

AN

ARABIC-ENGLISH
LEXICON

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BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 1 ث - ا

LIBRAIRIE DU LIBAN

Riad el - Solh Square

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كلمة الناشر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدْرَ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقْتَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛
وَقَدْ اسْتَعْرَفَتْ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغْوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةَ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمُعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِيَفُوقَ إِلَى
حَدِّ بَعِيدٍ أَيُّ مُعْجَمٍ كَانَ ، فِي آيَةِ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

الْقَامُوسُ الْمَعْرِفِيُّ

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES:

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

ث — ا

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO
THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,
THE ORIGINATOR OF THIS WORK,
AND ITS CONSTANT AND MAIN SUPPORTER,
THE AUTHOR DEDICATES IT,
WITH
PROFOUND RESPECT
AND
GRATITUDE.

P R E F A C E.

IN the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed was not to do in English little more than what Golius and others had already done in Latin, by translating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated *Ḳámoos*, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the sheykh Ibráheem (surnamed 'Abd-el-Ghaffár) Ed-Dasookee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged to dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the sheykh Ibráheem Ed-Dasookee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do I deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the *Ṣiḥáḥ* and a copy of the *Ḳámoos*. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and El-Bustec: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the *Ḳámoos*, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the 'Ulamà of Cairo, or others of the Muslim inhabitants, either upon myself or upon the sheykh

who was to assist me in procuring the chief materials for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques ; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Mohammad 'Alee Páshá, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultán, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of nearly the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated *Ḳámoos*. This work, entitled "*Táj el-'Aroos*" (تاج العروس), a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the *Ḳámoos*, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the *Táj el-'Aroos* itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "*Muzhir*" of Es-Suyooṭee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Naṣr El-Hooreeuee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Sej'á'ee, in the library of the great mosque El-Azhar,) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Muḍar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Moḥammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okádl, at which the poets of various tribes, during a period of about a century before the birth of Moḥammad, or perhaps during a somewhat longer period, contended for the meed of general admiration.*

* Respecting this fair, see some extracts from the first of M. Fresnel's "*Lettres sur l'Histoire des Arabes avant l'Islamisme*" in Note 18 to the first chapter of my *Translation of the Thousand and One Nights*.

“Kātúdeh says that the tribe of Kureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all.” (Táj el-'Aroos, in article *عرب*: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Kureysh, in the time of Moḥammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Moḥammad himself was sent to be nursed among the tribe of Sa'ad Ibn-Bekr Ibn-Ilawázin, descendants of Mudar, but not in the line of Kureysh: and he is said to have urged the facts of his being of Kureysh and having grown up among the tribe of Saad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Kureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of a Sa'adee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Kureysh probably borrowed little. The dialect of Ilimyec, confined mainly to El-Yemen, and allied much more to the Ethiopic and the Hebrew than to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken chiefly in the district of Mahreh, between Iladramowt and 'Omán: hence it has been termed “Mahree;” and from the name of the tribe who speak it, M. Fresnel gave it the appellation of “Ehhkili,” or “Ehkili.” The author of the “Misháḥ” (El-Fciyoomec) says, in article *مهر*, “The language of the people of Mahreh, which is a district of 'Omán, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Ilimyercee.”

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Moḥammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock in the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phœnician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by “the Syriac” we understand a lost language very different from that which is known to us by this appellation.* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Moḥammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly by neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in

* Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam.

the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist El-Aṣma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with El-Aṣma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeḥ says, in the "Moḥkam," in art. *سوط*, (voce *سِرَاطٌ*) that El-Aṣma'ee was not a grammarian: and in art. *شرب*, (voce *شُرُوبٌ*, as pl. of *شَارِبٌ*), he remarks that Ibn-El-Aarabee (who calls *شروب* pl. of *شُرْبٌ*) was ignorant of grammar. In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidà. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being El-Aṣma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the *Kámoos* (article *عكد*): "'Akád is a certain mountain, near Zebeed, [a well-known city in the western seaboard of El-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the *Táj el-'Aroos*, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Moḥammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the *Qur-án* and of the Traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition,—for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,—a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-loghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of El-Islám, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jáhilee" or a "Mukhadram," or (as some pronounce it) "Mukhadrim,"

or "Muḥāḍram," or "Muḥāḍrim." A poet of the class next after the Mukḥāḍrams is termed an "Islámee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of El-Islám through Arabia were living. Thus the best of the Islámee poets may be regarded, and are generally regarded, as holding classical rank, though not as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the *Ḳur-án*. The Traditions of Moḥammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word *شَاهِدٌ* in the present work; and see also *مَوْتَدٌ* and *إِسْلَامِيٌّ* and *مُعْضَرٌ* and *جَاهِلِيٌّ*.)

The poetry of the Jáhilees and Mukḥāḍrams consists, first, of *odes* (termed *قَصَائِدٌ*, plural of *قَصِيدَةٌ*), which were regarded as complete poems, and which were all designed to be chanted or sung: secondly, of shorter compositions, termed *pieces* (*تَطْعَمٌ*, plural of *تَطْعَمَةٌ*); many of which were also designed to be chanted or sung: and thirdly, of *couplets*, or *single verses*. In the first of these classes are usually included all poems of more than fifteen verses: but few odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Moḥammad. It is said in the 49th Section of the Muzhir, on the authority of Moḥammad Ibn-Selám El-Jumaḥee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes (*ḳāseedehs*) were composed, and poetry made long, only [for the first time] in the age of 'Abd-El-Muṭṭalib [Moḥammad's grandfather], or Ḥáshim Ibn-'Abd-Menáf [his great-grandfather]." And shortly after, in the same Section of that work, it is said, on the same authority, that "the first who composed poems of this kind was El-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Ḳeys* Ibn-Ḥojr El-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they called not a poem: the Yemánees claimed for Imra-el-Ḳeys; and Benoo-Asad, for 'Abeed Ibn-El-Abraş; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Muraḳḳish El-Akbar; and Iyád, for Aboo-Du-ád: and some assert that El-Afwah El-Azdee was older than these, and was the first who composed *ḳāseedehs*: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amálee,' El-Aşma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [El-] Muhelhil: then, Dhu-eyb Ibn-Kaḅ Ibn-'Amr Ibn-Temeem Ibn-Ḍamreh, a man of Benoo-Kináneh; and El-Aḍbaṭ Ibn-Ḳureya: and he says, Between these and El-Islám was four hundred years: and Imra-el-Ḳeys was long after these." But this is inconsistent with the assertion of Ibn-Selám mentioned above, made also by En-Nāwawee in his "Tahdheeb el-Asmá," p. 163, that El-Muhelhil was maternal uncle of Imra-el-Ḳeys: and as the majority refer El-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably

* This name is generally pronounced thus, or "Imr-el-Ḳeys," by the learned among the Arabs in the present day; for most of them regard it as pedantic to pronounce proper names in the classical manner. The classical pronunciation is "Imraü-l-Ḳeys" and "Imruü-l-Ḳeys" and Imru-l-

Ḳeys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Táj el-'Aroos on the authority of El-Kisá-ee and El-Farrá) this letter is often dropped.

correct. According to Ibn-Ḳuteybeh, the time of Imra-el-Ḳeys was forty years before that of Moḥammad ; as is stated in the Calcutta edition of the Mo'allakāt. M. Fresnel contends that the honour commonly ascribed to El-Muhellil is due to Zuheyr Ibn-Jenáb El-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with El-Muhellil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years : and one tradition assigns to him a life of two hundred and fifty years ; another, four hundred years ; and another, four hundred and fifty years!*—Upon the whole, then, it seems that we may with probability refer the first ḳascedeh to a period within a century and a half, at the utmost, before the Flight.

Moḥammad said, on being asked, "Who is the best of the poets?" "Imra-el-Ḳeys will be the leader of the poets to Hell." And in the general estimation of the Arabs, he is the most excellent of all their poets. His Mo'allakah is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Moḥammad, El-Beyḳáwee sarcastically remarks (on chap. xxvi. verses 224 and 225 of the Ḳur-án, in which, and in the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) "Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the Keshsháf, (on the same passage of the Ḳur-án,) and in too large a degree we must admit it to be just ; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate ; with little imagination, or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings ; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia ; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called "poetical books" of the Bible, was probably often employed by the Arabs of every age. It seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language appears to have become common in the later times. Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásce says (in article *خطب* of his Annotations on the Ḳámoos) that the oration termed *خُطْبَة*, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities ; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.†

* See the first and second and third of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme:" the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabie beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Générale et Système Comparé des Langues Sémitiques;" though his scepticism in relation to

questions merely philological (as well as to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to El-Islám make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia ; and some examples of them will be found in the present work, in articles *دور* and *عز* and *مور* &c.; the

[first

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, *العرب العاربة*; as in the 1st Section of the *Muzhir*, where it is said that the transmission (*التقل*) should be "from such as *العرب العاربة*, like [the descendants of] *Kaḥṭān* and *Ma'add* and *'Adnán*; not from those after them; after the corruption of their language, and the varying of the *Muwelleds*." *El-Jowharee*, as will presently be seen, applies the appellation *العرب العاربة* even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the *Muzhir*, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the *Muzhir*), the term *مُتَوَاتِرٌ* is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood: 2ndly, *أَحَادٌ* (plural of *أَحَدٌ*), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed *مَظْنُونٌ*: 3rdly, (as is said in the 5th Section,) *أَفْرَادٌ* (plural of *فَرْدٌ*), to what have been transmitted by only one of the lexicologists; and what is thus transmitted, if the transmitter is a person of exactness, as *Aboo-Zeyd* and *El-Khaleel* and others, is admitted: 4thly, (as is said in the 15th Section,) *مَفَارِيدٌ* (plural of *مَفْرُودٌ*), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. *El-Jowharee*, who died near the close of the next century, states, in the short preface to his "*Ṣiḥāḥ*," that what he had collected in *El-'Irāk* for his lexicon he "rehearsed by lip to [those whom he terms] *العرب العاربة* in their abodes in the desert (*البادية*):" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of *Aboo-Zeyd*, in the 7th Section of the *Muzhir*, that he said, "I do not say 'the Arabs say' unless I have heard it from these: *Bekr Ibn-Hawāzin* and *Benoo-Kilāb* and *Benoo-Hilāl*; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"* and that *Yoonus* used the expression "the Trustworthy (*البيعة*) told me from the Arabs;" that being asked, "Who is the Trustworthy?" he answered, "*Aboo-Zeyd*;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons was committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological

first of these from the *Mo'allakāh* of *Imra-el-Ḳays*. It would have been strange, indeed, if this had not been the case: for, except the *Ḳur-ān*, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved; and the intentional corruption of it they regarded as almost a crime.

* "*Aboo-'Amr* said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] *Temeem*, and the lower of [the tribe of] *Ḳays*;' and *Aboo-Zeyd* said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] *Hawāzin*; the people of the higher region being the people of *El-Medeeneh*, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of *Hawāzin*]." (*Muzhir*, 49th Section.) According to the *Ḳāmoos*, the higher region (*العالية*) is "what is above *Nejd*, to the

land of *Tihāmeḥ*, to the part behind *Mekkeh*; and certain towns, or villages, outside *El-Medeeneh*."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of *El-Islām*, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

works, general and special, of this period, are the "Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawádir" of El-Kisá-ec, who died in 182 or 183 or 189 or 192; the "Jeem" and the "Nawádir" and the work entitled "El-Ghareeb el-Muşannaf" of Aboo-'Amr Esh-Sheybánee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawádir" and the "Loghát" of El-Farrà, who died in 207 (aged 67); the "Loghát" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawádir" and the "Loghát" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the "Ajnás" of El-Aşina'ec, who died in 215 or 216 (aged 92 or 93); the work entitled "El-Ghareeb el-Muşannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67); and the "Nawádir" of Ibn-El-Aqrábee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "Eyn" (كِتَابُ الْعَيْنِ); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons; but the letters are arranged, with the exception of ت and ي, which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط ذ ث ر ل ن ف ب م و ا ي

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement: first, the biliteral-radical words: then, the trilateral-radical; of which are placed first the sound; secondly the unsound in one letter; and thirdly the unsound in two letters: next, the quadrilateral-radical: and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, نل; then, فل and فل; and so on: and in the second division, first, نفل

* For instance, M. Fresnel quoted (in the second of his "Lettres sur l'Histoire des Arabes avant l'Islamisme," in the "Journal Asiatique," 3rd Series, vol. iii. pp. 330 et seq.) an extract from the "Kitáb el-Aghánee," as containing, in the phrases ما حملت واحدا منهن تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Moḥammad 'Eiyád Et-Taṭáwee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the "Kitáb el-Aghánee," three in number; in another copy, تضا; and in the third copy, تضا: the other is in all the copies تينا, as above: and they are

explained in that work, on the authority of Abu-l-Yaqḥán El-Joafee, as meaning ان تخرج رجلاه قبل راسه and في دبر الظهر وقبل الحَيْض. The former word is correctly تَضَعَا or تَضَعَا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتَنَا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own rare mistakes; and in his "Fourth Letter" he announced that the sheykh Moḥammad had afterwards rectified these two errors.

• كَفَى الْمَرْءُ نَبْلًا أَنْ تُعَدَّ مَعَايِبُهُ •

and نلن; then, بن and نل; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Sceráfee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Naṣr Ibn-Seiyár El-Khurásánee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moatezz relates, on the authority of the "Moajam el-Udabà" of Yáḳoot El-Hamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth; and when he composed the 'Eyn, assigned it to him: that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhems]; and committed the half of it to memory:* but it happened that he purchased a highly-prized female slave, who, becoming jealous of the daughter of his paternal uncle [i. e. of his wife], and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book: and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half: and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaḷab says, "El-Khaleel sketched it out, but did not fill it up; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen: certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" [i. e. "the friend"]; and that when he says, in the book, "El-Khaleel Ibn-Aḥmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself: and that every flaw in the book is from him; not from El-Khaleel. En-Nawawee says that [according to some of the learned] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light account.‡

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Kámoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among the celebrated lexicons composed after the model of the 'Eyn, is the "Jemharah" of Ibn-Dureyd, [who is said to have died in the year of the Flight 321, and to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Fárisee and Aboo-'Alee El-Kálee and Es-Sceráfee and other eminent authors. Ibn-Jinneo disparages it for faults similar to those of the 'Eyn: and Niftawcyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

* Many of the Arabs have been remarkable for a tenacity of memory almost miraculous. Several of them are related to have composed and dictated from memory large works, including even lexicons. At school, they generally learn the whole of the Ḳur-án by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works necessary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawee also says, (see the printed edition of his Biographical

Dk. I.

Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of El-Leyth, and corrects them.

‡ In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn; I believe, through the medium of the Tahdheeb of El-Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moheet" of the Şáhib Ibn-'Abbád. [Ibn-Khillikán* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Kámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Şiháh," or, as some call it, "Şaháh," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fáráb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Hájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the *صَحاح*, which is pl. of *صَحیح*; but that some call it the *صَحاح*, which is synonymous with *صَحیح*. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irák, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] *العَرَبُ العَارِبَةُ* in their abodes in the desert (*الْبَادِيَةُ*). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yákoob says, in the "Moajam el-Udabà," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter *ض*, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Şálih El-Warrák made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (*حَوَاشِي*, plural of *حَاشِيَةٌ*) on the Şiháh, [an extremely valuable work] in which he reached the middle [of the section] of the letter *س*; and the sheykh 'Abd-Allah Ibn-Mohammad El-Bustec completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eş-Şagháneec, or, as he is called by some, Eş-Şagháneec, wrote a Tekmileh (*تَكْمِيلَةٌ*, i. e. Supplement) to the Şiháh; exceeding it in bulk. [Some further remarks on the Şiháh (my own copies of which have been already described) will be found in my account of the Kámoos. The abridgment entitled "Mukhtár eş-Şiháh" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi" of the seyyid Mohammad Ibn-es-seyyid-Hasan, which was finished, according to Hájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muţarrizee, the Fáiik of Ez-Zamakhsheree, the Niháyeih of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

* I have the express authority of the Táj el-'Aroos (in art. *مخلك*) for thus writing the name of this author.

The "Jámi" of El-Ḳazzáz, [who died in the year of the Flight 412. Hájjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Táj el-'Aroos.]

The "Moo'ab" (thus, with fet-ḥ to the ع,) of Aboo-Ghálíb Ibn-Temám, [or, according to Ibn-Khillikán, Aboo-Ghálíb Temám,] known by the appellation of Ibn-Et-Teiyánee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Ḳur-án and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Moḥkam of Ibn-Seedeḥ and the Jámi' of El-Ḳazzáz and the Ṣiḥáḥ &c.

The "Moḥkam" of Ibn-Seedeḥ the Andalusian, who was blind, [as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books [i. e. of the lexicons] composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyu; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Ṣiḥáḥ. It is one of the two chief sources of the Ḳámoos; the other being the 'Obáb of Eṣ-Ṣaghánee: and I have drawn from it very largely, both immediately and through the medium of the Lisán el-'Arab and of the Táj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the "Tahdheeb et-Tahdheeb;" and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sultán, apparently the celebrated Beybars.]

[The "Asis" of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Táj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Muḥkam, apparently in most copies: but some, which are said to be abridged, follow the order of the Ṣiḥáḥ.]

[The "Mughrib" of El-Muṭarrizee, who was born in Khuwárezm, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lidder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eṣ-Ṣaghánee, or Eṣ-Ṣághánee, [who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Táj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Moḥkam, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follow the order of the Ṣiḥáḥ, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بمر: which occasioned the saying,

• إِنَّ الصَّغَابَةَ أَلْتَدِي • حَازَ الْعُلُومَ وَالْحِكْمَ • كَانَ قُضَارَى أَمْرِهِ • أَنْ أَنْتَبَى إِلَى بَمَرٍ •

[“Verily Eş-Şaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to **بُكْرٌ**,” which signifies “dumbness,” &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obáb, and a copy of the same author's Supplement to the Şiháh, before mentioned, used by the author of the Táj el-'Aroos, belonged to the library of the mosque of the Emeer Şarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Táj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The “Lisán el-'Arab” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “Ashrafeyeh,” in Cairo, consisting of twenty-eight quarto-volumes, he is styled “Jamál-ed-Deen Moĥammad Ibn-esh-sheykh-el-imám-el-marĥoom-Jelál-ed-Deen-Abi-l-'Izz-Mukarram Ibn-esh-sheykh-Nejceb-ed-Deen-Abi-l-Ĥasan-El-Anşáree:” but in the Táj el-'Aroos, he is almost always called Ibn-Mandĥoor (ابن منظور). I shall give an account of this great work in describing the Táj el-'Aroos.]

[The “Tahdĥeb et-Tahdĥeb” of Maĥmood Et-Tanookĥee, who died in the year of the Flight 723. It is a combination of the contents of the Moĥkam and Tahdĥeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisán el-'Arab and the Táj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “Mişbáh” of El-Feiyoomee (Alĥmad Ibn-Moĥammad Ibn-'Alce El-Muĥri). Its full title is “El-Mişbáh el-Munceer fee Ghareeb esh-Sharĥ el-Kebceer.” This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “Mughnee,” as it is commonly called, or “Mughni-l-Lebceeb,” of the celebrated grammarian Ibn-Ilisĥám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Kámoos, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “Kámoos” of El-Feyroozábádee, [or, as some pronounce it, El-Fecroozábádee, (from the city of Férózábád, or Fecroozábád, pronounced by the Arabs Feyroozábád, or Fecroozábád,) who was born in the year of the Flight 729, and died in 816.*] This, after the Moĥkam and the 'Obáb, is the greatest of the lexicological works composed since the age of the Şiháh [to the time of the author of the Muzĥir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Şiháh; nor has the rank of the Şiháh, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Şaĥeeĥ of El-Bukĥáree among the books

* It is stated at the end of article **وجد** in the Táj el-'Aroos that the author of the Kámoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Ĥijjeh 768.

of traditions; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the *Şihâh*, in comparison with the *Ķámoos*, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the *Şihâh*. The value of the *Şihâh* consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The *Ķámoos* is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the *Moĥkam* and the *'Obâb*; with very few critical observations, many of which are false,* and scarcely any examples from the poets. Thus it resembles the *Moĥeĉ* of Ibn-'Abbâd, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the *Şihâh*, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the *Şihâh* in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the *Şihâh* has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the *Şihâh* by Ibn-Barree and El-Bustec, or from the Supplement to the *Şihâh* by Eş-Şaghánee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defence of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the *Ķámoos* is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the *Ķámoos*, will probably surprise them more.—This is the latest of the lexicons noticed in the *Muzhir*: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the *Ķámoos*, which I have already described, has been of very great use to me, though its text is generally most correctly given in the *Tâj el-'Aroos*. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention *all* of the false readings in his edition; but I have mentioned *many* of them.]

The "Lâmi" of El-Feyroozábádee. Its full title is "El-Lâmi' el-Moĥlam el-'Ojâb el-Jâmi' beyn el-Moĥkam wa-l-'Obâb." From some words in the preface to the *Ķámoos*, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the *Ķámoos*, in two volumes. But in a very learned work, of Annotations on the *Ķámoos*, by Moĥammad Ibn-Eĉ-Teiyib El-Fásee, it is clearly

* The judgment and memory of its author are often in fault: for instance, in article *بيض* he disallows the expression *الأيام البيض*, and in art. *وضح* he uses it; and in article *ضح* he disallows *ضح* as syn. with *ضح*, and in article *ضح* he authorizes it: and many similar instances might be mentioned.

shown that the words from which this inference has been drawn really signify that the author of the *Lámi'* commenced (not that he completed) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read; and, being requested to compose *before it* a concise lexicon, he applied himself to the composition of the *Ḳámoos*, and abridged the matter of which the *Lámi'* was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the *Lámi'*, that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point: for the same eminent scholar to whose Annotations on the *Ḳámoos* I have referred above quotes, from the biographical memoir of the author of the *Lámi'* in the “*Ṭabaḳāt en-Noḥūh*” of Es-Suyooṭee, the direct assertion that this work was never completed. He also states, as does likewise the author of the *Tāj el-'Aroos*, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion: for they relate the fact of his having written upon the back of the *Lámi'* that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty *larger* volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the *Lámi'* is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the *Ḳámoos*; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the *Molḳam* and the *'Obáb*, and neither of these lexicons has been lost to the world. From a reference to it in article ٤٤ of the *Ḳámoos*, (in which the author asserts his having disproved an opinion respecting the signification of *أَكْبَرُ* without stating that El-Azheree had done so more than five centuries before,) it seems that the *Lámi'* (seeing how small a portion of it was completed) followed the order of the *'Eyn* and the *Molḳam*; for article ٤٤ is in the third of the main divisions of these two works, but in the last but two of those of the *Ḳámoos*. Considering this fact, and that the main divisions of the *'Eyn* and the *Molḳam* necessarily decrease in length from first to last, I suppose that the author of the five volumes of the *Lámi'* wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The “*Tāj el-'Aroos*,” the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the seyyid Murtaḳà Ez-Zebcedec. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the *Tāj el-'Aroos* A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205). And the same historian says that Moḥammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhems (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the *Ḳámoos*; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c., corrections of mistakes in the *Ḳámoos* and other lexicons, and examples in prose and verse; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the *Lisán el-'Arab*, more than a hundred are enumerated by the seyyid Murtaḳà in his preface. Among these are—1. The “*Ṣiḥāh*,” a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomec, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Busṭee] and Aboo-Zekereeyà Et-Tebreezee; in the library [of the collegiate mosque] of the Emeer Ezbeck.—2. The “*Tahdheeb*” of El-Azheree, a copy in sixteen volumes.—3. The “*Molḳam*”

of Ibn-Scedeh, a copy in eight volumes.—4. The “Tahdheeb el-Abniyeh wa-l-Af’ál,” by Ibn-El-Kattāa, in two volumes.—5. The “Lisán el-’Arab,” by the Imám Jemál-ed-Deen Moḥammad Ibn-’Alee El-Ifreekee, [whose appellations I have more fully given before, commonly called (in the Táj el-’Aroos) “Ibn-Mandḥoor,”] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-’Aroos:] its author followed closely, in its composition, the Şiháh, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Buṣṭee on the Şiháh], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The “Tahdheeb et-Tahdheeb” of Abu-th-Thenà Maḥmood Ibn-Abec-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Şiháh, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The “Kitáb el-Ghareebeyn” of Aboo-’Obeyd El-Harawee.—8. The “Niháyeh fee Ghareeb el-Ḥadceh,” by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The “Kifíyet el-Mutaḥaffiḥ,” by Ibn-El-Ajdábec, with Expositions thereof.—10. The “Faṣceḥ” of Thaḥalab, with three Expositions thereof.—11 and 12. The “Fikḥ el-Logḥalí” and the work entitled “El-Mudáf wa-l-Mensoob,” each by Aboo-Manṣoor Eth-Tha’alibee.—13 and 14. The “’Obáb” and the “Tekmilch fi-Ş-Şiháh,” each by Er-Rádece Eş-Şaghánece, in the library [of the mosque] of the Emceer Şarḥatmish.—15. The “Mişbáh” [of El-Feyoomce].—16. The “Takreeb” of Ibn-Khaṭceeb.—17. The “Mukhtár eş-Şiháh,” by Er-Rázec.—18, 19, and 20. The “Asús” and the “Fáik” and the “Mustakṣee fi-l-Amthál,” all three by Ez-Zamakhsherece.—21. The “Jemharah” of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mr-eyad.—22. The “Işláh el-Mantík” of Ibn-Es-Sikkeet.—23 and 24. The “Khaşaiş” of Ibn-Jinnece, and the “Sirr eş-Şiná’ah” of the same author.—25. The “Mujmal” of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Kámoos by his preceptor, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi’,) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-’Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-’Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Kámoos entitled the “Námoos,” by Mullà ’Alee el-Kári, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Kámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Kámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-’Aroos, of which the Translator (’Áşim Efendee) is said to have had a copy in the author’s handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-’Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-’Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,

not the *genuineness* of the book (a matter of no importance except as affecting the reputation of the seyyid Murtaḍā*), but, its *authenticity*. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the *Táj el-'Aroos* was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the *Lisán el-'Arab*, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the *Kámoos*, and in many articles the whole of those additions, existed verbatim in the *Lisán el-'Arab*. I cannot, therefore, acquit the seyyid Murtaḍā of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the *Táj el-'Aroos* was mainly derived in the first instance from the *Lisán el-'Arab* (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the *Lisán el-'Arab* in preference to the *Táj el-'Aroos*, comparing the contents afterwards with the latter; and when they agreed, giving the latter as my authority in most instances (though not always†) because I could only undertake to have the latter transcribed. The only copy of the *Lisán el-'Arab* known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called "the Ashrafeeyeh," in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtaḍā, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the *Táj el-'Aroos*, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Aṣim Efendee in writing his Turkish Translation of the *Kámoos*. This belonged, according to his own statement, made to me, to Yahyà Efendee the Hakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtaḍā was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the *Riwák* of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands; one person taking a portion; and another person, another portion.—3. A copy sent by the author as a present to the King of Şan'â. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of Moḥammad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting,

* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the *Táj el-'Aroos* was never called in question.

† In the articles of which the last radical letter is *ج*, and in those of which the last is *ب*, I have generally deviated from my usual plan by

indicating the authority of the *Lisán el-'Arab* rather than that of the *Táj el-'Aroos* in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهجزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهجزة to the words لغة فى رثى البيت, in article رثا: supplying more than the main portion that is wanting in the copy of Moḥammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibráheem Páshá, transcribed from that of Moḥammad Bey, and said to be incorrectly written.—7. A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Moḥammad Bey, for it wants what is deficient in باب الهجزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El-Azhar; but mainly from the copy of Moḥammad Bey; what is wanting in this last, in باب الهجزة, being copied from the MS. No. 5 in the foregoing list; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisán el-'Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Moḥammad Bey as long as I remained in Egypt, and have used the Lisán el-'Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted: and my copy is more irregular than its originals in the manner of writing the letter hemzeli. The copy of Moḥammad Bey will probably, in a few years, be in many places illegible; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader: or rather I should say that such was the case just before my own copy was made; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Táj el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it: but for several years I could find no competent and willing transcriber except the sheykh Ibráheem Ed-Dasookec, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Táj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed أَحَاد or أَفْرَاد or مَفَارِيد (before explained, in page xi. of this preface); these last being words known only as having been *spoken*, each by a single Arab, or as only once occurring in any *writing*. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term

of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Books: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book II.; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II. of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (ا to ث inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it. I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibráheem Ed-Dasookee; who has written the results of some of these discussions on the margins of pages of my copy of the *Táj el-'Aroos*, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids: I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims: and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me. Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the *Táj el-'Aroos*, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Scedeh often confesses, in the *Mohkam*, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed *تَسَامُح*; and instances of a worse kind of license, termed *تَسَاوُل*, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader; and by the latter term, a deficiency in what he writes *without* relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the *Kámoos*: such, for instance, are *حُجَّة* and *بُرْهَان* and *سَاوَرَة* and *وَائِبَة* and *إِعْتَقَدَ* and *إِعْتَقَدَ*, and *تَلَوَّجَ* and *تَلَجَّنَ*: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word *مَعْرُوف*, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would

frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-ḥ, if in the *Ḳāmoos*, the meaning is that it is of the measure *فَعْلٌ*: but in some other lexicons it means that it is of the measure *فَعْلٌ*. If we find such a noun in the *Ḳāmoos* written as of the measure *فَعْلٌ* and said to be with fet-ḥ, we must infer that *فَعْلٌ* (not *فَعْلٌ*) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure *فَعْلٌ*, without its being followed by any indication of its measure, we must infer that *فَعْلٌ* is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,*

• لَا تُتَسَهَّلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى • فَمَا أَنْقَادَتِ الْإِمَامُ إِلَّا بِصَابِرٍ •

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibráheem Ed-Dasooḳee the task of completing the transcription of those materials, a task for which he had become fully qualified.

* Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters; as **بَيْتٌ**: the second class, of reduplicative trilateral-radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class; as **بَيْتٌ** and **بَيْتٌ** and **بَيْتٌ** &c.: and the third class, of reduplicative quadrilateral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class; as **بَيْتٌ** and **بَيْتَةٌ** and **بَيْتٌ** &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of **بَيْتٌ** is a biliteral-radical word; so that the letters of its root are represented by **بَع**: but most of them regard it as, absolutely, a trilateral-radical word; so that the letters of its root are represented by **بَعَل**. With respect to a word such as **بَيْتٌ**, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by **فَعَفَع**; so that the letters of its root are represented by **فَع**: another opinion, ascribed to El-Khaleel and his followers among the Basreees and Koofees, is, that it is to be represented by **فَعْفَل**; so that the letters of its root are represented by **فَعَل**: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by **فَعَل**, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by **فَعْفَل**: the opinion commonly obtaining among the Basreees is, that it is to be represented by **فَعْفَل**; so that the letters of its root are represented, in this case also, by **فَعَل**; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The trilateral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadrilateral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the trilateral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called "the Verb of Wonder" I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See **مَا أَمِيلِحَ زَيْدًا**, in article **مَلِحَ**.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (†) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, *ad libitum*, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c., connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark †) what is affirmed to be tropical from what is proper; generally on the authority of the *Asás*. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark — is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the *Şiháh* and *Kámoos* and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is *Aboo-Haneefeh Ed-Deenawarce*, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c., though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the *Mughnee*, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the *Mughnee*, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of *Golius*, and the industry of *Freytag*, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from

the *Şihâh* or *Kâmoos* or both, when not one word thereof, nor even an indication, is found in either of those originals:* and that much of what Freytag has given as from the *Kâmoos* is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the *Kâmoos*, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (١ to ٢ inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part I of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the *Tāj el-'Aroos* or the *Lisān el-'Arab*. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial

* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.—

Sometimes explanations given by Golius as from the *Şihâh* or *Kâmoos* or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius: for example, three such instances occur in the short article *دج*.

‡ In a few instances, in the *Tāj el-'Aroos*, where its author has drawn from the *Tahdheeb* or the *Mohkam* through the medium of the *Lisān el-'Arab*, I have found the *Tahdheeb* erroneously named as his authority instead of the *Mohkam*, or the *Mohkam* instead of the *Tahdheeb*.— Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

or initials &c. by which it is indicated. Frequently it happens that an explanation is essentially the same in the *Lisán el-'Arab* and the *Táj el-'Aroos*, but more full, or more clear, in the former: in cases of this kind I have generally indicated only the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet "auroral" to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet "heliacal," applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the *general* rules of grammar. These he must bear in mind when he meets with *particular* rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when *إِلَّا* is used in the sense of *غَيْرُ*, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as *لَا إِلَهَ إِلَّا اللَّهُ* (*There is no deity other than, i. e. but, God*) and *مَا هَذَا شَيْئًا إِلَّا كِتَابٌ* (*This is not anything but a writing*) and *مَا جَاءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ* (*No one came but Zeyd*) and *لَيْسَ هَذَا بِشَيْءٍ إِلَّا كِتَابًا* (which means the same as the second of these phrases): for in each of these examples the noun preceding *إِلَّا* is regarded as being virtually in the same case as the noun following it. (See a note in Do Sacy's *Arabic Grammar*, 2nd ed., vol. ii. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

II.—Table of Lexicological and Grammatical Terms &c. used in the following work.

Accord., for according.
 Accus. case, for accusative case, نَصْبٌ.
 Act., for active, لِلْمَعْلُومِ or مَبْنِيٌّ لِلْفَاعِلِ.
 Act. part. n., for active participial noun, اِسْمُ فَاعِلٍ.
 Adv. n., for adverbial noun, ظَرْفٌ, and sometimes صِفَةٌ; of place, ظَرْفٌ مَكَانٍ; and of time, ظَرْفٌ زَمَانٍ.
 Agent, فَاعِلٌ.
 Analogous, or regular, مَقْبِسٌ and قِيَاسِيٌّ.
 Analogy, قِيَاسٌ.
 Anomalous, or irregular, غَيْرُ مَقْبِسٍ and غَيْرُ قِيَاسِيٍّ or شاذٌ (see "Dev.") or نادرٌ (see "Extr.").
 Aor., for aorist, مَضَارِعٌ.
 Aplastic, applied to a noun and to a verb, جَامِدٌ.
 App., for apparently.
 Appositive, تَابِعٌ.
 Attribute, or predicate, مُسَمِّدٌ and مَخْبَرٌ.
 Broken pl., for broken plural, جَمْعٌ مُكْتَسَرٌ.
 Coll. gen. n., for collective generic noun, اِسْمٌ اِسْمٌ جَمْعِيٌّ; also called a lexicological plural, جَمْعٌ لُغَوِيٌّ.
 Complement of a prefixed noun, مُضَافٌ اِلَيْهِ.
 Complete, i. e. attributive, verb, فِعْلٌ تَامٌ.
 Conj., for conjugation, بَابٌ.
 Conjunct, for conjunct noun, مَوْصُولٌ اِسْمِيٌّ: conjunct particle, مَوْصُولٌ حَرْفِيٌّ.
 Conjunction, حَرْفٌ عَاطِفٌ and حَرْفٌ عَطْفٌ.
 Contr., for contrary.
 Conventional term, اِصْطِلَاحٌ — Conventional language, عَرْفٌ.
 Corroborative, تَوْكِيْدٌ and تَأْكِيْدٌ.
 Decl., for declinable, مُعْرَبٌ: perfectly decl., غَيْرٌ; imperfectly decl., مُنْصَرَفٌ and مَضْرُوفٌ.
 Defective verb, i. e. having و or ي for the last radical letter, فِعْلٌ نَاقِصٌ.
 Dev., for deviating; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage); شاذٌ. This term and نادرٌ (see "Extr.") are often used in the lexicons indiscriminately.
 Dial., for dialect, لُغَةٌ.
 Dial. var. of, for dialectic variant of, لُغَةٌ فِي.
 Dim., for diminutive, مُصَغَّرٌ.
 Enunciative, مَخْبَرٌ.
 Epithet, and epithetic phrase, وَصْفٌ and نَعْتٌ and صِفَةٌ.
 Ex., for example.
 Expl., for explained.
 Expos., for exposition, شَرْحٌ and تَفْسِيْرٌ: the latter particularly applied to an exposition of the Qur-án.
 Extr., for extraordinary (with respect to analogy, or rule, or with respect to usage), نادرٌ. (See "Dev.")

Fem., for feminine, مُؤَنَّثٌ.
 Fut., for future, مُسْتَقْبَلٌ.
 Gen. case, for genitive case, خَفْضٌ and جَرٌ.
 Gen. n., for generic noun, اِسْمٌ جِنْسِيٌّ.
 Hollow verb, فِعْلٌ اُجُوْفٌ.
 Homonym, مُشْتَرِكٌ فِيهِ, for مُشْتَرِكٌ.
 I. q., for idem quod.
 Ideal (as opposed to real) subst., اِسْمٌ مَعْنَى, or simply مَعْنَى.
 Imitative sequent, اِتِّبَاعٌ.
 Imperative, اَمْرٌ.
 Inchoative, مَبْتَدَأٌ.
 Incomplete, i. e. non-attributive, verb, فِعْلٌ نَاقِصٌ, or فِعْلٌ غَيْرُ تَامٍ.
 Indecl., for indeclinable, مَبْنِيٌّ.
 Inf. n., for infinitive noun, مَصْدَرٌ. Inf. n. of unity, مَصْدَرٌ لِلْمَرَّةِ. Inf. n. of modality, مَصْدَرٌ لِلتَّوَعُّجِ.
 Instrumental noun, اِسْمٌ اِلَى.
 Intrans., for intransitive, لاَ زَمْرٌ and لاَ زَمْرٌ غَيْرٌ مُتَعَدٍّ.
 Irreg., for irregular: see "Anomalous."
 Lit., for literally.
 Mahmooz verb, فِعْلٌ مَهْمُوزٌ.
 Mansoob aor., for mansoob aorist, مَضَارِعٌ مَنصُوبَةٌ.
 Masc., for masculine, مُذَكَّرٌ.
 Measure, وَزْنٌ.
 Mezzoom aor., for mezzoom aorist, مَضَارِعٌ مَجْزُومَةٌ.
 Metaphor, اِسْتِعَارَةٌ.
 Metaphorical, اِسْتِعَارِيٌّ.
 Metonymy, كِنَايَةٌ.
 N., for noun, اِسْمٌ.
 N. un., for noun of unity, وَاحِدَةٌ and وَاحِدٌ.
 Nom. case, for nominative case, رَفْعٌ.
 Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ.
 Part. n.: see "act. part. n." and "pass. part. n."
 Particle, حَرْفٌ.
 Pass., for passive, لِلْمَجْهُوْلِ or مَبْنِيٌّ لِلْمَفْعُولِ.
 Pass. part. n., for passive participial noun, اِسْمٌ مَفْعُولٌ.
 Perfect pl., for perfect plural, جَمْعٌ سَائِرٌ; also called a sound pl., جَمْعٌ صَحِيْحٌ.
 Perfect verb, i. e. one which has not two radical letters alike, nor has و nor ي for one of its radical letters, فِعْلٌ سَائِرٌ. (See also "Sound verb.")
 Pers., for person (of a verb).
 Pl., for plural, جَمْعٌ. Pl. of pauc., for plural of paucity, جَمْعٌ قَلْبَةٌ. Pl. of mult., for plural of multitude, جَمْعٌ كَثْرَةٌ. Pl. pl., for plural of a plural, جَمْعٌ جَمْعٌ.
 Possessive noun or epithet (such as تَامِرٌ and لَابِنٌ &c.), اِسْمٌ عَلَى النَّسَبِ (a kind of relative noun).
 Post-classical, مُوَدَّدٌ and مُوَدَّدَةٌ.
 Predicate: see "Attribute."
 Prefixed noun, مُضَافٌ.

Prep., for preposition, حَرْفٌ جَرٌّ, and sometimes صِفَةٌ.
 Pret., for preterite, مَاضٍ.
 Prov., for proverb, مَثَلٌ.
 Q., for quadrilateral-radical verb, فِعْلٌ رُبَاعِيٌّ.
 Q. Q., for quasi-quadrilateral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ.
 Q. v., for quod vide.
 Quasi-coordinate, مُلْحَقٌ: see art. لِحَقٌ.
 Quasi-inf. n., for quasi-infinitive noun, اِسْمٌ مَصْدَرِيٌّ and اِسْمٌ لِلْمَصْدَرِ.
 Quasi-pass., for quasi-passive, مُطَاوِعٌ.
 Quasi-pl. n., for quasi-plural noun, اِسْمٌ جَمْعِيٌّ.
 Quasi-sound verb, i. e. one having و or ي for its first radical letter, فِعْلٌ مِثَالٌ.
 R. Q., for reduplicative quadrilateral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ.
 Real (as opposed to ideal) subst., اِسْمٌ عَيْنٌ or simply عَيْنٌ, and اِسْمٌ ذَاتٌ or simply ذَاتٌ.
 Receptacular noun, اِسْمٌ رُوْعَايَةٌ.
 Reg., for regular: see "Analogous."
 Rel. n., for relative noun, اِسْمٌ مُنْتَسِبٌ, or نِسْبَةٌ.
 Simple subst. (as opposed to inf. n.), اِسْمٌ.
 Sing., for singular, مُفْرَدٌ and وَاحِدٌ.
 Sound pl., for sound plural: see "Perfect pl."
 Sound verb, i. e. one which is not of the class termed "perfect," but which has not و nor ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one that has not و nor ي nor ء for one of its radical letters: فِعْلٌ صَحِيْحٌ. (See "Perfect verb.")
 Specificative, or discriminative, تَمْيِيزٌ.
 State, denotative of, حَالٌ.
 Subject (as correlative of attribute or predicate), مُسَمِّدٌ اِلَيْهِ.
 Subst., for substantive, اِسْمٌ.
 Substitute, بَدَلٌ.
 Syll. signs, for syllabical signs, شِكْلٌ.
 Syn., for synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ. Syn. with, for synonymous with, لُغَةٌ فِي.
 Trad., for tradition, حَدِيْثٌ.
 Trans., for transitive, مُتَعَدٍّ and وَاِئْتِجٌ.
 Transposition, قَلْبٌ. Formed by transposition, مُقْلُوْبٌ.
 Tropical, مُجَازِيٌّ and مُجَازِيٌّ.
 Unsound verb, i. e. one having و or ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one having و or ي or ء for one of its radical letters: فِعْلٌ مُعْتَلٌ.
 V., for verb, فِعْلٌ.
 Verbal noun, اِسْمٌ فِعْلِيٌّ.

‡ means asserted to be tropical.
 †† „ asserted to be doubly tropical.
 † „ supposed by me to be tropical.

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.*

*Ibn-'Abbás: died in the year of the Flight	68	Aboo-Bekr Ibn-El-Ambáree: born in 271: died in	(*327 or) 328
*Mujáhid: said to have lived 83 years; and to have died in	100 or 101 or 102 or 103	Ez-Zejjájee	(*337 or) 339 or 340
*Kátádeh: born in 60: died in	117 or 118	*El-Fárabee	343
Aboo-'Amr Ibn-El-'Alá: (*born at Mekkeh, in the year of the Flight 70 or 68 or 65:) died in	151 (*or 154) or 159	Ibn-Durustaweyh: born in 258: died in	347
El-Khaleel: lived to the age of 74	160 or 170 or 175	Ibn-El-Kootceyeh	367
*El-Leyth Ibn-Naṣr Ibn-Seiyár El-Khurá- sánee: contemporary with, and com- panion of, El-Khaleel.		Es-Seeráfee: born before the year 270: died in	368
Yoonus: born in the year 90	182 *or 183	Ibn-Khálaweyh	370
*Abu-d-Duḡeysh: contemporary with Yoonus.		El-Azherce (author of the "Tahdheeb"): *born in 282: died in	*370 or 371
El-Kisá-ee	182 or 183 or 189 or 192	Aboo-'Alee El-Fárisee: (*lived more than 90 years:) died in	(*376 or) 377
Seebaweyh: lived 32 years, or 40 and odd years: died in	161 (*or 177) or 180 or 188 or 194	Aboo-Bekr Ez-Zubeydee (author of an abridg- ment of the "'Eyn"	379
Aboo-Moḡammad El-Yezcedee: lived 74 years: died in	202	*Ibn-'Abbád (the Ṣáḡīb, author of the "Mo- ḡeet"): born in 326: died in	385
En-Naḡr Ibn-Shumeyl: died in	203 or 204	*El-Khattábee	388
Ḳuṭrub	206	Ibn-Jinnee (*Abu-l-Fet-ḡ 'Othmán): born before the year 330: died in	392
El-Farrá: lived 67 years	207	Ibn-Fáris	(*390 or) 395
Aboo-'Obeydeh (*Maḡmar Ibn-El-Muthenná Et-Teymee): born in 112: died in	208 or 209 or 210 or 211	El-Jowharce (author of the "Ṣiḡáh")	*393 or 397 or 398
Aboo-'Amr Esh-Sheybánee: lived 110 (*or 111) or 118 years: died in	205 or 206 or 213	El-Harawee (author of the "Gharcebeyn")	401
Aboo-Zeyd (*El-Anḡáree:) lived 93 years: died in	214 or 215 or 216	*Moḡammad Ibn-Jaḡfar El-Ḳazzáz	412
El-Aḡma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217		El-Jawáleeḡee	425
*El-Liḡyánee: contemporary with El-Kisá-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Aḡma'ee.		*Ibn-Et-Teyyánee (author of the "Moo'ab")	436
Abu-l-Ḥasan El-Akhfash	210 or 215 or 221	Ibn-Seedeḡ (*author of the "Moḡkam"): lived about 60 years: died in	458
*Abu-l-Ḥeythem: a preceptor of Aboo-'Obeyd.		El-Khateeb Et-Tebreecee: born in 421: died in	502
*Ibn-Buzurj: contemporary with Abu-l-Ḥeythem.		*Er-Ráḡhib El-Iḡfahánee: died in the early part of century five.	
Aboo-'Obeyd: lived 67 years: died in	223 or 224 or 230	Ibn-El-Ḳaṭṭáḡ: born in 433: died in	515
Ibn-El-Aḡrúbee: born in 150: died in	231 or 233	*El-Meydánee: died in	518
*Shemir: contemporary with Ibn-El-Aḡrúbee.		Ibn-Es-Seed El-Baṭalyowsee: born in 444: died in	521
Ibn-Es-Sikkeet (*Yaḡkoob)	244	Ez-Zamakhsheree (*author of the "'Asás" and "Keshsháf," &c.): born in 467: died in	538
Aboo-Ḥátim Es-Sijistánee: lived nearly 90 years: died in	248 or 250 or 254 or 255	*Es-Suḡheylee (author of the "Rowḡ")	581
*Es-Sukkaree (author of an "Exposition of the Deewán El-Hudhaleeyeen"): born in 212: died in	270 or 275	Ibn-Barree (*author of "Annotations on the Ṣiḡáh")	582
Ibn-Ḳuteybeh: [also called El-Ḳutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El- Ḳuteybee: (see the Biogr.Dictionary of En- Nawawee, p. 771:)] born in 213: died in 267 *or 270 or 271 or 276		*Ibn-El-Atheer El-Jezeree, (Mejd-ed-Decn, author of the "Niháyeḡ")	606
*Aboo-Ḥaneefeh Ed-Deenawaree (author of the "Book of Plants")	282	*El-Fakhr Er-Rázee	606
El-Mubarrad: born in 210: died in	282 or 285 *or 286	*El-Muṭarrizee (author of the "Mughrib"): born in 536: died in	610
Thaḡlab (*Abu-l-'Abbás Aḡmad Ibn-Yaḡyá, author of the "Fageeh"): born in 200: died in	291	Eḡ-Ṣaḡhánee (*or Eḡ-Ṣáḡhánee, author of the "'Obáb" and of the "Tekmileh fi-ḡ- Ṣiḡáh"): born in 577: died in	660
Kuráḡ	cir. 310	Er-Raḡdee Esh-Shátibee: born in 601: died in	684
Ez-Zejjáj (*Aboo-Is-ḡáḡ)	311	*El-Beyḡáwee	685 or 690 or 691
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in	321	El-Jemál Ibn-Málik: born in 600: died in	692
*Ibraḡcem Ibn-Moḡammad Ibn-'Arafeh (Niḡ- ṭaweyh): born in 244 or 250: died in	323	*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in	711
		*El-Feiyomee (author of the "Miṣbáḡ," which he finished in 734).	
		Aboo-Ḥeyyán: born in 654: died in	745
		*Ibn-Hishám (author of the "Mughnee"): born in 708: died in	761 or 762
		El-Feyroozábádee (author of the "Ḳámoos" *and the "Baḡáir"): born in 729: died in	816
		*The seyid Murtaḡá Ez-Zebeedee (author of the "Tái el-Aroos"): died in	1205

IV.—Indications of Authorities.

From all these authorities I have drawn through the medium of the *Táj el-'Aroos* or the *Lisán el-'Arab*, except those distinguished by the mark ‡, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page xxvi.

†A,	The "Asás" of Ez-Zamakhsheree.	Jm,	The "Jemharah" of Ibn-Dureyd.
AA,	Aboo-'Amr Ibn-El-'Alá, and Aboo-'Amr Esh-Sheybáneec: each being cited simply by the name of "Aboo-'Amr."	†K,	The "Kámoos."
AAF,	Aboo-'Alee El-Fárisce.	KI,	The <i>Ḳádee 'Iyáḏ</i> .
ADḲ,	Abu-d-Duḳeysh.	†KL,	The "Ḳenz el-Loghah," of Ibn-Maḡroof; an Arabic-Persian Dictionary.
AHút,	Aboo-Hátim Es-Sijistánec.	†KT,	The "Ḳitáb et-Tnareefát."
AHei,	Aboo-Heiyán.	Kf,	The "Ḳifáyet el-Mutahaffiḏh."
AHeyth,	Abu-l-Heythem.	Kh,	El-Khaleel, commonly supposed to be the author of the "'Eyn."
AHn,	Aboo-Haneefeh Ed-Deenawarce, author of the "Book of Plants."	†Kr,	Kuráq, author of the "Munjid."
†AM,	Aboo-Munḡoor (same as Az).	Ks,	El-Kisá-ec.
AO,	Aboo-'Obeydeh.	†Ksh,	The "Keshsháf" of Ez-Zamakhsheree.
A'Obeyd,	Aboo-'Obeyd.	Kt,	El-Ḳuteybee.
AZ,	Aboo-Zeyd.	Ktr,	Kutrub.
Aql,	El-Aqlan.	†Kull,	The "Kulleeyát" of Abu-l-Baḳá.
Akh,	El-Akhfish.	†Kur,	The "Ḳur-án."
Ag,	El-Aḡma'ce.	Kz,	El-Kazzáz.
†Az,	El-Azherce (same as AM), author of the "Tahdheeb."	†Kzw,	El-Ḳazwecnee.
B,	The "Baḡáir," by the author of the "Kámoos."	†L,	The "Lisán el-'Arab."
†Bd,	El-Beydáwee's "Exposition of the Ḳur-án."	Lb,	El-Leblee.
Bkh,	El-Bukháree.	Lh,	El-Lihyánee.
Btl,	El-Batályowsee.	Lth,	El-Leyth Ibn-Naḡr Ibn-Seiyár, held by El-Azherce to be the author of the "'Eyn," which he calls "Ḳitáb Leyth."
†CK,	The Calcutta edition of the "Kámoos."	†M,	The "Moḡkam."
Dmr,	Ed-Deemerec.	†MA,	The "Muḡaddameet el-Adab" of Ez-Zamakhsheree
†EM,	The "Exposition of the Mo'allakát," printed at Calcutta.	†MP,	Moḡammad Ibn-Et-Teiyib El-Fúsee, author of "Annotations on the Kámoos."
†F,	El-Feyroozábádec, author of the "Kámoos."	†MS,	The "Mukhtár eḡ-Ḣiháh."
†Fei,	El-Feyoomec, author of the "Misbáh."	Mbr,	El-Mubarrad.
Fr,	El-Furá.	†Meyd,	El-Meydánee's "Proverbs."
Fg,	The "Faḡeḡh" of Thaalab.	†Mgh,	The "Mughrib" of El-Muḡarrizec.
†Ḥam,	The "Exposition of the Ḥamásch," ("Hamasæ Carmina,") by Et-Tebreezee.	Mj,	The "Mujmal" of Ibn-Fáris.
†Ḥur,	El-Hareerce's "Muḳámát," the Commentary on; 2nd edit. of Paris.	†Msb,	The "Misbáh" of El-Feyoomec.
Hr,	El-Harawee.	†Mtr,	El-Muḡarrizec, author of the "Mughrib."
IAar,	Ibn-El-Aḡrábee.	†Mughnee,	The "Mughni-l-Lebbeh" of Ibn-Hishám.
I'Ab,	Ibn-'Abbás.	†Mz,	The "Muzhir" of Es-Suyootec.
†I'Aḳ,	Ibn-'Aḳeel's "Exposition of the Alfeeyeh of Ibn-Málik," edited by Dr. Dieterici.	Nh,	The "Niháyeḡh" of Ibn-El-Atheer El-Jezerce (Mejd ed-Deen).
IAMB,	Ibn-El-'Ambháree.	Ns,	En-Nesa-ec.
IAth,	Ibn-El-Atheer El-Jezerce, (Mejd-ed-Deen,) author of the "Niháyeḡh."	O,	The "'Obáb" of Es-Ḣaghánee.
IB,	Ibn-Barree, author of the "Annotations on the Ḣiháh," with El-Bustec.	†PḢ,	The "Persian Translation of the Ḣiháh."
†IDrd,	Ibn-Dureyd, author of the "Jemharah" &c.	R,	The "Rowḏ" ("Er-Rowḏ el-Unuḡ") of Es-Suheylee.
IDrst,	Ibn-Durustaweyh.	†S,	The "Ḣiháh."
IF,	Ibn-Fáris, author of the "Mujmal."	†SM,	The seyvid Murtaḏá, author of the "Táj el-'Aroos."
†IHis,	Ibn-Hishám, author of the "Mughnee."	Sb,	Seebaweyh.
IJ,	Ibn-Jimce.	Secr,	Es-Secráfee.
IKh,	Ibn-Khálaweyh.	Ḣgh,	Es-Ḣaghánee, author of the "'Obáb" and of the "Tekmileḡh fi-ḡ-Ḣiháh."
IKoot,	Ibn-El-Kootceyeh.	Sh,	Shemir.
IKt,	Ibn-Ḳuteybeh.	†Skr,	Es-Sukkarce, author of an "Exposition of the Deewán El-Hudhalecyeen."
IKtt,	Ibn-El-Ḳuttán.	Suh,	Es-Suheylee, author of the "Rowḏ."
†IM,	Ibn-Mukarram, (commonly called in the <i>Táj el-'Aroos</i> "Ibn-Mundhoor,") author of the "Lisán el-'Arab."	†T,	The "Tahdheeb" of El-Azherce.
IO,	Ibn-'Odeys.	†TA,	The "Táj el-'Aroos."
†ISd,	Ibn-Seedeḡh, author of the "Moḡkam."	†TK,	The "Turkish Translation of the Kámoos."
ISh,	Ibn-Shuneyl (En-Naḡr).	TḢ,	The "Tekmileḡh fi-ḡ-Ḣiháh" of Es-Ḣaghánee.
ISK,	Ibn-Es-Sikkeet (Yaḡkoob).	†TT,	The "Tahdheeb et-Tahdheeb."
†IbrD,	Ibraḡheem Ed-Deesooḡce.	Th,	Thaalab, author of the "Faḡeḡh."
†J,	El-Jowharce, author of the "Ḣiháh."	†W,	El-Wáhidee's "Exposition of the Deewán of El-Mutanebbeec," edited by Dr. Dieterici.
†JK,	A MS. supposed to be the "Jámi" of El-Karmánee: a lexicon founded upon the "'Eyn," with additions from the "Tekmileet el-'Eyn" of El-Khárzejee.	Yoo,	Yoonus.
†JM,	The "Jámi" of the seyvid Moḡammad.	Yz,	El-Yezceec.
†Jel,	The "Exposition of the Ḳur-án" by the Jeláleyn.	†Z,	Ez-Zamakhsheree.
		Zbd,	Ez-Zubeydeec, author of an "Abridgment of the 'Eyn."
		†Zj,	Ez-Zejjáj.

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title *مَدُّ الْقَامُوسِ* (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Ḳámoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozábádee. It has two meanings: "The Flow of the Sea" and "The Extension of the Ḳámoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ح. My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic caligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,—the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support.—requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

March, 1865.

POSTSCRIPT TO THE PREFACE.

SINCE the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obáb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obáb is, as I supposed it to be, and as I have since found to be stated by Hájje Khaleefeh, composed in the order of the Şiháh, ending in article *بم*; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Şiháh, which he has freely and literally copied throughout the 'Obáb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moheç of Ibn-'Abbád. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Moħkam; which, though it is in my opinion decidedly superior to the 'Obáb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kámoos the project of composing the Lámi', and subsequently the composition of the Kámoos itself.* In a notice of its author and of his other works, in article *صغن* in the Táj el-'Aroos, the 'Obáb is said to be "in twenty volumes;" and the same is said by Hájje Khaleefeh: but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preservation. I have often found it very useful in the cases of doubtful passages in the Táj el-'Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the handwriting of the Seyyid Murtaða show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azhreee. The paragraph relating to his Lexicon, the "Tahdheeb," I had inserted in its right relative place; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azhreee, as is stated by Ibn-Khillikán, was born in the year of the Flight 282; and died in the latter part of 370,

* Throughout PART V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obáb has borrowed from the contents of the Şiháh and contributed to the contents of the Kámoos.

or, as some say, 371; so that he lived 88 or 89 years (lunar reckoning). In the year 311, being then about 29 years old, he became a prisoner among the *Ḳarmaṭees*, falling to the lot of a party of Arabs of the Desert. Among these people he appears to have remained several years; for he is related to have mentioned his having passed two winters with them in *Eṣ-Ṣammán*, but usually to have wintered with them in the *Dahná*. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words and phrases, which he has mentioned in his *Lexicon*; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "*Tahdheeb*" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to be least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in *lexicons*, unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the *Bedawees* of the same and of other parts.

More than seventeen hundred printed pages of my *Lexicon* are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of *Freytag's* unabridged *Lexicon*, I hope that the time which the printing has occupied will not be thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

December, 1869.

