received, from him something in exchange, an exchange, a substitute, or an equivalent, for another thing : it is said in a trad., إِنْ لَهُرْ يَقُرُوهُ if they entertain him not, فَلَهُ أَنْ يَعْقَبُهُمْ بِهِثْلِ قِرَاهُ he shall have a right to take from them as a substitute the like of his entertainment which they denied him : and one says also استعقب ال منه خيرًا or ایش, He took, or received, from him in exchange good, or evil: (TA:) and عَفَبُ الرَّجُلُ, aor. - , He took from the man's property the like of what he (the latter) had taken from him. (O, TA.) وَإِنْ فَاتَكُمْر شَيْءٌ, After the words in the Kur lx. 11,

readings, العَقْبَتُم and أَعَقْبَتُم and أَعَاقَبْتُم and أَنْعَقْبَتُم and (TA:) the first means and ye take, or carry off, spoil: (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means and ye punish them so that ye take, or carry off, spoil: and the third means and ye have a requital: the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-hak the Grammarian, L, TA:) accord. to Fr, the first and second signify the same : (L, TA:) and As says that عُقْبُ [inf. n. of عَقْبُ] is syn. with عَاقُبُ [inf. n. of عَاقُبُ; but whether with reference to this case, I do not find]. (TA.) _ And عَقْب , aor. 2, inf. n. عُقْب , also signifies He sought, or sought after, wealth, or some other thing. (TA.) = عَفَبُ (S, O, K,) aor. - and -, (TA,) inf. n. عَفْبُ (S, O,) He bound a thing with [the kind of sinew, or tendon, called] ; as also أَعْقِيبُ, of which see an ex. in a verse cited voce [[a bound therewith a غُوق, i. e. the ring of an ear-drop, fearing lest it should incline on one side: or he bound an earring with a thread called : (TA:) and he wound round a bow, (S, O, K,) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] مقب, (O,) or with somewhat thereof: (S, K:) or عَقْبَهُ بالعَقْب he bound it, namely, the [arrow termed] قَدْم , with the عَقَب, in consequence of its مُعَبِّنًا الرَّكِيَّة الرَّكِيَّة having broken. (IB, L, TA.) [thus I find it written without teshdeed, but perhaps it should be * عَقَّبْنَا , from أَعْقَابُ الطَّيّ , (see بعة,)] We lined the well with stones behind [the other] stones. (TA. [See also 4.]) = [The inf. n.] also signifies الرَّجْعُ, [which generally means The making, or causing, to return, or go back; but this may perhaps be a mistake for for it is immediately added,] Dhu-r-Rummeh says,

كَأَنَّ صِيَاحَ الكُدْرِ يَنْظُرُنَ عَقْبَنَا تَوَاطُنُ أَنْبَاطٍ عَلَيْهِ طَغَامِ

meaning [As though the crying of the dusky shecamels] looking, or waiting, for our returning from watering that they might go to the water after us [were the barbarous talk of low, or ignoble, Nabathæans, over it, i. e. over the water].

(TA.) = عَنْبُ [aor. -,] inf. n. عُفْد, The branches of the plant, or herbage, became slender, and the leaves thereof turned yellow. (IAar, TA. [See also 2.])

2: see 1, first three quarters, in seven places.

The inf. n., عقب منه الله signifies also The doing a thing and then returning to doing it: (IAth, TA:) the performing an act of prayer, or another act, and المناف (TA:) and الم

another, and one warring, or warring and plundering, expedition with another. (TA.) And He prayed in the night صَلَّى مِنَ اللَّيْلِ ثُمَّ عَقَّبَ and then repeated the prayer. (IAar, TA.) And and أُعْقَبُ أَعْقَالِهَ , The warring, or warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place. (TA.) And it is said in a trad. of 'Omar, كَانَ كُلُّ عَامِ يُعَقِّبُ الجُيُوشُ He used, every year, to call back one party of the forces and to send another to take its turn after the former. (O, TA.) _ Also The performing of prayer (IAth, O, K, TA) as a supererogatory act (TA) after the [prayers called] : تراويح (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) __ And The waiting (K, TA) in prayer; or remaining in one's place in prayer raiting for another prayer. (TA.) And you say, عقب في الصَّلاة , (Ş, O,) inf. n. as above, (S, A, O, Msb, K,) H. sat after the performing of the [ordinary] prayer for the purpose of a supplication (S, A, O, Msb, K) or a petition. (Ş, O, Mab.) وَتَى مُدْبِرًا وَلَمْ يُعَقِّبُ , in the Kur [xxvii. 10 and xxviii. 31], means [He did did not turn back retreating] and did not wait; (O, TA;) properly, did not make advancing to follow his retreating: (O:) or and did not turn aside (S, Msb) nor wait in expectation: (S:) or and did not turn aside nor return: (0:) or and did not look aside: (K, TA:) or and did not return; from said of a combatant, meaning He returned after fleeing: (Bd in xxvii. 10:) you say, عَلَيْه He returned against him; syn. جُرِّ, and جُرِّ signifies also The turning back, or receding, from a thing that one had desired to do. (TA.) _ عَشَّبُ فِي الشَّيْبِ app. means He had latterly, in the باعملاق حسنة time of hoariness, good dispositions]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is , + lit. He was made to be followed, in hoariness, by good dispositions; agreeably with what next آتَى فُلَانْ إِنَّى خَيْرًا فَعُقِّبٌ بِخَيْرٍ مِنْهُ ــ ([follows.] [means Such a one caused good to betide me, and it was made to be followed by what was better than it]. (A, TA. [In the former it is followed by the words وَأُرْدِفَ بِخَيْرِ مِنْهُ evidently for the purpose of explanation.]) __ [Hence,] one says, i.e. اسْتَثْنَاءُ meaning تُصَدِّقَ بصَدَقَة لَيْسَ فِيهَا تَعْقِيبُ He gave an alms in which was no making an exception by following it up with a condition]. (S, A, O, Mab.) _ عُقْبَنِي حَقِّي He delayed, or deferred, the giving, or paying, to me my due. (S.) He looked to the consequence, end, issue, or result, of the affair, event, or case. (TA. [See also 5.]) _ And عقب في الأمر He went repeatedly to and fro, or made repeated efforts, in seeking to accomplish the affair, striving, or exerting himself. (S, O, L, TA.) In the K, التَّعْقيبُ [the inf. n.] is expl. as signifying التَّعْقيبُ