

الليل, and طَبَّقِي, he came to us after a space, or period, (جَمِين) of the night; and in like manner, مِنَ النَّهَارِ of the day: (TA:) the pl. of طَبَّقِي is طَبَّقِي. (K.) [See also طَبَّقِي, in, or near, the middle of the paragraph.] — Also Bird-lime; a dial. var. of دَبَقِي. (IDrd, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the viscum, or mistletoe, of which bird-lime is mostly prepared, and which are called دَبَقِي in the present day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing [or substance] to which the exterior lamina of the pearl is stuck so that it becomes like it; as also مُطَبَّقِي. (TA.) — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád, O;) like فَخَاح; as also طَبَّقِي; of which [latter] the sing is طَبَّقَةٌ. (Ibn-'Abbád, O, K.) — Also A road, or way: — and i. q. دُسُور [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.])

طَبَّقِي A thing that is the equal of another thing (Msb, K) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid: this is its primary signification: (Msb:) [whence] one says, هَذَا الشَّيْءُ طَبَّقِي هَذَا, like طَبَّقُهُ, q. v.: (IAar, O, K:) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. أَطْبَاقِي (S, O, K) [and طَبَّقِي, mentioned in the Msb as a pl. of طَبَّقِي in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبَّقَةٌ], and أَطْبَقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is وَأَطْبَقُهُ, as syn. with what immediately there follows it, i. e. وَطَبَّقُهُ. (TA.) وَطَبَّقُهُ is [a prov.] expl. (O, K, TA) by أَق (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبَّقِي [or cover] for it: (O, K, TA:) [so that the meaning is; A water-skin that had become old and worn out suited its cover:] or شَنْ and طَبَّقِي [in the O طَبَّقُهُ] were two tribes; (S, O, K, TA;) and, as ISd says, شَنْ does not here mean a water-skin, for this has no طَبَّقِي: (TA:) or طَبَّقَةٌ is for طَبَّقَةٌ, and طَبَّقَةٌ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — Also A certain household utensil; (Msb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate:] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقِي and طَبَّقِي. (Msb.) — † The surface of the earth

[considered as a cover]. (K, TA.) [And in like manner applied to A layer, or stratum, of earth. دَقْنَتُ الشَّيْءِ is expl. in the Msb as meaning أَخْفَيْتُهُ تَحْتَ أَطْبَاقِي التُّرَابِ I concealed it beneath the layers, or strata, of the earth, or dust. See also طَبَّقَةٌ.] — † The exterior part of the pudendum muliebre [considered as a cover]. (Ibn-'Abbád, O, K, TA.) — A fold, a ply, or an overlapping part, of a thing. (PS. [See حَفِثٌ.]) — [And hence, app., † A roller of the sea: see أَدِي.] — A thin bone [or cartilage] that forms a division between any two vertebrae: (S, O, K:) what is between any two vertebrae of a horse [&c.]: pl. أَطْبَاقِي: (Kr:) and some say, the vertebrae altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, تَبَقَى أَصْلَابُ الْمُنَافِقِينَ, طَبَّقًا وَاحِدًا, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra: or, as some say, طَبَّقَةٌ; and [they say that] طَبَّقِي is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عَمِر.]) — [And Any of the successively-superimposed cartilages of the windpipe: pl. أَطْبَاقِي. (See حَنْجَرَةٌ, in art. حَجَر; and see also حُلُقُومُ.)) — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, السَّمَوَاتُ طَبَّقَاتُ, meaning The Heavens are [composed of stages] one above another; (S, O, Msb;) every heaven [except the lowest] being like a طبق to another: (Msb:) or this is said because of their being conformable, one with another: (K:) and it is said in the Kur lxvii. 3, الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَّقَاتًا, meaning [Who hath created seven heavens] placed one above another; طَبَّقَاتُ being the inf. n. of طَبَّقَتِ الشَّيْءُ [q. v.], used as an epithet; or for طَبَّقَاتُ طَبَّقَاتِي, pl. of طَبَّقِي or of طَبَّقَةٌ. (Bd.) — [Any of the bones of the head; because they compose a covering: or] أَطْبَاقِي الرَّأْسِ means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شَجَر.]) — Any joint of a limb: pl. أَطْبَاقِي. (As, TA.) — A collective number of men, and of locusts; (S, O, K;) as also طَبَّقِي, (K,) which is thus expl. by As in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) — A generation of mankind; or the people of one time; syn. قَرْنٌ and عَائِلَةٌ; as in the saying of El-'Abbás,

• إِذَا مَضَى عَائِلَةٌ بَدَأَ طَبَّقِي •

[metre مُنْسَرَج] i. e. إِذَا مَضَى قَرْنٌ بَدَأَ قَرْنٌ [When a generation passes away, a generation appears in its place]: the قَرْنٌ being called طَبَّقِي because they are a طَبَّقِي [i. e. cover] to the earth: then

they pass away and another طَبَّقِي comes: (O, TA:) or, as IAar says, طَبَّقِي signifies a people after a people. (TA.) And (TA) A قَرْنٌ [i. e. generation] of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, طَبَّقَةٌ has this latter meaning. (TA.) — † A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA,) and of wide extent; termed by a poet (namely, Imra-el-Kays, O, TA) طَبَّقِي الْأَرْضِ: (S, O, TA:) or a lasting rain, consecutive in its falls. (Msb.) And أَصْبَحَتِ الْأَرْضُ طَبَّقًا وَاحِدًا means † [The land became, or became in the morning,] covered with water over its surface. (TA.) — A main portion of the night and of the day: (S, O, K:) or, accord. to the Mufradát [of Er-Rághib], طَبَّقِي سَاعَاتِهِ الْمَطَابِقَةِ [app. a mis-transcription for الْمُطَابِقَةِ, and meaning the commensurate, or similar, or equal, portions of the night and of the day]. (TA.) See also طَبَّقِي. — And A state, or condition; (S, O, K, TA;) as also طَبَّقَةٌ, of which the pl. is طَبَّقَاتِي: the pl. of the former in this sense is أَطْبَاقَاتِي. (TA.) Hence the phrase, لَتَرْكَبَنَّ طَبَّقًا عَنْ طَبَّقِي, (S, O, K, TA,) in the Kur [lxxxiv. 19], meaning [Ye shall assuredly enter upon] state after state, (S, O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed طَبَّقِي because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عَنْ being put in this instance, as it is in many others, in the place of بَعْدَ: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طَبَّقِي accord. to this rendering being regarded as pl. [or coll. gen. n.] of طَبَّقَةٌ: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مُهْل [i. e. molten brass or iron &c., as is said in the Kur lxx. 8,] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l-Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لَتَرْكَبَنَّ, meaning thou, O Mohammad, shalt assuredly mount upon stage after stage of the stages (أَطْبَاقَاتِي) of heaven; and I'Ab and Ibn-Mes-ood read لَتَرْكَبَنَّ, with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ي: 'Omar read لَتَرْكَبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, طَبَّقِي النُّجُومِ, meaning † [He passed the night watching] the state of the stars in their course: (TA:) or طَبَّقِي