

as in the Mufradát, upon their عَرِيش (TA.) or upon the عَرِاش [which may be a pl. of عَرِيش, like عَرِاش, or perhaps it is a mistranscription for this last word]: (S: so in two copies:) and in like manner, اعترش العنْب العَرِيش: (L, TA: [expl. by العَرِاش عَلَى عِلَاهُ, which seems to be a mistake for عِلَاهُ عَلَى العَرِيش] and اعترشت اعترش العَرِيش عَلَى القُضْبَانِ The branches, or shoots, mounted upon the عَرِيش. (A, TA.)

عَرِيش A booth, or shed, or thing constructed for shade, (مُظَلَّةٌ) mostly made of canes, or reeds; (K:) and sometimes, (TA,) made of palm-sticks, over which is thrown ثَمَامٌ [a species of panic grass]; (Mgh, TA;) as described by Az, on the authority of the Arabs; (TA;) and such is meant by the عَرِيش of Moses: (Mgh:) a thing resembling a house, or tent, made of palm-sticks, over which is put ثَمَامٌ; as also عَرِيش: (Msb:) a booth, or shed, syn. خَيْمَةٌ, (K, TA,) made of wood and ثَمَامٌ; (TA;) as also عَرِيش: (S, A,* O, K;) and such is meant by the عَرِيش of Moses; (A;) and sometimes the عَرِيش was made of palm-sticks, with ثَمَامٌ thrown over them: (TA:) both signify a thing, (S, O,) or a house, or the like, (K,) used for shade: (S, O, K:) pl. of the former, عَرُوش (ISd, Mgh, Msb, K) and عَرِيش and عَرِاش [which is a pl. of pauc.] and عَرِيشَةٌ: (K:) or عَرُوش is pl. of عَرِيش: (S, ISd, O, Msb,) not of عَرِيش: (ISd:) or it is also pl. of عَرِيش: (K:) and عَرُوش is also a pl. of عَرِيش, which is a pl. of عَرِيش. (L.) Hence The houses of Mekkeh, (S, A, Mgh, O, Msb,) in which the needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called العَرُوش, (S, A, Mgh, O, Msb, K,) and العَرِيش, (S, Msb,) and العَرِيش; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Msb:) or Mekkeh itself was called العَرِيش: (Az, O, L, K:) or it was called العَرِيش, with fet-h, and العَرِيش: (Az, L, K:) and its houses were called العَرِيش, and العَرُوش. (K.) And hence, (S, O, Msb,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'awiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) تَمَتَّعًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفُلَانٌ كَأَقْرَبِ الْعَرِيشِ, (S, O, K,*), or بِالْعَرُوشِ, (S, TA,) i. e., [We performed conjointly the greater and minor pilgrimages with the Apostle of God, (God bless and save him,)] when such a one, meaning Mo'awiyeh, was abiding (O, L, K) in his state of unbelief, (L) in Mekkeh; (L, K;) i. e. in the houses thereof: (O, L:) or, as some say, was hiding himself in the houses of Mekkeh. (L.)—A house [in an absolute sense]; a dwelling, or place of abode: (Kr, TA:) pl. عَرُوش (TA) [and عَرُوش].—A [building of the kind called] قَصْر. (K.)—The wood upon which stands the drawer of water: (K:) or a structure of wood built at the head of the well, forming a shade: [pl. عَرُوش:] when the

