

عَنْقِيرٌ *A calamity* (S, O, K, TA) of fortune: (TA:) like **عَنْقَاءٌ**; from which it is said by IF to be formed, by additional letters: (O:) pl. **عَنْقَائِرٌ**. (O, TA.) — *A crafty, or cunning, [demon of the kind called] عُوقُلٌ*. (O, TA.) — *A clamorous and foul-tongued woman*, (K, TA,) that overcomes with evil. (TA.) — *A scorpion*. (O, K.) — *A she-camel so old that the back of her neck almost touches her shoulder* (K, O, TA) by reason of her extreme old age. (TA.)

عقل

1. [The inf. n.] **عَقَلَ** signifies The act of withholding, or restraining; syn. **مَنَعَ**. (TA.) [This is app. the primary signification, or it may be from what next follows.] — **عَقَلَ البَعِيرَ**, (S, Mgh, O, Mṣb, K,) aor. -, (S, O, Mṣb,) inf. n. **عَقَلٌ**, (S, Mgh, O, Mṣb,) *He bound the camel with the [rope called] عَقَالٌ*; (Mgh;) meaning *he bound the camel's fore shank to his arm*; (K;) i. e. *he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called عَقَالٌ*; (S, O, Mṣb;) and **عَقَلَهُ** signifies the same; as also **عَقَلَهُ**; (K;) or you say, **عَقَلْتُ الإِبِلَ**, from **العَقَالُ**, (S, O,) inf. n. **تَعْقِيلٌ**, (O,) [i. e. *I bound the camels in the manner expl. above,*] this verb being with teshdeed because of its application to a number of objects: (S, O:) and sometimes the hocks were bound with the **عَقَالُ**. (TA.) The she-camel, also, was bound with the **عَقَالُ** on the occasion of her being covered: — and hence **العَقْلُ** is metonymically used as meaning **الْجِمَاعُ** [i. e. + *The act of compressing a woman*]. (TA.) — **عَقَلْتُ** **القَتِيلَ**, (S, Mgh, Mṣb, K,*) or **الْبَعْتُولَ**, (S, O,) aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) means *I gave, or paid, the bloodwit to the heir, or next of kin, of the slain person*: (S, Mgh, O, Mṣb, K,*) for the camels [that constituted the bloodwit] used to be bound with the **عَقَالُ** in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenárs. (Aṣ, S, O, Mṣb,*) [See a verse cited in the first paragraph of art. **عَيْفٌ**.] And [hence] one says also, **عَقَلْتُ عَنْهُ**, (inf. n. as above, TA,) meaning *I paid for him*, (the slayer, Mgh,) i. e., *in his stead*, (S, Mgh, O, Mṣb, K,*) *the bloodwit that was obligatory upon him*, (S, Mgh, O, K,*) or *what was obligatory upon him of the bloodwit*. (Mṣb.) And **عَقَلْتُ لَهُ دَمَ فُلَانٍ** *I relinquished in his favour retaliation of the blood of such a one for the bloodwit*. (S, O, Mṣb, K,*) **لَا تَعْقِلُ العَاقِلَةَ**, (S, Mgh, O, Mṣb, K,) in a trad. (S, O, Mṣb) of Esh-Shaḥabee, (O,) or a saying of Esh-Shaḥabee, (Mgh, K,*) not a trad., (K,) but the like occurs in a trad. related on the authority of I'Ab, (TA,) [meaning, accord. to an expl. of the verb when trans. without a particle, mentioned above, *Those who are responsible for the payment of a bloodwit in certain cases shall not pay it for an intentional act of slaying or the like, nor for*

