

توق

1. تَوَّقَ (K,) aor. يَتَوَّقُ (TA,) inf. n. تَوَقُّقٌ and تَوَقُّقٌ and تَوَقُّقٌ and تَوَقُّقٌ, *He yearned towards, longed for, or desired, him or it*; (K, TA;) *his soul yearned towards, longed for, or desired, him or it.* (TA.) And تَأَقَّتْ نَفْسِي إِلَى الشَّيْءِ (JK, S, Mgh, Mṣb, but in the latter two inf. n. تَوَقُّقٌ (JK, S, Mṣb) and تَوَقُّقٌ (JK, Mṣb) and تَوَقُّقٌ (S, Mgh, Mṣb), *My soul yearned towards, longed for, or desired, the thing*; (JK, S, Mgh, Mṣb;) and hastened to it: (Mṣb:) and so تَأَقَّتْ نَفْسِي إِلَى الشَّيْءِ. (TA.) — تَأَقَّتْ نَفْسِي إِلَى الشَّيْءِ also signifies † *He desired, or purposed, to do the thing*; and *he was brisk, or prompt, to do it*: (JK, K, TA:) so in the Moheet. (TA.) You say, تَأَقُّتِ إِلَى الْغَايَةِ † *He hastened, with briskness, or promptness, to the goal.* (TA.) And تَقِّ إِلَى يَا فُلَانُ † *Hasten thou to me, O such a one.* (TA.) — تَأَقُّتِ الْقِدْحُ *The gaming-arrow came forth on the occasion of the shuffling in the game of الميسر*: (JK, K, TA:) so says Ibn-'Abbād. (TA.) — تَأَقَّتِ الدَّمُوعُ † *The tears issued from their channels.* (JK, K, TA.) — تَأَقُّقٌ inf. n. تَوَقُّقٌ (JK, K) and تَوَقُّقٌ (K, TA,) or تَوَقُّقٌ (CK,) i. q. جَادَ بِنَفْسِهِ [He gave up his spirit: or he was near to die]: (JK, K:) said of a man: (JK:) AA says that التَّوَقُّقُ signifies *the being in the very agony of death*; like السَّوَقُّ. (TA.) — تَأَقُّقٌ is also syn. with أَشْفَقَ (JK, K,) accord. to Ibn-'Abbād. (TA.) You say, تَأَقُّقٌ مِنْهُ, meaning *He was cautious, or in fear, of him or it.* (TK.)

5. تَتَوَّقُ إِلَى الشَّيْءِ *He was, or became, excited by a yearning towards, a longing for, or a desire for, the thing; or he affected and showed a yearning towards it, a longing for it, or a desire for it*; syn. تَسْتَوَّقُ. (TA.)

تَوَقُّفَةٌ Persons convalescent; or in a state of recovery from disease, but not yet completely restored to health and strength: (IAḡr, K:) app. pl. of تَوَقُّقٌ. (TA.)

تَوَاقٍ i. q. شَوَاقٍ [app. *Yearning, longing, or desiring, much, or vehemently*; or very desirous: but some regard it as a simple epithet, syn. with تَوَاقٍ; for it is said that تَوَاقٍ signifies the same as تَوَاقٍ [A yearning, longing, desiring, or desirous, soul]. (JK, Mṣb.) It is said in a prov., (TA.)

• المَرءُ تَوَاقٍ إِلَى مَا لَمْ يَنْلُ • [Man is desirous, or very desirous, of that which he has not attained]. (S, TA.) — One whose soul yearns towards, longs for, or desires, every low, or base, action. (TA.)

تَوَاقٍ, fem. with ة: see تَوَاقٍ, in two places; and see تَوَقُّفَةٌ.

تَوَقَّقَانُ, originally تَوَقَّقَانُ, *A man who leaps, springs, or bounds, vehemently.* (Ibn-'Abbād, K.)

تَوَقَّقَ *Yearned towards, longed for, desired, or desired eagerly.* (IAḡr, K.)

تولب

تَوَلَّبَ: see art. تَلَّبَ.

توم

تَوَمَّ: see تَوَمَّةٌ, below, in two places.

تَوَمَّرَ: see تَوَمَّرٌ, in art. تَمَّرَ.

تَوَمَّرٌ sing. of تَوَمَّرٌ [in the CK, erroneously, تَوَمَّرٌ] and [n. un.] of تَوَمَّرٌ; (M, K;) *One of the things called تَوَمَّرٌ; (S, Mṣb;) i. e. a قُرْطٌ [as meaning a silver bead fashioned like a pearl]: (Lth, T:) or a قُرْطٌ [as meaning an earring] in which is a large حَبَّةٌ [or bead]: (M, K:) or a thing, (T,) or حَبَّةٌ [i. e. bead], (S, Mṣb,) made of silver, (T, S, Mṣb,) like a pearl, (T, S,) or like a large pearl, (S,) of a round form, which a girl puts in her ear. (T.) — And hence, as being likened to this, (T,) † *A large pearl*: (AA, T:) or a pearl. (M, K.) And أَمْرٌ تَوَمَّرَةٌ *The pearl-shell*: (K, TA:) a proper name, and therefore imperfectly decl. (TA.) — And † *An ostrich's egg*: (M, K, TA:) pl. as above: (M:) ostriches' eggs are called تَوَمَّرٌ (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhur-Rummeḥ, where he says,*

• وَحَتَّى أَتَى يَوْمَ يَكَادُ مِنَ اللَّظَى •  
• بِهِ التَّوَمَّرُ فِي أَفْحُوصِهِ يَتَصَيِّحُ •

[And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.] (A'Obeyd, S, M.) — التَّوَمَّرَانُ is an appellation applied to two qaṣeeds of Jereer, in praise of 'Abd-El-'Azecz Ibn-Marwán. (T.)

