

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.]*

معكف *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. **عكّر**, (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 عكّر. (TA.)—And عكّر البعير He bound, upon the camel, [or, app., upon each side of the camel,] the عكّر. (S.)—And عكّمت الرجل I bound, for the man, the عكّر. (S.) See also 4.—عكّر البعير, inf. n. عكّر, signifies also [He muzzled the camel;] he bound the mouth of*

the camel. (TA. [In this sense it is probably formed by transposition from **عكّر**; for the latter is better known.]) = **عكّمه عن زيارته**, inf. n. **عكّم**, *He turned him away, or back, from visiting him. (TA.) And عكّمنا, (S,) or **عكّمه**, (K,) inf. n. as above, (S,) *He was turned away, or back, from visiting us, or him. (S, K.) = عكّم لأرض كذا, (K, [thus in my MS. copy, in the **عكّم** الأرض 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 عكّم, (K,) aor. and inf. n. as above, (S, TA,) *He expected, or waited. (S, K.)—And He returned, or turned back, syn. عكّر*, (S, K, TA,) *عكّمه [against him], (K, TA,) after fleeing. (S, TA.)—And عكّم عن شتمه He did not hold back from reviling him. (K, * TA.) = عكّمت الإبل*: see what next follows.***

2. **عكّمت الإبل**, (S, K,) inf. n. **تعكّم**, (S,) *The camels became fat, and laden with fat upon fat; (S, K;) as also عكّمت, (K,) inf. n. **عكّم**. (TA.)*

3. **المعكّمة**, 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. **عكّمه** *He assisted him to perform what is termed العكّم [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K;) [and so عكّمه; for] a man says to his companion, أعكّمني and أعكّميني, meaning Assist thou me to perform العكّم; like as one says أحلبني [and أحلبيني], meaning "Assist thou me to milk." (Fr, TA.)*

8. **أعكّموا** *They equalized the أعدال [i. e. the burdens called أعكّم, pl. of عكّم], 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 اعتكّم الشيء The thing was, or became, heaped up, one part upon another: (K:) or mixed. (TA.)*

عكّر *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.)*

عكّر *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. أعكّم; (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, **وقّع 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 **أ نبط** [q. v.] *in which a woman puts what she lays up for a time of need (ذخيرتها). (S, K. [See also عكّم.])—See also عكّم. —Also The بكرة [i. e. pulley, or sheave of the pulley,] of a well. (K.)*

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

عكّم (S, K, TA) and **عكّم** (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 كعّم,] with which the mouth of a camel is bound: (TA:) the pl. of the former is عكّم, (so in copies of the K,) or عكّم. (So in the TA.)*

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

عكّم *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.]*

معكّم *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.)*

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

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

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

عكن

5. **تعكّن**, 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.)*