

debarred, himself; (O, K;) as also **اعتكف**: one should not say **انعكف**. (K.)

7: see what next precedes.

8: see 1, first sentence: and see also 5. — **اعتكف** (Mgh, O, Mṣb, K,*) or **اعتكف في المسجد**, (S, O,*) and **عكف فيه**, signify the same, (O, K,) i. e. *He secluded himself, (S, O, TA,) or remained, (Mgh, TA,) in the mosque, or place of worship, (S, Mgh, O, TA,) performing a particular sort of religious service, with the observance of certain conditions, (Mgh,) [during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity: (TA:) اعتكاف is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Mṣb.)*

عكف Crisp, curly, or twisted, and contracted, hair. (Ibn-Abbād, O, K.)

عاكف Keeping, or cleaving, constantly, or perseveringly, [و على شيء, and في مكان in a place:] (S, O:*) or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. **عاكفون** and **عكوف** (O, K, TA) and **عكف**. (TA.) One says, **فلان عاكف على فرج حرام** [Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فرج]. (S, O.)

مُعكف Bent, crooked, contorted, or distorted. (TA.) [See also **مُعكف**.]

مُعكوف Made still, or motionless: and detained, withheld, or debarred. (S, O.) Hence **مُعكوفاً** in the Kur [xlvi. 25], (S, O,) meaning *Being detained, or withheld; (Mgh, TA;) as expl. by Mujāhid and Ḍāḍ.* (TA.)—And Hair combed and plaited. (O, K.) [See also **مُعكوف**, voce **مُعكف**.]

مُعتكف A man's place of **اعتكاف** [or self-seclusion in a mosque or the like: see 8]. (TA.)

عكمر

1. **عكمر المتاع**, (S, K,) aor. ع, (K,) inf. n. **عكمر**, (TA,) *He bound [or tied up] the goods, (S, K,) with a string, (S,) or rope, (TA,) in a garment, or piece of cloth, (K, TA,) [so as to form a bundle, or the like,] by spreading the garment, or piece of cloth, and putting the goods in it, and binding it: the goods thus bound being then called **عكمر**. (TA.)—And **عكمر البعير** *He bound, upon the camel, [or, app., upon each side of the camel,] the **عكمر**. (S.)—And **عكمت الرجل** *I bound, for the man, the **عكمر**. (S.)* See also 4. — **عكمر البعير**, inf. n. **عكمر**, signifies also [He muzzled the camel;] he bound the mouth of**

the camel. (TA. [In this sense it is probably formed by transposition from **عكمر**; for the latter is better known.]) = **عكمه عن زيارته**, inf. n. **عكمر**. *He turned him away, or back, from visiting him. (TA.)* And **عكمرنا**, (S,) or **عنه**, (K,) inf. n. as above, (S,) *He was turned away, or back, from visiting us, or him. (S, K.)* = **عكمر لأرض كذا**, (K, [thus in my MS. copy, in the CK الأرض كذا]) inf. n. as above, (TA,) *He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land. (K.)*—And **عكمر**, (K,) aor. and inf. n. as above, (S, TA,) *He expected, or waited. (S, K.)*—And *He returned, or turned back, syn. **كمر**, (S, K, TA,) عليه [against him], (K, TA,) after fleeing. (S, TA.)*—And **ما عكمر عن شئيه** *He did not hold back from reviling him. (K, TA.)* = **عكمت الإبل**: see what next follows.

