

originally made of [the wood of] the **أَرَاك**; or because it is a place of abode; from **أَرَاك بِالْمَكَانِ** "he abode in the place:" (TA:) pl. **أَرَاكُ** (S, K) and [coll. gen. n.] **أَرَاكُ**. (K.)

**إِبِلٌ أَرَاكِيَّةٌ**: see what next follows.

**إِبِلٌ أَرَاكِيَّةٌ** Camels feeding upon the kind of tree called **أَرَاك**; (S, Mṣb); as also **أَرَاكِيَّةٌ**: (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed **حَمِيضٌ**: or keeping in a place, not removing therefrom: (S:) pl. **أَوَارِكُ**. (S, Mṣb.) Their milk is said to be the best of milk. (TA.)

**قَوْمٌ مُؤَرِّكُونَ** A people, or company of men, alighting and abiding by trees of the kind called **أَرَاك**, (K,) feeding their camels upon those trees. (AHn, K.)\*

**أَرَاكٌ مُؤْتَرِكٌ**: see **أَرَاكٌ**

ارم

1. **أَرَمَهُ**, (S, Har p. 99,) aor. **أَرَمَ**, inf. n. **أَرْمٌ**, (S.) He took away, or removed, its **أَرْمَةٌ**, or **أَصْلٌ**: (Har ubi suprā:) [he extirpated it; eradicated it:] he ate it. (S.) You say, **أَرَمَتِ السَّائِمَةُ الْمَرْعَى**, aor. as above, The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything. (AHn, M.) And **أَرَمَ مَا عَلَى الْخَوَابِ**, (T,) or **الْمَائِدَةِ**, (Th, M, K,) aor. as above, (M,) He ate what was on the table, (Th, T, M, K,) not leaving anything. (K.) And **أَرَمَتِ السَّنَةُ**, (AHeyth, T, M, K,) aor. **أَرَمَتْ**, (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) The year of dearth, or drought, or sterility, extirpated them; (T;) or devoured them; (AHeyth, T;) or cut them off. (M, K.) And **أَرَمَتِ السَّنَةُ بِأَمْوَالِنَا** The year of dearth, or drought, or sterility, devoured everything [of our property or cattle]. (S.) And **أَرَمَتِ الْأَرْضُ الْمَيِّتَ** The earth consumed the dead body. (T.) = **أَرِمَ الْمَالُ**, aor. **أَرَمَ**, The property, or cattle, perished, or came to nought. (TA.)

**أَرَمٌ**: see **أَرَمٌ**.

**أَرَمٌ** [part. n. of **أَرَمَ**]. You say **أَرَمَةٌ أَرْضٌ**, meaning Land upon which rain has not fallen for a long time: (T:) or land which does not give growth to anything. (TA.) [Not to be confounded with **أَرَمَةٌ**, q. v.] = See also what next follows.

**أَرَمٌ** (T, S, M, K) and **أَرَمٌ**, (M, K,) like **كَيْفٌ**, (K,) or **أَرَمٌ**, (so in a copy of the M,) and **أَرَمِيٌّ** and **أَرَمِيٌّ**, (M, K,) from **لِهُ**, (TA,) or **أَرَمِيٌّ**, from **لِهُ**, (so in a copy of the M,) and **أَرَمِيٌّ**, from **لِهُ**, (TA,) and **أَرَمِيٌّ**, (M, K,) from **لِهُ**, (TA,) and **أَرَمِيٌّ**, (T, K,) A sign, or mark, set up to show the way; (M, K;) stones set up as a sign, or mark, to show the way in the desert: (S:) or particularly one belonging to [the tribe of] 'Ad: (M, K:) accord. to ISh, the **أَرَمٌ** is [a thing] like a man in a standing posture upon the

head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is **أَرَامٌ** and [of mult.] **أَرُومٌ**: (ISh, T, S, M, K:) or **أَرُومٌ** signifies the graves, or sepulchres, of [the tribe of] 'Ad. (M, K.) = **أَرَمٌ** in the phrase **إِرْمَ ذَاتِ الْعِمَادِ** (see art. **عَمَدٌ**) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of The terrestrial paradise of Sheddád the son of 'Ad: see Bḍ lxxxix. G.]

**أَرْضٌ أَرَمَاءٌ** Land in which there is not a root, or stock, of a tree; as though it were **أَرْمَةٌ** [or extirpated]: (O:) or land in which neither root nor branch is left; as also **أَرْمَةٌ**. (M, K.)

