

الْوَعِيدَةُ A certain sect of the خوارج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever. (TA.)

وَأَعَدُّ : A horse that promises run after run. (L, K.) — † A beast that promises to be productive of good, and fortunate. (L.) † See an ex. in a verse cited voce مَضْدُق. — † A tree, or herbage, promising good produce. (A.) — † A cloud, which, as it were, promises rain. (L, K.) — † A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold. (S, L, K.) — وَأَعْدَةُ : Land of which the herbage is hoped to prove good and productive, (A, S, A, L, K,) by reason of its first appearance. (A, L.)

مَوْعِدٌ signifies A covenant, or compact. So, accord. to Mujāhid, in ch. xx. vv. 89 and 90, of the Kur-ān. (L.) — مَوْعِدٌ and مَوْعِدَةٌ : see 1, and وَعْدٌ. — See also مِيعَادٌ.

مِيعَادٌ (S, A, L, M, K) and مَوْعِدٌ (S, A, L, M, K) A time, and a place, of promise: (S, A, L, M, K) [and, of appointment; an appointed time, and place]. — مِيعَادٌ A mutual promising, or promise. (S, K.)

الْيَوْمُ — وَعْدٌ and مَوْعِدَةٌ : see 1, and مَوْعِدٌ الموعود [The promised day; meaning] the day of resurrection. (TA.) — مَعْبُودٌ وَمَشْهُودٌ وَمَوْعِدٌ Past and present and future: the tenses of a verb. (Kh, in L, art. عَبد.) — مَوْعِدٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِدٌ.

Ex. مَوَاعِدُ عَرْقُوبِ أَخَاهُ يَثْرِبَ

[As 'Orkool's promissings of his brother in Yethrib.] (IJ, ISd.) See عَرْقُوبٌ.

وعر

1. وَعَرَّ (S, A, M, K) aor. يُوْعَرُّ (TA;) and وَعَرَّ (M, K) and وَعَرَّ (L, A, K) aor. يُوْعَرُّ (K, TA) and يُوْعَرُّ (L, TA;) inf. n. وَعُورَةٌ (S, M, K) and وَعَارَةٌ (M, K) of the first (M, TA) and second; (TA;) and وَعَرَّ (M, K) of the first (TA) and second; (M, TA;) and وَعُورٌ (K) of the second only; (TA;) and وَعَرَّ (K) of the third; (TA;) It (a place, A, K, and a mountain, S, M, K) was, or became, rugged; (A, K;) as also † تَوَعَّرَ (S, A, K;) or difficult. (M, K.) — [Hence,] † تَوَعَّرَ † It (an affair), and he, (a man,) was, or became difficult, or hard. (K, TA.) You say, سَأَلْنَا فَلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا; We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) — [Hence also,] وَعَرَّ inf. n. وَعَارَةٌ and وَعُورَةٌ, † It (a thing) was, or became, little, or scanty. (K, TA.)

2. وَعَرَّ inf. n. تَوَعَّرَ He made it (a place, K, and a mountain, S,) rugged: (S, K;) [or difficult.]

4. اَوَعَرَ بِهِ الطَّرِيقَ The road became rugged to him: or brought him to a rugged land. (K, TA.) — اَوَعَرَ He came, or lighted, upon a rugged place. (A, K.) — See also 10. — † His (a man's) property became little, or scanty. (K, TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — اَوَعَرَهُ † He made it (a thing, A, K,) little, or scanty. (S, A, K.)

5: see 1, in two places.

10. اسْتَوَعَرَهُ He found it, (S, M, K) or deemed it, (K,) namely a place, (M, K) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, K,) or difficult; (M, K;) as also † اَوَعَرَهُ. (Sgh, K.)

وَعَرَّ Rugged; contr. of سَهْلٌ: (A, K;) or difficult: (M, K;) applied to a place, (TA,) and a road, (A,) and a mountain: (S, M, K;) as also † وَعَرَّ (A, K, or, accord. to A, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and وَعَارٌ and وَعُورٌ and † اَوَعَرَّ (K;) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA;) pl. اَوَعَرٌ (K,) a pl. [of pauc.] of وَعَرَّ (TA,) and اَوَعَرٌ (A, K,) a pl. of mult. [of the same], (TA,) and اَوَعَارٌ (A,) [of the same,] and اَوَعَارٌ (A, K,) a pl. [of pauc.] of وَعَرَّ and وَعُورٌ. (TA.) — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and M, K) + Difficult [of access]. (M, K.) — Also, applied to a thing, † Little, or scanty. (A, TA.) And you say, فَلَانٌ وَعَرَّ الْمَعْرُوفِ, meaning, † Such a one has little goodness, beneficence, or kindness. (S, A, K.) — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to وَتَحَّ (S;) and so is † وَعَرَّ to مَعَرَّ, in the phrase شَعْرٌ مَعَرَّ وَعَرَّ (K,) meaning, † Little, scanty, hair. (TA.)

وَعَرَّ: see وَعَرَّ, in two places.

وَعَرَّ: }
وَعَارَّ: } see وَعَرَّ.
اَوَعَرَّ: }

وعز

1. وَعَزَّ: see 4.

2: see 4.

4. اَوَعَزَّ إِلَيْهِ فِي كَذَا (S, K) or بَكَدَا (Mgh,) inf. n. اِبْعَازٌ (Mgh, TA,) He commanded, or

dered, or enjoined, him, respecting such a thing, syn. تَقَدَّمَ (S, Mgh, K,) and أَمَرَ (Mgh, K,) that he should do [it] or not do [it]; (K;) as also اِهْزِ (S, K, *) inf. n. تَوَعَّزَ (S;) and (sometimes, S) اِهْزِ (S, K, *) inf. n. وَعَزَّ (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَّ) is not allowable, accord. to him, nor is it, as related by AHât, accord. to A. (TA.)

وعس

See Supplement.]

وعظ

1. وَعَظَ (S, M, K, &c.) aor. يَعْظُ (M, K) inf. n. وَعَظٌ and عَظَةٌ (S, M, K) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ (TA,) and مَوْعِظَةٌ (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (M, K) He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (M, K) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.) It is said in the Kur, [xxxiv. 45,] إِنَّمَا أَعْظَمْتُ بِوَأَحِدَةٍ I only exhort you, or command you, to do one thing. (M, K) And you say, وَعَظٌ بِغَيْرِهِ [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And وَعَظٌ alone, He preached a sermon or sermons.]

8. اِتَّعَظَ [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (M, K) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مَنْ وَعَظَ بِغَيْرِهِ وَالشَّقِيُّ مَنْ اِتَّعَظَ بِهِ غَيْرُهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned]. (S, L.)

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ and is syn. with مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَا تُجْعَلَنَّكَ عِظَةً I will assuredly make thee a warning, or an example, to others. (TA.) And in the Kur, [ii. 276,] فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ [But he to whom cometh an