props are pulled away, the عَرُوش fall down. (TA.) [عَرِيش in relation to a well has also another meaning; which see below.]—The wooden thing [or trellis] which serves for the propping of a grape-vine. (TA.) [But this is more commonly called عَرِيش, q. v.]—The roof of a house or the like: (S, Mgh, O, Msb, K:) pl. عَرُوش. (A.) So in a trad., where a lamp is mentioned as suspended to the عَرِيش: (O, TA:) and in another, in which a man relates that he used, when upon his عَرِيش, to hear the Prophet's reciting [of the KUR-án]. (TA.) And so it has been expl. as occurring in the phrase of the KUR [ii. 261 and xxii. 44], حَاوِيَةٌ عَلَى عُرُوشِهَا Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA:) but some consider عَلَى as here meaning عَنْ [from]. (TA.)—[Hence, app.] العَرِيش is applied to The عَرِيش of God, which is not definable: (A, K:) IAb is related to have said that the كُرْسِي is the place of the feet and the عَرِيش is immeasurable: and it is said in the Mufradát of Er-Rághib that the عَرِيش of God is one of the things which mankind know not in reality, but only by name; and it is not as the imaginations of the vulgar hold it to be; [namely, the throne of God;] for were it so, it would be a support to Him; not supported; whereas God saith [in the KUR, xxxv. 39], "Verily God holdeth the heavens and the earth, lest they should move from their place, and if they should move from their place, no one would hold them after Him:" or, as some say, it is the highest sphere; [or the empyrean;] and the كُرْسِي is the sphere of the stars: and they adduce as an indication thereof the saying of Moḥammad, that the seven heavens and earths, by the side of the كُرْسِي, are nought but as a ring thrown down in a desert land; and such is the كُرْسِي with respect to the عَرِيش: and this assertion is mentioned in the B, but without approval: (TA:) [it appears, however, to be most commonly accepted:] or a red sapphire, which glistens with the light of the Supreme. (A, K.) [Hence the saying,] مِنْ الْعَرِيشِ إِلَى الْفَرَشِ meaning, [From the highest sphere, or the empyrean, to] the earth. (A.)—Also The سُرُور [or throne] (S, A, O, Msb, K) of a king; (S, A, O, K;) the seat of a sultán; [perhaps as being likened to the عَرِيش of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Rághib.) [Hence,] the phrase اسْتَوَى عَلَى عَرْشِهِ means He reigned as king. (A, TA.)—And [hence, also,] Certain stars in advance of السَّمَكَ الْأَعَزَل [which is Spica Virginis]; (TA;) [app. those meant by what here follows;] عَرِيشٌ signifies four small stars [app. γ, δ, ε, and η, of Virgo, regarded as the seat of Bootes, the principal star of which is called السَّمَكَ الرَّامِحُ, being described as] beneath العَوَاء [which is a name of Bootes and also of the four stars mentioned above], and also called عَجَزُ الْأَسَدِ [the

rump of Leo, the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.)—And عَرِيشُ الْجَوَازِءِ [The seat of Orion; applied by our astronomers to α of Lepus; but described as] four stars, of which two are on the fore legs and two on the hind legs, of Lepus. (Kzw.)—And عَشُّ الثَّرِيَا Certain stars near الثَّرِيَا [or the Pleiades]. (T, TA.)—عَرِيشٌ also signifies The جِنَازَةٌ; (O, K, TA;) i. e., the bier of a corpse. (O, TA.) And hence, as some say, the expression in a trad., اهْتَرَّ الْعَرِيشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ meaning The bier rejoiced [lit. shook] at the death of Saad Ibn-Mo'adh; i. e., at carrying him upon it to his place of burial: (O, K,* TA:) but there are other explanations, for which see art. هَز. (TA.)—The wood with which a well is cased after it has been cased with stones (S, O, K) in its lowest part (S, O) to the height of the stature of a man: (S, O, K:) pl. عَرُوش. (S, O.) [Another meaning of the same word in relation to a well has been mentioned before.]—The nest of a bird, such as is built in a tree, (K,) [app. as being likened to a booth.]—The angle, or corner, or strongest side, syn. رُكْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عَرُوش. (Ks, Zj.) Accord. to some, the phrase in the KUR [ii. 261, mentioned above], حَاوِيَةٌ عَلَى عُرُوشِهَا, means Empty, and fallen to ruin upon its أُرْكَانَ [or angles, &c.]. (Ks, Zj, O.)—[Hence,] † The head, or chief, who is the manager or regulator of the affairs, of a people, or company of men: (K:) likened to the عَرِيش of a house. (TA.)—[Hence also,] † The means of support of a thing, or an affair. (A, O, K.) Hence the saying, نُلَّ عَرِيشُهُ, (O, K,) meaning † His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also نُلَّ عَرِيشُهُ: (IDrd, in M, art. نل:) or his might, or power, departed: (TA:) or his affairs, or state, became weak, and his might, or power, departed. (S, O.) [See also art. نل.] [For عَرِيشٌ also signifies]—† Might, or power: (Er-Rághib, K:) regal power; sovereignty; dominion: (IAar, Er-Rághib, K:) from the same word as signifying the throne, or seat, of a king. (Er-Rághib.)—And The protuberant part (S, O, K) in, (S, O,) or of, (K,) the upper surface of the foot, (S, O, K,) in which are the toes; (S, O, TA;) as also عَرِيشٌ pl. [of pauc.] أَعْرَاشٌ and [of mult.] عَرِيشَةٌ: (O, TA:) and the part between the عَيْر [or prominent bone] and the toes, of the upper surface of the foot; as also عَرِيشٌ: (Ibn-'Abbád, O, K:) pls. the same as last mentioned above: (K:) or عَرِيشٌ signifies the upper surface of the foot; and its lower surface is called the أَخْمِص. (IAar.)

عَرِيشٌ, both as a sing. and as a pl.: see عَرِيشٌ, last sentence, in three places:—and the same paragraph, first and second sentences, in four places: and see نُلَّ عَرِيشُهُ in the latter part of the same paragraph.—العَرِيشَانِ signifies Two oblong portions of flesh in the two sides of the neck, [app.