

graph. — **تَعَقَّبَ الْأَمْرَ** *He thought repeatedly upon the affair, or case.* (TA in art. **رَأَى**.) — **تَعَقَّبَ رَأْيَهُ** *He found his opinion to have a good issue, or result.* (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) — See also 1, second sentence. — [The saying of Aboo-Thumámeh,

* **وَإِنْ مِنْطِقُ زَلٍّ عَنْ صَاحِبِي** *
* **تَعَقَّبْتُ آخَرَ ذَا مُعْتَقَبٍ** *

may be rendered, nearly in accordance with an explanation by Et-Tebreezee, *And if a speech slip by mistake from my companion, I substitute another having superiority: or تعَقَّبْتُ may here mean I search out: but see the Ham p. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.]*

6. **يَتَعَاقَبَانِ** (T, S, O, Mṣb, TA) *They follow each other [by turns]; or alternate; (T, Mṣb, TA;) one coming and the other going; (TA;) said of the night and the day; (T, Mṣb;) or as the night and the day; (S, O, TA;) as also يَتَعَقَّبَانِ. (TA.) You say, تَعَاقَبَ الْمَسَافِرَانِ عَلَى الدَّابَّةِ* *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Mṣb.) *And تَعَاقَبَا عَمَلًا* *They two did a work, or deed, by turns, or alternately; syn. تَرَاوَحَاهُ (K and TA in art. رُوح) and تَرَاوَعَاهُ. (TA in that art.) And تَعَاقَبَا* *They helped each other by turns. (TA.) And بِالضَّرْبِ يَتَعَقَّبَانِهِ* *They two ply him by turns with beating. (A.) See also 3, near the beginning. التَّعَاقُبُ also signifies The coming to water [by turns, or] time after time. (TA.)*

8: see 1, former half, in two places: — and see 3, near the beginning, in two places; and 6, also in two places. — **اعتقبه** signifies also *He took it, or had it, subsequently.* Thus one of the meanings of **العقبه** is expl. in the A and TA by the words **مَا يَتَعَقَّبُونَهُ بَعْدَ الطَّعَامِ مِنَ الْحَلَاوَةِ** i. e. *What they have, or take, after the main portion of the meal, consisting of sweetmeat.* — And *He had it, or experienced it, as a consequence of an act &c.: and that it may have مُعْتَقَبٌ for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the Ham p. 287) that الْمُعْتَقَبُ signifies أَخْرَجَهُ أَيْ أَخَذَ عَقِبَهُ الشَّيْءُ. See also a somewhat similar signification of 5.] One says, **فَعَلْتُ كَذَا فَاعْتَقَبْتُ مِنْهُ نَدَامَةً** i. e. *[I did such a thing and] I found, or experienced, in consequence thereof repentance; (S, O;) as also اسْتَعَقَبْتُ. (A, O.) And اسْتَعَقَبَ مِنْ كَذَا خَيْرًا *He found, or experienced, in consequence of such a thing, good. (T, Mṣb.)* And hence, perhaps, the saying of the lawyers, **يَصِحُّ الشِّرَاءُ إِذَا اسْتَعَقَبَ عَيْتًا** *[as meaning The sale, or purchase, is valid when it has emancipation as an after-event]: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, إِذَا عَقِبَهُ الْعِتْقُ***

i. e. *when emancipation follows it. (Mṣb.)* — **اعتقب** also signifies *He withheld, or detained, a thing in his possession. (TA.)* And [particularly] *He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price: (S, A, O, K:) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.)* And *He detained, confined, or imprisoned, a man. (S, O.)* — See also 5.

10: see the next preceding paragraph, in three places: — and see also 1, latter half: — and 5. — [Accord. to Reiske, as mentioned by Freytag, **استعقبه** signifies also *He followed his footsteps.]*

عَقَبٌ: see **عَقِبٌ**, in eight places.

عَقْبٌ: see **عَقِبٌ**, in seven places.

عَقَبٌ **العَصَبُ** [meaning *sinews, or tendons,*] of which **أوتار** [i. e. *strings for bows or the like*] are made: (S, O, K: [see also 1, last quarter:]) n. un. with **ة**: (S, O:) or *such as are white of the أطناب of the joints; (Mgh, Mṣb; [see عَصَبُ];)* the **عَصَبُ** being such as are yellow: (Mgh and Mṣb in art. **عَصَب**:) accord. to IAth, the **عَصَبُ** [or *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, and of the **ساقَانِ** and **وِطْيَانِ** [meaning the *hind and fore shanks*], that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended, or drawn out, and trimmed, and cleansed of the flesh, and the **وَتْرٌ** [or *string for the bow or the like*] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the **عَصَبُ** and the **عَقَبٌ**; the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer, or stronger, of the two: AHn says, on the authority of Aboo-Ziyád, that the **عَقَبُ** are [the *sinews, or tendons,*] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow. (TA.) [See also **عَلْبَةٌ**.]

