

العشر الأوسط; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصلوة الوسطى, (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from الصلوة الوسطى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh;) or *the prayer of noon*; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K,) and also said to be on the authority of 'Alee: or *the prayer of sunset*: (Mgh, Bd, K;) or *the prayer of nightfall*: (Bd, K;) or [the night-prayer called] الوتر: (K:) or *the prayer of the breaking of the fast*: (K:) or *the prayer of sacrifices*: (K:) or *the prayer of the period called the ضحى*: (K:) or *the prayer of fear*: (K:) or *the prayers of nightfall and daybreak together*: (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together*: (K:) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed prayers*: (K:) or *certain prayers not particularized*: (K:) or *prayer of middling length, between long and short*. (K.) Hence also, شئٌ وسطٌ *A middling thing; a thing of middle sort or kind*; (Msb;) *between good and bad*; (S, Msb;) as also *أوسطٌ*: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And *من أوسطٍ ما تطعمون* *أهلئكم*, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families*, (Mgh, Msb,) *between what is prodigal and what is niggardly*. (Mgh.) And *التميط الأوسط* *The middle class of men*: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And *علمني دينا وسطا* *Teach thou to me a religion of the*

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce *فَرَطَ*. (M, TA.) And *جعلناكم أمةً وسطاً*, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K:) or *good*. (Zj, Bd, Msb, K.) And *مرعى وسطٌ* *Choice pasturage*. (M.) And *رجلٌ وسطٌ* *A good man*; as also *وسطٌ*: (M:) or *a man having good grounds of pretension to respect*. (TA.) And *فلانٌ وسطٌ في قومه*, (S, K*) or *ببينهم*, (as in some copies of the K,) *Such a one is the best of his people (أوسطهم) in race, and the highest of them in station*. (S, K.) And *فلانٌ وسطٌ الدار والحسب* [*Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And *هو من وسط قومه*, and *من أوسطهم*, *He is of the best of his people*. (Msb.) And in like manner, *هو من وسط الشيء*, and *من أوسطه*, *It is of the best of the thing*. (Msb.) And *قال أوسطهم* in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means *أوسطهم* *the most remote, of them, from either extreme, in judgment*; or *سناً* [in age]. (Bd.)

وسطاً: see *وسط*, as an epithet, in two places.

وسط: see *وسط*, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation*, (O, K,) *between people*, (O,) or *between two persons engaged in mutual altercation or litigation*. (K.)

وساطة [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation, or intercession*]. (S, K: see 5.) — *وساطة الدنانير* *The best of deenárs*. (TA.)

وسائط *A mean, or means*: pl. *وسائط*.

واسط: see *وسط*, as a subst., and also as an epithet. — *واسط الكور*, (Lth, S, K,) or *الرحل*, (Ish, Az, M,) and *واسطته*, (Lth, M, K,) and *موسطته*, (Lh, M, [or perhaps *موسطته*, corresponding to *مؤخرته*]) *The fore-part of the camel's saddle*: (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the تارمة and the آخرة*; (Az, M, L;) but this is a mistake; (Az, L;) for the *واسط* of the camel's saddle is *one of the شرخان*, (Ish, Az, L,) *which are its two extremities, [or upright pieces of wood,] like the قروبسان of the horse's saddle*, (Az, L,) *between which the rider sits*; (Ish, Az, L;) *it is the extremity which is next to the head of the camel*; (Az, L;) *the tall fore-part next to the breast of the rider*, (Ish, Az, L,) *against which the breast of the rider sometimes*

strikes: (TA, in art. نحر;) the *آخرة* being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تخاذي) the head of the rider: (Ish, Az, L:) the former of these is not called *واسط* as being a middle part between the *آخرة* and the *قادمة*, as Lth says; nor has the camel's saddle any [part called] *قادمة*. (Az, L.) — *الواسط* also signifies *The piece of wood that is in the middle, between the two pieces called the عضادتان, in the yoke that is upon the neck of a bull which draws a cart or the like*. (L in art. عضد.)

واسطة *The jewel that is in the middle of a قلادة [or necklace], which is the best thereof*; (S;) *the large pearl (درة) that is in the middle thereof, which is the most precious of the beads thereof*. (L.) — [In modern Arabic, *A* means of doing a thing. You say, *بواسطة كذا* *By means of such a thing*. — Also, *An intermediary, interposer, or agent between parties; a go-between*.] — See also *واسط*. — *هو في واسطة من العيش* *He is in a good condition of life*. (Er-Rághib, TA, in art. حاف.)

أوسط; fem. *وسطى*; pl. masc. *أواسط*; pl. fem. *وسط*: see *وسط*, as a subst., in two places; and as an epithet, throughout.

موسط *What is in the middle of a بيت [i. e. house, or tent, &c.], particularly*. (Ibn-'Abbád, K.)

واسط or *موسطة*: see *واسط*.

قتل فلاناً موسطاً *He slew such a one cut [in the middle, or midst,] in two halves*. (TA.) [This mode of slaughter, termed *توسيط*, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

متوسط: see *وسط*, as an epithet, in two places.

&c. [وسع]

See Supplement.]

وش

R. Q. 1. *وشوش*, inf. n. *وشوشة*, *He spoke in a low, faint, gentle, or soft, manner, with confusedness*; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was *وشوشة*, with *س*: (see *وشوش*;) or *he spoke confusedly, so as to be hardly intelligible*: or *he spoke in a low, faint, gentle, or soft, manner*: (see *وشوشة* below: and see R. Q. 2:) in the present day it signifies *he whispered*: and *وشوشه*, *he whispered to him*. — *وشوشته إياه*, [or rather, app., *وشوشته إياه*], *I gave or handed, it to him in a small quantity*. (K.)