E. W. L.

The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. ا ب ج د]: called **ألف**. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies "an ox;" the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in **آلَم**, in the **Qur** [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is **ألفات**]; but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as **اللِسَان** is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written **ا**, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written **ى**], and is pronounced with a pause after it: and it is also prolonged: (S, K, TA.) [in the latter case, it is written **آ**; and] this is the case when it is made a subst.: and when it is not called a letter, [i. e. when one does not prefix to it the word **حَرْفٍ**] it is [properly] fem. (S.) Its dim. is **أَيْمَة**, meaning *an a written small, or obscure*, (S, IB,) according to those who make it fem. and who say, **زَيْبَتٌ زَيْبًا** and **ذَيْبَتٌ ذَيْبًا**; but **زَيْبَتٌ زَيْبًا** according to those who say, **زَيْبَتٌ زَيْبًا**. (IB.)—**ألف** [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying, **أَلْيَوْمَ تَنْسَاهُ** ["to-day thou wilt forget it"]. (S.) There are two species of **الف**; namely, **لَيْسَةٌ** [or *soft*], and **مُتَحَرِّكَةٌ** [or *movent*]; the former of which is [properly] called **ألف**; and the latter, **هَمْزَةٌ**; (S, TA.) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered **ع**, whence the form of the character (◌) whereby it is represented]: but this latter is sometimes tropically called **الف**; and both [as shown above] are of the letters of augmentation. (S in art. او, and TA.) There are also two other species of **الف**; namely, **ألف وصل** [the *alif of conjunction or connexion, or the conjunctive or connexive alif*]; and **ألف قطع** [the *alif of disjunction, or the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an *alif of prolongation*,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in **أَبْنٍ**, originally **بَنَى** or **بَنُو**]; whereas the *alif of*

disjunction is sometimes augmentative, as in the case of the interrogative *alif* [to be mentioned below, and in other cases]; and sometimes radical, as in **أَخَذَ** and **أَمَرَ**: (S, TA:) or, according to Ahmad Ibn-Yahyà and Mohammad Ibn-Yezced, (T, TA,) the primary **ألفات** are three; the rest being subordinate to these: namely, **ألف أصلية** [radical *alif*], (T, K, TA,) as in **أَلْفٌ** and **أَكَلَ** (T) and **أَخَذَ**; (K;) and **ألف قطعية** [disjunctive *alif*], as in **أَخَذَ** (T, K) and **أَحْمَرُ** (T) and **أَحْسَنَ**; (T, K;) and **ألف وصلية** [conjunctive or connexive *alif*], (T, K,) as in **أَسْتَخْرَجَ** (T) and **أَسْتَخْرَجَ**. (T, K.)—The **ألف** which is one of the letters of prolongation and of softness is called **الألف الساكنة** [the *quiescent alif*, and **الألف الهادئة**], which signifies the same: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a *fet-hah*; (T, TA;) and cannot have a vowel, (IB, Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from **و** or **ى**, they restore it to its original, as in **عَصَوَانٍ** and **رَحِيَانٍ**; and if it is not converted from **و** or **ى**, they substitute for it hemzeli, as in **رِسَائِلٍ**, in which the hemzeli is a substitute for the **ا** in [the sing.] **رِسَالَةٌ**. (IB.) IJ holds that the name of this letter is **لَا**, [pronounced *lá* or *lé*, without, or with, imáleh, like the similar names of other letters, as **بَا** and **تَا** and **ثَا** &c.] and that it is the letter which is mentioned [next] before **ى** in reckoning the letters; the **ا** being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, **ص** and **ج**; and he adds that the teachers [in schools] err in pronouncing its name **ألف**. (Mughnee.)—The grammarians have other particular appellations for *alifs*, which will be here mentioned. (T, TA.)—**الألف المجهولة** [The *unknown alif*] is such as that in **فَاعِلٌ** [or **فَاعِلٌ**] and **فَاعُولٌ**; i. e., every **ا**, (T, K,) of those having no original [from which they are converted, not being originally **ا** nor **و** nor **ى**, but being merely a formative letter, and hence, app., termed "unknown"], (T,) inserted for the purpose of giving fulness of sound to the *fet-hah* in a verb and in a noun; (T, K;) and this, when it becomes movent, becomes **و**, as in the case of **خَاتَمٌ** and **خَوَاتِمٌ**, becoming **و** in this case because it is movent, and followed by a quiescent **ا**, which **ا** is the **ا** of the pl., and is also *مجهولة*. (T.)—**ألفات المدات** [The *alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fulness of sound to the *fet-hah*] in **دَانِقٌ**, for **كَنْقَلٌ**, and **خَاتَمٌ**, for **دَانِقٌ**, and **دَانِقٌ**, for **دَانِقٌ**. (T, K.) In like manner, **و** is inserted after a *dammeh*, as in **أَنْظُرُ**; and **ى** after a *keesch*,

as in **شِمَالٌ**. (TA.) An *alif* of this species is also called **ألف الإشباع** [The *alif added to give fulness of sound to a fet-hah* preceding it]: and so is the *alif* in **مَنَا** used in imitation [of a noun in the accus. case; as when one says, **رَأَيْتُ رَجُلًا** (pronounced **رَجُلًا**) "I saw a man," and the person to whom these words are addressed says, **مَنَا** *Whom?*]. (Mughnee.)—**ألف الصلة** [The *alif of annexation, or the annexed alif*], is that which is an annex to the *fet-hah* of a rhyme, (T, K,) and to that of the fem. pronoun **ها**: in the former case as in **بَانَتْ سَعَادٌ وَأَمْسَى حَيْلُهَا أَنْقَطَا** in which **ا** is made an annex to the *fet-hah* of the **ع** [of the rhyme]; and in the saying in the **Qur** [xxxiii. 10], **وَتَنْظُرُونَ بِاللَّهِ الظُّنُونَا**, in which the **ا** after the last **ن** is an annex to the *fet-hah* of that **ن**; and in other instances in the final words of verses of the **Qur-an**, as **قَوَارِيرَا** and **سَلْسَبِيلَا** [in lxxvi. 15 and 18]: in the other case as in **ضَرَبْتَهَا** and **مَمَرْتُ بِهَا**. (T.) The difference between it and **ألف الوصل** is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (T, K.) It is also called **ألف الإطلاق** [The *alif of unbinding*, because the vowel ending a rhyme prevents its being *مقيد*, i. e. "bound" by the preceding consonant]: (Mughnee;) and **ألف الفاصلة** [the *alif of the final word of a verse of poetry or of a verse of the Qur-an or of a clause of rhyming prose*]. (TA.) [This last appellation must not be confounded with that which here next follows.]—**ألف الفاصلة** [The *separating alif*] is the **ا** which is written after the **و** of the pl. to make a separation between that **و** and what follows it, as in **شَكُرُوا** (T, K) and **كَفَرُوا**, and in the like of **يَغْزُوا** and **يَدْعُوا** [and **يَرْضُوا**]; but when a pronoun is affixed to the verb, this **ا**, being needless, does not remain: (T:) also the **ا** which makes a separation between the **ن** which is a sign of the fem. gender and the heavy [or doubled] **ن** [in the corroborated form of the aor. and imperative], (T, K,) because a triple combination of **ن** is disliked, (T,) as in **يَفْعَلْنَ** and **لَا تَفْعَلْنَ** and **أَفْعَلْنَ** (T, K) and **لَا تَفْعَلْنَ**. (T.)—**ألف التنون الخفيفة** [The *alif of the light, or single, noon in the contracted corroborated form of the aor. and imperative*], as in the phrase in the **Qur** [xcvi. 15], **تَنْسَعًا بِالنَّاصِيَةِ** [explained in art. **سِنَع**], (T, K,) and the phrase [in xii. 32], **وَلْيَكُونَا مِنَ الصَّاعِرِينَ** [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with **ا** [only, without tenween, so that one says **تَنْسَعًا** and **لْيَكُونَا**, and this seems to be indicated in Expositions of the **Qur-an** as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this **ل** being a substitute for the light **ن**, which is originally the heavy **ن**: and among examples of the same is the saying of El-Aqshah,

• وَلَا تَحْمَدِ الْمُثْرِينَ وَاللَّهَ فَاحْمَدًا •

[And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدُنَّ, but pausing with an **ل**: (T:) and accord. to 'Ikrimeh El-Dabhee, in the saying of Imra-el-Keys,

• قَفَا نَبِكَ مِنْ دِكْرِي حَبِيبٍ وَمَنْزِلِ •

[what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means قَفَنَ, but substitutes **ل** for the light **ن**; (TA;) or, accord. to some, قَفَا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.)—

ألف العوض [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in رأيت زيدا (T, K) [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find رأيتا, زيدتا,] and فعلت خيرا and the like. (T.)—

ألف التغايب [The alif of inability to express what one desires to say], (T,) or ألف التغايب [the alif of feigning negligence or heedlessness], (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says عمرٌ، and then, being unable to finish his saying, pauses, saying إنَّ عمرا، [in the CK عمرا،] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying منطلقٌ، meaning to say, if he were not unable to express it, إنَّ عمرٌ منطلقٌ [Verily 'Omar is going away]. (T.) The **ل** in a case of this kind is [also] said to be للتذكُّر [for the purpose of endeavouring to remember]; and in like manner, و، when one desires to say, يقولُ زيدٌ، and, forgetting زيدٌ، prolongs the sound in endeavouring to remember, and says يقولُمو. (Mughnee in the sections on **ل** and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يا عمرا for يا عمرا [which is unex. contrary to rule, as عمرٌ is masc. and consists of only three letters]. (T.)—

ألف التذكرة [The alif of lamentation], as in وا زيدا [Alas, Zeyd!], (T, K,) i. e. the **ل** after the **د**; (T;) and one may say وا زيدا، without the **و** of pausation. (Alfeyeh of Ibn-Málik, and I 'Ak p. 272.)—

ألف الاستنكار [The alif of disapproval], (T,) or ألف الاستنكار [which means the same], (Mughnee,) is similar to that next preceding, as in وا أبو عمرا [What! Aboo-Omar!] in reply to one who says, "Aboo-Omar came;" the **و** being added in this case after the letter of prolongation like as it is in فلانةٌ said in lamentation. (T.) [The ex. given in the Mughnee is عمرا، as said in reply to one who says, "I met 'Amr;" and thus I find it written, with **ل**; but this is a mistranscription of the inter-

rogative **أ**, which see below.] In this case it is only added to give fullness of sound to the vowel; for you say, اترجلوه [What! the mau? for اترجلوه], after one has said "The man stood;" and اترجلوه in the accus. case; and اترجلوه in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient **ل**, which is an **ل** of interrogation, is written (T, K,).]—

ألف المنقلبة عن ياء الإضافة [The alif that is converted from the affixed pronoun **ي**], as in يا غلاما أقبيل [O my boy, advance thou,] for يا غلامي; (TA in art. حرز.) [and يا عجباً لزيد (I 'Ak p. 271) O my wonder at Zeyd! for يا عجبى لزيد; and يا أبتي for يا أبتى، and يا وئلتا for يا وئلتى، and يا بأبي for يا بأباه، and يا بأبا (T and TA in art. ب.)] [This is sometimes written **ي**, but preceded by a fet-hah.]—

ألف المحوطة [The transmutated alif, in some copies of the K] ألف المحوطة، which, as MF observes, is put for the former, is every **ل** that is originally و or **ي** (T, K) movent, (T,) as in قال [originally قول], and باع [originally قصى]، (T, K,) and غزا [originally غزوا]، and قصى [originally قصى]، and the like of these. (T.)—

ألف التثنية [The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in يجلسان and يذهبان (T, K,) and in nouns, (T,) as in الزيدان (T, K) and العمران; (T;) [i. e.] the **ل** which in verbs is a dual pronoun, as in فعلا and يفعلان، and in nouns a sign of the dual and an indication of the nom. case, as in رجلان. (S.)—

It is also indicative of the accus. case, as in رأيت فاه [I saw his mouth]. (S.)—

ألف الجمع [The alif of the plural, or of pluralization], as in مساجد and قواعل and فرسان (T, K) and جبال (T, K). (T.)—

ألف التانيث [The alif denoting the fem. gender], as in حبتى (Mughnee, K) and سكرى [in which it is termed مقصورة shortened], and the meddih in حمراء (K) and نفاة and بيضا [in which it is termed ممدودة lengthened]. (TA.)—

ألف الإلتحاق [The alif of adjunction, or quasi-coordination; that which renders a word an adjunct to a particular class, i. e. quasi-coordinate to another word, of which the radical letters are more in number than those of the former word, (see the sentence next following)], (Mughnee, TA,) as in أرطأ (Mughnee) [or أرطى] and the meddih in عبأة &c.]—

ألف التثنية [The alif of multiplication, i. e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word], as in قبعترى (Mughnee, TA) [correctly قبعترى], in which the **ل** [here written **ي**] is not to denote the fem. gender, (S and K in art. قبعترى) because its fem. is قبعتراة، as Mbr. says; (S and TA in that art.) nor to render it quasi-coordinate to another word, (K and TA in that art.) as is said in the Lubáb, because there is no noun of six

so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as اترجلوه is to اترجلوه. (TA in that art.)—

ألف الوصل [The alifs of conjunction or connexion, or the conjunctive or connexive alifs], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in ابن (T, K) and ابتر (K) and امرأة and امرؤ and اثنتان and اثنتان and ابنة and ابنة and است (T, K,) which have a kesreh to the **ل** when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and ائمر and ائمر [and variations thereof, which have either a fet-hah or a kesreh to the **ل** when they commence a sentence, or occur alone,] (K,) and in the article آل، the **ل** of which has a fet-hah when it commences a sentence. (T.)—

ألف القطع [The alif of disjunction, or the disjunctive alif,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أحسن، of which the dim. is أحسنين: (I Amb, T:) in pls. it occurs in ألوان and أزواج (I Amb, T, K) and السنة [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أفعل، as أكرم; in which cases it is sometimes للسلب، i. e. privative, (like the Greek alpha,) as in أقسط "he did away with injustice," which is termed قسط and قسط، inf. ns. of قسط:] it is distinguished from the radical **ل**, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative **أ** [to be mentioned below]; and sometimes radical, as in أخذ and أمر; and is thus distinguished from the conjunctive **ل**, which is never other than augmentative. (S.)—

ألف التفضيل والتقصير [The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees], as in فلان أكرم فلان [Such a one is more generous, or noble, than thou], (T, K,*) and الأمر منك [more ungenerous, or ignoble, than thou], (T,) and أجهد الناس [the most ignorant of men]. (T, K,*)—

ألف العبارة [The alif of signification], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called العاملة [the operative], as in أنا أستغفر الله [I beg forgiveness of God], (T, K,) and أنا أفعل كذا [I do thus]. (T.)—

ألف الاستفهام [The alif of interrogation, or the interrogative alif], (T, S, Msb in art. همز، Mughnee,) as in أزيد قائم [Is Zeyd standing?], (Mughnee,) and أزيد عندك أم عمرو [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and أقام زيد [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is لا or نعم; (Msb;) and in a negative phrase, as ألم نترحم [Did we not dilate, or enlarge? in the Kur xeiv. 1]. (Mughnee.)

When this is followed by another hemzch, an *l* is interposed between the two hemzchs, [so that you say *أَأَنْتَ*, also written *أَأَنْتَ*,] as in the saying of Dhu-r-Rummeh,

• أَيَا ظَبِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَا جِلٍ
• وَيَبِينُ النَّقَا أَأَنْتِ أُمُّ أُمِّ سَالِمٍ

[*O thou doe-gazelle of El-Waasà between Jelájlil and the oblong gibbous hill of saul, is it thou, or Umm-Sálim?*]; (T, S;) but some do not this. (T.) [It is often conjoined with *إِنَّ*, as in the *Kur* xii. 90, *أَأَنْتَ لَأَنْتَ يُوْسُفُ* *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mshb in art. *همز*, Mughnee,) and to establish it, (Mshb,) as in the phrase in the *Kur* [v. 116], *أَأَنْتَ قُلْتَ لِلنَّاسِ* [explained above], (Mshb in art. *همز*,) and in *أَأَنْتَ ضَرَبْتَ زَيْدًا* or *أَأَنْتَ ضَرَبْتَ زَيْدًا* [*Didst thou beat Zeyd?*], and *أَأَنْتَ ضَرَبْتَ زَيْدًا* [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], *أَصْطَفَى* *أَبْنَاتَ عَلَى الْبَنِينَ* [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] *أَتَعْبُدُونَ مَا* *أَتَعْبُدُونَ* [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] *أَفَأَصْفَاكُمْ* *رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْآلِهَاتِ إِنَانًا* [*Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?*]. (Mughnee.) And to denote irony, as in [the *Kur* xi. 89,] *أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا* [*Do thy prayers enjoin thee that we should leave what our fathers worshipped?*]. (Mughnee.) And to denote wonder, as in [the *Kur* xxv. 47,] *أَلَمْ تَرَ* *إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ* [*Hast thou not considered the work of thy Lord, how He hath extended the shade?*]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the *Kur* lvii. 15,] *أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا* [*Hath not the time yet come for those who have believed?*]. (Mughnee.) And to denote a command, as in [the *Kur* iii. 19,] *أَسْلِمُوا*, meaning *أَسْلِمُوا* [*Enter ye into the religion of El-Islám*]. (Mughnee, and so Jel.) And to denote equality, occurring after *سَوَاءٌ* and *مَا أَبَالِي* and *مَا أُدْرِي* and *لَيْتَ شِعْرِي*, and the like, as in [the *Kur* lxiii. 6,] *سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ* [*It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*], and in *مَا أَبَالِي أَقَمْتَ أَمْ قَعَدْتَ* [*I care not whether thou stand or sit*]: and the general rule is this, that it is the hemzch advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, *سَوَاءٌ عَلَيْهِمْ أَلِاسْتَعْفَارُ وَعَدْمُهُ* [*Equal to them will be the begging of forgiveness and the not doing so*], and *مَا أَبَالِي بِقِيَامِكَ وَعَدْمِهِ* [*I care not for thy standing and thy not doing so*]. (Mughnee.) — *أَلِفُ النَّدَاءِ* [*The alif of calling, or vocative alif*],

(T, S, * Mughnee, * K,) as in *أَزِيدُ*, meaning *يَا زَيْدُ* [*O Zeyd*], (T, K,) and in *أَزِيدُ أَقْبِلُ* [*O Zeyd, advance*], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) *أَ*, with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in *أَزِيدُ أَقْبِلُ* [*Ho there, or soho, or holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, *أَفْلَانُ* and *أَفْلَانُ* and *أَفْلَانُ* (TA) or *أَيَا*. (S and K in art. *أيا*.) — *أَي*, for *أَيْ* and *أَيْ*: see *أَي*. — In a dial. of some of the Arabs, hemzch is used in a case of pausing at the end of a verb, as in their saying to a woman, *قُولِي* [*Say thou*], and to two men, *قُولُوا* [*Say ye two*], and to a pl. number, *قُولُوا* [*Say ye*]; but not when the verb is connected with a word following it: and they say also *أَ*, with a hemzch, [for *أَ*], in a case of pausing. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzch occurs at the end of a word, [i. e. in a case of pausing,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent *l*], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and El-Medenech, do not pronounce hemzch [at all]: and 'Eesà Ibn-'Omar says, Temecn pronounce hemzch, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [us exhibiting two instances of a rare usage of *أَ*, or *أَ*, in a case of pausing, in the place of a suppressed word,]

• دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا • الْخَيْرُ خَيْرَانِ وَإِنْ شَرُّنَا •
• وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَا •

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made his words to be heard, saying, Good is donhle good; and if evil be my lot, then evil; but I desire not evil unless Thou wilt that it should befall me*]: and he says, he means, *إِلَّا أَنْ تَشَاءَ*; this being of the dial. of Benoo-Suud, except that it is [with them] *تَا*, with a soft *l* [only]: also, in replying to a person who says, "Wilt thou not come?" one says, *فَا*, meaning *فَاذْهَبْ بِنَا* [*Then go thou with us*]: and in like manner, by *فَا*, in the saying above, is meant *فَشَرُّ*. (TA.) = Hemzch also sometimes occurs as a verb; *أَ*, i. e. *أَ* with the *o* of pausing added, being the imperative of *أَي* as syn. with *وَعَدَ*. (Mughnee.) = [As a numeral, *أَ* denotes *One*.]

اب

1. *أَب*, (T, S, M, &c.) aor. -, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and *أَب*, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. *أَب*, (T, S, M, K,) and *أَبِي*, (M, K,) and *أَبَابٌ* and *أَبَابَةٌ* (S, M, K)

and *أَبَابَةٌ*; (M;) and *أَتَيْتُ* [written with the disjunctive alif *أَيْتَيْتُ*]; (T, K;) *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (J) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or *he determined upon journeying, and prepared himself*. (T.) El-Aqshà says,

• صَرَمْتُ وَلَمْ أَصْرِمْكُمْ وَكَصَارِمٍ •
• أُنْغُ قَدْ طَوَى كَشْحًا وَأَبَّ يَذْهَبًا •

(T, S, M, TA,) i. e. *I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away*. (TA.) [Hence,] *وَلَا عَبَابٌ وَلَا أَبَابٌ*, [or *أَبَابٌ*], a prov. [which see explained in art. *عَب*]. (TA.) [And hence the saying,] *هُوَ فِي* *أَبَابِهِ*, (S, M, K,) and *أَبَابَتِهِ*, and *أَبَابَتِهِ*, (M,) *He is in his [state of, or he is enjoyed in his,] preparation or equipment [for departing or journeying]*. (S, M, K.) The hemzch in *أَب* is sometimes changed into *و*; and thus *وَبَّ*, inf. n. *وَبَّ*, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — *أَبَتْ* *أَبَابَتَهُ*, and *أَبَابَتَهُ*, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — *قَصَدَ قَصْدَهُ*, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mshb in art. *قصد*;) and also, *he pursued his [another's] course, doing as he [the latter] did*. (L in art. *وكد*.) — *أَبَّ* *إِلَى وَطَنِهِ*, (M, K,) nor. - (IDrd, M, K,) and *أَبَّ*, (K,) inf. n. *أَبَّ* (AA, S, M, K) and *أَبَابَةٌ* and *أَبَابَةٌ* (M, K) and *أَبَابٌ*, (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see 1, first signification.
10. *أَبَّ* *أَسْتَأَبَهُ* *He adopted him as a father*; unextr. form; (IAqr, M;) from *أَب*, a dial. var. of *أَب*: (TA:) regularly, *أَسْتَأَبَهُ*. (M.) And *أَسْتَأَبَ* *أَبًا* and *أَسْتَأَبَ* *أَبًا* [*He adopted a father*]. (TA in art. *أبو*.)
أَب: see art. *أبو*.
أَب *Herbage*, (M, K,) whether fresh or dry: (M, * K, * TA:) or *pasture, or herbage which beasts feed upon*, (Fr, AHn, Zj, T, S, M, A, Msh, K,) of whatever kind, (AHn, Zj,) [or] not sown by men: (Mshb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujáhid, T, Mshb:) or *whatever grows upon the face of the earth*; (Aqà, Th, T, M;) *whatever vegetable the earth produces*: (K, * TA:) and also, *green herbage, or plants*: (K, * TA:) and, as some say, *straw*, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or *herbage prepared for pasture and for cutting*: (TA:) accord. to IF, (Mshb,) *dried fruits*; because prepared for winter (Bul in lxxx. 31, and Mshb) and for journeying: (Mshb:) pl. [of pauc.] *أَبَابٌ*, originally *أَبَابٌ*. (I' Ak p. 367.) You say, *فُلَانٌ رَاعَى لَهُ الْحَبَّ*, (I' Ak p. 367.) You say, *فُلَانٌ رَاعَى لَهُ الْحَبَّ*, meaning *Such a one's seed-produce*

[or grain] increased, and his pasture became ample. (A.)— Also a dial. var. of **أَب**, *A father*. (T, and MF from the Tes-heel of Ibn-Málik.) **أَب** **أَبَه**: see 1.

إِبَاهَةٌ and **إِبَاهَةٌ** *A way, or course, of acting, or conduct, or the like*. (M, K.) [See 1.]

إِبَانٌ *The time, or season, of a thing*: (Mṣb:) or the *time of the preparing, or making ready, of a thing*: (Mgh:) as, for instance, of fruit: (Mgh, Mṣb:) it is of the measure **فَعْلَانٌ**, (Mgh, Mṣb,) from **أَب** in the first of the senses assigned to it above, (Mgh,) the **ن** being augmentative; (Mṣb;) or of the measure **فَعَالٌ**, (Mgh, Mṣb,) from **أَبَنَ** “he watched” or “observed” a thing, (Mgh,) the **ن** being radical: (Mṣb:) but the former derivation is the more correct. (Mgh.) [See also art. **ابن**.]

أبجد

أَبْجَدٌ *The first of a series of eight words comprising the letters of the Arabic alphabet [in the order in which they were originally disposed, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: **أَبْجَدٌ هُوَ حُطْبَى كَأَمِنَ سَعْفَصُ قَرَشَتْ تَخَذُ ضَفْعُ** but the Arabs of Western Africa write the latter four thus: **صَعْفَصُ قَرَشَتْ تَخَذُ ظَفْعُ**]: (K and TA in art. **بجد**: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word **أبجد** is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, **أَبْجَدٌ** signifies *The alphabet*. You say **حُرُوفُ** **الأبجد** *The letters of the alphabet*.— It is probable (as De Sacy has observed in his *Ar. Gram.*, 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday **أبجد**, Sunday **هَوَز**, and so on to **قَرَشَتْ** inclusive; calling Friday **عَرُوبَةٌ**.— In the lexicon entitled “*El-Eyn*,” the letters of the alphabet are arranged nearly according to their places of utterance; as follows: **ط, ز, س, ص, ض, ش, ح, ك, ق, د, غ, خ, ه, و, ي**; and this order has been followed in the *Tahdheeb* and *Molhkan* and some other lexicons.]*

أبد

1. **أَبَدٌ**, aor. -, inf. n. **أَبُودُ**, *He remained, stayed, abode, or dwelt*, (T, S, M, K,) *constantly, continually, or permanently, without quitting*, (T, L,) *أَبَدٌ* *in a place*; (T, S, M, K;) and so **أَبَدٌ** having for its aor. -. (TA.)— **أَبَدٌ**, (S, M, A, &c.,) aor. - and -, (T, S, M, L, Mṣb, K,) inf. n. **أَبُودُ**; (M, L, Mṣb;) and **تَأَبَّدَ**; (T, M, A, Mgh, L;) *He (a beast) became wild, or shy*; syn. **تَوَحَّشَ**: (S, M, A, Mgh, L, Mṣb, K:) [because wild animals live long, unless killed by accident; accord. to what is said by **As** and others in explanation of **أَوَابِدٌ** (sing. **أَبَدَةٌ**) applied to animals, as

meaning wild:] *took fright, and fled, or ran away at random*: (Mgh:) *took fright at, and shunned, mankind*. (T, Mṣb.) **أَبُودٌ** also signifies *The shrinking from a thing, or shunning it*; syn. **نُفُورٌ**. (Kull pp. 30 and 31.) And **أَبَدٌ**, (S, K,) aor. -; (K;) and **تَأَبَّدَ**; (A, K;) *He (a man, S, A) became unsocial, unsociable, unfamiliar, or shy; like a wild animal*; syn. **تَوَحَّشَ**. (S, A, K.)— [Hence,] **أَبَدٌ**, (K,) aor. -, inf. n. **أَبُودُ**, (TA,) *He (a poet) made use, in his verses, of words, or phrases, strange, unusual, unfamiliar, or far from being intelligible, (K, TA,) such as were not understood (K) at first sight, or on first consideration. (TA.)— [And perhaps from **أَبَدٌ** in the sense explained above, but more probably, I think, by the substitution of **ا** for **و**,] **أَبَدٌ**, aor. -, (T, S, &c.,) inf. n. **أَبَدٌ**, (L,) *He (a man, S) was angry*; (T, S, M, L, K;) as also **أَمَدٌ** and **وَبَدٌ** and **وَمَدٌ** and **عَبَدٌ**. (T, L.) You say, **أَبَدٌ** **عَلَيْهِ** *He was angry with him*. (L.)*

2. **أَبَدٌ**, inf. n. **تَأَبَّدَ**, *He made, or rendered, perpetual*. (S, K.) [See also the pass. part. n. below.] **لَمْ أَفْعَلْ تَأَبَّدًا** is a phrase used as though meaning **لَمْ أَتْ بِأَبَدَةٍ** [I did not a deed ever to be remembered, or mentioned]. (Ham p. 191.)— *He, or it, made [a beast] to take fright; to become wild, or shy*. (KL.)

5. **تَأَبَّدَ**: see 1, in two places.— *He (a man) was long distant from his home*; expl. by **طَالَتْ** **غُرْبَتُهُ**; (K;) or *was long in a state of celibacy*; **طَالَتْ**, as in one copy of the K; (TA;) and *became little in need, or little desirous, of women*. (K.)— *It (a place of abode or sojourning) became deserted [by mankind]:* (T, M, K:) and *became inhabited by wild animals*. (T, M, A.)

أَبَدٌ: see **أَبَدٌ**.

أَبَدٌ *Time*, syn. **دَهْرٌ**, (S, M, Mṣb, K,) *in an absolute sense*: (TA:) or *a long time*, syn. **دَهْرٌ** **طَوِيلٌ**: (A, and Mgh: [and this may be meant in the S &c. by the syn. **دَهْرٌ** alone, q. v.:]) or, properly, *a long time (دهر طويل) that is unlimited*: (Mṣb, TA:) or *an extended space of time that is indivisible*; for you say **زَمَانٌ كَذَا** “the time of such a thing,” but not **أَبَدٌ كَذَا**: (Er-Rághib:) [and generally, *time, or duration, or continuance, or existence, without end; endless time, &c.; prospective eternity*; opposed to **أَزَلٌ**, which signifies “time, or duration, &c., without beginning:” (see the latter word for further explanations, &c.):] each of these significations may be meant by the explanation in the S and M and K, which is also given in the Mṣb: each correctly applies in particular instances:] pl. [of pauc.] **أَبَادٌ** (S, M, Mṣb, K) and [of mult.] **أَبُودٌ** (S, M, K) [and **أَبْدُونٌ**, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like.]

أَبَدٌ should have neither dual nor pl.; but **أَبَادٌ** is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned **أَبَادٌ** as being post-classical; not of the language of the Arabs called **العَرَبُ العَرَبِيَّةُ**. (Er-Rághib.) **طَالَ الأَبَدُ عَلَى نَبْدٍ** [The time became long to Lubad, the last, and the longest of life, of Luḳmán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, **رَزَقَكَ اللهُ عُمُرًا**, **طَوِيلَ الأَبَادِ بَعِيدَ الأَمَادِ** [May God grant thee a life long in duration (lit. durations, the pl. form being used not in its proper sense, but to give intensiveness of signification), and remote in limit (lit. limits)]. (A.) And **كَانَ هَذَا فِي أَبَادِ الدَّهْرِ** [This was a long time ago. (Mgh.)] And **أَبَدٌ** **دَائِرٌ** (TA) and **أَبَدٌ** **أَبِيدٌ** (S, M, TA,) meaning **دَائِرٌ** [in an intensive sense]; (TA;) [A long, or an endless, period of time;] like as you say, **دَهْرٌ دَاهِرٌ** (S) or **دَهْرٌ دَهِيرٌ** (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] **لِلْأَبَدِ** and **لِأَبَدٍ** and [in an intensive sense, as will be seen below,] **لِأَبَدِ الأَبَدِ** and **لِأَبَدِ الأَبَدِ**, accord. to different recitals of a trad., signify *To the end of time; for ever; and for ever and ever*. (TA.) **أَبَدًا** is an adv. n., of which the signification includes all future time; [meaning *Ever*; like **قَطٌ** in relation to past time;] (El-Khafajee, El-Bodr Ed-Deamámeene, MF;) and **أَبَدٌ** **عَلَى الأَبَدِ** signifies the same. (TA.) [So, too, does **الأَبَدُ**, unless used in a limited sense known to the hearer.] When you say, **لَا أَكَلِمَةَ أَبَدًا**, you mean, [I will not speak to him as long as I live, or henceforth, or ever; or I will never speak to him; i. e.] from the time of your speaking to the end of your life. (Mṣb.) [In this case, **أَبَدًا** may also be considered as a mere corroborative. It is used in both these ways (**لِلتَّوَكُّيدِ** and **لِلتَّأْسِيسِ**) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the *Kur* xviii. 2 and iv. 60, &c.] One also says, **أَبَدَ الأَبَادِ** (T, K,) **لَا آتِيَهُ**, (S, M, A,) and **لَا أَفْعَلُهُ** (T, M, A, K,) which, though of classical authority, is said to be no evidence of the use of **أَبَادٌ** as a pl. of **أَبَدٌ** in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as **أَزَالَ** is in the phrase **أَزَالَ الأَبْدِينَ**; (MF;) and **أَبَدَ الأَبْدِينَ**, (M, A, K,) in which the latter word is not a rel. n., for if so it would be **الأَبْدِيَيْنِ**, but app. a pl., (M,) like **أَرْضُونَ**; (M, K;) and **أَبَدَ الأَبْدِينَ** (S, K,) like as you say, **أَبَدَ الأَبْدِيَّةِ** (M, K;) and **دَهْرَ الدَّاهِرِينَ** and **أَبَدَ الأَبِيدِ**; (T, S, M, A, K;) and **أَبَدٌ** **أَبِيدٌ**; (M, K;) and **أَبَدٌ** **أَبِيدٌ**; (K;) and **أَبَدٌ** **أَبِيدٌ**.

الدَّهْرِ (M, K; [in the T **دَهْرٍ**];) all of which phrases are the same in meaning; (K;); [i. e. *I will not do it, and I will not come to him,* (or *لا افعله* لا آتیه) may here mean the same as *أفعله*,) during the endless space of all future times, or time; or the like; or for ever and ever; *eis aivva tōv aiōnōv*; in *seculum seculorum*; in *omne ævum*;] the last word in every case being a corroborative. (MF.)—Also, [for **أَبَدٌ**, and (applied to a fem. n.) **دَاتُ أَبَدٍ**,] *Lasting: or everlasting.* (S, A, K.) So in the saying, **الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ**, [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And **الْأَبَدُ** signifies [The Everlasting; i. e. God; because He alone is **الْباقِي الْإَبَدِيُّ** *The Enduring without end or cessation*; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning.* (K.)—Also *Offspring that is a year old.* (K.)

أَبْدٌ *Unsocial, unsociable, unfamiliar, or shy; like a wild animal*; applied to a man, and to a young camel: (S, L:); and **أَبْدٌ**, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild.* (K.) [See also **أَبْدٌ**.]—See also **أَبْدٌ**, in four places.

أَبْدٌ: see **أَبْدٌ**.—This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except **أَبْدٌ** and **أَبْدٌ** and **أَبْدٌ**, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced **أَبْدٌ** and **أَبْدٌ**, (L,) [see **أَبْدٌ**,] and **أَبْدٌ** and **أَبْدٌ**, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully*; (S, K;); and **أَبْدٌ** and **أَبْدَةٌ** (Aboo-Múlik, TA) and **أَبْدَةٌ**, (Aboo-Múlik, K,) applied to a she-camel, signify the same: (Aboo-Múlik, K, TA:); and **أَبْدٌ** (Lth, ISh, L) and **أَبْدٌ**, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:); and **الْإَبْدَانُ** *the female slave and the mare.* (K, TA.) In the following saying,

• نَنْ يَنْقَلِعَ الْجَدُّ النَّكِدُ • إِلَّا بِجَدِّ ذِي الْإَبْدِ •
• فِي كُلِّ مَا عَامِرٌ تَنْدُ •

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take **ذِي** in the sense of **هَذِهِ**, *save with the fortune of this female slave*), who every year (ما being redundant) brings forth,] **الْإَبْدِ** means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, **لَنْ يَنْقَلِعَ الْجَدُّ النَّكِدُ إِلَّا الْإَبْدُ**, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth.* (M, L: [in the latter of which is added, **فِي كُلِّ عَامٍ تَنْدُ** in every year bringing forth.])

أَبْدَةٌ: } see **أَبْدٌ**.
أَبْدَةٌ: }
أَبْدِي: see **أَبْدٌ**, last sentence but one.
أَبْدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See **أَبْدِيَّاتٌ** a term applied to *Sayings of which the following is an ex.: لَمْ آتِيكَ إِلَّا بِأَبْدِيَّةٍ*. (M in art. صوف [q. v.]; &c.)

أَبْدٌ: see **أَبْدٌ**.
أَبْدٌ: see **أَبْدٌ**, in three places.
أَبْدٌ *Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place*; applied to a man [and to a bird]. (L.) And **أَبْدٌ** [pl. of **أَبْدَةٌ**] *Birds that remain in a country constantly, winter and summer*; (T, L;); *contr. of قَوَاطِعُ*. (A, L.)—For the phrases **أَبْدٌ** and **أَبْدٌ**, see **أَبْدٌ**.—A wild animal; (M, L, Mṣb;); that shuns, and takes fright at, mankind, &c.: (L, Mṣb:); fem. with **ة**: pl. [properly fem.] **أَبْدٌ**, (M, Mgh, L,) and [masc. and fem.] **أَبْدٌ**, (M, L:); and **أَبْدٌ** is syn. with **أَبْدٌ**; (M;); as also **أَبْدٌ**. (A.) Wild animals are called **أَبْدٌ** (S, M, L, K) and **أَبْدٌ** (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;); because they do not die a natural death, (Aṣ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aṣ, M, L.) [See also **أَبْدٌ**.] [Hence,] **قَيْدُ الْأَبْدِ** † *The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle.* (Mṣb.) [See also art. **قَيْدٌ**.] [Hence also the saying,] **التَّعْمُرُ أَوْابِدٌ فَتَقْدِمُوهَا بِالشُّكْرِ** [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

أَبْدَةٌ fem. of **أَبْدٌ**, q. v.—Also, [as a subst.,] † *A deed, (Ḥar p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Ḥar,) by reason of its extraordinary nature, and its grievousness: (Ḥar:); or a great, or formidable, event, at which people take fright, or are alarmed: (TA:); or a strange, abominable, or evil, thing: (Ḥam p. 627:); pl. **أَوْابِدٌ**. (K.) You say, **جَاءَ فُلَانٌ بِأَبْدَةٍ** *Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned.* (S.) See also 2.—A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;); pl. **أَوْابِدٌ**, signifying expressions of subtle meanings; so called because remote from perspicuity. (Mṣb.)—The pl. also signifies; *Strange, unusual, unfamiliar, or extraordinary, rhymes, or**

verses, or poems; syn. **شَوَارِدُ مِنَ الْقَوَائِي**. (S,) or **قَوَائِبُ شُرْدٌ**. (K.) El-Farezdaq says,
• نَنْ تَذَرِكُوا كَرَمِي بِلُؤْمِ أَبِيكُمْ •
• وَأَوْابِدِي بِتَنْحِيلِ الْأَشْعَارِ •
[Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See **أَبْدٌ**.]
أَبْدٌ [Made, or rendered, perpetual]. You say, **وَقَفَ أَرْضَهُ وَقَفًا مُؤَبَّدًا** *He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited.* (T.)—Also, with **ة**, A she-camel that is wild, and intractable, or unmanageable; syn. **وَحْشِيَّةٌ مُعْتَصَاةٌ**. (K.)
أَبْدٌ: see **أَبْدٌ**.

أَبْرٌ (S, K,) aor. **أَبَرَّ** and **أَبَرَّ**, (K,) inf. n. **أَبْرٌ**, (TA,) *He gave the dog, to eat, a needle in bread*: (S, K:); and [app., in like manner, **أَبَرَّ** *he gave the sheep, or goat, to eat, a needle in its fodder*: for you say, **أَبَرَّتِ الشَّاةُ** *the sheep, or goat, ate a needle in the fodder.* (A.)—**أَبْرَتُهُ** *The scorpion stung him with the extremity of its tail.* (S, M, A, K.)—**أَبْرَةٌ** † *He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him*; (IAṣr, T, A, K;); and *annoyed him, or hurt him.* (IAṣr, T, A.)
أَبْرٌ, (T, S, A, Mṣb, K,) aor. **أَبَرَّ** and **أَبَرَّ**, inf. n. **أَبْرٌ**, (M, Mṣb, K) and **أَبْرٌ** and **أَبْرَةٌ**, (M, K,) *He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see **الْأَقْحُ**)]*; (T, S, A, Mṣb;); as also **أَبْرٌ**, (S, A,) inf. n. **أَبْرٌ**: (S:); or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mṣb:); and the former (S, M, A, K) and latter, (M, A, K,) *he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game.* (A Ḥn, M.) You say also, **أَبْرَتِ النَّخْلَةَ**, and **أَبْرَتِ** and **أَبْرَتِ**, *The palm-tree was fecundated.* (Aboo-'Amr Ibn-El-'Alà, L.)—**أَبْرٌ**, aor. **أَبَرَّ**, *He, (a man, TA,) or it, was, or became, in a good or right or proper state.* (T, K.)

2: see 1, in three places.
5. **أَبْرٌ** It (a palm-tree, A and Mṣb, or a young palm-tree, S) *admitted, or received, fecundation*: (S, A, Mṣb:); *it became fecundated of itself.* (S.)
8. **أَبْرَةٌ** [written with the disjunctive alif **أَبْرَةٌ**] *He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce.* (T, S, M, K.)—See also **أَبْرٌ**.

أَبْرَةٌ A needle; (T, Mṣb;); an iron **مِسْلَةٌ**: (M,

ك: pl. اِبْر (T, S, M, Mṣb, K) and اِبَار (M, K). — † The *sting*, or *extremity of the tail*, of a scorpion; (S, *M, A, K;) as also مَيْبَر; of which latter the pl. is مَائِبَر: (A:) and of a bee. (A.) — † The *extremity of a horn*. (A.) — † The [privy] *member of a man*. (TA.) — † اِبْرَةُ الذَّرَاعِ † The *extremity of the elbow*; (Zj in his Khalk el-Insán; and A;) the *extremity of the ذَّرَاع* [here meaning the *ulna*] of the *arm*, (K,) from which the *measurer by the cubit measures*; (TA;) [this being always done from the extremity of the elbow;] the *extremity of the bone from which the measurer by the cubit measures*: the extremity of the os humeri which is next to the elbow is called the قَبِيح; and the زَج of the elbow is between the قَبِيح and the اِبْرَةُ الذَّرَاعِ: (T:) or a *small bone, the head of which is large, and the rest slender, compactly joined to the قَبِيح*: (TA voce قَبِيح:) or the *slender part of the ذَّرَاع*: (S, M: or a bone, (as in some copies of the K,) or *small bone*, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the *extremity of the وَد* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the ذَّرَاع [or fore arm] to the *extremity of the finger*. (M, K.) — † اِبْرَةٌ also signifies † The *bone of what is termed اِبْرَةُ العُرْقُوبِ* [i. e. of the *heel-tendon* of a man, or of the *hock* of a beast], (M, K,) which is a *small bone adhering to the كَعْب* [i. e. to the *ankle* or to the *hock*]: (M, TA:) and [app. more correctly "or"] the *slender part of the عُرْقُوب* [or *hock*] of the *horse*: (M, *K, *TA:) in the اِبْرَتَانِ [or two hocks] are [what are termed] اِبْرَتَانِ, which are the *external extremity of each hock*. (S.) — See also مَيْبَرَةٌ.

اِبْرَةٌ: see اِبْرَةٌ.

اِبَار a subst. [signifying The *fecundation* of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies a *palm-tree whereof the spadix is used for the purpose of fecundation*. (Mṣb.)

اِبْرَةٌ: see مَيْبَرَةٌ.

اِبَار A *maker of needles*: (T, M, K:) and a *seller thereof*: or the latter is called اِبْرِي, of which اِبْرِي is a corruption. (K.) — † The *flea*. (K.) — See also اِبَار, in art. اِبَار.

اِبْر One who *fecundates* a palm-tree, or palm-trees: who *dresses*, or *puts into a good or right or proper state*, a palm-tree, or palm-trees, or seed-produce; (T, TA;) or any work of art; and hence applied to the *fecundator of the palm-tree*. (Abou-Abd-er-Ruhmán, TA.) — † There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fṣ.)

اِبْرَةٌ: see مَيْبَرَةٌ.

مَيْبَر The *place* [or *case*] of the *needle*. (K.) — † The *tongue*. (L.) — See also اِبْرَةٌ: — and مَيْبَرَةٌ. — Also, (T, L, K,) and مَائِبَر, (T, L,) and اِبْرَةٌ, (Mṣb,) That, (Mṣb, K,) [namely] what is called جَبْر, (T, TT,) or جَبْر, (so in a copy of the T,) [in the L and TA it is said to be "like (what is

termed) الحَش, thus written with the unpointed ح, and without any syll. signs, perhaps a mis-transcription for حَشْر, and doubtless meaning the *anthers*, or the *pollen*,] with which *palm-trees are fecundated*. (T, L, Mṣb, K.)

اِبْرَةٌ (Lh, S, M, K) and مَيْبَرَةٌ and اِبْرَةٌ (M, K) † *Malicious and mischievous misrepresentation; calumny; or slander*; (Lh, S, M, K;) and the † *narring, or disturbance, of the state of union or concord or friendship or love between a people or between two parties*: (Lh, S, K, TA:) pl. مَائِبَر. (S, M.) You say, خَبِثَتْ مَيْبَرَةُ الْمَخَابِرِ † [Their *internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them*]. (A.)

مُؤَبَّرٌ: see what follows.

مَائِبَرٌ A *dog that has had a needle given him, to eat, in bread*: (S:) and, with ة, applied to a sheep or goat (شَاة) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., الْمُؤْمِنُ كَالْكَلْبِ الْمَائِبَرِ The *believer is like the dog that has had a needle given to him, to eat, in bread*. (S.) [accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] — Also, (T, S, A,) and مُؤَبَّرٌ (S,) A *palm-tree fecundated*: (T, S, A:) and the same, und seed-produce, dressed, or put into a good or right or proper state. (T, TA.) The former is the meaning in the phrase سَكَّةٌ مَائِبَرَةٌ (T, S,) occurring in a trad., [q. v. voce مَائِبَرَةٌ] i. e. A *row of palm-trees* [or perhaps a tall palm-tree] *fecundated*: or, as some say, this phrase means a *ploughshare properly prepared for ploughing*. (TA.)

اِبض

1. اِبْضَةٌ, aor. َ (S, A, K) and ُ (L,) inf. n. اِبْضٌ (S) and اِبْضٌ (L,) He *tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) عَضِد* [or *arm*], so that his *fore leg became raised from the ground*; (S, A, K;) as also تَابِضَةٌ (S, K:) and accord. to IAgr, اِبْضٌ signifies [simply] the act of *tying, or binding*. (TA.) — [Also, inf. n. اِبْضٌ, He *loosed him, or it*: for] اِبْضٌ also signifies the act of *loosing*; syn. تَخْلِيَةٌ; i. e. *contr. of شَد*: (IAgr, K:) thus bearing two contr. significations. (TA.) — Also, (K,) inf. n. اِبْضٌ (TA,) He *hit, or hurt, his vein called the اِبْاض*. (K, TA.) — اِبْضٌ (S, L, K,) inf. n. اِبْضٌ (TA;) and اِبْضٌ; (S, L, K;) It (the vein called النَّسَا) *became contracted*, (S, L, K,) and *strengthened the hind legs*; (L;) as also تَابِضٌ (S, L:) and تَابِضٌ in the hind legs signifies their *being contracted* (A, TA) and *tense*: (TA:) تَابِضٌ of the hind legs of a horse, and تَشْنَج [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — اِبْضٌ also signifies The *being in a state of rest, or motionless*. (IAgr, K.) — And The *being in a state of motion*: (L

IAgr, K:) thus, again, having two contr. significations. (TA.)

5. تَابِضٌ He (a camel) *had his pastern of his fore leg tied, or bound, to his arm, so that his fore leg became raised from the ground*. (S, K.) You say, تَقَبَّضَ كَأَنَّمَا تَابِضٌ [He *contracted himself as though he had his leg thus bound*]. (A, TA.) — تَابِضَتْ She (a woman) *sat in the posture of the مَائِبِض* [app. meaning *having her shanks pressed back against her thighs*]. (TA.) — See also اِبْضٌ, in two places. — تَابِضَةٌ: see اِبْضَةٌ.

مَائِبِضٌ, or اِبْضٌ, or اِبْضٌ, or اِبْضٌ: see مَائِبِضٌ. —

Also, the first, i. q. ذَهْرٌ [Time; or a long period of time; or a period of time whether long or short; &c.]: pl. اِبْاضٌ. (S, K.)

اِبْاضٌ The *cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the ground*:

(Aḡ, S, A, K:) pl. اِبْاضٌ. (K.) The *dim.* is اِبْضٌ. (S.) — A *certain vein (عِرْق) in the hind leg* (AO, K) of a horse. (AO.)

اِبْضٌ (K,) or اِبْضٌ النَّسَا (ISh,) A *very swift horse*: (ISh, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISh.)

اِبْضٌ: see اِبْاضٌ.

مَائِبِضٌ The *inner side of the knee* (S, A, K) of any thing: (S:) or the *inner sides of the two knees are called مَائِبِضَا السَّاقَيْنِ*: (T, TA:) or any part upon which a man bends, or folds, his thigh: or what is beneath each thigh, in the prominent places of the lower parts thereof: or the *inner side of each thigh, as far as the belly*: and also the *wrist*; the *joint of the hand in the fore arm*: (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the *inner side of the elbow*: (T, K, TA:) as also اِبْضٌ; (IDrd, K;) or, as in [some of] the copies of the S in art. اِبْضٌ; [in one copy of the S اِبْضٌ; and in another, imperfectly written;] but some write it اِبْضٌ: and one says, أَخَذَ بِاِبْضِهِ, meaning He *put his hands, or arms, beneath his knees, from behind, and then carried him*. (TA.) The pl. of مَائِبِضٌ is مَائِبِضٌ. (S.)

مَائِبِضٌ A camel *having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground*; (A, *TA;) as also مَائِبِضٌ (S:) or the latter, *having his fore shank bound to his arm with the اِبْاض*. (K.) — † It, or hurt, in the vein called the اِبْاض. (TA.)

مُؤَبِّضُ النَّسَا The *crow*: because it hops as though it were مَائِبِضٌ. (K.)

مَائِبِضٌ: see مَائِبِضٌ: and see 5. — Also Having the vein called اِبْاض in a tense state. (TA.)

اِبط

1. اِبْطَةٌ i. q. هَبْطَةٌ, q. v.: (IAgr, Az, Sḡh, K:) said of God. (K.)

5. تَابِطَةٌ He *put it* (a thing, S, Mḡh, Mṣb) *beneath his اِبْط* [or *arm-pit*]; (S, Mṣb, K;) or in

his ابط. (Mgh.)— Hence, (K,) تَابَطَ شَرًّا, the surname of Thábit the son of Jábir (S, K) El-Fahme: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his arm-pit a quiver of arrows, and took a bow, or put beneath his arm-pit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express the dual or pl., you say, ذَوَا تَابَطَ شَرًّا and ذَوُو تَابَطَ شَرًّا, or you say كِلَاهِمَا and كِلَاهِمُ. (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say تَابَطَ [so written with refā], using a single word, accord. to Sh, as is said in the L. (TA.) Its rel. n. is تَابِطِي. (S, K.)— [Hence also] تَابَطَ فُلَانٌ فُلَانًا † Such a one placed such a one under his protection. (TA.)— تَابَطَ also signifies He put his head, (S,) or garment, (Mgh, K,) under his right arm, and then threw [a portion of] it over his left shoulder, (S, Mgh, K,) in prayer, or in إِحْرَام; (Mgh;) as also اِضْطَبَعَ. (S.) [See also تَوَشَّحَ.]

ابط [The armpit;] the inner side of the shoulder-joint: (ISd, K:) or the part beneath the جَنَاح [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Mgh, K:) also written اِبْطُ; (Mgh, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting اِبْطُ; (Mgh;) for Sb says that there are only two subst. of the measure فِعْلٌ, which are اِبْطُ and حَبْرٌ; and one epithet, namely بَلْبُرٌ: other instances have been mentioned, but their transmission from Sb is not established: (Mgh. in art. اهل:) it is also said that there is no other word like اِبْطُ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also اِبْطُ:] it is fem.; (Mgh;) or masc. and fem.; (S, Mgh;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَّقَ السُّوطَ حَتَّى بَرَقَتْ اِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mgh;) the pl. is اِبْطَاتُ. (S, Mgh, K.)— [Hence,] ضَرَبَ اِبْطَ الأُمُورِ وَمَغَابِنَهَا † [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words وَأَشْتَقُّ ضَمَائِرَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.])— And ضَرَبَ اِبْطَ البَقَاةِ † [He traversed the recesses of the desert]. (TA.)— And اِبْطُ جَبَلٍ † The foot, or bottom, or lowest part, (سَفْحُ) of a mountain. (TA.)— And اِبْطُ رَمْلٍ † The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.)— And اِبْطُ السَّيَالِ † Evil fortune; ill luck. (TA.)

ابط: see اِبْطُ.
اِبْطِي [Of, or relating to, the armpit].—

اِبْطِي The axillary vein. (Golius, on the authority of Meyd.)

اِبْطِي The sword is beneath my [or armpit]: and اِبْطِي عِطَافِي وَإِبْطِي I put, or place, the sword upon my side, and beneath my [or armpit]. (TA.) And اِبْطِي جَعَلْتَهُ اِبْطِي I put it (namely the sword, TA) next my [or armpit]. (K, TA.) The Hudhalec, (S, TA,) El-Mutanakhhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taabbaṭa-Sharrā, (TA.)

• شَرِبْتُ بِجَمِيهِ وَصَدَرْتُ عَنْهُ
• وَأَبْيَضُ صَارِمٌ ذَكَرَ اِبْطِي

meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my [or armpit]: (S, TA:) or, accord. to one relation, the poet said, اِبْطِي: and accord. to another, the poet said, وَوَعَضَبُ صَارِمٌ: Skr says that the last word of the verse is a contraction of اِبْطِي: and Ibn-Es-Sceeráfee, that it is originally اِبْطِي; and if so, it is an epithet. (TA.)

اِبْطِي: see what next precedes.
اِبْطِي: see 5.

اهل

1. اَهْلٌ, aor. َ, (S, Mgh, Mgh, K, &c.) which is the most common form, (Mgh,) and َ, (S, TS, Mgh, Mgh,) and َ, (K,) so in the copies of the K in the place of َ; (TA;) and اَهْلِي, aor. َ; (IDrd, Mgh, K;) inf. n. اِهْلَانٌ (S, Mgh, Mgh) and اِهْلِي and اِهْلِي, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mgh;) He (a slave) ran away, or fled, (T, S, Mgh, Mgh,) or went away, (K,) from his master, (T, Mgh,) without [being induced to do so by] fear, or severity of work: (Mgh, K:) thus the signification is restricted in the 'Eyn: (Mgh;) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) and it is also, tropically, said of a fish: (Mgh;) or he (a slave) hid himself, and then went away: (M, K:) as also تَابَطَ: (M:) or this signifies, simply, he hid, or concealed, himself: or he confined, restricted, limited, restrained, or withheld, himself: (S, K:) or it has both of the last two significations: (Sgh:) and he abstained from a thing, as from a sin, or crime. (IAar, K*) A poet says, (S,) namely, 'Amir Ibn-Kaāb, (AZ,) or 'Amán Ibn-Kaāb, or, as some say, Ghámán, (AA.)

• أَلَا قَاتَ بِهِانٍ وَنَمَرٍ تَابَطَ
• كَبِرَتْ وَلَا يَلِيحُ بِكَ التَّعْمِيرُ

[Now swerely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]: (S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far

[from the person whom she addressed, or from the truth]; so says AZ, taking it from اِهْلَانٌ as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA.) AHát says that he asked Aq respecting تَابَطَ, and he answered that he knew it not. (TA.)

5: see 1, in three places.— تَابَطَتْ She (a camel) withheld her milk. (TA.)— تَابَطَ الشَّيْءُ [or مِنَ الشَّيْءِ] He denied, or disacknowledged, the thing. (K.) One says to a man, “Verily in thee is such a quality;” and he replies, مَا أَتَابَطُ I do not deny, or disacknowledge: and one says, “O son of such a woman;” and the man replies, مَا أَتَابَطُ مِنْهَا I do not deny, or disacknowledge, her. (IF.)

اِهْلَانٌ } see اِهْلِي.
اِهْلَانٌ }

اِهْلَانٌ A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of اِهْلَانٌ; (Mgh, Mgh, K;) as also اِهْلَانٌ [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so اِهْلَانٌ, occurring in the K, in art. اِهْلَانٌ: (IF, K:) pl. اِهْلَانٌ (Mgh, Mgh, K) and اِهْلَانٌ. (K.)

اهل

1. اِهْلٌ, aor. َ; (S, M, K;) and اِهْلٌ, aor. َ; (K;) inf. n. اِهْلَانَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, اِهْلَانَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and اِهْلٌ, (M, K,) which is of the former verb, (M, TA,) and اِهْلَةٌ [like عِلْبَةٌ]; (T;) He (a man, S) was, or became, skilled in the good management of camels (S, M, K) and of sheep or goats. (M, K.) اِهْلَانَةٌ, like كِتَابَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مَال [meaning camels or other beasts]. (A, TA.) You say, اِهْلَانَةٌ اِهْلَانَةٌ He is good in the management, or tending, of his مال [or camels, &c.]. (A, TA.)— اِهْلٌ, aor. َ: see 2, second signification.— اِهْلَتِ اِهْلَانٌ The camels were gotten, or acquired, as permanent property. (S, TA.)— اِهْلَتِ اِهْلَانٌ, aor. َ; and اِهْلَتِ, aor. َ; (K;) inf. n. [of the former] اِهْلَانٌ and [of the latter] اِهْلَانٌ; (TA;) The camels became many, or numerous. (K.)— Also اِهْلَتِ اِهْلَانٌ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. َ and َ, inf. n. اِهْلَانٌ (S, M, K) and اِهْلَانٌ; (M, K;) and اِهْلَتِ; and تَابَطَتْ; (M, K;) The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence اِهْلَانٌ applied to “a monk.” (TA.)— [Hence,] اِهْلَانٌ الرَّجُلِ اِهْلَانٌ عَنِ امْرَأَتِهِ, and تَابَطَ, (S, M, K.); The man was content to abstain from conjugal intercourse with his wife; syn. اِهْتَرَأَ عَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.)— [Hence also] اِهْلَانٌ, (K.)

inf. n. **أَبَلَ**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَلَ**, like **فَعَّه**, inf. n. **أَبَالَةٌ**: or this signifies *he became a monk*. (TA.)—And **أَبَلَ**, aor. -, (Kr, M, K,) inf. n. **أَبَلَ**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَلَ**, (K,) inf. n. **تَأْبِيلٌ**; (TA;) but the word commonly known is **أَبَلَ**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَتِ الإِبِلَ** signifies *The camels were left to pasture at liberty, and went away, having with them no pastor*: (K:) or *they became wild, or shy*. (K, TA.)—And *The camels sought by degrees, or step by step, or bit by bit, after the **أَبَلَ** [q. v.], i. e. the **خَلْفَةَ** of the herbage or pasture. (TA.)—And, inf. n. **أَبُولٌ**, *The camels remained, or abode, in the place*: (M, K:) or *remained, or abode, long in the pasturage, and in the place*. (El-Moḥeṣṣ, TA.)—**أَبَلَ العُشْبَ**, inf. n. **أَبُولٌ**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلَ الشَّجَرَ**, inf. n. **أَبُولٌ**, *The trees had green [such, app., as is termed **أَبُولٌ**] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbād.)—**أَبَلَهُ**, inf. n. **أَبَلَ**, *He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves*. (K.)*

2. **أَبَلَ**, (S, K,) inf. n. **تَأْبِيلٌ**, (K,) *He took for himself, got, gained, or acquired, camels; he acquired them as permanent property*. (S, K.) [See also 5.]—*He was one whose camels had become numerous*; (T, M, K;) as also **أَبَلَ**, (M, K,) inf. n. **أَبِيَالٌ**; (TA;) and **أَبَلَ**, aor. -, (K,) inf. n. **أَبَلَ**. (TK.)—**تَأْبِيلُ الإِبِلِ**—*The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AḤn, on the authority of Abou-Ziyād El-Kilābi. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8.—

تَأْبَلَ *He took for himself, got, gained, or acquired, camels*; (AZ, T, M, K;) like **غَنِمًا**. (AZ, T.) [See also 2.]

8. **لَا يَتَأْبَلُ**, (S, M, K,) in the O **يَتَأْبَلُ** (TA,) *He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well*; (M, K;) *he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition*: (Aḡ, A'Obeyd, T, S;) or it signifies, (M, K,) or signifies also, (S,) *he does not, or will not, keep firmly, or steadily, upon them when riding them*; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

أَبَلَ: see **أَبَلَ**:—and **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ *Skilled in the good management of camels* (S, M, K) and *of sheep or goats*; (M, K;) as also **أَبَلَ**: (S, M, K;) and **أَبَلَ بِالإِبِلِ**, and in poetry **أَبَلَ**, *skilled in the management, or care, of camels*. (T.)—A man possessing camels;

(Fr, M, K;) as also **أَبَلَ**, (M, K,) similar to **تَأْمَرَ** and **زَابَنَ**, (Ham p. 714,) but this is disapproved by Fr; (TA;) and **أَبَلَ**, (S, M, O,) with fet-ḥ to the ب, (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, **أَبَلَ**, with two fet-ḥahs; (TA;) and **أَبَلَ** also, (M, K,) with two kesrehs. (K.)—**أَبَلَ بَعِيرٌ** *A fleshy he-camel*. (Ibn-'Abbād, K.)—**نَاقَةٌ أَبَلَةٌ** *A she-camel blessed, prospered, or made to have increase, in respect of offspring*. (Ibn-'Abbād, K.) In one place in the K, **مِنَ الوَلَدِ** is put for **مِنَ الوَلَدِ**. (TA.)

أَبَلَ [mentioned in two places in the latter part of the first paragraph,] *The خَلْفَةَ of herbage, (K,) i. e., of dry herbage*; [app. meaning *what grows in the season called الصَّيْفُ, or summer, among herbage that has dried up*]; *grazing after a year; upon which camels, or the like, fatten*. (TA.)

أَبَلَ, (T, S, M, Mṣb, K, &c.,) said by Sb to be the only subst. of this form except **جَبَرٌ**, and to have none like it among epithets except **بَلْبَرٌ**; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, **حَبْلٌ** and **إِطْلٌ** [which may be of established authority]; (TA;) [and to these may be added **إِبْطٌ** and **إِبْدٌ**, and perhaps **نَبْحٌ** and **حُطْبٌ**; respecting which see **إِبْدٌ**]; and for **أَبَلَ** one says also **أَبَلَ**, (S, Mṣb, K, &c.,) sometimes, by way of contraction; (S, Mṣb;) or this may be a dial. var. of the former; (Kr, MF;) [*Camels: and a herd of camels: or*] *at the least, applied to a صِرْمَةٌ; i. e. a number [of camels] more than a دُودٌ [which is at least nine,] up to thirty; after which is the هَجْمَةُ, i. e. forty and upwards; and then, هُنَيْدَةٌ, which is a hundred of **أَبَلَ**: (T:) or, accord. to Ibn-'Abbād, a hundred of **أَبَلَ**: (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Mṣb, &c.;) a word having no proper sing.; (S, M, O, Mṣb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Mṣb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Mṣb,) and has ʿ added in the dim.; (S, Mṣb;) the dim. of **أَبَلَ** being **أَبَيْلَةٌ**: (S, Mṣb, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is **أَبَالٌ** (S, M, Mṣb, K) and **أَبِيلٌ** [like **عَبِيدٌ** pl. of **عَبْدٌ**, q. v.]; (Mṣb, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَبْقَارٌ** and **أَبْقَارٌ** mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA;) and the dual, **أَبِلَانِ**, means *two herds [of camels]*, (Sb, T, S, M, Mṣb,) each with its pastor; (T;) like as **غَنِمَانِ** means two flocks of sheep or goats: (S;) or, accord. to Ibn-'Abbād, the dual means *two hundreds of **أَبَلَ***. (TA.)—*

غَنِمَانِ

tion applied to *sheep*; because they eat more than goats. (IAḡ in TA art. **ضَبَطَ**.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خَلَقْتِ**, meaning, accord. to 'Abou-Amr Ibn-El-'Alà, (T, TA,) † [*Will they not then consider] the clouds that bear the water for rain, [how they are created?]* (T, K, TA:) but accord. to him who reads **الإِبِلِ**, the meaning is, *the camels*. (T, TA.)

أَبَلَةٌ *A blight, blast, taint, or the like*: (T, K:) thus written by IATH, agreeably with the authority of Abou-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from **الأبَلَةُ**; (T, TA;) but accord. to a commentary on the Nḥ, it is correctly written **أَبَلَةٌ** [q. v.] (TA.)

