A poet, (S.), namely, Abd-er-Rahman Ibn-Hassan, satirizing Miskleen Ed-Darimiee, (TA), says,

[Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous].

(See also [ ] and [ ] = A veil, or the like; syn. [ ] A woman's muffer, or head-covering; syn. [ ] (S., Mgh, K.).

A turban. (S., Mgh, Msp, K.) El-Mukhabbal Es-Saqees says, (S., Mgh, Msp,) using it in this sense, (M., Mgh,)

[And I witness many persons of 'Oref, alighting during their journeys, going repeatedly to and fro to see Es-Zibrikhs's turban dyed with saffron]; (S., Mgh, Msp,) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron; or, as some say, the meaning is his [ha; but this is correctly, or more commonly, termed ( ) and Jfr asserts that he was suspected: (M,) he says that Es-Zibrikhs used to tinge his ha yellow; but this is a strange saying.

(TA in art. ( ) Also, and [ ] An oblong piece ( ) of cloth, (M,) or of thin cloth, (K,) or of this linen cloth, (S,) or of which (S,) or of a thin garment: (Aboo-Omar, TA,) or so the latter word: (M,) or this signifies a stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of] , some of which are made in , and their length is eight by six [cubits]: cubits being meant because the rats. of number here are fem., and [ ] is fem.;] (Sh, TA,) or this same word signifies an oblong piece of cloth of any kind, or, as some say, a piece of linen: (TA:) the pl. of the former is [ ] and of the latter, [ ] (S., K., TA,) in a verse of 'Alkham Ibn-Abadhe, the phrase [ ] is used for the [khan] ( ).

See also [ ] first signification.

[The polder, or the anus]: (S., M, A, K,) because it is disapproved. (A.)

(See also [ ] = A space, or long space, of time passed; (S., M, A, ) thus termed] because time is always complained of; (A,) and so they, in which the is [said to be] a substitute for the [former] of in like manner as it is substituted in the case of and [ ]; because it is asserted, this is contradicted, that there is no word of which the radical letters are [ ]; (M.) And [ ] I have not seen him for, or during, a space, or long space, of time; (S., K, ) like as you say [ ] and [ ]; and [ ]; we lived in it a space, or long space, of time. (Ks, TA,) And [ ] and [ ] and [ ] and of which (K, TA,) are the pl. of which (TA:) a period of some days' continuance (of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA,) The pl. is [ ] (S., K.) time consists of vicissitudes; one turn is thus, and one is thus. (Ish, TA.)

A disgrace; a shame; a thing that occasions one's being reviled. (S., M, A, K,) One says, [ ] This thing became a disgrace to him, occasioning his being reviled. (S,) And [ ] [Thou art a disgrace to thy people]. (A.) [And ] in like manner, (a word of the class of meaning, and being originally signifies a cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. ]

And the people did not find in us a cause of reviling, or of being reviled: pl. [ ]. One says, [ ] (S., M,) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Aboo-Dha-eyb cited voice [ ]; (S,) accord. to some, as there meaning a wooden peg [ ] a meaning assigned to it in the K.), but the former is the correct meaning: (M,) the pl. of both words is [ ] (M, TA, ) [and] the pl. of the latter word is also: (TA:) or [ ] signifies any rope let down, or made to descend, from above: (AO, TA,) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khlid Ibn-Jembal, TA,) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Raghib, TA,) and [ ] a rope by means of which one reaches, or gains access to, water.] (TA,) One says, [ ] i.e. [The connection, or tie, [of affinity between them was severed],] and the connections, or ties. (A,) [ ] [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity.]

(A,) [A connection, or tie, (S, L, K, TA,) of relationship (S, K, TA,) by marriage; distinguished from , which is by birth: from the same word as signifying "a rope by means of which one reaches, or gains access to, water." (TA,) One says, [ ] the caus, or meaning "tent," and tropically "verse,"] t (K,) the caus, or meaning "tent," and tropically "verse,"] t (K,) and a quickent tert, and is followed by a etc.

[The pl. is ] means, accord. to 1 Ab, and their ties and afflictions [shall be dismembered] or, accord. to AZ, and their places of abode [shall be divided asunder]. (TA,) [But ] means [God cut short, or may God cut short,] his life. (M, K,) Also, [from the same word as signifying the "cord, or rope, of a", properly meaning "tent," and tropically "verse,"] t (K,) a portion, or division, of a foot of a verse, consisting of a moment letter and a quiescent letter; and also one consisting of two moment letters: pl.

[ ] (M, K,) In some of the copies of the K, the latter kind is not mentioned.)

[ ] [A light cord] means a moment letter followed by a quiescent letter; and [ ] and [ ] [A heavy cord], two moment letters; as [ ] and [ ] (KT,) [Two conjoined means two portions in which are three successive short vowels followed by a quiescent letter; as ] in [ ], and in [ ] in [ ]; and [ ] [Two disjoined cords], two portions of which each consists of a moment letter and a quiescent letter; and which is followed by a moment letter; as [ ] and in [ ] in [ ]; and [ ] One who reviles people; (S, K,) as also