

May the end to thee be in that which is good; or may thy case end in good]. (TA.) And it is said in a trad., سَافَرْتُ فِي عَقَبِ رَمَضَانَ, (T, O, Mṣb,) meaning *He journeyed in the end, or the last, or latter, part, of Ramaḍān*: (T, Mṣb:) or, when Ramaḍān had almost ended. (O.) One says, جِئْتُ فِي عَقَبِ رَمَضَانَ, (ISk, Ṣ, O, * Mṣb,*) with kesr to the ق, (ISk, Ṣ,) meaning [I came] when there was somewhat remaining of Ramaḍān. (ISk, Ṣ, O, * Mṣb.) And جِئْتُ فِي عَقَبِ الشَّهْرِ, and فِي عَقَبِهِ, and عَلَى عَقَبِهِ, I came to thee in the latter part of the month, when ten days of it, or less, remained. (L.) هُوَ فِي عَقَبِ الْمَرَضِ He is in the state of convalescence in which somewhat remains of the disease: (Mṣb:) and فِي أَعْقَابِ الْمَرَضِ in the [state in which there are some] remains of the disease. (TA.) One says also, جَاءَ فِي عَقَبِهِ, and فِي عَقَبِهِ, meaning *He came after him; or near after him; [as though at his heel; and hence, properly, close after him;]* and جَاءَ عَقَبَهُ; from the phrase جَاءَ زَيْدٌ يَطَأُ عَقَبَ عَمْرٍو meaning as expl. above. (Mṣb.) And بَنُو فُلَانٍ سَقَى إِبِلَهُمْ i. e. [The sons of such a one, the watering of their camels is] after [that of] the sons of such a one; a saying mentioned by ISk. (Mṣb.) And صَلَّيْنَا أَعْقَابَ الْفَرِيضَةِ طَوْعًا i. e. [We performed prayer] after the obligatory [by way of supererogation]. (Lḥ, IF, Mṣb, TA.) And جِئْتُ فِي عَقَبِ الشَّهْرِ i. e. *I came after the month had passed.* (El-Farábee, Mṣb.) And خَلَّفَ فُلَانٌ فُلَانًا Such a one remained, or stayed, after me. (Mṣb.) Er-Rázee says, in the Mukhtár eṣ-Ṣiháh, that he had found no authority in the T nor in the Ṣ for the phrase فُلَانٌ عَقَبَ فُلَانًا [app. عَقَبَ], meaning *Such a one came after such a one*, except a similar saying of ISk, cited by Az, in which عَقَبَ is expl. as signifying *after*. (TA.) [But if the word in question be عَقَبَ, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that عَقَبَ or عَقِبَ in this sense is preferable.] One says, جِئْتُ فِي عَقَبِ شَهْرٍ, (Ṣ,) or عَلَى عَقَبِهِ, (O,) and جِئْتُ فِي عَقَبِهِ, (L,) and فِي عَقَبَانِهِ, (Ṣ, O,) meaning *I came when the whole of the month of Ramaḍān had passed*: (Ṣ, O, L:) and جِئْتُ فِي عَقَبِ رَمَضَانَ I came to thee at the end of Ramaḍān: and جِئْتُ فُلَانًا عَلَى عَقَبِ مَمْرِهِ and عَلَى عَقَبِهِ and جِئْتُ فُلَانًا عَلَى عَقَبِهِ and جِئْتُ فُلَانًا عَلَى عَقَبِهِ and جِئْتُ فُلَانًا عَلَى عَقَبِهِ I came to such a one after he had gone: and ذَاكَ عَقَبَ and ذَاكَ عَقَبَانِ I came to thee after that: and جِئْتُ فُلَانًا قَدُومِهِ I came to him after his arrival. (Lḥ, TA.) One says also, فُلَانٌ يَسْتَقِي عَلَى عَقَبِهِ i. e. *Such a one draws water after the family of such a one.* (TA.) And MF mentions جِئْتُ عَلَى عَقَبِهِ [app. meaning *I came to thee after him, or it*]: and Aboo-Mis-hal mentions [app. in this sense] عَقَبَانِهِ,

with kesr. (TA.) — عَقَبَ (Ṣ, A, Mgh, O, Mṣb, K) and عَقِبَ (Ṣ, O, Mṣb, K) also signify *The child, or children, (Ṣ, A, O, Mṣb, K,) of a man; (Ṣ, O;) as also عَاقِبَةٌ: (Ṣ, O, K:) and the child, or children, of the child or children, (Ṣ, A, O, Mṣb, K,) of a man: (Ṣ, O:) applied to such as remain after the father: (TA:) or a man's offspring; (Mgh;) and so عَاقِبَةٌ: (Mṣb:) or his male children: and, accord. to some of the lawyers, the children of the daughters [of a man, also]: (Mgh:) of the fem. gender, on the authority of Akh: (Ṣ, O:) pl. أَعْقَابُ. (TA.) The Arabs say, لَا عَقَبَ لَهُ, meaning *There is, or are, no male offspring remaining to him*: (TA:) and ثِيَسَتْ لِفُلَانٍ عَاقِبَةٌ *There is, or are, to such a one, no [remaining] child, or children.* (Ṣ, O, Mṣb.) — [عَقِبَ شَيْءٌ] signifies *A thing, whatever it be, that follows, succeeds, comes after, or takes the place of, a thing; as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (القطا), and the running of a horse.* (TA. [See also عَاقِبَ.]) — And عَقِبَ, (IAḥ, IF, A, Mṣb,) or عَقَبَ, (Ṣ, K,) or, as Aṣ says, each of these, some of the Arabs using the latter form, by way of contraction, (Mṣb,) *A run after another run, (Aṣ, IF, Ṣ, Mṣb, K,) of a horse: (Aṣ, IF, Ṣ, Mṣb:) or the last, or latter, run, of a horse: (IAḥ, Mṣb:) or one says of a courser, هُوَ ذُو عَقْفٍ وَعَقِبٍ meaning *He has a first run, and a subsequent, and more vehement, run*: (A:) and عَقَابٌ is said in the L to have the first of these meanings: (TA:) or it is pl. of عَقَبَ [or عَقِبَ] as having that meaning: (Ḥam p. 358:) an ex. of it occurs in the following verse, (Ḥam, TA,) cited by IAḥ: (TA:)**

