

وَهَتْ

1. وَهَتْ فِي شَيْءٍ, aor. يَهْتُ, inf. n. وَهْتٌ, *He was persevering, or assiduous, in the thing.* (K.) — وَهَتْ شَيْئًا, aor. يَهْتُ, inf. n. وَهْتٌ, *He trod, or trampled, vehemently upon a thing.* (K.)

5. تَوَهَّتْ فِي الْأَمْرِ, *He went, or penetrated, far into the affair.* (M, K.)

وَاهَتْ One throwing himself into destruction. (TA.)

وَهَج

1. وَهَجَ النَّارَ, aor. تَهَجُ, inf. n. وَهَجٌ and وَهَجَانٌ; (S, L, K;) and وَهَجَتْ, [app. a mistake for وَهَجَتْ,] aor. تَوَهَجُ, [inf. n. وَهَجٌ;] (L;) *The fire burned; syn. اَتَقَدَّتْ;* (S, K, &c.); and so تَوَهَجَتْ; (L;) syn. تَوَقَّدَتْ; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. — Also, all these verbs, with the same inf. ns., *It (the sun) burned, or was hot: and it (a fire) burned from a distance.* (L.) — Also, all the above verbs, with the same inf. ns., *It (a day, and a night,) was violently hot.* (L.)

2: see 4.

4. اَوْهَجَ *He kindled a fire; made it to burn; syn. اَوَّقَدَ;* (S, K;) [or made it to burn fiercely, or to glow:] in the M, وَهَجَ (L.)

5. تَوَهَجَ: see 1. — *It (the odour of perfume) was hot, or strong; syn. تَوَقَّدَ.* (S, K.) — *It (a jewel) shone; glistened; glowed.* (S, K.) — *It (a day) was violently hot.* (A.) — *It (heat) was violent.* (A.)

وَهَجٌ, and نَيْلَةٌ وَهَجَةٌ, and وَهَجَانٌ, and يَوْمٌ وَهَجٌ, *A violently hot day, and night.* (L.)

وَهَجٌ and وَهَجٌ The burning, or heat, of fire. (S, K.) [Sec 1.] — Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) — Also, the latter, The shining, glistening, or glowing, of a jewel. (L.)

وَهَجٌ and وَهَجَانَةٌ: see وَهَجٌ.

وَهَجٌ: see وَهَجٌ.

نَجْمٌ وَهَجٌ [A fiercely burning, or glowing, star]. (TA.) سِرَاجٌ وَهَجٌ [A fiercely burning, or glowing, lamp: Kur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَهِّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum; expl. by حَارَّةُ الْبَتَاعِ.* (L.)

وَهْد

وَهْدٌ (L) and وَهْدَةٌ (A, S, A, L) *A low, or*

depressed, place; (A, S, A, L;) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:;) and both words, low, or depressed, ground: (L, K:;) pl. اَوْهَدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وَهْدَانٌ (S, A, L, K) and وَهْدَانٌ, or وَهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (S, L:;) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ a hollow, or cavity, or deep hollow or cavity, (هَوَّةٌ) in the ground; (L, K;) and so وَهْدٌ, and مَكَانٌ وَهْدٌ, and اَرْضٌ وَهْدَةٌ: (L:;) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — Also, i.q. خُضْبَةٌ, (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide.

&c. وهر

See Supplement.]

وَيْب

وَيْبٌ a word like وَيْلٌ (S, K) and وَيْنٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fāik, وَيْبٌ and وَيْسٌ and وَيْنٌ denote compassion: but وَيْلٌ is used in reviling, and imprecating destruction. (MF.) IKtt says, in the Tahdheeb el-Af'āl, that the invariable verbs are nine in number: نَيْسٌ and بَيْسٌ and نَيْسٌ and وَيْبٌ and وَيْنٌ and وَيْسٌ and وَيْلٌ and وَيْبٌ and وَيْنٌ and وَيْسٌ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبٌ لِرَيْدٍ, (S, K,) and وَيْبٌ لَكَ, (S, K,) and وَيْبٌ لِي, (S, K,) and وَيْبٌ لَكَ, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبِيهِ, and وَيْبِيهِ غَيْرِهِ, (K,) [and وَيْبِيهِ and وَيْبِيهِ زَيْدٍ, (S, K,) and وَيْبِيهِ زَيْدٍ, (TA,) [and وَيْبِيهِ زَيْدٍ, (see below,)] and وَيْبِيهِ فُلَانٍ on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-ḥ to the ب: (TA:) the meaning of all which is, May God make woe (ويْل) to cleave to thee! [and — to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K.) Dhu-l-Khiraḳ Et-Tuhawee uses وَيْبٌ in the sense of وَيْلٌ, addressing to a wolf the ejaculation وَيْبٌ غَيْرِكَ, [which is therefore the same in meaning as وَيْبِيكَ]: (TA:) but accord.

to what is said by Z, in the Fāik, وَيْبِيكَ and وَيْبِيكَ لَكَ &c. signify *Mercy on thee!* or the like. (MF.) When وَيْبٌ is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبٌ is a verb is extraordinary. (TA.) When you use the prop. J, you [generally say] وَيْبٌ لِرَيْدٍ (or وَيْبِيهِ لِي, L): when you use J, it is more elegant to put وَيْبٌ in the nom. case, as an inchoative, than in the acc. case: but when you use وَيْبٌ as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْبٌ لِرَيْدٍ than وَيْبِيهِ لِي]. (S, L.) Ks says, Some of the Arabs say وَيْبِيكَ and وَيْبِيكَ غَيْرِكَ; and some of them say وَيْبِيهِ لِرَيْدٍ, like وَيْبِيهِ لِرَيْدٍ. (TA.) — وَيْبِيهِ لِهَذَا الْأَمْرِ (K, TA) i.q. عَجَبًا لَهُ, [I] wonder at, or with respect to, this thing! (K,) and so وَيْبِيهِ. (TA.)

وَيْبَةٌ A measure consisting of twenty-two, or twenty-four, أَمْدَاد (pl. of مَدٌّ), which see in art. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the وَيْبَةُ in Cairo is the sixth part of an اِرْدَبٌ, which latter is equivalent, very nearly, to five English bushels.]

وَيْح

وَيْحٌ a word denoting compassion, or pity: (AZ, A, S, S, K:) وَيْلٌ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, A, S:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as وَيْحٌ; (AZ;) or less than وَيْحٌ; (A, S:) or وَيْحٌ and وَيْسٌ denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْسُهُ مَا اَمْلَحُهُ, and وَيْحُهُ مَا اَمْلَحُهُ, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, وَيْلٌ is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and وَيْحٌ is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or وَيْلٌ is said to, or of, him who falls into destruction: and وَيْحٌ is a word by which one chides him who is at the point of falling into destruction: (Sb:) or وَيْحٌ and وَيْلٌ are syn., (Yz, En-Nadr, S, Ibn-El-Faraj,) and وَيْسٌ signifies the same: (Ibn-El-Faraj:) or وَيْحٌ is a little softer, or more gentle, than وَيْلٌ: (En-Nadr:) [if so, وَيْحُهُ signifies woe to him: in the same, or in a milder, manner than وَيْلُهُ:] or the original of