2. **عكمت الإبل**, (S, K,) inf. n. **تعكمر**, (S,) *The camels became fat, and laden with fat upon fat; (S, K;) as also **عكمت**, (K,) inf. n. **عكمر**. (TA.)*

3. **المعكامة**, relating to two men, or two women, *The being together in a state of nudity, without anything intervening between their two bodies: which is forbidden: thus expl. by Et-Ṭahāwee. (TA.)*

4. **اعكمه** *He assisted him to perform what is termed **العكمر** [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K;) [and so **عكمه**; for] a man says to his companion, **اعكمني** and **اعكمني**, meaning *Assist thou me to perform **العكمر**; like as one says **أحليني** [and **أحليني**, meaning “Assist thou me to milk.” (Fr, TA.)**

8. **أعدال اعكموا** *They equalized the **أعدال** [i. e. the burdens called **أعكام**, pl. of **عكمر**], in order to their taking them up and carrying them, (K, TA,) and binding them upon the camel, or camels, that was, or were, to bear them: Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.)—And **اعتكمر الشيء** *The thing was, or became, heaped up, one part upon another: (K:) or mixed. (TA.)**

عكمر *A [thing such as is called] **نمط** [q. v.]. (TA. [See also the next paragraph, near the end.])—And hence, as being likened thereto, (TA.) The interior of the side: (K, TA:) occurring in a trad. (TA.)*

عكمر *A burden that is borne on one side of a camel or other beast, made equiponderant to another burden; syn. **عدل**; (S, Mgh, K;) i. e. one of two such burdens: (S:) so called as long as containing goods: two such burdens are bound upon the two sides of the [women's camel-vehicle called] **هودج**: or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptacles of various sorts of food, and goods: (TA:) pl. **أعكام**; (Az, M, K;) accord. to the*

M, the only pl.; but accord. to Az, **عكوم** also. (TA.) **كعكمتي العير** [Like the two equiponderant burdens of the ass] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, **وقع المصطبرعان عكمتي عير**, and **كعكمتي عير**, meaning *The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also **عدل**, last sentence.])*

— Also A bundle (**كارة**, K, TA) of clothes [&c., put in one piece of cloth and tied up]: (TA:) pl. **عكوم**. (K.) See also 1, first sentence. — And **نمط** [q. v.] in which a woman puts what she lays up for a time of need (**ذخيرتها**). (S, K.) [See also **عكمر**.] — See also **عكمار**. — Also The **بكرة** [i. e. pulley, or sheave of the pulley,] of a well. (K.)

عكمة A corner of the belly: (K:) pl. **عكوم**. (TA.) Some restrict it to negative phrases: they say, **ما بقى في بطن الدابة هزيمة ولا عكمة إلا امتلأت** [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)

عكمار (S, K, TA) and **عكمر** (K, TA) *The thing, (K, TA,) i. e. rope, (TA,) or string, (S, TA,) with which one binds goods: (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called **كعمار**,] with which the mouth of a camel is bound: (TA:) the pl. of the former is **عكمر**, (so in copies of the K,) or **عكمر**. (So in the TA.)*

عكوم: see **معكمر**. — Also A woman who usually brings forth a male after a female. (K.)

عكمار *One who binds the burdens upon the camels that are to bear them: (TA:) [thus applied in the present day: and also to one who has the charge of the baggage and tents: coll. gen. n. with 5.]*

معكمر *A place of turning away or back; (S, TA;) and (TA) so **عكوم**, (K, TA,) as in the saying **عكوم عكوم** [He has not a place of turning away or back]. (TA.)*

معكمر *Compact, or hard, in flesh; (S, K;) applied to a man. (S.) [See also what next follows.]*

معكمر + **كبير** *A man hard in the flesh, and **كبير المفاصيل** [app. a mistranscription for **كبير المفاصيل** large in the joints]; likened to the **عكمر**: and, accord. to IAar, a boy, or young man, plump and pampered. (TA.)*

معكمر [app. A man asking another to assist him in the binding of the burdens upon his camel]. (Ham p. 233 l. 21.)

عكن

5. **تعكن**, said of the belly (S, Mṣb, K) of a girl, or young woman, (K,) *It had creases, or wrinkles, originating from fatness. (S, Mṣb, K.)* — And *It (a thing) was, or became, heaped up, one part upon another, and folded. (TA.)*