أَبَلَةٌ *Enmity; hostility*. (Kr, M, K.)

أَبَلَةٌ *Unwholesomeness and heaviness of food*; (S, M, K;) originally **وَبَلَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; (S;) as also **أَبَلَ**. (K.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M.)

—See also **أَبَلَةٌ**.—*An evil quality of herbage or pasture*. (AḤn, TA in art. **نَشَرَ**.)—*A cause of harm or injury; evil; mischief*. (TA.)—*A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, **إِنْ فَعَلْتَ ذَاكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—*A fault, vice, or the like*. (Abou-Malik, T.) So in the saying, **مَاعَلَيْكَ فِي هَذَا الأَمْرِ أَبَلَةٌ** [There is not to be charged against thee, in this affair, any fault, &c.]. (T.)—*A crime; a sin; an unlawful action*. (K.)—*Rancour, malvolence, malice, or spite*. (IB.)*

أَبَلَ: see **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ, with fet-ḥ to the ب, because several kesrehs together are deemed uncouth, *Of, or relating to, camels*. (S.)—See also **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ † *A Christian monk*; (S, M, Mṣb, K;) so called because of his abstaining (**تَأْبِيلُهُ**) from women: (TA:) or the *chief monk*: (T:) or a *derottee*: (TA:) or an *old man, or elder*: (M:) or the *chief, or head-man, of the Christians*: (M, K:) or the *man who calls them to prayer by means of the نَاقُوسُ*; (A Heyth, M, K;) the

beater of the نَاقُوسُ: (IDrd:) as also **أَبَيْلِيٌّ**, (M and K, but according to the M as meaning “a monk,”) which is either a foreign word, or changed by the relative **ي**, or of the same class as **إِنْتَحَلَ** [in which the first letter as well as the second is augmentative], for Sb says that there is not in the language an instance of the measure **أَبَيْلِيٌّ**; (M;) and **أَبَيْلِيٌّ**, and **أَبَيْلِيٌّ**, and **أَبَيْلِيٌّ**, and **أَبَيْلِيٌّ**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبَيْلِيٌّ**, like **أَبَيْلِيٌّ**; and **أَبَيْلِيٌّ**; (K;) the last with fet-ḥ to the hemzeh, and **كسر** to the ب, and with the

[first] quiescent ي [app. a mistranscription for ابيلى] is used by poetic licence for ابيلى, like ايتق for انوق: (TA:) pl. ابال (M, K) and ابل, or ابل, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By ابل الاملين is meant 'Esa [or Jesus], (S, K,) the Messiah. (S.)—In the Syriac language it signifies Mourning, or sorrowing. (K.)—Also A staff, or stick. (M, K.)—See also اباله.

ابال: see the next paragraph.

ابال: see ابول. —Also A bundle of firewood; (T, S, Msb;) and so اباله: (T, S:) or a great bundle of firewood; and so اباله and اباله (K) and اباله: (Bd in ev. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so اباله (K) and ابل and ابله (M, K) and اباله (K, [in the CK اباله,]) with one of the two ب changed into ي, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure فَعَالَةٌ, with ة, but only in one without ة, as in the cases of وينار and قيراط; (TA;) and ابله signifies the same, (K,) belonging to art. ابل. (TA.) Hence the prov., (S, TA,) ضغت على اباله and اباله (S, K, &c.) but the former is the more common, and اباله, which is allowed by Az but disallowed by J; (TA;) [lit. A handful of herbage, or the like, upon a bundle, or great bundle, of firewood, or a bundle of dry herbage;] meaning † a trial, or trying event, upon another (S, O, K) that had happened before: (S, O:) or plenty (حَصْب) upon plenty; as though bearing two contr. significations. (K.)

ابال: see اباله.

ابال dim of ابل, q. v. (S, Msb, K.)

ابيل: see ابيلى.

ابول: see ابول.

ابال A pastor of camels, (M, K, TA,) who manages them, or takes care of them, well. (TA.)

ابال: see the next paragraph.

ابول (T, S, M, Msb, K,) like عَجُول (S, Msb, K, [in the CK, erroneously, عَجُول,]) A separate, or distinct, portion of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also ابل, and اباله (M, K,) and اباله, and ابال: (K:) or it signifies a bird separating itself from the row of other birds; (T, TA;) accord. to IAqr. (TA.) It is said to be the sing. of ابال: (T, S, M, and Jel in ev. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. ابول, like عَجُول, of which the pl. is عَجَائِل (Msb:) or its sing. is ابل (S, Msb;) but he who says this adds, I have not found the Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is

ابال: (Jel:) or its sing. is اباله, (Bd in ev. 3, and Msb,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so اباله: or the sing. may be اباله, like as وينار is sing of وناير: (T:) or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شاطيط (Fr, T, Bd) and عبايد (AO, M, Bd.) ابايل signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (Msb:) or distinct, or separate, companies, (Akh, S, Msb, K,) like leaning camels: (Msb:) or companies in a state of dispersion. (AO, Msb.) One says, جاءت ابلك ابايل Thy camels came in distinct, or separate, companies. (Akh, S.) And طير ابايل [in the Kur ev. 3 means Birds in distinct, or separate, flocks or bevs]: (Akh, S:) [or] birds in companies from this and that quarter: or following one another, flock after flock: (Zj, T:) or †birds in companies; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the Msb, quotes many fanciful descriptions, which I omit, as absurd.]

ابول: see ابول, in two places.

ابال: see ابول.

ابال: see اباله, in three places:—and ابول, in two places.

ابل More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., ابل من حنيف الحناير [More skilled &c. than Honeyf-el-Hanaitim]. (TA.) And the phrase, هو من ابل الناس [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see I, first signification.]

ابل: see ابل, in two places. — ابل او ابل (S, M, K,) and ابل, and ابال (M,) [all pls. of ابل or اباله,] and اباله (M,) Many, or numerous, camels: (S, M, K:) or this, [app. meaning the last,] as some say, put in distinct herds; (M;) and so ابال: (TA:) or gotten, gained, or acquired, for permanent possession: (M:) this last is the meaning of the last of the epithets above. (S, K.)— ابل, applied to a camel, also signifies Content, or satisfied, with green pasture, so as to be in no need of water: pl. ابال: (S, K:) and so ابايل, applied to she-camels, (T, TA,) and to wild animals. (S in art. ابل.)—And اباله Camels seeking by degrees, or step by step, or bit by bit, after the ابل [q. v.], i. e. the خلفه of the herbage or pasture. (TA.)—And ابل ابل Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.)

ابيل: see ابيلى and ابيلى.

ابيل: see ابيلى and ابيلى and ابيلى.

ابول: see ابول.

ابال: see اباله, in two places:—and see ابول.

ارض مابله A land having camels. (S, K.)

ابل مؤبلة: see ابل.

ابن

1. ابنه, aor. 2 and 3, inf. n. ابن, He made him an object of imputation, or suspected him: and he found fault with him, or blamed him: (M:) or he cast a foul, or an evil, imputation upon him. (IAqr, T.) You say, ابنه بئى, (S, K,) or بئر, (as in one copy of the S,) or بخير وشر, (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) He made him an object of imputation, or suspected him, (Lh, S, M, K,) of a thing, (S, K,) or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and ابنه signifies the same. (M.) And فلان يؤبن, or بئر, Such a one is made an object of imputation, or suspected, of good, or of evil: (AA, Lh, T [as in the TT; but perhaps يؤبن is a mistranscription for يؤبن; for it is immediately added, فهو مأبون:] when, however, you say يؤبن [i. e. يؤبن or يؤبن] alone, it relates to evil only. (AA, T. [But see 2.]) And فلان يؤبن بكذا, or يؤبن, Such a one is evil spoken of by the imputation of such a thing. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, لا تؤبن فيه الحرم (T, and so in a copy of the S,) or لا تؤبن, (so in some copies of the S,) i. e. Women (T) shall not be mentioned in an evil manner therein: (T, S:) or shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed. (IAqr, T.)—Also, and ابنه (M, K,) inf. n. تابن (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. تابن الشئ, (AZ, S,) inf. n. تابن (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.)—ابن الاثر, (M,) inf. n. as above, (As, T, S, K,) He followed the traces, or footprints, or footsteps, (As, T, S, M, K,) of a thing; (As, S, K;) as also تابن (K.) And hence the next signification. (As, T.)—ابن الرجل, (S, M,) inf. n. as above, (Sh, T, S, K,) He praised the man, or spoke well of him, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M;) and wept for him: (S:) he praised him; and enumerated, or recounted, his good qualities or actions: you say, لم يزل يقرط احياكم ويؤبن موتاكم [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.)—See also 1, in six places.

5: see 2.

ابن: see art. بنى.

ابنة A knot in wood, or in a branch; (S, M, K;) or in a staff, or stick; (T;) and in a bow, (TA,) [i. e.] the place of the shooting forth of a branch in a bow, (M,) which is a fault therein; (TA;) and in a rope, or cord: (M in art. ابل:)

pl. **أَبْنٌ**. (T, S.)—Hence, (M,) † *A fault, defect, or blemish*, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.)—† Particularly *The enormity that is committed with one who is termed مأبُونٌ*. (TA.)—And † *Rancour, malevolence, malice, or spite*: (K, TA:) and *enmity*: pl. as above. (TA.) You say, **بَيْنَهُمُ أِبْنٌ** (S, TA) *Between them are enmities*. (S.)—Also *The [part called] غَلَصِمَةُ [meaning the epiglottis] of a camel*. (M, K.)

أَبْنَةٌ: see art. **أَبْنَى**.

إِبَانٌ The *time* of a thing; (T, S, M, K, and Mṣb in art. **أَب**;) the *season* of a thing; (Mṣb in that art. ;) the *time of the preparing, or making ready*, of a thing; (Mgh in that art. ;) as, for instance, of fruit, (S, Mgh, Mṣb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T:) or the *first* of a thing. (M, K.) You say, **أَخَذَ الشَّيْءُ بِإِبَانِهِ** *He took the thing in its time: or in, or with, the first thereof*. (M.) The **ن** is radical, so that it is of the measure **فَعَالٌ**; or, as some say, augmentative, so that it is of the measure **فَعْلَانٌ**. (TA.) [See art. **أَب**.]

أَبُونٌ occurs as meaning *Dead, or dying*; i. e., [properly,] *wept for*. (S.) [See 2.]

أَبُونٌ *A praiser of the dead*; because he traces his [good] deeds. (Aṣ, T.)

أَبُونٌ *Made an object of imputation, or suspected, of evil*: thus when used alone: otherwise you add **بِخَيْرٍ** [of good], and **بِشَرٍّ** [of evil]. (M, K.)—Hence, [*A catamite*;) *one with whom enormous wickedness is committed*; (TA;) i. q. **مُخْتَبِتٌ**. (Idem, voce **دَعْبُونٌ**.)—Also *One who is imprisoned*; because suspected of a foul fault, or crime. (T.)

أَبْنَسٌ, accord. to the Mṣb; or **بَنْسٌ**, accord. to the TA.

أَبْنُوسٌ, with mcdd to the **ل** and kesr to the **ب**, (TA,) or with damm to the **ب**, [i. e. **أَبْنُوسٌ**, and by some written **أَبْنُوسٌ**,] or with the **ب** quiescent, [i. e. **أَبْنُوسٌ**,] and without **و**, [app. **أَبْنَسٌ**,] (Mṣb,) [*Ebony*;) *a thing well known, which is brought from India*: an arabicized word: (Mṣb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. **جعفر**; which, however, does not seem to be the word intended:]) some say that it is the *same as نَسَارٌ*: others, that it is *different therefrom*: and respecting the measure of the word, authors differ. (TA.)

أَبِه

1. **أَبِهَ لَهُ**, (JK, K,) and **بِهَ**; (K;) and **أَبِهَ**; aor. [of both] **يَأْبِهَ**; inf. n. **أَبِهَ**, (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبِهَ**, (JK, K,) which is of the latter; (TA;) *He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it*. (K.) You say, **مَا أَبِهْتُ لَهُ**, (AZ, JK, S, Mgh,) aor. **أَبِهَ**, inf. n. **أَبِهَ**; (AZ, S;) and

أَبِهَ لَهُ, (JK, S,) aor. as above, inf. n. **أَبِهَ**; (S;) *I did not know it, or understand it; or did not know of it; was not cognizant of it*: (JK, Mgh;) or *I did not have my attention roused to it after I had forgotten it*: (AZ, S;) the former is like **وَبِهْتُ**; (Mgh;) and the latter, like [**وَبِهْتُ** and] **نَبِهْتُ**. (S.)—**لَا يُؤْبَهُ لَهُ** (Mgh, K, TA) *He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness*. (Mgh, TA.)—**أَبِهْتُهُ بِكَذَا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

2. **أَبِهْتُهُ**, inf. n. **تَأْبِيَهُ**, *I roused his attention: and I made him to know, or understand*. (K, K.) The two meanings are nearly alike. (TA.) And **أَبِهْتُهُ** *I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice*. (IB.) 4: see 2.

5. **تَأَبَّهَ** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأَبَّهَ الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأَبَّهَ عَنْ كَذَا** *He shunned, avoided, or kept himself far from, such a thing; (JK, Z, K;) he was disdainful of it, he disdained it, or held himself above it*. (Z, K.)

أَبِيَّةٌ *Greatness, or majesty; (JK, S, K;) a quality inspiring reverence or veneration; (TA;) goodness and splendour; (K;) and goodness of aspect: (TA:) and pride, self-magnification, or haughtiness*. (JK, S, K.)

أَبُو

1. **أَبُوْتُ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبِيْتُ**, [third pers. **أَبِي**,] (T, M, K,) the latter accord. to Yz, (T,) aor. **أَبُو**, (TK,) inf. n. **أَبُوَّةٌ**, (Yz, T, S, Mṣb,) or this is a simple subst., (M,) *I became a father*. (T, S, M, K.)—**أَبُوْتُهُ**, (ISk, T, M, K,) aor. **أَبُوهُ**, (IAṣr, ISk, T,) inf. n. **أَبَاوَةٌ**, (M, K,) *I was, (IAṣr, ISk, T,) or became, (M, K,) a father to him*. (IAṣr, ISk, T, M, K.)—[Hence, *I fed him, or nourished him; and reared him, or brought him up*.] You say, **فُلَانٌ يَأْبُوهُ هَذَا**, **أَبَاوَةٌ**, inf. n. **أَبَاوَةٌ**, *Such a one feeds, or nourishes, this orphan, like as the father does his children*. (Lth, T.) And **مَا لَهُ أَبٌ يَأْبُوهُ** (ISk, T, S) *He has not a father to feed him, or nourish him, and to rear him, or bring him up*. (S.)

2. **أَبِيْتُهُ**, inf. n. **تَأْبِيَهُ**, *I said to him بأبي [meaning *Mayest thou be ransomed with my father!* or the like: see **أَب**, below]. (K, TA.) [In the CK, erroneously, **أَبِي**.]*

5. **تَأَبَّاهُ** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَأْبَاهُ**; (M in art. **أَب**;) and so **تَأَبَّاهُ**, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, **تَأَبَّبْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَأْبَبْتُ أَبَا** and **أَسْتَأْبَبْتُ أَبَا** *he adopted a father*. (TA.)

10: see 5.

أَبُو is originally **أَبُو**, (S, Mṣb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Mṣb;) and signifies *A*

ing † *an ancestor*: (M:) as also **أَبَا**, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like **قَفَا**: (M:) and **أَب** is a dial. var. of the same, [the second letter being doubled to compensate for the **و** suppressed, as is the case in **أَخ**, (TA voce **أَخ**,)] but is rare. (Mṣb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters **و** and **ا** and **ي**, saying, **هَذَا أَبُوهُ** [*This is his father*], (Mṣb,) and **أَبُوكَ** [*thy father*]; (M;) and **رَأَيْتُ أَبَاهُ** [*I saw his father*]; and **مَرَرْتُ بِأَبِيهِ** [*I passed by his father*]; (Mṣb:) but accord. to one dial., you say, **هَذَا أَبَاهُ**, (Mṣb,) and **أَبَاكَ**; (M;) and **رَأَيْتُ أَبَاهُ**; and **مَرَرْتُ بِأَبَاهُ**: (Mṣb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like **يَدٌ** and **دَمٌ**; (Mṣb;) and [thus] you say, **هَذَا أَبَاكَ** [&c.]. (M.) The dual is **أَبَوَانِ**, (S, M, Mṣb,) meaning [*two fathers, and father and mother*]; and some say **أَبَانِ**: (S, M:) you say, **هُمَا أَبَوَاهُ**, meaning *They two are his father and mother*; and in poetry you may say, **رَأَيْتُ أَبِيهِ** [*I saw his father and mother*], (T,) and **أَبِيكَ** [*thy father and mother*]; (S;) but the usual, or chaste, form is **رَأَيْتُ أَبَوَيْهِ**. (T.) The pl. is **أَبَاءٌ**, (T, S, M, Mṣb, K,) the best form, (T,) and **أَبُونَ**, (T, S, M, K,) and **أَبُو**, (M, K,) [in the CK **أَبُو** is erroneously put for **أَبَوَاتُ**,] and **أَبَوَةٌ**, (Lh, T, S, M, K,) like **هُؤُلَاءِ أَبَوَكُمُ**, and **هَؤُلَاءِ أَبَوَاتُكُمْ**: (T, S:) you say, **هَؤُلَاءِ أَبَوَاتُكُمْ** [*These are your fathers*]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, **وَاللَّهُ أَبِيكَ إِبرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ** [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of **أَب**, i. e. **أَبِيَّتِكَ**, of which the **ن** is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, **أَبُونَا أَكْرَمُ الأَبَاءِ** [*Our fathers are the most generous of fathers*]. (T.) The dim. is **أَبِيٌّ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ لَمْ يَدْرِ لَمْ مِنْ أَبٍ**, and **مَا أَبٌ لَمْ يَدْرِ لَمْ مِنْ أَبٍ**, meaning *He knows not who is his father, and what is his father*, are sayings mentioned by Lh on the authority of Ks. (M.)—**لَا أَبَا لَكَ**, (T, S, M, K, &c.,) [accord. to the dial. of him who says **أَبَا** instead of **أَب**,] as also **لَا أَبَ لَكَ**, and **لَا أَبَاكَ**, (S, K,) [the last, accord. to J, because the **ل** (meaning the **ل** in **لَكَ** in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. **أَبَا**, and I rather think that **لَا أَبَاكَ** is for **لَا أَبَاكَ**, or the like,] and **لَا أَبَ لَكَ**, (Mbr, Sgh, K,) and **لَا أَبَاكَ**, (K,) which is for **لَا أَبَ لَكَ**, (M,) means *Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father!* it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciated as to the letter; (M, K;) and hence the saying of Jereer,

• **يَا تَيْمُ تَيْمُ عِدِّي لَا أَبَا لَكَ** •
[O Teym, Teym of Adee, may ye have no

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ, &c.: (Har p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ: and in wonder, like اللَّهُ ذَرَكُ: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'eed Ed-Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no known father*;] and لَا أُمَّ لَكَ expresses reviling also, but means *Thou hast no free, or ingenuous, mother*: (Meyd in Har p. 165: [see أُمَّ لَكَ:] sometimes it means *Strive, or exert thyself, in thine affair*; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself*: (ISH, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Harith says,

• أَرِينِي سِلَاحِي لَا أَبَا لَكَ إِنِّي

• أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا

[*Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.): verily I see the war, or battle, increases not sure in perseverance*]. (TA.) [Aboo-'Alee, as cited in the M, observes that the l (meaning the final l) in أَبَا, in the phrase لَا أَبَا لَكَ, indicates that it is a prefixed noun, and determinate; whereas the l in لَكَ together with the government exercised upon the noun by لا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أَبَا; for لَا أَبَا لَكَ in the dial. of him who uses the form أَبَا instead of أَبٌ is the same grammatically as لَا أَبٌ لَكَ in the dial. of him who uses the form أَبٌ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أَبَا لَكَ, and Suleymán put the best construction upon it, [us though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in plying honour [to a person], لَا أَبٌ لَشَانِكَ, and لَا أَبَا لَشَانِكَ, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for لَا أَبَا لَكَ. (S in art. شَأْنًا, q. v.)—One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, اللَّهُ أَبُوكَ, meaning *To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.)—And هِيَ بِنْتُ أَبِيهَا, meaning *She resembles her father*:

in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things: said of Hafsa, by 'Aisheh. (TA.) — بِأَبِي أَنْتَ, (TA,) or بِأَبِي أَنْتَ, (T in art. بِأَبِي,) [said to a person,] means [فِدَيْتُ بِأَبِي *Mayest thou be ransomed with my father!* (see the next sentence but one;) or] أَفْدِيكَ بِأَبِي [I will ransom thee with my father]; (T ubi supra;) or أَنْتَ مَفْدِيٌّ بِأَبِي *Thou art, or shalt be, ransomed with my father*]; or فِدَيْتُكَ بِأَبِي [I have in my heart ransomed thee, or I would ransom thee, with my father]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بِأَبِي أَنْتَ وَأَبِي [With my father mayest thou be ransomed, and with my mother!]. (TA.) And فِدَى بِأَبِي مَنْ وَدَدْتَهُ, i. e. فِدَى مَنْ وَدَدْتَهُ [May he whom I love be ransomed with my father!], meaning *may he [my father] he made a ransom for him [whom I love]!* (El-Wáhidée on the Deewán of El-Mutanebbeh, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the ي into l: a poet says,

• وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهِمَا

• وَهَلْ جَزَعُ أَنْ قُلْتُ وَآبَاهَا هُمَا

[*And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?*]; meaning وَأَبِي هُمَا. (S.) And some of the Arabs used to say, وَأَبَاهَا أَنْتَ [Alas, with my father mayest thou be ransomed!]: this, says AM, being like وَيَلْتَنَا يَا for وَيَلْتِي; as also بِبَيْتَا, with the hemzch changed into ي, originally يَا بِبَاهَا, meaning يَا بِأَبِي: and hence what is related, in a trad., of Umm-'Atteyeh; that she used not to mention the Prophet without saying, بِبَيْتَا [for بِأَبِي هُوَ]. (TA in art. بِأَبِي.) A woman said,

• يَا بِأَبِي أَنْتَ وَيَا فَوْقَ الْبَيْتِ

[*O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [ب and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the ي in بَيْتِ is substituted for , not necessarily; but ISk quotes the words as commencing with بَيْتَا, which is the right reading, in order that this expression may agree with الْبَيْتِ, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alá's reciting the words as ending with الْبَيْتِ; saying that this is compounded from the phrase بِأَبِي, and that therefore the . is preserved. (TA.) [See also the first paragraph in art. بِأَبِي.] — You say also, يَا أَبَتِ [meaning *O my father*], (S, M, K,) as in يَا أَبَتِ أَنْعَلُ [O my father, do thou such a thing]; (S;]

and يَا أَبَتِ; (S, M, K;) and يَا أَبَتِ; (Z in the Ksh xii. 4;) and يَا أَبَتِ; (S, M, K) when you pause after it. (S, M.) The ة, [here written ت,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix ي, (Kh, S, M, Z,) as in يَا أُمَّتِ; (S;) and is like the ة in عَمَّة and خَالَّة, as is shown by your saying, in pausing, يَا خَالَهُ, like as you say, يَا خَالَهُ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in حَمَامَةٌ ذَكَرٌ and غَلَامٌ يَفْعَةٌ and رَجُلٌ رُبْعَةٌ and شَاةٌ ذَكَرٌ: its being made a substitute for the affix ي is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يَا أَبِي: (Z ubi supra:) the ت does not fall from أَب in the phrase يَا أَبَتِ when there is no pause after it, though it [sometimes] does from أُمَّ in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) يَا أَبَتِ is for يَا أَبَتَاهُ, (Aboo-'Othmán El-Mázineeh, S, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ا [and ه] being suppressed; (the same Aboo-'Othmán and M;) or for يَا أَبَتَا, the ا being suppressed, like as the ي is in غَلَامٌ يَفْعَةٌ; or it may be after the manner of يَا أَبِي. (Z ubi supra.) يَا أَبَتِ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix ي. (Z ubi supra.) يَا أَبَتِ is said in a case of pause, except in the Kur-án, in which, in this case, you say, يَا أَبَتِ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يَا ظَلَمْتُ. (S.) يَا أَبَتِ is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression يَا أَبَتِ, for يَا أَبَتَاهُ; (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.)—أَبٌ is tropically applied to signify †A grandfather, or any ancestor. (Msb.)—It is also applied to signify †A paternal uncle; as in the Kur ii. 127, quoted before. (M.)—[It is also (like أُمَّ and أَبْنُ and بِنْتُ) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.]—أَبُو الْمَرْأَةِ †The woman's husband: (Ibn-Hubeeb, M:) it is said in the TŞ that الْأَبُ, in certain of the dials., signifies the husband: MF deems this meaning strange. (TA.) †أَبُو الْمَوْئِي †The master of the dwelling, or of the place of abode: (TA:) and †أَبُو الْأَضْيَافِ (ثَوِي) †The very hospitable man. (TA.)—أَبُو الْحَارِثِ †The lion. (TA.) †أَبُو جَعْدَةَ †The wolf. (TA.) †أَبُو الْحَصِينِ †The fox. (TA.) †أَبُو جَابِرٍ †Bread. (S and K in art. جَبْر.)—أَبُو مَالِكٍ †Extreme old age: (TA:) and †hunger. (MF in art. جَبْر.)

أَبٌ: see أَبَا.

أَبُوَّةٌ or أَبَوَاءٌ: see أَبَوَةٌ.

أَبُو ³ *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أَبِي dim. of أَب, q. v. (Mṣb.)

أَبُو [in copies of the K ³ أَبُو, and in the CK ³ أَبُو, both app. mistranscriptions for أَبُو, which is well known.] *Fathership; paternity; the relation of a father.* (S, M.) You say, بَيْنِي وَبَيْنَ ³ *فُلَانِ أَبُو* [Between me and such a one is a tie of fathership]. (S.)

أبي

1. أَبِي, aor. يَأْبِي, (S, M, Mṣb, K,) which is anomalous, (S, M, Mṣb,) because it has no faucial letter (S, Mṣb) for its second or third radical, (Mṣb,) and يَأْبِي, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يَأْبِي, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ي of the aor. is [regularly allowable only] in the case of a verb of the measure فَعَلَ, aor. يَفْعُل, and secondly because it is only in an aor. like يَبْجُل, (Sb, M,) i. e., of a verb of which the first radical letter is و or ي, (TA in art. وِجَل,) and يَأْبِي, (IB, [who cites as an ex. a verse ending with the phrase حَتَّى تَأْبِيه]) inf. n. إِبَاءٌ (S, M, Mgh, Mṣb, K) and إِبَاءَةٌ (K,) or إِبَاءَةٌ (so in a copy of the M,) or إِبَاءَةٌ (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ* (S, Mṣb, MF, Bq in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice:* (Bq ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى ³ *أَبَى* *he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it:* (Mṣr in Ḥar p. 483:) *he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it:* (Mgh:) and أَبَى ³ *أَبَى* *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبِي: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكَنَ with يَرْكُنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلَى and يَجْبَى and يَشْجُو and يَغْشُو. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] أَيْبَتُ اللَّعْنِ is a greeting which was addressed to kings in the time of ignorance; meaning *Majest thou refuse, or dislike,* (ISK, S, M, Ḥar p. 491,) to do a thing that would occasion thy being cursed! (ISK, S, M;) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Ḥar ubi suprà.) You say also, أَبَى ³ *أَبَى* *He refused, or did not submit, to*

be harmed, or injured. (T.) [And sometimes لَا is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of لَا أَنْ or لَا أَلَّا after مَنَعَ.] It is said in the K³ ix. 32, وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتَمَّرَ نُورَهُ, meaning *But God will not consent or choose [save to complete, or perfect, his light].* (Bd.) And in the same xvii. 91, فَأَبَى أَكْثَرَ النَّاسِ إِلَّا كُفُورًا, i. e. [But the greater number of men have not consented to, or chosen, aught] *save denying [its truth, or disbelieving it];* this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bd.) You also say, كَانَ يَأْبَى اللَّحْمَ [He used to refuse, or dislike, flesh-meat], (K,) or أَكَلَ اللَّحْمَ [the eating of flesh-meat]. (Mgh.) And أَبِي ³ *فُلَانِ الْمَاءِ* [Such a one refused, or disliked, water, or the water]: (S:) or أَبِي ³ *مِنْ شُرْبِ الْمَاءِ* [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And أَبِي ³ *عَلَيْهِ الْأَمْرُ*, (Mgh, and Mṣr. [author of the Mgh] in Ḥar p. 483,) and تَأْبَاهُ, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprà, in Ḥar.) Hence, (Mṣr ubi suprà,) أَبِي ³ *عَلَيْهِ*, (Mgh, and Mṣr ubi suprà,) and تَأْبَى ³ *عَلَيْهِ*, (T, S, and Mṣr ubi suprà,) *He was incontinent, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprà) عَلَيْهِ: (T:) thus explained because the objective complement (الْأَمْرُ) is suppressed. (Mṣr ubi suprà.) = اللَّيْنِ, (M, TA, [in a copy of the former of which the verb is written اَيْبَت, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيَتْ, (K,) inf. n. أَيْبَى, (M, and so in some copies of the K,) or اَيْبَى, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like رَضَى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيَتْ, of which رَضَى is the most common inf. n.,]) *I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied.* (M, K.) — أَبِي ³ *الْفِصِيلِ*, and اَيْبَى, inf. n. أَيْبَى, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) = اَيْبَيْتُ as syn. with اَيْبُوتُ: see the latter.

4. اَيْبَيْتُهُ [in the CK, erroneously, اَيْبَيْتُهُ] *I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice:* (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it:* (M, K:) namely, water [&c.]. (S, M.) One says, فُلَانٌ بَحْرًا لَا يَأْبَى, (ISK, S, K, [in the CK, erroneously, يَأْبَى,]) i. e., *Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, &c.;* (K:) i. e., *that will not fail,*

abundance. (ISK, S.) In like manner one says, of any water, مَاءٌ لَا يَأْبَى [Water that will not fail, or come to an end]. (TA.) And مَا عِنْدَنَا مَاءٌ مَا لَا يَأْبَى ³ *With us, or at our abode, is water that does not become scanty, or little in quantity.* (Lh, T, M.) And أَيْبَى ³ *أَبَى* *The water decreased, or became deficient.* (AA, from El-Mufaddal.) And فُلَانٌ لَا يَأْبَى ³ *فُلَانٌ* *A well that will not become exhausted:* (IAḤr, M:) one should not say, يَأْبَى.

(M, TA.) In like manner, also, one says, كَلَّا عِنْدَهُ دَرَاهِمٌ لَا تَأْبَى ³ *Herbage, or pasture, that will not fail, or come to an end.* (S.) And تَأْبَى ³ *أَبَى* *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And أَيْبَى ³ *أَبَى* signifies also *The water [in a well] was, or became, difficult of access (اِمْتَنَعَ), so that no one was able to descend to it but by exposing himself to peril or destruction:* (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. تَأْبَى ³ *عَلَيْهِ* and تَأْبَى ³ *عَلَيْهِ* *alone:* see I, latter half of the paragraph.

أَيْبَةُ ³ *A paucity, or deficiency, and revulsion, of the milk in the breast:* (Fr, TṢ:) or *a revulsion of the milk in the udder;* (K:) but the saying “in the udder” requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّهَا هَذِهِ الْحَمَى أَيْبَةُ تَدِيكَ, [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

أَبَانٌ and أَبْيَانٌ and أَبْيَانٌ: see أَب, in four places.

أَبَا ³ *أَبَا* *من الطعام*, (K,) or أَبَا ³ *أَبَا*, (T, S, M,) *A dislike, or loathing, of food:* (T, S, M, K:) of the measure فَعَالٌ, (S, M,) with ḍamm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ ³ *أَبَا*, (T, S, M, K) *من الطعام* (K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

أَبَا ³ *أَبَا* inf. n. of أَبِي, q. v. (S, M, &c.) — See also أَيْبَةُ.

أَبَا ³ *أَبَا*: see أَب, in three places. — Also, the former (أَبَا), She [app. a camel, or any beast,] *that refuses, or refrains from, fodder, by reason of her suffering from indigestion: and she that refuses, or refrains from, the stallion, by reason of her having little appetency.* (AA.) [See also أَوَابٌ, voce أَب.]

أَبَا ³ *أَبَا* A man who refuses, or does not submit, to be harmed, or injured. (T.)

أَيْبَةُ, with ḍamm, (K,) and kesr to the ب, and with teshdeed of this letter and of the ي, (TA,) [in the CK, اَيْبَةُ,] *Pride; self-magnification, or greatness, or majesty:* (K:) and اَيْبَةٌ [also] signifies *pride, self-magnification, or haughtiness.* (Ḥam p. 118.)

أَبْيَانٌ and اَيْبَى ³ *أَبَى*, (S, M, Mṣb, K, TA,) and أَب, and

(§, TA,) part. ns. of **أَبَى**, signifying *Refusing; or refraining, forbearing, abstaining, or holding back [voluntarily, or of his own free will or choice]:* (§, Mḡb, TA:*) [*refusing assent or consent; &c.:*] *disliking, being displeased with a thing, disapproving of it, or hating it:* (M, K, TA:) or the first and second, a man *disliking, or loathing, food:* (M, K, TA:) and the third, (K,) and **أَبِيَانٌ**, (so in a copy of the M,) or **أَبِيَانٌ**, (K,) a man *who refuses, or refrains from, or dislikes, or hates, (أَبِيَانٌ), food; or, things that are base or mean, (M, K, TA,) and causes of dispraise or blame:* (TA:) or the second (أَبِي), a man *who refuses, or refrains, &c., vehemently, or much; in-compliant, unyielding, resisting, withstanding, or repugning:* (T:) and **أَبِيَانٌ** and **أَبِيَانٌ**, a man *having vehement* **أَبَهُ** [app. **أَبَاهُ**, i. e. *dislike, or loathing, of food; agreeably with a common quality of words of the measure فَعْلَانٌ:* (T, TA: [but in copy of the T, accord. to the TT, **أَبَاهُ** in this last explanation is written **أَبَاهُ**: in the TA it is without any vowel-sign:)] the pl. of **أَبٍ** is **أَبُونَ** and **أَبَاهُ** (M, K) and **أَبِي** (K,) with damm, then kesr, and then teshdcd, (TA, [in the CK **أَبِي**, and in a copy of the M **أَبِينٌ**]) and **أَبَاهُ** (M, TA,) or **أَبَاهُ** (K, TA,) like **رَجَالٌ**: (TA: [in the CK **أَبَاهُ**:]) the pl. of **أَبِي** is **أَبِيُونَ**; (M, K;) of which an instance occurs wherein the pl. **ن** is likened to a radical **ن**; the gen. case being written, at the end of a verse, **أَبِيِين**: (M:) the pl. of **أَبِيَانٌ** (M,) or **أَبِيَانٌ** (K,) is **أَبِيَانٌ**. (Kr, M, K.)—[Hence,] **الْأَبِي** *The lion.* (K.)—And **أَبِيَّةٌ** (M,) so in some copies of the K, but in others **أَبِيَّةٌ** (TA,) She [app. a camel] *that dislikes, or loathes, and will not drink, water: and she that desires not the evening-food: and she (a camel) that is covered and does not conceive, or become pregnant:* (M, K:) and **أَوَابٌ**, [its pl.] *she-camels that refuse, or refrain from, the stallion.* (TA. [See also **أَبِي**].) It is said in a prov., **العَاشِيَةُ تَبِيحُ الْإَبِيَّةِ** [*She that is eating her evening-food, or pasturing in the evening, excites her that has no desire for that food*]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the § in art. **عَشُو**.)

مُؤَبٌ [act. part. n. of 4, q. v.] *Water failing, or coming to an end:* (TA:) or water that is scanty, or little in quantity. (Lh, M, TA.)

مَاءٌ مَأْبَاهُ (M,) or **مَاءَةٌ مَأْبَاهُ** (K,) *Water which the camels refuse, or dislike.* (M, K.)

اتب

2. **أَتَبَهَا** (M, K, [but in the latter the pronoun is masc.]) and **أَتَبْتُهَا** (M,) or simply **أَتَبَهَا** (§) inf. n. **تَأْتِبُ** (§, K,) *He put on her, or clad her with, an* **إِتْبٌ**: (§, M, K:) or **أَتَبَهَا** signifies *he put on her, or clad her with, a shift.* (AZ, T.)—**أَتَبٌ** (M, K,) inf. n. as above, (K,) *It (a*

garment, or piece of cloth,) *was made into an* **إِتْبٌ**. (M, K.)

5. **تَأْتَبُ بِأَتْبٍ** (M, K,) and **أَتَبْتُ**, [written with the disjunctive alif **أَتَبْتُ**], (M,) or **أَتَبْتُ**, (K, [but this I think a mistranscription,]) *He put on himself, or clad himself with, an* **إِتْبٌ**: (M, K:) or **أَتَبْتُ**, alone, *she put on herself, or clad herself with, an* **إِتْبٌ**. (AZ, T, S, M.)—**تَأْتَبُ الدَّرْعَ وَالسَّلَاحَ** *He put on (i. e. on himself) the coat of mail, and the arms, or weapons.* (A.) And **تَأْتَبُ الْقَوْسَ** *He put forth his shoulder-joints from the belt of the bow, [the belt being across his breast,] so that the bow was on his shoulder-blades:* (A:) accord. to AHn, (M,) **تَأْتَبُ** signifies *† a man's putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it, (M, K,) so that the bow is on the shoulder-joints:* (M:) and you say also, **تَأْتَبُ قَوْسَهُ عَلَى ظَهْرِهِ** *† [he put his bow in the manner above described upon his back].* (S.)—[And hence,] **تَأْتَبُ** signifies also *† He prepared himself, or made himself ready, (K,) لِلْأَمْرِ* [for the affair]. (TK.)—And **† He acted, or behaved, with forced hardness, firmness, strength, hardness, courage, or vehemence. (K.)**

8: see 5, in two places.

9: see 5.

بَقِيرٌ (M, K) and **مُتَبِّةٌ** (M, K) **إِتْبٌ** (T, S, M, A, K) or **بَقِيرَةٌ** (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of **بَقِيرَةٌ**]) *a بُرْدٌ* [q. v.], (S, M, K,) or *piece of cloth, (S, A,) which is slit (S, M, A, K) in the middle, (S,) and worn by a woman, (A, K,) who throws it upon her neck, (S, M,) [putting her head through the slit;] having neither an opening at the bosom (أَجْبِبٌ), nor sleeves:* (S, M, A, K:) and *a woman's shift:* (T, M, K:) and, (K,) or accord. to some, (M,) *a garment that is short, reaching half-way down the shank:* (M, K:) or [a garment like] *drawers, or trousers, without legs;* (M, K;) i. q. **نُفَّةٌ**: (M:) or *a shirt without sleeves, (S voce بَقِيرٌ, M, K,) worn by women:* (S ubi supra:) the first explanation alone is given in most lexicons: (TA:) some say that it is *different from the* **إِزَارٌ**; that it has no band like that of drawers or trousers, and is not sewed together after the manner of drawers or trousers, but is a shirt of which the two sides are not sewed together: (M:) or i. q. **عِلْقَةٌ** and **صِدَارٌ** and **شَوذُرٌ**; all signifying one and the same thing: (T:) pl. [of pauc.] **أَتَابٌ** (M, K, [in the CK and a MS. copy of the K written **أَتَابٌ**] [originally **أَتَابٌ** which is mentioned as one of the pls. by MF] and **أَتَبٌ** [originally **أَتَبٌ** which is also mentioned as one of the pls. by MF] and by transposition **أَتُوبٌ**, (MF,) and [of mult.] **أَتُوبٌ** (S,) or **إِتَابٌ** (M,) or both. (K.)—[Hence,] **إِتْبٌ** also signifies *† The hush of barley.* (M, K.)

مُتَبِّبٌ *A [wrapper, or wrapping garment, such as is called] مُتَبِّبٌ.* (T.)

إِتْبٌ: see **مُتَبِّبَةٌ**.

مُؤْتَبٌ الظَّفَرِ † *A man whose nail is crooked.* (K.)

اتم

1. **أَتَمَرٌ** (M, K,) in, or in relation to, a **بِقَاءٌ** [or skin for water or milk], (TA,) signifies *The having two punctures of a seam (خُرْزَتَانٌ) rent so as to become one.* (M, K.) You say, **أَتَمَّتِ الْقِرْبَةُ**, aor. -, inf. n. **أَتَمَّرُ**, *The water-shin had its two punctures (خُرْزَتَاهَا) [or rather two of its punctures, agreeably with the explanation of the inf. n. in the M and K, as given above,] rent so that they became one.* (TK.)—[And hence,] *The meeting together of the* **مَسْلَكَانِ** [or vagina and rectum]: whence **أَتُومَرٌ** [q. v.] as an epithet applied to a woman. (Ham p. 373.)—[It seems to be indicated in the T, that one says, **أَتَمَّرَ النِّسَاءُ**, aor. -, and **أَتَمَّرَ**, aor. -: as meaning, or perhaps the former only, *The women assembled, or came together:* for I there find, immediately after **مَأْتَمَرٌ** as signifying “a place in which women assemble,” “one says, **أَتَمَّرَ**, aor. -, and **أَتَمَّرَ**, aor. -:” but it is then added that, accord. to Khálid Ibn-Yezeed, **مَأْتَمَرٌ** is from **أَتَمَّرَ**, aor. -:] = *I. q. فَتَقَّ* [The act of rending, rending asunder, ripping, or the like; or undoing the sewing of a thing]. (TA.)—The act of cutting. (Sgh, K.) You say, **أَتَمَّهُ** *He cut it.* (TK.) = **أَتَمَّرَ**, aor. -, also signifies *He brought together, or united, two things.* (T.) [See **أَتُومَرٌ**, and **مَأْتَمَرٌ**.] = **أَتَمَّرَ بِالْمَكَانِ**, (Sgh, Mḡb,) with two forms of aor., [app. - and -], (Mḡb,) inf. n. **أَتَمَّرُ**, (Sgh, K,) or **أَتُومَرُ**; (Mḡb;) and **أَتَمَّرَ**, aor. -: (Mḡb;) *He stayed, remained, dwelt, or abode, in the place.* (Sgh, Mḡb, K.)

2: see 4.

4. **تَأْتَمَّرُ**, inf. n. **إِتْمَارٌ**; and **أَتَمَّهَا**, inf. n. **أَتَمَّرُ**; *He rendered her such as is termed* **أَتُومَرٌ**, q. v. (O, K.)

بِقَاءٌ is primarily used in relation to the **بِقَاءٌ** [or skin for water or milk; as meaning] *Having two punctures of a seam (خُرْزَتَانٌ) rent so that they become one.* (S.)—And hence, (S,) or from **أَتَمَّرَ** as meaning “he brought together, or united,” two things, (T,) *A woman whose* **مَسْلَكَانِ** [or vagina and rectum] *meet together in one, [by the rupture of the part between them,] (T, M,) becoming conjoined, so that the* **فَرْجٌ** *is enlarged thereby, (TA,) on the occasion of devirgination;* (M;) i. q. **مُفَضَّةٌ**, (T, S, M,) as some say; (T;) or **مُفَاضَةٌ**; (K; [said in the TA to be a mistake: but **مُفَضَّةٌ** and **مُفَاضَةٌ** are said in the M, in art. **فَيْضٌ**, to have the same signification;]) *a woman whose* **مَسْلَكَانِ** *have become one:* (Ham p. 271:) or, as some say, *small in the* **فَرْجٌ** [or vagina]: (M:) or it has these two contr. significations. (K.)

مَأْتَمَرٌ is a quasi-inf. n. of **أَتَمَّرَ** in the last of the senses explained above. (Mḡb.) [Thus it signifies *A staying, remaining, dwelling, or abiding, in a place. But it more commonly signifies] The assembling of women [and of men also] in a case of rejoicing and of mourning.* (Har p. 234.)—

It is also a noun of time from the same. (Mṣb.) [Thus it signifies *A time of staying or remaining, &c.*]—And it is also a noun of place from the same. (Mṣb.) [And thus it signifies *A place of staying or remaining, &c.* But it more commonly signifies] *A place of assembling of women* [and of men also] *in a case of rejoicing and of mourning*: from *أَتَمَّرَ*, aor. *أَتَمَّرَ*, accord. to Khálid Ibn-Yezced. (T.)—And hence, tropically, (Mṣb.) † *Women assembling together* (T, S, M, Mgh, Mṣb, K) *in a case of rejoicing and of mourning*, (T, M, Mgh, K,) or *in a case of good and of evil*: (S, Mṣb:) or *any assembly*, (M, K,) *of men and of women*, (M,) *in a case of mourning or of rejoicing*: (M, K:) or particularly *of young women*; (M, K,) accord. to some; but it is not so: and some assert that the word is derived from *أَتَمَّرَ*, in the first of the senses explained in this art.; and from *أَتَمَّرَ*, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good and of evil*: (M:) the pl. is *مَأْتَمَّرَات*. (S, Mgh.) Abu-l-'Aṭà Es-Sindee says,

• عَشِيَّةَ قَامَ النَّائِحَاتُ وَشَقِقَتْ
• جُوبَ بِأَيْدِي مَأْتَمَّرٍ وَخُدُودَ

[In the evening when arose the wailing women to wail, and openings at the necks and bosoms of garments were rent with the hands of assembled mourning women, and cheeks also were lacerated]: (S, M, Mgh:) i. e., *بِأَيْدِي نِسَاءٍ*. (S.) And another says,

• حَتَّى تَرَاهُنَّ لَدَيْهِ قِيَمًا
• كَمَا تَرَى حَوْلَ الْأَمِيرِ الْمَأْتَمَّرَاتِ

[So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: *المَأْتَمَّرَات* here necessarily denoting men. (M.)—IKt says, (Mṣb,) it is used by the vulgar to denote *An affliction, or evil accident*; (S, Mgh, Mṣb;) [and Mtr adds,] and *a wailing*: (Mgh:) they say, *كُنَّا فِي مَأْتَمَّرِ فُلَانٍ* [meaning *We were present at the affliction of such a one*]: (S, Mṣb:) or *كُنَّا فِي مَأْتَمَّرِ بَنِي فُلَانٍ* [meaning *We were present at the affliction, and wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Mṣb,) is *مَنَاحَةٌ*: (S, Mgh, Mṣb:) so says IAmb. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing*; and in the sense of *mourning, and wailing, and weeping*; for therefore do women assemble: and thus it may be in the saying of Et-Teynee, respecting Munṣoor Ibn-Ziyád,

• وَالنَّاسُ مَأْتَمَّرٌ عَلَيْهِ وَاحِدٌ
• فِي كُلِّ دَارٍ رَنَّةٌ وَزَفِيرٌ

[The people's mourning, &c., for him was one: in every house was a moaning, and a sighing]: and in the saying of another,

• أَضْحَى بَنَاتُ السَّبْيِ إِذْ قَتِلُوا
• فِي مَأْتَمَّرِ وَالسَّبَاعِ فِي عُرْسِ

i. e. [The daughters of the captives, when they

were slain, became, in the early part of the day,] *in a state of mourning*; and *the beasts of prey, in a state of rejoicing*. (TA.)

اتن

1. *أَتَنَّ بِالْمَكَانِ*, (S, M, Mṣb, K,*) aor. *أَتَنَّ*, (Mṣb,) or *أَتَنَّ*, (K,) inf. n. *أَتُونُ* (M, Mṣb, K) and *أَتَنَّ*, (K,) *He remained, continued, stayed, or abode, in the place*; (S, M, Mṣb, K,*) or *became fixed, or settled, therein*. (M.)

10. *اسْتَأَنَّ* [lit.] *He (an ass) became a she-ass*. (M.) The saying, *كَانَ حِمَارًا فَاسْتَأَنَّ*, said of a man, [lit.] signifies [*He was a he ass, and he became a she ass*; meaning † *he was mighty, or of high condition, [like the wild he-ass,] and he became base, abject, or vile*. (S, TA.)—Also, (S, TA,) or *اسْتَأَنَّ أَتَانًا*, (M,) *He (a man) purchased a she-ass*; (S;) *he took for himself a she-ass*. (S, M.)

أَتَانٌ (T, S, M, Mṣb, K) and *أَتَانٌ* (K,) but one should not say *أَتَانَةٌ*, (ISK, S, Mṣb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass [domestic or wild]*: (S, M, Mṣb, K:) pl. (of pauc., T, S, Mṣb) *أَتَانٌ* and (of mult., T, S, Mṣb) *أَتَانٌ* (T, S, M, Mṣb, K) and *أَتَانٌ* and (quasi-pl. n., M) *مَأْتَمَّرَات*. (S, M, K.)—Hence, *أَتَانٌ* signifies † *A foolish and soft or weak woman*; as being likened to a she-ass. (TA.)—Also *The station of the drawer of water at the mouth of the well*; (S, M, K;) and so *أَتَانٌ*. (M, K.) And *A rock, or great mass of stone*, (AA, T, S, M,) *in water*; (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water*. (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called الصَّحْلُ*; and a she camel is likened thereto, in respect of her hardness: (S:) or *الصَّحْلُ أَتَانٌ* signifies *a large mass of rock projecting from the water*. (T:) or *a mass of rock*, (M, K, TA,) *large and round, in the water, (TA,) at the mouth of the well, overspread with [the green substance called] طُحْلُبٌ, so that it is smooth*, (M, K, TA,) *more smooth than other parts*: (M, TA:) or *a mass of rock, part of which is immersed (غَامِرٌ, M, K) in the water, (K,) and part apparent*. (M, K.) And *أَتَانٌ التَّمِيلِ* signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth*. (ISh.)—Also *The [piece of wood called] قَاعِدَةٌ [which is one of four forming the support] of the فُودَجِ [more commonly called هُودَجِ, q. v.]: pl. أَتَانٌ, (K, TA,) with medd. (TA: [but in the CK أَتَانٌ.]*

أَتَانٌ: see *أَتَانٌ*, in two places.

أَتُونٌ (T, M, Mgh, Mṣb, K) and *أَتُونٌ* (K,) or, accord. to J, (Mṣb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Mṣb,) *A certain place in which fire is kindled*, (S, Mgh,) called in Persian *كُلْنَعَن* [or *كُلْنَعَن*], pertaining to a bath: and metaphorically applied

to: that in which bricks are baked, and called in Persian *دَشُونٌ* and *دَشُونٌ* [or simply *دَشُونٌ* and *دَشُونٌ*]: (Mgh:) accord. to Az, (Mṣb,) it is that of the bath, and of the place in which gypsum is made: (T, Mṣb:) or the trench, hollow, or pit, of the *جَبَّارِ* [or lime-burner, (in the CK, erroneously, the *جَبَّارِ*,)] and of the preparer of gypsum; (M, K, TA;) and the *like*: (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is *أَتَانِيْنٌ*, (T, S, M, Mgh, Mṣb, K,) [in the CK, erroneously, *أَتَانِيْنٌ*,] by common consent of the Arabs, (Mgh,) with two *ت*s, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed *أَتُونٌ* to *أَتُونٌ*; (M;) and [of *أَتُونٌ*, as is said in the TA and implied in the M,] *أَتَانٌ*. (M, K.) [J says that] it is said to be post-classical; (S;) [and ISd says,] I do not think it to be Arabic. (M.)

مَأْتَمَّرَات: see *أَتَانٌ*.

اتو

1. *أَتَا*, aor. *يَأْتُو*; (Mṣb;) and *أَتَوْتُهُ*, (T, S, M, K,) aor. *أَتَوَهُ*; (S;) inf. n. *أَتُو*, (M, Mṣb,) or *أَتَوَةٌ*, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Mṣb;) and *I came to him, or it*; (S;) the former a dial. var. of *أَتَى*, aor. *يَأْتِي*; (Mṣb;) and the latter, of *أَتَيْتُهُ*. (T, S, M, K.) [See art. *اتى*, to which, as well as to the present art., belong several words mentioned in this.]—*أَتَا*, aor. as above, (TK,) inf. n. *أَتُو*, (M, K, TK,) also signifies *He pursued a right, direct, straight, or even, course, in going, or pace*. (M, K, TK.)—And *He (a man, TK) hastened, made haste, or sped*; or *he was quick, hasty, speedy, rapid, swift, or fleet*. (M, K, TK.)—And *أَتَبَتِ النَّاقَةُ*, inf. n. as above, *The she-camel returned her fore legs, [drawing the feet back towards the body, and lifting them high,] in her going*. (M.) You say, *مَا أَحْسَنَ أَتُو يَدِي هَذِهِ النَّاقَةِ*, and *أَتَى يَدِيهَا*, *How good, or beautiful, is this she-camel's returning of her fore legs in her going!* i. e. *رَجَعَ يَدِيهَا فِي سَيْرِهَا*. (T, S, M.)—And *أَتُو* signifies also *The act of impelling, or propelling*; particularly, of an arrow from a bow. (TA.) See also this word below. — *أَتَوْتُهُ*, (S, M, Mṣb, K,) aor. *أَتَوَهُ*, (S, Mṣb,) inf. n. *أَتَاوَةٌ*, (S, M, Mṣb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and *أَتُو*, (S, TA,) [I gave him what is termed *إِتَاوَةٌ*, as meaning the tax called *خَرَاَجٌ*: this is the signification which seems to be indicated in the S: or] *I bribed him; gave him a bribe*. (M, Mṣb, K.) [See also *إِتَاوَةٌ* below.] — *أَتَتِ النَّخْلَةَ*, (T, S, M, K,) and *النَّجْرَةَ*, (M, K,) aor. *تَأْتُو*, (S,) inf. n. *إِتَاةٌ*, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, *إِتَاةٌ*, but this is said in the M to be a subst.,] and *أَتُو*; (M, K;) and *أَتَتِ النَّخْلَةَ* † *أَتُو*; (M, K;) and *إِتَاةٌ*; (T;) *The palm-tree [and the tree]*

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and **اتاء** signifies also the increasing, or thriving, of seed-produce. (T.) — And **اتت** **الماشية**, inf. n. **اتاء**, [in a copy of the M **اتاء**.] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والنهار** is erroneously put for **والنماء**.]) = **اتت** for **اتتوي**: see I in art. **اوى**.

4: see I, near the end of the paragraph.

اتو an inf. n. of I, q. v. = *A way, course, mode, or manner.* (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a **خطبة**, (IAgr, M,) **ما زال على اتو واحد** *It, and he, ceased not to follow one [uniform] way, &c.* (M.) = *An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, كتنا نرعى الاتو والاتوين* *We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset.* (TA.) = *Death: or [so in the T, but in the K "and,"] a trial; or an affliction.* (T, K.) You say, **اتى على فلان اتو** *Death came upon such a one: or a trial; or an affliction.* (Ish, T.) And **ان اتى على اتو فغلامي حر** *If I die, [or if death befall me,] my slave shall be free.* (T.) — *A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg.* (T.) = *A gift.* (S, K.) — *Butter; (S:) as also اتاء*, (A,) or **اتاء**. (TA: [in which it is said to be like **اتاء**; but this I think a mistake: see **اتاء** below.]) You say, when a skin of milk is agitated, and its butter comes, **قد جاء اتوه** *[Its butter has come].* (S, TA.) And you say, **بن ذو اتاو** *Milk having butter.* (A, TA.) = *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)

اتوة *A single coming; as also اتية*. (T.)

اتوان a corroborative [or imitative sequent] of **اتوان**, which signifies *grieving mourning, or sorrowful: (TA:) or i. q. حريص [vehemently desirous; eager; &c.].* (Mirkat el-Loghah, cited by Golius.)

اتاء, (T, S, M,) or **اتاء**, like **كتاب**, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.]) *Increase; syn. نماء*, (S, M, K, [in the CK **والنهار** is erroneously put for **والنماء**]) and **بركة**: (S:) *increase, and produce, or net produce, of land; as though from الاتاو* signifying **الخراج**: (TA:) *gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (Ag, T:) what is produced of the fruits (أكل) [in the CK (أكل)] of trees: (M, K:) the fruit of palm-trees. (S.)* — See also **اتو**, in three places.

اتى (S, M, Sgh, K) and **اتى** [respecting which see what follows] and **اتى**, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used

by the Arabs, (TA,) [and all belong to art. **اتى**, as well as to the present art.,] and **اتوى** (M, Sgh, K) and **اتوى** and **اتوى**, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K: [both these meanings mentioned in the M in art. اتو, and the former in art. اتى also, of that work:]) or سئل اتى signifies a conduit of water; and any channel in which water is made to have an easy course; as also اتى, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] نوى (IB:) and سئل اتى (Lh, T, S, M) and **اتوى**, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has not fallen. (T, Msb.) — Hence, (T, M,) or the reverse is the case, (T, M, Msb,) all the words above, (AA, T, K,) or **اتوى** and **اتى**, (S, M, Mgh, Msb, [the last said in the T to be the most approved,]) *A stranger; or a man not of one's own people, or not of one's own hindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Msb:) or اتى signifies one who is among a people of whom he is not: (As, T:) and اتوى, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is اتوين: (S:) [the fem. sing. is اتوية:] and the pl. fem. اتويات. (T, S, M.)**

اتوة i. q. **خراج** [i. e. *A tax, a tribute, or an impost*], (T, S, M, K,) *such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. ضرب); and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA "to a place" instead of "to a people:"]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is اتوى, (T, M, K, TA, [but in some copies of the K اتوى, and accord. to copies of the S it is اتو, being written, with the article, الاتوى; both of which appear to be wrong; for it is said to be] like علاوى and هراوى, pls. of علاوة and هراوة, (M, TA,) and like سكارى; (TA:) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الاتويا, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. اتوات, (T,) and اتى, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were اتوة, being like رشى, pl. of رشوة, (M,) and like عرى, pl. of عروة. (TA.) You say, ادى اتوة [He payed the tax of his land]; i. e. **خراجها**: (TA.)*

and **ضربت عليهم الاتوة** [*The tax, or tribute, or impost, was imposed upon them*]; i. e. **الجباية**: and some assert it to be tropical. (TA.) You say also, **شكر فاه بالاتوة** [*He stopped (lit. bitted) his mouth with the bribe*]; i. e. **بالرشوة**. (TA.)

اتى and its vars.: see **اتى**, above.

الى

1. **ياتى**, (Msb,) and, in the dial. of Hudhleyl, **يات**, without **ى**; (S;) and **اتيتته**, (T, S, M, Msb, K,) [aor. **اتيه**]; and in the imperative, some of the Arabs say, **ت**, suppressing the **ا**, like as is done in **خذ** and **كل** and **مر**; (IJ, M;) inf. n. **اتيان**, (T, S, M, Mgh, Msb, K,) or this is a simple subst., (Msb.) and **اتيانة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lh, T,) and **اتى** (T, S, M, Msb, K) and **اتى** and **اتى** and **ماتاة**; (M, K;) *He [or it] came; (Msb;) and I came to him, or it; (S, M, Mgh, Msb, K;) or was, or became, present at it, namely, a place: (Mgh:) as also اتا, aor. اتوه; (Msb;) and اتوه, (T, S, M, K,) aor. اتوه; (S:) for which reason, we assign the generality of the words mentioned in art. اتو to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of اتى, this verb and جاء are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. جيا:] accord. to Er-Raghib, the proper [or primary] signification of **الاتيان** is *The coming with ease.* (TA.) — **اتاهما**, (Mgh, Msb,) inf. n. **اتيان**, (Msb,) [lit. *He came to her,*] means *+ he lay with her; syn. جامعها; (Mgh, Msb;) namely, a woman, (Mgh,) or his wife. (Msb.)* Hence an expression in the Kur xxvi. 165. (TA.) — **اتى القوم** [*He came to the people: and hence,] he asserted his relationship to the people, not being of them.* (Msb.) [See **اتى** in art. اتو. — **اتى به** [*He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come.* (Kull.) [See also 4: and see, in what follows, other significations of اتى trans. by means of **ب**. Hence, **اتى بولد** *He begot a child, or children.* And **اتت به** *She brought him forth; gave birth to him.*] Accord. to Abou-Is-hak, the meaning of the words in the Kur [ii. 143] **اتى بئمر الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **اتى ببينة** *He adduced a proof.*] See also 3. **اتى الامر** [*He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also به,] he did, executed, or performed, the thing, or affair;* (M, K;) and in like manner, **الذنب**, [and **الذنب**,] *the crime, sin, or offence.* (M.) It is said in the Kur [ix. 54], **ولا ياتون الصلاة الا وهم كسالى**, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **اتى الفاجحة**, [and **بالفاجحة**,*

(see Kur iv. 23 and lxx. 1.) *He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil.* (TA.) And **أَتَى بِالْحَبِيدِ مِنْ قَوْلٍ أَوْ فِعْلٍ** [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excellently]. (Msb in art. **جود**.) And **أَتَى بِحَرْبٍ** [He (a horse) performed, or fetched, run after run]. (§ in art. **تأمر**, &c.)—**وَلَا يَفْلُحُ السَّاحِرُ حَيْثُ كَانَ حَيْثُ أَتَى** [in the Kur xx. 72] means *And the enchanter shall not prosper where he is, or wherever he may be*; (M, Bd, K;) and *where he cometh*: (Bd:) or **حَيْثُ أَتَى بِسِحْرِهِ** [where he cometh with his enchantment; or where he performeth his enchantment]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.)—Z mentions that **أَتَى** occurs in the sense of **صَارَ** [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like **جَاءَ** in the saying, **جَاءَ الْبِنَاءُ مُحْكَمًا**. (Kull.) [So you say, *The building became, or came to be, firm, strong, or compact.*]—The saying, in the Kur [xvi. 1], **أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ**, means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] its coming hath approached. (TA.) [And in like manner,] **أَتَى فُلَانٌ**, like **عُنِيَ**, means *Such a one was approached by the enemy come in sight of him.* (K.) **أَتَيْتَ يَا فُلَانُ** [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (§gh, TA.) And **أَتَى عَلَيْهِمُ الْعَدُوُّ** means *The enemy came to them, [or came down upon them, for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] overcoming, or overpowering, them.* (Bd in xviii. 40.)—Hence, **أَتَى عَلَيْهِ** [and **أَتَاهُ**, as will be seen by what follows,] † *He destroyed him, or it.* (Bd ubi supr.) And hence, from **أَتَى عَلَيْهِمُ الْعَدُوُّ**, (Mgh,) **أَتَى عَلَيْهِمُ الدَّعْرُ** † *Time, or fortune, destroyed him.* (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, **فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا** † [But God brought destruction upon them whence they did not reckon, or expect]. (Es-Semeen, TA.) And it is said in the Kur [xvi. 28], **فَأَتَى اللَّهُ بُيُوتَهُمُ مِنَ الْقَوَاعِدِ**, and demolished it upon them, so that He destroyed them. (TA.) **أَتَى عَلَيْهِ** also signifies † *He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. **جرود**;) and what was in a vessel; (K in art. **جرجب**;) like **قَرَعَ مِنْهُ**: (ISd cited in the TA in art. **نكش**;) or *i. q.* **مَرَّ بِهِ** [which may be rendered *he went away with it*; but this, as an explanation of **أَتَى عَلَيْهِ**, has another meaning, which see in what follows]. (Kull.) And one says, **أَتَى فُلَانٌ** † *Destruction came to such a one from**

the quarter whence he felt secure. (TA.) And **أَتَى عَلَى يَدِ فُلَانٍ** † *Property belonging to such a one perished.* (T.) And **أَتَى دُونَهُ** † *He is taken away, or carried off, and overcome.* (TA.) A poet says,

أَتَى دُونَ حُلُو الْعَيْشِ حَتَّى أَمَرَهُ

نُكُوبٌ عَلَى آثَارِهِنَّ نُكُوبٌ

meaning † *Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter].* (TA.) One says also, **مِنْ هُنَا أُتَيْتَ**, [so I find it written, but I think that the last word should be **أُتَيْتَ**, agreeably with a preceding phrase from the T,] † *Hence the trial, or affliction, came in upon thee.* (Mgh.) And **أَتَى مِنْ جَهَةِ كَذَا**, with the verb in the passive form, † *He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon.* (Msb.) And **أَتَى الرَّجُلُ**, [also] like **عُنِيَ**, † *The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.)—**أَتَى عَلَيْهِ** is also *syn. with مَرَّ بِهِ* [meaning *He, or it, (as, for instance, a period of time,) passed by him, or over him.*] (Msb.) You say, **أَتَى عَلَيْهِ حَوْلٌ** [A year passed over him; or he became a year old]. (§, K, Msb, in art. **حول**; &c.)—**أَتَى النَّاقَةَ**, and **مَا أَحْسَنَ أَتَى يَدِي هَذِهِ النَّاقَةَ**: see art. **أتو**.

