

latter is bound, or fastened: (O:) or, accord. to Az, the thread that binds the two extremities of the ring of the قرط (TA.) — Accord. to Th, it signifies also Garments of the kind called أبراد [pl. of براد, q. v.]. (TA voce خُدْرِيَّة.) — And accord. to Kr, [in the Munjid,] i. q. حَرْتٌ [app. meaning A ploughshare]. (TA.) — See also أُعْقَابٌ. — And العُقَابَانِ signifies Two pieces of wood between which a man is extended to be flogged: (L, TA:) or two pieces of wood which are set up, stuck in the ground, between which he who is beaten, or he who is [to be] crucified, is extended. (Mgh.)

عَقَابٌ: see عَقِبٌ, last quarter. — It is also pl. of عَقْبَةٌ [q. v.]. (S, &c.) — See also أُعْقَابٌ.

عَقُوبٌ: see عَاقِبٌ, near the end.

عَقِيبٌ Anything that is a sequent, of, or to, another thing; [in an absolute sense,] (S, Mgh, TA,) as when you say, السَّلَامُ عَقِيبٌ لِلتَّشْدِيدِ [The salutation is a sequent to the تشديد (q. v.)], and العِدَّةُ عَقِيبٌ لِلطَّلَاقِ [The عِدَّة (q. v.) is a sequent to divorce], i. e., one follows the other; (Mgh;) and [by alternation,] as when one says of the night and the day, كُلٌّ وَاحِدٌ مِنْهُمَا عَقِيبٌ صَاحِبُهُ [Each of them is the alternating sequent of its correlative]: (Az, Mgh, TA:) you say of the night and the day, هُمَا عَقِيبَانِ [They are two alternating sequents]; and عَقِيبُكَ signifies He who does a deed, or work, with thee by turn, he doing it one time and thou another: (A,* TA:) and مَعْقَابٌ signifies the same, (S, Mgh,) as also [مَعْقَبٌ and مَعْتَقِبٌ and] مَعْقَبٌ. (Mgh.) As for the saying of the lawyers, يَفْعَلُ ذَلِكَ عَقِيبَ الصَّلَاةِ [meaning He does that after the prayer], and the like thereof, there is no reason to be given but a suppression; the meaning being, فِي وَقْتِ عَقِيبِ وَقْتِ الصَّلَاةِ [in a time following that of prayer], عَقِيبٌ being an epithet qualifying وَقْتِ: (Mgh:) and Er-Rázee says, in the Mukhtár es-Sihâh, that he had found no authority in the T nor in the S for the phrase جَاءَ عَقِيبَهُ meaning He came after him. (TA.) See also عَقِبٌ, first sentence. [And compare عَاقِبٌ.]

عُقُوبَةٌ Punishment; (S,* MA, Mgh,* KL;) i. q. نَكَالٌ. (MA.) — And Detention, confinement, or imprisonment: so in the trad., لِيُؤَاخِذَ نَبِيَّ الْوَاوَجِدِ, i. e. [The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable] the imprisoning of him and the accusing of him. (IAqr, TA. [Accord. to one relation, mentioned in the TA in art. عَرْض, this trad. ends with وَعَرَضَهُ, there said to mean وَنَفْسَهُ.]

عَقِيبٌ, with teshdeed of the ي, (O,) or عَقِيبٌ, like قَبِيضٌ, (K,) A certain bird, (O, K,) well known. (O.) [If the name be correctly as in

the O, the bird meant is probably an eaglet, or a small species of eagle.]

عَقَابٌ, and عَيْنَقَاةٌ, and بَعْنَقَاةٌ, (S, O, K,) and قَعْنَبَاةٌ, (O,) and عَعْنَقَاةٌ, (K in art عبق,) the vars. of the first being formed by transposition, (O,) An عَقَابٌ [or eagle] having sharp talons: (S, O, K:) or having abominable, or hideous, talons: (T, TA:) or quick in seizing, and abominable, or hideous: accord. to IAqr, the epithet denotes intensiveness of quality, as in the cases of أَسَدٌ أُسْدٌ and كَلْبٌ كَلْبٌ: accord. to Lth, عَقْبَاةٌ applied to an عَقَابٌ signifies cunning: and the pl. is عَقْبِيَّاتٌ. (TA.) [See also art. عبق.]

عَاقِبٌ [act. part. n. of عَقِبٌ;] Coming after [&c.]. (Mgh.) عَاقِبٌ شَيْءٌ means Any person [or thing] that comes after, or succeeds, or comes in the place of, a thing. (S, O, TA.) العَاقِبُ is an appellation applied to the Prophet (S, O, Mgh) by himself (S, O) because he came after other prophets, (Mgh,) meaning The last of the prophets, (S, O.) And عَاقِبٌ لِمَرْأَةٍ means One who is the last of the husbands of a woman. (TA.) — [Hence,] عَاقِبَةٌ مِنْ طَيْرٍ Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted. (TA.) And إِبِلٌ عَاقِبَةٌ Camels that betake themselves to plentiful pasture where they feed freely, after eating of the [kind of plants called] حِمَضٌ: [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the حِمَض; not when they pasture upon fresh, juicy, or tender, herbage. (IAqr, TA.) And إِبِلٌ عَوَاقِبٌ Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again. (IAqr, S, O, K.) — And عَاقِبٌ signifies also A successor of another in goodness, or beneficence; and so عَقُوبٌ. (O, K.) — And A chief, or lord: or one who is below the chief or lord: (TA:) or the successor of the chief or lord. (S, K.) — See also عَقِبٌ, in two places.