تَوَمَّرٌ *Having a قِلَادَةٌ [or necklace] put upon his neck*; syn. مَقْلَدٌ. (K.) [In the CK, erroneously, مَقْلَدٌ.]

توه

1. تَوَّهَ, aor. يَتَوَّهُ, inf. n. تَوَّهٌ (Mṣb, K) and تَوَّهٌ (AZ, K,) is syn. with تَوَّهَ having for its aor. يَتَوَّهُ; (Mṣb, and TA in the present art. and in art. تَوَّهَ;) [and with طَاحَ, aor. يَطْوُحُ and يَطِيحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way*; (Mṣb, TA;) in the desert: (Mṣb:) or *he was, or became, confounded, or perplexed, and unable to see his right course*: (TA in the present art. :) or *he went away* (K, TA) in the land, *confounded, or perplexed, and unable to see his right course*: (TA in art. تَوَّهَ:) or, as some say, (TA,) *his mind, or intellect, was, or became, disordered, confused, or unsound*: (K, TA:) and *he perished*: (K, TA:) accord. to ISd, the تَوَّهَ in تَوَّهَ is shown to be originally تَوَّهَ by their saying, مَّا أَتَيْتَهُ, as syn. with مَّا أَتَوَّهَهُ, (TA.) AZ says, A man of the Benoo-Kiláb said to me, أَتَوَّهْتَنِي فِي التَّوَّهَةِ, with damm, meaning [Thou hast thrown me into] destruction. (TA.) — Also, [like تَوَّهَ aor. يَتَوَّهُ, q. v.,] *He magnified himself; or behaved proudly, haughtily, or insolently.* (K.)

2. تَوَّهَهُ (Mṣb, K,) inf. n. تَوَّيُّهُ (TA,) i. q.

طَاحَهُ [and طَوَّحَهُ and طَوَّحَهُ], i. e. *He made him to deviate from, or lose, or miss, the right way; made him to lose his way*: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1; and see تَوَّهَهُ, in art. تَوَّهَ:] or *he destroyed him.* (K.)

4. مَّا أَتَيْتَهُ مَا أَتَوَّهَهُ i. q. [How extraordinary is he in deviating from, or losing, or missing, the right way! in losing his way! or in confusion, or perplexity, and inability to see his right course! &c.: see 1]: (K in the present art., and S and K in art. تَوَّهَ:) as also مَّا أَطْوَحَهُ (TA in art. تَوَّهَ) and مَّا أَطِيحَهُ. (S and TA in that art.)

10. اسْتَأْهَهُ [He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way]; from تَوَّهَ, aor. [يَتَوَّهُ and يَتَوَّهُ], signifying ضَلَّ. (Ham p. 685.)

فَلَاةٌ تَوَّهٌ (with damm) [A desert, or waterless desert, in which one loses his way; or in which one is confounded, or perplexed, and unable to see his right course: or in which one perishes]: in the K, فَلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CK, تَوَّهٌ for تَوَّهٌ; which last, in the CK, is made a pl.:] the pl. is أَتَوَّهَةٌ and أَتَوَّهَةٌ: (K, TA:) the latter is a pl. of the former pl. (TA.)

تَوَّهٌ part. n. of 1; *Deviating from, or losing, or missing, the right way; losing his way*: &c.: see 1; and see also art. تَوَّهَ. (TA.)

هُوَ أَتَوَّهَةُ النَّاسِ *He is the most extraordinary of men [in deviating from, or losing, or missing, the right way; in losing his way: or] in confusion, or perplexity, and inability to see his right course: as also أَتَوَّهَةُ النَّاسِ: but the former is more common.* (TA.) — [It may also mean *He is the proudest, or vainest, of men.*]

يَا مَتَوَّهٌ [O misled! O misguided! or O thou who art made to deviate from, or lose, or miss, the right way!] is said in reviling: and one says also, مَّا بَالُ ذَاكَ الْمَتَوَّهَةِ يَفْعَلُ كَذَا [What is the case of that misled, or misguided, man, that he does thus?] (TA.)

توى

1. تَوَّى (T, S, M, Mgh, K,) in the dial. of Teiyi تَوَّى (AAF, M,) aor. تَوَّى (S, K,) inf. n. تَوَّى (T, S, M, Mgh, K,) *It perished; came to an end*; (S, Mgh, K;) *it passed away* (T, M, Mgh) *unhoped for*: (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لَا تَوَّى عَلَى مَالِ امْرِئٍ مُسْلِمٍ [There shall be no perishing of the property of a man that is a Muslim]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

4. اتَوَّاهَ *He (God, M, K, or another, S) destroyed it, made an end of it, or caused it to perish or come to an end*; (S, K;) *he made it away*; (T, M;) namely, property, (S, M,) or his property. (T.) — See also art. تَوَّهَ.