2. **أَتَى لِلْمَاءِ**, (T, S, M,) or **الْمَاءِ**, (K,) or both, (TA,) *inf. n. تَأْتِيَةٌ and تَأْتِيَتْ, He smoothed, made easy, or prepared, (سَبَّلَ, S, K, or هَيَّأَ, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained.* (TA.) And **أَتَى لِأَرْضِهِ أَتْبَانًا**, or a channel for water, to run to his land. (M.)—**أَتَى اللَّهُ لِفُلَانٍ أَمْرَهُ**, *inf. n. تَأْتِيَةٌ, (T, M, TA,) God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair.* (M, TA.)

3. **أَتَاهُ**, [inf. n. as below,] *He requited, compensated, or recompensed, him.* (M, K.) The saying, in the Kur [xxi. 48], **وَإِنْ كَانَ مُثْقَلًا**, **وَأَنْتَ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا**, some read thus, (M, TA,) meaning [Though it be the weight of a grain of mustard,] *we will bring it [forward for requital]: others read بِهَا أَتَيْنَا, meaning we will give [a recompense] for it; in which case the verb is of the measure أَفْعَلَ: or we will requite for it; in which case the verb is of the measure فَاعَلَ.* (M, TA.)—**أَتَيْتُهُ عَلَى الْأَمْرِ**, (T, S, M, Msb,) *inf. n. مُوَاتَاةٌ, (T, S,) I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say, وَأَتَيْتُهُ: (S:) this is of the dial. of the people of El-Yemen, inf. n. مُوَاتَاةٌ; and is the form commonly current: (Msb:)*

but it should not be used, except in the dial. of the people of El-Yemen. (T.)—[Hence, app., **أَتَى** as meaning *He aided*; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4. **أَتَاهُ**, (§, M, &c.,) *inf. n. اِيتَاءٌ, (TA,) i. q. [He came with, or brought, him, or it]; (S;) he made it (a thing) to come, اِيتَاءٌ to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. اِيتَاءٌ to him. (M, K.) It is said in the Kur [xviii. 61], اِيتِنَا بِهِ, i. e. اِيتِنَا غَدَاءَنَا, [Come thou to us with, or bring thou to us, our morning-meal]. (S.)—Hence, (Ksh, TA,) inf. n. as above, (T, S,) *He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, اِيتِ in the sense of the [imperative] اِيتِ [give thou]. (T.) We read in the Kur [v. 60, &c.] وَيُؤْتُونَ الزَّكَاةَ [And they give the portion of property which is the due of the poor]. (TA.) And in [xxvii. 23 of] the same, وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ, meaning *And she hath been given somewhat of everything.* (M, TA.) [You say also, اِوتِيَتْ كَذَا as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. — **اِتَيْتُ الْمَكَاتِبَ** *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments.* (Msb.)—**مَا آتَاكَ الرَّسُولُ**, in the Kur lix. 7, means *What the Apostle giveth you, of the [spoil termed] فَيْءٌ, (Bd, Jel,) &c.: (Jel:) or what command he giveth you: (Bd:) or what he commandeth you [to receive]. (Kull.)—اِوتِيَتْ فِي شَيْءٍ A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.)***

5. **تَأْتَى لَهُ** *It (an affair, T, Mgh, Msb, K, or a thing, S, M) was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, S, M, Mgh, Msb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Msb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

تَأْتَى لَهُ الدَّعْرُ حَتَّى أَنْجَبَ

[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or **تَأْتَى لَهُ الْخَيْرُ النَّجْبُ** [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, **هَذَا مِمَّا يَأْتِي لِي بِالصُّغُرِ** *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.)—**أَتَى لَهَا**, meaning *gentleness, (Ag, S, K,) and so تَأْتَى لَهَا, meaning to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the*

way, or manner, proper, or suitable, to it. (A, T, S, K.) [In the CK, for **أَتَاهُ مِنْ وَجْهِهِ**, we find **أَتَاهُ عَنْ وَجْهِهِ**.] And **تَأْتَى فِي أَمْرِهِ** *He used gentleness, or acted gently, in his affair.* (Msb.) — **تَأْتَى لَهُ بِسَهْرٍ حَتَّى أَصَابَهُ** *He sought him leisurely or repeatedly [with an arrow, app. taking aim in one direction and then in another, until he hit him].* (Z, TA.) — **جَاءَ فُلَانٌ بِتَأْتِي** is explained by Fr as meaning **يَتَعَرَّضُ لِمَعْرُوفِكَ** [Such a one came, or has come, addressing, or applying, or directing, himself, or his regard, or attention, or mind, to obtain thy favour, or bounty]. (S.) And you say, **تَأْتَى لِمَعْرُوفِهِ**, meaning **تَعَرَّضَ لَهُ** [He addressed, applied, or directed, himself, &c., to obtain his favour, or bounty]. (TA.) — Some say that **تَأْتَى** signifies *He prepared himself to rise, or stand.* (TA.)

10. **اسْتَأْتَى فُلَانًا** *He asked such a one to come, deeming him slow, or tardy.* (K.) — **اسْتَأْتَتِ النَّاقَةُ** *The she-camel desired to be covered; (A, TA;) desired the stallion; (S, M, K;) being excited by lust.* (S, A.)

أَتَى: see **أَتَى**.

أَتِيَةٌ *A single coming; as also أَتْوَةٌ; but not أَتِيَانَةٌ, unless by a bad poetic licence.* (T.) — See also **أَتِيَّةُ الْجُرْجِ**.

أَتِيَانٌ is either an inf. n. of **أَتَى**, or a simple subst. [signifying *A coming*]. (Msb.)

أَتِيَانَةٌ an inf. n. of 1 [q. v.]: (M, K:) see also **أَتِيَةٌ**.

أَتَى: see **أَتَى** or **أَتَى**.

أَتَى as syn. with **أَتَاوَى**: see art. **أَتَاوَى**. — Also, (M, and so in some copies of the K, where it is said to be like **رَضَى**) or **أَتَى**, like **رَضَى**, (so in other copies of the K,) and **أَتَى**, (M, K,) written by some **أَتَا**, (TA,) *What falls, of mood or leaves, into a river*: (M, K:) from **الْإِتْيَانُ**: (M:) pl. **أَتَا** [in the CK **أَتَا**] and **أَتَى**. (M, K.) — **أَتَى رَجُلٌ أَتَى** *A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them, or performs them, by the way, or manner, proper, or suitable, to them.* (M.) — **فَرَسٌ أَتَى**: see **مُسْتَاتٌ**.

أَتِيَّةُ الْجُرْجِ, (so in a copy of the M,) or **أَتِيَّةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَّةٌ**, (so in other copies of the K,) and **أَتِيَّةٌ**, (so in the M, and in some copies of the K,) or **أَتِيَّةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَّةٌ**, (so in a copy of the K,) *The matter which comes from the wound*: (M, K:) from **أَبُو-أَلْعِ**. (TA.)

أَتَى i. q. **حَتَّى**; (K;) a dial. var. of the latter. (TA.)

أَتِيَّةُ الْجُرْجِ and **أَتِيَّةٌ**: see **أَتِيَّةُ الْجُرْجِ**.

أَتَى [Coming; (see also **مَأْتِي**); applied to a man, &c.; and to time, meaning *future*: also a comer: — and hence,] *An angel.* (Mgh, Msb.)

أَتِيَّةُ الْجُرْجِ: see **أَتِيَّةُ الْجُرْجِ**.

مَأْتِي *A place of coming.* (Msb.) [And **مَأْتَاةٌ** signifies the same: or *A road, or way, by which one comes; a way of access; an approach; as also مَأْتِي: or, more properly, *a means of coming.*]*

— **مَأْتِي الْمَرْأَةِ** [The place of access of the woman; i. e. the meatus of her vagina; or her vagina itself;] **مَحِيضُ**, or *place of menstruation, of the woman.* (Zj in the TA in art. **حِيضُ**.) — **وَجْهَهُ**, **مَأْتَاةٌ** and **مَأْتِي الْأَمْرِ** (S, M, K,) of the affair, (S, M, K,) by which it is, or is to be, entered into, engaged in, done, executed, or performed; like as you say **مَعْنَى الْكَلَامِ** and **مَعْنَاهُ**, meaning the same by both. (S.) You say, **أَتَيْتُ الْأَمْرَ مِنْ مَأْتَاهُ** and **أَتَيْتُ الْأَمْرَ مِنْ وَجْهِهِ** *أَتَيْتُ مِنْ وَجْهِهِ *I entered into, engaged in, did, executed, or performed, the affair by the way, or manner, whereby it should be entered into, &c.*, (S,) or **مِنْ جِهَتِهِ** [which means the same]. (M.)*

مُسْتَاتٌ: see **مُسْتَاتٌ**.

مَأْتَاةٌ: see **مَأْتِي**, in three places.

مَأْتِي [pass. part. n. of 1; *Come: come to*:] is of the measure **مَفْعُولٌ**; the **و** being changed into **ي** and incorporated into the **ي** which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], **إِنِّي كَانُ وَعْدُهُ مَأْتِيًا**, the meaning is **أَتَى** [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase **سَاتِرًا**, in the Kur [xvii. 47], **حِجَابًا مُسْتَوْرًا** is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., **مَأْتِي أَنْتَ أَيُّهَا السَّوَادُ** [lit. *Thou art come to, O thou person*], meaning *there is no escape for thee from this event.* (TA.) — Applied to a man, it also signifies **أَتَى فِيهِ** [in a sense indicated in the Kur xxvi. 165]. (TA.)

طَرِيقٌ مُسْتَاتٌ *A road to which people come* (Th, M, Mgh, Msb) *much, or often*; (Mgh, Msb;) the latter word being of the measure **مَفْعَالٌ**, (Th, M, Mgh, Msb,) originally **مِشْتَانِي** or **مِشْتَاوٌ**; (Msb;) from **أَتَيْتُ**, (Th, M,) or **الْإِتْيَانُ**; [or from **أَتَوْتُ**]; like **دَارٌ مَحْلَالٌ**, i. e. a house where people alight or abide much, or often: (Mgh, Msb:) *a road that is frequented* (S, M, K) and *conspicuous*: (M, K:) in [some of] the copies of the K, incorrectly, **مِشْتَاةٌ**: (TA:) A'Obeid has inadvertently written it without [the radical] **و**, and in the category of **فِعْلَةٌ**. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] **و**. (M.) — **مِشْتَاةُ الطَّرِيقِ** *The main part, or middle, of the road; or the part of the*

road along which one travels: (Sh, TA:) or *the space within which the road is comprised*; (S, Msb, K;) as also **مِيدَاةُ الطَّرِيقِ**: (TA:) or this last, as also **مِيدَاةُ الطَّرِيقِ**, signifies *the measure of the two sides, and the distance, of the road.* (L in art. **مَيْتٌ**.) — **مِيدَاةٌ** also signifies *The extreme limit of the distance to which horses run*; (S, Msb;) and so **مِيدَاةٌ**. (S, TA.) — And i. q. **تِلْقَاءٌ**. (K.) You say, **دَارِي بِمِيدَاةِ دَارِ فُلَانٍ** *My house is opposite to the house of such a one; facing it, or fronting it*; and so **دَارِهِ**; (S;) and **بَنَى الْقَوْمَ دَارِهِ**. (L in art. **مَيْتٌ**.) — And **مِيدَاةٌ وَاحِدٌ** (S, and L in art. **مِيدٌ**.) *The people built their houses, or constructed their tents, after one mode, manner, fashion, or form.* (L in art. **مِيدٌ**.) — **رَجُلٌ مُسْتَاتٌ** *A man who requites, compensates, or recompenses; who gives much, or largely.* (M, K.)

مُسْتَوْتِي, and **مُسْتَوْتِي**, and **أَتَى**, and **فَرَسٌ مُسْتَاتٌ**, [so I find it written, perhaps for **مُسْتَوْتٌ**, which may be a dial. var. of **مُسْتَاتٌ**, like as **وَأَتَيْتُهُ** is of **أَتَيْتُهُ**.] *A mare desiring the stallion.* (TA.)

اث

1. **أَتَى**, aor. **أَتَى**: (T, S, M, L, K) and **أَتَى** and **أَتَى**, (M, L, K,) inf. n. **أَتَانَةٌ** (T, S, M, L, K) and **أَتَانٌ** (M, L, K) and **أَتَوْتُهُ**, (M,) or **أَتَوْتُ**, (L, K,) *It (anything) was, or became, much in quantity, abundant, or numerous: and great, or large*: (M, L:) *it (herbage, or a herb,) was, or became, abundant, or plentiful, and tangled, or luxuriant*; (T, S, K;) or *abundant and tall*: (M:) *it (hair) was, or became, abundant and long.* (M, TA.) — **أَتَتْ**, (M, K,) aor. **أَتَتْ**, inf. n. **أَتَتْ**, (M,) said of a woman, *She was, or became, large in the hinder parts.* (M, K.)

2. **أَتَيْتُهُ** *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon.* (M, K.)

5. **تَأْتَى** *He obtained, or acquired, goods, household-goods, or furniture and utensils and the like; or abundance of the goods, conveniences, or comforts, of life*; (S;) or *property*; (S, M;) or *wealth; or what was good.* (M.)

أَتَى, fem. with **ة**: see **أَتَيْتُ**, in two places.

أَتَانٌ *Goods; or utensils and furniture of a house or tent; household-goods; syn. مَتَاعٌ*; (T, M;) or **مَتَاعٌ بَيْتٍ**; (S, Msb, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments* [جُرْجُ]: (M, TA:) or (so accord. to the M and K, but in the T “also,”) *all property*, (AZ, T, S, M, K,) [consisting of] *camels, and sheep or goats, and slaves, and utensils and furniture or household-goods*: (AZ, T, S:) or *abundant property: or abundance of property*: (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or *what is made, or taken, for use, and i. q. مَتَاعٌ: not what is for merchandise: or what is new, of the utensils and furniture of a house or tent; not what is old and worn out*: (TA:) [it is a coll.

gen. n., and] the n. un. is with δ : (AZ, T, S, M, M_{sb}, K:) or it has no n. un.: (Fr, T, S, M_{sb}, K:) if you form a pl. from اثاث, you say, ثَلَاثَةٌ, [originally أَثْبَثَةٌ, like أَطْعَمَةٌ, pl. of طَعَامٌ,] and أَثْبَثَةٌ. (Fr, T.)

أَثْبَثٌ *Much in quantity, abundant, or numerous: and great, or large: as also أَثْبَثٌ* (M, K;) which is, in my opinion, [says ISd, originally أَثْبَثٌ,] of the measure فَعْلٌ (M:) the fem. is أَثْبَثَةٌ: and the pl. is إِثْبَاتٌ and أَثْبَاتٌ (M, K;) both being pls. of the masc. and of the fem.; (K;) or the latter is pl. of the fem. only; (M, MF;) but the former is [pl. of the masc.] like كِرَامٌ as pl. of كَرِيمٌ, (TA,) and is pl. of the fem. also. (M.) You say, تَبَاتِ أَثْبَثٌ *Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant: (T, S:)* or *abundant and tall. (M.)* And شَعْرٌ أَثْبَثٌ *Hair that is abundant, and tangled, or luxuriant: (S:)* or *abundant (T, M) and long. (M.)* And لَحْيَةٌ أَثْبَثَةٌ, and أَثْبَثَةٌ, *A thick beard. (M, TA.)* And امْرَأَةٌ أَثْبَثَةٌ *A fleshy woman: (M, TA:)* pl. أَثْبَاتٌ, (M,) signifying *fleshy women; (S, M, K:)* as also إِثْبَاتٌ: (M:) or the former of these pls. signifies *tall, full-grown, women. (K.)*

أَثْبَثِي *i. q. أَثْبَثِي* (K,) *i. e. The [three] stones which are set up and upon which the cooking-pot is placed: the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.)*

اثر

1. **أَثَرَ خَفَّ البَعِيرِ**, aor. ϵ , inf. n. **أَثَرٌ**, *He made an incision in the foot of the camel [in order to know and trace the footprints]; as also أَثَرَهُ*. (M.) And **أَثَرَ البَعِيرِ** *He made a mark upon the bottom of the camel's foot with the iron instrument called مِثْرَةٌ in order that the footprints upon the ground might be known: (T, TT:)* or *he scraped the inner [i. e. under] part of the camel's foot with that instrument in order that the footprints might be traced. (S.)* — **أَثَرَ الحَدِيثَ**, (T, S, M, A, &c.), *عَنِ القَوْمِ*, (M,) aor. ϵ (S, M, M_{sb}, K) and ϵ , (M, K,) inf. n. **أَثَرٌ** (T, S, M, M_{sb}, K) and أَثَرَةٌ and أَثَارَةٌ, (M, K,) the last from Lh, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْتَرَةٌ and مَأْتَرَةٌ, (M,) *He related, or recited, the tradition, narrative, or story, as received, or heard, from the people; transmitted the narrative, or story, by tradition, from the people: (T, S, M, A, L, M_{sb}, K:)* or *he related that wherein they had preceded [as narrators: so I render أَثْبَاهُمْ بِمَا سَقَوْا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثَرِ*. (M, L.) [See أَثَرٌ.] You say also, أَثَرَ عَنَهُ الكَذِبَ, meaning *He related, as heard from him, what was false. (L, from a trad.)* — **أَثَرَ**, aor. ϵ , (M,) inf. n. **أَثَرٌ**, (M, K,) also signifies *Multum inicit camelus camelam. (M, K.)* — **أَثَرَ لِلأَمْرِ**, aor. ϵ , *He applied, or gave, his whole attention*

to the thing, or affair, having his mind unoccupied by other things. (K.) — **أَثَرَ عَلَى الأمرِ** *He determined, resolved, or decided, upon the thing, or affair. (T, K.)* — **لَقَدْ أَثَرْتُ أَنْ أَفْعَلَ كَذَا وَكَذَا**, (Lth, T, L,) inf. n. **أَثَرٌ** and **أَثَرٌ**, (L,) *I have assuredly purposed to do such and such things. (Lth, T, L.)* — See also 4. — And see 10.

2. **أَثَرَ فِيهِ**, inf. n. **أَثَرٌ**, *He, or it, made, (M_{sb}), or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S, M, M_{sb}, K.)* It is said of a sword, [meaning *It made, or left, a mark, or scar, upon him, or it,*] and in like manner of a blow. (T, TA.) [Whence,] **أَثَرِي عَرَضِي** † [*He scarred his honour.*] (K in art. **وخش**.) You say also, **أَثَرَ بوجهِه** [*Prostration in prayer made, or left, a mark, or marks, upon his face and upon his forehead.*] (T, TA.) See also 1, first sentence. — *He, or it, made an impression, or produced an effect, upon him, or it; impressed, affected, or influenced, him, or it. (The Lexicons passim.)* — **أَثَرَ كَذَا بِكَذَا**, (T, TT,) or **أَثَرٌ**, (K,) *He, or it, made such a thing to be followed by such a thing. (T, TT, K.)*

4: see 2, last sentence. — [Hence, app.,] **أَثَرُهُ**, (As, T, M, M_{sb}) inf. n. **أَيَّارٌ**, (As, T,) *He preferred him, or it. (As, T, M, M_{sb}, TA.)* You say, **أَثَرُهُ عَلَيْهِ** *He preferred him before him: so in the Kur xii. 91. (As, M.)* And **أَثَرْتُ فَلَانًا** [*I preferred such a one before myself,*] from الإيَّارِ. (S.) And **قَدْ أَثَرْتُكَ بِهِ** *I have preferred for thee it; I have preferred to give thee it, rather than any other thing. (T.)* And **أَثَرْتُ أَنْ يَفْعَلَ كَذَا** *He preferred doing such a thing; as also أَثَرٌ*, inf. n. **أَثَرٌ**; and **أَثَرٌ**. (M.) — **أَثَرَ** also signifies *He chose, or elected, or selected. (K.)* — And **أَثَرَهُ** *He honoured him; paid him honour. (M, K.)*

5. **تَأَثَرَ** *It received an impression, or a mark, or trace; became impressed, or marked. (M_{sb}.)* — *He, or it, had an impression made, or an effect produced, upon him, or it; became impressed, affected, or influenced. (The Lexicons passim.)* — See also 8.

8. **أَتَّبَعَهُ**, [written with the disjunctive alif **أَتَّبَعَهُ**,] and **تَأْتَرَهُ**, *He followed his footsteps: (M, K:)* or *did so diligently, or perseveringly. (TA.)*

10. **اسْتَأَثَرَ عَلَى أصحابه**; (ISk, S, K;) and **أَثَرَ عَلَى عَظِيمٍ**, aor. ϵ ; (K;) *He chose for himself [in preference to his companions] (ISk, S, K) good things, (K,) in partition, (TA,) or good actions, and qualities of the mind. (ISk, S.)* And **اسْتَأَثَرَ**, (S, K,) or **أَثَرَ**, (M_{sb}), *He had the thing to himself, with none to share with him in it: (S, M_{sb}, K:)* and the former signifies *he appropriated the thing to himself exclusively, (M, K,) or* **أَثَرَ عَلَى غَيْرِهِ** *in preference to another or others. (M.)* It is said in a trad., **إِذَا اسْتَأَثَرَ اللهُ بِشَيْءٍ قَالَهُ**, *عَنَهُ* *When God appropriateth a thing to Himself*

forget it. (M.) And one says, **اسْتَأَثَرَ اللهُ بِفُلَانٍ**, (and **فُلَانًا**, TA,) [*God took such a one to Himself,*] when a person has died and it is hoped that he is forgiven. (S, M, A, K.)

أَثَرٌ, (AZ, T, S, A, L, K, &c.) said by Yağkoob to be the only form known to As, (S,) and **أَثَرٌ**, which is a form used by poetic licence, (M, L,) and **أَثَرٌ**, (M, L, K,) and **أَثَرٌ**, (M,) and **أَثَرٌ**, which is in like manner a sing., not a pl., (T, L,) and **أَثَرَةٌ**, (El-Leblee,) and **أَثِيرٌ**, (K,) *The diversified wavy marks, streaks, or grain, of a sword; syn. فَرْدٌ; (As, T, S, M, A, L, K:)* and **تَسْلُلٌ**; and **دِيَابَجَةٌ**; (AZ, T:) and its *lustre, or glitter: (M, L:)* pl. [of the first] **أَثُورٌ** (T, M, L, K:) the pl. of **أَثَرَةٌ** is **أَثَرٌ**. (El-Leblee.) Khufif Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَامًا الصَّيْقَلُونَ فَأَخْلَصُوهَا
• حِفَانًا كُلَّهَا يَتَّقِي بِأَثَرِ

[*The furbishers polished them, and freed them from impurities, making them light: each of them preserving itself from the evil eye by means of its lustre*]: i. e., each of them opposes to thee its **أَثَرٌ**: (S, L:) **يَتَّقِي** is a contraction of **يَتَّقِي**; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.)

أَثَرٌ *The scar of a wound, remaining when the latter has healed; (As, Sh, T, S, M, K:)* as also **أَثَرٌ** (S, K) and **أَثَرٌ**: (Sh, T:) pl. **أَثَارٌ**, though properly **إِثَارٌ**, with kesr to the θ ; [but why this is said, I do not see; for **أَثَارٌ** is a regular pl. of all the three forms of the sing.;] and **أَثُورٌ** may be correctly used as a pl. (Sh, T, L.) — *A mark made with a hot iron upon the inner [i. e. under] part of a camel's foot, by which to trace his footprints: (M, K:)* pl. **أَثُورٌ**. (M.) [See also **أَثَرَةٌ**.] — *Lustre, or brightness, of the face: as also أَثَرٌ*. (M, K.) — See **أَثَرٌ**. — See also **أَثَرٌ**.

أَثَرٌ: see **أَثَرٌ**, in three places: — and **أَثَرٌ**: — and see **أَثَرٌ**, in two places. — Also, (S, M, K,) and **أَثَرٌ**, (M, K,) but the latter is disallowed by more than one authority, (TA,) *What is termed the خَلَاصَةٌ [q. v.] of clarified butter: (S, M, K:)* or, as some say, *the milk when the clarified butter has become separated from it. (M.)* [See also **قَسْدَةٌ**.]

أَثَرٌ *A remain, or relic, of a thing; (M, M_{sb}, K:)* as of a house; as also **أَثَارَةٌ**: (M_{sb};) *a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:)* see also **أَثَرٌ**: *a sign, mark, or trace; opposed to the عَيْنِ, or thing itself: (TA:)* *a footprint, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [&c.] upon the ground; as also أَثَرٌ*: and *an impress, or impression, of anything: (El-Wā'ee:)* pl. **أَثَارٌ** (M, M_{sb}, K) and **أَثُورٌ**. (M, K.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify *Remains, or monuments, or memorials, of anti-*

quity, or of any past time.] It is said in a prov., لَا أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ *I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, لَا تَطْلُبْ لَا تَلْتَمِسْ seek not thou.* (Har pp. 120 and 174.) And one says, قَطَعَ اللَّهُ أَثْرَهُ, meaning *May God cut short his footsteps*: for when one is crippled, his footsteps cease. (TA.) And فَلَانٌ لَا يَصْدُقُ أَثْرَهُ, and أَثْرُهُ, *Such a one, if asked, will not tell thee truly whence he comes*: (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجَتْ (S, M, K,) and جِئْتُ (El-Wá'ee, Mgb,) and فِي أَثْرِهِ, and فِي إِثْرِهِ (T, S, M, Mgb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثْرِهِ, and عَلَى إِثْرِهِ (El-Wá'ee, Mgb,) *I went out, [S, &c.,] and I came, [El-Wá'ee, Mgb,] after him*: (M, A, K:) or at his heel: (Expos. of the Fy:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Mgb:) *as though treading in his footsteps.* (El-Wá'ee.) And أَثْرُ ذِي الْأَثَرِينِ: see أَثْرُ. (K.)—*An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect.* (The Lexicons passim.) You say, عَلَى مَا شَبَّهِهُ أَثْرُ حَسَنِ Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like إِنَّهُ لَحَسَنُ الْأَثَرِ فِي إِبْصَاحِهِ. (TA in art. اصبح.) And إِنَّهُ لَحَسَنُ الْأَثَرِ فِي إِبْصَاحِهِ Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like حَسَنُ الْإِبْصَاحِ, and الْمَسِيسِ. (TA ubi suprâ.) And إِنَّهُ لَحَسَنُ الْأَثَرِ فِي إِبْصَاحِهِ He, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.)—[The pl. أَثَارٌ also signifies Signs, or marks, set up to show the way. (K.)—Also the sing., i. q. أَثَرٌ, q. v. (M, L.)—Also i. q. خَبْرٌ [both of which words are generally held to be syn., as meaning A tradition, or narration relating or describing a saying or an action &c., of Moḥammad]: (M, K:) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Moḥammad; (TA;) but it may also be applied to a saying of the Prophet; (Kull p. 152;) and the latter, what is from Moḥammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies i. q. سُنَّةٌ [a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, as handed down by tradition]: (S, A:) pl. أَثَارٌ. (S, M.) You say, وَجَدْتُهُ فِي الْأَثَرِ [I found it in the traditions of the practices and sayings of the Prophet; &c.]: and فَلَانٌ مِنْ حَمَلَةِ الْأَثَارِ [Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.]. (A.)—A man's origin; as in the sayings, مَا يَدْرِي لَهُ مَا أَثَرُ It is not known where was his origin; and مَا أَثَرُ لَهُ مَا أَثَرُ It is not known what is his origin. (Ks, Lh, M.)—

The term, or period, of life: so called because it follows life: (Mgb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.)—[For the former of these two reasons,] أَثَارُهُمُ in the Kur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.)—أَثَارٌ is also a pl. of أَثَرٌ, q. v.; formed by transposition from أَثَرٌ. (Yaqkoob, and M in art. أَثَرٌ.)

أَثَرٌ A man who chooses for himself [in preference to his companions] (ISk, S, M, K) *good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also أَثَرٌ.* (M, K.)

أَثَرٌ: see أَثَرٌ.
 أَثَرٌ: see أَثَرٌ, in two places:—and see أَثَرٌ.
 أَثَرَةٌ: see أَثَارَةٌ.
 أَثَرَةٌ: see أَثَارَةٌ.—A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a camel's foot; as also تَأَثُرٌ, and, accord. to some, تَوَثُّورٌ; whence one says, رَأَيْتُ أَثَرَتَهُ, and تَوَثُّورَهُ, *I saw the place of his footsteps upon the ground*: (M:) or the abrasion of the inner [i. e. under] part of a camel's foot with the instrument of iron called مِثْرَةٌ and تَوَثُّورٌ, in order that his footprints may be traced. (S.) [See also أَثَرٌ.]—See also أَثَرٌ.—And see مَأَثَرَةٌ.—Preference. (A.) You say, لَهُ عِنْدِي أَثَرَةٌ He has a preference in my estimation. (A.) And هُوَ ذُو أَثَرَةٍ عِنْدَ الْأَمِيرِ He has a preference in the estimation of the prince, or commander. (A.) And أَثَرَةٌ، فَلَانٌ ذُو أَثَرَةٍ عِنْدَ فَلَانٍ (TA,) or أَثَرَةٌ، (T,) *Such a one is a favourite with such a one.* (T, TA.) See also أَثَرَةٌ, in two places.—أَثَرَةٌ ذِي الْأَثَرِ: see أَثَرٌ. = Dearth, scarcity, drought, or sterility, (جَدْبٌ [in the CK جَدَبٌ,]) and an unpleasant state or condition. (M, K.)

أَثَرٌ: see أَثَرَةٌ.—A subst. [signifying The appropriation of a thing or things to oneself exclusively: the having a thing to oneself, with none to share with him in it:] from اسْتَأْثَرَ بِالنَّيِّ، (S, M.) And, as also أَثَرَةٌ and إِثْرَةٌ and أَثَرِي، The choice for oneself [in preference to his companions] of good things, (M, K, TA,) in partition; (M, TA;) the choice and preference of the best of things, and taking it, or them, for oneself: (TA:) the pl. of the second is أَثَرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and بِلَا إِثْرَةٍ, [&c.,] *He took it without a choice and preference of the best of the things, and the taking the best for himself.* (T, TA.) And a poet says,

• فَعَلْتُ لَهُ يَا ذِئْبُ هَلْ لَكَ فِي أُنْجٍ
 • يُؤَابِسِي بِلَا أَثَرِي وَعَلَيْكَ وَلَا بَحْلِي

[And I said to him, O wolf, hast thou a desire for a brother who will share without choice of

the best things for himself in preference to thee, and without niggardness?]. (M, TA.) See also أَثَرَةٌ.

أَثَرِي: see أَثَرَةٌ, in two places.
 أَثَرِي: see أَثَرٌ.—[That makes a large footprint, or the like.] You say, دَابَّةٌ أَثَرَةٌ A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.)—A man possessing power and authority; honoured: pl. أَثَرَاءٌ: fem. أَثَرِيَّةٌ. (M.)—فُلَانٌ أَثَرِيٌّ Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) فُلَانٌ أَثَرِيٌّ عِنْدَ فَلَانٍ Such a one is a favourite with such a one. (T.)—أَوَّلُ ذِي الْأَثَرِ، and أَثَرٌ شَيْءٌ كَثِيرٌ أَثَرِيٌّ—أَثَرٌ. [A thing very abundant, copious, or numerous]: أَثَرٌ is here an imitative sequent, (S, K,) like بَيْتٌ بَيْتٌ. (S.)—الْأَثَرُ [o' aiðr, The ether;] the ninth, which is the greatest, sphere, which rules over [all] the other spheres: [said to be] so called because it affects the others (يؤثر في غيره). (MF.) [It is also called فَلَكُ الْعَرْشِ، and فَلَكُ الْأَطْلَسِ، and is said to be next above that called فَلَكُ الْكُرْسِيِّ.]

أَثَرَةٌ: see أَثَرٌ. You say, سَبَّحْتَ الْإِبِلَ عَلَى أَثَارَةٍ، (S, M, K,) or عَلَى أَثَارَةٍ مِنْ شَحْمٍ (A,) *The camels acquired fat, upon, or after, remains of fat.* (S, M, A.) And غَضِبَ عَلَى أَثَارَةٍ قَبْلَ ذَلِكَ He became angry the more, having been angry before that. (Lh, M.) And أَغْضَبَنِي فَلَانٌ عَلَى أَثَارَةٍ غَضَبٍ Such a one angered me when anger yet remained in me. (A.) And أَثَرَةٌ مِنْ عَلِيٍّ، and أَثَرَةٌ، (T, S, M, K,) and أَثَرَةٌ، (M, K,) or أَثَرَةٌ، (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الْحَدِيثِ] (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xlvi. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi suprâ] is meant that of writing, which was given to certain of the prophets. (I'Ab.)

أَثَرٌ One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, L.) The saying of 'Omar, on his being forbidden by Moḥammad to swear by his father, مَا حَلَلْتُ بِهِ ذَاكِرًا وَلَا أَثَرًا، means *I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person.* (A'Obeyd, T, S, TA.)—أَفْعَلْ هَذَا أَثَرًا مَا، (IAqr, T, S, K,) and مَا أَثَرًا without مَا، (IAqr, T,) and أَثَرِيٌّ، (S, K,) mean *I will do this the first of every thing.* (S, K.) And in like manner, after لَقِيتُهُ [I met him, or it], one says, أَثَرًا مَا، [and أَثَرِيٌّ، (M, K,) and أَثَرِيٌّ ذِي الْأَثَرِ،] and أَثَرِيٌّ ذِي الْأَثَرِ،

(M,) or **اَثَرٌ ذَاتِ يَدَيْنِ** (K,) and **اَثَرٌ ذَاتِ يَدَيْنِ** (IA, M, K,) and **اَثَرٌ ذَاتِ يَدَيْنِ** (K,) and **اَثَرٌ ذَاتِ يَدَيْنِ** (M, as from Lb,) or **اَثَرٌ ذَاتِ يَدَيْنِ** (K,) and **اَثَرٌ ذَاتِ يَدَيْنِ** (Lb, M, K:) or, as some say, **اَثَرٌ ذَاتِ يَدَيْنِ** signifies the daybreak, or dawn; and **اَثَرٌ ذَاتِ يَدَيْنِ**, the time thereof. (M, TA.) Fr says that **اَثَرٌ ذَاتِ يَدَيْنِ** and **اَثَرٌ ذَاتِ يَدَيْنِ** signify *Begin thou with this first of every thing.* (TA.) One says also, **اَفْعَلُهُ**, **اَثَرًا** (T, M, TA,) and **اَثَرًا** (M, TA,) meaning *Do thou it [at least], if thou do nothing else:* (T, M, TA:) or, as some say, *do thou it in preference to another thing, or to other things:* **اَثَرًا** being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, *do thou it by choice, or preference, and with care.* (M, TA.) Mbr says that the phrase **اَثَرًا** means *Take thou this in preference;* i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and **اَثَرًا** is here redundant. (T, TA.)

اَثَرٌ: see **اَثَرٌ**.

اَثَرٌ: see **اَثَرٌ**, in two places: and see **مِثْرَةٌ**, in two places.

اَثَرٌ (T, S, M, K, &c.) and **اَثَرٌ** (S, M, K) and **اَثَرٌ** (M, K) *A generous quality or action;* (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or *a generous quality that is inherited by generation from generation:* (M, K:) *a generous quality, or action, related, or handed down by tradition from one's ancestors:* (A:) *a cause of glorying:* (AZ:) and *precedence in حَسَبٍ [or grounds of pretension to respect, &c.]:* pl. of the first and second, **اَثَرٌ**. (AZ, T.)

اَثَرٌ and **اَثَرٌ** *An iron instrument* (S, M, K) *with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known:* (M:) or, *with which the inner [i. e. under] part of a camel's foot is scraped, in order that his footprints may be traced:* (S, K:) or **اَثَرٌ** has a different meaning, explained above, voce **اَثَرٌ**. (M.) The **مِثْرَةٌ** of a horse's saddle is without hemz. (S.)

اَثَرٌ *A camel having a mark made upon the bottom of his foot with the iron instrument called مِثْرَةٌ, in order that his footprints upon the ground may be known:* (T:) or *having the inner [i. e. under] part of his foot scraped with that instrument, in order that his footprints may be traced.* (S.) — *A sword having in its مَتْنٌ [or broad side, or the middle of the broad side, of the blade,] diversified navy marks, streaks, or grain, or lustre or glitter:* (M, K:) [in some copies of the latter of which, instead of **اَثَرٌ**, I find **اَثَرٌ**:] or *having its متن of female, or soft, iron, and its edge of male iron, or steel:* (K:) or *that is said to be of the fabric of the jinn, or genii;* (S, M, K, &c.) and not from **اَثَرٌ**, as signifying **الغِرْبَدُ**: (S, M:) so says As:

(S:) [ISd says,] **اَثَرٌ** is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an ancient sword, which has passed by inheritance from great man to great man. (A.) — A tradition, narrative, or story, handed down from one to another, from generation to generation. (T, S, A.)

اثف

1. **اَثَفَ القَدْرَ**: see 2. — **اَثَفَهُ**, aor. َ , (T, S, M, K,) inf. n. **اَثْفٌ**, (T, M,) *He followed him.* (Ks, T, S, M, K.) — *He drove away, or drove away and pursued closely, or hunted, him; syn. طَرَدَهُ.* (Ibn-'Abbād, K.) — *He sought, or sought after, or pursued after, him, or it:* in which sense the aor. is َ , (AA, K,) and َ also. (So in some copies of the K.)

2. **اَثَفَ القَدْرَ**, (T, S, M, K,) inf. n. **اَثْفٌ**, (S, K,) *He put the cooking-pot upon the اَثْفِي* [pl. of اَثْفِي, q. v.]; (T, S, M, K;) as also **اَثْفًا**, (M, TA,) inf. n. **اَثْفٌ**; (TA;) or **اَثْفًا**, (so in some copies of the K in art. اَثْفِي) inf. n. **اَثْفٌ**; (TA in that art. ;) the first of which is a dial. var. of **اَثْفًا**, inf. n. **اَثْفِي**; (S;) and **اَثْفًا**, whence **قَدْرٌ مَوْثِقَةٌ**. (M.)

4: see 2.

5. **اَثَفَتِ القَدْرَ** *The cooking-pot was put upon the اَثْفِي*. (TA.) — **اَثَفُوهُ** *They surrounded him, or it:* (S, K:) *they became around him, or it, like the اَثْفِي* [or rather like the اَثْفِي]: (M:) *they collected themselves together around him, or it.* (A, TA.) — **اَثَفَ المَكَانَ**, (T, S, K,) or **اَثَفَ المَكَانَ**, (M,) *He (a man, S) kept to the place;* (T, K;) *remained in it;* (M;) *did not quit it.* (AZ, T, S, M.) — **اَثَفَهُ** also signifies *He followed after him, and pressed or importuned him, and ceased not to incite him.* (T, K.) In my opinion, [says Az,] this is not in any way derived from **اَثْفِي**; but from **اَثَفْتُ الرَّجُلَ**, meaning "I followed the man." (T.) — **اَثَفُوا عَلَى الامرِ** *They aided, or assisted, one another to do, or accomplish, the thing, or affair.* (M, L.)

Q. Q. 1. **اَثَفِي القَدْرَ**: see 2. [But accord. to Az, in the T, **اَثَفِي**, as aor. of **اَثْفِي**, is **اَثْفِي** reduced to its original form; and the like is said in the S and M in art. اَثْفِي. If this be the case, **اَثَفِي**, q. v., may be **اَثْفِي** reduced in the same manner, i. e., to its original form.]

اَثْفٌ [probably a mistake for **اَثْفٌ**] *Continuing, permanent, constant, firm, or established:* (K, TA:) so in the Moḥet. (TA.) — Also, (K, and so in a copy of the S,) or **اَثْفٌ**, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) *Following.* (Ks, T, S, K.)

اَثْفِي and **اَثْفِي** [the former of which is the more common, and this only I find in copies of the T.] *The stone [which is one of the three] whereon the cooking-pot is placed:* (A'Obeyd, M, K:) it is, with the Arabs, *a stone like the head of a man:* (T:) the pl. is **اَثْفِي** and **اَثْفِي**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **اَثْفِي** and **اَثْفِي**, but in both manners in art. اَثْفِي,] (M, K;) the latter being allowable; (T:) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the three stones mentioned above: (TA in art. اَثْفِي; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called **اَثْفِي**, but **مِنْصَبٌ**; (T;) [and this is what is meant by **اَثْفِي** in art. اَثْفِي in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. اَثْفِي.) **اَثْفِي** may be of the measure **اَثْفِي** [from اَثْفِي], and it may be of the measure **اَثْفِي** [from اَثْفِي; in either case originally **اَثْفِي**]. (A, L.) **اَثْفِي** signifies *The part, not detached, of a mountain; by the side of which, two pieces are put [for the cooking-pot to be set thereon].* (A'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) **رَمَاهُ اللهُ بِاَثْفِي** (A'Obeyd, T, K) *May God smite him with the mountain;* meaning, *with a calamity;* (Th, TA, K in art. اَثْفِي;) *with a calamity like the mountain [in greatness];* (Th, M;) for when they do not find the third of the اَثْفِي, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. اَثْفِي;) or, *with difficulties, or troubles, or calamities:* (As, T:) or, *with all evil;* evils being likened to one اَثْفِي after another, and the third being the last: (T, K:) so says Aboo-Sn'ced: (T:) or, *with the last of evil;* and *the last of everything hateful:* (AO in Hur p. 84:) or, *with a great calamity.* (Har ib.) One says also, **فُلَانٌ ثَالِثَةُ اَثْفِي**, meaning *Such a one is the heaviest, most burdensome, or most troublesome, of the people.* (Har ubi supra.) — [Hence also,] **اَثْفِي** is a name applied to *† certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and υ Draconis] *over against the head of the قَدْرُ*; which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to *† [The three chief stars in the constellation called] الشَّلْبِيَّاتُ* [i. e. *Lyra*]. (Kzw.) — The sing., (K,) i. e. each of the two forms thereof, but written in the copies of the S with damm [only], (TA in art. اَثْفِي) or [only] the latter, with kesr, (M, and so in the K in art. اَثْفِي) also signifies *† A number, (M,) or a great number, (K, and so in the S in art. اَثْفِي) and a company, or congregated body, of men:* (M, K:) pl. as above. (M.) You say, **هَرَمَ عَلَيْهِ** **اَثْفِي** **وَاحِدَةٌ** *[They are against him one band].* (TA.) And **بَقِيَتْ مِنْ بَنِي فُلَانٍ اَثْفِيَةٌ حَسَنَاءٌ** *There remained of the sons of such a one a great number.* (S in art. اَثْفِي.)

اَثْفِي: see **اَثْفِي**, in two places.

اَثْفِي *Short, broad, plump, and fleshy.* (K.) — And, with ة, *† A woman whose husband has two wives beside her; she being the third of them:* they being likened to the اَثْفِي of the cooking-pot. (M.) [See also **مَثْفِي**, in art. اَثْفِي.]

اَثْفِي *A cooking-pot put upon the اَثْفِي*

[pl. of ائفية, q. v.]. (M, and K in art. ثغى : in some copies of the latter, مؤثفة.) [See Q. Q. 1.]

ائكل

ائكل and ائكول i. q. شمرانخ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عئكال and عئكوق: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. ئكل, q. v. (TA.)

ائل

1. ائل, aor. -, inf. n. ائول, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also ائل. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so ائل the latter verb. (M, K.) — And ائل, inf. n. ائالة, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) = See also 5.

2. ائله, (M, K.) inf. n. ائيل, (S, K.) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. اصله. (S, M, K.) — He (God, T, M, TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T:) or great: (M, K:) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAar cites the following verse,

• تَوَثَّلَ كَعْبٌ عَلَى الْقَضَا

• فَرَسِي يُغَيِّرُ أَعْمَالَهَا

[app. meaning Kaab would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,] explaining it by saying, i. e. نلزميني; but (ISd says,) I know not how this is. (M.) — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. زكاه. (M, K.) — ائله برجال I multiplied him [meaning his party] by men. (TA.) — ائلت عليه الديون I collected against him the debts. (TA.) — ائله He clad his family with the most excellent of clothing: (M:) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) — ائل, [used intransitively,] (M, K.) inf. n. as above, (TA.) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. ائل: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed ائله, i. e. ميرة [meaning victuals, or provision]; (M, K;) بعد حاجة [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (اصل) of wealth, or property. (S, TA.) — And ائل مالا He collected, or gained, or acquired, wealth, or property, (M, K,) and took

it for himself: (M:) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh:) and ائل مالا, inf. n. ائول, signifies the same as ائله. (TA.) — ائل They take ائل, i. e. wealth, or property, from men. (TA.) — ائل بئرا He dug a well (T, S, M, K) for himself. (T, TA.)

ائل A kind of trees; (S, K;) a species of the طرفة [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طرفة, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] ائداح, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عبل, like those of the طرفة: (TA:) AHn says, on the authority of Abou-Ziyád, that it is of the kind termed عضا, tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called هذب, [syn. with عبل,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قضا and جنان; and it has a red fruit, like a knot of a rope: (M:) or a kind of large trees, having no fruit: (Mgh:) or i. q. طرفة, having no fruit: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Mgh, K;) explained in the A as the سرة [or gum-acacia tree]: or a tall, straight [tree such as is termed] عضا, of which are made the like of ائداح: (TA:) the pl. [of ائل] is ائول (M, K) and [of ائله] ائلات. (S, K, TA (in the CK ائلات.)) — [See also ائله, below.] — ائل مالا Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

ائله n. un. of ائل, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Mgh,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عرض; (Mgh, TA;) or حسب. (S, O, K, TA.) So in the saying, فلان ينحت, or ينحت, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, ائلتنا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نحت ائله † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Mgh.) And فلان نحت ائله † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هو لا نحت ائله † He has not any vice, or fault, nor any imperfection, or defect. (Mgh.) — The root, foundation, origin, source,

stock, or the like, syn. اصل; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA:) pl. ائال. (K.) So in the saying, له ائله مال [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. ميرة. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also ائله. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, اخذت ائله الشتاء [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

ائله: see ائله, near the end.

ائال, (T, S, M,) with fet-h, (S,) or ائال, with damm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, له ائال كانه ائال † He has glory, or honour, &c., as though it were the mountain called Othál. (TA.) [But the next signification seems to be here more appropriate.] — † Wealth, or property. (Mgh.)

ائيل A place of growth of trees of the kind called اراك [perhaps a mistranscription for ائل]: mentioned by Th, from IAar. (T.) — Abundant, and luxuriant, or long, hair. (TA.) — See also مؤئل, in two places.

ائل: see مؤئل.

مؤئل Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S:) or having a permanent source, or firm foundation: (Munjid of Kr:) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T:) or old; or ancient origin; or of long standing: (M, TA:) or permanent: (IAar:) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so ائيل: (S, TA:) and to wealth, or property: (Kr, S:) and to anything; (T, M;) and so ائيل, and ائال: (M:) and ائل, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مئال: see مؤئل. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (اصل) of wealth, or property: (S, TA:) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يأكل من ماله غير مئال مالا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh:) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)

اثر

1. اثر, (Lth, S, M, &c.) aor. -, (Lth, M, Mgh, K,) inf. n. ائثر, (S, K,) or ائثر, the former being a simple subst., (Mgh,) and مائثر, (S, K,) He fell

into what is termed **اِئْمَرٌ** [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Mṣb, °K°); [he sinned; committed a sin, or crime;] he did what was unlawful: (M, °K°) and **تَأْتَمِرُ** signifies the same as **اِئْمَرٌ**: (K:) it may be either an inf. n. of **اِئْمَرٌ**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْهُ**: (M:) and is said to be used in the sense of **اِئْمَرٌ** in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذِبُ**, is syn. with **تَأْتَمِرُ** and **اِئْمَرٌ**; and, like **تَأْتَمِرُ**, may be an inf. n. of **اِئْمَرٌ**, or a simple subst.: see an ex. voce **بَرُوْقٌ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **تَعْلَمُ** and **نَعْلَمُ**; and as the hemzeh in **اِئْمَرٌ** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَأْتَمِرُ** and **يَتَأْمِرُ** [for **اِئْمَرٌ** and **تَأْتَمِرُ**]. (TA.) In the saying,

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْتَمِرْ
يَفْضَلْهَا فِي حَسْبٍ وَمَيْسِرْ

the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] *There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty].* (M.) — **أَتَمَّهُ اللهُ فِي كَذَا**, aor. **أَتَمَّهُ** (S, K) and **أَتَمَّ**, (S,) or **أَتَمَّ**, (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktifāf el-Azūhir the aor. is said to be **أَتَمَّ** and **أَتَمَّ**, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] *God reckoned such a thing against him as an **اِئْمَرٌ***: (S, K:) or **أَتَمَّهُ**, aor. **أَتَمَّهُ** (Fr, T, M, Mṣb) and **أَتَمَّ**, (Mṣb,) inf. n. **اِئْمَرٌ** (Fr, T, Mṣb) and **اِئْتَمَرُ** (Fr, T, TA) and **اِئْتَمَرَ**, (Fr, TA,) *He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **اِئْمَرٌ*** [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also **اِئْتَمَرُ** below:] or *he (a man) pronounced him to be **اِئْمَرٌ*** [i. e. a sinner, or the like]: (Mṣb:) [or] **أَتَمَّهُ**, aor. **يُؤْتَمِرُهُ**, has this last signification, said of God; and also signifies *He found him to be so.* (T.) — You say also, **أَتَمَّتِ النَّاقَةُ الْمَشْيَ**, aor. **أَتَمَّتْ**, inf. n. **اِئْمَرٌ**, *The she-camel was slow.* (M.)

2. **اِئْمَرُهُ** (S, Mṣb, K,) inf. n. **تَأْتَمِرُ**, (Mṣb, K,) *He said to him **اِئْمَرْتُ*** [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Mṣb, K.) — See also 1, first and second sentences.

4. **اِئْمَرُهُ** *He made him, or caused him, to fall into what is termed **اِئْمَرٌ*** [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or *what is termed **ذَنْبٌ***. (Mṣb.) — See also 1, last sentence but one.

5. **اِئْمَرُهُ** *He abstained from what is termed **اِئْمَرٌ*** [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K;) like **تَحْرَجُ** meaning “he preserved himself from what is termed **حَرَجٌ**”: (Mṣb:) or *he did a work, or deed, whereby he escaped from what is termed **اِئْمَرٌ***: (TA:) and *he repented of what is so termed*, (M, K,) and *begged forgiveness of it*; as though he removed the **اِئْمَرُ** itself by repentance and by

begging forgiveness; or sought to do so by those two means. (M.) You say also, **تَأْتَمِرُ مِنْ كَذَا**, *He abstained from such a thing as a sin, or crime; syn. تَحْتَمَّتْ, q. v. (S, K, in art. حنث.)*

اِئْمَرٌ [accord. to some, an inf. n.; see **اِئْمَرٌ**: accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْبٌ*, (S, M, Mṣb, K,) *for which one deserves punishment*; differing from **ذَنْبٌ** inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K “and,”] *an unlawful deed*: (M, K:) or *a deed which retards from recompense*: or, accord. to Fr, *what is exclusive of the [punishment termed] **حَدٌّ***: accord. to Er-Rāghib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **اِئْمَرٌ**] is syn. with **اِئْمَرٌ**: (T, °Mgh;) and so, too, is **اِئْتَمَرٌ**, (Mṣb,) or **اِئْتَمَرَ**, signifying *a deed retarding recompense*: (TA:) the pl. of **اِئْمَرٌ** is **اِئْتَمَرَاتٌ**: (M:) and the pl. of **مَأْتَمِرٌ** is **مَأْتَمِرَاتٌ**. (T.) — [Sometimes it is prefixed to a noun or pronoun denoting its object: — and sometimes it means † The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce **بَاءٌ**.] — **اِئْمَرٌ**: Wine: (Abou-Bekr El-Iyāde, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — [And for a like reason,] † *Contention for stakes, or wagers, in a game of hazard*; syn. **فِيْمَارٌ**, (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called **الْمَيْسِرُ**], **قُلْ فِيْهِنَّ اِئْمَرٌ كَبِيْرٌ وَمَنْفَعٌ**, [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

اِئْمَرٌ: see **اِئْمَرٌ**. — Also *The requital, or recompense, of **اِئْمَرٌ*** [i. e. sin, or crime, &c.]: (T, S, M, Mṣb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and **اِئْتَمَرٌ** and **مَأْتَمِرٌ** signify the same; (M, K;) the latter like **مَقْعَدٌ**. (TA. [In the CK this is written **مَأْتَمِرٌ**].) So in the Kur [xxv. 68], **يَلْقَى اِئْتَمَرًا** [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, *he shall find the punishment of **اِئْمَرٌ*** [or sins]: but some say, the meaning is that which here follows. (M.) — *A valley in Hell.* (M, K.)

اِئْتَمَرٌ: see **اِئْمَرٌ**. — and **اِئْتَمَرَ**.

اِئْتَمَرَ: see **اِئْمَرٌ**; and **اِئْتَمَرَ**.

اِئْتَمَرَ: see **اِئْمَرٌ**. — Also *A great, or habitual, liar; or one who lies much; and so **اِئْتَمَرَ***. (K.) So in the Kur ii. 277: or it there signifies *Burdened with **اِئْمَرٌ*** [or sin, &c.]. (TA.) In the Kur xlv. 44, it means, accord. to Fr, *The unrighteous, or sinning; like **اِئْتَمَرَ***: (T:) or *the unbeliever*: (TA:) or, accord. to Zj, in this instance, (M,) by the **اِئْمَرُ** is meant *Abou-Jahl.* (M, K.) — Also

The commission of **اِئْمَرٌ** [sin, or crime, &c.,] *much, or frequently*; and so **اِئْتَمَرَ**. (M, K.)

اِئْتَمَرَ: see **اِئْمَرٌ**.

اِئْتَمَرَ: see **اِئْمَرٌ**.

اِئْتَمَرَ *Falling into what is termed **اِئْمَرٌ*** [i. e. a sin, or crime, &c.]; (S, Mṣb, °K°); [sinning; committing a sin, or crime;] *doing what is unlawful*: (K:) and in like manner, (S, Mṣb, K,) but having an intensive signification, (Mṣb,) **اِئْتَمِرُ**, and **اِئْتَمِرُ**, (S, M, Mṣb, K,) and **اِئْتَمَرَ**: (M, Mṣb, K: [in the CK, erroneously, without teshdced:] the pl. of the first of these three is **اِئْتَمِرَاتٌ**; that of the second, **اِئْتَمِرَاتٌ**; and that of the third, **اِئْتَمِرَاتٌ**. (M.) See also **اِئْتَمِرُ**. — **اِئْتَمِرَاتٌ**, (S,) and **اِئْتَمِرَاتٌ**, (S, M, K, [in the CK, erroneously, اِئْتَمِرَاتٌ].) *A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded.* (K. [In the CK, we find **مُعْبِيَاتٌ** erroneously put for **مُعْبِيَاتٌ**].) Some pronounce it with **ت**. (Sgh.) [In like manner,] **مَأْتَمِرٌ** signifies *That is slack, or slow, in pace, or going*; **الَّذِي يَكْذِبُ فِي السَّبْرِ**. (Sgh, K. [In Golius's Lex., as from the K, **الَّذِي يَكْذِبُ فِي السَّبْرِ**.] Both are correct, signifying the same.])

اِئْتَمَرَ: }
اِئْتَمَرَ: } see 1.

اِئْتَمَرَ: see **اِئْمَرٌ**, in two places: — and see **اِئْتَمَرَ**.

مَأْتَمِرٌ [Reckoned to have sinned, or the like;] *having a thing reckoned against him as an **اِئْمَرٌ***: (S:) or *requited for what is termed **اِئْمَرٌ***. (Fr, T.)

مَأْتَمِرٌ: see **اِئْمَرٌ**.

اثن

اِئْتَمَرَ and اِئْتَمَرَ: see art. اثن.

اج

1. **اِجْتَمَرَ**, (S, A, Mṣb,) aor. **اِجْتَمَرَ** (S, Mṣb) and **اِجْتَمَرَ**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **اِجْتِمَارٌ**, (S, A, Mṣb, K,) *The fire burned, burned up, burned brightly, or fiercely, (Mṣb,) blazed, or flamed, or blazed or flamed fiercely*; (S, A, Mṣb, K;) as also **اِجْتَمَرَ** (S, A, K) and **اِجْتَمَرَ** [written with the disjunctive alif **اِجْتَمَرَ**]: (S, K:) or *made a sound by its blazing or flaming.* (ISd, TA.) — **اِجْتَمَرَ**, aor. **اِجْتَمَرَ**, (S, K, &c.) contr. to analogy, (TA,) and **اِجْتَمَرَ**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **اِجْتِمَارٌ** (S) and **اِجْتِمَارٌ**, (TA,) † *He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حَلِيْفٌ***. (S, L, K, &c.) And, aor. **اِجْتَمَرَ**, (T, A,) inf. n. **اِجْتِمَارٌ**, (T, TA,) † *He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run*; (T, Nh;) said of a man; (Nh, from a trad. ;) and of a camel: (IB:) or † *he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire.* (A.) You say, **اِجْتَمَرَ الظَّلِيمُ**,

؛ [He made a rustling sound in going along, like that of the ostrich]. (A.) And أَجَّ, aor. 2, [so in the TA,] inf. n. أَجِجُ, + It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أَجِجُ signifies also + The sounding of water in pouring forth. (TA.) — أَجَّ, (S, K,) aor. 2, (S, L,) inf. n. أَجُوجُ, (S, K,) It (water) was, or became, such as is termed أَجَّاجُ. (S, L, K.) — أَجَّهْ He rendered it (namely water) such as is termed أَجَّاجُ. (K.)

2. أَجَّجَ النَّارَ, (S, A, K,) inf. n. تَأْجِجُ, (K,) He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K.) — [Hence,] أَجَّجَ أَتَيْبَهُمْ شَرًّا + He kindled evil, or mischief, among them. (TA.)

5: see 1. — Hence تَأْجَّجَ also signifies It gave light; shone; or shone brightly. (TA, from a trad.) — See also 8, where a contracted form of this verb is mentioned.

8: see 1. — [Hence,] اتَّجَّجَ النَّهَارُ [written with the disjunctive alif] اتَّجَّجَ [The day was, or became, intensely hot, or fiercely burning; (S, K,) as also أَتَّجَّجَ and تَأْجَّجَ. (K.)