عَقَبٌ (S, Mgh, O, Mṣb, K, &c.) and **عَقْبٌ**, (Mṣb, TA,) the latter being a contraction of the former, (Mṣb,) [The *heel of a human being; the hinder part of the foot of a human being: (S, Mgh, O, Mṣb, K:) of the fem. gender: (S, O, Mṣb:) pl. [of pauc.] أُعَقِبٌ (TA) and [of mult. as well as of pauc.] أُعَقَابٌ: (Mṣb, TA:) and عَقِيبٌ is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) وَيَلُّ لِلْعَقَابِ مِنَ النَّارِ [Wo to the heels from the fire of Hell], (O, Mṣb, TA,) and وَيَلُّ لِلْعَقِيبِ مِنَ النَّارِ [Wo to the heel &c.], (TA,) occurring in a trad., means *wo to him who neglects the washing of the heels in the ablution preparatory to prayer. (O,* Mṣb, TA.)** **عَقِبٌ** **عُقْبَةٌ** (O, Mṣb, TA,) or, as some say, **عُقْبَةٌ** (Mṣb, TA,) with **دَamm**, (TA,) which is forbidden in prayer, is expl. as meaning *The**

placing the buttocks upon the heels between the two prostrations; which is what some term الإِقْعَاءُ: (Mgh, O, Mṣb, TA:) so says A'Obeyd: (Mṣb:) or, accord. to some, this means the leaving the heels unwashed in the ablution preparatory to prayer. (O.) وَطِنَ النَّاسُ عَقِبَ فُلَانٍ [lit. The people trod upon the heel of such a one] means the people walked after, or near after, such a one: and in like manner, هُوَ مَوْطَأُ الْعَقِبِ [lit. He is one whose heel is trodden upon]: (O, TA:*) because of his having command over people, and their being submissive to him: (O:) the latter phrase means *he is one who has many followers: (A, TA: [see also art. وَطَأ.])* **جَاءَ زَيْدٌ يَطَأُ عَقِبَ** [lit. *Zeyd came putting his foot in the place of the foot [or heel] of Amr every time that the latter raised his foot. (Mṣb.)* And one says, **مَنْ أَيْنَ عَقِبِكَ**, (A, O,) or **مَنْ أَيْنَ عَقْبِكَ**, (TA,) meaning *Whence camest thou? or Whence hast thou come? (A, O, TA.)* And **رَجَعَ فُلَانٌ عَلَى عَقِبِهِ** *Such a one returned by the way of his heel; i. e., by the way that was behind him, and whence he had come; quickly. (Mṣb.)* And **وَلَّى عَلَى عَقِبِهِ**, and **عَلَى عَقِبَيْهِ**, *He turned back, or receded, from a thing to which he had betaken himself. (TA.)* **لَا تَرُدُّهُمْ عَلَى أَعْقَابِهِمْ** occurring in a trad., means *Turn not thou them back to their former condition of not emigrating [for the sake of religion]: and زَالُوا مُرْتَدِّينَ مَا زَالُوا عَلَى أَعْقَابِهِمْ, in another trad., means *They ceased not to return to infidelity; as though they went backwards. (TA.)* — The **عَقَبُ** of the **نَعْلٍ** [or sandal] is *The part [or wide strap] that embraces the heel. (AO, in an anom. MS. in my possession.)* — [And **عَقِبُ الْبَابِ** means *The pivot (generally of wood) at the bottom of the door, turning in a socket in the threshold.*] — And **عَقِبٌ** and **عَقْبٌ** (TA) and **عَقْبٌ** and **عَقْبٌ** (S, O, Mṣb, K, TA) and **عَقْبِي** and **عَقْبِي** and **عَقْبَانِ** and **عَقْبَانِ** (TA) are *syn. with عَاقِبَةٌ*, (S, O, Mṣb, K, TA,) which signifies, (S, O, Mṣb, K,) i. e. as signifying, (TA,) *The end; or the last, or latter, part or state; [but generally as explanatory of this last word, and often as explanatory of عَقِبٌ and عَقْبٌ and عَقْبِي, as meaning the consequence, or result, or issue;] of anything: (S, O, Mṣb, K, TA:) [and the same words, app. with the exception of عَقْبِي and عَاقِبَةٌ, signify also a time, or state, of subsequence:] the pl. [of the first four words is أُعَقَابٌ, and] of the last **عَوَاقِبُ**. (TA.) Hence, (S,) it is said in the **كُور** [xviii. 42], **هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقْبًا** [or **عَقْبًا** or **عَقْبِي**, accord. to different readings, i. e. *He is the best in respect of recompense, or reward, and the best in respect of consequence, or result, or issue; i. e., the consequence of the actions &c. of believers. (S, O.)* And in the same [xci. last verse], **وَلَا يَخَافُ عَقْبَاهَا** i. e. *And He feareth not the consequence thereof. (Th, TA.)* And they said, **لَكَ فِي الْخَيْرِ الْعَاقِبَةُ** meaning **الْعَاقِبَةُ** [i. e.***