عَاقِبَةٌ a quasi-inf. n.: see 1, first quarter. — See also عَقِبٌ, in four places.

أَعْقَابٌ pl. of عَقِبٌ [q. v.]. (Mgh, TA.) — And [hence] Streaks, one behind another; as streaks of fat so disposed. (TA.) — And Pottery [or potsherds] put between the bricks in the casing of a well, in order that it may become strong; said by Kr to have no sing.: (TA:) [or,] accord. to IAqr, عَقَابٌ, i. e. like كِتَابٌ, (TA,) or عَقَابٌ, (thus written in the O,) signifies pottery [or potsherds] between the rows, or courses, of bricks, (O,* TA,) in the casing of a well. (O.) [IAqr cites an ex., in a verse, in which اعقاب would not be admissible.] And أَعْقَابُ الطِّيِّ signifies What surround the casing of a well; i. e. what are behind it. (TA. [See 4, latter half.]

تَعْقِيبَةٌ a modern word signifying A catch-word at the bottom of a page: pl. تَعْقِيبَاتٌ.

مَعْقَبٌ [appears, from what here follows, to be

used for مَعْقَبٌ حَالَهُ i. e. One whose state is changed]. IAqr cites as an ex. of this word,

كُلُّ حَيٍّ مَعْقَبٌ عَقْبًا

meaning [Every living being] comes to a state different from that in which he was [by turns, or time after time]. (TA.)

مَعْقَبٌ [accord. to the O, مَعْقَبٌ, but this I think a mistranscription,] A star that succeeds, i. e. rises after, another star, (S, K, TA,) and on the rising of which, he who rides in his turn, after another, mounts the beast: (TA:) a star at the appearance of which two persons who ride by turns during a journey take each the other's place; when one star sets and another rises, he who was walking mounts the beast. (AO.) See عَقِيبٌ. — See also 4, latter half; where an ex. occurs in a verse.

مَعْقَبٌ He who is brought up for the office of Khaleefeh after the [actual] Imám [or Khaleefeh]. (O, K.) — And A skilful driver. (O, K.) — And A camel that is ridden by different persons in turns. (O,* TA.) — And A woman's خِمَارٌ [i. e. muffler, or head-covering]; (IAqr, O,* K, TA;) so called because it takes the place of the مَلَاة. (O, TA.) — And An ear-drop; syn. قُرْطٌ. (O, K.)

مَعْقَبٌ One who is made to go forth, (so in the CK,) or who goes forth, (O, and so in my MS. copy of the K,) from the shop of the vintner when a greater man than he enters. (O, K.) — جَاءَ مَعْقَبًا He came at the end, or close, of the day. (TA.) — قَذْحٌ مَعْقَبٌ An arrow which [in the game called الميسر] is returned into the رَبَابَةٌ [q. v.] time after time; the prize allotted to which is hoped for. (TA.) — جَزُورٌ مَعْقَبٌ A fat slaughtered camel. (TA.) — نَعْلٌ مَعْقَبَةٌ A sandal having an عَقِبٌ [q. v.]. (O, TA.)

مَعْقَبٌ Coming after, or near after, another thing. (O.) See عَقِيبٌ. — It is said that it is applied as an epithet to an angel; that one says مَعْقَبٌ مَلَكٌ [meaning An angel that follows another]; and مَلَاةٌ مَعْقَبَةٌ; and that مَعْقَبَاتٌ is a pl. pl. (O.) المَعْقَبَاتُ means The angels of the night and the day; (S, O, K;) because they succeed one another by turns; and the fem. form is used because of the frequency of their doing so, in like manner as it is in the words نَسَابَةٌ and عَلَامَةٌ (S, O:) the angels called الحَفَظَةُ [pl. of حَافِظٌ, q. v.]: so in the Kur xiii. 12: in which some of the Arabs of the desert read مَعَاقِبٌ: (TA:) this [may be an anomalous pl. of عَقِيبٌ, like as مَهَاجِينٌ is of مَهْجِينٌ, or it] is pl. of مَعْقَبٌ or of مَعْقَبَةٌ, the م being to compensate for the suppression of one of the two ق. (Bd.) — المَعْقَبَاتُ also signifies The she-camels that stand behind those that are pressing towards the watering-trough, or tank; so that when one she-camel goes away, another comes in her place. (S, O, K.) — And The ejaculations of سُبْحَانَ اللَّهِ, which follow