

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِي قَوْمِهِ, inf. n. وَسَاطَةٌ, and وَسَاطَةُ قَوْمِهِ, The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity. (Msb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. يَسِطُ, inf. n. يَسِطُ, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسَطَ فِي حَبِيهِ, [aor. يُوَسِّطُ,] inf. n. وَسَاطَةٌ, and وَسَاطَةٌ, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;] (M, TA;) and وَسَطٌ signifies the same; (M;) and so does وَسِطٌ, (M, TA,) inf. n. تَوَسَّطَ. (TA.) [See وَسَطٌ, below.]

2. وَسَطَهُ, (K,) inf. n. تَوَسَّطَ, (S, K,) He put it in the middle, or midst. (S, K.) — And [so in the S, but in the K “or,”] He cut it [in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] — [In the Kur, c. 5,] some read, فَوَسَّطْنَاهُ جَمْعًا [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy]: (S, TA;) others read فَوَسَّطْنَاهُ. (TA.) See 1, first sentence. — وَسَطَ فِي حَبِيهِ: see 1, last sentence.

5: see 1, first sentence, in four places. — وَسَطَ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِي قَوْمِهِ, explained above; (Msb;) or from وَسَاطَةٌ; (S;) he made mediation, or intercession, عَمِلَ (وَسَاطَةً) between them. (K.) — وَسَطَ also signifies He took what was of a middle sort, between the good and the bad. (K.)

وَسَطٌ, with the س quiescent, is an adv. n.; [as such written وَسَطٌ, meaning In the middle of; in the midst of; or among;] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IATH, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ وَسَطَ الْقَوْمِ (S, IB, Msb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Msb;) not being one of them. (IB.) And وَسَطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسُ وَسَطَ الْحَلْقَةِ مُلْعُونٌ [The sitter in the

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IATH.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ; unless it have the adverbial particle [فِي] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, فِي وَسَطِ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ [like as you say وَسَطَ رَأْسِهِ and جَلَسْتُ وَسَطَ الْقَوْمِ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] نَقَدْ تَقَطَّعَ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصَلَكُمْ بَيْنَكُمْ]: (IB;) or وَسَطٌ is sometimes used for وَسَطٌ, improperly; (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IATH;) or one says وَسَطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IATH, K\*) such as a number of men, and beasts of carriage, &c.; (IATH;) and وَسَطٌ, (IATH,) or both, (K,) of that whereof the component parts are united, (IATH, K\*) such as a house, and the head, (IATH,) or such as a ring: (K;) it is related, as on the authority of Th, that وَسَطٌ وَالشَّيْءُ and وَسَطُهُ [both meaning The middle, or midst, of the thing] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسَطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Msb;) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh;) as also وَسَطٌ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M;) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB;) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطٌ: (S, IB, K;) [respecting the similar and dissimilar usages of وَسَطٌ and

وَسَطٌ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. أَوْسَطٌ is أَوَاسِطٌ; or this may be a pl. of وَاسِطٌ, and originally وَوَاسِطٌ. (M.) You say, جَلَسْتُ فِي وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Msb;) because وَسَطٌ is a subst. (S.) And اِتَّسَعَ وَسَطُهُ [The middle, or middle part, thereof, became wide]. (Mgh, Msb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh, Msb.) And كَسَرْتُ وَسَطَ الرَّمْحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Msb.) And خَيْرَ الْأُمُورِ أَوْسَاطُهَا The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حَقٌّ.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is] جَلَسْتُ فِي وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh;) [as such signifying Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position; but in this sense superseded in usage by وَسَطٌ and وَسِطٌ and وَسِطٌ; and in time; but in this sense also superseded in usage by وَسَطٌ:] middling; of middle sort, kind, or rate; (Msb;) as also وَسَطٌ (S, M, Mgh, Msb, K) and وَسِطٌ (M, Mgh, Msb) and وَسِطٌ (M, TA) [and وَسِطٌ]; between good and bad; (Msb, TA;) as also وَسَطٌ (Msb;) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K;) good; (Zj, M, Msb, K;) as also وَسِطٌ: (M;) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ (M;) best; (Msb;) as also وَسَطٌ (S, M, Msb, K\*); most generous: (M;) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh;) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Msb;) and the pl. masc. أَوَاسِطٌ; and pl. fem. وَسَطٌ. (Msb.) Hence, (Msb,) الإِصْبَعُ الْوَسْطَى (S, Msb, K) The middle finger. (Msb.) And الْيَوْمُ الْوَسْطَى [The middle day]. (Msb.) And اللَّيْلَةُ الْوَسْطَى [The middle night]. (Msb.) And الْعَشْرَةُ الْوَسْطَى, meaning The [ten middle] days. (Msb.) And الْعَشْرُ الْوَسْطَى, meaning The [ten middle nights]: not