

pl. **وَاضِيٌّ** and **وَاضِيٌّ** and **وَاضِيٌّ** (K;) and **وَاضِيٌّ** (K) which is used in the future sense, accord. o. Lh, [like an act. part n., though from a neut. verb,] as in the ex. [mentioned in the K] **مَا هُوَ**

**بِوَاضِيٍّ**; being used in the present sense; (TA;) *Fair, beautiful, neat, or clean.* (S, K.) — In the following of En-Nábigah,

\* **فَهِنَّ إِضَاءٌ صَافِيَاتُ الْغَلَائِلِ** \*  
[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **إِضَاءٌ** may be put for **وَضَاءٌ**. (TA.)

**وَضَاءَةٌ** *Fairness, beauty, neatness, or cleanness.* (S, K.)

**وَضِيٌّ** and **وَضِيٌّ**: see **وَضِيٌّ**.

**أَوْضًا** *Fairer, neater, or cleaner.* (TA, from a trad.)

**مِيضَاءَةٌ**, and, sometimes, **مِيضَاءَةٌ**, *A place in which, and from which, one performs the ablution termed **مُطَهَّرَةٌ** (K); [as also **مُتَوَضِّئًا**:] a **مُطَهَّرَةٌ** (K; in the CK, **مُطَهَّرَةٌ**), meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].*

**مِيضَاءَةٌ**: see what precedes.

**مُتَوَضِّئًا**: see **مِيضَاءَةٌ**. *A privy; or place where one performs ablution.* (K, TA, voce **مَذْهَبٌ**, &c.)

### وضع

1. **وَضَعَ**, aor. **يَضَعُ**, inf. n. **وَضْعٌ** (S, Mṣb, L, K) and **وَضَعَةٌ** and **وَضَعَةٌ** (L, K), the last with fet-ḥah because the guttural letter; (TA;) and **وَضَعٌ** (S, Mṣb, K) and **وَضَعٌ** (L, K); *It (an affair, أمر, S, K, and a thing, شئ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Mṣb.) — † It (language) was perspicuous. (The Lexicons, passim.) — † **تَوَضَّعَ** *The middle of the road became plainly apparent, obvious, or conspicuous. (S.) — **مِنْ أَيْنَ وَضَعَ الرَّكَّابُ**, as AZ says, or, as others say, **مِنْ أَيْنَ أَوْضَعَ**, *Whence did the rider make his appearance? (L.) Or **وَضَعَ الرَّكَّابُ** signifies the rider came forth: (ISd:) and **مِنْ أَيْنَ أَوْضَعْتَ** *whence hast thou come forth? (IAḡr, S,) and [in like manner one says] **مِنْ أَيْنَ بَدَأَ وَضَعَكَ** (S.) = **وَضَعْتَ الْإِبْهَلَ** (S.) = **مِنْ أَيْنَ بَدَأَ وَضَعَكَ** (S.) = **وَضَعْتَ**, aor. **وَضَعْتُ**, inf. n. **وَضَعٌ**, [a verb of which the inf. n. is explained in the Mṣb by the word **دَرَنَ**: if this be not a****

mistake of a copyist, it app. signifies *He, or it, was dirty; or was dirtied, soiled, or besmeared.*

2: see 4

4. **أَوْضَحَهُ** (S, Mṣb, K) and **أَوْضَحَ عَنْهُ** (L) inf. n. **إِيضَاحٌ**: (TA) and **وَضَحَهُ** (K) inf. **تَوَضِّيحٌ**; (TA;) *He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Mṣb.) — **أَوْضَحَتْ** *أَوْضَحَتْ* *He rendered language perspicuous. (The lexicons, passim.) — **أَوْضَحَ** *أَوْضَحَ* *The wound upon the head laid bare the bone. (Mṣb.) [See **مَوْضِعَةٌ**.] — **أَوْضَحَ** (S, K) and **الْكَلَامَ** (S), *He made the affair, (S, K) and the language, (S,) plain, or clear, to him. (S, K.) — See 1. — **أَوْضَحَ قَوْمًا** *He saw a people. (L.) — **أَوْضَحَ** *He (a man) had white children born to him: (S, L:) and in like manner one says [**أَوْضَحَتْ**] of a woman. (L.)******

5. See 1. — **تَوَضَّعَ** [app., *He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face.* (L.)

8: see 1.