the slaying or the like of a slave,] applies, accord. to Aboo-Haneefeh, to the case of a slave's committing a crime against a free person: (S, O, Mṣb, K: [and thus as expl. in the Mgh:]) but, (S, O, Mṣb, K,) accord. to Ibn-Abee-Leylā, (S, O, Mṣb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Aboo-Haneefeh says, the phrase would be **لَا تَعْقِلُ العَاقِلَةَ عَنِ عِبْدِهِ**; (S, O, Mṣb, K;) and Aṣ pronounced this to be correct: (S, O, Mṣb:*) Akmal-ed-Deen, however, in the Exposition of the Hidāyeh, says that **عَقَلْتَهُ** is used in the sense of **عَقَلْتُ عَنْهُ**, and that the context of the trad. indicates this meaning, which MF also defends. (TA.) [See also the saying **لَا أُعْقِلُ لِمَنْ أَعْقَلَهُ** in art. **هَرٌ**.] — **عَقَلَهُ**, inf. n. as above, also means *He set him up [app. a man] on one of his legs*; [app. from **عَقَلَ البَعِيرَ**]; as also **عَقَلَهُ**: and every **عَقَلَ** is a raising. (TA.) — Also, [agreeably with the explanation of the inf. n. in the first sentence of this art.,] and **عَقَلَهُ**, and **تَعَقَلَهُ**, (TA, [see also the first paragraph of art. **عَجَسٌ**],) and **أَعْقَلَهُ**, (Mṣb, TA,) *He withheld him, or restrained him*, (Mṣb, TA,) *from the object of his want*. (TA.) — And [hence,] **عَقَلَ الدَّوَاءَ بَطْنَهُ**, (S, O, Mṣb, K,) aor. - (S, K) and -, (K,) inf. n. **عَقَلٌ**, (TA,) *The medicine bound, or confined, his belly [or bowels]*; syn. **أَمَسَكَهُ**: (S, O, Mṣb, K:) accord. to some, particularly *after looseness*: and **عَقَلْتُ بَطْنَهُ** signifies the same. (TA.) And **يَعْقِلُ الطَّبِيعَ** is said of a medicine [as meaning, in like manner, *It binds the bowels; is astringent*]. (TA in art. **حِمِضٌ**; &c.) And **عَقَلَ البَطْنَ** [app. **عَقَلَ**] *The belly [or bowels] became bound, or confined*; syn. **اسْتَمَسَكَ**. (TA.) — **عَقَلَ عَلَى القَوْمِ**, [aor. -:] inf. n. **عَقَالٌ**, means *He collected, or exacted, the poor-rates of the people, or party*; [app. from **عَقَلَ البَعِيرَ**; as though he bound with the rope called **عَقَالُ** the camels that he collected;] on the authority of IKṭṭ. (TA.) 'Omar, when he had deferred [collecting] the poor-rate in the year [of drought called] **عَامُ الرَّمَادَةِ**, sent Ibn-Abee-Dhubáb, and said, **اعْقِلْ عَلَيْهِمُ عَقَالَيْنِ فاقْسِرْ فِيهِمُ**, **عَقَالًا** **وَأَاتِنِي بِالْأَخِيرِ** [*Collect thou from them two years' poor-rate; then divide among them one year's poor-rate, and bring to me the other*]. (O.) One says of the collector of the poor-rate, **يَعْقِلُ الصَّدَقَةَ** [*He collects, or exacts, the poor-rate*]. (S, O.) — **عَقَلَ فُلَانًا** and **أَعْقَلَهُ** signify *He threw down such a one [in wrestling] by twisting his leg upon the latter's leg*: (K, TA:) [or] you say, **صَارَعَهُ فَأَعْقَلَهُ الشَّعْرِيَّةُ** *He wrestled with him and twisted his leg upon the leg of the latter*: (S, O:) and one says of a wrestler, **أَعْقَلَنِي فُلَانٌ** [*Such a one has [a mode of] twisting his leg with another's [whereby he wrestles with men]*]. (TA.) — **عَقَلْتُ شَعْرَهَا**, (inf. n. **عَقَلٌ**, TA,) said of a woman, *She combed her hair*: (S, O:) or *combed*

