

graph. — **تَعَقَّبَ الْأَمْرَ** *He thought repeatedly upon the affair, or case.* (TA in art. **رَأَى**.) — **تَعَقَّبَ رَأْيَهُ** *He found his opinion to have a good issue, or result.* (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) — See also 1, second sentence. — [The saying of Aboo-Thumameh,

- **وَإِنْ مَنَظِقُ زَلٍّ عَنْ صَاحِبِي**
- **تَعَقَّبَتْ آخَرَ ذَا مُعْتَقَبٍ**

may be rendered, nearly in accordance with an explanation by Et-Tebreezee, *And if a speech slip by mistake from my companion, I substitute another having superiority: or تعَقَّبَتْ may here mean I search out: but see the Ham p. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]*

6. **يَتَعَاقَبَانِ** (T, S, O, Mgh, TA) *They follow each other [by turns]; or alternate;* (T, Mgh, TA;) *one coming and the other going;* (TA;) *said of the night and the day;* (T, Mgh;) *or as the night and the day;* (S, O, TA;) *as also يَتَعَقَّبَانِ.* (TA.) *You say, المُسَافِرَانِ, تَعَاقَبَ الْمُسَافِرَانِ عَلَى الدَّابَّةِ* *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Mgh.) *And تَعَاقَبَا عَمَلًا* *They two did a work, or deed, by turns, or alternately;* syn. **تَرَوَّحَاهُ** (K and TA in art. **رَوَّحَ**.) *And تَعَاقَبَا* *They helped each other by turns.* (TA.) *And بِالضَّرْبِ يَتَعَقَّبَانِهِ* *They two ply him by turns with beating.* (A.) See also 3, near the beginning. **التَّعَاقُبُ** also signifies *The coming to water [by turns, or] time after time.* (TA.)

8: see 1, former half, in two places: — and see 3, near the beginning, in two places; and 6, also in two places. — **اِعْتَقَبَهُ** signifies also *He took it, or had it, subsequently.* Thus one of the meanings of **الْعُقْبَةُ** is expl. in the A and TA by the words **مَا يَتَعَقَّبُونَهُ بَعْدَ الطَّعَامِ مِنَ الْحَلَاوَةِ** i. e. *What they have, or take, after the main portion of the meal, consisting of sweetmeat.* — And *He had it, or experienced it, as a consequence of an act &c.:* and that it may have **مُعْتَقَبٌ** for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the Ham p. 287) that **المُعْتَقَبُ** signifies **أَخَذَ عُقْبَةَ الشَّيْءِ** i. e. *أَخْرَجَهُ*. See also a somewhat similar signification of 5. One says, **فَعَلْتُ كَذَا فَاعْتَقَبْتُ مِنْهُ نَدَامَةً** i. e. *[I did such a thing and] I found, or experienced, in consequence thereof repentance;* (S, O;) as also **اسْتَعَقَبْتُ**. (A, O.) And **استعقب** *He found, or experienced, in consequence of such a thing, or after such a thing, good.* (T, Mgh.) And hence, perhaps, the saying of the lawyers, **يَصِحُّ الشَّرَاءُ إِذَا اسْتَعَقَبَ عَقْبًا** [as meaning *The sale, or purchase, is valid when it has emancipation as an after-event*]: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, **إِذَا عَقَبَهُ الْعَتَقُ**

i. e. *when emancipation follows it.* (Mgh.) — **اعتقب** also signifies *He withheld, or detained, a thing in his possession.* (TA.) And [particularly] *He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price:* (S, A, O, K:) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And *He detained, confined, or imprisoned, a man.* (S, O.) — See also 5.

10: see the next preceding paragraph, in three places: — and see also 1, latter half: — and 5. — [Accord. to Reiske, as mentioned by Freytag, **استعقبه** signifies also *He followed his footsteps.*]

عَقَبٌ: see **عَقِبٌ**, in eight places.

عُقْبٌ: see **عَقِبٌ**, in seven places.

عَصَبٌ *The عَصَبُ [meaning sinews, or tendons,] of which أوتار [i. e. strings for bows or the like] are made:* (S, O, K: [see also 1, last quarter:]) n. un. with ة: (S, O:) *or such as are white of the أظناب of the joints;* (Mgh, Mgh; [see **عَصَبٌ**];) *the عَصَبُ being such as are yellow:* (Mgh and Mgh in art. **عَصَبٌ**;) accord. to IATH, the عَصَبُ [or sinews, or tendons,] of the two portions of flesh next the back-bone on either side, and of the سَاقَانِ and وَظِيفَانِ [meaning the hind and fore shanks], that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended, or drawn out, and trimmed, and cleansed of the flesh, and the وَتَرُ [or string for the bow or the like] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the عَصَبُ and the عَقَبُ; the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer, or stronger, of the two: AHN says, on the authority of Aboo-Ziyád, that the عَقَبُ are [the sinews, or tendons,] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow. (TA.) [See also **عَبَبَةٌ**.]

