

العشر الأوسط؛ for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصلوة الوسطى, (M, Mgh, &c.), mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; ('Alee Ibn-'Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from the الصلوة الوسطى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh;) or *the prayer of noon*; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alee:) or *the prayer of sunset*: (Mgh, Bd, K;) or *the prayer of nightfall*: (Bd, K;) or [the night-prayer called] الوتر: (K;) or *the prayer of the breaking of the fast*: (K;) or *the prayer of sacrifices*: (K;) or *the prayer of the period called the ضحى*: (K;) or *the prayer of the congregation*: (K;) or *the prayer of fear*: (K;) or *the prayers of nightfall and daybreak together*: (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together*: (K;) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K;) or *all the divinely-appointed prayers*: (K;) or *certain prayers not particularized*: (K;) or *prayer of middling length, between long and short*. (K.) Hence also, شئ وسط *A middling thing; a thing of middle sort or kind*; (Msb;) *between good and bad*; (S, Msb;) as also الأوسط: (Msb;) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ أَوْسَطٍ مَا تُطْعَمُونَ, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families*, (Mgh, Msb,) *between what is prodigal and what is niggardly*. (Mgh.) And التَّمِيطُ الْأَوْسَطُ *The middle class of men*: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And عَلِّمْنِي دِينًا وَسُوطًا *Teach thou to me a religion of the*

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَط. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K;) or *good*. (Zj, Bd, Msb, K.) And مَرْعَى رَجُلٍ وَسَطٍ *Choice pasturage*. (M.) And وَسَيْطٌ *A good man; as also وَسَيْطٌ*: (M:) or *a man having good grounds of pretension to respect*. (TA.) And فَلَانٌ وَسَيْطٌ فِي قَوْمِهِ, (S, K,) or وَسَيْطٌ, (as in some copies of the K,) *Such a one is the best of his people (أَوْسَطُهُمْ) in race, and the highest of them in station*. (S, K.) And فَلَانٌ وَسَيْطٌ الدَّارِ وَالْحَسَبِ [*Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and هُوَ مِنْ أَوْسَطِهِمْ, (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّيْءِ, and هُوَ مِنْ أَوْسَطِهِ, (Msb.) And قَالَ هُوَ مِنْ أَوْسَطِهِمْ, in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means هُوَ مِنْ أَوْسَطِهِمْ, [the most remote, of them, from either extreme, in judgment]; or سِنًا [in age]. (Bd.)

وَسُوطٌ: see وَسَطٌ, as an epithet, in two places.

وَسَيْطٌ: see وَسَطٌ, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation.* (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation, or intercession*]. (S, K; see 5.) — وَسَاطَةُ الدَّانِيَةِ *The best of deenárs*. (TA.)

وَسَاطِطٌ *A mean, or means*: pl. وَسَاطِطٌ.

وَأَسَطٌ: see وَسَطٌ, as a subst., and also as an epithet. — وَأَسَطُ الْكُورِ, (Lth, S, K,) or الرَّحْلِ, (Ish, Az, M,) and وَأَسِطَتُهُ, (Lth, M, K,) and مُوسِطَتُهُ, (Lh, M, [or perhaps مُوسِطَتُهُ, corresponding to مُؤَخَّرَتُهُ,]) *The fore-part of the camel's saddle*: (S, K;) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the تَادِمَةُ and the آخِرَةُ*; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is one of the شَرْخَانِ, (Ish, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرْبُوسَانِ of the horse's saddle, (Az, L,) between which the rider sits; (Ish, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall fore-part next to the breast of the rider, (Ish, Az, L,) against which the breast of the rider sometimes

strikes; (TA, in art. نَحْر.) the آخِرَةُ being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تَحَاذَى) the head of the rider: (Ish, Az, L:) the former of these is not called واسط as being a middle part between the آخِرَةُ and the قَادِمَةُ, as Lth says; nor has the camel's saddle any [part called] قَادِمَةُ. (Az, L.) — الوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the عَضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like.* (L in art. عَضَد.)

وَأَسِطَةٌ *The jewel that is in the middle of a قِلَادَةٌ [or necklace], which is the best thereof*; (S;) the large pearl (دُرَّة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — [In modern Arabic, *A* means of doing a thing. You say, بِوَأَسِطَةٍ كَذَا *By means of such a thing*. — Also, *An intermediary, interposer, or agent between parties; a go-between*.] — See also وَاسِطٌ. — هُوَ فِي وَاسِطَةِ مِنَ الْعَيْشِ + *He is in a good condition of life*. (Er-Rághib, TA, in art. حَف.)

أَوْسَطٌ: fem. وَطْطَى; pl. masc. وَأَوَاسِطٌ; pl. fem. وَطْطَى: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسِطٌ *What is in the middle of a بَيْتٌ [i. e. house, or tent, &c.], particularly.* (Ibn-'Abbád, K.)

وَأَسِطٌ, or مُوسِطَةٌ: see وَسِطَةٌ.

قَتَلَ فَلَانًا مُوسِطًا *He slew such a one cut [in the middle, or midst,] in two halves*. (TA.) [This mode of slaughter, termed تَوَسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places.

&c. [وسع]

See Supplement.]

وش

R. Q. 1. وَشَوْشٌ, inf. n. وَشَوْشٌ, *He spoke in a low, faint, gentle, or soft, manner, with confusedness*; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَشَوَّةٌ, with س: (see وَشَوَسَ:) or *he spoke confusedly, so as to be hardly intelligible*: or *he spoke in a low, faint, gentle, or soft, manner*: (see وَشَوَّةٌ below: and see R. Q. 2:) in the present day it signifies *he whispered*: and وَشَوَّةٌ, *he whispered to him*. — وَشَوَّتُهُ, [or rather, app., وَشَوَّتُهُ إِيَّاهُ,] *I gave or handed, it to him in a small quantity*. (K.)