

intensive epithets.] = **وَجِبَ** A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce نَدَبٌ.)

**وَجِبَةٌ** inf. n. of **وَجِبَ** "it fell down, &c.," q. v. — **بِجْبِهِ فَلْتَكُنِ الْوَجِبَةُ**, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. **رَمَاهُ اللَّهُ**; or **بِجْبِهِ دَا؛ فَلْتَكُنِ الْوَجِبَةُ بِهِ**. (Freytag, Arab. Prov. i. 156)]. — **وَجِبَةٌ** A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see L, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) = **وَجِبَةٌ** An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, **فُلَانٌ يَأْكُلُ وَجِبَةً** Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also **صَيْرَمٌ**.] — In a trad. respecting the expiation of an oath, it is said, **يُطْعِمُ عَشْرَةَ مَسَاكِينَ وَجِبَةً وَاجِدَةً** [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

**وَجَابٌ**: see **وَحَابٌ**.

**وَجِيئَةٌ** A daily allowance of food; or daily maintenance: syn. **وَطِيفَةٌ**: (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is **وَجِبَةٌ**, q. v. (TA.) — **وَجِيئَةٌ** [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his **وَجِيئَةٌ**: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him **قَدْ اسْتَوْفَيْتَ وَجِيئَتَكَ** [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.)

**وَجُوبِيٌّ** Obligatory, or incumbent: opposed to **إِمْتِنَانِيٌّ**.

**وَجَابٌ** and **وَجَابَةٌ**: see **وَجِبٌ**.

**وَأَجِبٌ** Slain: (S:) dying; or dead. (TA.) So in the following verse of **Ḳays Ibn-El-Khaṭem**:

أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ  
عَنِ السِّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) = **وَأَجِبٌ**

[act. part. n. of **وَجِبَ**; Necessary; requisite; unavoidable: binding, incumbent, or obligatory.

In the science of the fundamentals of religion, **وَأَجِبٌ** Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.) — Accord. to [the Imám] **Abou-Haneefeh**, **وَأَجِبٌ** [in matters of religion] is not so strong a term as **فَرُضٌ**: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed **فَرُضٌ**:] or, accord. to **Esh-Sháfi'ee**, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and **وَأَجِبٌ** signifies that which should be preferred and approved; thus explained by **El-Khattábee** as occurring in the following trad.: **غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِبٍ** The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) = **وَأَجِبٌ** [A verb expressing an event as a positive fact] is such, for instance, as in the phrase **بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ** [while I was thus, or in this state, lo, or behold, Zeyd came]. (S, L, art. 11.)

**مُوجِبٌ** An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) = **كَلَامٌ مُوجِبٌ**, lit. An affirmed sentence; i. q. **مَنْفِيٌّ** as contr. of **مَنْفِيٌّ**; virtually the same as **كَلَامٌ مُوجِبٌ**, an affirmative sentence.]

**مُوجِبٌ** A place where one falls down and dies; where one dies. — **خَرَجَ الْقَوْمُ إِلَى مَوَاجِبِهِمْ**, i. e. **إِلَى مَضَارِعِهِمْ**; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should full down and die; or where they should die]. (S.) = **مُوجِبٌ** [and **مُوجِبَةٌ**] A cause; an efficient; that which produces, or effects, anything. (Msb.) — See **كَلَامٌ مُوجِبٌ** = **مُوجِبٌ**

A name of the month **المُحَرَّمُ** (K) in ancient times. (TA.)

**مُوجِبَةٌ** A great sin for which one deserves punishment [in the world to come]: (TA:) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — **اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ** [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — See **مُوجِبٌ**.

**مُوجِبٌ** One who eats but once in the course of a day and a night. (AZ, S.) = **مُوجِبٌ** A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See **وَجِبٌ** in two places.

**اللَّهُ مُسْتَوْجِبُ الْحَمْدِ** God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. **هُوَ وَوَيْهِ**, and **مُسْتَحِقُّهُ**. (TA.)

وجح

1. **وَجَحٌ**, aor. **يُوجِحُ**, inf. n. **وَجَحٌ**, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also **وَجِحٌ**.] See 4.

2: see 4.

4. **أَوْجَحَهُ إِلَيْهِ** He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — **أَوْجَحَ الْبَيْتَ** He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — **أَوْجَحَ** He held fast, and defended, a thing. (L.) = **أَوْجَحَ**, (L, K,) and **وَجَحَ**, (K, TA,) or **وَجَحَ**, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — **أَوْجَحَ تَنَا الطَّرِيقِ** The road became apparent or conspicuous to us. (S.) — **أَوْجَحَتِ النَّارُ** The fire became apparent or conspicuous. (S.) = **أَوْجَحَ** He reached, in digging, smooth rock, (S, K,) which is called **وَجَاحٌ**. (K.) = **أَوْجَحَهُ الْبَوْلُ** The urine oppressed him by his wanting to void it. (S, L, K.)

**وَجَجٌ** A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also **وَجَجٌ**:] a place resembling a **غار** [or cave in a mountain]. (L, K.)

**وَجَاحٌ** and **وَجَاحٌ** and **وَجَاحٌ**, (S, L, K,) of which three forms **IAar** prefers the first, (L,) and sometimes the **و** is changed into **ل**, and one says **أَجَاحٌ** and **أَجَاحٌ** and **أَجَاحٌ**, (S,) and in one dial. **وَجَاحٌ**, indecl., with **kesreh** for its termination, (L,) and **جَاحٌ**, (K, in art. **جَوْحٌ**.) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — **جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاحٌ** Such a one came having upon him nothing to