

اللَّيْلِ, and طَبِيقٌ, he came to us after a space, or period, (حِينٌ) of the night; and in like manner, مِنَ النَّهَارِ of the day: (TA:) the pl. of طَبِيقٌ is طَبِيقٌ. (K.) [See also طَبِيقٌ, in, or near, the middle of the paragraph.] — Also Bird-lime; a dial. var. of دَبِيقٌ. (IDrd, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the viscum, or mistletoe, of which bird-lime is mostly prepared, and which are called دَبِيقٌ in the present day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing [or substance] to which the exterior lamina of the pearl is stuck so that it becomes like it; as also مُطَبِّقٌ. (TA.) — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád, O;) like فِخَاخٌ; as also طَبِيقٌ; of which [latter] the sing is طَبِيقَةٌ. (Ibn-'Abbád, O, K.) — Also A road, or way: — and i. q. دَسْتُورٌ [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.]

طَبِيقٌ A thing that is the equal of another thing (Mṣb, K) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid: this is its primary signification: (Mṣb:) [whence] one says, هَذَا الشَّيْءُ طَبِيقٌ هَذَا, like طَبِيقُهُ, q. v.: (IAṣr, O, K:) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. أَطْبَاقٌ (S, O, K) [and طَبَاقٌ, mentioned in the Mṣb as a pl. of طَبِيقٌ in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبِيقَةٌ, and أَطْبِيقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is وَأَطْبِيقُهُ, as syn. with what immediately there follows it, i. e. وَطَبِيقُهُ. (TA.) وَأَفَقٌ شَنْ طَبِيقُهُ is [a prov.] expl. (O, K, TA) by أَفَقٌ (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبِيقٌ [or cover] for it: (O, K, TA:) [so that the meaning is; A water-skin that had become old and worn out suited its cover:] or شَنْ and طَبِيقٌ [in the O طَبِيقُهُ] were two tribes; (S, O, K, TA;) and, as ISd says, شَنْ does not mean a water-skin, for this has no طَبِيقٌ: (TA:) or [طَبِيقُهُ is for طَبِيقَةٌ, and] طَبِيقَةٌ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — Also A certain household utensil; (Mṣb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقٌ and طَبَاقٌ. (Mṣb.) — † The surface of the earth

[considered as a cover]. (K, TA.) [And in like manner applied to A layer, or stratum, of earth. دَفَنْتُ الشَّيْءَ is expl. in the Mṣb as meaning أَخْفَيْتُهُ تَحْتَ أَطْبَاقِ التُّرَابِ I concealed it beneath the layers, or strata, of the earth, or dust. See also طَبِيقَةٌ. — † The exterior part of the pudendum muliebri [considered as a cover]. (Ibn-'Abbád, O, K, TA.) — A fold, a ply, or an overlapping part, of a thing. (PṢ. [See حَفِشٌ.]) — [And hence, app., † A roller of the sea: see أَدْبِيٌّ. — A thin bone [or cartilage] that forms a division between any two vertebrae: (S, O, K:) what is between any two vertebrae of a horse [&c.]: pl. أَطْبَاقٌ: (K:) and some say, the vertebrae altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, تَبَيُّ أَصْلَابِ الْمُنَافِقِينَ, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra: or, as some say, طَبِيقَةٌ; and [they say that] طَبِيقٌ is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عَمْرٌ.]) — [And Any of the successively-superimposed cartilages of the windpipe: pl. أَطْبَاقٌ. (See حَجْرَةٌ, in art. حَجْرٌ; and see also حَلْقُومٌ.]) — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, السَّمَوَاتُ طَبَاقٌ, meaning The Heavens are [composed of stages] one above another; (S, O, Mṣb,*) every heaven [except the lowest] being like a طَبِيقٌ to another: (Mṣb:) or this is said because of their being conformable, one with another: (K:) and it is said in the Kṣur lxvii. 3, الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا, meaning [Who hath created seven heavens] placed one above another; طَبَاقًا being the inf. n. of طَبَاقٌ [q. v.], used as an epithet; or for طَبِيقَةٌ; or ذَاتِ طَبَاقٍ, pl. of طَبِيقٌ or of طَبِيقَةٌ. (Bd.) — [Any of the bones of the head; because they compose a covering: or] أَطْبَاقٌ الرَّأْسِ means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شَجَرٌ.]) — Any joint of a limb: pl. أَطْبَاقٌ. (Aṣ, TA.) — A collective number of men, and of locusts; (S, O, K;) as also طَبِيقٌ, (K,) which is thus expl. by Aṣ in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) — A generation of mankind; or the people of one time; syn. عَائِلَةٌ and قَرْنٌ; as in the saying of El-'Abbás,

إِذَا مَضَى عَائِلَةٌ بَدَأَ طَبِيقٌ

[metre مُنْسَرَجٌ] i. e. قَرْنٌ بَدَأَ قَرْنٌ [When a generation passes away, a generation appears in its place]: the قَرْنٌ being called طَبِيقٌ because they are a طَبِيقٌ [i. e. cover] to the earth: then

they pass away and another طَبِيقٌ comes: (O, TA:) or, as IAṣr says, طَبِيقٌ signifies a people after a people. (TA.) And (TA) A قَرْنٌ [i. e. generation] of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, طَبِيقَةٌ has this latter meaning. (TA.) — † A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA,) and of wide extent; termed by a poet (namely, Imra-el-Kays, O, TA) طَبِيقٌ الْأَرْضِ: (S, O, TA:) or a lasting rain, consecutive in its falls. (Mṣb.) And أَصْبَحَتِ الْأَرْضُ طَبِيقًا وَاحِدًا means † [The land became, or became in the morning,] covered with water over its surface. (TA.) — A main portion of the night and of the day: (S, O, K, TA;) or, accord. to the Mufradát [of Er-Rághib], طَبِيقٌ سَاعَاتُهُ الْمَطَابِقَةُ signifies [app. a mis-transcription for الْمَطَابِقَةُ, and meaning the commensurate, or similar, or equal, portions of the night and of the day]. (TA.) See also طَبِيقٌ. — And A state, or condition; (S, O, K, TA;) as also طَبِيقَةٌ, of which the pl. is طَبَاقٌ: the pl. of the former in this sense is أَطْبَاقٌ. (TA.) Hence the phrase, لَتَرْكَبَنَّ طَبِيقًا عَنْ طَبِيقٍ, (S, O, K, TA,) in the Kṣur [lxxxiv. 19], meaning [Ye shall assuredly enter upon] state after state, (S, O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed طَبِيقٌ because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عَنْ being put in this instance, as it is in many others, in the place of بَعْدَ: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طَبِيقٌ accord. to this rendering being regarded as pl. [or coll. gen. n.] of طَبِيقَةٌ: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مُهَلٌّ [i. e. molten brass or iron &c., as is said in the Kṣur [xx. 8,] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l-Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لَتَرْكَبَنَّ, meaning thou, O Moḥammad, shalt assuredly mount upon stage after stage of the stages (أَطْبَاقِ) of heaven; and I'Ab and Ibn-Mes-ood read لَتَرْكَبَنَّ, with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ي: 'Omar read لَيَرْكَبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, بَاتَ يَرَعَى طَبِيقَ النُّجُومِ, meaning † [He passed the night watching] the state of the stars in their course: (TA:) or طَبِيقٌ