أَجَّةُ Intensity of heat, and its fierce burning; (S, K;) as also أَجِجُ [inf. n. of 1], and أَجَّاجُ, and أَتَّجَّجَ [inf. n. of 8]: pl. إِجَّاجُ. (S.) You say, جَاءَتْ أَجَّةُ الصَّيْفِ The intense heat, or fierce burning, of summer came. (TA.) — The sound of fire; as also أَجِجُ. (ISd, TA.) — ; The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, أُجَّ أَجَّةُ الظَّلِيمِ [explained above: see 1]. (A.) — + Confusion: (S, K;) or, as also أَجِجُ, the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along. (L.) You say, الْقَوْمُ فِي أَجَّةٍ The people are in a state of confusion [&c.]. (S.)

أَجَّاجُ: see أَجَّةُ.

أَجَّجَ Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءٌ أَجَّاجٌ, (S, A, K, &c.) and إِجَّاجٌ, (Msb,) Water that burns by its surltness: (A:) or salt water: or bitter water: (TA:) or salt, bitter water: (S, K:) or very salt water: (I'Ab:) or bitter and very salt water: (Msb:) or very salt water, that burns by reason of its surltness: or very bitter water: or water very salt and bitter, like the water of the sea: (TA:) or water of which no use is made for drinking, or for watering seed-produce, or for other purposes: (El-Hasan:) or very hot water: (TA:) the pl. is the same [as the sing.; or إِجَّاجُ is also used as a quasi-pl. n.]. (TA.)

إِجَّاجُ: see أَجَّاجُ.

أَجُوجُ Giving light; shining; or shining brightly. (AA, S, K.)

أَجَّةُ inf. n. of 1, which see: and see also أَجَّجُ in three places.

هَجِيرٌ أَجَّاجٌ [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

أَجَّ; fem. with ة: see الأَوَّاجُ, below.

أَجُوجُ: see يَأْجُوجُ, below.

السَّمَائِرُ الأَوَّاجُ [The fiercely-burning hot winds; the latter word being pl. of أَجَّةُ, fem. of أَجَّ, which is the act. part. n. of أَجَّ;] is used by poetic licence for الأَوَّاجُ. (TA.)

أَتَّجَّجَ inf. n. of 8, which see: and see also أَجَّةُ.

مَأْجُوجُ: see what follows.

يَأْجُوجُ One who walks quickly, and runs, in this and that manner. (K, TA.) — يَأْجُوجُ and أَجُوجُ, (S, Msb, K,) imperfectly decl., (S,) [Gog and Magog;] two tribes of God's creatures; (TA;) or two great nations; (Msb;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeelan, said in the TA in art. جِيل on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; (the Geli and Gela of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)] (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:)] said in a rad., (TA,) on the authority of I'Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or يَأْجُوجُ is the name of the males, and مَأْجُوجُ is that of the females: (Msb:) he who pronounces them thus, and makes the ا a radical letter, says that the former is of the measure يَفْعُولُ, and the latter of the measure مَفْعُولُ; as though from النَّارِ أَجِجُ; (Akh, S, Msb;) or from مَاءٌ أَجَّاجٌ; (TA;) or from أَجَّ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprâ:) he who pronounces them without ة, making the ا in each an augmentative letter, says that the former is from يَجَّجْتُ, and the latter from مَجَّجْتُ (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprâ;) and if so, the ا in them is similar to that in مَارُوتٌ and هَارُوتٌ and ذَاوُودٌ and the like; and the ة, anomalous, as that in عَائِرٌ and the like; and their measure is فَاعُولٌ. (Msb.) Ru-beh used to read أَجُوجُ and مَأْجُوجُ [in the CK مَأْجُوجُ]; and Aboo-Mo'adh, يَجُوجُ. (K.)

اجر

1. أَجَّرَهُ, aor. 2 and 3, (S, Mgh, Msb, K,) which latter form of the aor., though known to most of

the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجَّرَ; (S, Msb;) and أَجَّرَهُ, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفَعَلَ, not فَاعَلَ, as IKt by evident inadvertence makes it to be by saying that its aor. is يُؤَجِّرُ, (TA,) inf. n. إِجَّارٌ; (S;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed, compensated, or rewarded, him, (S, A, Mgh, Msb, K,) عَلَى مَا فَعَلَ for what he had done. (A.) [Sec أَجَّرَ, below.] أَجَّرَ فُلَانٌ خَمْسَةَ مِنْ وُتْدِهِ [Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and أَجَّرَ وُتْدَهُ, (A,) and أَجَّرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — أَجَّرَهُ, (K,) aor. 2, (S,) [He served him for hire, pay, or wages;] he became his hired man, or hireling. (S, K.) So in the Kur xxviii. 27. (TA.) — أَجَّرَهُ, aor. 2, (L, Msb, K,) and 3, (Msb, K,) inf. n. أَجَّرَ, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, Msb, K;) as also أَجَّرَهُ, inf. n. إِجَّارٌ; (Eyn, Mgh, Msb, K;) and أَجَّرَهُ, inf. n. مُؤَاجِرَةٌ: (K:) all these are good forms of speech, used by the Arabs: (L:) or أَجَّرَهُ having for its inf. n. مُؤَاجِرَةٌ signifies he appointed him (namely another man) hire, pay, or wages, for his work; (Mj, Mgh;) or he engaged with him to give him hire, pay, or wages; (A, Mgh, Msb;) and can have only one objective complement: whereas, أَجَّرَهُ when it is of the measure أَفَعَلَ it is doubly trans.; (Mgh, Msb;) so that one says, أَجَّرَنِي مَمْلُوكَهُ He let me his slave on hire. (Mgh.) One also says, أَجَّرَ الدَّارَ, aor. 2 and 3, inf. n. أَجَّرَ, He let the house on hire; and so الدَّارَ أَجَّرَ, [inf. n. إِجَّارٌ:] (Msb, TA:) and الدَّارَ أَجَّرَهُ, [inf. n. إِجَّارٌ,] He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure أَفَعَلَ, not of the measure فَاعَلَ: (A, Mgh, Msb:) and the vulgar say, وَاجَّرَ: (S:) some, however, say, أَجَّرْتُ الدَّارَ, inf. n. مُؤَاجِرَةٌ, making the verb of the measure فَاعَلَ: (Msb, TA:) some also say, أَجَّرْتُ الدَّارَ زَيْدًا, inverting the order of the words: (Msb, TA:) and the lawyers say, أَجَّرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بَعْتُ زَيْدًا مِنْ زَيْدٍ means the same as بَعْتُ زَيْدًا الدَّارَ]. (Msb: [but in the Mgh, the like of this is said to be vulgar.]

3. أَجَّرَ, inf. n. مُؤَاجِرَةٌ: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) أَجَّرَتْ, [of the measure فَاعَلَتْ, not أَفَعَلَتْ, (see مُؤَجَّرٌ, below,)] meaning She prostituted herself for hire. (K.)

4. أَجَّرَ, inf. n. إِجَّارٌ: see 1, first sentence: — and see the latter half of the same paragraph, in seven places.

8. ائْتَجَّرَ [written with the disjunctive alif] ائْتَجَّرَ He gave alms, seeking thereby to obtain a reward

[from God]: (L, K*) and *انتجر به* *He gave it as alms, seeking thereby a reward.* (L.) *اتجر* for *انتجر* is not allowable, because *ا* cannot be incorporated into *ت*: [or, accord. to some, this is allowable, as in *اتزر* for *اتزر*, and *اتمن* for *اتمن*, &c.:] Hr allows it; and cites an ex. in a trad.; but IATH says that the proper reading in this instance is *ياتجر*, not *ياتجر*; or, if the latter be allowed, it is from *التجارة*, not from *الاجر*. (L.) — *اوتجر عليه بكذا* [in which the radical *ا* is changed into *و* because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written *ايتجر*.)] *He was hired to do it for such a sum or thing,* (see *موتجر*, below,) is from *الاجرة*. (S, L.)

10. *استجره*. (S, K,) and *آجره*. (K,) [the latter of the measure *فاعل*, as has been clearly shown above, from the A and Mgh and Mgb,] *He hired him; took him as a hired man, or hireling.* (S, K, TA.) You say also, *استجر الدار* [*He hired the house; took it on hire.*] (A, Mgh.)

اجر A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K;) i. q. *اُجْرَة*; (S;) as also *اُجْرَة* and *اُجْرَة* and *اُجْرَة*, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and *اُجْرَة*: (TA:) or, as some say, there is a distinction between *اُجْرَة* and *ثواب*: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed *ثواب*; and what is obtained by supererogatory acts of religion, and by *ثواب* is properly a substitute for a thing itself; and *اجر*, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that *اجر* signifies a recompense, or reward, from God to a man, for righteous conduct; (MF;) and *اُجْرَة*, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence *الاجر*; (MF;) and *اُجْرَة* also has this latter signification, (Mgh, TA,) and is syn. with *كراء*; (S, Mgh, K;) [signifying likewise rent for a house, and *the like*;] but *اُجْرَة* is used [sometimes] in the sense of *اُجْرَة* and in that of *اُجْرَة*: (Mgb:) the pl. of *اُجْرَة* is *اُجْرَة* (Mgb, K) and *اُجْرَة*; (K;) but the latter form was unknown to MF: (TA:) the pl. of *اُجْرَة* is *اُجْرَة* and *اُجْرَة* and *اُجْرَة*. (Mgb.) [One says, *اُجْرَة على الله* *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, *عظم الله اُجْرَكَ* *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression *اُجْرَكَ* in the Kur xxxvi. 10 is said to be meant *Paradise*. (TA.) — † *اُجْرَة*, or nuptial gift; a gift that is given to, or for, a bride: (K:) pl. *اُجْرَة*: so in the Kur xxxiii. 49 [&c.]. (TA.) — † *اُجْرَة*; good fame. (K.) So, as some say, in the Kur xxix. 26. (TA.)

اُجْرَة and *اُجْرَة*: see *اُجْرَة*.

اُجْرَة: see *اُجْرَة*, in three places.

اُجْرَة and *اُجْرَة*: see *اُجْرَة*.

اُجْرَة: see *اُجْرَة*.

اُجْرَة (S, K, &c.) A hired man; a hireling: (L:) or of the measure *فَاعِل* in the sense of the measure *مُفَاعَل*, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Mgb:*) pl. *اُجْرَة*. (L, Mgb.)

اُجْرَة and *اُجْرَة* and *اُجْرَة*: see *اُجْرَة*, in four places. — *اُجْرَة* also signifies The giving of usufructs for a compensation. (Mgh.) — And Land which its owners have let to him who will build upon it: so explained by the lawyers. (Mgh.)

اُجْرَة (S, M, IATH, Mgh, K) and *اُجْرَة* (M) and *اُجْرَة* (Mgh, K) The flat top, or roof, of a house, (S, M, IATH, Mgh, K,) that has not around it anything to prevent a person's falling from it: (M, IATH:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] *اُجْرَة* and *اُجْرَة*; (A'Obeyd, S, K;) and [of the third] *اُجْرَة*. (Mgh, K.)

اُجْرَة: see *اُجْرَة*.

اُجْرَة (ISk, K) and *اُجْرَة* and *اُجْرَة* (S in art. *هجر*) A custom; a habit. (ISk, K, and S ubi supra.) The hemzeh is said to be a substitute for *ه* [in *هجر* &c.] (TA.) You say, *ما زال اُجْرَة* *That ceased not to be his custom, or habit.* (ISk.)

اُجْرَة and *اُجْرَة* and *اُجْرَة*, and the pls. *اُجْرَة* and *اُجْرَة*: see what next follows.

اُجْرَة (S, Mgh, Mgb, K) and *اُجْرَة* (AA, Ks, K) and *اُجْرَة* (S, K) and *اُجْرَة* and *اُجْرَة* (K) and *اُجْرَة* (as in some copies of the K) and *اُجْرَة* (as in some copies of the K and in the TA,) or *اُجْرَة* (as in other copies of the K,) and *اُجْرَة* [to which is erroneously added in the CK *اُجْرَة*] and [the pls.] *اُجْرَة* and *اُجْرَة* (K) are syn., (S, K,) of Persian origin, (S,) [from *اُجْرَة* or *اُجْرَة*] arabicized, (S, Mgh, K,) signifying *Bahed bricks*; (Mgb;) *bahed clay*, (Mgh, L,) with which one builds: (S, L:) *اُجْرَة* and *اُجْرَة* and *اُجْرَة* [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with *و* and *ن*,] and their sings. [or rather ns. un.] are with *ة*, i. e. *اُجْرَة* &c. (L.)

اُجْرَة: see *اُجْرَة*.

اُجْرَة: see *اُجْرَة*.

اُجْرَة [A slave, or] a house, let on hire; (Akh, T, Mgb;) as also *اُجْرَة*; (L;) and some say, *اُجْرَة*. (Akh, Mgb.)

اُجْرَة One who lets on hire [a slave, or] a house: one should not say *اُجْرَة*; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of *اُجْرَة*, given above: or, accord. to some, it is allowable when it relates to a house: (see *اُجْرَة*.)] it seems to be disallowed only when used absolutely]. (A, Mgh.)

اُجْرَة: } see *اُجْرَة*.

اُجْرَة: see *اُجْرَة*.

اُجْرَة: see *اُجْرَة*.

اُجْرَة [part n. of *اُجْرَة*]. Moḥammad Ibn-Bishr El-Kháríjee, not [as is said in the S] Aboo-Dahbal, says, (L.)

• يَا لَيْتَ أَنِّي بِأَثْوَابِي وَرَأْحَتِي
• عَبْدٌ لِأَهْلِكَ هَذَا الشَّهْرَ مُؤْتَجِرٌ

[O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L.) i. e., *مَعَ أَثْوَابِي*. (S.)

اُجْرَة: see *اُجْرَة*.

اجص

اُجْص [The plum;] a certain fruit, (K, TA,) of the description termed *فَاكِيَة*, (TA,) well known; (Mgb, K;) cold and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K;) i. e., its juice, or water, does so, when drunk with sugar-candy (*طَبْرَزْد*) and manna (*تَرْجَبِين*) added to it; (TA;) and allays thirst, and heat of the heart; (K;) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary *سَكْتَجَبِين* [or oxymel]: it is of several kinds: (TA:) [the most common is the Damasc, or Damascene, plum:] the best is (K, TA) the Armenian, (TA,) that which is sweet and large: (K, TA:) the sour, or acid, is less laxative, and more cold: (TA:) the n. un. is with *ة*: (S, Mgb, K;) you should not say *اُجْص*; (Yaḥkoob, S, K;) or this is a word of weak authority, (K, TA,) and you say *اُجْص* and *اُجْص* like as one says *اُجْرَة* and *اُجْرَة*: (TA:) in the dial. of the Syrians, the *اُجْص* [or *اُجْص* or *اُجْص* accord. to common modern usage among them] is the [pear which they formerly called] *مَيْش* and [which others call] *كُثْرِي* (K:) it is of the growth of the country of the Arabs: (AHn:) *اُجْص* is an adventitious word, (S, K,) or arabicized, (Mgb,) because *ج* and *ص* do not both occur in any Arabic word: (S, Mgb, K:) or, accord. to Az, they do so occur; as, for instance, in *جَصَص*, and in *صَج*. (TA.)

اجل

1. *اُجْل*, aor. *اجل*, (Mgb, K,) inf. n. *اُجْل*, (Mgb,) It (a thing, Mgb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) was, or became, delayed, postponed, kept back; [and therefore, future;] syn. *تَأَخَّر*; (K;) and *اُجْل*, aor. *اجل*, inf. n. *اُجْل*, signifies the same. (Mgb.) [See *اُجْل* and *اُجْل*. The primary signification seems to be, *It had a term, or period, appointed for it, at which it should fall due, or*

comes to pass.] — أَجَلَهُ, aor. ٥, (K,) inf. n. أَجَلَ; (TA;) and أَجَلَهُ, (K,) inf. n. تَأْجِلُ; (TA;) and أَجَلَهُ, (K,) inf. n. مُؤَاجَلَةٌ; (TK;) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ They confined, restricted, &c., their cattle from the pasturage. (TA.) — أَجَلْنَا عَلَيْهِمْ شَرًّا, (S, Mḡb,) or الشَّرُّ, (K,) aor. ٥ (S, Mḡb, K) and ٥, (S, K,) inf. n. أَجَلْنَا, (S, Mḡb,) He committed against them evil, (S, Mḡb, K) and drew it, or procured it, to them: (Mḡb:) and (S, in the K "or") he excited it, stirred it up, or provoked it, against them: (S, K:) or, accord. to AZ, أَجَلْتُمْ عَلَيْهِمْ, inf. n. as above, signifies I committed a crime against them: and AA says that أَجَلْتُمْ عَلَيْهِمْ and جَرَرْتُمْ and أَجَلْتُمْ have one and the same signification. (TA.) — And أَجَلَ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA.) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family. (Lh, K.)

2. أَجَلَ الْأَجَلَ, (TA,) inf. n. تَأْجِلُ, (K, TA,) He defined the term, or period; (K, TA;) assigned, appointed, or specified, it. (TA.) It is said in the Kur [vi. 128], وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتُمْ لَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bḡ, Jcl;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَلْتَهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Mḡb.) — He granted me a delay, or postponement. (TA.) You say, أَجَلْتَهُ إِلَى مَدَّةٍ, (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) — See also 1.

3. أَجَلَهُ, inf. n. مُؤَاجَلَةٌ: see 1.

5. أَجَلَ i. q. تَأْجَلَ; (K, TA;) i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كُنَّا مُرَابِطِينَ بِالسَّاحِلِ تَتَأْجَلُ مُتَأْجِلٌ [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and] a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.)

10: see 2 and 5.

أَجَلَ is originally the inf. n. of أَجَلَ شَرًّا "he committed evil;" and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bḡ in v. 35:) one says, فَعَلْتَهُ مِنْ أَجَلِكِ, and مِنْ أَجَلِكِ, (S, K,) and أَجَلْتَهُ أَجَلِكِ, and أَجَلْتَهُ مِنْ أَجَلِكِ, (so in some copies of the K,) and مِنْ أَجَلِكِ, and مِنْ أَجَلِكِ, (K, [belonging to art. جَلُو, in which also they are mentioned,]) and مِنْ أَجَلِكِ, and مِنْ أَجَلِكِ, (so in some copies of the K and in the TA, [belonging to art. جَلُ,]) i. e. [I did it] مِنْ جَرَاكِ, (S, K.)

(S,) which means [originally] in consequence of thy committing it: (Bḡ ubi suprâ:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also لِأَجَلِكِ, which is more common in the present day:] or مِنْ جَلِكِ: (K:) and مِنْ أَجَلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [Because of him, or it, it was thus, or such a thing was]. (Mḡb.) An instance of its occurrence without مِنْ [or لِ] is presented by the saying of 'Adee Ibn-Zeyd,

أَجَلَ أَنْ اللَّهَ قَدْ فَضَّلْتُمْ

[Because that God hath made you to have excellence, or hath preferred you]. (TA.)

فَعَلْتَهُ مِنْ أَجَلِكِ, whence أَجَلَ, and أَجَلَ, see أَجَلَ, in two places.

أَجَلَ, (S, Mughnee, K,) with the ُ quiescent, (Mughnee), is written with kesr and with fet-h [to the medial letter, i. e. أَجَلَ as well as أَجَلَ] like نَعَرَ [which is written نَعَرَ as well as نَعَرَ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعَرَ; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. It is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K vocc بَسَلْ;) therefore it occurs after such sayings as "Zeyd stood" and "did Zeyd stand?" and "beat thou Zeyd:" but El-Mulâkce restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Raḍee says, in the Expos. of the Kâfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Mâlik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعَرَ (S, Mughnee, K) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نَعَرَ is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلَ [Yes]; and it is better than نَعَرَ: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نَعَرَ; and it is better than أَجَلَ. (S.)

أَجَلَ The term, or period, of a thing: (S, K:) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Mḡb:) pl. أَجَالٌ. (Mḡb, K.) — Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kur ii. 231

and 232. (TA.) — The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَاعَهُ بِأَجَلٍ إِلَى أَجَلٍ [He sold it to him for payment at an appointed period]: and سَلَّمَ الدَّرَاهِمَ فِي طَعَامٍ إِلَى أَجَلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Mḡb in art. كَلَا.) — The term, or period, of death; (K;) the time in which God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, وَدَنَا أَجَلَهُ, meaning His death drew near; originally, أَتَمَّتْهُ الْأَجَلَ the completion of the duration of life. (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bḡ, Jcl.) ثُمَّ قَضَى أَجَلًا وَأَجَلَ [vi. 2] ثُمَّ قَضَى أَجَلًا وَتَمَّتْ مَسْئَلَتُهُ mean [Then He decreed a term,] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for أَجَلَ is applied to the end of a space of time and to the whole thereof: (Bḡ:) or the meaning is, the period of sleep, and the period of death: (Bḡ, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bḡ:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant; [accidental, and natural;] for the أَجَلَ of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the أَجَلَ of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has not appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.)

أَجَلَ: see أَجَلَ.

أَجَلَ: see أَجَلَ.

أَجَلَ Having a delay, or postponement, granted to him, to a certain time; i. q. إِلَى وَقْتٍ. (Lth.) — See also أَجَلَ.

أَجَلَ Delayed; postponed; kept back; syn. مُتَأَخَّرٌ; [but in some copies of the K, for أَجَلَ, we find أَجَلَ;] as also أَجَلَ, of which the pl. is أَجَلٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجَلَ: (S, Mḡb, TA:)

and **مُتَأَجِّلٌ** also, signifies *delayed, deferred, or postponed, to the time of the end of a period*; originally, *contr. of مُتَعَجِّلٌ*. (Mgh.) [See also **أَجِيلٌ**.]—[Hence,] **الْأَجَلَةُ** *The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come*; syn. **الْآخِرَةُ**; (K, TA;) *contr. of العَاجِلَةُ*. (S, TA.)—**Committing a crime; or a committer of a crime.** (S, TA.)

مُؤَجَّلٌ *Determined, defined, or limited, as to time*; applied to a writing: so in the **Qur iii. 139**: (Bd, Jel, TA;) and to a debt; *contr. of حَالٌ*, q. v. (Mgh in art. **حَل**.)—See also **أَجِيلٌ**.

أَجَلٌ: see **مُتَأَجِّلٌ**.

اجمر

1. **أَجِمَّةٌ**, with *kesr*, [aor. **أَجِمَّ**,] (AZ, S, O,) inf. n. **أَجِمُّ**; (KL, PS;) or **أَجِمَّةٌ**, aor. **أَجِمَّ**, (so in the K,) inf. n. **أَجِمُّ**; (TK;) [but **أَجِمُّ** is the form commonly known; and if it were incorrect, the author of the K would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was, or became, disgusted with it; namely, food*; (AZ, S, O, K;) &c.; (K;) *from constantly keeping to it*; (AZ, S, O;) or *because of its not agreeing with him*: (TA;) *he reckoned it bad*: (KL;) and **أَجِمُّ** also signifies *he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it*; syn. **تَكْرَهَةٌ**. (TA.)—**أَجِمُّ** **فَلَانًا**, aor. **أَجِمَّ**, (K,) inf. n. **أَجِمُّ**, (TK,) *He incited, or urged, such a one to do that which he disliked, disapproved, or hated.* (K.)

2: see 4.

4. **يُؤَجِمِرُ النَّاسَ**, or **يُؤَجِمِرُ النَّاسَ**, [accord. to different copies of the K, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K voce **أَجِمِرُ**.) [Accord. to the TK, you say, **أَجِمَّةٌ مِنْهُ**, inf. n. **أَجِمُّ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him.*]

5. **تَأَجِمِرُ** *He (a lion) entered his أَجِمَّةٌ [or thicket].* (K.)—**تَأَجِمِرُ**: see 1.

أَجِمِرُ *Any square, roofed, house*: (K;) mentioned by ISd as on the authority of Yaḥkoob: but see **أَجِمِرُ** as explained by J [in the S] on the same authority. (TA.)

أَجِمِرُ: see **أَجِمِرُ**.—It is also a pl. of **أَجِمَّةٌ**. (M, K.)

أَجِمِرُ: see **أَجِمَّةٌ**.

أَجِمِرُ *A fortress*; (Mgh, Mṣb, K;) like **أَكْمِرُ**: (Mgh:) pl. **أَجِمِرُ**. (Mgh, Mṣb, K.) [is the name of] *A fortress (S, K) in El-Medeeneh, (K,) built of stones by the people of that city*: and Yaḥkoob says that **أَجِمِرُ** signifies *any square, roofed, house.* (S, Sgh.) Imra-el-Keys says, [describing a vehement rain,]

• **وَتَيْمَاءٌ لَمْ يَتْرُكْ بِهَا جَدْعٌ نَخْلَةٌ**
• **وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدَلٍ**
[And *Teymā*, (a town so called,) it left not

therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo'allakát, (p. 54,) for **أَجْمًا**, we find **أَطْمًا**, which has the same meaning]. (S, Sgh.) See also **أَجْمِرُ**. (TA.) Accord. to Aḡ, it is also pronounced **أَجْمِرُ**. (S.)

أَجْمَةٌ *A thicket, wood, or forest; a collection, (Mgh, Mṣb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs*: (Mgh, Mṣb, K;) or it is of reeds, or canes: (S;) or a [place such as is termed] **مَغِيضٌ** of water collected together, in which, in consequence thereof, trees grow: (S in art. **غِيضٌ**;) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is **أَجْمَاتٌ** and **أَجْمَرٌ** (S, M, K) and **أَجْمَرٌ** (M, K) and **أَجْمِرٌ** (S, M, Mgh, Mṣb, K,) [or rather this last is a coll. gen. n., of which **أَجْمَةٌ** is the n. un.,] and **أَجْمَارٌ** (S, M, K) and [pl. of pauc.] **أَجْمَارٌ**, (S, M, Mgh, K,) or the last but one is pl. of **أَجْمِرُ**, (M,) and so is the last. (Lh, M, Mṣb.) And hence, *The haunt of a lion.* (TA in art. **حَرْبٌ**.)—**أَجْمَارٌ** [in the CK **أَجْمَارٌ**] also signifies *Frogs.* (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]

أَجْمُورٌ signifies **يُؤَجِمِرُ النَّاسَ**, or **يُؤَجِمِرُ النَّاسَ**; [accord. to different copies of the K; see 4;] i. e. *One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K.)

أَجِمِرُ *Loathing, disliking, or regarding with disgust.* (S, TA.)—**مَأْجِمُورٌ** *i. q. مَأْجِمُورٌ* [Water that is loathed, disliked, or regarded with disgust]. (TA.)

مَأْجِمُورٌ: see **أَجِمِرُ**.

اجن

1. **أَجْنٌ**, (S, Mgh, Mṣb, K,) aor. **أَجَنَّ** and **أَجَنَّ**; (S, Mṣb, K;) and **أَجِنُّ**, (S, Mgh, &c.,) aor. **أَجَنَّ**, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K*) and **أَجِنُّ**; (S, Mṣb, K;*) and of the latter **أَجِنُّ**; (S, Mgh, Mṣb, K;) *It (water) became altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but was drinkable: (Mgh, Mṣb;) or became altered for the worse in its odour by oldness: or became covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:) **أَجِنُّ**, also, said of water, signifies *it became altered for the worse: (Th:) and in the Iktitáf occurs **أَجِنُّ**, aor. **أَجَنَّ**, which is unknown, but may be a mixture of two dial. vars. [namely of **أَجِنُّ** having for its aor. **أَجَنَّ** and **أَجِنُّ** having for its pret. **أَجِنُّ**.] (MF)—**أَجِنُّ** *He (a قَصَّارٌ, or whitener of cloth) beat a piece of cloth or a garment [in washing it].* (S, K.)**

أَجِنُّ: }
أَجِنُّ: } see **أَجِنُّ**.

وَجْنَةٌ (S, K) and **أَجْنَةٌ** and **أَجْنَةٌ** *i. q. وَجْنَةٌ* [The

أَجِنُّ: see **أَجِنُّ**.

إِجَانَةٌ (S, Mgh, Mṣb, K) and **إِنْجَانَةٌ** (Lh, K,) the latter of the dial. of Tciyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **إِبْجَانَةٌ**, (K,) with **ي**, (TA,) *A thing well known*; (K;) *a vessel in which clothes are washed*; (Mṣb;) *a [vessel also called] مَوْكِنٌ, resembling a تَقْنٌ [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پَنگَان [i. e. پَنگَان a small cup]: (PS:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning "lagena, phiala, crater:" adding, "hinc vulgo Fingiúna [i. e. فِنْجَانَةٌ] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] Vas dimidiæ seriæ simile, in quo aqua et similia ponuntur:" on the authority of Ibn-Maḥroof: and, on the same authority, "Labrum seu vas lapideum instar pelvis, in quo lavantur vestes:"] pl. **أَجَائِنٌ**: (S, Mgh, Mṣb, K;) meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)*

أَجِنُّ (S, Mgh, Mṣb, K) and **أَجِنُّ** (S, Mṣb, K) and **أَجِنُّ** (ISd, TA) and **أَجِينٌ** (TA) *Water altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Mṣb:) or altered for the worse in its odour by oldness: or covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:) pl. **أَجُونٌ**; thought by ISd to be pl. of **أَجِنُّ** and **أَجِنُّ**. (TA.)*

إِنْجَانَةٌ: }
إِبْجَانَةٌ: } see **إِجَانَةٌ**.

مُجْنَةٌ [in Golius's Lex. **مُجْنٌ**] *The instrument for beating used by the قَصَّارٌ [or whitener of cloth, in washing]: but better without **مُجْنَةٌ**, [written **مُجْنَةٌ**,] because the pl. is **مُؤَاجِنٌ**; or, accord. to IB, the pl. is **مَأْجِنٌ**. (TA.)*

احد

2. **أَحَدَهُ**, [inf. n. **تَأْحَدُ**,] *He made it one; or called it one: as also وَحَدَهُ*. (TA in art. **وَحَدٌ**.) You say, **أَحَدِ الْاِثْنَيْنِ** *Make thou the two to become one.* (K.) It is related in a trad., that Moḥammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] **أَحَدٌ أَحَدٌ** [meaning that he should make the sign with one finger only]. (S.) And **أَحَدَ اللَّهِ** means *He declared God to be one; he declared, or professed, the unity of God*; as also **وَحَدَهُ**. (T and L in art. **وَحَدٌ**.)—**أَحَدِ الْعَشْرَةِ**, (S, K,) inf. n. **تَأْحَدُ**, (K,) *Make thou the ten to become eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert.* (S.)

8. **اتَّحَدَ**: see art. **وَحَدٌ**: and see what here next follows.

10. **اسْتَأْحَدَ** *He (a man, S) was, or became, alone, by himself, apart from others, or solitary*;

syn. انْفَرَدَ (S, K); as also اَتَّحَدَ [written with the disjunctive alif اَتَّحَدَ, originally اَتَّحَدَ or اَوْتَحَدَ], (K, TA,) or تَوَحَّدَ. (CK.) مَا اسْتَأْخَذَ بِهِمْ— He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the minute circumstances of it; or did not perceive it by any of the senses; syn. لَمْ يَشْعُرْ بِهِ; (L, K); i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ, originally وَحْدٌ, the و being changed into اُ, (Mṣb.) One; the first of the numbers; (S); syn. [in many cases] with وَاحِدٌ; (S, Mṣb, K); with which it is interchangeable in two cases, to be explained below: (Mṣb:) pl. أَحَادٌ and أَحَادَانٌ (K) and أَحَادُونَ, which last occurs in a phrase hereafter to be mentioned; (TA); or it has no pl. in this sense; (Mṣb, K, TA); and as to أَحَادٌ, it may be pl. of وَاحِدٌ, [and originally وَأَوْحَادٌ], like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Mṣb,) a pl. of pauc. (Mṣb.) The fem. is إِحْدَى only; and this is only used in particular cases, to be shown below: (Mṣb:) most agree that the ي in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadrilateral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَى:] (TA:) its pl. is أَحَادٌ, as though the sing. were إِحْدَةٌ, like as is said of ذِكْرٌ as pl. of ذِكْرَى: one of the expositors of the Tes-heel writes أَحَادٌ, with ḍamm and then fet-ḥ; but a pl. of this measure is not applicable to a sing. of the measure فِعْلِي, with kcsr. (MF.) The dim. of أَحَدٌ is أَحَدِيَّةٌ; and that of إِحْدَى is إِحْدَىةٌ. (L in art. وَحْد.)— It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Mṣb:) for الأَحَدُ, as an epithet, is applied to God alone, (Mṣb, K,) and signifies *The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes:* (TA:) you say, هُوَ الْوَاحِدُ and هُوَ الْأَحَدُ: and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Mṣb.) [See also وَاحِدٌ, in art. وَحْد.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللَّهُ أَحَدٌ [Say, He is God, One God], أَحَدٌ is a substitute for اللهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Mṣb:) you say أَحَدٌ عَشْرٌ [masc.] and إِحْدَى عَشْرَةٌ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وَعَشْرُونَ [One and twenty, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Mṣb.) Ks says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الْوَاحِدَ الْعَشْرَ الْآلْفَ الْدِرْهَمَ [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ الْوَاحِدَ عَشْرَ آلْفِ دِرْهَمٍ. (S.)— In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Mṣb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ إِحْدَاهُمَا [One of them two (females) said]; and خَذَ إِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase أَحَدَى بَنَاتِ طَبَقٍ means *A calamity*: (K:) or, as some say, (TA, but in the K “and,”) *a serpent*; (K, TA); so called because it twists itself round so as to become like a طَبَقٍ. (TA.) And the phrase إِحْدَى الْإِحْدَى, (L, K, TA,) in which the latter word has kcsr to the ا and fet-ḥ to the ح, and is pl. of the former, also written الأَحْدَى, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الأَحْدَى,]) [lit. means *One of the ones; and*] is applied to a great, or mighty, event; (L, K, TA); *one that is difficult, distressing, grievous, or terrible.* (L, TA.) You say, أَنْتِ بِأَحْدَى الْإِحْدَى [the last of which words is here again written in several copies of the K الأَحْدَى] *He brought to pass a grievous, and great, or mighty, event,* (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فَلَانَ أَحَدُ الْأَحْدِينَ, and وَاحِدُ الْوَاحِدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الْوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدٌ الْوَاحِدِ, and إِحْدَى الْإِحْدَى, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إِحْدَى الْإِحْدَى, and in the CK أَحْدَى الْإِحْدَى,]) and إِحْدَى الْوَاحِدِينَ, (Et-Tes-heel,) and إِحْدَى الْوَاحِدِ, (TA,) which are expressions of the utmost praise, (IAṣr, AHcyth, K,) [lit. *Such a man is one of the ones; meaning*] *such a one is unique among the uniques;* (TA); *one who has no equal; unequalled; incomparable.* (IAṣr, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الْأَحْدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

(AHeyth.) In the phrase إِحْدَى الْإِحْدَى, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةٌ الدَّوَاهِي, the word دَاهِيَةٌ being [an intensive epithet] from دَهَأٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by دَاهِيَةٌ being meant a calamity. (Expositions of the Fṣ, TA.) AHey thought أَحَدُ الْأَحْدِينَ to be an epithet applied to a male, and إِحْدَى الْإِحْدَى to be applied to a female: but his opinion has been refuted by Ed-Demameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَادُونَ and إِحْدَىةٌ; or to an epithet, as in the case of أَحَدُ الْعُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ أَبْنُ إِحْدَاهَا, *He is born of noble, or generous, ancestors, both on the father's and the mother's side*; speaking of a man and of a camel. (L and K in art. وَحْد.) And لَا يَقْوُمُ بِهَذَا الْأَمْرِ إِلَّا أَبْنُ إِحْدَاهَا, *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. وَحْد.) And لَا يَسْتَطِيعُهَا إِلَّا [None will be able to perform it but a noble, or generous, man]. (L in art. وَحْد.)— One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةٌ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [One of seven]; in which سَبْعٍ is said to mean the nights of 'Ad [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáik &c.)— Used in a negative phrase, أَحَدٌ signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Mṣb.) You say, لَا أَحَدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتَنَّ كَأَحَدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.)— It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L); and in the saying, يَا حَدَّ رَأَاهَا [for أَحَدٌ, O, has any one seen her, or it?]. (L, from a trad.)— It is [said to be] also used in the sense of شَيْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالْأَرْضِ مِنْ أَحَدٍ إِلَّا حِمَارًا [There is not in the house anything, rational or irrational, except an ass: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

(Mḡb.) So too in the Qur. ix. 11, accord. to the reading of Ibn-Mes'ood: (Mḡb.) but others there read **أُحِدِي**, which may mean any one or any thing. (Bḡ, Jel.) — **الْأَحَدُ**, (K,) as also **يَوْمَ الْإِحْدَادِ**, (S, Mḡb,) as a proper name, (Mḡb,) is applied to *A certain day*; (K;) [*Sunday*;] *the first day of the week*; or, as some say, [i. e. as some term it,] *the second of the week*; (TA;) for the Arabs are said, by IAqr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mḡb in art. جمع:) it is sing., and masc.: (Lḡ:) pl. [as above, i. e.] **أَحَادٌ** (S, Mḡb, K) and **أَحْدَانٌ**: (K:) or it has no pl. (K:) [but in the TA this last observation is very properly restricted, as relating only to **أَحَدٌ** as syn. with **وَاحِدٌ**, and as applied to any unknown person.] In this sense, it has no dim. (Sb, in S, art. امس.) — **الْأَحَادُ** in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood: what has been transmitted by this larger number is termed مُتَوَاتِرٌ*. (Mz 3rd نوع.)

أَحْدَى: } fems. of **أَحَدٌ**, q. v.
أَحْدَاةٌ: }

أَحْدِيَّةٌ The unity of God; (Mḡb;) as also **وَحْدَانِيَّةٌ**. (L and K in art. وحد.)

أَحَادٌ [accus. of **أَحَادٌ**] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from **وَاحِدًا**, and in meaning from **وَاحِدًا** to **وَاحِدًا وَاحِدًا وَاحِدًا**: (see **ثَلَاثٌ**)] you say, **جَاءُوا أَحَادًا أَحَادًا**, [ad being repeated for the purpose of corroboration,] meaning *They came one [and] one, one [and] one; or one [by] one, one [by] one*. (S, K.) The dim. of **أَحَادٌ** is **أَحِيدٌ**, perfectly decl., like **كَلِمَةٌ** [q. v.] &c. (S, in art. ثلث.)

أَحِيدٌ dim. of **أَحَدٌ**, q. v.

أَحَادٌ: see **أَحَادٌ**.

أَحِيدِي dim. of **أَحْدَى** fem. of **أَحَدٌ**, q. v.

احن

1. **أَحْنٌ** (S, Mḡb, K) **عَلَيْهِ**, (S, TA,) aor. ٤, (Mḡb, K,) inf. n. **أَحْنٌ**, (Mḡb,) or **أَحْنٌ**, and **أَحْنَةٌ**, (TA,) or this last is a simple subst.; (Mḡb;) and **أَحْنٌ عَلَيْهِ**, aor. ٤, inf. n. **أَحْنٌ**; (Kr, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him*: (S, Mḡb, K:*) and *he was affected with anger* (K, TA) *against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite*. (TA.)

3. **أَحْنَةٌ**, (TA,) inf. n. **مُؤَاحَنَةٌ**, (S, K,) *He treated him, or regarded him, with enmity, or hostility*. (S, K, TA.)

أَحْنَةٌ Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it, or exercise it; or concealment of enmity in the bosom; or rancour, malevolence, malice, or spite: (S, Mḡb, K:) and *anger* (K, TA) *coming upon one suddenly therefrom*: (TA:) pl. **أَحْنٌ**. (S, Mḡb, K.) It is said in the S that one should not say **أَحْنَةٌ**; and this is disallowed by Aq and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aq is related to have disapproved of Et-Tirmimāh for using its pl. in poetry: but it is said in a trad., **مَا بَيْنِي وَبَيْنَ الْعَرَبِ حِجَةٌ** [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and its occurrence in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

اخ

أَخٌ: see art. اخو.

اخت

أَخْتُ fem. of **أَخٌ**, q. v. in art. اخو.

اخذ

1. **أَخَذَ**, (S, A, L, &c.,) in the first pers. of which, **أَخَذْتُ**, [and the like,] the **ذ** is generally changed into **ت**, and incorporated into the [augmentative] **ت**, [but in pronunciation only, for one writes **أَخَذْتُ** and the like,] aor. ٤, imperative **خُذْ**, originally **أَوْخُذْ**, (S, L,) which latter form sometimes occurs, [but with **و** in the place of **ذ** when the **ا** is pronounced with **ḍamm**,] (TA,) inf. n. **أَخَذٌ** (S, L, Mḡb, K, &c.) and **تَأْخُذٌ**, (S, L, K,) the latter having an intensive signification; (MF;) and **وَخَذٌ** is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of AḤei; (MF in art. تخذ;) *He took; he took with his hand; he took hold of*; (S, A, L, Mḡb, K;) a thing. (S, L.) You say, **خُذِ الْخَطَامَ** and **خُذْ بِالْخَطَامِ** *Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel*: (S, L, Mḡb:) the **ب** in the latter phrase being redundant. (Mḡb.) [And **أَخَذَ بِيَدِهِ**, lit. *He took his hand, or arm; meaning † he aided, or assisted, him: a phrase of frequent occurrence.*] And **أَخَذَ عَلَى يَدِ فُلَانٍ** † *He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand, or arm*: (L:) and **أَخَذَ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ** [signifies the same]. (K in art. لعد.) — Also, inf. n. **أَخَذٌ**, *He took, or received; contr. of أَعْطَى*. (L.) [Hence,] **أَخَذَ عَنْهُ**, † *He received from him traditions, and the like*. (TA passim.) — † *[He took, or derived, or deduced, a word, a phrase, and a meaning.] — † He took, received, or admitted, willingly, or with approbation; he accepted.* (B, MF.) So in the Qur [vii. 198], **خُذِ الْعَفْوَ** † *[Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]*. (MF.) So too in the same [iii. 75], **وَخُذُوا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ** [And do ye accept my covenant to that effect?]. (B.) [And in the phrases, **أَخَذْنَا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ** (Jel ii. 60,) and **عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ** (Idem ii. 87,) † *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.*] **خُذْ عَنْكَ** [is elliptical, and] means **خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالْجَمْرَةَ** † *[Accept thou what I say, and dismiss from thee doubt and obstinate disputation]*. (S, L.) — *He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ*; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and **خَصَلْ**. (B.) [See also 8.] — [*He took and kept; he retained; he detained: as in the Qur [xii. 78],* **فَخُذْ أَحَدَنَا مَكَانَهُ** [*Therefore retain thou one of us in his stead*]. (B.) — [*He took, as meaning he took away. Hence,*] **أَخَذَ مِنْهُ السَّبِيْرَ** *Journeying, or travel, took from him strength; (القُوَّةُ being understood;) weakened him*. (Har p. 529.) And **مِنْ الشَّعْرِ**, (Mḡb,) and **أَخَذَ مِنَ الشَّارِبِ**, (Mḡb,) *He clipped, or cut off from, the mustache, (Mḡb,) and the hair*. (Mḡb.) — *He, or it, took by force; or seized*: (B:) † *he, or it, overcame, overpowered, or subdued: said by some to be the primary signification.* (MF.) [See also **أَخَذَهُ مِنْ قُوَّتِهِ**, and **أَخَذَهُ عَلَوْا**, &c., in art. علو: and **أَخَذَهُ مِنْ قُوَّتِهِ**, &c., in art. فوق.] It is said in the Qur [ii. 256], **لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ** † *Neither drowsiness nor sleep shall seize [or overcome] Him*. (B.) [And you say, **أَخَذَتْهُ رَعْدَةٌ** † *A tremour seized, took, affected, or influenced, him*. And **أَخَذَهُ بَطْنُهُ** † *His belly affected him with a desire to evacuate it.*] You say also, **أَخَذَ فِيهِ الشَّرَابُ** † *The wine affected him, or influenced him, so that he became intoxicated*. (TA in art. شرب.) And **أَخَذَ الرَّأْسَ** (Mḡb in art. سور, &c.) and **أَخَذَ بِالرَّأْسِ** (حسبى, &c.) † *[It had an overpowering influence upon the head]*; meaning *winc*. (Mḡb, K.) And **أَخَذَ بِالْحَلْقِي** [*It (food, &c.) choked*]. (IAqr in art. شبع, &c.) And **لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٌ** † *[Nothing that any one may say will have any power, or effect, or influence, upon him]*; meaning that he obeyeth no onc. (L in art. ليت.) — *He took captive*. (L, Mḡb, B.) So in the Qur [ix. 5], **فَأَقْتُلُوا الْمُشْرِكِينَ** [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bḡ, L, B.) — See also 2, in three places. — *He gained the mastery over a person, and killed, or slew, him*; (Zj, L;) as also **أَخَذَ**: (L:) or simply, † *he killed, or slew*. (B.) It is said in the Qur [xl. 5], **وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ**, meaning [*And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him*; (Zj, L;) or † *that they might slay him*. (B.) — † *He (God, Mḡb) destroyed a person*: (Mḡb, MF;) and † *extirpated, or exterminated*. (MF.) **فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ** [in the Qur iii. 9 and xl. 22] means *But God destroyed them for their sins*. (Jel.) — † *He punished, or chastised*; (L, Mḡb, B, K, MF;) as also **أَخَذَ**: (L, Mḡb, MF;) as in the phrases, **بِذُنُوبِهِ**

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(Mḡb, K*) and أَخَذَهُ بِهِ, inf. n. of the latter مَوَّأَخَذَهُ, (S, L, Mḡb, K,) † he punished, or chastised, him for his sin, or offence: (Mḡb:) and أَخَذَ بِذَنْبِهِ means † he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, أَخَذَ signifies he extirpated, or exterminated; and أَخَذَ he punished, or chastised, without extirpating, or exterminating. (MF.) [For أَخَذَ,] some say وَأَخَذَ, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF:) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of لَا يُوَأَخِذُكُمْ اللَّهُ [ii. 225 and v. 91]; and the inf. n. in that dial. is مَوَّأَخَذَهُ, and the imperative is وَأَخِذْ. (Mḡb.)—† He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلِسَانِهِ, meaning † He assailed him with his tongue; vituperated him; spoke against him.]—[He took, took to, or adopted.] You say, أَخَذَ أَخْذَهُمُ and أَخَذَهُمُ &c.: see أَخَذَ, below. And أَخَذَ فِي طَرِيقِ كَذَا [He took such a road]: and أَخَذَ عَنْ يَمِينِهِ أَوْ شِمَالِهِ [he took the way by, or on, the right of him, or it, or the left of him, or it]. (S in art. نظر.) [And أَخَذَ بِالْحِزْمِ, and فِي الْحِزْمِ, (the former the more common, the latter occurring in art. حوط in the K,) † He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالتَّقَةِ, † he took the sure course in his affair.] And أَخَذَ حِذْرَهُ † He took care; became cautious, or vigilant. (Bḍ in iv. 73 and 103.) [And أَخَذَ أَخْذَ لَوْلَانِ † He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that أخذ when thus used is made trans. by means of ب because it implies the meaning of تَشَبَّهَ.]—He took to, set about, began, or commenced; as in the saying, أَخَذَ يَفْعَلُ كَذَا He took to, set about, began, or commenced, doing such a thing; in which case, accord. to Sb, أخذ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فاعلاً in the place of يفعل in the phrase above:] and as in أَخَذَ فِي كَذَا He began, commenced, or entered upon, such a thing. (L.)—[It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.]—طَرِيقٌ يَأْخُذُ فِي رَمَلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فزور.) And أَخَذَ بِهِمُ الطَّرِيقَ فِي غَيْرِ الْحِجَّةِ [The road lead them otherwise than in the beaten track]. (T* and A in art. بهرج.)—مَا أَخَذْتُكَ—My eye hath not seen thee for some time; like ظفركَ. (T in art. ظفر.) And مَا فِي الْحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibn D as meaning † There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. جهر.)—أَخَذْتُ عَنْدَهُ يَدًا—see

8. — أَخَذَ, aor. ʿ, inf. n. أَخَذَ, (S, L, K,) He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk: (S:) or became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (L.)—He (a camel, L, K, or a sheep or goat, L) became affected by madness, or demoniacal possession; (K;) or by what resembled that. (L.)—أَخَذَتْ عَيْنَهُ, aor. ʿ, inf. n. أَخَذَ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.)—أَخَذَ, aor. ʿ, inf. n. أَخُوذَةٌ, It (milk) was, or became, sour. (K.) [See أَخَذَ.]

2. أَخَذَتْهُ, (S, L, K,*) inf. n. تَأْخِيذٌ, (S, L,) She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, L, K, TA;) as also أَخَذَتْهُ; and أَخَذَتْهُ [of which the inf. n. is app. إِخْذٌ]. (L, TA.) A woman says, أُؤَخِّذُ جَمِيلِي I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, يُؤَخِّذُ عَنِ امْرَأَتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Mḡb.) The sister of Şubḥ El-ʿAdee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, أَخَذَتْ عَنْكَ الرَّكِيْبَ وَالسَّاعِيَّ وَالْمَائِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَتَرْتِئُ أَخَذَ عَنْكَ التَّائِرَ [I withheld from thee by enchantment the rider and the runner and the walher and the sitter and the stander, and did not so withhold from thee the prostrate]. (L.) And one says of a beautiful garment, أَخَذَ فِي الْقُلُوبِ مَأْخِذَهُ [It captivated hearts in a manner peculiar to it]: (K in art. حصر: [in the CK, incorrectly, أَخَذَتْ and الْقُلُوبِ:]) and أَخَذَ بِقَلْبِهِ [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. اله.)—أَخَذَ اللَّبَنَ, inf. n. as above, He made the milk sour. (K.) [See أَخَذَ.]

3. أَخَذَ, inf. n. مَوَّأَخَذَهُ: see 1, in the middle portion of the paragraph, in five places.

4. أَخَذَ, inf. n., app. إِخْذٌ: see 2.

8. أَخَذَ [written with the disjunctive alif أَخَذَ] occurs in its original form; and is changed into أَخَذَ [with the disjunctive alif أَخَذَ]; this being of the measure افعل from أَخَذَ, the [radical] being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افعل [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فاعل, aor. يَفْعَلُ; saying, تَخَذَ, aor. يَتَخَذُ, (S, L, Mḡb,*) inf. n. تَخَذَ and تَخَذَ: (Mḡb:) and اسْتَخَذَ [written with the disjunctive alif اسْتَخَذَ], of which exa. will be found below, is also used for أَخَذَ; one of the two ت being changed into س, like as س is changed into ت in اسْتَس [for اسْتَس]: or اسْتَخَذَ may be of the

measure استفعل from تَخَذَ; one of the two ت being suppressed; after the manner of those who say ظَلَلْتُ for ظَلَلْتُ: (S, L:) and I Ath says that اتَّخَذَ, in like manner, is of the measure افعل from تَخَذَ; not from أَخَذَ: (L and K in art. تخذ:) but I Ath is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اِزْرَرُ from اِزْرَرُ, and اِتَّمَنَ from اِتَّمَنَ, and اِهْلَلُ from اِهْلَلُ; and there are other instances of the same kind: or, accord. to some, اتَّخَذَ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally وَتَخَذَ. (MF.) [The various significations of اتَّخَذَ and تَخَذَ and اسْتَخَذَ will be here given under one head.]—You say, فِي الْحَرْبِ وَفِي الْقِتَالِ, (S, L, K,*) and اِسْتَخَذُوا فِي الْقِتَالِ, (Mḡb,) with two hemzels, (S, L, K,) or, correctly, اِسْتَخَذُوا, with one hemzehl, [or اِسْتَخَذُوا], as two hemzels cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzehl being suppressed, the second remains unchanged,] They took, or seized, (أَخَذُوا,) one another (S, L, Mḡb, K) in fight, (S, L,) and in war; (Mḡb;) and so اِتَّخَذُوا. (Mḡb.) And اِسْتَخَذَ الْقَوْمُ The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.)—[اتَّخَذَ, as also اسْتَخَذَ, and] تَخَذَ, aor. ʿ, (K in art. تخذ,) inf. n. تَخَذَ and تَخَذَ, (TA in art. تخذ,) likewise signifies i. q. أَخَذَ, (K in art. تخذ, and B and TA in the present art.,) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ and حَصَلَ. (B, TA.) Some read, [in the Kur, xviii. 76,] تَخَذَتْ عَلَيْهِ أَجْرًا [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. تخذ, and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Kethcer and the Baḡrees; he and Yaḡkoob and Ḥafṣ pronouncing the ڍ; the others incorporating it [into the ت]: (Bḍ:) some read تَخَذَتْ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) اسْتَخَذَ يَدًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اِتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اِتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bḍ &c. See also below.) And تَخَذَ, aor. ʿ, inf. n. تَخَذَ and تَخَذَ, also signifies He gained, acquired, or earned, wealth, (L, and Mḡb in arts. اخذ and تخذ,) or a thing. (Mḡb.)—عَنْدَهُمْ اسْتَخَذَ عَلَيْهِمْ يَدًا—signify alike, i. q. اِتَّخَذَ [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and اِتَّخَذْتُ عَنْدَهُ مَعْرُوفًا means [in like manner, as also عَنْدَهُ مَعْرُوفًا] اِتَّخَذْتُ يَدًا, and اِتَّخَذْتُ عَنْدَهُ مَعْرُوفًا has a similar meaning; see Kur xviii.

85;)] *I did to him a benefit, or favour*; syn. *أَسَدَيْتُهُ إِلَيْهِ*. (Mḡb in art. *سدى*.) — *أَتَّخَذَ* also signifies *He made a thing*; syn. *عَمِلَ*; like *تَخَذَ*, [aor. *تَخَذَ*, inf. n. *تَخَذَ* and *تَخَذَ*: (L:) *he made, or manufactured, a bow, a water-skin, &c., مَنْ كَذَا* of such a thing: *he made, or prepared, a dish of food, a medicine, &c.*: either absolutely or for himself. (The Lexicons passim.) — Also *He made, or constituted, or appointed*; syn. *جَعَلَ*; doubly trans.; (B, Mḡb); and so *تَخَذَ*. (Mḡb in art. *تخذ*.) You say, *أَتَّخَذَهُ صَدِيقًا* *He made him [or took him as] a friend*; (Mḡb in the present art.); and so *تَخَذَهُ*. (Idem in art. *تخذ*.) And *أَتَّخَذَهُ هُزُؤًا* [in the *Qur ii. 63* and *231, &c.*] means *He made him, or it, a subject of derision*. (Bḡ, Jel.) And *أَتَّخَذَهُ وَلَدًا* [in the same, *xii. 21* and *xxviii. 8*,] *He made him, or took or adopted him as, a son*. (Bḡ. See also above.)

10. *أَسْتَخَذَ*, written with the disjunctive alif *أَسْتَخَذَ*: see 8, in four places. [Other meanings may be inferred from explanations of *مُسْتَأْخِذٌ*, q. v. infra.]

أَخَذَ inf. n. of *أَخَذَ*, q. v. — † *A way, or manner, of life*; as also *أَخَذَ*. (S, L, K.) You say, *وَذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ*, (S, L, K, *) and *أَخَذَهُمْ*, (L, K,) the former of the dial. of Temcem, and the latter of the dial. of El-Hijáz, (TA,) meaning † *The sons of such a one went away, or passed away, and those who took to their way of life, (S, L, K,) and adopted their manners, or dispositions*: (K:) and *مَنْ أَخَذَ أَخْذَهُمْ* and *أَخَذَهُمْ*, and *مَنْ أَخَذَهُ أَخْذَهُمْ* [in the CK *أَخَذَهُمْ* and *أَخَذَهُمْ*, signify [virtually] the same: (K:) or *مَنْ أَخَذَ أَخْذَهُمْ* and *أَخَذَهُمْ* signify [properly] *مَنْ أَخَذَهُ أَخْذَهُمْ وَسَبَرْتَهُمْ* [those whom their way of life took, or influenced]. (ISK, S, L.) One says also, *أَسْتَعْمَلَ فُلَانٌ عَلَى الشَّامِ*, *وَمَا أَخَذَ إِخْذَهُ*, with *kesr*, meaning † [Such a one was appointed prefect over Syria,] and he did not take to that good way of life which it was incumbent on him to adopt: you should not say *أَخَذَهُ*: (AA, S, L:) or it means *and what was adjacent to it*: (Fr, L:) or, accord. to the Wá'ee, one says, in this case, *أَخَذَهُ* and *وَمَا أَخَذَ إِخْذَهُ* and *أَخَذَهُ*, with *kesr* and *fet-h* and *ḍamm* [to the hemzeh, and with the *ḍ* marfooḥ, as in instances before]. (Et-Tedmuree, MF.) One also says, *أَخَذَتْ مِنَّا لِأَخْذَتِ بِأَخْذِنَا*, (S, L,) with *kesr* to the *l*, (L,) [in a copy of the S *أَخْذِنَا*, which seems to be also allowable, accord. to the dial. of Temcem,] meaning *Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L,) and garb, and way of life*. (L.) The words of the poet,

• فَلَوْ كُنْتُمْ مِنَّا أَخْذِنَا بِأَخْذِكُمْ •

IAqr explains as meaning *And were ye of us, we had caught and restored to you your camels*: but no other says so. (L.) — *تَجْوَرُ الْأَخْذِ* *The Mansions of the Moon*; (S, L, K;) also called *تَجْوَرُ* *تَجْوَرُ* *فُلَانٍ* [in the former]; (L; [see art. *نَوو*];) called by the former

appellation because the moon every night enters (بِأَخْذِ فُلَانٍ) one of those mansions: (S, L:) or *the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]*: (L, K:) but the former explanation is the more correct. (L.) — See also *أَخْذًا*.

أَخَذَ, whence *مَا أَخَذَ أَخْذَهُ*: see *أَخَذَ*. — It is also a pl. of *أَخَذَ*; (S, L;) and of *أَخَذَ* or *أَخَذَ*, explained below with *أَخْذًا*. (L.)

أَخَذَ [The act of taking, taking with the hand, &c.], a subst. from *أَخَذَ*. (S, L, Mḡb.) — See also *أَخَذَ*, in nine places. — And see *أَخْذًا*. — Also *A mark made with a hot iron upon a camel's side when a disease therein is feared*. (K.)

أَخَذَ *Heaviness of the stomach, and indigestion, of a young camel, from the milk*. (K.) [See *أَخَذَ*.] — See also *أَخَذَ*.

أَخَذَ A young camel *disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk*. (AZ, Fr, L.) [See also *صَبْحَانٌ*.] — A camel, or a young camel, or a sheep or goat, *affected by what resembles madness, or demoniacal possession*. (L.) — A man *affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia*; (S, L;) as also *مُسْتَأْخِذٌ*. (L.) See also this latter. — See also *أَخَذَ*.

أَخَذَ (S, L, K) and *أَخَذَ*, (Ibn-Es-Sced, L, K,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia*. (S, L, K.)

أَخَذَ [inf. n. un. of *أَخَذَ*, *An act of taking, &c.: an act of punishment, or chastisement, or the like*; as in the *Qur lxi. 10*: pl. *أَخَذَاتٌ*.] — *أَخَذُوا أَخْذَاتِهِمْ* *They took their places of abode*. (IAth and L, from a trad.)

أَخَذَ A manner of taking, or seizing, of a man with whom one is wrestling: pl. *أَخْذٌ*. (L.) — A kind of enchantment, or fascination, like *سِحْرٌ*, (S, L, Mḡb, * K,) which captivates the eye and the lihe, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar *رِبَاطٌ* and *عَقْدٌ*; and practised by the women in the time of ignorance: (TA:) or a kind of bead (*خَوْرَةٌ*, S, L, K) with which one captivates, or fascinates, or restrains; (K;) with which women captivate, or fascinate, or restrain, men, (S, L,) and withhold them from other women: (L:) or i. q. *رُقِيَّةٌ*. (A.) — *A pitfall dug for catching a lion*. (A, TA.) — *بَادِرٌ بِرَيْدِكَ أَخْذَةَ النَّارِ* [Strive thou to be before the time called (that of) *أَخْذَةُ النَّارِ* with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means *the time a little after the prayer of sunset*; asserted to be the worst time in which to strike fire. (K.)

أَخَذَ: see *أَخْذًا*.

أَخْذًا and *أَخْذَةً* A pool of water left by a torrent: pl. *أَخْذٌ*: (AO, K:) both signify the same: (L:) or *أَخْذَةً* signifies a thing like a

pool of water left by a torrent; and *أَخْذًا* is its pl. [or a coll. gen. n.]; and the pl. of this latter is *أَخْذٌ*, like as *كُتُبٌ* is pl. of *كِتَابٌ*, and sometimes it is contracted into *أَخْذٌ*: (S, L:) the like of this is said by Aboo-'Adnán: (L:) and *أَخْذَاتٌ* is also a pl. of *أَخْذَةً*, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAth, L:) or the correct word is *أَخْذًا*, without *ة*, and it signifies *a place where beasts assemble at a pool of water left by a torrent*; and its pl. is *أَخْذٌ* (AA, A'Obeyd, L) and *أَخْذًا*, which latter is extr.: (L:) but as to *أَخْذَةً*, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or *أَخْذًا* is a coll. gen. n., and *أَخْذَةً* is its n. un., and signifies *a receptacle made for water to collect therein*: and *أَخْذٌ* signifies *a thing that one digs for himself, in the form of a watering-trough, which retains water for some days*; and its pl. is *أَخْذَانٌ*: (L:) and *أَخْذٌ* and *أَخْذَةً* also signify *a thing that one digs in the form of a watering-trough*; and the pl. is *أَخْذٌ*. (L.) In a trad. of Mesrook Ibn-El-Ajda', *أَخْذًا* are likened to the Companions of Moḡammad; and it is added, that one *أَخْذَةً* suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) — See also *أَخْذَةً*.

