

debarred, himself; (O, K;) as also **اعتكف**: one should not say **انكف**. (K.)

7: see what next precedes.

8: see 1, first sentence: and see also 5. — **اعتكف**, (Mgh, O, Mṣb, K, *) or **اعتكف في المسجد**, (S, O, * K, *) and **عكف فيه**, signify the same, (O, K,) i. e. *He secluded himself, (S, O, TA,) or remained, (Mgh, TA,) in the mosque, or place of worship, (S, Mgh, O, TA,) performing a particular sort of religious service, with the observance of certain conditions, (Mgh,) [during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity: (TA:) اعتكاف is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Mṣb.)*

عكف *Crisp, curly, or twisted, and contracted, hair. (Ibn-Abbād, O, K.)*

عكف *Keeping, or cleaving, constantly, or perseveringly, [على شيء to a thing, and في مكان in a place:] (S, O:*) or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. عكفون and عكوف (O, K, TA) and عكف. (TA.) One says, فلان عكف على فرج حرام [Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فرج]. (S, O.)*

معكف *Bent, crooked, contorted, or distorted. (TA.) [See also معكف.]*

معكوف *Made still, or motionless: and detained, withheld, or debarred. (S, O.) Hence معكوفًا in the Kur [xlvi. 25], (S, O,) meaning Being detained, or withheld; (Mgh, TA;) as expl. by Mujāhid and Aṭṭā. (TA.)—And Hair combed and plaited. (O, K.) [See also معكوف, voce معكف.]*

معتكف *A man's place of اعتكاف [or self-seclusion in a mosque or the like: see 8]. (TA.)*

عكر

1. **عكر المتاع**, (S, K,) aor. عكر, (K,) inf. n. **عكر**, (TA,) *He bound [or tied up] the goods, (S, K,) with a string, (S,) or rope, (TA,) in a garment, or piece of cloth, (K, * TA,) [so as to form a bundle, or the like,] by spreading the garment, or piece of cloth, and putting the goods in it, and binding it: the goods thus bound being then called عكر. (TA.)—And عكر البعير He bound, upon the camel, [or, app., upon each side of the camel,] the عكر. (S.)—And عكرت الرجل I bound, for the man, the عكر. (S.) See also 4.—**عكر البعير**, inf. n. **عكر**, signifies also [He muzzled the camel;] he bound the mouth of*

the camel. (TA. [In this sense it is probably formed by transposition from **عكر**; for the latter is better known.]) = **عكره عن زيارته**, inf. n. **عكر**, *He turned him away, or back, from visiting him. (TA.) And عكرنا, (S,) or **عكره**, (K,) inf. n. as above, (S,) *He was turned away, or back, from visiting us, or him. (S, K.) = عكر لأرض كذا, (K, [thus in my MS. copy, in the **عكر لأرض كذا**]) inf. n. as above, (TA,) *He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land. (K.)—And عكر, (K,) aor. and inf. n. as above, (S, TA,) *He expected, or waited. (S, K.)—And He returned, or turned back, syn. عكر, (S, K, TA,) **عكبه** [against him], (K, TA,) after fleeing. (S, TA.)—And **عكر عن شتمه** *He did not hold back from reviling him. (K, * TA.) = عكرت الإبل*: see what next follows.****

2. **عكرت الإبل**, (S, K,) inf. n. **تعكر**, (S,) *The camels became fat, and laden with fat upon fat; (S, K;) as also عكرت, (K,) inf. n. **عكر**. (TA.)*

3. **المعاصرة**, relating to two men, or two women, *The being together in a state of nudity, without anything intervening between their two bodies: which is forbidden: thus expl. by Et-Taḥāwee. (TA.)*

4. **عكبه** *He assisted him to perform what is termed العكر [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K;) [and so عكبه; for] a man says to his companion, أعكبنى and أعكبنى, meaning Assist thou me to perform العكر; like as one says أحلبنى [and أحلبنى], meaning "Assist thou me to milk." (Fr, TA.)*

8. **اعتكوا** *They equalized the أعدال [i. e. the burdens called أعكام, pl. of عكر], in order to their taking them up and carrying them, (K, TA,) and binding them upon the camel, or camels, that was, or were, to bear them: Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.)—And اعتكرو الشيء The thing was, or became, heaped up, one part upon another: (K:) or mixed. (TA.)*

عكر *A [thing such as is called] نبط [q. v.]. (TA. [See also the next paragraph, near the end.])—And hence, as being likened thereto, (TA,) The interior of the side: (K, TA:) occurring in a trad. (TA.)*

عكر *A burden that is borne on one side of a camel or other beast, made equiponderant to another burden; syn. عدل; (S, Mgh, K;) i. e. one of two such burdens: (S:) so called as long as containing goods: two such burdens are bound upon the two sides of the [women's camel-vehicle called] هودج: or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptacles of various sorts of food, and goods: (TA:) pl. أعكار; (Az, M, K;) accord. to the*

M, the only pl.; but accord. to Az, **عكوم** also. (TA.) **كعكمتي العير** [*Like the two equiponderant burdens of the ass*] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, **وقع المصطربان عكمتي عير**, and **كعكمتي عير**, meaning *The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عدل, last sentence.])*

—Also **أكارة** (K, TA) of clothes [i. e., put in one piece of cloth and tied up]: (TA:) pl. **عكوم**. (K.) See also 1, first sentence.—And **أكارة** [q. v.] in which a woman puts what she lays up for a time of need (**ذخيرتها**). (S, K. [See also عكر.])—See also **عكار**.—Also **بكرة** [i. e. pulley, or sheave of the pulley,] of a well. (K.)

عكمة *A corner of the belly: (K:) pl. عكوم. (TA.) Some restrict it to negative phrases: they say, ما بقى في بطن الدابة هزمة ولا عكمة إلا امتلأت [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.)*

عكار (S, K, TA) and **عكر** (K, TA) *The thing, (K, TA,) i. e. rope, (TA,) or string, (S, TA,) with which one binds goods: (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called كعكار,] with which the mouth of a camel is bound: (TA:) the pl. of the former is عكمر, (so in copies of the K,) or عكر. (So in the TA.)*

عكوم: see **معكمر**. = Also *A woman who usually brings forth a male after a female. (K.)*

عكار *One who binds the burdens upon the camels that are to bear them: (TA:) [thus applied in the present day: and also to one who has the charge of the baggage and tents: coll. gen. n. with ة.]*

معكمر *A place of turning away or back; (S, TA;) and (TA) so **عكوم**, (K, TA,) as in the saying **ما عنده عكوم** [He has not a place of turning away or back]. (TA.)*

معكمر *Compact, or hard, in flesh; (S, K;) applied to a man. (S.) [See also what next follows.]*

معكمر + **كثير** *A man hard in the flesh, and كثير كبر المفاصل [app. a mistranscription for كثير المفاصل large in the joints]; likened to the عكر: and, accord. to IAar, a boy, or young man, plump and pampered. (TA.)*

معكمر [app. *A man asking another to assist him in the binding of the burdens upon his camel.*] (Ḥam p. 233 l. 21.)

عكن

5. **تعكن**, said of the belly (S, Mṣb, K) of a girl, or young woman, (K,) *It had creases, or wrinkles, originating from fatness. (S, Mṣb, K.)—And It (a thing) was, or became, heaped up, one part upon another, and folded. (TA.)*