* يَمَلَأُ عَيْنِيكَ بِالْفَنَاءِ وَيُرُ *
* ضِيكَ عِقَابًا إِنْ شِئْتَ أَوْ نَزَقَا *

[That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run, or by runs after runs, if thou wilt, or by lightness, or agility]: (Ḥam, TA:) [or it may be here an inf. n., (of 3,) meaning *on an occasion of being required to perform run after run*: (see 3, last sentence:)] or, accord. to IAḥ, the meaning in this instance is, *by his owner's making, upon him, rarring, or rarring and plundering, expeditions time after time*: (TA:) accord. to Kh, لَهُ عَقَابٌ, said of a horse, means *he has a recovering of strength (جَمَامٌ [i. e. جَمَامٌ]) after ceasing to run.* (Ḥam ubi suprā.) — Hence, *A reply*: so in the saying, relating to him who stops, or breaks off, in speech, لَوْ كَانَ لَهُ عَقَبٌ تَكَلَّمَ [If he had a reply, assuredly he would have spoken]. (A, TA.) — See also عَقِبَةٌ.

عَقِبَ: see the next preceding paragraph, in six places.

عَقِبَةُ الْقَمَرِ i. q. عَقِبَةُ الْقَمَرِ, q. v. (L.) = And عَقِبَةٌ and عَقِبَةٌ signify *Variiegated, or figured, cloth: (TA:) or one of the sorts of variegated, or figured, cloths [that serve for the covering] of the*

[women's camel-vehicle called] هَوْدَجٌ: (O, K, TA:) as also عَقِيمَةٌ: (O, TA:) accord. to Yaḥkoob, the ب is a substitute for م. (TA.)

عَقِبَةٌ: see عَقِبَ, in three places. — Also *The last that remains*: so in the saying, فُلَانٌ عَقِبَةٌ [Such a one is the last that remains of the sons of such a one]. (L.) — And *A turn; or time at which, or during which, anything is, or is to be, done, or had, in succession*: (Ṣ, Mgh, O, Mṣb, K:) pl. عَقَبٌ. (Mṣb.) One says, تَمَّتْ دَارَتُ عَقِبَتِكَ *Thy turn is completed.* (Ṣ, O.) And دَارَتُ فُلَانٍ عَقِبَةٌ *The turn of such a one came round.* (TA.) And رَكِبَ عَقِبَةَ He rode one turn: and رَكِبَ عَقِبَتَهُ He rode his turn, or in his turn. (TA.) And it is said in a trad., مَنِ مَشَى عَنِ دَابَّةِ عَقِبَةٍ فَلَهُ كَذَا *Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing.* (TA.) عَقِبَةُ الْأَجِيرِ means *The hired-man's turn to ride; when the hirer dismounts, for example in the morning, and he (the former) rides.* (Mgh.) And [the pl.] عَقَبٌ means [particularly] *The turns of camels, when they are being watered: the watering of a number of camels together after another number is termed their عَقِبَةٌ.* (TA.) [See also عَقَبِي.] — And [it is said that] it means also *Camels which a man pastures and waters in his turn; and IAḥ cites as an ex.*

* إِنَّ عَلَى عَقِبَةٍ أَقْضِيهَا *
* لَسْتُ بِنَاسِيهَا وَلَا مُنْسِيهَا *

[but this I would rather render, *Verily I have incumbent on me a turn to pasture and water camels; and I perform it; I am not a neglecter thereof nor a delayer of it*]; meaning *I drive the camels which I pasture and water in my turn, and I tend them well: مُنْسِيهَا is for مُنْسِيهَا, for the sake of the rhyme.* (TA.) — Also *The place in which one mounts a beast to ride [app. in his turn].* (TA.) — And *The distance, or space, of two leagues; i. e. twice the distance termed فَرْسَخٌ: and the distance to which one journeys [app. from one halting-place to the next; i. e. a stage of a journey]: pl. as above: a poet says,*

* حَوْدًا ضَنَّاكَ لَا تَسِيرُ الْعَقْبَا *

[Soft, or tender, heavy in the hinder part, that will not perform men's marches]; meaning that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life. (TA.) — And *The distance, or space, between the ascending and descending of a bird.* (Ṣ, O, K.) — And *The night and the day; because they follow each other.* (K.) — And *A substitute; or thing that is given, or taken, in exchange for another thing; (Ṣ, O, L, K;) as also عَقْبِي. (L, TA.)* One says, أَخَذْتُ مِنْ أُسْبِرِي عَقِبَةً *I took, or received, for my captive, a substitute, or something in exchange.* (Ṣ, O.) And سَأَعْطِيكَ مِنْهَا عَقْبِي occurs in a trad., meaning *I will give thee something in exchange [for her, i. e.] for sparing her life,*