**أَرَمِيٌّ** and **أَرَمِيٌّ** and **أَرَمِيٌّ** and **أَرَمِيٌّ**: see **أَرَمٌ**.

**أَرُومٌ**: see what next follows.

**أَرُومَةٌ** (T, M, K) and **أَرُومَةٌ**, (M, K,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or **أَرُومٌ**, (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] The root, or base, or lowest part, syn. **أَصْلٌ**, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a horn: (S:) or, of a tree, [or plant, the root-stock, or rhizoma, or] the part from which branch off the **عُرُوقٌ** [or roots properly so called]. (K in art. **عُرُقٌ**. [See an instance of its use voce **جَنْبَةٌ**; another, voce **جَنْبٌ**; and another, voce **جَزْرٌ**.]) — And [hence,] † The origin, or stock, of a man: (TA:) † The origin of **حَسَبٌ** [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

**سَنَةٌ أَرَمَةٌ** (S, K, TA [in the CK, erroneously, **أَرَمَةٌ**]) An extirpating year of dearth or drought or sterility: (S:) or a year of dearth &c. cutting off people. (K.)

**أَرْضٌ مَأْرُومَةٌ**: see **أَرَمَاءٌ**, in two places.

ارى

1. **أَرَتِ الدَّابَّةَ مَرْبَطًا**, (M, K,) and **مَعْلَفًا**, [aor. **أَرَى**,] inf. n. **أَرَى**, (M,) The beast kept to its place where it was tied, (M, K,) and to its manger. (M.) — **أَرَتِ الدَّابَّةَ إِلَى الدَّابَّةِ**, (K,) aor. as above, (S,) and so the inf. n., (TA,) The beast joined itself, or became joined, to the beast, and kept with it to one manger. (S, K.)

2. **أَرَيْتُ للدَّابَّةِ**, (S, M, K,) and **الدَّابَّةِ**, (M, K,) inf. n. **أَرِيَّةٌ**, (S, M, K,) I made for the beast an **أَرِيَّةٌ** [q. v.], (S,\* M,) or an **أَرِيَّةٌ**. (K:) [in the CK **أَرِيَّةٌ**; but this and **أَرِيَّةٌ** are probably mistakes of copyists.] — **أَرَى الشَّيْءَ**, inf. n. as above, He rendered the thing permanent, or steadfast; confirmed it; established it. (M, K.) Hence, in

a trad., **اللَّهُمَّ ارْمَا بَيْنَهُمَا**, i. e. O God, make permanent, or confirm, or establish, what is between them, of love, or affection; said in praying for a man and his wife. (M, TA.) Mohámmad is also related to have said, with this intention, **اللَّهُمَّ ارْمَا بَيْنَهُمَا**, meaning O God, render permanent, or confirm, the union, or concord, or love, of them two; (A'Obeyd, TA;) or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (IAth, TA:) or **اللَّهُمَّ ارْمَا بَيْنَهُمَا**, meaning O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other: the correct form of speech, however, is **عَلَى صَاحِبِهِ**, unless it be like **فَلَانًا** **تَعَلَّقْتُ** **تَعَلَّقْتُ بِفُلَانٍ**. (IAmb, TA.)

4. **أَرَيْتُ الدَّابَّةَ** I joined the beast to another beast, and made it to keep with the other to one manger: (S, in the present art.; and K:) or **أَرَيْتُ الدَّابَّتَيْنِ** I joined the two beasts together, and made them both keep to one manger. (So accord. to the S in art. **وَأَرَى**.)

5. **تَأَرَى بِالْمَكَانِ** He remained, stayed, or abode, in the place: (S, Mgh, Mṣb:) or he became confined, or he confined himself, therein; (T, M, K;) as also **أَثَرَى** [written with the disjunctive alif **أَيْتَرَى**]. (M, K.) — **تَأَرَى عَنْهُ** He remained behind him, not going with him; held back, or hung back, from him. (M, K.)

8: see 5.

**أَرِيٌّ**: } see what next follows.  
**أَرِيَّةٌ**: }  
**أَرِيٌّ**: }

**أَرِيٌّ**, (T, S, M, Mgh, Mṣb, K,) with medd and teshdeed, (TA,) [originally **أَرُوي**] of the measure **تَأَرَى بِالْمَكَانِ**, (T, S, Mgh, Mṣb,) from **أَرَى** as explained above, (Mgh,) or hence this verb, (Mṣb,) and **أَرِيٌّ**, (M, K,\* [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أَرِيٌّ**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **وَيُخَفَّفُ** and **الْأَرِيُّ**, (in the CK, erroneously, **وَيُخَفَّفُ**), and in another place in the K we find it written **أَرِيَّةٌ**, or, as in the CK, **أَرِيَّةٌ**]) The place of confinement of a beast: (ISk, T, S:) or **أَخِيَّةٌ**; (M, Mgh, Mṣb, K;) used in this sense by the Arabs; (Mgh, Mṣb;) or sometimes having this application; meaning a rope to which a beast is tied in its place of confinement; (S;) or a loop of a rope to which a beast is tied in that place: (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Mṣb,) improperly, (ISk, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISk, T, S, Mgh, Mṣb:) pl. **أَوَارِيٌّ** (T, S, Mgh, Mṣb) and **أَوَارٍ**. (S.) — Hence, **أَوَارِيٌّ** is metaphorically applied to † The places (أَحْيَانًا) that are made, in shops, for grain and other things: and to † the water-tanks, or troughs,