

فِي: but the right reading is فِي طَلَبِ الْمَجْدِ (TA.) [See also مُعَقَّبٌ.] = عَقَبٌ said of the [plant called] عَرْفَج (S, O,) inf. n. تَعَقَّبَ (K,) It became yellow in its fruit, (S, O, K,) and attained to the season of its drying up: (S, O:) from عَقَبَ said of a plant or herbage. (TA.) = عَقَبَ عُقَابًا, inf. n. as above, He planed off a stone of the kind called عُقَاب, in a well. (TA. [See also مُعَقَّبٌ.]) = See also 1, last quarter, in two places.

3. عاقبه : see 1, second sentence. — Also عاقَبَ الرَّجُلُ (Mgh, * TA,) inf. n. مُعَاقَبَةٌ and عِقَابٌ (Mgh,) *He did a thing with the man alternately, each taking his turn*; (Mgh, TA;) and so عاقبه. (TA.) And [particularly], (TA,) inf. n. مُعَاقَبَةٌ (S, O,) *He rode in his turn after the man, each riding in his turn*; (S, O, TA;) as also عاقبه. (S, O, K,) and اعْتَقَبَهُ. (TA.) And عَاقَبْتُ الرَّجُلَ فِي الرَّاحِلَةِ *I rode in my turn after the man, upon the camel, he riding in his turn after me.* (S, O.) And in like manner you say, اعْتَقَبُوهُ, and تَعَاقَبُوهُ *They rode by turns with him, taking their turns after him.* (TA.) — And عَاقَبَ بَيْنَ الشَّيْئَيْنِ [*He made an interchange, or alternation between the two things; he made the two things interchangeable, or commutable*;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) [Thus, for instance,] الْعَرَبُ تَعَاقَبُ بَيْنَ الْفَاءِ وَالثَّاءِ [*The Arabs make an interchange between ف and ث*; make ف and ث interchangeable, or commutable; i. e. put ف in the place of ث, and ث in the place of ف]; as in جَدَقَ and جَدْتُ; and تَعَقَّبَ signifies the same. (S, O.) — And عَاقَبَ signifies also *He stood upon one of his legs one time and upon the other another time; or moved his legs alternately.* (TA.) — عَاقَبَ as denoting consequence, and retaliation, or retribution, also signifies *He punished him.* You say, عَاقَبَهُ بِذَنْبِهِ (S, Mṣb, * TA,) inf. n. عِقَابٌ (S, Mṣb, TA) and مُعَاقَبَةٌ (Mṣb, TA,) *He punished him for his crime, sin, fault, or offence*: (S, * Mṣb, * TA:) and [in like manner] تَعَقَّبَهُ *He punished him* (i. e. a man, S, O) *for a crime, a sin, a fault, or an offence, that he had committed.* (S, O, K.) In the saying in the Kṣur [xvi. last verse but one], وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [*And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished*], the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ [*And whoso punisheth with the like of that with which he hath been afflicted, lit. punished*]. (O.) For another ex., from the Kṣur lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., لَا أَنْ يَضْرَبَ أَتَبْلُ التَّفْعَ إِلَّا أَنْ يَضْرَبَ [*He made the kicking of a beast with the hind leg to be of no account unless it were beaten*].

4. **أَعْقَبُ**: see 1, first quarter, in three places: — and see 3, in three places. — [Also *He made him to take his place. And hence,*] *He descended from his beast in order that he (another) might ride in his turn*: and one says also **أُعَقِّبُ** meaning *Descend thou in order that I may ride in my turn*: and in like manner with respect to any kind of action: thus, when the office of Khaleefeh became transferred from the sons of Umeiyeh to the Húshimees, Sudeyf, the poet of the 'Abbáses, said,

