

في طلب المجد: but the right reading is في طلب مجدًا. (TA.) [See also مُعَقَّبٌ = عقب said of the [plant called] عَرُوجٌ (S, O,) inf. n. (K,) It became yellow in its fruit, (S, O, K,) and attained to the season of its drying up: (S, O:) from عَقَبَ said of a plant or herbage. (TA.) = عَقَبَ عَقَابًا, inf. n. as above, He plained off a stone of the kind called عَقَابٌ, in a well. (TA. [See also مُعَقَّبٌ.]) = See also 1, last quarter, in two places.

3. عاقبه: see 1, second sentence. — Also عاقب الرجل (Mgh, TA,) inf. n. مُعَاقَبَةٌ and عَقَابٌ, (Mgh,) He did a thing with the man alternately, each taking his turn; (Mgh, TA;) and so عاقبه. (TA.) And [particularly], (TA,) inf. n. مُعَاقَبَةٌ, (S, O,) He rode in his turn after the man, each riding in his turn; (S, O, TA;) as also عاقبه, (S, O, K,) and عاقبه. (TA.) And عاقبت الرجل في الرحلة I rode in my turn after the man, upon the camel, he riding in his turn after me. (S, O.) And in like manner you say, عاقبوه, and عاقبوه They rode by turns with him, taking their turns after him. (TA.) — And عاقب بين الشيئين [He made an interchange, or alternation between the two things; he made the two things interchangeable, or commutable;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) [Thus, for instance,] العَرَبُ تُعَاقِبُ بَيْنَ الْفَاءِ وَالثَّاءِ [The Arabs make an interchange between ف and ث; make ف and ث interchangeable, or commutable; i. e. put ف in the place of ث, and ث in the place of ف;] as in جَدُّ and جَدُّ; and تُعَقِّبُ signifies the same. (S, O.) — And عاقب signifies also He stood upon one of his legs one time and upon the other another time; or moved his legs alternately. (TA.) — [عاقبه as denoting consequence, and retaliation, or retribution, also signifies He punished him.] You say, عاقبه بذنبه, (S, Msh, TA,) inf. n. عَقَابٌ (S, Msh, TA) and مُعَاقَبَةٌ, (Msh, TA,) He punished him for his crime, sin, fault, or offence: (S, Msh, TA:) and [in like manner] عاقبه He punished him (i. e. a man, S, O) for a crime, a sin, a fault, or an offence, that he had committed. (S, O, K.) In the saying in the Kur [xvi. last verse but one], وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished], the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ [And whoso punisheth with the like of that with which he hath been afflicted, lit. punished]. (O.) For another ex., from the Kur lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., إِلَّا أَنْ يُضْرَبَ أَبْطَلُ التَّفْحِ إِلَّا أَنْ يُضْرَبَ [He made the kicking of a beast with the hind leg to be of no account unless it were beaten

by its master, or rider, and retaliated by kicking another person]; meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. (TA.) [See also 4, which has a similar meaning, that of requital.] — عَوَّقِبْتُ said of a mare means She was required to perform run after run. (Ham p. 277.)

4. اعقبه: see 1, first quarter, in three places: — and see 3, in three places. — [Also He made him to take his place. And hence,] He descended from his beast in order that he (another) might ride in his turn: and one says also أَعْقَبُ meaning Descend thou in order that I may ride in my turn: and in like manner with respect to any kind of action: thus, when the office of Khalcefeh became transferred from the sons of Umeiyeh to the Hashimees, Sudeyf, the poet of the 'Abbases, said,