10. **أَسْتَوْضَعُ** *He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also **أَسْتَشْرَفُهُ**, and **أَسْتَشْرَفُهُ**. (L.) One says **أَسْتَوْضَعُ عَنْهُ يَا فُلَانُ** [*Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one.*] (S.) — **أَسْتَوْضَعُ** *He sought or endeavoured to see plainly or clearly the way: syn. **أَسْتَبَانَهُ** (Beyd, vi. 55.) — **أَسْتَوْضَعُ الشَّمْسَ** *He blinked at the sun; syn. **تَحَاوَصَ إِلَيْهَا**. (A.) — **أَسْتَوْضَعُ الْأَمْرَ**, (S, K) and **الْكَلَامَ** (S), *He asked him to make the affair, (S, K) and the language, (S,) plain, or clear, to him. (S, K.) — **أَسْتَوْضَعُ عَنِ الْأَمْرِ** *He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L.)*****

**وَضَعٌ** *Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) — **فَاصْطَوْضِعُوا** *Fast ye from new moon to new moon. (IAth, from a trad.) — **وَضَعٌ** *Leprosy; syn. **بَرَصٌ**. (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَعٌ** *A mark in a horse differing in colour from the generality of his coat. You say **وَضَعٌ بِالْفَرَسِ** *In the horse is such a mark. (S.)*****

**وَضَعٌ** *A blaze, or white mark on a horse's forehead or face. (K.) — What is termed **تَحْجِيلٌ** in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) — **فَرَسٌ ذُو أَوْضَاحٍ** *A horse having a blaze and what is termed **تَحْجِيلٌ**. (A.) — **وَضَعٌ** *Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) — † Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn. (TA, art. **زَهْر**.) Abou-Dhuyb says,***

\* **عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ** \*

\* **ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبَدًا الْوَضْعُ** \*

[*They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk*]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. **عَقَى**.] — **وَضَعٌ** *A sound, whole or perfect, [silver coin, of the kind called] **دِرْهَمٌ**. (S, K.) **دِرْهَمٌ وَضَعٌ** *A clean, white dirhem: pl. **أَوْضَاحٌ**. (TA.) — **وَضَعٌ** *The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) — **وَضَعٌ** *A woman's ornament (حُلِيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshárik;) i.e. of silver-stones: (Towshech;) so called because of its whiteness: (TA:) pl. **أَوْضَاحٌ** (K:) or **أَوْضَاحٌ** (K) signifies a kind of woman's ornament (حُلِيٌّ) made of whole [silver coins such as are called] **دِرَاهِمٌ**: (S:) and (according to some, TA,) **وَضَعٌ** signifies an anklet; syn. **خَلْخَالٌ** (K) — **وَضَعٌ** (K) or **وَضَعٌ الطَّرِيفَةَ** (L, but the latter word is there written **طَرِيفَةَ**), *Small portions, or parts, of herbage; (L, K;) what has become white thereof: (AHn:) pl. **أَوْضَاحٌ** (L:) or **أَوْضَاحٌ مِنْ كَلَا** signifies somewhat of herbage that has become white: (Aḡr:) Az says, I have mostly heard the term **وَضَعٌ**, with respect to herbage, applied to the **وَضَعٌ** and **وَضَعٌ صَيْفِيٌّ** which is not a year old and has not become black: and on another occasion he says, that it is the remains of the **وَضَعٌ** and **وَضَعٌ** only. (L.) — **وَضَعٌ** *Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. **أَوْضَاحٌ** (L:) or, in the breast and back and face: (T:) you say also **وَضَعٌ** (L.) **وَضَعٌ الْقَدَمِ** — see 1. — **مِنْ أَيْنَ بَدَأَ وَضَعَكَ** *Whiteness of the hollow of the sole of the foot. (L.)*******

**وَضَعَةٌ** *A she-ass. (K.)*