أَعْقِبِي آلَ هَاشِمٍ يَا مَيِّا

meaning *Descend* from the station of the Khalefeh, the family of *Hâshim* may mount, *O Meiyâ* [for *O sons of Umeiyeh*]. (TA.) — [And *It* made a thing to follow as a consequence to him: the verb in this sense being doubly trans.] One says, *اَعْبَهُ نَدْمًا* *It occasioned him as its consequence repentance*, (Mgh, Msh, TA,) and *اَعْبَهُ هَمًّا* *anxiety*. (TA.) And *كَلَّ أَكْلَهُ أَغْبَتْهُ* *He ate a repast that occasioned him as its consequence a sickness*. (S, O.) And [hence] *اُعِيبَ عِزُّهُ ذُلًّا* *His might was exchanged for, or changed into, [lit. made to be followed by,] abasement*. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] *فَأَعْقَبَهُمْ نِفَاقًا* in the *Kur* [ix. 78], means [Therefore *He* caused hypocrisy to follow as a consequence to them; or] *He* caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, *أَغْبَهُ اللَّهُ بِإِحْسَانِهِ خَيْرًا* [God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And *اَعْبَهُ بِطَاعَتِهِ* *He recompensed, or requited, him for his obedience*, (S, O, K,*) and *عَلَى مَا صَنَعَ* *for what he did*. (TA. [See also 3, which has a similar meaning, that of retribution.]) *اَعْبَهُ خَيْرًا* means also *He gave him in exchange good*. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. — *اَعْبَهُ الطَّائِفُ* *The diabolical visitation, or insanity, returned to him at times*. (S, O.) — *اَعْقَبَ طَى الْبَيْرِ بِحِجَارَةٍ مِنْ وَرَائِهَا* [is app. from *اَعْقَابُ الطِّي* (see *عَقَبَ*), and] means *He laid stones compactly together at the back [behind the regular casing] of the well*. (TA. [See also 1, near the end.]) = *اَعْقَبَ* as intrans., *He (a man) died, and left offspring*. (S, O, K.) One says, *اُعْقَبَ مِنْهُمْ رَجُلَانِ وَدَرَجٌ وَاحِدٌ* [Two men of them died and left offspring, and one died and left no offspring]: and Tufeyl El-Ghanawee says,

كَرِيمَةٌ حَرَّ الْوَجْهِ لَمْ تَدْعُ هَالِكًا

مِنَ الْقَوْمِ هَٰلِكَا فِي غَدٍ غَيْرَ مُعْقَبٍ ۚ

[A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place:] i. e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) — *He* (a borrower of a cooking-pot) returned a cooking-pot with the remains termed عَقَبَة in it. (S, O, K.) — *He* (a man) returned from evil to good. (TA.) — اَعْقَبَ عَلَيْهِ يَضْرِبُهُ *He set upon him beating him.* (O.) — اَعْجَبْتُ رَاحِلَتَكَ *Thy riding-camel became, or has become, jaded, or fatigued.* (O.)

5. **تَعَقَّبَ** *He looked to the consequence, end, issue, or result: and he considered a second time.* (TA. [See also 2, last quarter.]) — **تَعَقَّبَ مِنْ** *He repented of his affair.* (TA.) — **تَعَقَّبَ عَنِ الْخَبَرِ** *He doubted of the information, or questioned it, and asked again respecting it.* (S, O, K, TA. [In my copies of the S, and in the O, **تَعَقَّبَ**: but see what follows; in which **مُتَعَقَّبٌ** is used as a noun of place of the verb in this sense.]) Tufey

وَلَمْ يَكْ عَمَّا خَبَرُوا مُتَعَقِّبٌ ۖ

[And there was no place of, or ground for, doubting, and asking again, respecting what they told]. (S, O, TA.) And one says, **لَمْ أَجِدْ عَنْ قَوْلِكَ** (S, O, TA,) i. e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. **مُتَفَحِّصًا**; (A, TA;) [or questioning it; or returning to examine it;] meaning, thy saying was right and true, so that it did not require **التَّعَقُّبَ**; (A;) or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) — [And the verb is used transitively in a similar sense.] You say, **تَعَقَّبَ الْخَبَرَ** *He searched after the information repeatedly, or time after time*; (Mgh,* TA;) syn. **تَتَبَعَ**: (Mgh, TA:) and **اعْتَقَبَ** has a like meaning. (Ham p. 287.) And *He asked respecting the information another person than the one whom he asked the first time*. (A, TA.) — And **تَعَقَّبْتُ الرَّجُلَ** *I sought to discover in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed*: and **اسْتَعَقَبْتُهُ** signifies the same. (O, K.*) [In critical observations and the like, **تَعَقَّبَ** is often used as meaning *He found fault with him; animadverted upon him; or impugned his judgment or assertion*; and **كَذَا وَكَذَا بِقَوْلِهِ** *by his saying so and so*. And **تَعَقَّبَ عَلَيْهِ** seems to be similarly used as meaning *He animadverted upon his saying*: (compare **اعْتَرَضَ عَلَيْهِ**:) but more commonly as meaning *he animadverted upon it*, i. e. a saying, and the like.] — See also 3, near the middle of the para-