

fatigue or disease : (IDrd:) or excessive fatigue : (Zj:) and, sometimes, fatigue, or weariness, and languor : (TA:) pl. **أَوْصَابٌ**. (K.)

وَصَبٌ (S, K) and **وَاصِبٌ** (TA) *Discontinued; ill; sick* : (S, K:) or *in pain* : (Msb:) [or in violent pain : or in continual, or constant pain : &c. : see **وَصَبٌ**] : pl. of the former **وَصَابِي** and **وَصَابٌ**. (K.)

وَاصِبٌ : see **وَصَبٌ**. — **عَذَابٌ وَاصِبٌ** [Kur. xxxvii. 9.] *A continual, perpetual, constant, or fixed, punishment.* (Fr, TA.) — **لَهُ الدِّينُ وَاصِبًا** [Kur. xvi. 54.] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually, or constantly* : (Fr, S:) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not : to Him shall be rendered obedience, even if it be attended by excessive fatigue.* (TA.) — **مَفَازَةٌ وَاصِبَةٌ** *A desert far-extending, [as though] without end* : (S:) *that extends so far as scarcely to have an end* ; (A:) *very far-extending.* (K.)

مُوصَبٌ *Afflicted by God with a disease, sickness, or malady.* (S.)

نَاقَةٌ مُوصِبَةٌ, and **مُوصِبَةٌ** [perhaps a mistake for **مُوَاصِبَةٌ** : see 4:] † *A she-camel that yields milk continually, or constantly.* (A.)

مُوصَبٌ *Having many pains [or diseases].* (S, K.)

نَاقَةٌ مُوصِبَةٌ : see **مُوصِبَةٌ**.

وصد

4. **اُوصِدَ** *He closed, a door, or an entrance*; syn. **أُغْلِقَ** ; (S, M, A, L, K;) and **أُطْبِقَ** : (Msb, K:) as also **أَصَدَ**. (S, L, K.) — See 10. — **اُوصِدَ** *It (a door, or entrance) became closed.* (S.) — **اُوصِدَ** *He covered, or covered over, a cooking-pot.* (M, A, L.) — **وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأَوْصَدَهُ** *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also **أَوْطَدَ عَلَيْهِ**. — **اُوصِدُوا عَلَيْهِ** *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.)

10. **اُصَوَّدَ** (S, A, L, K) and **اُوصِدَ** (A, K) *He made a fold, such as is called وَصِيدَةٌ* (S, L,) or **وَصِيدٌ** (K,) or a **حَظِيرَةٌ**, for his sheep or goats, (A,) in a mountain. (S, L.)

وَصَادٌ (M, L,) as also **اِصَادٌ** (L,) and **وَصِيدٌ** [see the Kur. xviii. 17.] (K,) i. q. **مَطْبِقٌ** : (M, L, K:) [in a copy of the M written **مَطْبِقٌ** : in the L, without any syll. signs : in the CK, **مَطْبِقٌ** : and in my MS. copy of the K, **مَطْبِقٌ** : see the remarks on these words in art. **أَصَدَ** :] or **وَصَادٌ** and **اِصَادٌ** are like **طَبَاتٌ**. (O.)

وَصِيدٌ *A court, or an open or a wide space in front of a house or dwelling, or extending from its sides* : (S, M, A, L, Msb, K:) as also **أَصِيدٌ** ; q. v. : (L:) pl. **وَصَائِدٌ** and **وَصَائِدٌ**. (TA.) — *A threshold (Msb, K) of a door or entrance.* (Msb.) — *A door, or entrance.* (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A, L, TA;) or the second : (TA:) or the third : (A, TA:) or it there means *The cavern of the Ashab el-Kahf.* (K*, TA.) — Also, **وَصِيدٌ** (K,) or **وَصِيدَةٌ** (S, A, L,) [as also **أَصِيدَةٌ**,] *A fold (حَظِيرَةٌ) for sheep or goats* : (A:) or *a house like a حَظِيرَةٌ, of stones, made in the mountains, for flocks or herds* ; (L, K;) i. e., *for sheep or goats &c.* : (TA:) *an enclosure like a حَظِيرَةٌ, made for flocks or herds, excepting that it is of stones, and a حَظِيرَةٌ [is] of branches of trees* : (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that **وَصِيدٌ** also signifies a **حَظِيرَةٌ** of branches of trees : (TA:) pl. **وَصَائِدٌ**. (A.) — [Snare, or trap, for catching beasts of prey : see **رَصَائِدٌ** in art. **رصد**.] — **وَصِيدٌ** *Herbage having the roots near together.* (S, L, K.) — **وَصِيدٌ** *Strait; straitened* ; (K, TA;) as also **مُوصِدٌ عَلَيْهِ**. (A, TA.)

