

art. **وقب**, on the authority of AA.) — See **أوقاب** — A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

قَبَة The thing that is in the belly, resembling the stomach of a sucking kid, &c. [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a شاة, [i.e., a sheep or goat or the like]: (K:) not in any animals but those termed شاة: (IAar:) mentioned before, in art. **قب**, [q.v., where it is also written **قَبَة**]. (TA.)

وَقَبَة A large aperture, or hole, in a wall, in which is shade: (K:) pl. **أوقاب**. — See **وقب**. — **وَقَبَة الشَّيْبَانِي**, (S, K,) and **الدَّهْنِي**, (K,) but the latter is a mistake, and the correct word is **أَنْقُوعَتُهُ**, [a vase for ointment], (TA,) i.e. **أَنْقُوعَتُهُ**, [i.e., its cavity or hollow]. (S, K.) Lth says, that **وقب** signifies any cavity, hollow, or pit; as that in a [stone of the kind called] **فَهْر**, and in a **مُدْهَن**, or **مُدْهَنَة**, q.v. (TA.)

وَقْبِي Fond of, or given to, the company of **أوقاب**, i.e., stupid, or foolish, persons. (K.)

أوقاب [pl. of **وقب**?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also **أوغاب**. (TA.)

ذَكَرُ أَوْقَبٍ Multum penetrans in vulvam penis. (K.) — **رَكْبَة وَقْبَاء** A well of which the water sinks into the earth. (TA.)

مِيقَب i.e. **وَدْعَة** [The shell called covry]. (K.)

مِيقَاب A man who drinks much of water: (K:) or of the beverage called **نَبِيد**. (L.) — **مِيقَاب** A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. **مُحِبَّة**. (K:) [so in the CK: in a MS. copy, **مُحِبَّة**, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; **مِيقَاب** being an epithet similar to **مِثْنَات** and **مِذْكَار** &c.] — Also **Latan vulvam habens mulier**. (K.) — **بَنُو المِيقَاب** a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — **سَيْر المِيقَاب** A journeying continued during a day and a night together. (K.)

وقت

1. **وَقَّتْ**, aor. **يَقَّتْ**, inf. n. **وَقَّتْ**; and **وَقَّتْ**, inf. n. **تَوَقَّيْتُ**; He determined, defined, or limited, a thing as to time; (IAth, L, Mṣb;) and otherwise: (L, Mṣb:) he determined, or defined, times. (S, K.) **وَقَّتَهُ** He declared [or appointed] a time in which it should be done. (S.) **وَقَّتَ اللهُ الصَّلَاةَ**, aor. **يَقَّتْ**; and **وَقَّتَهَا**, God hath determined, or defined, a time for prayer. (Mṣb.) **وَقَّتْ**, as also **أَقَّتْ**, He assigned, or appointed, for a thing, a particular

time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) **وَقَّتَهُ لِيَوْمِ كَذَا** [I appointed him, or it, for such a day]; like **أَجَلْتَهُ**. (S.) — In the following words of the Kṛ. [lxxvii. 11], **وَإِذَا الرُّسُلُ أَقَّتَتْ**, is a dial. form of **وَقَّتَتْ**, like as **أَجُوه** is of **وَجُوه**; (S;) and the meaning is *And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.)* This is the general reading: but there are other readings; namely, **وَقَّتَتْ**, and **وَقَّتَتْ**, (S, TA,) and **وَوَقَّتَتْ**, which last is of the measure **فَوَعَلَتْ**, from **المَوَاقِئَة**. (K.) — **لَمْ يَقَّتْ فِي الخَمْرِ حَدًّا** He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) — **وَقَّتْ** sometimes signifies *He [i.e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men. (TA.)* — **وَقَّتْ لِأَهْلِ المَدِينَةِ ذَا الحَلِيفَةِ** He appointed, for the people of El-Medeneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.)

2: see 1 throughout.

3. **وَقَّتَهُ**, inf. n. **مَوَاقِئَة**, [He made an appointment with him for a particular time]. (K.)

وَقَّتْ (S, K) A time; or space, or measure, of time, (M, L, K, Mṣb,) appointed for any affair; a season: (Mṣb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also **مِيقَات**, (K, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former **أوقَات**, and of the latter **مَوَاقِئَة**. (Mṣb.) [Hence, **وَقَّتْ** Then; at that time.] — **وَقَّتْ**; A space, or measure, of local extension; as a mile, &c. (Sb.)

الْوَقْتُ مَفْعَلٌ from **وَقَّتْ**: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjāj says,

* وَالْجَامِعُ النَّاسَ لِيَوْمِ المَوَقَّتِ *

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i.e., for the day of resurrection]. (S.)

مِيقَات: see **وَقَّتْ**. — Also, A place in which a certain action is appointed to be performed.

(S.) Ex. **مِيقَاتُ الحَجِّ** The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, **هَذَا مِيقَاتُ أَهْلِ الشَّامِ** This is the place where the people of Syria enter upon the state of إِحْرَام. (S.) — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] **الْآخِرَةُ مِيقَاتُ الخَلْقِ** [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — [Also, That which determines the commencement, or the like, of a period &c. Ex.] **الهِلالُ مِيقَاتُ الشَّهْرِ** [The crescent is that which determines the commencement of the month]. (L.) — See also **مَوَقَّت**.

مَوَقَّت and **مَوَقَّتٌ** Determined, defined, definite, or limited, as to time. (L.) — **وَقَّتْ مَوَقَّتٌ**, and **مَوَقَّتٌ**, A determined, defined, definite, or limited, time. (K.) — **إِنَّ الصَّلَاةَ كَانَتْ عَلَى** [Kṛ. iv. 104,] **المُؤْمِنِينَ كِتَابًا مَوَقَّتًا** For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.) — Also **مَوَقَّتٌ** (see 1) and **مَوَقَّتٌ** Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Mṣb.)

مَوَقَّت: see **مَوَقَّت**.

وقح

1. **وَقَحَ**, (S, K,) aor. **يُوقِحُ**; (S;) and **وَقَحَ**, (K,) aor. **يُوقِحُ**; (TA;) and **وَقَحَ**, (K,) aor. **يَقِحُ**; (S, K,) inf. n. **وَقَاحَة** and **وَقُوحَة**, (S, K,) inf. ns. of the first, (TA,) and **وَقِحَ** and **وَقَحَ**, (S,) [also of the first,] and **وَقِحَ**, so in [most of] the copies of the K, [but in the CK,] inf. n. of the second, (TA,) and **قَحَة** and **قَحَة**, (S, K,) in both of which the **ه** is a substitute for the [elided] **و**, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and **واوقح**, and **استوقح**; (S, K;) *It (a solid hoof, S, K, and a camel's foot, and the back, TA) was, or became, hard.* (S, K.) — **وَقَحَ**, (S, K,) and **وَقِحَ**, and **وَقِحَ**, (S) and **قَحَة** and **قَحَة** and **وَقَاحَة** (S) and **تَوَقِحَ**; (A;) *He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bḍ and Z. (TA.)*

2. **وَقَحَ**, inf. n. **تَوَقَّيْح**, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — **وَقَحَ**, inf. n. **تَوَقَّيْح**, He rendered a solid hoof