أَخِيزٌ i. q. *مَأْخُوزٌ* [Taken; taken with the hand; &c.]. (Mḡb.) — A captive: (S, L, Mḡb, K:) fem. with *ة*. (S, L.) Hence the saying, *أَكْذَبُ مِنْ أَخِيزِ الْجَيْشِ* *More lying than the captive of the army*: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce *صَبْحَانٌ*.] — *A strange, or foreign, old man*. (K.)

أَخْذَةً Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself; as also *أَخْذًا*: (S, L, K:) or land which a man takes for himself, and brings into a state of cultivation after its having been waste: (AA, Mḡh, L:) or waste land which the owner gives to him who shall cultivate it: (Mḡh:) and land which the Imám gives to one, not being property, (K,) or not being the property of another. (TA, as from the K.) — See also *أَخْذًا*, in five places. — Also The handle of a [shield of the kind called] *جَحْفَةٌ*; (K;) [in the L written *جَحْفَةٌ*, with the *ج* before the *ح*;] also called its *ثِقَافٌ*. (L.)

أَخِيزَةٌ A thing that is taken by force. (L.) [See also *أَخِيزٌ*.]

أَخْذًا One who takes eagerly, or greedily: whence the saying, *مَا أَنْتَ إِلَّا أَخْذًا تَبَاذُ* *Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly*. (A.)

أَخْذًا, (as in some copies of the K, in both of

the senses here explained,) or **أَخَذَ**, (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.]) A camel beginning to become fat; (L, K;) or to become aged: (K:) pl. **أَوَّأَخَذَ**. (L.)—Milk that bites the tongue; syn. **فَارِصٌ**. (K.) [See **أَخَذَ**.]

مَأْخَذٌ [A place where, or whence, a thing is taken: pl. **مَأْخَذَاتٌ**.] [Hence,] **مَأْخَذُ الطَّيْرِ** The places whence birds are taken. (K, TA.)—[The source of derivation of a word or phrase or meaning.]—A way [which one takes]; as in the phrase, **سَلَكَ الْمَأْخَذَ الْأَقْرَبَ** He went the nearest way. (Mḡb. in art. **خَصِرٌ**.)—[See also 2, last sentence but one.]

أَخِيذٌ: see **مَأْخُودٌ**.

رَجُلٌ مَوْخَذٌ عَنِ النَّسَاءِ A man withheld [by a kind of enchantment or charm (see 2)] from women. (L.)

مَوْتَخِذٌ: see what follows.

مَسْتَأْخِذٌ [Requiring to be clipped; i. e.] long; applied to hair. (K.)—Lowering his head, or stooping, (Aḡ, S, L, K,) by reason of inflammation of the eyes, or ophthalmia, (Aḡ, S, L,) or by reason of pain, (Aḡ, S, L, K,) or from some other cause; (L;) as also **أَخَذَ**, q. v. (TA.) **لَوْحِي**, or submissive, (AA, L, K,) by reason of disease; as also **مَوْتَخِذٌ**. (AA, L.)

اخذ

2. **أَخَرَ**, (S, K, &c.) inf. n. **تَأْخِيرٌ**, (K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies *He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of قَدَّمَ. (Mḡb, TA.)—**أَخَّرَنِي** **إِلَى مُدَّةٍ** He granted me a delay, or postponement, to a certain term, or period. (TA in art. **أَجَلَ**.)—For its significations as an intrans. verb, see 5, in two places.*

5. **أَخَرَ** is quasi-pass. of the trans. verb **أَخَرَ**; (S, A, Mḡb;) i. e. *He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of تَقَدَّمَ: (TA:) and **اسْتَأْخَرَ** is syn. therewith; (S, K;) and **أَخَرَ**, inf. n. **تَأْخِيرٌ**, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Moḡammad to 'Omar: **أَخِّرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِّرْ عَنِّي رَأْيَكَ** [hold thou back from me thine opinion; or reserve thou thine*

opinion until after mine shall have been given]. (TA.) You say, **تَأَخَّرَ عَنْهُ تَأْخِرَةٌ وَاحِدَةٌ** [He went back, &c., from him, or it, once]. (Lḡ.) And **تَأَخَّرَ عَنِ الشَّيْءِ**, or **الْأَمْرِ**, He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and **اسْتَأْخَرَ** signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ** ساعة in the Kḡur vii. 32 and other places, means *And when their time is come, for punishment, they will not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror.* (Bḡ.)

10: see 5, in three places.

أَخْرٌ [an epithet variously explained]. One says, in reviling, (S, TA,) but not when the object is a female, (TA,) **أَبْعَدَ اللَّهُ الْأَخْرَ**, (Th, S, A, &c.) and **الْأَخْرَ**, (M, &c.) or this latter is wrong, (Meshárik of 'Iyád, Mḡb, Mḡb,) as is also **الْأَخْرَ**, (Meshárik of 'Iyád,) meaning *May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Mḡb, TA,) distant, or remote: (A, Mḡb:) or the outcast; the alienated: (Mḡb:) or him who is put back, and cast away: so says Sh: or, accord. to ISh, him who is put back, and remote from good: and he adds, I think that **الْأَخْرَ** is meant: (L:) or the base fellow: or the most ignoble: or the miserable wretch: (Et-Tcdmuree and others:) or the last speaker: (Nawádir of Th:) or **الْأَخْرَ** is here a metonymy for the devil: (Lḡ:) it is a word used [for the reason explained voce **أَبْعَدَ**] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fḡ;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, **لَا مَرْحَبًا بِالْأَخْرِ**, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (TA.) It is said in a trad. of Mázin, **إِنَّ الْأَخْرَ قَدْ زَنَى** Verily the outcast, (Mḡb, Mḡb,) or he who is remote, and held back, from good, (Mḡb, TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mḡb, Mḡb;) as though he were an outcast. (Mḡb.) And in another trad. it is said, **السَّائِلَةُ أَخْرٌ كَسِبَ الْمَرْءُ** Begging is the most ignoble [mode of] gain of man: but El-Khatṭábee relates it with **medd**, [i. e. **أَخْرٌ**,] explaining it as meaning *begging is the last thing whereby man seeks sustenance when unable to gain [by other means].* (TA.)*

أَخْرٌ The back, hinder, or latter, part: the hindermost, or last, part: *contr. of قَدَّمَ*. (K.) [See also **مَوْخَرٌ**; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see **أَخْرٌ**.] You say, **أَخْرٌ**, (S, K, &c.) **أَخْرٌ** **مِنْ ثَوْبِهِ** **أَخْرًا** His garment was rent, or slit, in its back, or hinder, part,

(S,) or *behind*. (K.) And **تَأَخَّرَ أَخْرًا** [He retired backwards]. (A.) And **جَاءَ أَخْرًا**: see **أَخْرٌ**, in two places.

أَخْرَةٌ and **بِأَخْرَةٍ**: see **أَخْرٌ**.

أَخْرَةٌ and **بِأَخْرَةٍ**: see **أَخْرٌ**, in five places.

بِعْتَهُ بِأَخْرَةٍ I sold it (namely the article of merchandise, TA) with postponement of the payment; upon credit; for payment to be made at a future period; syn. **بِنِظْرَةٍ**; (S, A, K;) i. e. **بِنِيسَةٍ**. (S.)

أَخْرَةٌ and **بِأَخْرَةٍ**: see **أَخْرٌ**.

أَخْرَى: see **أَخْرٌ**, of which it is the fem.: and see also **أَخْرٌ**.

أَخْرَاءٌ another fem. of **أَخْرٌ**. (K.)

أَخْرِيًّا and **إِخْرِيًّا** and **إِخْرِيًّا**: see **أَخْرٌ**.

أَخْرَوِيٌّ and **أَخْرَوِيٌّ** [Relating to the other state of existence, or the world to come.]

أَخْرٌ and **أَخْرٌ**: see **أَخْرٌ**, in five places. See also **أَخْرٌ**.

أَخْرِيٌّ dim. of **أَخْرَى**, fem. of **أَخْرٌ**, q. v. (S.)

أَخْرٌ a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (S,) from **أَخْرٌ** in the sense of **تَأَخَّرَ**, (TA,) *Another; the other; a thing [or person] other than the former or first; (L;) i. q. **غَيْرٌ**; (K;) as in the phrases, **رَجُلٌ أَخْرٌ** another man, and **ثَوْبٌ أَخْرٌ** another garment or piece of cloth: (TA:) or one of two things [or persons]; (S, Sḡh, Mḡb;) as when you say, **جَاءَ الْقَوْمُ فَوَاجِدٌ يَفْعَلُ كَذَا وَأَخْرٌ كَذَا** The people came, and one was doing thus, and one [i. e. another] thus: (Sḡh, Mḡb:) originally meaning *more backward*: (TA:) fem. **أَخْرَى** (S, Mḡb, K) and **أَخْرَاءٌ**; (K;) which latter is not well known: (MF:) pl. masc. **أَخْرُونَ** and **أَخْرٌ**; (S, K;) [the latter irreg. as such;] and, applied to irrational things, **أَوَّأَخْرٌ**, like as **أَفْضَلٌ** is pl. of **أَفْضَلٌ**: (Mḡb:) and pl. fcm. **أَخْرِيَّاتٌ** and **أَخْرٌ**; (S, Mḡb, K;) which latter is imperfectly decl.; for an epithet of the measure **أَفْعَلٌ** which is accompanied by **مِنْ** has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article **ال** prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with **أَخْرٌ**; for it has a fem. [and dual] and pl. without **مِنْ** and without the article **ال** and without its being prefixed to another noun: you say, **أَخْرَيْنَ** and **بِإِخْرٍ أَخْرٌ** and **مَرَرْتُ بِرَجُلٍ أَخْرٌ** and **بِأَمْرَةٍ أَخْرَى**, [I passed by another man, and by other men, and by another woman, and by other women;] therefore, as it [namely **أَخْرٌ**] is thus made to deviate from its original form, [i. e. **أَخْرٌ**, (I'Alk p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,*

though a pl. : but when you name thereby a man, it is perfectly decl., when indeterminate, accord. to Akh, or imperfectly decl. accord. to Sb. (§, L.) The dim. of أَخْر is أَخْرِي; the l with the . suppressed following the same rule as the l in ضَارِب: (TA:) and the dim. of أَخْرِي is أَخْرِي. لَا أَفْعَلُهُ أَخْرِي. — أَخْرِي الأَخْرِي voce أَخْرِي. (S, K,) or اللِّيَالِي (S, K,) or الأَخْرِي المُنُون (K,) means I will not do it ever: (S, K:) or the latter, I will not do it to the end of time. (S.) And أَخْرِي الأَخْرِي, The last of the people. (S, K.) One says, He came among the last of the people. (TA.) And أَخْرِيَاتِ النَّاسِ جَاءَ فِي أَخْرِي الْقَوْمِ جَاءَ فِي أَخْرِيَاتِ النَّاسِ He came among those who were the last of the people. (S, A, K.) [See also أَخْر.] — In أَبْعَدَ الأَخْر, the last word is a mistake for الأَخْر, q. v. (Mchshárik of 'Iyáq.)

أَخْر (S, Mgh, K,) an epithet, of the measure فَاعِل (S,) and أَخْبِر (S, Mgh,) The last; aftermost; hindmost: and the latter; after; hinder: and [as a subst.] the end: contr. of أَوَّل [or of أَوَّل when used as a subst.]: (A, Mgh, K:) or of مُتَقَدِّم (Lth, Mgh:) or what is after the first or former: (S:) fem. of the former أَخْرَة (S, Mgh, K:) pl. [masc.] أَخْرُون (K, xxvi. 84, &c.) and (masc. and fem., Mgh) أَوَاخِر (S, Mgh) and fem. أَخْرَات also: (Th:) and مَأْخِر is syn. with أَوَاخِر; as in مَأْخِر اللَّيْلِ [occurring in the S and K in art. جِهْر, meaning The last, or latter, parts, or portions, of the night]. (TK in art. جِهْر.) You say, جَاءَ أَخْرًا and أَخْرًا and أَخْرًا and أَخْرًا, all meaning the same [He came lastly, or latterly]: and in like manner, مَا عَرَفْتَهُ إِلَّا أَخْرًا [I did not know it save at the last, or lastly, or latterly]: (S:) or جَاءَ أَخْرًا and أَخْرًا and أَخْرًا and أَخْرًا, (Lh, L,) and أَخْرًا (K,) or أَخْرًا and أَخْرًا (TA) and إِخْرِيًا and إِخْرِيًا and إِخْرِيًا (K) mean he came lastly of everything. (K.) It is said in a trad., respecting Moḥammad, كَانَ يَقُولُ بِأَخْرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ وَكَذَا He used to say, at the end of his sitting, thus and thus: or, accord. to IATH, it may mean, in the last, or latter, part of his life. (TA.) And you say, أَخْرَة مَرَّتَيْنِ and أَتَيْتَكَ أَخْر مَرَّتَيْنِ (IAqr, M, K) app. meaning (M) [I came to thee the latter of two times;] the second of two times. (M, K.) And لَا أَكْتَلِمُهُ أَخْرَ الدَّهْرِ I will not speak to him [to the end of time, or] ever. (A.) [See a similar phrase above, voce أَخْر.] And جَاءُوا عَنْ أَخْرِهِمْ [They came with the last of them; عن being here syn. with ب; meaning they came all, without exception]. (A.) [And فِي آخِرِ الشَّهْرِ, and السَّنَةِ, and كَانَ ذَلِكَ فِي آخِرِ الشَّهْرِ, and أَوَاخِرِهَا, That was in the end of the month, and of the year; and in the last days thereof.] And

التَّيَّارُ يَجْرُ عَنْ أَخْرِ فَاخِرٍ [The day lengthens] hour by hour. (A.) See also أَخْر, last sentence. — الأَخْر is a name of God, signifying [The last; or] He who remaineth after all his creatures, both vocal and mute, have perished. (Nh.) — الأَخْرَانِ The two hinder dugs of the she-camel; opposed to the قَادِمَانِ; (TA;) the two dugs that are next the thighs. (K.) — الأَخْرَة (K,) for الدَّارُ الأَخْرَة (Bd in ii. 3,) [and الأَخْرَة الأَخْرَة,] and الأَخْرِي (K,) [The latter, ultimate, or last, and the other, dwelling, or abode, and life; i. e. the latter, ultimate, or last, and the other, world; the world, or life, to come; and the ultimate state of existence, in the world to come;] the dwelling, or abode, [and life,] of everlasting duration: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi supr.) [Opposed to الدُّنْيَا. And أَخْرَة also signifies The enjoyments, blessings, or good, of the ultimate state; of the other world; or of the world, or life, to come: in which sense likewise it is opposed to دُنْيَا: (see an ex. of both voce بَاع, in art. بَع: so too أَخْرِي.)] — أَخْرَة الرَّحْلِ (S, Mgh, K,) and السَّرِجِ (Mgh,) and أَخْرَة (S in art. قَدَم, and K,) and مُؤَخَّرَتُهُ (S, Mgh, Mgh, K,) which is a rare form, or, accord. to Yaḥkoob, not allowable, (S,) and مُؤَخَّرَةٌ, and مُؤَخَّرَةٌ, and مُؤَخَّرَةٌ (S in art. قَدَم, and K,) and مُؤَخَّرَتُهُ (Mgh, K,) or this is a mistake, (Mgh, Mgh,) and مُؤَخَّرَةٌ (K,) but the first of all is the most chaste, (Mgh,) The thing, (S,) or piece of wood, (Mgh,) of the camel's saddle, (S, Mgh,) and of the horse's, (Mgh,) against which the rider leans [his back]; (S, Mgh;) the contr. of its قَادِمَةٌ [by which term قَادِمَةٌ is meant the وَاسِط]: (K:) the وَاسِط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its أَخْرَة is its hinder part; (Az, L;) i. e. its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (نَحَادِي) the head [and back] of the rider: (Az, Mgh, L:) [for] the أَخْرَة and the وَاسِط are the شُرْحَانِ, between which the rider sits: this is the description given by En-Nadr [ISH]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of أَخْرَة is أَخْرَات. (Mgh.) — أَخْرَة العَيْنِ: see العَيْنِ. — أَخْر and أَخْر [accord. to some] also signify Absent. (K.) But see أَخْر, second sentence.

أَخْرِيًا: see أَخْر.

أَخْرِي dim. of أَخْر, q. v. (TA.)

مُؤَخَّرُ العَيْنِ (T, S, A, Mgh, Mgh, K, [in the CK مُؤَخَّرَهَا]) said by AO, (Mgh,) or A'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Mgh, TA,) and مُؤَخَّرَتَهَا, and أَخْرَتَهَا (K,) [The outer angle of the eye;] the part of the eye next the temple; (S, A, Mgh, Mgh;) the part next the temple: (K:) opposed to its مُقَدِّم, which is the extremity thereof next the nose: (S, Mgh, Mgh:) pl. مَأْخِر. (Mgh.) You say, نَظَرَ إِلَى

بِمُؤَخَّرِ عَيْنِهِ [He looked at, or towards, me from (lit. with) the outer angle of his eye]. (S.) — أَخْرِي: see مُؤَخَّرَتُهُ, and مُؤَخَّرُ الرَّحْلِ.

مُؤَخَّرُ The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مُقَدِّم: as in the phrase, ضَرَبَ مُؤَخَّرَ رَأْسِهِ [He struck the back, or hinder part, of his head]. (S, Mgh.) [See also أَخْر and أَخْر.] — مُؤَخَّرُ الرَّحْلِ, and مُؤَخَّرَتُهُ: see أَخْر.

المُؤَخَّرُ a name of God, [The Postponer, or Delayer;] He who postpones, or delays, things, and puts them in their places: [or He who puts, or keeps, back, or backward: or He who degrades:] contr. of المُقَدِّم. (TA.) — مُؤَخَّرُ الرَّحْلِ, and مُؤَخَّرَتُهُ: see أَخْر.

نَخْلَةٌ مِشْخَارٌ A palm-tree of which the fruit remains until the end of winter: (A, Hn, K:) and until the end of the time of cutting off the fruit of palm-trees: (S, M, K:) contr. of مِبْكَارٌ and مَبْكَورٌ pl. مَأْخِر. (A.)

مَأْخِر [reg. pl. of مِشْخَار]: see أَخْر, first sentence.

مُتَأَخَّرٌ: see its verb. — [An author, or other person, of the later, or more modern, times.]

المُسْتَأَخِرِينَ in the Kur xv. 24 is said by Th to mean Those who come to the mosque after others, or late: (TA:) or it means those who are later in birth and death: or those who have not yet come forth from the loins of men: or those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience. (Bd.)

أخو

تَأَخُو (S, K,) aor. [أَخَا, third pers. أَخَوْتُ 1. (S,) inf. n. أَخْوَةٌ; (S, K, &c.); and أَخَيْتُ (K, TA,) [in the CK أَخَيْتُ, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إِخَاءٌ and مُوَاخَاةٌ: (Lth;) and أَخَيْتُ (K;) Thou becamest a brother [in the proper sense of this word, and also as meaning a friend, or companion, or the like]. (S, K, TA.) أَخْوَةٌ is also [used as] a simple subst., (TA,) signifying Brotherhood; fraternity; the relation of brother; as also إِخَاءٌ and مُوَاخَاةٌ; and أَخْوَةٌ: (Lth, TA:) and the relation of sister. (S.) You say, إِخَاءٌ وَبَيْنَهُ أَخْوَةٌ and إِخَاءٌ [&c., meaning] Between me and him is brotherhood. (JK, TA.) And بَيْنَ السَّخَاةِ وَالْحَمَاةِ تَأَخُّجٌ [Between liberality and courage is a relation like that of brothers]. (TA.) And أَخْوَةٌ is a dial. var. of أَخْوَةٌ, occurring in a trad. (IATH, TA.) [It is also trans.] You say, أَخْوْتُ عَشْرَةَ I was, or became, a brother to ten. (TA.)

2. أَخَيْتُ لِلدَّابَّةِ (S, K,) or الدَّابَّةِ (Mgh, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. تَأَخِيَةٌ (S, Mgh, K,) I made an أَخِيَةٌ [q. v.] for the beast, (Mgh, K,) and tied the beast therewith; (Mgh;) [and

so, app., أَخِيْت (which, if correct, is probably of the measure *أَفْعَلْتُ*); for it is related that an Arab of the desert said to another, *أَجِّ لِي أَخِيَةً* [Make thou for me an *أَخِيَةً* to which I shall tie my colt]. (TA.) And you say, *أَجَّ فُلَانٌ فِي فُلَانٍ أَخِيَةً فَكَفَرَمَا* [Such a one did a benefit to such a one, and he was ungrateful for it]. (TA.) [But perhaps *أَج* and *أَخِي* in these two exs. are mistranscriptions for *أَجَّ* and *أَخِي*.]

3. *أَخَاهُ*, (S, K,) vulgarly *وَإِخَاهُ*, (S,) or the latter is a dial. var. of weak authority, (K, TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. *مُؤَاخَاةٌ* and *إِخَاةٌ* (S, K) and *وَإِخَاءٌ* (K) and [quasi-inf. n.] *وَإِخَاوَةٌ* (Fr, K) and *وَإِخَاوَةٌ*, (CK,) *He fraternized with him; acted with him in a brotherly manner*: (S, K, PS, TK:) A'Obeyd mentions, on the authority of Yz, *أَخِيْت* and *وَإِخِيْت*, and *وَإِسِيْت* and *وَإِسِيْت*, and *وَإِسِيْت* and *وَإِسِيْت*: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, *يُوَاخِي*, changing the hemzeh into و. (IB, TA.) — It is said in a trad., *أَخَى بَيْنَ الْمُهَاجِرِينَ*, meaning *He united the emigrants [to El-Mcdecneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith*. (TA.) You say also, *أَخِيْت بَيْنَ الشَّيْئَيْنِ* [I united the two things as fellows, or pairs]; and sometimes one says, *وَإِخِيْت*, like as one says, *وَإِسِيْت*, for *وَإِسِيْت*; mentioned by ISk. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. *تَأَخِيْت*, and the inf. n. *تَأَخُّجٌ*: see 1, in three places. *I adopted a brother*: (S, K:) or [*تَأَخِيْتٌ* signifies] *I called him brother*. (K.) — *تَأَخِيْتُ الشَّيْءِ*, (S, K, TA,) or *بِالشَّيْءِ*, (Msb,) *I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing*; (S, Msb, K, TA;) *as the brother does the brother*; and in the same manner the verb is used with a man for its object: but *تَوَخَّيْتُ*, in the same sense, is more common. (TA.) You say, *تَأَخِيْتُ مَحَبَّتِكَ* *I sought, &c., thy love, or affection*. (TA in art. *وَأَخَى*.)

6. *تَأَخَّيَا* *They became brothers, or friends or companions or the like, to each other*. (S, TA.)

أَخُو, (S, Msb, K,) originally *أَخَوٌ*, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like *أَبَاءٌ*, (S,) and *أَخٌ*, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in *أَبٌ*, (TA,) and *أَخُو*, [like *أَبَاءٌ*], and *أَخُو*, (IAgr, K, TA, [the last, with the article prefixed to it, erroneously written in the CK *الأخُو*],) and *أَخُو*, like *دَوُو*, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. *A brother; the son of one's father and mother, or of either of them*: and also applied to a foster-brother: (TA:) and *† a friend; and a companion, an associate, or a fellow*: (K:) derived from *أَخِيَةً* [q. v.]; as though one *أَخَى* were

tied and attached to another like as the horse is tied to the *أَخِيَةَ*: (Har p. 42:) or, accord. to some of the grammarians, it is from *وَأَخَى* meaning *قَصَدَ*; because the *أَخ* has the same aim, endeavour, or desire, as his *أَخ*: (TA:) when *أَخ* is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, *هَذَا أَخُوكَ* [This is thy brother, &c.], and *مَرَرْتُ بِأَخِيكَ* [I passed by thy brother, &c.], and *رَأَيْتُ أَخَاكَ* [I saw thy brother, &c.]: (S: [in which it is also asserted that one does not say *أَخُو* without prefixing it to another noun; but this is inconsistent with the assertion of IAgr and F, that *الأخُو* is a syn. of *الأخ*]:) the dual is *أَخَوَانِ*, (S, Msb, K, xlix. 10, Ham p. 434,) or *أَخَوَانِ*, with the *خ* quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say *أَخَانِ*, (S, Msb,) and Kr mentions *أَخَوَانِ*, with *ḍamm* to the *خ*, said by IB to occur in poetry, and held by ISd to be dual of *أَخُو*, with *ḍamm* to the *خ*: (TA:) the pl. is *إِخْوَةٌ* and *إِخْوَانٌ*, (S, Msb, K, &c.) the former generally applied to brothers, and the latter to friends [or the like], (T, S,*) but not always, as in the Kx xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kx iv. 12, (S,) and *أَخُوَةٌ*, (Fr, S, Msb, K, [in the CK *أَخُوَةٌ*],) or this is a quasi-pl. n., (Sb, TA,) and *أَخَوَانِ*, (Kr, Msb, K,) and *أَخَاةٌ*, (S, K,) like *أَبَاءٌ*, (S,) and *أَخُو*, and *أَخُوَةٌ*, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of *ة* characterizing the pl. as fem., (TA,) and *أَخُونٌ*, (S, Msb, K,) and *أَخَاوُونَ*. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of *أَخٌ* is *أَخْتٌ* [meaning *A sister*: and *† a female friend, &c.*]: (S, Msb, K, &c.) written with *ḍamm* to show that the letter which has gone from it is و; (S:) the *ت* being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the *ت* were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its *ت* is [originally] *ة*: [meaning *ة*]: and Lth, that *أَخْتٌ* is originally *أَخْتَةٌ*: and some say that it is originally *أَخُوَةٌ*: (TA:) the dual. is *أَخْتَانِ*: (Kh:) and the pl. is *أَخَوَاتٌ*. (Kh, S, Msb, K.) The saying *لَا أَخَا لَكَ بِفُلَانٍ* [Thou hast no brother, or friend, in such a one] means *لَيْسَ لَكَ بِأَخٍ* [such a one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., *مَنْ لَكَ بِأَخِيكَ كَيْتِه* [Who will be responsible to thee for thy brother, or thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

another, *رُبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمَّكَ* [† There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, *أَخُوكَ أَمْ الذَّبُّ* [Is it thy brother, or the wolf?]; said in suspecting a thing: as also *أَخُوكَ أَمْ اللَّيْلُ* [Is it thy brother, or is it the night that deceives thee?]. (Har p. 554.) And another saying is, *الرَّمْحُ أَخُوكَ*, and *وَرَبَّمَا خَانَكَ* [† The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — Ibn-'Arafeh says that when *أَخُوَةٌ* does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, *هَذَا التَّوْبُ أَخُو هَذَا* [† This garment, or piece of cloth, is the like, or fellow, of this]: and hence the saying in the Kx [xvii. 29], *كَانُوا إِخْوَانَ الشَّيَاطِينِ* [† They are the likes, or fellows, of the devils]: and in the same [xliii. 47], *بَلِيَّةٌ لَا أَحْتُ* [† But it was greater than its like, or fellow; i. e., than what was like to it in truth &c.]. (TA.) It is said in a trad., *النَّوْمُ أَخُو الْمَوْتِ* [Sleep is the like of death]. (El-Jámi' es-Sagheer.) One says also, *لَقِيَ فُلَانٌ أَخَا الْمَوْتِ* [† Such a one met with the like of death]. (Msb, TA.) And they said, *لَهَا لَيْلَةٌ لَا أَحْتُ* [† God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And *لَا أَكَلِمَةٌ إِلَّا أَخَا السَّرَارِ* [† I will not speak to him save the like of secret discourse. (Aq, TA.) [And hence,] *أَخْتَا سُهَيْلٍ* [† The two sisters of Canopus; the two stars called *العُجْرَى* and *الشَّعْرَى*]. (S and K in art. *شَعْرٌ*, q. v.) *يَا أَخَا بَكْرٍ*, (S and K in art. *شَعْرٌ*, q. v.) means *† O thou of [the tribe of] Behr, or Temeem*. (Ham p. 284.) — Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, *الْقَوْمُ بِأَخِي الشَّرِّ*, as meaning *† The people, or company of men, are in an evil state or condition*. (TA.) [But accord. to others,] one says, *تَرَكْتُهُ بِأَخِي الْخَيْرِ*, meaning *† I left him in an evil state or condition*: (JK, MSb, K, TA:) and *† in a good state or condition*. (TA.) — You say also, *هُوَ أَخُو الصِّدْقِ* [† He is one who cleaves, or keeps, to veracity. (Msb.)] — *أَخُو*, as a prefixed noun, is also used in the sense of *أَهْلٌ*, meaning *† Worthy, or deserving, of a thing*: and *meet, fit, or fitted, for it*. So in the phrase *أَخُو ثِقَةٍ* [† Worthy, or deserving, of trust, or confidence; expl. by W (p. 91) as meaning a person in whom one trusts, or confides. And so in the prov., *لَيْسَ أَخُو الْكِفَاظِ مَنْ يَسَامُهُ* [† He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. *كُفَظٌ*.] — It is also used in the sense of *ذُو*: as in the phrase, *هُوَ أَخُو الْغِنَى* [† He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, *أَخُو الْخَيْرِ* [† Possessed, or a possessor, of good, or of what is good. And in like manner,] *أَخُو الْخَنَعِ* means *† The low, base, or abject*. (Ham p. 44.) [So too] *سَبْرْنَا* [† The low, base, or abject]. (Ham p. 44.) [So too] *سَبْرْنَا جَاهِدٌ* means *† سَبْرْنَا ذُو الْجَهْدِ*, i. e., [† We are low, base, or abject, in our exertion]. (JK.) And in

[† *Our journeying is laborious*: see an ex. in the first paragraph of art. **غدر**. (TA.) — **حُمَى** **الْأَخْوِينِ** † *A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on.* (Msb.) — **دَمَرُ الْأَخْوِينِ**: see **دَمَر**, in art. **دمى**.

أَخَا: }
أَخُو: } see **أَخ**.
أَخُو: }

أَخْت: see **أَخ**, in four places.

[**أَخْت** and **أَخِيَّة** dims. of **أَخ** and **أَخْت**.]

أَخَوِي *Brotherly; fraternal; of, or relating to, a brother, and a friend or companion*: and also, *sisterly; of, or relating to, a sister*; because you say **أَخَوَات** [meaning “sisters”]; but Yoo said to say **أَخْتِي**, which is not agreeable with analogy. (S, TA.)

أَخَوِي: see **أَخَوِي**.

أَخْوَان, besides being a pl. of **أَخ**, q. v., is a dial. var. of **أَخْوَان**. (TA. [See art. **أَخْوَان**].)

أَخَاوَةٌ: see 3.

أَخْوَةٌ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. — When it does not relate to birth, it means † *Conformity, or similarity; and combination, agreement, or unison, in action.* (Ibn-'Arafah, TA.)

أَخِيَّة, (Lth, S, Msb, K, &c.) originally of the measure **فَاعُولَةٌ**, [i. e. **أَخْوِيَّة**] (Msb) and **أَخِيَّة**, (Lth, Msb, K,) and **أَخِيَّة**, (JK, K, TA, [but in the K the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) *A piece of rope of which the two ends are buried in the ground, (ISk, JK, S,) with a small staff or stich, or a small stone, attached thereto, (ISk, S,) a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied; (ISk, JK, S;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or a loop tied to a peg, or stake, driven [into the ground], to which the beast is attached: (Msb:) or a stich, or piece of wood, (K, TA,) placed crosswise (TA) in a wall, or in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied: (K, TA:) or a peg, or stake, to which horses are tied: (Har p. 42:) [see also **أَخِي**]: the pl. of the first is **أَخَوِي**; (JK, S, Msb, K;) and of the second, **أَوَاخ**; (Msb;) and of the third, **أَخَايَا**, (JK, K,) like as **أَخَايَا** is pl. of **أَخِيَّة**. (TA.) In a trad., the believer and belief are likened to a horse attached to his **أَخِيَّة**; because the horse wheels about, and then returns to his **أَخِيَّة**; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the **أَخَايَا***

of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) — Also i. q. **طَنْب**; (K;) i. e. *The kind of tent-rope thus called.* (TA in art. **طَنْب**, q. v.) — And † *A sacred, or an inviolable, right or the like; syn. لَفْلَانٍ أَوْ أَوْحِي. (S, K.) You say, **لَفْلَانٍ أَوْ أَوْحِي** [† *To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded*]. (S.) And **لَهُ عِنْدِي أَجِيَّةٌ** † *He has, with me, or in my estimation, a strong, sacred, or inviolable, right; and a near tie or connexion, or means of access or intimacy or ingratiating.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbás, **أَنْتَ أَجِيَّةٌ أَبَاءَ رَسُولِ اللَّهِ**, it is used in the sense of **بَقِيَّة**; [and the words may therefore be rendered *Thou art the most excellent of the ancestors of the Apostle of God;*] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)*

اد

1. **أَدَّتُهُ دَاهِيَةٌ**, aor. ة (T, S, M, K) and ة, (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and ة, (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure **فَعَلَّ**, or that it is co-ordinate to **أَدَّى**, aor. **أَدَّى**, (M,) inf. n. **أَدِّ**, (T, S, M,) *A calamity befell him.* (M, K.) And in like manner, **أَدَّهُ أَمْرٌ**, aor. and inf. n. as above, *An event befell him: (M:) or oppressed him, distressed him, or afflicted him.* (Bd in xix. 91.) — See also 5.

5. **تَادَدَ**; (T, K;) and **أَدَّى**, inf. n. **أَدِّ**; (TA;) i. q. **تَشَدَّدَ** [*He acted, or behaved, with forced hardness, firmness, strength, vigour, &c.*] (T, K.)

أَدِّ (S, M, K) and **أَدَّى** (T, K) and **أَدَّى** (K) *Strength; power; force: (S, M, K:) superior power or force or influence; mastery; conquest; predominance.* (M, K, TA.) — See also **أَدِّ**, in two places. — Also, the first, *The sound of treading.* (T.)

أَدِّ: see **أَدِّ**. — Also, and **أَدَّةٌ**, *A wonder, or wonderful thing: (M, L, K:) a very evil, abominable, severe, thing, or affair: (S, M, A, L, K:) a calamity; (S, A, L, K;) or thus the former word signifies; (M;) as also **أَدِّ**, (as in the copies of the K,) or **أَدِّ**, [originally **أَدِّ**,] of the measure **فَاعَلُ**: (so in the S and L:) pl. (of **أَدِّ**, M, TA) **أَدَادُ**, (K, TA,) or **أَدَادُ**, (T, CK, [but this, if correct, is a quasi-pl. n.,]) or **أَدَادُ**, (M,) and (of **أَدِّ**, S, M) **أَدِّدُ**. (T, S, M, K.) You say also **أَدِّدُ** [meaning as above], using **أَدِّ** as an epithet, accord. to Lh. (M.) And **أَدَّةٌ دَاهِيَةٌ** [*A very evil, abominable, or severe, calamity*]. (A.) Hence the saying in the Kur [xix. 91], **لَقَدْ جِئْتُمْ شَيْئًا إِدًّا**, *Verily ye have done a very evil, or abominable, thing: (S, M:) or, accord. to one reading, **أَدِّدًا**;**

Arabs say, **بَشِيءٌ إِدٌّ**, which means the same. (T, TA.)

أَدَّةٌ: see **أَدِّ**, in two places.

أَدِّ: see **أَدِّ**: — and see **أَدِّ**, in two places.

ادب

1. **أَدَّبَ**, aor. ة, inf. n. **أَدِّبُ**, *He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also **أَدَّبَ**, (K,) or **أَدَّبَ إِلَى طَعَامِهِ**, aor. **يُؤَدِّبُ** [or **يُؤَدِّبُ**], (AZ, S,) inf. n. **إِدْبَابٌ** [originally **إِدْبَابٌ**]. (AZ, S, K.) You say, **أَدَّبَ الْقَوْمَ**, (S,) or **أَدَّبَ عَلَى الْقَوْمِ**, aor. as above, (T,) *He invited the people to his repast.* (T, S.) And **أَدَّبَهُمْ عَلَى الْأَمْرِ** *He collected them together for the affair.* (A.) And **أُؤَدِّبُ جِيرَانِكَ لِتَشَاوَرَهُمْ** [*I will collect thy neighbours in order that thou mayest consult with them*]. (A.) The primary signification of **أَدَّبَ** is *The act of inviting.* (T.) — [Hence,] **أَدَّبَ**, aor. ة; (Msb, K;) or **أَدَّبَ**, aor. ة; (so in a copy of the M;) inf. n. **أَدِّبُ**, (M, Mgh, Msb,) or **أَدِّبُ**; (K;) *He made a repast, or banquet, (M, Msb, K,) and invited people to it; (Msb;) as also **أَدَّبَ**, (M,) aor. and inf. n. as above: (TA:) or he collected and invited people to his repast.* (Mgh.) — [Hence also, as will be seen below, voce **أَدَّبَ**,] **أَدَّبَهُ**, aor. ة, inf. n. **أَدِّبُ**, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Msb;) and **أَدَّبَهُ**, [inf. n. **تَأْدِيبٌ**, signifies the same;] he taught him what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e. he disciplined him, or educated him, well; rendered him well-bred, well-mannered, polite; instructed him in polite accomplishments; &c.]: (S, M, A, Mgh, K:) or the latter verb, inf. n. **تَأْدِيبٌ**, signifies he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: and hence, this latter also signifies he disciplined him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastisement, is a means of inviting a person to what is properly termed **الْأَدَّبُ**. (Msb.) — **أَدَّبَ**, aor. ة, (AZ, T, S, M, K,) inf. n. **أَدِّبُ**, (M, K,) *He was or became, characterized by what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e., well disciplined, well-educated, well-bred, or well-mannered, polite, instructed in polite accomplishments, &c.]. (AZ, T, S, M, K.)***

2: see 1.

4: see 1, in three places. — **أَدَّبَ الْبِلَادَ**, aor. and inf. n. as above, † *He filled the provinces, or country, with justice, or equity.* (K, TA.)

5. **تَادَّبَ** *He learned, or was taught, what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e. he became, or was rendered, well-disciplined, well-educated, well-bred, well-mannered, polite, instructed in polite accomplishments, &c.]; as also **أَسْتَادَبَ**. (S, Mgh, K.)*

10: see 5.

أَدَبٌ (S, M, K,) or, accord. to some, أَدَبٌ (TA.) *Wonderful*; or a wonderful thing; syn. عَجَبٌ (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرِ إِدْبٍ *Such a one did a wonderful thing.* (Aq, T.)

— See also أَدَبٌ, last sentence.

إِدْبٌ: see أَدَبٌ, in two places.

أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind*; and good qualities and attributes of the mind or soul: (Msb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Msb:) [good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments:] i. q. ظَرْفٌ [as meaning excellence, or elegance, of mind, manners, address, and speech]: and a good manner of taking or receiving [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or good qualities and attributes of the mind or soul, and the doing of generous or honourable actions: (El-Juwálékkee:) or the practice of what is praiseworthy both in words and actions: or the holding, or keeping, to those things which are approved, or deemed good: or the honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one: (Towsheeh:) or a faculty which preserves him in whom it exists from what would disgrace him: (MF:) it is of two kinds, أَدَبٌ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ التَّرْبِيسِ [which signifies the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple: see "Haji Khalfæ Lexicon," Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good أَدَبٌ and bad أَدَبٌ:] the pl. is أَدَابٌ [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.) — عِلْمُ الْأَدَبِ signifies [The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing; ("Haji Khalfæ Lexicon," Vol. I. p. 215;) [and so, simply, الْأَدَبُ: which is also used to signify polite literature: but in this sense, and likewise] as applied to the sciences relating to the Arabic language, [or the philological sciences, which are also termed الْعُلُومُ الْأَدَبِيَّاتُ], الْأَدَبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawálékkee.) — أَدَبُ الْبَحْرِ, (A, K,) or أَدَبٌ الْبَحْرِ (T, L,) † The abundance of the water of the sea. (T, A, L, K.)

أَدْبَةٌ: see مَادِبَةٌ — and see also أَدَبٌ.

أَدَبٌ أَدْبِيٌّ Of, or relating to, what is termed أَدَبٌ.

or الْأَدَبُ. Hence, الْعُلُومُ الْأَدَبِيَّاتُ: see أَدَبٌ, last sentence but one.]

أَدَبٌ Characterized by what is termed أَدَبٌ [or good discipline of the mind and manners, &c.; i. e. well-disciplined, well-educated, well-bred, or well-mannered; polite; instructed in polite accomplishments, or an elegant scholar; &c.]: (T, S, M, Mgh, K:) pl. أَدَابًا. (M, K.) — See also مُؤَدَّبٌ.

أَدَبٌ [originally أَدَّبٌ, More, or most, characterized by what is termed أَدَبٌ; i. e. better, or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.]. You say, هُوَ مِنْ أَدَبٍ *He is of the best disciplined, &c., of men.* (A.)

أَدَبٌ One who invites people to a repast, or banquet: (T, S, Msb:) pl. أَدَابَةٌ. (TA.)

مَادِبَةٌ: see what next follows, in two places.

مَادِبَةٌ A repast, or banquet, to which guests are invited; (A'Obeyd, T, S, M, Mgh, Msb, K;) or made on account of a wedding: (M, K:) as also مَادِبَةٌ (S, M, Msb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَادِبَةٌ (I, J,) and مَادِبَةٌ (M, K:) pl. مَادِبٌ. (S.) In a trad., the Kur-án is called مَادِبَةُ اللَّهِ فِي الْأَرْضِ, or مَادِبَةٌ; and A'Obeyd says that, if we read مَادِبَةٌ, the meaning is, God's repast which He has made in the earth, and to which He has invited mankind; but if we read مَادِبَةٌ, this word is of the measure مَفْعَلَةٌ from الْأَدَبِ, [and the meaning is, a means which God has prepared in the earth for men's learning good discipline of the mind, &c.; it being a noun similar to مَكْتَبَةٌ and مَكْتَرَةٌ &c.]: El-Ahmar, however, makes both words synonymous. (T, M, TA.)

مَادِبَةٌ: see what next precedes.

أَدِيبٌ مُؤَدَّبٌ A camel well-trained and broken. (T, L.)

مَادِبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.)

ادم

أَدِمٌ, aor. —, (T, M, Msb, K,) inf. n. أَدَمٌ (Lth, T, S, Mgh) and أُدِمَةٌ (Lth, TA,) or أُدِمَةٌ, (as in the TT,) or أُدِمَةٌ is a simple subst., (M, K,) and so is أُدِمَةٌ (K,) He (a man, S) had the disorder termed أُدِمَةٌ. (T, S, M, &c.)

أَدِمٌ a subst. from أَدِمٌ; [see أَدِمٌ, below;] (K;) as also أُدِمَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصْبَةُ [or the testicle, or the scrotum]: (T, S:) or an inflation of the خُصْبَةُ: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خُصْبَتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Ahzáb:) or a largeness of the خُصْيِ: (Mgh:)

and أُدِمَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصْبَةٌ. (TA.) [See also 1.]

أَدِمٌ: see أُدِمَةٌ, in two places. [See also 1.]

أَدِمٌ (T, S, M, Mgh, Msb, K) and مَادِرٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصْبَةُ [or the testicle, or the scrotum]: (T, S:) or having an inflation of the خُصْبَةُ: (Msb:) or having his صِفَاق [or inner skin] ruptured, so that [some of] his intestines fall into his scrotum; the rupture being in every instance only in the left side: or afflicted by a rupture in one of his خُصْيَانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصْيِ (Mgh:) pl. of the former, مَادِرٌ (K.) and of the latter, مَادِرٌ (K.) Accord. to some, (M,) خُصْبَةٌ أَدِمَةٌ signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

مَادِرٌ: see أَدِمٌ.

ادم

أَدِمٌ, aor. —, (M, Msb, K,) inf. n. أَدِمٌ; (M, Msb;) and أُدِمَةٌ, (Msb, K,) inf. n. أُدِمَةٌ; (TK;) He mixed the bread with أَدِمٌ [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of إِدَامٍ [or seasoning]. (Msb.) You say also, أَدِمَ الْخُبْزَ بِاللَّحْمِ, aor. —, [He seasoned the bread, or rendered it savoury, with flesh-meat,] from أَدِمَ and إِدَامَ, signifying مَا يُؤْتَدِمُ بِهِ. (S.) أَدِمَ الْقَوْمَ, aor. —, (K,) inf. n. أَدِمٌ; (TA;) or أُدِمَهُ; (M;) or both; (TA;) He seasoned for the people, or company of men, (أَدِمَ لَهُمْ, [in the CK, erroneously, إِدَامَ لَهُمْ,]) their bread; (M, K, TA;) i. e., mixed it [for them] with إِدَامٍ. (TA.) — [From أَدِمَ in the first of the senses explained above, is app. derived the phrase,] مَا يُؤْتَدِمُ بِهِ أُدِمَةٌ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] أُدِمَ بَيْنَهُمَا (T, S,) or أُدِمَهُمَا (M, Msb, K,) aor. —, (T, M, Msb, K,) inf. n. أُدِمٌ; (T, M, Msb;) and أُدِمَ (T, S, M, Msb, K,) inf. n. أُدِمٌ; (T, TA;) He (God, T, S, M, or a man, Msb) effected a reconciliation between them; brought them together; (S, M, Msb, K; [expl. in the M and K by لَامٍ, for which we find in the CK لَامٍ;]) made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA:) or induced love and agreement between them: held by A'Obeyd to be from أَدِمَ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أُخْرَى أَنْ يُؤَدِمَ بَيْنَهُمَا, meaning For it is most fit, or meet, that there should be, between you two, love and agreement: (T, S:) or, that peace, or reconciliation, and friendship, should continue between you two. (Msb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدِمُنْ إِلَّا مُؤَدِمًا

i. e. [And the pure, or free from faults, among

women,] do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) — **أَدْمِرُ**, (T, M, K,) aor. -, (T,) or -, (M, K,) inf. n. **أَدَمِرَ**, (M,) ; He was, or became, to them, what is termed **أَدْمَةٌ**; (T, M, K;) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K:) so says IAp. (M.) — **أَدَمِرَ** He pared, or removed the superficial part of, the hide: (T, TA:) and **أَدَمِرَ** with medd, he pared off the **أَدْمَةُ** [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the **أَدْمَةُ** [in the CK, erroneously, the **أَدْمَةُ**] of the hide. (M, K.) — **أَدَمِرَ**, aor. -, (M, K,) inf. n. **أَدَمِرَ**; (TK;) and **أَدَمِرَ**, aor. -, (M, K,) inf. n. **أَدَمِرَ** (T, K) [or, more probably, **أَدْمَةٌ**, like **سَمْرَةٌ** &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed **أَدْمَةٌ**, q. v. infra. (M, K.)

2. **أَدْمَةٌ**, inf. n. **تَأْدِيرُ**, He put much **إِدَامِر** [or seasoning] into it. (TA.)

4: see 1, in five places.

8. **اَتْدَمِرَ بِهِ** [written with the disjunctive alif **اِتْدَمِرَ**] He made use of it [to render his bread pleasant, or savoury]; namely **أَدْمِر**, (M, TA,) or **إِدَامِر**. (M.) [إِدَامِر is explained in the T and S &c. by the words **مَا يُؤْتَدِمُ بِهِ**, meaning That which is used for seasoning bread.] — **اَتْدَمِرَ الْعُودَ** † The wood, or branch, had the sap (الْمَاءُ) flowing in it. (Z, K.)

10. **اَسْتَأْدَمَهُ** He sought, or demanded, of him **إِدَامِر** [or seasoning]. (Z, TA.)

أَدْمَةٌ: see **أَدْمَةٌ**. — **هُوَ أَدْمِرُ أَهْلِهِ**: see **أَدْمَةٌ**.

أَدْمِرُ بَنِي أَبِيهِ and **هُوَ أَدْمِرُ أَهْلِهِ**. — **إِدَامِرُ**: see **أَدْمَةٌ**.

أَدْمِرُ: see **أَدْمِرُ**, in two places: — **أَدْمَةٌ**: see **أَدْمِرُ**.

أَدْمَةٌ: see **هُوَ أَدْمَةٌ أَهْلِهِ**.

أَدْمَةٌ A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, **بَيْنَهُمَا أَدْمَةٌ** Between them two is a mixing, &c. (Lth, T.) — Also, (M, K,) or **أَدْمِرُ**, (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) — And the former, Relationship. (M, K.) — And A means of access (**وَسِيلَةٌ**, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also **أَدْمَةٌ**. (K.) You say, **فُلَانٌ أَدْمَتِي إِلَيْكَ** Such a one is my means of access to thee. (Fr, T.) — And [hence,] A present which one takes with him in visiting a friend or a great man; in Persian **اَوْبِرْ**. (K, L.) — **هُوَ أَدْمَةٌ** — In camels, A colour intermixed, or tinged, with blackness, or

with whiteness; or clear whiteness; (M, K;) or, as some say, (TA,) intense whiteness; (S, TA;) or whiteness, with blackness of the eyeballs: (Nh, TA:) and in gazelles, a colour intermixed, or tinged, with whiteness: (M, K;) or in gazelles and in camels, whiteness: (T:) and in human beings, (M, K,) a tawny colour; or darkness of complexion; syn. **سَمْرَةٌ** [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense **سَمْرَةٌ** [or tawnyness]; and it is said to be from **أَدْمَةُ الْأَرْضِ**, meaning the colour of the earth: (Nh, TA:) or [in men,] i. q. **حَمْرَةٌ** [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AHn, it signifies whiteness; syn. **بَيَاضٌ**. (M.) [See also **أَدْمِرُ**.]

أَدْمَةٌ: see **أَدْمَةٌ**. — **هُوَ أَدْمَةٌ أَهْلِهِ**, (M, K,) and **أَدْمَتِهِ**, (M,) or **أَدْمَتِهِ**, (K,) and **أَدْمَتِهِ**, (M,) or **أَدْمَتِهِ**, and **إِدَامَتِهِ**, (K,) † He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K:) so says IAp. (M.) And **أَدْمَةٌ أَهْلِي** † I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And **فُلَانٌ أَدْمَةٌ**, † He is a pattern, &c., to such a one. (Fr, TA.) And **فُلَانٌ أَدْمَةٌ بَنِي فُلَانٍ** † Such a one is he who makes people to know the sons of such a one. (T.) And **هُوَ أَدْمَةٌ قَوْمِهِ** † He is the chief, and provost, of his people. (A, TA.) And **فُلَانٌ إِدَامِرُ قَوْمِهِ**, and **فُلَانٌ بَنِي أَبِيهِ**, † Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) — [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the **بَشْرَةٌ**: (S:) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the **بَشْرَةٌ**: (M, K;) and **أَدْمِرُ** may be its pl.; [or rather, a coll. gen. n.]; or, accord. to Sb, it is a quasi-pl. n. (M.) — Accord. to some, (M,) What appears of the skin of the head. (M, K.) [See **بَشْرَةٌ**.] — And † The interior of the earth or ground; (M, K;) the surface thereof being called its **أَدْمِرُ**: (M, TA:) or, as some say, its surface. (TA.)

أَدْمِي A seller of [أَدْمِرُ, or] shins, or hides: (TA:) and **أَدَامِرُ** signifies the same; and particularly a seller of goats' shins. (Golius, from the larger work entitled *Mirkat el-Loghah*.)
أَدْمَانَةٌ and **أَدْمَانٌ**: see **أَدْمِرُ**.

أَدْمِرُ (T, S, M, Mgh, Msh, K) and **أَدْمِرُ** (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoning (**مَا يُؤْتَدِمُ بِهِ**, T, S, M, Mgh, Msh, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IAmb, Mgh;) whether fluid or not fluid; (Mgh, Msh;) **صَبِغٌ** and **صَبَاغٌ** being peculiarly applied to that which is fluid: (Mgh;) **أَدْمِرُ** is anything that is eaten with bread: (TA:) the pl. [of mult.] of **إِدَامِرُ** is **أَدْمِرُ**, (Mgh, Msh,) and, by contraction, **أَدْمِرُ**, which

is also used as the sing., (Msh,) and [pl. of pauc.] **أَدْمَةٌ** (M, K) and **أَدَامِرُ**; (K;) or this last is pl. of **أَدْمِرُ**. (M, Mgh, Msh, TA.) It is said in a trad., **نَعْمَ الإِدَامِرُ النَّخْلُ** [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, **سَيِّدُ أَدَامِرِ الدُّنْيَا وَالْآخِرَةِ النَّخْمُ** [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — **أَدْمَةٌ**. — **أَدْمَةٌ** — Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,] 'Adiyeh Ed-Dubeyreyeh says,

كَانُوا لِمَنْ خَالَطَهُمْ إِدَامًا

[They were, to those who mixed with them in social intercourse, conformable, or agreeable.] (M.)

طَعَامٌ مَأْدُومٌ [Seasoned]: (T:) or **أَدِيمِرُ** **مَأْدُومٌ** [seasoned food]; (M, K;) food in which is **إِدَامِر**. (TA.) Hence the prov., **سَمْنُكُمْ هُرَيْقٌ فِي إِدَامِرِ** [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your **سَقَاءٌ** [or skin]: (T, Har* ubi supra;) and the vulgar say, **فِي إِدَامِرِ** [into your flour]. (TA.) And the saying, **سَمْنُهُمْ فِي إِدَامِرِ** [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, **إِنَّكَ لَتَكْسِبُ** **الْمَعْدُومَ** (M, TA) Verily thou gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. **إِدَامِر**), and givest to eat food in which is **إِدَامِر**. (TA in the present art.) [Hence also,] **أَطْعَمْتِكَ** [I gave thee my excuse; or, perhaps, my virginity; see **عُدْرَةٌ**]: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Eg-Simneh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ham p. 205, Mgh,) Tanned skin or hide; leather: (M, Ham, Mgh, Msh:) or skin, or hide, (M, K,) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed **أَفْبَقٌ**; that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of pauc.] **أَدْمَةٌ** (S, M, K) and **أَدَامِرُ** and [of mult.] **أَدْمِرُ**, (M, K,) the last from Lh, and [says ISd] I hold that he who says **رَسَلٌ** says **أَدْمِرُ**, (M,) and **أَدْمِرُ**, (T, S, Msh, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which **أَدَامِرُ** may be pl. (M.) — **إِبْنٌ أَدِيمِرٍ** and **إِبْنٌ أَدِيمِرٍ** and **إِبْنٌ ثَلَاثَةَ أَدْمَةٍ** and **إِبْنٌ ثَلَاثَةَ أَدْمَةٍ**: see **إِبْنٌ**, in art. **بَنِي**. One says, **إِنَّمَا يُعَاتَبُ الإِدْمِرُ ذُو البَشْرَةِ** [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) a prov.; (TA;) meaning, only he is disciplined, or

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, بَشْر is erroneously put for ذُو];) and only he is disputed with in whom is place for dispute. (TA.) — أَدِيمُ الحَرْبِ is used metaphorically for أَدِيمُ أَهْلِ الحَرْبِ [The skin of the warriors, or of the people engaged in war or fight]. (M.) — فَلَانٌ صَبِيحُ الأَدِيمِ [lit. Such a one is sound of skin] means † such a one is sound in respect of origin, and of honour, or reputation. (Har p. 135.) You say also, فَلَانٌ بَرِيءٌ الأَدِيمِ مِمَّا لَطِخَ بِهِ [meaning † Such a one is clear in honour, or reputation, of that with which he has been aspersed]. (M, TA.) And † مَرَّقَ أَدِيمِي † He rent my honour, or reputation. (Har ubi suprâ.) — أَدِيمٌ also signifies † The surface of the earth or ground: (S, M:) [see also أَدَمَةٌ, last sentence:] or what appears thereof, (K,) and of the sky. (M, K.) — And † The first part of the period called الضُّحَى. (M, K, TA.) You say, جِئْتُكَ أَدِيمَ الضُّحَى † I came to thee in the first part of the day; (Lh, M;) app. meaning, عِنْدَ أَرْتِفَاجِ الضُّحَى [when the morning was becoming advanced; when the sun was becoming high]. (M.) — And † The whiteness of day: (IAqr, M, K, TA:) and † the darkness of night: (IAqr, M, TA:) or † the whole of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا † He continued the whole of the day fasting, and the whole of the night standing [in prayer, &c.]. (A, TA.)

أَدِيمِي: see أَدَامِي.

أَدَمٌ Of the colour termed أَدَمَةٌ: pl. أَدَمٌ and أَدَمَانٌ; (S, M, K;) the latter like حَمْرَانٌ as a pl. of أَحْمَرٌ: (M:) the fem. sing. is أَدَمَاءٌ and أَدَمَانَةٌ; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aḡ; (S;) said by Abou'Alce to be like حَمْرَانَةٌ; (M;) and the fem. pl. is أَدَمٌ: (S, M, K;) applied to a camel, of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M, K;) or, as some say, intensely white; (TA;) or white, and black in the eyeballs; (S;) or white; (Aḡ, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, of a colour intermixed, or tinged, with whiteness; (M, K;) Lth, however, says that أَدَمَةٌ is applied to a female gazelle, but he had not heard أَدَمٌ applied to the male gazelle; (TA;) and Aḡ says, (S,) أَدَمٌ applied to gazelles signifies white, having upon them streaks in which is a dust-colour, (S, M,) inhabiting the mountains, and of the colour of the mountains; (S;) if of a pure white colour, they are termed أَرَامٌ: (T, TA:) or, accord. to ISk, white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of mush; and in like manner explained by IAqr: (T:) applied to a human being, أَدَمٌ signifies tawny; or dark-complexioned; syn. أَسِيرٌ; (S, M, K;) or, thus applied, it signifies أَحْمَرُ اللَّوْنِ

[which, in this case, means white of complexion]; (TA;) and the pl. is أَدَمَانٌ. (S.) The Arabs say, قُرَيْشُ الإِبِلِ أَدَمٌ وَصَبِيهَا, meaning The best of camels are those of them which are أَدَمٌ and those of them which are صَبِيهَا; [see أَصْبَبَ]; like as Kureysh are the best of men. (M.) — Also [Adam,] the father of mankind; (S, M, K;) and likewise أَدَمٌ; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure فَاعِلٌ, like آوَزٌ: (MF:) and [therefore] its pl. is أَوَادِمٌ. (S, M, K.)

أَدَمِي [Of, or relating to, Adam: and hence, human: and a human being:] a rel. n. from أَدَمٌ. (TA.)

إِدَامَةٌ † Level, hard, but not rugged, ground: (Aḡ;) or hard ground without stones; (K;) from أَدِيمٌ signifying the “surface” of the earth or ground: (TA:) or ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it: (ISH:) pl. أَيَادِيمٌ, (Aḡ, Esh-Sheybānee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] أَيَادِيمٌ signifies hard and elevated tracts (مَتُون) of ground; and has no sing. (TA.)

مُؤَدِمٌ, as in an ex. cited above, (see 1,) Made an object of love; (T, S;) a proper object of love. (T.) — رَجُلٌ مُؤَدِمٌ مَبَشْرٌ † A man who is skilful, and experienced in affairs, (M, K,) who combines [qualities like] softness of the interior skin and roughness of the exterior skin: (T, S, M, K:) or who combines softness and hardness, or gentleness and force, with knowledge of affairs: (T:) or who combines such qualities that he is suited to hardship and to casines of circumstances: (Aḡ, T:) or, accord. to IAqr, having a thick and good skin: (M:) or beloved: (TA:) the fem. is with ة: (M, K:) you say, امْرَأَةٌ مُؤَدِمَةٌ مَبَشْرَةٌ, meaning † a woman goodly in her aspect and faultless in her intrinsic qualities: and sometimes the former epithet, with and without ة, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. بَشْر.

مَأْدُومٌ: see أَدِيمٌ, in four places.

ادو

4. أَدَى He took his أَدَاة [q. v.]; (M;) he prepared himself; (M, K;) [mentioned in the latter in art. اِدَى]; or equipped, or accoutred, himself; or furnished, or provided, himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaḡkoob, T, S;) for journeying, or the journey: (Yaḡkoob, T, S, M, K:) part. n. مُؤَدٍ. (Yaḡkoob, T, S.) And † تَادَى He took his أَدَاة, [or prepared himself, &c.], for the affair: (M:) or † تَادَى he prepared, furnished, equipped, or accoutred, himself for the affair;

(Ibn-Buzurj, Az, TA;) from الأَدَاة: (Az, TA:) or † the former of these two verbs, (so in some copies of the S and K,) or † the latter of them, (so in other copies of the S and K, and in the TA,) he took his أَدَاة [or equipments, &c., i. e. he prepared himself,] for [the vicissitudes of] fortune: (S, K:) and † تَادَوْا, inf. n. تَادٍ, they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.: (T:) [accord. to some,] الأَدَى is [irregularly derived] from الأَدَى, meaning “strength.” (TA.) — He was, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Mḡb;) from الأَدَاة: (T, TA:) or he was, or became, strong by means of weapons and the like; part. n. as above: (Mḡb:) or he was, or became, strong [in an absolute sense]; (S, K;) [mentioned in the latter in art. اِدَى]; said of a man; from الأَدَاة: (S;) part. n. as above. (K.) — أَدَاهُ is originally أَعْدَاهُ; the second ا [in ا, for ا,] being hemzeh substituted for ع in the original; meaning He aided, or assisted, him: [or he avenged him:] or it may be from الأَدَاة; meaning he made him to have, or gave him, or assigned to him, weapons, or arms. (Ham p. 387.) [In either case, it should be mentioned in the present art.; as اِدَى belongs to art. اِدَى, and اِدَاة has for its pl. الأَدَوَاتُ.] You say, اِدَاهُ عَلَيَّ كَذَا, aor. يُؤَدِيهِ, inf. n. اِدَاءٌ, He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing. (S.) And اِدَاهُ عَلَيَّ فَلَانٌ, meaning اِعْدَاهُ وَاَعَانَهُ [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. اِدَى.) And مَنْ يُؤَدِينِي عَلَيَّ فَلَانٌ Who will aid me, or assist me, against such a one? (S.) The people of El-Hijáz say, اِسْتَادَيْتُهُ عَلَيَّ فَلَانٌ, meaning اِسْتَعْدَيْتُهُ فَاَعْدَانِي (T, S) and اِعَانْتِي (T) [I asked of him (namely the Sultán, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him].

