

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., *سَافَرُ فِي عَقَبِ رَمَضَانَ*, (T, O, Mṣb,) meaning *He journeyed in the end, or the last, or latter, part, of Ramadán*: (T, Mṣb:) or, *when Ramadán had almost ended*. (O.) One says, *جِئْتُ فِي عَقَبِ رَمَضَانَ*, (ISk, S, O, * Mṣb,*) with kesr to the ق, (ISk, S,) meaning [I came] when there was somewhat remaining of Ramadán. (ISk, S, 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 عَقِبَهُ* 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 عَقِبَهُ*; from the phrase *جَاءَ زَيْدٌ بَطْأَ عَقَبَ عَمْرٍو* meaning as expl. above. (Mṣb.) And *بَنُو فُلَانٍ سَقَى بِإِبِلِهِمْ* *عَقَبَ بَنِي فُلَانٍ* 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 تَطَوُّعًا* i. e. [We performed prayer] after the obligatory [by way of supererogation]. (Lh, IF, Mṣb, TA.) And *جِئْتُ فِي عَقَبِ الشَّهْرِ* i. e. *I came after the month had passed*. (El-Farábee, Mṣb.) And *خَلَّفَ فُلَانٌ بَعِيَّيَ* Such a one remained, or stayed, after me. (Mṣb.) Er-Rázeé says, in the Mukhtár eṣ-Ṣiháh, that he had found no authority in the T nor in the S for the phrase *فُلَانٌ عَقَبَ فُلَانٌ* [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 *عَقِبَ*, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that *عُقِبَ* or *عُقِبَ* in this sense is preferable.] One says, *جِئْتُ فِي عَقَبِ شَهْرٍ*, (S,) or *عَقِبِهِ*, (O,) and *عَلَى عَقِبِهِ* and *فِي عَقِبِهِ*, (L,) and *فِي عَقْبَانِهِ*, (S, O,) meaning *I came when the whole of the month of Ramadán had passed*: (S, O, L:) and *جِئْتُكَ عَقَبَ رَمَضَانَ* I came to thee at the end of Ramadán: and *جِئْتُ فُلَانًا عَلَى عَقَبِ مَمْرِهِ* and *عَقِبِهِ* and *عَقْبَانِهِ* I came to such a one after he had gone: and *ذَاكَ عَقِبَ* and *أَتَيْتَكَ عَلَى عَقَبِ* *ذَاكَ* and *ذَاكَ عَقِبَ* and *ذَاكَ عَقْبَانَ* I came to thee after that: and *جِئْتُهُ عَقَبَ قُدُومِهِ* I came to him after his arrival. (Lh, TA.) One says also, *فُلَانٌ يَسْتَقِي عَلَى عَقْبِهِ آلَ فُلَانٍ* Such a one draws water after the family of such a one. (TA.) And MF mentions *جِئْتُكَ عَلَى عَقْبِهِ* [app. meaning *I came to thee after him, or it*]: and Abou-Mis-hal mentions [app. in this sense] *عَقْبَانِهِ*,

with kesr. (TA.) — *عَقِبَ* (S, A, Mgh, O, Mṣb, K) and *عُقِبَ* (S, O, Mṣb, K) also signify The child, or children, (S, A, O, Mṣb, K,) of a man; (S, O;) as also *عَاقِبَةُ*: (S, O, K:) and the child, or children, of the child or children, (S, A, O, Mṣb, K,) of a man: (S, O:) applied to such as remain after the father: (TA:) or a man's offspring; (Mgh;) and so *عَاقِبَةُ*: (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: (S, O:) pl. *أَعْقَابٌ*. (TA.) The Arabs say, *لَا عَقِبَ لَهُ*, meaning *There is, or are, no male offspring remaining to him*: (TA:) and *لَيْسَتْ لِفُلَانٍ عَاقِبَةٌ* *There is, or are, to such a one, no [remaining] child, or children*. (S, O, Mṣb.) — *عَقِبَ شَيْءٌ* [or *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 (القَطَا), and the running of a horse. (TA. [See also *عَاقِبَ*].) — And *عَقِبَ*, (IAqr, IF, A, Mṣb,) or *عُقِبَ*, (S, 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, S, Mṣb, K,) of a horse: (Aṣ, IF, S, Mṣb:) or the last, or latter, run, of a horse: (IAqr, Mṣb:) or one says of a courser, *هُوَ ذُو عَقْوٍ 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 *عَقِبَ* [or *عُقِبَ*] as having that meaning: (Ḥam p. 358:) an ex. of it occurs in the following verse, (Ḥam, TA,) cited by IAqr: (TA:)

* يَمَلَأُ عَيْنَيْكَ بِالْغِنَاءِ 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 IAqr, the meaning in this instance is, *by his owner's making, upon him, warring, or warring 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 supra.) — Hence, *A reply*: so in the saying, relating to him who stops, or breaks off, in speech, *لَوْ كَانَ لَهُ عَقِبٌ تَكَلَّمَ* [If he had a reply, assuredly he would have spoken]. (A, TA.) — See also *عَقْبَةٌ*.

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

عَقْبَةُ الْقَمَرِ i. q. *عَقْبَةُ الْقَمَرِ*, q. v. (L.) — And *عَقْبَةٌ* and *عَقْبَةٌ* signify *Variegated, 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] *هُودَجٌ*: (O, K, TA:) as also *عَقْبَةٌ*: (O, TA:) accord. to Yaḥkoob, the ب is a substitute for م. (TA.)

عَقْبَةٌ: see *عَقِبَ*, in three places. — Also The last that remains: so in the saying, *فُلَانٌ عَقْبَةٌ* *بَنِي فُلَانٍ* [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*: (S, Mgh, O, Mṣb, K:) pl. *عُقُبٌ*. (Mṣb.) One says, *تَمَّتْ دَارَتُ عَقْبَتِكَ* Thy turn is completed. (S, O.) And *دَارَتْ عَقْبَةُ فُلَانٍ* The turn of such a one came round. (TA.) And *رَكِبَ عَقْبَةً* He rode one turn: and *رَكِبَ عَقْبَتَهُ* He rode his turn, or in his turn. (TA.) And it is said in a trad., *عَنْ مَنْ مَشَى عَن دَابَّةِ عَقْبَةٍ فَلَهُ كَذَا* Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing. (TA.) *عُقْبَةُ 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.] *عُقُبٌ* 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 *عُقْبَةُ*. (TA.) [See also *عُقْبِي*]. — And [it is said that] it means also *Camels which a man pastures and waters in his turn*; and IAqr cites as an ex.

* إِنَّ عَلَى عَقْبَةٍ 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 ضِنَاكًا لَا تَسِيرُ الْعُقْبَا *

[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. (S, 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; (S, O, L, K;) as also *عُقْبِي*. (L, TA.) One says, *أَخَذْتُ مِنْ أُسِيرِي عَقْبَةً* I took, or received, for my captive, a substitute, or something in exchange. (S, 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,*