

ties, of things, or affairs; and the like thereof]. (TA.) And **تَبَعَ الحَبْلُ** [He took successive holds of the rope]: said of a man descending from a part of a mountain such as is termed **شَيْق**, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. **شَيْق**.)

6. **تَبَعَ** It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. **تَوَالَى**. (K.) You say, **تَبَعَ سُقُوطُهُ** [Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i. e. it fell, fell down, &c., in consecutive portions or quantities]. (M and K in art. **سَقَطَ**.) And **تَبَعَ القَوْمُ** The people, or company of men, followed one another. (Msb.) And **تَبَعَتِ الأَشْيَاءُ**, and **الأمطارُ**, and **الأمورُ**, The things, and the rains, and the events, came one after another, each following near upon another. (Lth.) And it is said in a trad., **تَبَعَتِ عَلَى فُرَيْشِ سَنُو**, **جَذِبَ** [Years of dearth, drought, or sterility, came consecutively upon Kureysh]. (TA.) — **تَبَعَ الفَرَسُ** † The horse ran evenly, not raising one of his limbs [above its fellow]. (TA.) — **تَبَعَتِ الإِبِلُ** † The camels became fat and goodly. (TA.)

8: see 1, throughout: and see also 5.

10. **استتبعه** He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him. (L.) [See also 4.]

تَبَعَ A follower of women: (Lh,* Az:) or a passionate lover, and follower, of a woman, (K,) whithersoever she goes: (TA:) and with **ة**, of a man: (Lh:) and **تَبَعَ** a sedulous seeker of women. (K.) [See **تَابَعَ**.] You say also, **هُوَ تَبَعَ ضَلَّةٍ**, meaning He is a follower of women: and with whom is no good: or, accord. to Th, you only say **تَبَعَ ضَلَّةٍ**. (TA.) — **هَذَا تَبَعَ هَذَا** This is what follows this. (M in art. **تَلَو**.) — See also **تَبِعَ**, in two places.

تَبَعَ: see **تَابَعَ**, in six places.

رَجُلٌ تَبَعَ لِكَلَامِ A man who makes his speech consecutive, one part to another. (Yoo, K.*)

بَعْرَةٌ تَبَعِي A cow desiring [and therefore following] the bull. (Ibn-'Abbád, K.)

تَبَعَةٌ and **تَبَاعَةٌ** signify the same; (T, S, O, L, K;) [The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] **تَبَعَاتٌ** and [of the latter] **تَبَاعَاتٌ**. (TA.) A poet says,

• أَكَلَتْ حَنِيفَةً رَبِّهَا • زَمَنَ التَّقْمِيرِ وَالْمَجَاعَةِ •
• لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ • سَوْءَ العَوَائِبِ وَالتَّبَاعَةِ •
[Haneefeh ate their lord, in the time of experiencing dearth, or drought, or sterility, and

hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of **حَمِيس**, [i. e. dates mixed with clarified butter and the preparation of milk called **أَقِط**, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, **مَا عَلَيْهِ مِنَ اللَّهِ فِي هَذَا تَبَعَةٌ**, and **تَبَاعَةٌ**, There is not, against him, on the part of God, in this, any claim on account of wrong doing. (TA.)

تَبِعَ [One who is prosecuted, or sued, for a right, or due; of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, from **تَبَعْتُهُ بِحَقِّي**;] one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — The young one of a cow in the first year; (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**: (Msb:) and **تَبِعَ** signifies the same: (TA:) fem. of the former with **ة**: (S, Msb, K:) pl. **تَبَاعٌ** and **تَبَائِعٌ**; (AA, S, O, K;) both pls. of **تَبِعَ**; (AA, S, O;) or the former is pl. of **تَبِعَةٌ**; (Msb;) and the pl. of **تَبِعَ** is **أَتْبَعَةٌ** [a pl. of pauc.]; (L, Msb;) and **أَتَابِعٌ** and **أَتَابِعٌ**, the latter of which is extr., are pls. of **أَتْبَعَةٌ**: (L:) the pl. of **تَبِعَ** in the above-mentioned sense is **أَتْبَاعٌ**. (TA.) Accord. to Esh-Shaabee, (IF,) One whose horns and ears are equal [in length]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — I. q. **تَبِعَ** [as signifying One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], **ثُمَّ لَا تَجِدُوا كُفْرًا**, **ثُمَّ لَا تَجِدُوا كُفْرًا**, **ثُمَّ لَا تَجِدُوا كُفْرًا** Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein: (Fr. S, K:) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] **تَبِعَ** also signifies an aider; and especially against an enemy. (Lth, K.) — See also **تَابَعَ**, latter half.

تَبَاعَةٌ: see **تَبَعَةٌ**, in three places.

تَبِعَ An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramowt, (K, TA,) and, as some add, Sebá; (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. **تَبَائِعَةٌ**, (S, K,) with **ة** added as having the meaning of a rel. n.; [as though it were pl. of **تَبَعِي**, like as **حَنَابِلَةٌ** is pl. of **حَنَبِلِي**;] erroneously written in some of the

copies of the **تَبَاعَةُ**: (TA:) the **تَبَاعَةُ** of Himyer were like the **أَكَاسِرَةُ** of the Persians and the **قَبَاصِرَةُ** of the Romans. (Lth.) In the Kur xlv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — And hence, (TA,) A species of the **يَعَاسِبُ** [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. **تَبَائِعٌ**; (K;) in the L, **تَبَائِعٌ** [which is probably a mistranscription for **تَبَائِعٌ**]. (TA.) — A species of **طَيْرٌ** [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — The shade, or shadow; (S, K;) because it follows the sun; as also **تَبِعَ**. (K.) A poet says, (S,) namely, Soḡdā El-Juhaneeyeh, (TA,) or Selmā El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

• يَرِدُ البِيَاهَ حَضِيرَةً وَنَفِيضَةً •
• وَرَدَ القَطَاةَ إِذَا أَسْمَأَلُ التَّبِعَ •

(S) [He comes to the waters when people are dwelling, or staying, there, (but see **حَضِيرَةٌ**.) and when no one is there, as the bird called **kaṭāh** comes to water] when the shade has become contracted at mid-day: or, accord. to Aboo-Leylā, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Aboo-Sa'eed Ed-Dareer, the meaning here is [the star, or asterism, called] **الدَّبْرَانُ**; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, **أَدُلُّ مِنَ قَطَاةٍ**. (Az, TA.) See **تَابَعَ**. — See also **تَبِعَ** **مَا أَدْرِي أَيُّ تَبِعٍ هُوَ** I know not who of men he is. (Ibn-'Abbád, K.) — **تَبِعَ** is also a pl. of **تَابَعَ** [q. v.]. (TA.)

تَبِعَ: see **تَابَعَ**.

تَبِيعُ الشَّمْسِ A certain wind, (K, TA,) also called **التَّكْبِيَاءُ**, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called **الصَّبَا**, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called **الصَّبَا**, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.)

تَبِعَ Following; a follower: (TA:) and **تَبِعَ** also signifies the same as **تَابَعَ**; (K;) a thing that follows in the track of a thing; (Lth, Az;) or that is at the hinder, or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K:) the pl. of **تَابَعَ** is **تَبِعَ** and **تَبَاعٌ** (TA) [and, applied to rational beings, **تَابِعُونَ**]: and the pl. of **تَبِعَ** is **أَتْبَاعٌ**; (S, K;) or this may be used as a pl. of **تَبِعَ**; (Msb;) or it is pl. of **تَابَعَ**, like