it in a certain manner; as also **عَقَلْتَهُ**. (TA.) — **عَقَلَ**, aor. -, inf. n. **عَقَلٌ** and **مَعْقُولٌ**, (S, O, K,) or the latter, accord. to Sb, is an epithet, [or a pass. part. n.,] for he used to say that no inf. n. has the measure **مَعْقُولٌ**, (S, O,) *He was, or became, عَاقِلٌ* [i. e. *intelligent, &c.*; and so **تَعَقَّلَ**; as though he were withheld, or restrained, from doing that which is not suitable, or befitting: see **عَقَلَ** below]: and **عَقَلَ**, (K, TA,) inf. n. **تَعْقِيلٌ**, (TA,) signifies the same, (K,) or [he possessed much intelligence, for] it is with teshdeed to denote muchness: (TA:) and **عَقَلَ**, aor. -, is a dial. var. of **عَقَلَ**, aor. -, signifying *he became عَاقِلٌ*. (IKṭṭ, TA.) — And **عَقَلَ الشَّيْءَ**, (Mṣb, K, TA,) aor. -, inf. n. **عَقَلٌ**, (Mṣb, TA,) *He understood, or knew, the thing*; syn. **فَهِمَهُ**: (K, TA:) or *i. q. تَدَبَّرَهُ* [app. as meaning *he looked into, considered, examined, or studied, the thing repeatedly, until he knew it*]; and **عَقَلَ**, aor. -, is a dial. var. thereof. (Mṣb.) See also 5. — **مَا أَعْقَلَهُ عَنْكَ شَيْئًا**, (S, and so in the K accord. to my copy of the TA, but in the CK and in my MS. copy of the K **أَعْقَلَهُ**), meaning *Dismiss from thee doubt*, is [said to be] mentioned by Sb; as though the speaker said, **مَا أَعْلِمُ شَيْئًا مِمَّا تَقُولُ فَدَعْ عَنْكَ الشَّكَّ** [*I know not aught of what thou sayest, so dismiss from thee doubt*]; and [to be] like the phrases **حُذِّ عَنْكَ** and **سُرِّ عَنْكَ**: Bekr El-Mázinee says, "I asked AZ and Aṣ and Aboo-Málik and Akh respecting this phrase, and they all said, 'We know not what it is:'" (so in the S:) [but] it is a mistake, for **أَعْقَلَهُ**; (K, TA;) and thus it is mentioned by Sb and others, with **ع** and **ف**. (TA.) **نَخْلَةٌ لَا تَعْقِلُ الإِبَارَ** *A palm-tree that will not receive fecundation is a tropical phrase* [perhaps from **عَقَلَ** meaning "he understood" a thing]. (A, TA.) — **عَاقَلْتَهُ فَعَقَلْتَهُ**: see 3. — **عَقَلَ**, aor. -, inf. n. **عَقُولٌ** (S, O, K) and **عَقَلٌ**, (K,) *He (a mountain-goat, S, O) became, or made himself, inaccessible in a high mountain*: (S: in the O unexplained:) or *he (a gazelle) ascended [a mountain]*. (K.) Accord. to Az, **العُقُولُ** signifies *The protecting oneself in a mountain*. (TA.) And one says, **عَقَلَ إِلَيْهِ**, aor. -, inf. n. **عَقَلٌ** and **عَقُولٌ**, *He betook himself to him, or it, for refuge, protection, covert, or lodging*. (K.) — **عَقَلَ الظِّلُّ**, (S, O, K,) aor. -, (K,) inf. n. **عَقَلٌ** (K) [and probably **عَقُولٌ** also], *The shade declined, and contracted, or shrank, at midday*; (S, O:) *the sun became high, and the shade almost disappeared*. (S, O, K.) — **عَقَلَ**, (O, K,) aor. -, (K,) inf. n. **عَقَلٌ**, (TA,) said of a camel, *He pastured upon the plant called عَاقُولٌ*. (O, K.) — **عَقَلَ**, aor. -, (K,) inf. n. **عَقَلٌ**, (S, O, K,) *He (a camel) had a twisting in the hind leg*, (S, O, K,) and *much width [between the hind legs]*: (S, O:) or *had an excessive wideness, or spreading, of the hind legs, so that the hocks knocked together*: (ISk, S, O:) or *had a knocking together of the knees*. (K.) [See also **دَوَّحٌ**.]

2: see 1, in four places. — **عَقَلَهُ**, inf. n. **تَعْقِيلٌ**,