the outward part of the house is unquestionably the core meant by the "strongest", for the strongest [p. 149, S, K, TA] of a thing (S, K, TA) of any kind: (TA:) the corner, or angle, ( arrog.) of a house or room or the like: (K in art. روض:) and this is perhaps what is meant by the "strongest". (K.) for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kabbeh, is specially called "the strongest", because the thing is by its own nature not from the exterior: else it would necessarily be the case that the agent would be a stronger one. (J.) because the thing [or subsistence] of the thing is by its own nature: not from the interior: hence it would necessarily be the case that the agent would be a stronger one. (TA.) or, (as you say also,) because of the greatness of its operations. (TA.)

- A mountain having high (i.e. sides, or angles): (S, K, TA) or having strong [p. 149] sides, or corners or angles, upon which it rests, and by which it is supported: (TA:) and the angles of the land are its extremities or sides or corners. (Ham. p. 478.) - (Hence, + A stay, or support, of any kind: see an ex. voc. الجبر.) whence, perhaps, one says, [i.e. I looked for a blessing by means of him, or its]: (TA:) + A thing whereby one is strengthened (i.e. the fundamental or essential of the services of religion, by the neglect, or non-observance, of which they are effectual, or null, or void: (TA:) or, as some say, (m.ث.) means that whereby the thing is complete; and this is intrinsic therein; differing from the (TA:) [condition] thereof, which is extrinsic thereto. (KT.)

- (TA:) + A noble, or high, person; in the saying: (TA:) + He is a noble, of the nobles of his people. (TA.) And (S, Mgh, Msb) + The members, or limbs, of the man, with which things are gained or earned, or with which he works; as the hands or arms, and the feet or legs. (TA.) + Also + Might, and resistance: (S, K, TA) + He has recourse to strong, or vehemence, might, and resistance: (S, K, TA) so has it been explained as used in the words of the Qur'an last cited above. (TA.) + And + A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidible, or terrible. (A. Heyth.) Thus A. Heyth explains as it is used in the saying of En-Nabighah [Edh-Dhubyaneh].

By no means reproach thou me with a momentous, or a formidible, thing or action, or an enormity, that has not its equal; though (he proceeds to say) the enemies incite thee, with companies of men aiding one another. (TA.) - In the conventional language [of the schools], (S, T, K, TA) + You say also: (S, T, K, TA) a she-camel great in the udder; or whose udder has been strengthened by reason of its greatness. (TA.)

- (TA:) + He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed . (A. Z., TA) or a watering-trough in an absolute sense; as also ـ ارطخة (TA.)

4: see what next precedes.

- (S, Mgh, Msb) and + A mountain having high [p. 149] sides, or angles: (S, K, TA) or having strong sides, or corners, or angles, upon which it rests, and by which it is supported: (TA:) and the angles of the land are its extremities or sides or corners. (Ham. p. 478.) - (Hence, + A stay, or support, of any kind: see an ex. voc. الجبر.) whence, perhaps, one says, [i.e. I looked for a blessing by means of him, or its]: (TA:) + A thing whereby one is strengthened (i.e. the fundamental or essential of the services of religion, by the neglect, or non-observance, of which they are effectual, or null, or void: (TA:) or, as some say, (m.ث.) means that whereby the thing is complete; and this is intrinsic therein; differing from the (TA:) [condition] thereof, which is extrinsic thereto. (KT.)

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