

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 مَنْطِقَ زَلَّ 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 تعقبت 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, تعاقب المسافران* *The two travellers rode upon the beast, each of them in his turn.* (TA: and the like is said in the Mṣb.) *And تعاقبا عملاً* *They two did a work, or deed, by turns, or alternately;* *syn. تَرَوَّحَاهُ* (K and TA in art. **رَوَّحَ**.) (TA in that art.) *And تعاقبا* *They helped each other by turns.* (TA.) *And يعقبانه بالضرب* *They two ply him by turns with beating.* (A.) See also 3, near the beginning. **التعاقب** 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* **المُعْتَقَبُ** *signifies* **أَخْرَجَهُ** *i. e. آخره. 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* **استعقب** *He found, or experienced, in consequence of such a thing, or after such a thing, good.* (T, Mṣb.) *And hence, perhaps, the saying of the lawyers, يصح الشراء* **عِنْدَ إِذَا اسْتَعَقَبَ** *[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 عَقِبَ الْعَتَقُ*

*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.

عَقَبٌ: see عَقِبٌ, in seven places.

**عَقَبٌ** *The عَصَبُ [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 أظناب of the joints;* (Mgh, Mṣb; [see عَصَبُ;]) *the عَصَبُ being such as are yellow:* (Mgh and Mṣb in art. **عَصَبُ**;) *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 ساقان and وظيفان [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 وتر [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 عَقَبُ; 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**.]

**عَقِبٌ** (S, Mgh, O, Mṣb, K, &c.) and **عَقَبٌ**, (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.]* **أَعْقَابٌ** (TA) *and [of mult. as well as of pauc.]* **أَعْقَابٌ**: (Mṣb, TA:) *and* **عَقِبٌ** *is said to signify the same; but MF cites an assertion that this is a word of a bad dialect.* (TA.) **وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ** *[Wo to the heels from the fire of Hell],* (O, Mṣb, TA,) *and* **وَيْلٌ لِلْعَقَبِ 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** *عَقِبَةُ* (O, Mṣb, TA,) *or, as some say,* **عَقِبَةٌ** *الشيطان* (Mṣb, TA,) *with damm, (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* **الإِقْتَعَاةُ**: (Mgh, \*O, Mṣb, TA:) *so says A'Cbeyd: (Mṣb:) or, accord. to some, this means* *the leaving the heels unwashed in the ablution preparatory to prayer.* (O.) **وَطَى النَّاسُ عَقَبَ 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 مُوَطَّأُ الْعَقَبِ** *[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. **وَطَى**.]) **جَاءَ زَيْدٌ يَطَأُ عَقَبَ** *primarily signifies* *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 عَقْبِكَ**, (A, O,) *or* **مَنْ أَيْنَ عَقْبِكَ**, (TA,) *meaning* *Whence camest thou? or Whence hast thou come?* (A, O, TA.) *And* **رَجَعَ فُلَانٌ عَلَى عَقْبِهِ** *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 عَقْبِهِ**, *and* **وَلَّى عَلَى عَقْبِهِ**, *He turned back, or receded, from a thing to which he had betaken himself.* (TA.) **لَا تَرُدَّهُمْ 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* **مَا زَالُوا مُرْتَدِّينَ** *and* **عَلَى أَعْقَابِهِمْ**, *in another trad., means* *They ceased not to return to infidelity; as though they went backwards.* (TA.) — **العقب** 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.]* — **عَقِبٌ** and **عَقَبٌ** (TA) and **عَقِبٌ** and **عَقَبٌ** (S, O, Mṣb, K, TA) and **عَقِبِي** and **عَقِبَةٌ** and **عَقَبَانِ** and **عَقَبَانِ** (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* **عَقِبِي** *and* **عَقِبِي** *as meaning the consequence, or result, or issue;] of anything:* (S, O, Mṣb, K, TA:) *[and the same words, app. with the exception of* **عَقِبِي** *and* **عَاقِبَةٌ** *signify also a time, or state, of subsequence:]* *the pl. [of the first four words is* **أَعْقَابٌ** *and] of the last* **عَوَاقِبٌ**. (TA.) *Hence, (S,) it is said in the Kur [xviii. 42],* **هُوَ خَيْرٌ تَوَابًا وَخَيْرٌ عَقْبًا** *[or* **عَقِبًا** *or* **عَقِبِي** *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,* **العَاقِبَةُ الْعَقْبِي** *meaning* **لَكَ فِي الْخَيْرِ** *[i. e.*