وَصِيدَةٌ : see **وَصِيدٌ**.

مُوصِدٌ *A door, or entrance, closed* : (L:) or *become closed.* (S.) — In the Kur. civ. 8, [and xc. 20,] **مُوصِدَةٌ** (as some read instead of **مُوصِدَةٌ**, L) signifies *Closed over.* (S, L.) — See **وَصِيدٌ**.

وصر

وَصَرَ *A covenant, compact, or contract* : (S, K:) a dial. form of **إِصْرٌ** ; like as they said **إِصْرَتْ** and **وَصَرَتْ**, and **إِسَادَةٌ** and **وَسَادَةٌ**. (S.) — Also, (S, A, K,) and **وَصَرَةٌ** (Lth, A, K) and **وَصِيرَةٌ** (K) and **أَوْصَرٌ** (Lth, TS, L,) *A written statement of a purchase or sale, transfer, bargain, or contract* : (S, A, K, TA:) the first is from **إِصْرٌ**, and is generally used in this sense : pl. of the first, **أَوْصَارٌ** ; and of the second, **وَصَرَاتٌ** : Lth says, that the second is an arabicized word ; and others say, that the first and second are Persian words, arabicized. (TA.) One says, **أَقْطَعَهُ الْوَصَرَ**, and **الْأَرْضَ وَكَتَبَ لَهُ الْوَصَرَ**, [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., **هَذَا أَشْتَرَى مِنْ بَنِي أَرْضَا** **وَقَبَضَ مِنْ بَنِي وَصَرَهَا فَلَا هُوَ يَرُدُّ عَلَى الْوَصَرِ وَلَا يُعْطِينِي الثَّمَنَ** [This man purchased of me some land (or دارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.)

وَصَرَةٌ : }
وَصِيرَةٌ : } see **وَصَرٌ**.
أَوْصَرٌ : }

[&c. وصف]

See Supplement.]

وضا

1. **وَضَوُ** (S, K) aor. **يُوضُو**, inf. n. **وَضَاءَةٌ** ; (TA;) and **وَضَى**, aor. **يُوضِي** ; (IO, &c. ;) *He was, or became, fair, beautiful, neat, or clean.* (S, K.) — **يَضَا**, (S, K,) aor. of the latter **فُوضَاهُ** (S,) dev. from rule, by which, as a verb of the class called **افعال المغالبة**, it should be like **يَنْصُرُ**, (TA,) *He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein.* (S, K.)

2. **وَضَاهُ** [He made him, or assisted him, to perform the ablution termed **وَضُو**, or **وَضُو**. (M, TA.) [See an ex. voce **قَسَطَ**.]

3 : see 1.

5. **تَوَضَّأَ** (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. **تَوَضُّؤٌ**,] **وَضُو**, or **وَضُو**, or both, [see these two nouns below,] from **وَضَاءَةٌ**, (lit., *He made himself fair, beautiful, neat, or clean* : TA:) *He performed ablution, for, or preparatory to, prayer.* (S, K.) — It sometimes signifies *He washed some one or more of his members : he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food : he washed his hand.* — Some say **تَوَضَّأَتْ** [for **تَوَضَّأَتْ**]; but this should not be said : (S:) it is of weak authority, or is viciously so pronounced : (K:) it is said to be of the dial. of Hudheyl. (TA.) — **تَوَضَّأَتْ**, and **تَوَضَّأَتْ**, *He (a youth), and she (a girl), arrived at the age of puberty.* (K.)

وَضِيٌّ : see **وَضِيٌّ**.

وَضُو : see **وَضُو**.

وَضُو signifies *The act of ablution, &c.* (S, K) (see 5) ; and **وَضُو**, *the water with which that act is performed, or the water that is prepared for that act*, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the act itself] : (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the act, (though inf. ns. of the measure **فَعُولٌ** deviate from constant rule, TA,) and each sometimes as signifying the water. (S, K, TA.) AA says, that **وَضُو** signifies “the water with which one performs the ablution above mentioned;” and he knew not **وَضُو** [though it occurs in many traditions] : and A’Obeyd disallows **وَضُو**, and allows only **وَضُو**. (TA.)

وَضِيٌّ (S, K,) pl. **أَوْضِيَاءٌ** and **وَضَاءٌ** (K;) and **وَضَاءٌ**, (S, K; in the CK, erroneously, **وَضَاءٌ** ;