أَعْقَبِي آلَ هَاشِمٍ يَا مَيَّ

meaning Descend from the station of the Khalcefeh that the family of Hashim may mount, O Meiyà [for O sons of Umeiyeh]. (TA.) — [And It made a thing to follow as a consequence to him: the verb in this sense being doubly trans.] One says, اعقبه ندماً It occasioned him as its consequence repentance, (Mgh, Msh, TA,) and هَمًّا anxiety. (TA.) And أَعْقَبْتُهُ أَكْلَ أَكْلَةٍ أَعْقَبْتُهُ هَمًّا He ate a repast that occasioned him as its consequence a sickness. (S, O.) And [hence] أَعْقَبَ عَزَهُ ذَلًّا His might was exchanged for, or changed into, [lit. made to be followed by,] abasement. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] فَأَعْقَبَهُمْ نِفَاقًا, in the Kur [ix. 78], means [Therefore He caused hypocrisy to follow as a consequence to them; or] He caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, أَعْقَبَهُ اللَّهُ بِإِحْسَانِهِ خَيْرًا [God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And اعقبه بطاعته He recompensed, or requited, him for his obedience, (S, O, K,*) and عَلَى مَا صَنَعَ for what he did. (TA.) [See also 3, which has a similar meaning, that of retribution.] اعقبه خيراً means also He gave him in exchange good. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. — اعقبه الطائف The diabolical visitation, or insanity, returned to him at times. (S, O.) — اعقب طى البئر بجارة من ورائها [is app. from اعقب (عقب), and] means He laid stones compactly together at the back [behind the regular casing] of the well. (TA.) [See also 1, near the end.] = اعقب as intrans., He (a man) died, and left offspring. (S, O, K.) One says, أَعْقَبَ مِنْهُمْ رَجُلَانِ وَرَجَّ وَوَجَدَ [Two men of them died and left offspring, and one died and left no offspring]: and Tufeyl El-Ghanawee says,

كَرِيمَةٌ حَرَّ الْوَجْهِ لَمْ تَدْعُ هَالِكًا

مِنَ الْقَوْمِ هَلَكًا فِي غَدٍ غَيْرِ مُعَقَّبٍ

[A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place:] i. e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) — He (a borrower of a cooking-pot) returned a cooking-pot with the remains termed عَقْبَةٌ in it. (S, O, K.) — He (a man) returned from evil to good. (TA.) — اعقب عليه يضربه He set upon him beating him. (O.) — أَعْقَبْتُ رَاحِلَتَكَ Thy riding-camel became, or has become, jaded, or fatigued. (O.)

5. تعقب He looked to the consequence, end, issue, or result: and he considered a second time. (TA. [See also 2, last quarter.]) — تعقب من أمره He repented of his affair. (TA.) — تعقب عن الخبر He doubted of the information, or questioned it, and asked again respecting it. (S, O, K, TA. [In my copies of the S, and in the O, الخبير: but see what follows; in which مُتَعَقِّبٌ is used as a noun of place of the verb in this sense.]) Tufeyl says,

وَلَمْ يَكْ عَمَا خَبَرُوا مُتَعَقِّبٌ

[And there was no place of, or ground for, doubting, and asking again, respecting what they told]. (S, O, TA.) And one says, تَرَأَيْدُ عَنْ قَوْلِكَ مُتَعَقِّبًا (A, TA,) i. e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. مُتَحَصِّصًا; (A, TA;) [or questioning it; or returning to examine it;] meaning, thy saying was right and true, so that it did not require the تعقب (A); or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) — [And the verb is used transitively in a similar sense.] You say, تعقب الخبر He searched after the information repeatedly, or time after time; (Mgh, TA;) syn. تَتَبَعَ: (Mgh, TA;) and تعقب has a like meaning. (Ham p. 287.) And He asked respecting the information another person than the one whom he asked the first time. (A, TA.) — And تَعَقَّبْتُ الرَّجُلَ I sought to discover in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed: and اسْتَعَقَّبْتُهُ signifies the same. (O, K,*) [In critical observations and the like, تعقبه is often used as meaning He found fault with him; animadverted upon him; or impugned his judgment or assertion; by his saying so and so. And تعقب عليه seems to be similarly used as meaning He animadverted upon his saying: (compare اعترض عليه:) but more commonly as meaning he animadverted upon it, i. e. a saying, and the like.] — See also 3, near the middle of the para-