

مَنْ الْقُرْآنَ يَقْرَاهُ *Such a one has every night a set portion of the Qur-ān which he recites.* (L.)

وَرْدَةٌ [A bright, or yellowish, bay colour:] a colour between that of a horse that is termed كُمَيْتٌ and that of one termed أَشْقَرُ: (S, L:) or a red colour inclining to yellow. (L.)

بَنْتٌ وَرْدَانٌ, (Msb.) pl. بَنْتٌ وَرْدَانٌ, (K.) A certain insect, (Msb, K.) well known, (K.) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.)

وَرِيدٌ, and حَبْلُ الْوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the *وَتِين* [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the *وريد* is a certain vein, said to be the *ودج* [or external jugular vein]: or, by the side of the *ودج*: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] *عَلْبَاوَان*, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, *النفس* [i. e., *التنفس*, not *التفس*]; for, accord. to the Arabs, the animal soul (*الروح الحيواني*), as is said in the KT, diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also *ودج*: (Msb:) or the *وريدان* are two veins in the neck, (AZ, L, K.) between the *أوداج* [or external jugular veins] and [the two parts of the neck called] *لَيْتَان*: in the camel, the *ودجان* [or two external jugular veins]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the *ودجان*, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the *وريد* is a vein in which the soul (*النفس* [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the *وريد* is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the *وريدان* in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the *فَلَيْق* [or cephalic]: and, in the fore arm, the *أُضْحَل* [or median]: and, among those which separate in the outer side of the hand, the *أَشَاجِع*: and, in the belly of the fore arm, the *رَوَاهِش*: (T:) pl. *أُورِدَةٌ* [a pl. of *pauc.*] (M, Msb, K.) and *وَرْدٌ*, (M, Msb,) like as *بُرْدٌ* is pl. of *بَرْدٌ*, (Msb,) [and *وَتِينٌ* of *وَتِينٌ*, &c.,] or *وَرْدٌ*, (K.) [but this I think a mistake]. — *رَجُلٌ مُتَفَخُّ الْوَرِيدِ* [A man whose external jugular vein swells out:] a man of bad disposition or temper, prone to anger. (TA.)

وَارِدٌ: see *وَرْدٌ*.

وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K:) as also *وَرَادٌ*: (L, CK:) pl. of the former, *وَرَادٌ* (S, L, Msb, K.) and *وَارِدُونَ*: (L:) and of the latter, *وَرَادُونَ*. (L.) See also *وَرْدٌ*. — *وَرْدٌ* [Kur, xix. 72, *There is not any of you that shall not come to it,*] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — *طَرِيقٌ وَارِدٌ* † A road, or way, by which people come to water: opposed to *صَادِرٌ*. (M, A, art. *صدر*.) See also *مُورِدٌ*. — *مَا لَهُ صَادِرٌ وَلَا وَارِدٌ*: see art. *صدر*. — *وَارِدٌ* A preceptor. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — *وَارِدٌ* Courageous; (K:) bold; forward in affairs. (TA.) See also *وَرْدٌ*. — *شَعْرٌ وَارِدٌ* † Long and lank hair: (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — *وَارِدٌ* † Anything long. (L.) — *أَرْنَبَةٌ وَارِدَةٌ* † The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — *وَارِدٌ* † *فَلَانٌ وَارِدٌ* † Such a one has a long end, or tip, to his nose. (S, L, K.) *شَجَرَةٌ وَارِدَةٌ الْأَغْصَانِ* † A tree having pendulous branches. (L.) — See *وَرْدٌ*.

مُورِدٌ: see *وَرْدٌ*, *وَارِدٌ*, and *وَرْدٌ*.

إِبْرَادَاتٌ † Income; revenue: pl. *إِبْرَادٌ*.

مُورِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and *مُورِدَةٌ* a road, or way, by which one comes to water; (L, K:) as also *وَارِدَةٌ*: (A, K:) pl. of the first (L) and second, (TA,) *مُورِدَاتٌ*; (L, TA:) and of the third, *وَارِدَاتٌ*. (TA.) — Hence, (A, TA,) *مُورِدٌ* and *وَارِدٌ* † A road, or way; (S, L:) as also *وَارِدَةٌ*: (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. *جَادَةٌ*; (K:) as also *مُورِدَةٌ*: (L, K:) pls. as above. (A, TA.) — *مُورِدَاتٌ* † [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. *رحب*.) [See an ex., voce *تَرَحَّبَ*; and see its opposite, *مَصَادِرُ أَمْرٍ*, voce *مَصْدَرٌ*.] — *مُورِدٌ* also signifies, agreeably with analogy, The time of coming to water: pl. *مُورِدَاتٌ*: see the last signification of *ثَلَّةٌ* in this lexicon: see also *وَرْدٌ*. — *مُورِدٌ مَثَلٌ* † [The primary idea, or thing, signified by a parable or proverb: correlative of *مَضْرِبٌ مَثَلٌ*: pl. *مُورِدَاتٌ*.] (TA, &c., passim.)

مُورِدَةٌ: see *مُورِدٌ*.

مُورِدٌ † Attacked by a fever periodically: (S,

L:) or suffering a periodical attack of fever. (Msb.) — An Arab of the desert said to another, *مَا أَمَارُ إِفْرَاقِ الْمُورِدِ* [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, *الرَّحَضَاءُ* [The sweat which follows it; or copious sweat]. (S.)

مُورِدٌ † A shirt dyed of a rose-colour; of a less deep dye than that which is termed *مُضْرَجٌ*: (S, L:) or dyed with saffron. (TA.) — *خَدٌ مُورِدٌ* † A reddened cheek. (TA.) — *رَجَعَ مُورِدَ الْقَذَالِ* † He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

مُتَمُورِدٌ: see *وَرْدٌ*.

ورس

1. *وَرَسٌ*, inf. n. *وَرُوسٌ*, It (a plant) became green. (AA, A, Hn, M.) — See also 4. — *وَرَسٌ*, (M, K,) aor. *يُورَسُ*, (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] *طُحْلُب*, so that it became green and smooth. (IDrd, M, K.) — See also 4.

2. *وَرَسَةٌ*, inf. n. *تَوَرِسٌ*, He dyed it (a garment, or piece of cloth,) with *وَرَسٌ*, q. v. (S, K.)

4. *أُورِسَ الْمَكَانُ* The place produced the plant called *وَرَسٌ*. (S.) — *أُورِسَ الْبَرْمُثُ* The [trees called] *برم* produced *وَرَسٌ*, a thing yellow like the [garments termed] *مَلَاءٌ*; as also *وَرَسٌ*: so it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow *مَلَاءٌ*; (S, K:) and in like manner one says of a place, *أُورِسَ الْمَكَانُ*: (TA:) or became yellow in its fruit: (A:) — *أُورِسَ الشَّجَرُ* The trees put forth leaves; (K:) as also *وَرَسٌ*. (IKtt.)

وَرَسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] *غُمَرَةٌ* for the face, (S,) existing in *El-Yemen*, (S, K,) and nowhere else, (K,) being there sown; (Msb:) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps (*خَرَائِطُ*) burst, and it is shaken, and the *وَرَسٌ* shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] *كَلَفٌ*, used as a liniment; and for the [leprosy-like discolouration of the skin termed] *بَهَقٌ*, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the *قَانُون* [of Ibn-Seenà, or Avicenna,]