5: see 4, in two places.

6: see 4, in three places.

10. اِسْتَعْدَاهُ عَلَيْهِ q. اِسْتَادَاهُ عَلَيْهِ [He asked of him aid, or assistance, against him; or vengeance of him]: (T, S, M, K:) or he complained to him of his (another's) deed to him, in order that he might exact his (the complainant's) right, or due, from him. (TA.) See also 4, last sentence.

أَدَاة An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling: syn. آَلَةٌ: (T, S, M, Mḡb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاة الحَرْبِ signifying weapons, or arms: (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the apparatus of a camel, or of a camel's saddle, &c.: (see حِدَجُ):] and † اِدَاوَةٌ signifies the same; (M, TA;) and † اِدَاوَةٌ: (TA:) and † اِدَى (S, TA,) like اِدَى (TA,) [in some copies of the S اِدَى], signifies apparatus,

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. أَهْبَةٌ: (S, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ (T, S, Mḡb, K.) You say, أَخَذَ أَدَاتَهُ [He took his apparatus, &c.; or prepared, furnished, equipped, or accoutred, himself]; (S, M, K;) لِلْأَمْرِ [for the affair], and لِلسَّفَرِ [for journeying, or the journey], (M,) and لِلدَّهْرِ [for the vicissitudes of fortune]: (T, S, K:) and it is related on the authority of Ks, that they said أَخَذَ هَدَايَتَهُ; substituting ٥ for ا. (Lh, M). And أَخَذْتُ لِنَفْسِي [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى الصَّلَاةِ [We are in a state of preparation for prayer. (S, TA.)] — [Hence, in grammar, A particle; as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أَدَى: see أَدَاةٌ, in three places. — Also A journey; or a journeying: from لِلسَّفَرِ (M.)

أَدَاةٌ: see أَدَاةٌ.

أَدَاةٌ: see أَدَاةٌ. (S, M, Mḡb, K;) i. e. A small vessel [or bag] of skin, made for water, like the سَطِيحَةٌ: (TA:) or, as some say, only of two skins put face to face: (M, TA:) pl. أَدَاوِي; (S, Mḡb, K;) originally, by rule, أَدَايِي; which is changed, as in the cases of فَعَائِلٌ and فَعَالِيًا, from the measure فَعَائِلٌ to the measure فَعَالِيًا, so that the و in أَدَاوِي is a substitute for the augmentative ا in the sing., and the final alif [written ي] in أَدَاوِي is a substitute for the و in the sing. (S.) — See also أَدَاةٌ.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى in art. ادى is irregularly formed from the verb أَدَى in that art.]. You say, هُوَ أَدَى شَيْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [It is the strongest kind of thing, and, app., the most effectual to aid or assist, or to avenge]. (TA.) — See also art. ادى.

أَدَى part. n. of the intrans. verb أَدَى [q. v.]. (T, S, M, &c.) — [And act. part. n. of أَدَاهُ.] — مُودٍ, without ٥, is from أَوْدَى signifying “he perished” [&c.]. (S.)

ادى

أَدَاهُ (T, S, M, &c.) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَاةٌ (T,) or the latter is a simple subst., (S, M, Mḡb, K,) [and so, accord. to the Mḡb, is the former also, but this is a mistake,] He made it, or caused it, to reach, arrive, or come [to the appointed person or place &c.]; he brought, conveyed, or delivered, it; syn. أَوْصَلَهُ; (M, Mḡb, K;) namely, a thing; (M;) as, for instance, الْأَمَانَةُ إِلَى أَهْلِهَا [the thing committed to his trust and care, to its owner]: (Mḡb:) he delivered it, gave it up, or surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and

the like; (Mḡb in art. غورم;) [and hence,] أَدَى مَا عَلَيْهِ [he acquitted himself of that which was incumbent on him; or payed, or discharged, what he owed]: (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] الْحَجَّ [the pilgrimage]; (Mḡb in art. قَضَى;) and in like manner, الْمَنَاسِكَ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Mḡb ubi suprā.) It is said in the KUR [xliv. 17], أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, أَدُوا إِلَيَّ مَا أَمَرَ اللَّهُ بِهِ يَا عِبَادَ اللَّهِ [perform ye to me that which God hath commanded you to do, O servants of God]: or it may mean listen ye, or give ye ear, to me; as though the speaker said, أَدُوا إِلَيَّ سَعْيَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, تَأْدَيْتُ لَهُ مِنْ حَقِّهِ, meaning أَدَيْتُهُ; (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, مَا أَدْرِي كَيْفَ أَتَادَى [I know not how to pay]. (TA.) One says also, أَدَى عَنْهُ [meaning He payed, or made satisfaction, for him]: and أَدَى عَنْهُ الصَّرَاحَ [He payed for him, or in his stead, the land-tax]. (Mḡb in art. جَزَا.) [Hence,] El-Akhnas says,

فَأَدَيْتُ عَنِّي مَا اسْتَعْرْتُ مِنَ الصَّبَا
وَلِنَمَالٍ عِنْدِي الْيَوْمَ رَاجٍ وَكَاسِبٍ

i. e. But I have put away from me [what I had borrowed, or assumed, of the foolishness of youth, and amorous dalliance,] and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Ḥam p. 346.) — [أَدَى إِلَى كَذَا] is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.]

4. ادو, intrans. and trans.: see art. ادو.

5. تَأْدَى إِلَيْهِ الْخَبْرُ The information, or news, reached him. (S.) — See also 2, in two places.

10. اسْتَأْدَاهُ مَا لَمْ He desired, or sought, to obtain from him property, or sued, or prosecuted, him for it, or demanded it of him, (S, K,) and extracted it, (S,) or took it, or received it, (K,) from him. (S, K.) — See also art. ادو.

أَدَى a subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering; of giving up, or surrendering; payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or accomplishment]. (S, M, Mḡb, K.) — [Hence,] أَدَى هُوَ حَسَنُ الْإِدَاةِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — أَدَى as a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قَضَاً, performance at a time other than that which is appointed. (Mḡb and TA in art. قَضَى.)

ادو: see art. ادو.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى mentioned in art. ادو is irregularly formed from the verb أَدَى]. You say, هُوَ أَدَى لِلْأَمَانَةِ [He is more, or better, disposed to deliver, give up, or surrender, the thing committed to his trust and care] (T, S, M, K) مِنْكَ [than thou], (S,) or مِنْ غَيْرِهِ [than another than he]. (M, K.) [Az says,] the vulgar say, أَدَى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow أَدَى, because أَفْعَلٌ denoting wonder [and the comparative and superlative degrees] is not formed but from the trilateral [verb], and one does not say, أَدَى in the sense of أَدَى: the proper phrase is أَحْسَنُ أَدَاةً. (T.) — See also art. ادو.

ادو: see art. ادو.

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اد a word denoting past time: (Lth, T, S, M, L, Mughnee, K;) it is a noun, (S, L, Mughnee, K;) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in إِذْ قَامَ زَيْدٌ [I came to thee when Zeyd stood], and إِذْ زَيْدٌ يَقُومُ and إِذْ زَيْدٌ قَائِمٌ [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the KUR viii. 26,] وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the KUR ii. 28, &c.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [And when thy Lord said unto the angels]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the KUR ii. 121,] وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the KUR where it is said, [ix. 40,] إِلَّا تَتَّصِرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِنَّهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذْ ذَاكَ], meaning إِذْ ذَاكَ كَذَلِكَ [When that was so], or إِذْ ذَاكَ كَائِنٌ [When that was, i. e. then, at that time]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ٓ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ٓ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ٓ not being, as Akh holds it to be, the kesreh of declension, although اذ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

to be understood after it, (Mughnee,) and is held to be indeel. (M, Mughnee) by general consent, like كَمْر and مَن, (M,) as being composed of two letters. (Mughnee.) [J says,] when اِذ is not prefixed to a proposition, it has tenween: (§:) and hence Aboo-Dhu-eyb says, (§, M),

• نَهَيْتَكَ عَنْ طَلَابِكَ اَمْرًا عَمِيْرًا
• بِعَاقِبَةٍ وَاَنْتَ اِذْ صَحِيْحٌ

[I forbade thy suing Umm-'Amr in health, thou being then sound]; (§, M, L, Mughnee, TA; [but in two copies of the §, for بِعَاقِبَةٍ, I find بِعَاقِبَةٍ; and in the L it is without any point;]) in which [J says] the poet means حَيْنًا, like as one says يَوْمًا and لَيْلَةً: (§:) and Fr says that some of the Arabs say, كَانَ كَذَا وَكَذَا وَهُوَ اِذْ صَبِيٌّ, meaning هُوَ اِذْ ذَاكَ صَبِيٌّ [Such and such things were, he being then a boy]. (T.) اِذِي also occurs for اِذ [app. اِذ, but whether this or اِذ is not clear in the MS. from which I take this]. (M.) When اِذ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حَيْنًا [At that time, or then], and يَوْمًا [In, or on, or at, that day], and لَيْلَةً [In, or on, or at, that night], and عَشِيْرًا [In, or on, that morning], and عَشِيْرًا [In, or on, that evening], and اَعْتَمَدًا [In that hour: or at that time; then], and وَاَمْرًا [In that year], and اَمْرًا [At that time; then]; but they did not say اَلْاَمْرَ, because اَلْاَمْرَ denotes the nearest present time, except in the dial. of Hudhcyll, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article اَل prefixed to it, or [rather] by any movent letter, the اِذ of اِذ is quiescent; but when it is followed by a noun with اَل, [or by any اِ,] the اِذ is mejroorah, as in the saying,

• اِذِ الْقَوْمِ كَانُوْا نَازِلِيْنَ بِكَاطِمَةَ

[When the people, or company of men, were alighting, or taking up their abode, at Kādhimah]. (T.) — In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in اِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ [explained above], (M,) and in اِذْ نَصَرَ اللهُ اِيْمَانَ كَفَرُوْا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hāk says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] اِذ is sometimes redundant, like اِذِ, as in the saying in the Kur [ii. 48], وَاِذْ وَاَعَدْنَا مُوسٰى, meaning وَاَعَدْنَا مُوسٰى [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (§.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Kur vii. 84], وَاذْكُرُوْا اِذْ كُنْتُمْ قَلِيْلًا [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the Kur, it may be an objective complement of اِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ understood, as in [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Kur xix. 16], وَاذْكُرْ فِى الْكِتٰبِ مَرْيَمَ اِذْ اَنْتَبَذَتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where اِذ is a substitute of implication for مَرْيَمَ. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يَوْمًا, or not of such a kind that it is without need thereof, as in [the Kur iii. 6], اِذْ اَتَيْنَاكَ [After the time when Thou hast directed us aright]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of اِذْ كُنْتُمْ قَلِيْلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. اَللّٰهُ نِعْمَةً اِلَيْكُمْ [And remember ye the grace of God towards you when ye were few]; and in the like of اِذْ اَتَيْنَاكَ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] اِذْ اَتَيْنَاكَ [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Kur iii. 98], وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۗءَ [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.) — Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and اِذِ is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Kur [xxxiv. 50], where it is said, وَلَوْ تَرٰى اِذْ فُزِعُوْا [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable, says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Kur xcix. 4], يَوْمًا تَحْدِثُ اَخْبَارَهَا [On that day, she (the earth) shall tell her tidings]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the Kur [xl. 72 and 73], فَسَوْفَ يَعْلَمُوْنَ اِذِ الْاَغْلٰلُ فِى اَعْنَاقِهِمْ [They shall hereafter know, when the collars shall be on their necks]; for يَعْلَمُوْنَ is a future as to the letter and the meaning because of its having سَوْفَ conjoined with it, and it governs اِذ, which is therefore in the place of اِذِ. (Mughnee.) — It also indicates a cause, as in [the Kur xliii. 38], لَنْ يَنْفَعَكَ الْيَوْمَ اِذْ ظَلَمْتُمْ [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K,) i. e. because

of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative ل, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that اِذْ ظَلَمْتُمْ [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, اَلْيَوْمَ; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, اَلْحَمْدُ لِلّٰهِ اِذْ جِئْتُمْ [Praise be to God because, or that, thou camest, or hast come]. (§ in art. جِئْتُمْ.) — It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (§, L;) or to denote a thing's happening suddenly, or unexpectedly; (§, Mughnee, K;) like اِذَا; (§;) and in this case is only followed by a verb expressing an event as a positive fact, (§, L,) and occurs after بَيْنًا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنًا and] in بَيْنَمَا اَنَا كَذَا اِذْ جَاءَ زَيْدٌ [While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (§, L;) and as in the saying of a poet,

• اِسْتَقْدِرِ اللّٰهَ خَيْرًا وَاَرْضِيْنَ بِهٖ
• فَبَيْنَمَا الْعَسْرُ اِذْ دَارَتْ مِيَابِيْرُ

[Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been difficulty, lo, easy circumstances have come about]: (Mughnee, K:*) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Raḍee inclines. (TA.) — It is also a conditional particle, but only used as such coupled with مَا, (§, L, Mughnee,*) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, اِذْمَا تَأْتِيْ اَتِيْكَ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, اِنْ تَأْتِيْ وَقْتًا [If thou come to me at some, or any, time, I will come to thee]; and you say also اِذْمَا اَتَيْتَ [like as you say, اِنْ اَتَيْتَ, using the pret. in the sense of the future]: (§, L:) it is a particle accord. to Sb, used in the manner of the conditional اِنْ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) — [What I have translated from the §, L, K, and TA, in this art., is mostly from الفصل الهمزة باب الالف اللينة: the rest, from الباب الذال]

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اِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (§;) like اِذ: (§ voce اِذ:), it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in *إِذَا الْأَسَدُ بِالْبَابِ* [I went forth, and lo, or behold, or there, or then, at that present time, (accord. to different authorities, as will be seen below,) the lion was at the door]; and (in the saying in the Kur [xx. 21], TA,) *إِذَا هِيَ حَيَّةٌ* [And lo, or behold, &c., it was a serpent running]; (Mughnee, K;) and in the saying, *وَأَيُّهَا زَيْدٌ إِذَا زَيْدٌ قَائِمٌ*, which means *I went forth, and Zeyd presented himself to me suddenly, or unexpectedly, at the time, by standing.* (S, TA.) Accord. to Akh, it is a partiele, (Mughnee, K,) and his opinion is rendered preferable by their saying, *إِذَا زَيْدٌ بِالْبَابِ* [I went forth, and lo, or behold, verily Zeyd was at the door]; for [إِذَا] cannot here be a noun governed in the accus. case, as] what follows *إِنَّ*, which is with kesr, does not govern what precedes it: (Mughnee;) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Malik adopts the first of these opinions; Ibn-'Oshoor, the second; (Mughnee;) and so El-Fenjedeeh; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *الْمُحَاجَاةُ*; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in *إِذَا زَيْدٌ جَالِسٌ* [I went forth, and there, in that place, or then, at that time, Zeyd was sitting], or meant to be understood, as in *إِذَا الْأَسَدُ*, i. e. *حَاضِرٌ* [And there, or then, the lion was present]; or if it be supposed to be [itself] the enunciative, its governing word is *اسْتَقَرَّ* or *مُسْتَقَرٌّ* [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being *فِي الْحَاضِرَةِ الْأَسَدُ* [And among the things present was the lion]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord. to the opinion of Akh, because a partiele cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of *إِذَا الْأَسَدُ* being *حَاضِرُ الْأَسَدِ* [And then was the presence of the lion]. (Mughnee.) You may say either *إِذَا زَيْدٌ جَالِسٌ* or *جَالِسًا* [I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, *قَدْ كُنْتُ أَظُنُّ أَنَّ الْعَقْرَبَ أَشَدَّ نَعَةً مِنْ هِيَ* [I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she], and also, *إِذَا هِيَ أَهْيَأُ*, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour;

but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — It also denotes the complement of a condition, like *فَ*, (S, Mshb,) with which it is in this case syn., (Mshb,) as in the words of the Kur [xxx. 35], *وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمْتْ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ* [And if an evil befall them for that which their hands have sent before, (i. e. for sins which they have committed,) then they despair]. (S, Mshb.) — It is also an adverbial noun denoting future time, (S, Mshb, Mughnee, K, *) and implying the meaning of a condition, (Mshb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], *ثُمَّ إِذَا دَعَاكُمْ دَعْوَةٌ مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ* [Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth], in which occur both the usages of إِذَا here mentioned; (Mughnee;) and in the phrase, *إِذَا جِئْتَ أَكْرَمْتُكَ* [When thou shalt come, I will treat thee with honour]; (Mshb;) and in the phrase, *إِذَا أَجْبُوكِ إِذَا أَحْمَرُ الْبُسْرُ* [I will come to thee when the full-grown unripe dates shall become red], and *إِذَا قَدِمَ فَلَانَ* [when such a one shall arrive], which shows it to be a noun because this is equivalent to *يَوْمَ يَقْدَمُ فَلَانٌ* [on the day when such a one shall arrive]: (S;) or in the phrase *إِذَا أَحْمَرُ الْبُسْرُ* [and in many other cases] it denotes time divested of any accessory idea, the meaning being [Arise thou] at the time of the full-grown unripe dates' becoming red: and so in the saying of Esh-Shafi'ee, If a man were to say, *إِذَا لَمْ تَطْلُقْ*, or *مَتَى لَمْ تَطْلُقْ*, [Thou art divorced when I do not divorce thee,] and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, *إِذَا أَحْمَرُ الْبُسْرُ* [using it in the sense first assigned to this phrase above]. (Mshb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboodhu-eyb,

• وَالنَّفْسُ رَاجِبَةٌ إِذَا رَغِبْتَهَا

• وَإِذَا قُرْدٌ إِلَى قَبِيلٍ تَقْنَعُ

[And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1,] *إِذَا السَّمَاءُ أَنْشَقَّتْ*, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being *إِذَا أَنْشَقَّتْ السَّمَاءُ أَنْشَقَّتْ* [When the heaven shall be cleft, (when) it shall be cleft]; and in like

manner, *إِنْ*, as in the saying, in the Kur [ix. 6], *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ*. (I'Alp. 123.) And in the saying of the poet,

• إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ

• لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمُدْرَعُ

كَانَ is meant to be understood after إِذَا [so that the meaning is, *When a Bahilee (a man of the tribe of Bahilee) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad.* (Mughnee.) — Sometimes it denotes past time, (Mughnee, K,) like as *إِذَا* sometimes denotes future time, (Mughnee,) as in [the saying in the Kur lxii. 11,] *وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا* [And when they saw merchandise or sport, they dispersed themselves to it]. (Mughnee, K.) [Thus] it occurs in the place of *إِذَا*, like as *إِذَا* occurs in the place of *إِذَا*. (TA.) — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xcii. 1,] *وَاللَّيْلِ إِذَا يَغْشَى* [By the night when it covereth with its darkness]. (Mughnee, K.) — It also occurs in the sense of the conditional *إِنْ*, as in the saying, *إِنْ أَكْرَمَكَ إِذَا أَكْرَمْتَنِي*, meaning *إِنْ أَكْرَمْتَنِي* [I will treat thee with honour if thou treat me with honour]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, *إِذَا جَاءَ زَيْدٌ* [If Zeyd come] and *إِذَا جَاءَ رَأْسُ الشَّهْرِ* [When the beginning of the month shall come]; or, accord. to Th, there is a difference between *إِذَا* and *إِنْ*; (Mshb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, *إِنْ جَاءَ زَيْدٌ* and *إِذَا جَاءَ رَأْسُ الشَّهْرِ*. (Mshb in art. ان.) — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by *إِذَا*, [إِذَا] is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in *إِذَا أَدْرَيْتَهُ* [meaning Thou sayest (of a thing) when, or if, thou hast turned it about in thy mouth]. (MF in art. لوج. See also أُنَى; last sentence but one.) — It is sometimes redundant, like as *إِذَا* is sometimes [accord. to some], as in the saying of 'Abd-Menaf Ibn-Ribah El-Hudhalee,

• حَتَّى إِذَا اسْلُكُوهُمْ فِي فِئَابِنَا

• سَلَا كَمَا تَطْرُدُ الْجَمَالَ الشُّرَدَا

[Until they made them to pass along Kutāideh, (here meaning a certain mountain-road so named, S in art. قند,) urging on, like as the owners, or attendants, of camels drive those that take fright, and run away]; for it is the end of the poem; or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When *إِذَا* is preceded by *حَتَّى*, [as in this instance,] it is generally held that *إِذَا* is not

governed by حتى in the gen. case, but is still an adverbial noun, حتى being an inceptive particle without government. (Mughnee.) — As to what it is that governs اذا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of اَيَّانَ and حَيْثُمَا and مَتَى. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35], وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by ف: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

اِذَا, (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or اِذْنٌ, (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written اِذَا, (T, S, M, Msb, Mughnee, K, TA,) and therefore the Baḡraes hold that in other cases it should be written اِذَا, (Msb,) though El-Mázinec and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with ل when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] اِذَا: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of اِذ and اُن; and as being simple, it is that which renders an aor. manṣoob, not اُن suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, K, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase اِذْنٌ اُكْرِمَكَ [Then, or in that case, or if the case be so, I will treat thee with honour], said in reply to one who says “I will come to thee,” is اِذَا جِئْتَنِي اُكْرِمَكَ [When thou shalt come to me, I will treat thee with honour]; then the proposition [جِئْتَنِي] is thrown out, and tenween [or ن] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] اِذَا, the Koofees hold that it should be written with ن, (Msb,) and اُن [preceded by يَجِبُ عَلَيَّ or the like] is sup-

pressed and meant to be understood [as that which renders the aor. manṣoob; so that when one says اِذَا جِئْتَنِي اُكْرِمَكَ, it is as though he said اِذَا جِئْتَنِي اُكْرِمَكَ يَجِبُ عَلَيَّ اُن اُكْرِمَكَ When thou shalt come to me, it will be incumbent, or obligatory, on me to treat thee with honour]. (Mughnee.) It renders an aor. following it manṣoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) اذا must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لا: (Mughnee:) therefore, to a person who says, “To-night I will visit thee,” (S,) or who says, “I will come to thee,” (Mughnee,) you say, اِذْنٌ اُكْرِمَكَ [Then, or in that case, &c., I will treat thee with honour]; (T, S, Mughnee;) and to one who says, “I will treat thee with honour,” you say, اِذَا اُجِئْتِكَ [Then, or if the case be so, I will come to thee]. (TA.) When the verb after اذن has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, “I love thee,” you say, اِذْنٌ اُطْنِكَ [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, اِذَا اُطْنِكَ كَاذِبًا [Then I think thee to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, “I will come to thee,” (Mughnee, TA,) you say, اَنَا اِذْنٌ اُكْرِمَكَ [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to الظَّن among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, اِذَا اُكْرِمَكَ [I will treat thee with honour in that case]. (S.) The saying [of the poet, or rájiz],

- لَا تَتْرُكْنِي فِيهِمْ شَطِيرًا
- اِنِّي اِذَا اَهْلِكَ اَوْ اَطِيرًا

is explained by regarding it as an instance of the suppression of the enunciative of اِن, so that the meaning is, اِنِّي لَا اَقْدِرُ عَلَيَّ ذَلِكُ, and then a new phrase commences [wherefore the verse means Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee]. (Mughnee.) When it is immediately preceded by a conjunction such as و or ف, the aor. may be either marfooḡ or manṣoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooḡ, (T, Mughnee,) as in the saying, اِذْنٌ اُخْوِكَ يُكْرِمَكَ [Then, or in that case, thy brother will treat thee with honour], (T,) or اِذَا يَا عِبْدَ اللَّهِ اُكْرِمَكَ [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Oṣfoor allows the intervention of an

adverbial noun [without annulling the government]; and Ibn-Báshádh, that of the vocative, and of a prayer; and Ks and Hishám, that of a word governed by the verb; but Ks in this case prefers naṣb; and Hishám, reṣṣ. (Mughnee.) When you put an oath in the place of the noun, you make the aor. manṣoob, as in the saying, اِذَا وَاللَّهِ تَنَامَ [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix ل to the verb with the oath, you make the aor. marfooḡ, saying, اِذْنٌ وَاللَّهِ لَتَتَدَمَّرَ [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooḡ or manṣoob, saying, اِذْنٌ لَا اُكْرِمَكَ and اُكْرِمَكَ لَا [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the ا is rejected, and they say, ذَنْ لَا اُفْعَلُ [Then, (a word exactly agreeing with ذَنْ in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, TA.) — IJ relates, on the authority of Khálid, that اِذَا is used in the dial. of Hudheyl for اِذ. (M.) — [اِذْنٌ or اِذَا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف اللينة also.]

اذر

اِذَارُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with اِذْر or اِذَر, which is the ninth month of the Persian calendar.]

اذن

1. اِذْنٌ لَهُ (T, S, M, Msb, K) and اِذْنُهُ (M, K,) aor. ٢, (T, Msb, K,) inf. n. اِذْنٌ (T, S, Msb, K,) He [gave ear or] listened to it, (T, S, M, Msb, K,) or him: (T, S, M, K:) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) مَا اِذْنُ اللَّهِ لَشَيْءٍ كَاذِبُهُ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ [in a manner] like his listening [to a prophet chanting the Kur-án]. (T.) And in the Kur [lxxxiv. 2 and 5], وَاذْنَتْ لِرَبِّهَا And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, اِذْنٌ لِنَبِيٍّ He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] اِذْنٌ لِرَائِحَةِ الطَّعَامِ + He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] اِذْنٌ لَهُ فِي الشَّيْءِ (S, M, K,) or اِذْنٌ فِي كَذَا (T,) or اِذْنٌ فِي كَذَا (Msb,) aor. ٢, (T, K,) inf. n. اِذْنٌ (T, S, M, K,) or this is a simple subst., (Msb,) and اِذْنٌ (K,) [as though originally signifying He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or such a thing. (M, Msb, K.) [See also اِذْنٌ, below.] You say, اِذْنْتُ لِلْعَبْدِ فِي التِّجَارَةِ [I gave permission, or leave, to the slave to traffic]. (Msb.) — اِذْنٌ

He took, or got, permission, or leave, for him from him. (M.) You say, **إِذْنِي لِي** (M, K,) **أَذِنَ لِي** (S, TA) Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'Abd-Allah says,

• **وَإِنِّي إِذَا فَسَّنَ الْأَمِيرُ بِإِذْنِهِ**
• **عَلَى الْإِذْنِ مِنْ نَفْسِي إِذَا شِئْتُ فَادِرُ**

[And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will]. (TA.) And a poet says,

• **قُلْتُ لِبُيُوتِ نَدْيِهِ دَارَهَا**
• **تَشْدُنُ فَايُنِي حَمُومًا وَجَارَهَا**

[I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Aboo-Ja'far, **لِتَأْذِنَ**; for the suppression of the **ل** is allowable in poetry, and the pronunciation with **كسر** to the **ت** is accord. to the dial. of him who says **أَنْتَ تَعْلَمُ** (S.) — **أَذِنَ بِالشَّيْءِ** (S, M, Mḡb, K,) **أَذَانًا** (S, M, K,) inf. n. **إِذْنٌ** and **أَذَنٌ** and **أَذَانَةٌ** (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (S, M, Mḡb, K.) It is said in the *Kur* [ii. 279], **فَأَذِنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ** (S, M, K) *Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle:* (M, K:) or *then be ye sure, or assured, &c.* (T.) [See also **إِذْنٌ**, below.] — **أَذَنَهُ** (T, S, M, K,) inf. n. **أَذَنٌ** (T,) *He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and أَذَنَهُ signifies the same, (M, K,) inf. n. **إِذْيَانٌ**. (TA.) [See also 2.] — **أَذِنَ** [as though originally signifying *He had his ear hit or hurt;*] *he complained, or had a complaint, of his ear; (K;) said of a man.* (TA.)*

2. **أَذَنَهُ** (S, M, K,) inf. n. **تَأْذِينٌ** (K,) *He wrung, or twisted, (عَرَكَ) his (a boy's, S) ear:* (S, K:) or *he struck, (ضَرَبَ) or struck with his finger, or fillipped, (نَقَرَ) his ear.* (M, TA.) [See also **أَذَنَهُ**.] They say, (in a prov., TA in art. **جوز**), **لِكُلِّ جَابِهِ جَوْزَةٌ ثُمَّ يُؤْذَنُ** (M, TA,) i. e. *For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprise him that he has nothing more to receive from them:* (TA in the present art., and the like is said in the same in art. **جوز**:) or, † *then he is repelled from the water:* (TA in art. **جوز**:) [for **أَذَنَهُ** signifies also] — † *He repelled him, (إِأْر, T, M, K,) namely, a man, (إِأْر, T, M,) from drinking, (K,) and did not give him to drink.* (M, K.) You say also, **أَذِنُوا عَنِّي أَوْلَهَا**, [in which the pronoun appears, from the context, to relate to camels,] † *Send ye away from me the first ones of them.* (En-Nadr, T.) — **أَذِنَ التَّعَلُّ**, (inf. n. as above, S,) *He put to the sandal what is termed أَذْنٌ, q. v. infra:* (S, M, K:) and in like manner

one says with respect to other things. (S, K.) — **أَذِنَ** (M, K,) inf. n. as above, (K,) also signifies *He made known, or notified, a thing (بَشَّرَ) much; (M, K;) he proclaimed, or made proclamation; syn. نَادَى: (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb* says that some of the Arabs make **أَذِنَ** and **أَذَنَ** to be syn.: but some say that the former signifies *he called out publicly;* and the latter, i. q. **أَعْلَمَ** [he made to know, &c.: see 4]. (M, TA.) It is said in the *Kur* [xxii. 28], **وَإِذْنِ فِي النَّاسِ بِالْحَجِّ** (M) *And proclaim thou, among the people, the pilgrimage.* (Bd, Jel.) — Also, (S, K,) or **أَذِنَ بِالصَّلَاةِ** (Mḡb,) inf. n. as above, (M, K,) or **أَذَانٌ** (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of **وَدَعَّ وَدَاعًا** and **وَدَعَّ كَلِمًا** and **سَلَّمَ سَلَامًا** &c., (Mḡb,) *He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مَبْدُوءَةُ] the time of prayer; (S, Mḡb, TA;) and أَذِنَ signifies the same, (K,) inf. n. **إِذْيَانٌ**. (TA.) IB says, the phrase **أَذِنَ الْعَصْرَ**, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being **أَذِنَ بِالْعَصْرِ** [The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Mḡb.) — You say also, **أَذِنَ بِإِسْأَالِ إِبِلِهِ** *He spoke of sending away his camels.* (En-Nadr, T.)*

4. **أَذَنَهُ**: see 1, last sentence but one. — [Hence, app.] inf. n. **إِذْيَانٌ**, † *He prevented him, or forbade him; (K;) and repelled him.* (TA.) [See also 2.] — And † *It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it.* (M.) — **إِذْيَانٌ** (T, Mḡb,) in the place of which the subst. **أَذَانٌ** is also used, (T,) signifies **أَعْلَمْتَهُ** [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Mḡb:) and **تَأَذَّنْتُ**, also, signifies **أَعْلَمْتُ** [as meaning *I made to know, &c.: and I made known, &c.*]. (Mḡb.) You say, **أَذَنَهُ بِالْأَمْرِ** (T, K,) [in the CK, erroneously, **أَذَنَهُ**,] or **بِالشَّيْءِ** (S,) and **أَذَنَهُ** (M, K,) inf. n. **إِذْيَانٌ** (T,) meaning **أَعْلَمَهُ** [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information, intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also **تَأَذَّنَهُ** (M.) So, accord. to one reading, in the *Kur* [ii. 279], **فَأَذِنُوا بِحَرْبٍ مِنَ اللَّهِ** *Then make ye known, or notify ye, or announce ye, war from God.* (M. [For the more common reading, see 1, latter part.]) And so in the *Kur* [vii. 166], **وَإِذْ تَأَذَّنَ رَبُّكَ** *And when thy Lord made known, or notified, or announced:* (Zj, S, M, K:) or the meaning here is, *swore:* (M, K:) [for] you say, **تَأَذَّنَ** † **لِيَعْلَمَنَّ**, meaning *he swore that he*

says that **تَأَذَّنْتُ** † **لِيَعْلَمَنَّ كَذَا وَكَذَا** signifies the making the action obligatory. (T.) You say also, **تَأَذَّنَ** † **الْأَمِيرُ فِي النَّاسِ** *The commander, or governor, or prince, proclaimed (نَادَى) among the people, with threatening (S, K) and prohibition; i. e. تَعَدَّمَ and أَعْلَمَ.* (S.) And you say of a building that has cracked in its sides, **أَذِنَ بِالْإِنْهَادِ**, † **وَالسَّقُوطِ** [It gave notice of becoming a ruin and of falling down]. (Mḡb in art. **دَعُو**) [See also a similar ex. in a verse cited voce **أَلَا**. And hence,] **أَذِنَ الْعُشْبُ** [in the CK (erroneously) **أَذِنَ**] † *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, K, TA.) And **أَذِنَ الْحَبُّ** † *The grain put forth its أَدْنَةَ, or leaves.* (TA.) See also 2, latter half, in two places. — **أَذِنَ** and **تَأَذَّنَ** are [also] used in one and the same sense [as meaning *He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing;*] like as one says **أَيَقَنَ** and **تَيَقَّنَ**. (S, TA.) You say, **تَأَذَّنَ**, meaning **أَعْلَمَ** [Know thou]; like as you say **تَعَلَّم**, meaning **أَعْلَمَ**. (M.)

5: see 4, in eight places.

10. **اسْتَأْذَنَهُ** *He asked, or demanded, of him permission, or leave, (M, Mḡb, K,) فِي كَذَا* to do such a thing. (Mḡb.) [You say, **اسْتَأْذَنَ** meaning *He asked, or demanded, permission, or leave, to enter, or to come into the presence of another; and to go.* And **اسْتَأْذَنَ فِي الدُّخُولِ عَلَيْهِ**, and, elliptically, **اسْتَأْذَنَ عَلَيْهِ**, *He asked, or demanded, permission, or leave, to go in to him.*]

أَذِنَ: see **أَذِنَ**.

إِذْنٌ [is held by some to be an inf. n., like **أَذِنَ**; (see 1:) by others, to be] a simple subst.; (Mḡb;) signifying *Permission; leave; or concession of liberty, to do a thing; and sometimes command: and likewise will; (Mḡb, TA;) as in the phrase **بِإِذْنِ اللَّهِ** by the will of God: (Mḡb:) or, accord. to El-Harállee, the withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation: or, accord. to Ibn-El-Kemál, the rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law: or, accord. to Er-Rághib, the notification of the allowance or permission of a thing, and of indulgence in respect of it; as in **إِلَّا لِيَطَاعَ بِإِذْنِ اللَّهِ**, [in the *Kur* iv. 67,] meaning [but that he may be obeyed] by the will of God, and [also] by his command: (TA:) or, as explained in the Ksh, *furilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope: (MF:) and accommodation; syn. تَوْفِيقٌ* (Hr in explanation of a clause of iii. 139 of the *Kur* [which see below];) but Es-Semeen says that this requires consideration. (TA.) — Also *Knowledge; syn. عِلْمٌ*; (T, M, K;) and so **أَذِينٌ**; (M, K;) as in the saying **فَعَلَهُ بِأَذِينِي** (T, M, K) and **بِأَذِينِي** (M, K) [He did it with my knowledge]: or **إِذْنٌ** has a*

more particular signification than **عَلِمَ**, being scarcely ever, or never, used save of that [knowledge] wherein is will, conjoined with command or not conjoined therewith; for in the saying [in the *Kur* iii. 139, referred to above,] **وَمَا كَانَ لِتَنْفُسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ** [And it is not for a soul to die save with the knowledge of God], it is known that there are will and command; and in the saying [in the *Kur* ii. 96], **وَمَا هُمْ بِضَارِبِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ** [But they do not injure thereby any one save with the knowledge of God], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rághib:) but Es-Semeen says that this plea is adduced by Er-Rághib because of his inclining to the persuasion of the Moqtezileh. (TA.) You say also, **فَعَلْتُ كَمَا بِإِذْنِهِ** meaning *I did thus by his command.* (T.)

أَذْنٌ: see أَذْنَةٌ.

أَذْنٌ and أَذْنٌ (S, M, Mgh, K,) the latter a contraction of the former, [which is the more common,] (Mgh,) [The ear;] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (S, M, Mgh, K:) as also أَذِينٌ (K:) pl. أَذَانٌ, (S, M, Mgh, K,) its only pl. form: (M:) dim. أَذِينَةٌ; but when used as a proper name of a man, أَذِينٌ, though أَذِينَةٌ has been heard. (S.) You say, **جَاءَ نَاشِرًا أَذِينَهُ** [He came spreading, or, as we say, pricking up, his ears: meaning] † he came in a state of covetousness, or eagerness. (T, K, TA. [See also نَشَرَ.] And **وَجَدْتُ فَلَانًا لَابِسًا أَذِينَهُ** I found such a one feigning himself inattentive, or heedless. (T, TA.) And **أَبَسْتُ أَذِينِي لَهُ** I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also أَبَسَ.] — † A man who listens to what is said to him: (M, K, TA:) or a man who hears the speech of every one: (S:) or who relies upon what is said to him; as also **وَابِصَةُ السَّمْعِ**: (M in art. **وَبِصَ**;) applied as an epithet to one and to a pl. number, (S, M, K,) alike, (S, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say **رَجُلٌ أَذْنٌ** (AZ, S, M) and **أَذْنٌ**, and **رَجَالٌ أَذْنٌ** and **أَذْنٌ** [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the *Kur* [ix. 61], **وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَذْنٌ خَيْرٌ لَكُمْ** (T, M) And they say, "He is one who hears and believes everything that is said to him:" as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed **عَيْنٌ**; or **أَذْنٌ** is here from **أَذِنَ** "he listened," and is like **أُنْفٌ** and **سُلْلٌ** in its derivation: (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, "If anything be told him from me, I swear to him, and he receives it from me, because he is an **أَذْنٌ**:" (M:) therefore he is commanded to answer, **Say, "A hearer of good for you."** (T, M, Bd.) — † A

sincere, or faithful, adviser of a people, who counsels to obedience: (Mgh:) a man's intimate, and special, or particular, friend. (TA.) — † A certain appertenance of the heart; (M;) [i. e. either auricle thereof;] **أُذُنَا الْقَلْبِ** signifying two appendages (زَيْتَانٌ) in the upper part of the heart: (K:) and † of a **نَضَلٌ** [or arrow-head or the like; i. e. either wing thereof]: and † of an arrow; as **أَذَانُ السَّهْمِ** signifying the feathers of the arrow, as *AHn* says, when they are attached thereon; and **أَذَانٌ** [a thing having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and † of a sandal; (S, M, K;) i. e. the part thereof that surrounds the **قِبَالٌ** [q. v.]: (M:) or **أُذْنَا التَّعَلِ** signifies the two parts, [or loops,] of the sandal, to which are tied the **عَصَدَانِ** of the **شُوكِ**, [or two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the **أُذْنَانِ**, encompassing the heel,] behind the narrow part (خَصْرٌ) of the sole. (AO in an anonymous MS in my possession. See also **خَصَرَ**.) — † A handle, (M,) or [a loop-shaped, or an ear-shaped, handle, such as is termed] **عُرْوَةٌ**, (T, K,) of anything; (M, K;) as, for instance, (M,) of a **كُوزٌ** [or mug]; (T, M;) and of a **دَوْنُو** [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) — † What becomes sharp, or pointed, and then falls off, or out, of the plants called **عَرْفَجٌ** and **ثَمَارٌ** when they put forth their **خُوصٌ** [q. v.], or when their **خُوصٌ** become perfect; because it has the shape of an ear. (AHn, M.)

إِذْنٌ, also written إِذًا: see art. إِذَا.

أُذُنَةٌ The leaves of trees, (En-Nadr, T,) or of grain. (K.) — [The kind of leaf called **خُوصَةٌ** of the **ثَمَارِ**.] — † The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the **خُوصَةٌ** of the **ثَمَارِ**. (TA.) — A piece of straw: pl. [or rather coll. gen. n.] أَذْنٌ [in the *CK* أَذْنٌ]. (IAar, T, K.) = Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T.) You say, **هَذِهِ بَقْلَةٌ تَجِدُ بِهَا الْإِبِلُ** هَذِهِ أَذْنَةٌ شَدِيدَةٌ This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T.) And **هَذَا طَعَامٌ لَا أَذْنَةَ لَهُ** This is food for the odour of which there is no appetite. (K, TA.)

أَذَانٌ A making known; a notification; an announcement. (T, S, Mgh.) [See 4.] So in the *Kur* [ix. 3], **وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ** [And a notification, or an announcement, from God and his apostle to men, or the people]. (T, Mgh.) — Also, and أَذِينٌ (T, S, M, K,) and أَذِينٌ, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, K,) The notification, or announcement, of prayer, and of the time thereof; (T, S;) the call to prayer. (M, K.) [The words of this call (which is usually chanted from the **مِئْذَنَةَ**, or turret of the mosque,) are **لَا إِلَهَ إِلَّا اللَّهُ** (four times) **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** (twice) **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** (twice) **إِلَّا اللَّهُ** (twice) **حَيَّ عَلَى الْفَلَاحِ** (twice) **حَيَّ عَلَى الصَّلَاةِ** (twice) **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** (twice) **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** (twice) **إِلَّا اللَّهُ** (twice) **حَيَّ عَلَى الْفَلَاحِ** (twice) **حَيَّ عَلَى الصَّلَاةِ** (twice)]

الْإِذَانُ — **لَا إِلَهَ إِلَّا اللَّهُ** (twice) **اللَّهُ أَكْبَرُ** also signifies *The [notification, or announcement, called] إِقَامَةٌ*; (M, K;) because it is a notification to be present at the performance of the divinely-ordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former **أَذَانٌ** with the addition of **الْحَمْدُ لِلَّهِ** — **حَيَّ عَلَى الْفَلَاحِ** pronounced twice after **الْحَمْدُ لِلَّهِ**.] — **أَذَانٌ** signifies *The أَذَانٌ [more commonly so called] and the إِقَامَةُ*. (TA.)

أُذُونٌ [An animal having an ear; as distinguished from **صَمُونٌ**, which means "having merely an ear-hole"]. (Mgh in art. **بِضٌ**.)

أُذِينٌ: see أَذْنٌ. — See also إِذِينٌ, in three places. — And see أَذَانٌ. — *I. q. v. مُؤَذِّنٌ* [Making to know or have knowledge, بِأَمْرٍ of a thing; informing, apprising, advertising, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like **مُؤَجِّعٌ** and **مُؤَلِّمٌ** as meaning **مُؤَلِّمٌ** and **مُوجِّعٌ**. (M.) — See also **مُؤَذِّنٌ**. — One who is responsible, answerable, amenable, or a surety; [بِأَمْرٍ for a thing; and perhaps also **بِغَيْرِهِ** for another person;] syn. **كُفَيْلٌ** (S, M, K) and **زَعِيمٌ** [which signifies the same as **كُفَيْلٌ**, and is plainly shown in the *M* to be here used as a syn. of this latter; but *SM* assigns to it here another meaning, namely **رَبِّسٌ**, in which sense I find no instance of the use of **أُذِينٌ**; (AO, M;) and أَذِينٌ also is syn. with **أُذِينٌ** in the sense of **كُفَيْلٌ**. (K.) — Also A place to which the **أَذَانُ** [or call to prayer] comes [or reaches] from [or on] every side. (S, K.)

أُذِينَةٌ dim. of أَذْنٌ, q. v. (S.)

أُذَانِيٌّ (S, M, Mgh, K) and أَذْنٌ (M, K) Large-eared; (S, M, Mgh, K;) long-eared; (M;) applied to a man, (S, M, K,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. **أُذَانِيَّةٌ** to a ewe. (T, S, M.)

أُذِينِيٌّ One who hears everything that is said: but this is a vulgar word. (TA.) [See أَذْنٌ.]

أُذَانِيٌّ: see أَذَانِيٌّ.

أَذْنٌ [act. part. n. of 1. As such, *Permitting, or allowing; one who permits, or allows.* And hence,] *A doorkeeper, or chamberlain.* (S, K.) — See also **أُذِينٌ**.

مَأُذُونٌ: see مَأُذُونٌ.

سِيمَاءٌ بِالصَّبْرِ مُؤَذِّنَةٌ. أَذِينٌ: see أَذِينٌ. You say, **سِيمَاءٌ بِالصَّبْرِ مُؤَذِّنَةٌ** *His impress notifies [or is indicative of] goodness.* (TA.) — **مُؤَذِّنَاتٌ**, signifying *The women who notify, or announce, the times of festivity and rejoicing, [particularly on the occasions of weddings,] is a vulgar word.* (TA.) — **Herbage beginning to dry up; part of it being still succulent, and part already dried up:** and a branch, or wood, that has dried, but has in it some succulence. (TA.)

مَأَذَنَةٌ : } see what next follows.
مُؤَذِّنَةٌ :

مِئَذَنَةٌ (which may also be pronounced مِئَذَنَةٌ, Mḡb) The place [generally a turret of a mosque] upon which the time of prayer is notified, made known, or proclaimed; (T, M, *K; *) i. q. مَنَارَةٌ [which has this meaning and others also]; (AZ, T, S, Mḡb;) as also مُؤَذِّنَةٌ: (AZ, T:) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) i. q. مَنَارَةٌ: and صَوْمَعَةٌ: [see these two words:] (K:) or i. q. مَنَارَةٌ, meaning صَوْمَعَةٌ: (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to مَأَذَنَةٌ, it is a vulgar word: (TA:) the pl. is مَأَذِنٌ, agreeably with the original form of the sing. (Mḡb.)

مُؤَذِّنٌ One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, *Mḡb, K; *) [i. e., who chants the call to prayer;] as also أُذِينٌ. (M, K.)

مَأْذُونٌ, as meaning A slave permitted, or having leave given him, by his master, to traffic, is used for مَأْذُونٌ لَهُ, (Mḡb, TA,) by the lawyers. (Mḡb.) — Also Having his ear hit, or hurt; and so مُؤَذِّنٌ. (TA.)

ادى

1. أُدِي, aor. ʿ, inf. n. أُدِي, (T, M, Mḡb, K,) in [some of] the copies of the K written إِذَا, and so by IB, (TA,) and إِذَا, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, أَدَاةٌ and أُدِيَّةٌ, (TA,) or these two are simple subst.; (M, K;) and تَأَذَى; (T, S, M, Mḡb, K;) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt,] less than what is termed ضَرَّرَ; (El-Khattābec;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mḡb, K,) in a small degree; (K;) بِهِ [by him, or it]; (T, S, M, K;) [and مِنْهُ from him, or it:] تَأَذَى signifies the being affected by what is termed الأذى [i. e. what annoys, molests, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of 'Omar, بِالنَّاسِ تَأَذَى وَالنَّاسِ بِالنَّاسِ [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mḡb.) — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Mḡb.)

4. أُدِي signifies فَعَلَ الأذى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And أَدَاهُ, (T, S, M, Mḡb, K,) aor. يُؤْذِيهِ, (S,) inf. n. إِذَاءٌ (T, IB, Mḡb) and [quasi-inf. n.] أُذِيَّةٌ, (T,) or أُدِي and أَدَاهُ and أُذِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of أُدِي, and MF says of إِذَاءٌ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had

searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Mḡb.) It is said in the Kur [xxxiii. 47], وَدَعِ الأَاهِرَ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jcl;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.)

5: see 1, in three places.

أُدِي inf. n. of 1. (T, M, Mḡb, K.) [As a simple subst., A state of annoyance or molestation.] — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of أَدَاهُ. (S, K.) — It signifies also, [like أَذِيَّةٌ and أَذِيَّةٌ] كُلُّ مَا تَأَذَيْتَ بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤْذِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mḡb:) or a slight evil; less than what is termed ضَرَّرَ. (El-Khattābec.) You say, أَمَاطَ الأَدَى عَنِ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mḡh and TA in art. مِيط.) — Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mḡh, Mḡb.) [Filt; impurity: often used in this sense in books on practical law.]

أُدِيٌ Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, *K, *Mḡb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Mḡb;) as also أُدِيٌ: (M, K:) and both signify the contr.; i. e. doing what is disagreeable, or hateful, or evil, in a great, or vehement, degree. (K.) — Also, applied to a camel, That will not remain still in one place, by reason of a natural disposition, not from pain, (El-Umawec, A'Obeyd, S, M, K,) nor disease; (K;) as also أُدِيٌ: (M:) fem. of the former أُذِيَّةٌ; (El-Umawec &c.;) and of the latter أُذِيَّةٌ. (TA.)

إِدَا : and إِذَا : see art. إِذَا.

أَدَاةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of أَدَاهُ. (S, K.) — See also أُدِي and أُذِيَّةٌ.

أُدِي and أُذِيَّةٌ as its fem.: see إِدِي, in three places.

أُدِيَّةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of أَدَاهُ. (S, K.) — And a subst. from أَدَاهُ; (Mḡb;) or, as also أَذِيَّةٌ, a subst. from أُدِي and تَأَذَى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also أُدِي.

أُدِيٌ (S, M, K, &c.) with medd and tesheed, (TA, [in the CK, erroneously, أُدِي,]) Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or الأَطْبَاقُ [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than (ذُونَ) [but this

sometimes signifies above]) what are termed مَوْجٌ: (Ish, TA:) pl. أَوَادِي. (S.)

ار

1. أَرَاهَا, aor. يُؤَرِّئُ, (S,) inf. n. أَرَّ, (S, K,) Inivitat eam; he compressed her. (S, K.)

أَرَّ, (M, TT, L, [and so in the present day,]) or أَرَّ, (K,) A cry by which sheep or goats are called. (M, L, K.)

أَرَّ A man (S,) much addicted to venery: (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádec. but thought by Az to be مَثْبُورٌ, of the same measure as مَعْبُورٌ, i. e., مَفْعِلٌ, [originally مَأْبُورٌ,] from أَرَّ. (T.)

ارب

1. أَرَبٌ, aor. ʿ, (T, S, M, K,) inf. n. أَرَابَةٌ (AZ, T, S, M, K) and أَرَبٌ, like صَغُرَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that Ar is related to have assigned this signification to أَرَبٌ, aor. ʿ, inf. n. أَرَبٌ, S, M, K,) and knowing in affairs. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] — أَرَبٌ بِالشَّيْءِ, [aor. ʿ,] He became expert, or shilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (S, K, *) and became knowing, or shilful [therein]. (S.) — أَرَبٌ, inf. n. أَرَبٌ, is also syn. with أَرَسَ [app. as meaning He became familiar with a person or thing]. (M.) — And أَرَبٌ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or gave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And أَرَبٌ فِي الأَمْرِ, and فِيهِ, and تَأَرَبَ, He exerted, or employed, his power and ability in the affair, and understood it: (Ish, T:) or تَأَرَبَ signifies he exerted his strength, force, or energy; or strained himself; (As, S, M;) فِي الشَّيْءِ [in the thing]; (As, S;) and فِي حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (As, S, M.) — أَرَبٌ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — أَرَبٌ, aor. ʿ, (T, S, K,) inf. n. أَرَبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See أَرَبْتُ it, in a later part of this paragraph.] — أَرَبٌ إِلَيْهِ, (M, Mḡb,) or بِهِ, (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Mḡb;) and sought it, or desired it; (T;) namely, a thing. (T, Mḡb.) — أَرَبٌ الدَّخْرَ Fortune was, or became, hard, or adverse: (T, S, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرَبٌ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — أَرَبَهُ, [from أَرَبٌ,] He struck upon a member, or limb, belonging to him. (K, *

TA.)—أُرِبَ (T, S, K, TA,) *His member, or limb, (generally meaning the arm, or hand, M,) was cut off: (M, K:) or dropped off: (T:) and his members, or limbs, (generally relating to [the members, or fingers, of] the arm, or hand, TA,) dropped off, one after another, (S, K, TA,) in consequence of his being affected by the disease termed جُدَامُ: (TA:) and it (said of a member, or limb,) dropped off. (TA.)* The phrase, أُرِبَتْ عَنْ ذِي يَدَيْكَ (T, TA,) or مِنْ ذِي يَدَيْكَ (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only عن ذِي يَدَيْكَ, (IAqr, as related by Sh,) or مِنْ يَدَيْكَ (K,) but MF says that من in this phrase is a mistranscription, (TA,) means, *May the members [or fingers] of thy hands, or arms, drop off: (S, K, TA:) or it means, may what is in thy hands depart from thee, so that thou shalt be in want: occurring in a trad. (IAqr, T, TA.)* And أُرِبَ مَا لَهُ, said by Moḥammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, *May his members, or limbs, drop off, or be cut off: what aileth him? (TA:) or, accord. to IAqr, may he become in want: what aileth him? (T, TA:) but IAth says that this has been related in three different ways: first, أُرِبَ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, أُرِبَ مَا لَهُ, i. e. حَاجَةٌ لَهُ, or مَا being [syntactically] redundant, denoting littleness; the meaning being, *he has some little want: or, as some say, a want hath brought him: what aileth him? thirdly, أُرِبَ, i. e. هُوَ أُرِبَ, meaning he is intelligent, or sagacious, or skilful, [as is said in the T,] and perfect: what aileth him? or what is his affair? the inchoative being suppressed. (TA.)* (M, K,*) another form of imprecation, (M,) means *What aileth him? may his arm, or hand, be cut off: or, may he become poor, and want what is in the hands of others. (M, K,*)*—[Hence, perhaps,] أُرِبَتْ مَعِدَتُهُ *His stomach became vitiated, disordered, or in an unsound state. (K.)*—أُرِبَ also signifies *He prostrated himself firmly, or fixcilly, upon his [seven] members [mentioned in the explanations of the word أُرِبَ]. (T.)**

2. أُرِبَ, inf. n. تَأْرِبُ, *He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see أُرِبَ);] made to have knowledge, or skill; or made to understand. (M, TA.)*—*He was, or became, avaricious; [in a state of vehement want of a thing;] eagerly desirous. (A'Obeyd, TA.)* [See also 1.]—*He cut up, or cut into pieces, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) limb by limb. (T, A, Mgh.)*—*He cut off a member, or limb, entire. (M, TA.)*—*He made entire, or complete, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)*

3. أُرِبَهُ (S, A,) inf. n. مُؤَارِبَةٌ (M, A,) *He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; syn. دَاهَاهُ. (S, M, A,*)*

It is said in a trad., (TA,) مُؤَارِبَةُ الْأُرَيْبِ جَهْلٌ وَعِنَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance, and labour without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.) And أُرِبَ بِهِ signifies *He practised an artifice, a stratagem, or a fraud, upon him. (TA, from a trad.)*

4. أُرِبَ عَلَيْهِمْ (T, S, M, K,) of the measure أَفْعَلَ (T,) inf. n. إِبْرَابٌ [originally إِبْرَابٌ], (K,) *He was successful against them, and overcame them. (T, S, M, K.)*

5. تَأْرَبَ *He affected, or endeavoured to acquire, (تَكَلَّفَ,) cunning, or intelligence, and excellence of judgment, (K, TA,) and deceit, guile, or artifice, and nickedness, mischievousness, or malignity. (TA.)* [See أُرِبَ.]—تَأْرَبَ فِي الْأَمْرِ: see 1.

أُرِبَ: see what next follows, in two places.

أُرِبَ *Cunning, intelligence with craft and forecast, or simply intelligence, excellence of judgment, sagacity, (T, S, M, L, K,) and knowledge in affairs; (M, L;) as also أُرِبَةٌ and أُرْبَةٌ (M, K) and أُرِبَ (M, A,) or أُرِبَ (L.)* You say, هُوَ ذُو إِبْرَابٍ [He is a possessor of cunning, or intelligence, &c.]. (S.)—*Intelligence and religion. (Th, M, K.)*—*Deceit, guile, artifice, or fraud; syn. مَكْرٌ: so in the L and other lexicons: in the K, نَكْرٌ [i. e. "cunning," &c., as above]: (TA:) and so أُرِبَةٌ; syn. حِيلَةٌ. (K.)*—*Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.)* [In a trad. it occurs in this sense written, in the TA, أُرِبَ.]—See also أُرِبَ, in four places.—Also *A member; a distinct and complete part of an animal body; a limb; (T, S, M, Mgh, Mṣb, K;) or such as is made complete, or entire, not wanting anything: (M:) pl. أَرَابٌ (S, M, Mgh, Mṣb) and أُرَابٌ (S, Mgh;) the latter formed by transposition. (Mgh.)* You say, قَطَعْتُهُ إِرْبًا إِرْبًا *I cut him up, member by member, or limb by limb. (TA.)* And أُرَابٌ أُرَابٌ عَلَى السُّجُودِ *Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.)*—Also *The membrum genitalè; the pudendum; syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أُرِبَ:] in some copies of the K, the explanation is written فَرْجٌ, with the unpointed ح. (TA.)*—أُرَابٌ [the pl.] also signifies *Pieces of flesh, or of flesh-meat. (M.)*

أُرِبَ: see أُرِبَ. = *Want, or need; (T, S, M, Mgh, Mṣb, K;) as also أُرِبَ and أُرِبَةٌ (the same, and A) and أُرِبَةٌ (K) and مَأْرِبَةٌ and مَأْرِبَةٌ: (T, S, M, A, Mṣb, K) and مَأْرِبَةٌ (K) and مَأْرِبَ: (M, A:) the pl. [of أُرِبَ or أُرِبَ] is أَرَابٌ, and [of أُرِبَةٌ, and perhaps of the other sings. commencing with ا,] إِرَابٌ; (M;) and the pl. of مَأْرِبَةٌ is مَأْرِبٌ. (T, Mṣb.)* It is said in a trad., respecting Moḥammad, كَانَ أُمَّلَكَكُمْ لَارِبِهِ *He had the most power, of you, over his want, and desire: (M,*)*

Mgh, * Mṣb, * TA:) *IAth says that the most common reading is لِأُرِبِهِ, meaning لِحَاجَتِهِ: but some read لِأُرِبِهِ, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or لِعُضْوِهِ, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.)* Respecting the phrase أُرِبَ مَا لَهُ, see 1. You say also, مَا إِرْبِكَ إِيَّيْ هَذَا *What is [the reason of] thy want of this? (A.)* And مَا لِي غَيْرَ إِرْبِي *I have no want of it. (A.)* By أُرِبَ فِي الْأُرْبَةِ, in the Kur [xxiv. 31], are meant *Idiots; or persons deficient in intellect: [from إِرْبَةٌ as meaning "intelligence:"] (Sa'ced Ibn-Jubeyr, S:) or not such as have need of women. (Jel.)* مَأْرِبٌ لَا حَفَاوَةَ, (S, A,) or مَأْرِبَةٌ لَا حَفَاوَةَ (M,) is a proverb, (S, A,) meaning *He only honours thee for the sake of something which he wants of thee; not for love of thee: (A, Meyd:) or only thy want brought thee; not the object of paying extraordinary honour to me. (M.)* [See also Freytag's Arab. Prov., ii. 690.] You say also, أَلْحَقْ بِمَأْرِبِكَ مِنَ الْأَرْضِ, meaning, *Go thou whither thou wilt [so as to attain thy want]. (A.)*

أُرِبَ: see أُرِبَ. — Also [Expert; skilful: (see أُرِبَ, of which it is the part. n. :) or] *accustomed to, or practised or exercised in, a thing, and knowing, or skilful. (S, TA.)* See also 1, in the latter part of the paragraph. = أُرِبَ بِشَيْءٍ, [or أُرِبَ شَيْءًا; (see أُرِبَ)] or أُرِبَ, of the measure أَفْعَلَ (Mṣb,) *Wanting, needing, or desiring, a thing. (Mṣb, * TA in art. مَهْر, &c.)*

أُرِبَةٌ: see أُرِبَ. = and أُرِبَ.
 أُرِبَ: see أُرِبَ, in two places: = and أُرِبَ, in two places.

أُرِبِي *Calamity; misfortune: (T, S, M, A, K:) [said to be] the only word of this measure except أُرِمَى and سَعَبِي [names of two places]. (TA.)*

أُرِبَانٌ (M, K): }
 أُرِبُونَ (TA): } dial. vars. of عُرْبَانٌ and عُرْبُونَ
 أُرِبُونَ (TA): } and عُرْبُونَ. (M, * K, * TA.)

أُرِبَ *Cunning, characterized by intelligence with craft and forecast, or simply intelligent [as in the S], excellent in judgment, sagacious, (T, S, * M, K,) and knowing in affairs; (M;) as also أُرِبَ (K:) pl. of the former أُرِبَاءُ. (T, M.)*—*A wide, an ample, or a capacious, cooking-pot. (K.)*

أُرِبَ *More, or most, cunning, or intelligent, excellent in judgment, or sagacious. (A.)* [See أُرِبَ.]

أُرِبَ: see أُرِبَ.
 مَأْرِبَ: see أُرِبَ, in three places.
 مَأْرِبَةٌ and مَأْرِبَةٌ and مَأْرِبَةٌ: see أُرِبَ, in four places.

مُؤْرِبٌ *A member, or limb, cut off entire: (T:)*

or an entire, unbroken, member, or limb: (S:) and anything made entire, complete, or perfect. (S, K.) You say, كَتَفَ مُؤَرَّبَةً *A shoulder cut off entire*, (Mgh, TA,) *having none of its flesh taken from it*, (Mgh,) *without any deficiency*. (TA.)

ارث

1. أَرَّثَ: see 2.