عَقِبٌ (S, Mgh, O, Mgh, K, &c.) and **عَقَبٌ**, (Mgh, TA,) the latter being a contraction of the former, (Mgh,) [The heel of a human being;] the hinder part of the foot of a human being: (S, Mgh, O, Mgh, K:) of the fem. gender: (S, O, Mgh:) pl. [of pauc.] **أَعْقَابٌ** (TA) and [of mult. as well as of pauc.] **أَعْقَابٌ**: (Mgh, TA:) and **عَقِيبٌ** is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) **وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ** [Wo to the heels from the fire of Hell], (O, Mgh, TA,) and **وَيْلٌ لِلْعَقِيبِ مِنَ النَّارِ** [Wo to the heel &c.], (TA,) occurring in a trad., means *wo to him who neglects the washing of the heels in the ablution preparatory to prayer.* (O, Mgh, TA.) **عَقِبٌ** **عُقْبَةٌ** (O, Mgh, TA,) or, as some say, **عُقْبَةٌ**, (Mgh, TA,) with damm, (TA,) which is forbidden in prayer, is expl. as meaning *The*

placing the buttocks upon the heels between the two prostrations; which is what some term الإِفْعَاءُ: (Mgh, O, Mgh, TA:) so says A'Cbeyd: (Mgh:) or, accord. to some, this means *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) **وَطِئَ النَّاسُ عَقِبَ فُلَانٍ** [lit. *The people trod upon the heel of such a one*] means *the people walked after, or near after, such a one:* and in like manner, **هُوَ مُوْطَأُ الْعَقِبِ** [lit. *He is one whose heel is trodden upon*]: (O, TA:) because of his having command over people, and their being submissive to him: (O:) the latter phrase means *he is one who has many followers:* (A, TA: [see also art. **وُطِئَ**];) **جَاءَ زَيْدٌ يَطَأُ عَقِبَ** primarily signifies *Zeyd came putting his foot in the place of the foot [or heel] of Amr every time that the latter raised his foot.* (Mgh.) And one says, **مَنْ أَيْنَ عَقِبُكَ**, (A, O,) or **مَنْ أَيْنَ عَقِبُكَ**, (TA,) meaning *Whence camest thou? or Whence hast thou come?* (A, O, TA.) And **رَجَعَ فُلَانٌ عَلَى عَقِبِهِ** *Such a one returned by the way of his heel; i. e., by the way that was behind him, and whence he had come; quickly.* (Mgh.) And **وَلَّى عَلَى عَقِبِهِ**, and **عَلَى عَقِبَيْهِ**, *He turned back, or receded, from a thing to which he had betaken himself.* (TA.) **لَا تَرُدُّهُمْ عَلَى أَعْقَابِهِمْ**, occurring in a trad., means *Turn not thou them back to their former condition of not emigrating [for the sake of religion]:* and **وَلَّى عَلَى أَعْقَابِهِمْ**, in another trad., means *They ceased not to return to infidelity; as though they went backwards.* (TA.) — The **عَقَبُ** of the نَعْلُ [or sandal] is *The part [or wide strap] that embraces the heel.* (AO, in an anom. MS. in my possession.) — [And **عَقِبُ الْبَابِ** means *The pivot (generally of wood) at the bottom of the door, turning in a socket in the threshold.*] — And **عَقِبٌ** and **عُقْبٌ** (TA) and **عَقِبٌ** and **عُقْبَةٌ** (S, O, Mgh, K, TA) and **عَقِيبٌ** and **عُقْبَةٌ** and **عَقِبٌ** (TA) are syn. with **عَاقِبَةٌ** (S, O, Mgh, K, TA,) which signifies, (S, O, Mgh, K,) i. e. as signifying, (TA,) *The end; or the last, or latter, part or state;* [but generally as explanatory of this last word, and often as explanatory of **عَقِبٌ** and **عُقْبٌ** and **عَقِيبٌ**, as meaning *the consequence, or result, or issue;*] of anything: (S, O, Mgh, K, TA:) [and the same words, app. with the exception of **عَقِيبٌ** and **عَاقِبَةٌ**, signify also *a time, or state, of subsequence:*] the pl. [of the first four words is **أَعْقَابٌ**, and] of the last **عَوَاقِبُ**. (TA.) Hence, (S,) it is said in the Kur [xviii. 42], **هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقْبًا** [or **عَقِبًا** or **عَقِيبًا**, accord. to different readings, i. e. *He is the best in respect of recompense, or reward, and the best in respect of consequence, or result, or issue; i. e., the consequence of the actions &c. of believers*]. (S, O.) And in the same [xci. last verse], **وَلَا يَخَافُ عُقْبَاهَا** i. e. *And He feareth not the consequence thereof.* (Th, TA.) And they said, **لَكَ فِي الْخَيْرِ الْعَقِيبُ** meaning **الْعَاقِبَةُ** [i. e.