2. أَرَّثَ, (M, A,) inf. n. تَأَرَّثَ, (T, S, K,) *He kindled, or lighted, a fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*; (T, S, M, A, K;) as also أَرَّثَ, aor. 2, (T, K,) inf. n. أَرَّثَ; (K; in a copy of the A أَرَّثَ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.]—[Hence,] تَأَرَّثَ also signifies † *The exciting discord, dissension, disorder, strife, quarrelling, or animosity, between a people*. (S, K.) You say, أَرَّثَ بَيْنَ الْقَوْمِ, (M, A,) and أَرَّثَ بَيْنَهُمُ الشَّرَّ وَالْحَرْبَ, (T, TA,) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*; (T, M, A;) *kindled the fire of discord, dissension, &c., [or evil, and war,] between them, or among them*. (T, TA.)

3. تَأَرَّثَتِ النَّارُ *The fire became kindled, or lighted; or it burned, burned up, burned brightly or fiercely, blazed, or flumed*. (S, M, K.)

أَرَّثَ, originally وَرَّثَ, (T, S,) *Inheritance; or a person's obtaining possession of property left to him by one who has died*. (MF.)—*An inheritance, or a heritage; what is inherited*. (S, A, K.)—*An old condition, case, or state of things, which the last has inherited from the first*. (S, A, K.) So in the phrase, هُوَ عَلَى إرْثٍ مِنْ كَذَا [*He is conforming, in respect of such a thing, with an old state of things, or an old usage, which he has inherited from his ancestors*]. (S.) And in the following ex., from a trad., اِنْتَمَرُوا عَلَى إرْثِ أَبِيكُمْ إِبْرَاهِيمَ [*Verily ye are conforming with an old state of things, or an old usage, which ye have inherited from your father Abraham*], the meaning is, that his religion was their heritage. (T, TA.) [See also وَرَّثَ.]—*A remainder, or what remains*, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L:) pl. إِرْثَاتٌ. (L.)—And [hence, app.,] *Ashes*. (M, K.)—Also *Origin, race, or stock*. (S, M, A, K.) You say, هُوَ فِي إِرْثٍ صَدِيقٍ *He is of an excellent origin, race, or stock*. (S.) And لَيْفَى إِرْثٍ مَجْدٍ [*Verily he is of a glorious origin, race, or stock*]; as also إِرْفٍ مَجْدٍ, by a change of letters. (Yağkoob, M.) Accord. to IAqr, إِرْثٌ relates to حَسَبٍ [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وَرْثٌ, to property, or wealth. (M.) [See art. وَرْث.]

أَرَّثَ: see إِرْثَاتٌ, in three places.

إِرْثَاتٌ *Fire*; (T, M, L, K;) as also إِرْثَاتَةٌ and أَرِيثٌ: (TA:) or (so accord. to the M and L,

but in the K "and") *tinder, and the like, prepared for fire*; (M, L, K;) [as also إِرْثَاتَةٌ and أَرِيثَةٌ; or these two words signify a means of kindling or inflaming; as will be seen from what follows:] or a *lump of the dung of a horse or the like, or a similar thing, with which one kindles a fire*; as also أَرِيثَةٌ: (A:) or this last signifies *dung of camels or horses or the like*, (S, K,) or *wood, or a stich*, (T,) *that is prepared, or put in readiness, by the ashes*, (S, K,) or *buried in them*, (T,) *for the time when it may be wanted* (T, S, K) *for fuel*. (T.) It is said in a prov., mentioned in the collection of Meyd, التَّمِيمَةُ إِرْثَاتَةٌ الْعَدَاوَةِ [*Calumny, or slander, is a means of kindling, or inflaming, enmity*]. (TA: but in Freytag's Arab. Prov., ii. 773, in the place of إِرْثَاتَةٌ, we find أَرِيثَةٌ.)

أَرِيثٌ: see the paragraph next preceding.

إِرْثَاتَةٌ: see إِرْثَاتٌ, in three places.

ارح

1. أَرَحَ, aor. 2, inf. n. أَرَحَ (S, A, M, K) and أَرِيحَ (S, A, K) and أَرِيحَةٌ, (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) *It (perfume) diffused, or exhaled, its odour*; (S, A;) as also تَأَرَحَ: (A:) *it had a hot, or strong, odour*; syn. تَوَفَّحَ رِيحَهُ. (S, A, K.)—*It (a place) was, or became, strongly fragrant*. (M, K.) = أَرَحَ: see 2, in three places.

2. أَرَحَ, [and app. أَرَحَ also,] *He perfumed a thing; made it fragrant*. (Ham p. 135.)—[Both also app. signify *He made perfume to diffuse, or exhale, its odour: or made it to have a hot, or strong, odour*.—And hence,] أَرَحَ, inf. n. تَأَرَحَ; (S, K;) and أَرَحَ, (TA,) aor. 2, (TK,) inf. n. أَرَحَ; (K, TA;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity*, (S, K, TA,) *between, or among, the people, or company of men, like أَرَشَ*, (S, TA,) and أَرَحَ الْحَرْبَ *in war*. (TA.) And أَرَحَ الْحَرْبَ, (S, K, TA, and Ham ubi suprâ,) and أَرَحَهَا, (TA,) † *He kindled war, or the war*; (S, TA, and Ham ubi suprâ;) and in like manner, النَّارُ *the fire*. (IAqr, Ham.)

5: see 1.

أَرَحَ (L) and أَرِيحَ and أَرِيحَةٌ (ISd, TA) *A sweet odour*: (ISd, L, TA:) pl. of the last, أَرَائِحٌ. (ISd, TA.) [See also L.]

أَرَحَ *Perfume diffusing, or exhaling, its odour: having a hot, or strong, odour*. (TA.)—Applied also to a place: you say, مَكَانٌ أَرِيحٌ *A strongly fragrant place*: (M, K;) and بَيْتٌ أَرِيحٌ بِالطَّيِّبِ [*a house, or chamber, fragrant, or strongly fragrant, with perfume*]. (A.)

أَرِيحٌ }
أَرِيحَةٌ } see أَرَحَ.

أَرِيحٌ (K) and أَرِيحَةٌ (TA) + *A liar*: and one

who excites discord, dissension, disorder, strife, quarrelling, or animosity, among people. (K, TA.)

مُتَرَجٌّ: see what next precedes.

المُؤَرِّجُ † *The lion*. (K.)

ارخ

1. أَرَخَ الْكِتَابَ: see 2.

2. أَرَخَ الْكِتَابَ, (S, Mgh, M, K,) inf. n. تَأَرَّخَ; (S, Mgh;) and أَرَخَهُ, (IKtt, M, K,) inf. n. أَرَخَ; (TA;) but the former is the more common, (M, K,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and أَرَخَهُ, (K,) inf. n. مُؤَارَخَةٌ; (TA;) as also وَرَّخَهُ, inf. n. تَوَارَّخَ; (S, Mgh, M, K;) in which the و is a substitute for the ا; (Yağkoob, M, K;) a form seldom used; (M, K;) *He dated the writing, or letter; inscribed it with a date, or note of the time when it was written*. (S, Mgh, M, K.) You say also, أَرَخَ الْكِتَابَ بِيَوْمٍ كَذَا *He inscribed the writing, or letter, with the date of such a day*. (S, L.) And أَرَخَ الْبَيْتَةَ *He dated, or mentioned the date of, the evidence, proof, or voucher: in the contr. case saying, أَطَلَّقَ*. (M, K.) Some say that تَأَرَّخَ is an arabicized word, (L, M, K,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרַח the "moon," or יָרַח "a month;" or from the Chald. יָרַח "a month;" as observed by Golius:] (L:) others say that it is [pure] Arabic: (M, K, TA:) some, that it is formed by transposition from تَأَخَّرَ. (TA.)

3: see 2.

أَرَخَةٌ: see what next follows.

أَرَخٌ inf. n. of 2.—Also, [as a subst., generally pronounced without ة,] *A date; an era; an epoch*; (M, K;) and أَرَخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأَرَّخَ الْهِجْرَةَ *is The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohammad [from Mekkeh to El-Medcenah], (L, M, K,) which his companions, in the time of 'Onar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] El-Moharram, [two months before the Flight itself,] and making the day to commence from sunset*: (M, K;) it is also called تَأَرَّخَ الْمُسْلِمِينَ *the era, or epoch, of the Muslims*. (L.)—Also *The utmost limit, term, or time, of anything*: whence the saying, فَلَانَ تَأَرَّخَ قَوْمِهِ *Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people*. (Eğşoollee, Mgh, TA.)—[Also, *A chronicle; a book of annals; a history*: pl. تَوَارِيخٌ, from تَوَارَّخَ.]

مُؤَرِّجٌ *A chronicler; a writer of annals; a historian*.]

ارز

ارز and ارز The pine-tree; syn. شجر الصنوبر (K:) or this is called ارز, and ارز is the pl. (A'Obeyd, §:) [or rather ارز is a coll. gen. n., and ارز is the n. un. :] or the male of that kind of tree; (AHn, K;) as also ارز; (K;) and the author of the Minháj adds, it is that which does not produce fruit; but pitch (زفت) is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs: A'Obeyd says, ارز is the name of a tree well known in Syria, called with us صنوبر, because of its fruit: he says also, I have seen this kind of tree, called ارز, and it is called in El-'Irák صنوبر, but this last is the name of the fruit of the ارز: (TA:) or i. q. عرعر [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مثل الكافر مثل الأرزة المجذبة [The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once]: respecting which AA and AO say that it is ارز, with fet-h to the ر; meaning the tree called الارز: but A'Obeyd thinks this to be a mistake, and that it is ارز, with the ر quiescent. (L.)

ارز: see ارز: and see also ارز.

ارز } ارز
ارز } ارز

ارز: see ارز, in five places.

ارزة The tree called ارز [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is ارز, of the measure قاعة; but A'Obeyd disapproves of this. (TA.) See also ارز.

ارز and ارز and ارز and ارز (S, Mgh, K) and ارز and ارز (Kr, K) and ارز (S, Mgh, K) and ارز (S, K), the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'Abd-El-Keys; (S, TA;) [Ilice;] a certain grain, (S, K,) well known: (K:) [said in the TA to be a species of بر; but this is an improper explanation:] there are several kinds; Egyptian and Persian and Indian; and the best kind is the جوهرى [perhaps a mistake for مصرى, or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minháj, TA.)

ارز } ارز
ارز } ارز

ارزة: see ارز.

ارش

1. ارش (TA,) aor. ارش, (TK,) inf. n. ارش, (K, TA,) He scratched with the nails, or lacerated him, [a man,] or it, [the skin, or (as in the TK)

the face,] little or much, so as to bring blood or not; syn. ارش. (K, TA.) [This signification is probably derived from ارش as syn. with تاريش, in which sense it seems to be the inf. n. of an obsolete verb.] = ارش, (TA,) inf. n. as above, (K, TA,) He gave him (K, TA) the fine, or mulct, for a wound. (TA.) — ارشوه, inf. n. as above, They sold the milk of their camels for the water of his well. (Sgh.) = ارش, like عني, (Sgh,) inf. n. as above, (Sgh, K,) He sought to obtain, or demanded, the fine, or mulct, for a wound. Sgh, K. *)

2. ارش بين القوم (S, L, Mgh,) and بين الرجلين (TA,) inf. n. تاريش (S, Mgh,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Mgh, TA;) between, or among, the people, or company of men, (S, L, Mgh,) and between the two men: (TA:) accord. to some, its original is ارش. (Mgh.) — And ارش النار, inf. n. as above, He kindled the fire; or made it to burn: (S, K:) and in like manner, الحرب + war, or the war. (S.)

8. ارش منه خماشتك [written with the disjunctive alif ارش] Take thou from him the fine, or mulct, for thy خماشة, q. v. (K.) — ارش لنفسه [He surrendered himself to pay the fine, or mulct, for the injury termed خماشة] is like استسلم للقصاص. (K.)

ارش The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like تاريش; see 2, and see also 1;] syn. ارش [in the sense of ارش]; (Mgh;) and ارش. (K.) — Disagreement, discord, or dissension; and contention, or altercation: you say, ارش بينهما Between them two is disagreement, &c. (K.) = A fine, or mulct, for a wound: (S, Mgh, Mgh, K:) from the first of the significations in this paragraph; (Mgh;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of ارش in the first of the senses explained in this art.; accord. to IF, originally ارش: (TA:) pl. ارش. (Mgh, Mgh.) Hence the saying mentioned by IAqr, انتظرنى حتى ارش لك عندنا ارش إلا الأسته [Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the speur-heads]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — What is diminished [of the price] by reason of a defect in a garment or piece of cloth: as being a cause of contention, or altercation. (K, TA.) — What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise: (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — A bribe. (Aboon-Nahshal, Sh, K.)

ارشه Scratched with the nails, or lacerated.

little or much, so as to bleed or not. Ru-beh says,

• قفل لذاك المزعج المحنوش
• اصبح فما من بشر ماروش

Then say thou to that man who is disquieted by envy, and as though he were stung, Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, TA.)

ارض

1. ارض الارض (S, K, [in two copies of the § ارضت, but this is evidently a mistake,]) with ارض, (S,) like كرمت (K,) inf. n. اراضة (S, M, K,) The land became thriving, or productive; (S, K;) as also استارضت; (TA;) it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA;) it became fruitful, and in good condition; (M;) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) and ارضت الارض (K,) aor. ارض, (TA,) the land became abundant in herbage, or pasture. (K.) — ارض, inf. n. اراضة, is also said of a man, meaning + He was, or became, lowly, or submissive, and naturally disposed to good, or to do good. (L, TA.) = ارض الارض He found the land to be abundant in herbage, or pasture. (K.) = ارضت الخسبة (S, A, Mgh, TA,) in the pass. form, (Mgh,) like عني (TA,) aor. تارض (S, TA,) inf. n. ارض (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add ارضت, aor. تارض, inf. n. as above; (TA; [and so in a copy of the § in the place of what here precedes;]) The piece of wood was, or became, eaten by the ارضت القرحة, q. v. (S, A, Mgh, TA.) = ارض (S, M, K,) aor. ارض, (S, K,) inf. n. ارض (S, M,) The ulcer, or sore, became blistered, (S, M, K,) and wide, (M,) and corrupt (S, M, K,) by reason of thick purulent matter, (S,) and dissundered; (M;) so says Ag; (TA;) as also استارضت. (Sgh, K.) = ارض, like عني (K,) inf. n. ارض; (TA;) or ارض, like سمع, aor. ارض, inf. n. ارض; (L;) He was, or became, affected with زكام [or rheum]. (L, K.)

2. تارض (TK,) inf. n. تاريش (K,) He depastured the herbage of the earth, or land: and he sought after it: (K:) or, accord. to some, تاريش denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], تارض المنزل he sought after, and chose, the place for alighting, or abiding: (M, TA:) and تارك الحى يتارضون بالممنزل I left the tribe seeking after a tract of country in which to alight, or abide. (TA.) = He, or it, rendered heavy; [app. meaning slow, or sluggish; see 5;] syn. ثقّل. (Ibn-'Abbād, K.) — He made to tarry; to tarry and wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn-'Abbād, K.)

4. مَا أَرْضٌ هَذَا: see 5. *إيراض*, inf. n. *أَرْض*, (AZ, AHn, S.) sometimes, making the *ر* quiescent; (*س*;) and *أَرَوْض* (AZ, AHn, Mṣb, K) is sometimes used as a pl., as in the saying *مَا أَكْثَرَ أَرَوْضَ بَنِي فُلَانٍ* [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is *أَرَاوِض*, with the article written *الأَرَاوِض*, contr. to rule, (*س*, Mṣb, K,) as though they had formed a pl. from *أَرْض*; (*س*;) thus written in all the copies of the *س*; [accord. to SM; but in one copy of the *س*, I find *كَانَتْهُمْ جَمَعُوا الأَرَاوِضَ*; and in another, *أَرَاوِضَ*;] and in one copy [is added], “thus it is found in his [J’s] handwriting;” but IB says that correctly he should have said *أَرْضَى*, like *أَرَطَى*; for as to *أَرْض*, its regular pl. would be *أَوَارِض*; and [SM says] I have found it observed in a marginal note to the *س* that the pl. of *أَرْض* would be *أَرَاوِض*, like as *أَكَابِب* is pl. of *الإراضى*; and wherefore did he not say that *الإراضى* is a pl. of an unused sing., like *لِيَال* and *أَهَال*, so that it is as though it were pl. of *أَرْضَاة*, like as *لِيَال* is pl. of *لِيَلَاة*? yet if any one should propose the plea that it may be formed by transposition from *أَرَوْض*, he would not say what is improbable; its measure being in this case *أَعَالِف*; the word being *أَرَاوِضَى*, and the *و* being changed into *ي*: (TA:) accord. to Abu-l-Khattāb, (*س*;) *أَرَاوِض* is also a pl. of *أَرْض*, (*س*, K,) like as *أَهَال* is a pl. of *أَهْل*; (*س*;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattāb is, that from *أَرَوْض* and *أَهْل* are formed *أَرَاوِض* and *أَهَال*, as though they were pls. of *أَرْضَاة* and *أَهْلَاة*; like as they said *لِيَالَة* and *لِيَال*, as though this were pl. of *لِيَلَاة*. (TA.) It is said in proverbs, *أَجْمَعُ مِنَ لِيَلَاة*. (TA.) [More comprehensive than the earth]: (TA:) and *أَمِنَ مِنَ الأَرْضِ* [More trustworthy than the earth, in which treasures are securely buried]: and *أَشَدُّ مِنَ الأَرْضِ* [Harder than the earth, or ground]: (A, TA:) and *أَذَلُّ مِنَ الأَرْضِ* [More vile, or more submissive, than the earth, or ground]. (TA.) And you say, *مَنْ أَطَاعَنِي كُنْتُ لَهُ أَرْضًا* [Whoso obeyeth me, I will be to him as ground whereon one treads]; denoting submissiveness. (A, TA.) And *فُلَانٌ إِنْ ضَرِبَ فَأَرَوْضَ* [Such one, if he be beaten, is like ground]; i. e. he cares not for beating. (A, TA.) One says also, *لَا أَرْضَ لَكَ* [Mayest thou have no land, or country? or thou hast no land, or country]; like as one says, *هُوَ أَرَبٌ أَرْضٍ*. (*س*, K.) — [And hence,] *هُوَ أَرَبٌ أَرْضٍ* [He is a stranger, (A, K, TA,) of whom neither father nor mother is known. (TA.) — *أَبْنُ الأَرْضِ* [with the art. *ال* prefixed to the latter word] is *A certain plant, (AHn, K,) which comes forth upon the summits of the [hills called] أَكْصَام*, having a stem (أَصْل) but not growing tall, (AHn,) which resembles hair, and is eaten, (AHn, K,) and quickly dries up; (AHn;) a species of *بَقْل*, as

the *ر*, as it was; (*س*;) but they also said *أَرَوْضُون*, (AZ, AHn, S,) sometimes, making the *ر* quiescent; (*س*;) and *أَرَوْض* (AZ, AHn, Mṣb, K) is sometimes used as a pl., as in the saying *مَا أَكْثَرَ أَرَوْضَ بَنِي فُلَانٍ* [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is *أَرَاوِض*, with the article written *الأَرَاوِض*, contr. to rule, (*س*, Mṣb, K,) as though they had formed a pl. from *أَرْض*; (*س*;) thus written in all the copies of the *س*; [accord. to SM; but in one copy of the *س*, I find *كَانَتْهُمْ جَمَعُوا الأَرَاوِضَ*; and in another, *أَرَاوِضَ*;] and in one copy [is added], “thus it is found in his [J’s] handwriting;” but IB says that correctly he should have said *أَرْضَى*, like *أَرَطَى*; for as to *أَرْض*, its regular pl. would be *أَوَارِض*; and [SM says] I have found it observed in a marginal note to the *س* that the pl. of *أَرْض* would be *أَرَاوِض*, like as *أَكَابِب* is pl. of *الإراضى*; and wherefore did he not say that *الإراضى* is a pl. of an unused sing., like *لِيَال* and *أَهَال*, so that it is as though it were pl. of *أَرْضَاة*, like as *لِيَال* is pl. of *لِيَلَاة*? yet if any one should propose the plea that it may be formed by transposition from *أَرَوْض*, he would not say what is improbable; its measure being in this case *أَعَالِف*; the word being *أَرَاوِضَى*, and the *و* being changed into *ي*: (TA:) accord. to Abu-l-Khattāb, (*س*;) *أَرَاوِض* is also a pl. of *أَرْض*, (*س*, K,) like as *أَهَال* is a pl. of *أَهْل*; (*س*;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattāb is, that from *أَرَوْض* and *أَهْل* are formed *أَرَاوِض* and *أَهَال*, as though they were pls. of *أَرْضَاة* and *أَهْلَاة*; like as they said *لِيَالَة* and *لِيَال*, as though this were pl. of *لِيَلَاة*. (TA.) It is said in proverbs, *أَجْمَعُ مِنَ لِيَلَاة*. (TA.) [More comprehensive than the earth]: (TA:) and *أَمِنَ مِنَ الأَرْضِ* [More trustworthy than the earth, in which treasures are securely buried]: and *أَشَدُّ مِنَ الأَرْضِ* [Harder than the earth, or ground]: (A, TA:) and *أَذَلُّ مِنَ الأَرْضِ* [More vile, or more submissive, than the earth, or ground]. (TA.) And you say, *مَنْ أَطَاعَنِي كُنْتُ لَهُ أَرْضًا* [Whoso obeyeth me, I will be to him as ground whereon one treads]; denoting submissiveness. (A, TA.) And *فُلَانٌ إِنْ ضَرِبَ فَأَرَوْضَ* [Such one, if he be beaten, is like ground]; i. e. he cares not for beating. (A, TA.) One says also, *لَا أَرْضَ لَكَ* [Mayest thou have no land, or country? or thou hast no land, or country]; like as one says, *هُوَ أَرَبٌ أَرْضٍ*. (*س*, K.) — [And hence,] *هُوَ أَرَبٌ أَرْضٍ* [He is a stranger, (A, K, TA,) of whom neither father nor mother is known. (TA.) — *أَبْنُ الأَرْضِ* [with the art. *ال* prefixed to the latter word] is *A certain plant, (AHn, K,) which comes forth upon the summits of the [hills called] أَكْصَام*, having a stem (أَصْل) but not growing tall, (AHn,) which resembles hair, and is eaten, (AHn, K,) and quickly dries up; (AHn;) a species of *بَقْل*, as

10: see 5, in two places. — *استأرض السحاب* The clouds expanded, or spread: or, as some say, became fixed, or stationary. (M, TA.) — See also 1, first signification: — and see 1 again, last signification but one.

الأرض [The earth;] that whereon are manihul: (TA:) [and earth, as opposed to heaven: and the ground, as meaning the surface of the earth, on which we tread and sit and lie; and the floor: without *ال* signifying a land, or country: and a piece of land or ground: and land, or soil, or ground, considered in relation to its quality:] it is fem.: (*س*, A, Mṣb, K:) and is a coll. gen. n.; (*س*, A, K;) of which the n. un. should be *أَرْضَة*, but this they did not say: (*س*;) or a pl. having no sing.; (A, K;) for *أَرْضَة* has not been heard: (K:) its pl. is *أَرْضَات*, (*س*, K,) in [some of] the copies of the *ك*, *أَرْضَات*, (TA,) for they sometimes form the pl. of a word which has not the fem. *ة* with *ا* and *ت*, as in the instance of *عُرْسَات*; (*س*;) and *أَرَوْضُون*, [which is more common,] (AZ, AHn, S, Mgh, Mṣb, K,) with fet-ḥ to the *ر*, (AZ, AHn, Mgh, Mṣb,) and with *و* and *ن*, though a fem. has not its pl. formed [regularly] with *و* and *ن* unless it is of the defective kind, like *نُبَّة* and *ظَبَّة*, but they have made the *و* and *ن* [in this instance] a substitute for the *ا* and *ت* which they have elided [from *أَرْضَات*], and have left the fet-ḥah of

plants: (M in art. *بهر*;) and the places which are concealed from the pastor. (*س* in that art.) Also The pool that is left by a torrent: (T in art. *بني*;) and *بَنَاتُ الأَرْضِ* pools in which are remains of water: (IAq in TA art. *بهر*;) and rivulets. (T in art. *بني*.) — *أَرْض* is also used to signify † A carpet; or anything that is spread: and in this sense, in poetry, it is sometimes made masc. (Mṣb.) — And † Anything that is low. (*س*, K.) And † The lower, or lowest, part of the legs of a horse or the like: (*س*, K:) or the legs of a camel or of a horse or the like: and the part that is next to the ground thereof. (TA.) You say *أَرْضٌ بَعِيرٌ شَدِيدٌ الأَرْضِ* † A camel strong in the legs. (TA.) And *فَرَسٌ بَعِيدٌ مَا بَيْنَ أَرْضِهِ وَسَمَانِهِ* † A horse that is large and tall. (A, TA.) — Also, of a man, † The knees and what is beneath, or below, (lit. after,) them. (TA.) — And of a sandal, † [The lower surface of the sole;] the part that touches the ground. (TA.) — A febrile shivering; a tremor: (*س*, K:) or vertigo: or it signifies also vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes. (TA.) I’Ab is related to have said, on the occasion of an earthquake, *أَزَلَّتْ الأَرْضُ أَمْرِي أَرْضٌ*, (*س*;) i. e. [Hath the earth been made to quake, or is there in me] a tremor? or a vertigo? (TA.) [أَهْلُ الأَرْضِ] signifies A certain class of the *jinn*, or *geui*; by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from *أَرْض* as signifying “a tremor.” See *مَارَوْض*: and see *خَبَلٌ*, as explained in the *س*.] — Also *Ilheum*: syn. *زَكَامٌ*. (*س*, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Aḥmar. (TA.) — See also *مَارَوْض*.

أَرْضَة: see *أَرْض*.
أَرْضَة: see what next follows.
أَرْضَة of herbage, What suffices the camels, or other pasturing animals, for a year: (IAq, AHn, M:) or abundant herbage or pasture; as also † *أَرْضَة* and † *أَرْضَة*. (K.)
أَرْضَة [The wood-fretter;] a certain insect that eats wood, (*س*, A, Mṣb, K,) well known; (A, K;) it is a white worm, resembling the ant, appearing in the days of the [season called] *رَبِيع*: (TA:) there are two kinds: one kind is small, like the large of the *ذَر* [or grubs of ants]; and this is the bane of wood in particular: (AHn, TA:) or this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay, or soil; and this is said to be that which ate the stoff of Solomon [as is related in the *Qur* xxxiv. 13, where it is called *دَابَّةُ الأَرْضِ*, as is said in the A]: (TA:) the other kind [is the termite, or white ant; *termes fatule* of Linn.; called by Forskål (in his *Descr. Animalium* &c., p. 96,) *termes arda, destructor*; and this] is like a large common ant, having wings; it is the bane of everything that is of wood, and of plants; except that it does not attack what is moist, or succulent; and it has legs: (AHn, TA:)

the pl. is **أَرْضٌ** (AHn, Mṣb, TA) and **أَرْضَاتٌ**; (Mṣb;) or, as some [more properly] say, **أَرْضٌ** is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., **أَكَلٌ مِنَ الْأَرْضَةِ** [More consuming than the wood-fretter, or the termite]. (TA.) And in another, **أَفْسَدٌ مِنَ الْأَرْضَةِ** [More marring, or injuring, or destructive, than the wood-fretter, or the termite.] (A, TA.)

أَرْضَةٌ: see **أَرْضٌ**.

إَرْضَةٌ: see **أَرْضَةٌ**.

أَرِضٌ: see **أَرِضٌ**.

أَرْضٌ أَرِضَةٌ part. n. of **أَرِضٌ**. — You say **أَرْضٌ أَرِضَةٌ** (S, A, K) and **أَرْضَةٌ** (TA) Land that is thriving, or productive; (S, A, K;) pleasing to the eye; (AA, S, A, K;) and disposed by nature to yield good produce: (A, K, TA:) or fruitful; increasing in plants or herbage: (IAḡr:) or level, or soft: (IṢh:) or that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) it also signifies a wide land; syn. **عَرِيضَةٌ**: (TA:) and **إِرَاضٍ** [as pl. of **أَرِضٌ**] is syn. with **عَرَاضٌ** and **وَسَاعٌ**; (AA, K, TA;) as though the **ع** were a substitute for the **ع**. (TA.) — **أَرِضٌ** is also an imitative sequent to **عَرِيضٌ**; (S, K;) as in the phrase **عَرِيضٌ أَرِضٌ** [A very wide thing]: (S:) or it signifies fat, as an epithet: (K:) some use it in this sense without **عَرِيضٌ**, applied to a kid. (S.) And you say, **أَمْرَةٌ عَرِيضَةٌ أَرِضَةٌ** [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. **عَرِيضٌ**, prolific and perfect]; and in like manner, **مُؤْرَضَةٌ**. (TA.) You say also **رَجُلٌ أَرِضٌ** (S,) and **لُخَيْرٌ أَرِضٌ** (A,) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And **رَابِطٌ**: see **نَفْسٌ وَاسِعٌ أَرِضٌ**.

هُوَ أَرِضٌ بِهِ He is the most adapted, meet, suited, fitted, or fit, of them, for it; or most worthy of them of it. (K.) And **هُوَ أَرِضٌ أَنْ** **هُوَ أَرِضٌ أَنْ** **يَفْعَلُ ذَلِكَ** He is the most adapted, &c., or most worthy, of them to do that. (Aḡ, S.)

مُؤْرَضَةٌ: see **أَرِضٌ**.

مَارُوضٌ Wood eaten by the **أَرْضَةُ** [or wood-fretter, or termite, but generally meaning the former]; (S, A, Mṣb, K;) as also **أَرْضٌ**. (TA.) — A person affected with **خَبَلٌ** [q. v.] from the **يِنَّ**, or **غُرِي**, and [what are called] **أَهْلُ الْأَرْضِ** (S, K,) i. e. (so accord. to the S and TA, but in the K “and”) he who moves about his head and body involuntarily. (S, K.) — A person affected with **زُكَامٌ** [or rheum]: (S, K:) accord. to Sḡh, [who seems, like J, not to have known] from **أَرْضَةٌ**; (Sḡh, TA;) whereas by rule, [if from **أَرْضَةٌ**,] it should be **مُؤْرَضٌ**. (TA.)

فَسِيلٌ مُسْتَأْرَضٌ, and **وَدِيَّةٌ مُسْتَأْرَضَةٌ**, A young palm-tree, and a small young palm-tree, having a root in the ground: such as grows forth from the trunk of the mother-tree is called **رَاكِبٌ**.

(S, K.) — **مُسْتَأْرَضٌ** also signifies Heavy, slow, or sluggish, inclining, or propending, to the ground. (IB.)

ارط

1. [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., **مَارُوطٌ**, is mentioned as having three significations, which see below.]

2: see 4.

4. **أَرَطَتِ الْأَرْضُ**, (AHcyth, K,) of the measure **أَفْعَلَتِ**, [originally] with two alifs, (TA,) [aor. **أَرَطْتُ**, inf. n. **أِرْطَا**,] **يُؤْرَطُ**, The land produced the kind of trees called **أَرَطِيٌّ** [or **أَرَطِيٌّ**]; (AHcyth, K;) as also **أَرَطْتُ**, inf. n. **أِرْطَا**; or this is a corruption, attributable to J: so says the author of the K, following AHcyth: but it is no corruption, for it is mentioned by the authors on verbs and by IṢd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. **رَطِيٌّ**, as well as in the present art.:] **أَرَطْتُ**, with the **ر** mushdededch, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

أَرَطِيٌّ [or **أَرَطِيٌّ**] **أَرَطٌ** A colour like that of the **أَرَطِيٌّ**. (Sḡh, K.)

فَعَلِيٌّ, (Mbr, S, K,) of the measure **أَرَطِيٌّ**, because you say **أَرِيطٌ مَارُوطٌ**, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written **ي**] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being **أَرِيطَةٌ**, (Mbr, S, K,) wherefore it is with tenween when indeterminate, but not when determinate: (S, K:) or it is of the measure **أَفْعَلٌ**, (Mbr, S,) the last letter being radical, (Mbr,) because you say **أَرِيطٌ مَرِيطِيٌّ**, (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (S;) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is **أَفْعَلٌ**, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, “or its alif is radical,” (meaning its last letter,) “and in this case it is always with tenween;” and he adds, “or,” (for which he should have said “and,”) its measure is **أَفْعَلٌ**: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure **فَعَلِيٌّ**, ending with a fem. alif, and therefore assign to it no n. un.:] A kind of tree, (S, K,) of those growing in sands, (S, TA,) resembling the kind called **عَضَاهُ**, growing as a branch [in the TA **عَضْبًا**, for which I read **عَضْبًا**,] from a single stem, to the height of the stature of a man, the leaves whereof are what are termed **هَدَبٌ** [q. v., and are included among those termed

خُوصٌ, (AHn, TA,) and its flower is like that of the **خَلْفٌ** [or **salix ægyptin**], (AHn, K,) save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy: (AHn, TA:) its fruit is like the **عَنْابٌ** [or **jujube**], bitter, and is eaten by camels in its fresh moist state, and its roots are red, (AHn, K,) intensely red: (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that the leaves (**هَدَبٌ**) of the **ارطِيٌّ** are red like the red pomegranate: its fruit also is red: (TA:) the dual is **أَرَطِيَّانِ**: (AHn, TA:) and the pl. **أَرَطِيَّاتٌ** and **أَرَطِيٌّ** and **أَرَاطٌ**, (AHu, K,) in the accus. case **أَرَاطِيٌّ**. (TA.)

أَرَطِيٌّ:

أَرَطَاوِيٌّ:

see what next follows.

مَارُوطٌ A hide tanned with **أَرَطِيٌّ**; (S, K;) i. e. with the leaves thereof; (S in art. **رَطِيٌّ**;) as also **مَرِيطِيٌّ**; (TA;) and so **مَرِيطِيٌّ**. (S.) — A camel having a complaint from eating **أَرَطِيٌّ**: (L, K:*) and a camel that eats **أَرَطِيٌّ**, (AZ, S, K,) and keeps to it; (K;) as also **أَرَطِيٌّ** (AZ, S, K) and **أَرَطَاوِيٌّ**. (Ibn-'Abbād, Sḡh, L, K.)

مُؤْرَطِيٌّ: see what next precedes.

ارف

2. **أَرَفَهَا**, (T, M, Mḡh,) namely **الدَّارَ**, and **الأَرْضَ**, (T, M,) inf. n. **تَأْرِيفٌ**, (T,) He set, or put, limits, or boundaries, [أَرَفَ], to it; (M, Mḡh;) and marked it out: (Mḡh:) or he divided it; and set, or put, limits, or boundaries, to it: (T:) namely the house, and the land. (T, M.) And **عَلَى الْأَرْضِ**, (S, Mḡh, Mṣb,) or **أَرَفَ عَلَى الْمَالِ**, inf. n. as above, (K,) The property, (S, Mḡh, Mṣb,) or the land, (K,) had limits, or boundaries, set, or put, to it, (S, Mṣb, K,) or around it; (Mḡh;) and was divided. (K.) When this is done, it is said that there is no **شُفْعَةٌ** [or right of preemption] with respect to the property. (S, Mḡh, Mṣb.) — **تَأْرِيفٌ** also signifies The tying a rope, or cord, so as to form a knot or knots. (K.)

إِرْفٌ مَجْدٌ [Verily he is of a glorious origin, race, or stock]: mentioned by Yaḡkoob as an instance of a change of letters. (M.)

أَرْفَةٌ A limit, or boundary, (Aḡ, T, S, M, Mḡh, Mṣb, K,) making a separation (Mṣb) between two pieces of land; (Mṣb, K;) a sign, or mark, (Aḡ, T, S, Mḡh,) of the limits, or boundaries, between two pieces of land: (S:) and a separation between houses and estates: (M:) and a dam between two pieces of land sown or for sowing: (Th, M:) Yaḡkoob asserts that its **ف** is a substitute for the **ث** of **أَرْتَةٌ** [which is, however, less com-

mon]: (M:) the pl. is **أَرْقِي**, (T, S, M, &c.), signifying, accord. to Lh, like **أَرْقِي**, limits, or boundaries, between two pieces of land [&c.]; (T); and it is said in a trad., that these cut off **الشُّفْعَة** [i. e. the right of preemption]; (T, S, Mgh); meaning, in the language of the people of El-Hijáz, signs, or marks, and limits, or boundaries. (T.) Th relates that an Arab woman said, **جَعَلَ عَلَيَّ زَوْجِي أَرْقِيَةً لَا أَجُوزُهَا**, i. e. *My husband set me a sign, or mark, [or limit,] beyond which I should not pass.* (M.) And **أَرْقِيَةً أَجَلٍ** signifies *An extreme limit of a period of existence.* (TA, from a trad.)—Also *A knot.* (Sgh, K.)

أَرْقِي *A measurer of land, (K, TA,) who marks it with limits, or boundaries.* (TA.)

هُوَ مَوْأَرْقِي *He has his limit, or boundary, next to mine, in dwelling, and in place:* (K:) a phrase like **هُوَ مَوْأَخِي**. (TA.)

ارق

1. **أَرْقَى**, aor. **أَرْقَى**, inf. n. **أَرْقَى**, (T, S, K, &c.) *He was sleepless, or wakeful, or sleep departed from him, (JK, T,) by night; (T); i. q. سَهَرَ (S, Mgh, Sgh, K) بِاللَّيْلِ; (Sgh, K) or i. q. سَهَدَ: (S, and L and K in art. سَهَدَ) or sleep departed from him by reason of a malady, or a distracting accident or event: (M:) or he was sleepless or wakeful (سَهَرَ) in a case that was disliked, or evil; سَهَرَ having a general sense: (M, F:) or he shut his eyes one while and opened them another, [being unable to continue sleeping,] whereas سَهَرَ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex. :) or **أَرْقَى** signifies *sleeplessness, or wakefulness, engendered by anxiety and grief:* (Har p. 162:) and **أَبْتَرَقَ** [with the disjunctive alif written **أَبْتَرَقَ**] signifies the same as **أَرْقَى**. (S, K.)—**أَرْقَى** [and **أَرْقَى**] *The palm-tree [and the seed-produce] was affected, or smitten, by what is termed أَرْقَان.* (JK.)*

2. **أَرْقَى**, (JK, S, K, *) inf. n. **أَرْقَى**, (S, Mgh,) *Such a thing rendered me, or caused me to be, sleepless or wakeful; (JK, S, Mgh, * K, *) as also **أَرْقَى**, (K,) inf. n. **أَرْقَى**. (TA.)*

4: see 2.

8: see 1.

أَرْقَى: see **أَرْقَان**.

أَرْقَى: see what next follows.

أَرْقَى *Sleepless or wakeful (S, K) by night (K) [by reason of a malady, or a distracting accident or event, &c. (see 1)]; as also **أَرْقَى** (IF, K) and **أَرْقَى** and **أَرْقَى**; or the last signifies habitually so. (TA.)*

أَرْقَى: see what next precedes.

أَرْقَان (JK, S, K) and **أَرْقَان** and **أَرْقَان** and **أَرْقَان** (K) i. q. **أَرْقَان** (JK, S, K); **أَرْقَان** being a dial. var. of this last; (S); or the hemzeh is a substitute for the **ي**; (L); and **أَرْقَان** is the word most commonly

known; (K); *A blight, or disease, which affects, or smites, seed-produce: (JK, S, K:) and a disease [namely jaundice] which affects, or smites, man, (S, K,) causing the person to become yellow [or blackish]; (TA); it is a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity.* (Ibn-Seenà [Avicenna], K.)

أَرْقَان: see **أَرْقَان**.

أَرْقَى: see **أَرْقَى**.

أَرْقَى *Seed-produce affected, or smitten, with a blight, or disease, (JK, S, K,) such as is termed أَرْقَان; (JK, S); as also مَبْرُوق [from أَرْقَان]: (S, K:) and نَخْلَةٌ مَأْرُوقَةٌ a palm-tree affected, or smitten, therewith. (JK, TA.)*

ارك

1. **أَرْكَتِ** **الإِبِلَ**, aor. **أَرْكَتِ** and **أَرْكَتِ**, inf. n. **أَرْكَتِ**, *The camels fed upon the kind of tree called أَرْكَ: (S, Mgh, K:) or remained, or continued, among trees of that kind, (ISK, S, K,) i. e. what are termed حَبَض, (ISK, S,) eating them: (K:) or found, or lighted on, any trees whatever, and remained, or continued, among them: (K:) or, accord. to As, kept in a place (بَيْتَان), not removing therefrom: (ISK, S:) or remained, or continued, in a place for the purpose of feeding upon the أَرْكَ: and hence the signification next following, which is tropical. (Er-Rághib.)—**أَرْكَتِ** **بِالْمَكَانِ**, (S, Mgh, K,) aor. and inf. n. as above, (Mgh, TA,) **أَرْكَتِ** *He (a man, S) remained, continued, or abode, in the place, (S, Mgh, K,) not quitting it; (TA); as also أَرْكَتِ*, aor. **أَرْكَتِ**, (K,) inf. n. **أَرْكَتِ**. (TA.)—And **أَرْكَتِ**, (K,) inf. n. **أَرْكَتِ** and **أَرْكَتِ**, (TA,) **أَرْكَتِ** *He persisted, or persevered, syn. أَمْسَرَ, (K,) i. e. أَمْسَرَ, (T, K,) in an affair. (T, K.)—And, (K,) inf. n. **أَرْكَتِ**, (TA,) **أَرْكَتِ** *He held back, or drew back, (تَأَخَّرَ) in an affair. (K.)—**أَرْكَتِ** **الإِبِلَ**, (K,) aor. **أَرْكَتِ**, (TA,) inf. n. **أَرْكَتِ**, (K,) *He fed the camels, or made them to feed, upon the kind of tree called أَرْكَ: or made them to remain, or continue, among trees of that kind: or brought them to any trees whatever, and made them to remain, or continue, among them. (K.)—**أَرْكَتِ** **أَمْرِي** عُنَيْهِ, (L, K,) inf. n. **أَرْكَتِ**, so in the L, (TA,) **أَرْكَتِ** *He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it. (L, K.)—**أَرْكَتِ** **الإِبِلَ**, aor. **أَرْكَتِ**, (S, K,) inf. n. **أَرْكَتِ**; (S); and **أَرْكَتِ**, aor. **أَرْكَتِ**; and **أَرْكَتِ**; (K); *The camels had a complaint, or suffered pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْكَ. (S, K.)******

2. **أَرْكَتِ**, inf. n. **أَرْكَتِ**, *He concealed her (namely a woman, TA) by means of an أَرْكَتِ, q. v. (K.)*

8. **أَبْتَرَقَ** [written with the disjunctive alif **أَبْتَرَقَ**] *It (the kind of tree called أَرْكَ) became firm, strong, or compact, and big: (O, K:) or attained*

to maturity: (K:) or became tangled, or luxuriant, and abundant. (TA.)

أَرْكَتِ: see **أَرْكَتِ**.—**أَرْكَتِ** **تَهَ إِبِلٌ** *Herbage in which the camels remain, or continue. (Ibn-'Abbád, K.)*

أَرْكَتِ *Abundant, and tangled, or luxuriant, trees of the kind called أَرْكَ; (K, TA); [in the CK **أَرْكَتِ**, but said in the TA to be like **أَرْكَتِ**]; as also **أَرْكَتِ** **أَرْضٌ أَرْكَتِ**. (K.)—**أَرْكَتِ** *Land abounding with the kind of trees called أَرْكَ. (K.)—Camels having a complaint, or suffering pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْكَ. (S, K.)**

أَرْكَتِ *The [kind of trees termed] حَبَض; (AHn, K;) as also **أَرْكَتِ**: (Ibn-'Abbád, K:) and (K) certain trees of the kind termed حَبَض, (T, S, Mgh, K,) well known, bearing what resemble bunches of grapes, (T, TA,) and of which sticks for cleaning the teeth are made, (AHn, Abou-Ziyád, Mgh, K,) that is, of its branches, (AHn, Abou-Ziyád, Mgh,) and of its roots, which latter are more esteemed for this purpose: (Abou-Ziyád:) it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk [yielded by those beasts]: (AHn:) or one of the large thorny trees, upon which camels feed: the milk of [the camels that feed upon] it is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it: (Mgh:) or a kind of tall, smooth, or soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called **بَرْبَر**, one [bunch] of which will fill the hand: (Mgh:) n. un. with **ة**: (S, Mgh:) pl. (of the n. un., T) **أَرْكَتِ** (T, K) and **أَرْكَتِ**, (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.)—*A piece of land (K, TA) in which are trees of the kind thus called. (TA.)**

أَرْكَتِ: see the end of the next paragraph.

أَرْكَتِ *A raised couch (سَرِير) in a حَجَلَة, (K, and Jel in xviii. 30,) which is a tent, or pavilion, or chamber, (بَيْت) adorned with cloths and curtains, [or a kind of curtained canopy or alcove or the like,] for a bride; (Jel ubi supra;) a raised couch (سَرِير) in a حَجَلَة, and having before it a curtain; when alone, not thus called: (TA:) or a bed, or thing spread upon the ground to sit or lie upon, in a حَجَلَة: (Zj, TA:) or a raised couch (سَرِير), absolutely, whether in a حَجَلَة or not: (TA:) or [in the CK "and"] anything upon which one reclines such as is termed **سَرِير** or **مَنْصَة** or **فِرَاش**: (K, TA:) or [in some copies of the K "and"] a raised couch (سَرِير) ornamentally furnished and decorated, in a [tent, or pavilion, or the like, such as is termed] قُبَّة, or in a chamber, or an apartment, (بَيْت, [or by this may be meant here a tent of any kind, though I think that in this instance it more probably denotes an inner apartment, or an alcove,]) which, when there is not in it a **سَرِير**, is termed **حَجَلَة**: (S, Sgh, K:) accord. to Er-Rághib, so named because*

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

إبل أراكية: see what next follows.

إبل أراك *Camels feeding upon the kind of tree called أراك*; (S, Mgh); as also **أراكية**: (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed **حوض**: or keeping in a place, not removing therefrom: (S:) pl. **أوارك**. (S, Mgh.) Their milk is said to be the best of milk. (TA.)

قوم مؤركون *A people, or company of men, alighting and abiding by trees of the kind called أراك*, (K,) feeding their camels upon those trees. (AHn, K.)

أراك مؤرک: see **أراك**

ارم

1. **أرمة**, (S, Har p. 99,) aor. -, inf. n. **أرم**, (S.) *He took away, or removed, its أرمة, or أصل*: (Har ubi supra:) [he extirpated it; eradicated it:] he ate it. (S.) You say, **أرمت السائمة المرعى**, aor. ns above, *The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything.* (AHn, M.) And **أرم ما على الخوان**, (T,) or **الائدة**, (Th, M, K,) aor. ns above, (M,) *He ate what was on the table*, (Th, T, M, K,) *not leaving anything.* (K.) And **أرمت السنة**, (AHeyth, T, M, K,) aor. -, (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 **أرمت السنة بأموالنا** *The year of dearth, or drought, or sterility, devoured everything [of our property or cattle].* (S.) And **أرمت الأرض الميتة** *The earth consumed the dead body.* (T.) = **أرم المال**, aor. -, *The property, or cattle, perished, or came to nought.* (TA.)

إرم: see **إرم**.

أرم [part. n. of **أرم**]. You say **أرض أرمة**, 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 **أرمة**, q. v.] = See also what next follows.

إرم (T, S, M, K) and **أرم**, (M, K,) like **كفت**, (K,) or **إرم**, (so in a copy of the M,) and **أرمي** and **أرمي**, (M, K,) from **لہ**, (TA,) or **أرمي**, from **لہ**, (so in a copy of the M,) and **أرمي**, from **لہ**, (TA,) and **أرمي**, (M, K,) from **لہ**, (TA,) and **أرمي**, (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 **إرم** 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 **أرام** and [of mult.] **أروم**: (Ish, T, S, M, K:) or **أروم** signifies the *graves, or sepulchres, of [the tribe of] 'Ad*. (M, K.) = [إرم] in the phrase **إرم ذات العباد** (see art. **عمد**) 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 Bd lxxxix. G.]

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

إرمي and **أرمي** and **إرمي** and **أرمي**: see **إرم**.

أروم: see what next follows.

أرومة (T, M, K) and **أرومة**, (M, K,) the latter of the dial. of Temcem, (TA,) or this is not allowable, (T,) or **أروم**, (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] *The root, or base, or lowest part, syn. أصل*, (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 عروق [or roots properly so called]*. (K in art. **عرق**. [See an instance of its use voce **جنب**; another, voce **جنت**; and another, voce **جزر**.]) — And [hence,] † *The origin, or stock, of a man*: (TA:) † *The origin of حسب [or grounds of pretension to respect or honour, &c.]*. (Har p. 99.)

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

أرض مأرومة: see **أرمة**, in two places.

ارى

1. **أرت الدابة مرتبها**, (M, K,) and **معلفها**, [aor. **أرت**,] inf. n. **أري**, (M,) *The beast kept to its place where it was tied, (M, K,) and to its manger.* (M.) — **أرت الدابة إلى الدابة**, (K,) aor. ns 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. **أريت للدابة**, (S, M, K,) and **الدابة**, (M, K,) inf. n. **أرية**, (S, M, K,) *I made for the beast an أري [q. v.], (S, M,) or an أرية*. (K: [in the CK **أرية**; but this and **أرية** are probably mistakes of copyists.]) — **أري الشيء**, inf. n. as above, *He rendered the thing permanent, or steadfast; confirmed it; established it.* (M, K.) Hence, in

a trad., **اللهم أر ما بينهم**, 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.) **اللهم أر بيننا**, 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 **اللهم أر كل واحد منهما صاحبه**, 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 **على صاحبه**, unless it be like **فلاناً** **تعلفت فلاناً**. (IAmb, TA.)

4. **أريت الدابة** *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 **أريت الدابتين** *I joined the two beasts together, and made them both keep to one manger.* (So accord. to the S in art. **وار**.)

5. **تأري بالمكان** *He remained, stayed, or abode, in the place*: (S, Mgh, Mghb:) or *he became confined, or he confined himself, therein*; (T, M, K;) as also **أترى** [written with the disjunctive alif **أترى**]. (M, K.) — **تأري عنه** *He remained behind him, not going with him; held back, or hung back, from him.* (M, K.)

8: see 5.

أري: } see what next follows.
أرية: }
أري: }

أري, (T, S, M, Mgh, Mghb, K,) with medd and tesheed, (TA,) [originally **أروي**] of the measure **أروي بالمكان**, (T, S, Mgh, Mghb,) from **أروي** as explained above, (Mgh,) or hence this verb, (Mghb,) and **أري**, (M, K,) [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أري**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **ويخفف والأري ويخفف**, (in the CK, erroneously, **ويخفف والأري**), and in another place in the K we find it written **أرية**, or, as in the CK, **أرية**,]) *The place of confinement of a beast*: (ISk, T, S:) or *i. q. أخية*; (M, Mgh, Mghb, K;) used in this sense by the Arabs; (Mgh, Mghb;) 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, (Mghb,) improperly, (ISk, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISk, T, S, Mgh, Mghb:) pl. **أوارى** (T, S, Mgh, Mghb) and **أوار**. (S.) — Hence, **أوارى** is metaphorically applied to † *The places (أحيان) that are made, in shops, for grain and other things*: and to † *the water-tanks, or troughs,*

in a hath. (Mgh.)—El-'Ajjiz says, describing a [wild] bull, and his covert,

وَأَعْتَادَ أَرِيضًا لَهَا أَرِيًّا

meaning [And he frequented lodging-places] having a firm foundation for the quiet of the wild animals therein [as having been from the first occupied by such animals and unfrequented by men]. (S.)—^{أَرِي} is also said to signify Land of a kind between even and rugged. (M.)

أَرِيَّة: see أَرِي.

از

1. ^{أَزَّتِ} ^{الْقَدْرُ}, (S, K,) or ^{الْبُرْمَةُ}, (A,) aor. ^{أَزَّتِ} (S, K) and ^{أَزَّتِ}, (K,) inf. n. ^{أَزِيْرُ} (S, A, K) and ^{أَزِيْرُ} and ^{أَزِيْرُ}, (K,) The cooking-pot made a sound in boiling: (S, accord. to an explanation there given of the inf. n.; and A:) or boiled: (S:) or boiled vehemently; (K;) as also ^{أَشْتَرَّتْ} [written with the disjunctive alif ^{أَشْتَرَّتْ}], (S, K,) inf. n. ^{أَشْتَرَارُ}; (S;) and ^{أَشْتَرَّتْ}, (K,) inf. n. ^{أَشْتَرَارُ}: (TA:) or all signify it boiled not vehemently. (K.) It is said in a trad., ^{كَانَ يُصَلِّي وَيَجُوهُ أَرِيْرُ كَأَرِيْرِ الْمَرْجَلِ مِنَ الْبَيْكَةِ}; [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of reeping]: (S, A, Mgh:) this is said of Muhammad: ^{أَرِيْرُ} meaning boiling, or the sound thereof. (Mgh.)—^{أَزَّتِ السَّحَابَةُ} The cloud made a sound from afar. (K.) [In this instance, the TA assigns only one form to the aor., namely ^{أَزَّتِ}, and gives only ^{أَزِيْرُ} and ^{أَزِيْرُ} as inf. ns.] ^{أَزِيْرُ} signifies The sounding of thunder; (S, A, Mgh:) and of a mill-stone. (A.) You say, ^{هَالَيْبِي أَرِيْرُ الرَّعْدِ} [The sounding of the thunder terrified me]: and ^{صَدَعْنِي أَرِيْرُ الرَّحَى} [The sounding of the mill-stone made my head to ache]. (A, TA.)—Also, inf. n. ^{أَزِيْرُ}, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.)—^{أَزَّتِ بِالْقَدْرِ}, [aor. ^{أَزَّتِ}], inf. n. ^{أَزِيْرُ}, He kindled a fire, or made it to burn or to burn fiercely, beneath the cooking-pot, in order that it might boil: or you say, ^{أَزَّتِ الْقَدْرُ}, inf. n. as above, meaning he collected firewood beneath the cooking-pot so that the fire flamed, or blazed: and he made the fire to flame, or blaze, beneath the cooking-pot. (TA.) And ^{أَزَّتِ النَّارُ}, (K,) aor. ^{أَزَّتِ}, inf. n. ^{أَزِيْرُ}, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.)—^{أَزَّتِ الشَّيْءُ}, (K,) aor. ^{أَزَّتِ}, inf. n. ^{أَزِيْرُ} and ^{أَزِيْرُ}, (TA,) He put the thing into a state of violent motion or commotion: (ISd, K:) so accord. to IDrd: (ISd:) but Ibráheem El-Harbee explains ^{أَزَّتِ} only as signifying the act of moving. (TA.)—^{أَزَّتِ}, (A, TA,) aor. ^{أَزَّتِ}, (TA,) inf. n. ^{أَزِيْرُ}, (S, TA,) He put him in motion; disquieted him; (A, TA;) stirred up, roused, or provoked, him; and incited, urged, or instigated, him; (S, A, TA;) ^{أَزَّتِ عَلَى كَذَا} to do such a thing. (A, TA.) It is said in the Kur [xix. 86], ^{أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوَهُمْ أَرْسَلْنَا} Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of

disobedience? (S, TA.) Or ^{أَزَّتِ} signifies The inciting a man to do a thing by artifice, or cunning, and gentleness. (El-Harbee.)

5. ^{تَأَزَّتِ الْقَدْرُ}: see 1.

8. ^{هُوَ يَأْتُرُ مِنْ كَذَا}: see 1.—^{أَشْتَرَّتِ الْقَدْرُ} He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.)

^{أَزَّة} A sound, or noise. (TA.)

^{أَزِيْرُ} inf. n. of 1.—Sharpness; syn. ^{حِدَّة}. (TA.)

ازب

1. ^{أَزَبَ}, aor. ^{أَزَبَ}, (A, K,) inf. n. ^{أَزْبٌ}, (TK,) It (water) flowed or ran; (A, K;) like ^{وَزَبَ}. (TA.)

^{مِزَابٌ}, (S, A, Mgh, Msh, K,) and ^{مِزَابٌ}, (S, Msh,) A water-spout; a pipe, or channel, that spouts forth water: (Mgh, TA:) or that by which water pours down from a high place: (Towsheeh:) or a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF in art. ^{زوب}): the former is from the verb above mentioned: (A, K:) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying “make water:” (K:) its pl. is ^{مَازِيْبٌ}: (ISk, S, Mgh, Msh:) and the pl. of ^{مِزَابٌ} is ^{مِازِيْبٌ} and ^{مِوَازِيْبٌ}, from ^{وَزَبَ}, said of water, meaning “it flowed,” (Mgh, Msh,) accord. to IAqr; (Mgh;) or this is arabicized; or post-classical: (Msh:) but ^{مِزَابٌ}, without ^{مِ}, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called ^{مِزَابٌ}, (T, S, Msh,) accord. to IAqr; (T, Msh;) but this is disallowed by ISk, Fr, and AHít, (Msh,) and by Az [the author of the T]; (Mgh;) and ^{مِزَابٌ} also, accord. to IAqr and Lth and others, as is mentioned in the T. (Msh.)

ازج

2. ^{أَزَجَ}, inf. n. ^{أَزَجٌ}, (Msh, K,) He built a structure of the kind called ^{أَزَجٌ}, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Msh.)

^{أَزَجٌ} A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msh;) called in Persian ^{أَوْسْتَانٌ}, (Mgh, L,) and also, in the same language, ^{سَخٌ}, and ^{كَبْرٌ}: (Mgh:) [i. e. an oblong, arched, or vaulted, structure or edifice; (such as a bridge; see ^{قَنْطَرَةٌ}); a portico, gallery, or piazza; accord. to Golius and Freytag, ^{edificiū genus oblongum et fornicatum, porticus instar}; to which Freytag adds, ^{portæ arcus superior}:] or, accord. to some, a roof: (Msh:) pl. [of pauc.] ^{أَزَاجٌ} (S, Msh, K) and ^{أَزَجَةٌ} (S, K) and [of mult.] ^{أَزَجَةٌ}. (K.)

ازر

1. ^{أَزَّرَهُ}, aor. ^{أَزَّرَهُ}, (TK,) inf. n. ^{أَزْرٌ}, (IAqr, K,) It surrounded, or encompassed, it, (IAqr, K,) namely, a thing. (TK.)—See also 2, in two places: and see 3.

him with, an ^{أَزَارٌ}; (S;) as also ^{أَزَّرَهُ}. (TA.)—It covered it: (K, TA:) as in the phrase, ^{أَزَّرَ التَّبِتَ الْأَرْضُ} The herbage covered the ground, or land. (TA.)—^{أَزَّرَهُ} He repaired the lower part of it, (namely, a wall,) and thus made that part like an ^{أَزَارٌ}: (Mgh, Msh:) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.)—^{أَزَّرَهُ} He strengthened him, or it; (K, TA;) as also ^{أَزَّرَهُ}, (Fr,) inf. n. ^{أَزْرٌ}. (Fr, K.) [See also 3.]

3. ^{أَزَّرَهُ}, (Fr, S, A, Msh,) for which the vulgar say ^{وَأَزَّرَهُ}, (Fr, S,) the latter an extr. form, (K,) inf. n. ^{مُؤَازِرَةٌ}; (Msh, K;) and ^{أَزَّرَهُ}; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Msh, K;) and strengthened him. (Msh.) [See also 2.] You say, ^{أَزَّرْتُ الرَّحْلَ عَلَى فُلَانٍ} I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And ^{أَزَّرْتُ كَذَا فَاذْرِي} I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.)—^{أَزَّرَ التَّرْوَعُ بَعْضُهُ بَعْضًا}, (A,) inf. n. as above, (K,) ^{أَزَّرَ التَّرْوَعُ بَعْضُهُ بَعْضًا}, or luxuriant, (A, K,) one part reaching to another, (A,) and one part strengthening another; (K;) as also ^{أَزَّرَ التَّرْوَعُ}: (TA:) or ^{أَزَّرَ التَّرْوَعُ} signifies the herbage became tangled, or luxuriant, and strong. (S.)—^{أَزَّرَ الشَّيْءُ الشَّيْءَ}, (TA,) inf. n. as above, (K,) The thing equalled, or was equal to, the thing: the thing matched, or corresponded to, the thing. (K, TA.) In some copies of the K, in the place of ^{المِوَازَاةُ}, is found ^{المِوَازَاةُ}: the former is the correct reading. (TA.)

5: see 8, in two places:— and see also 3, in two places.

8. ^{أَشْتَرَّتْ}, (S, Mgh, Msh,) originally ^{أَشْتَرَّتْ}, (Mgh, Msh,) and ^{أَشْتَرَّتْ}, (S,) or ^{أَشْتَرَّتْ}, (S, Mgh, Msh, K,) He put on, or wore, the ^{أَزَارٌ}: (S, Mgh, Msh, K:) ^{أَشْتَرَّتْ} is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the related: (K:) or it is a correct form, [like ^{أَشْتَرَّتْ} &c., (see art. ^{أَخَذَ}),] (Msh, MF,) accord. to El-Karmánee and Sgh and others. (MF.)

^{أَزْرٌ} Strength. (IAqr, S, A, K.)—And (or as some say, TA) Weakness: thus bearing two contr. significations. (IAqr, K.)—And The back. (IAqr, S, K.) ^{أَشْدَدُ بِهِ أَزْرِي}, in the Kur [xx. 32], means Strengthen Thou by him my back: (IAqr, S:) or confirm Thou by him my strength: or strengthen Thou by him my weakness. (IAqr.)—Aid, assistance, or help. (Msh.)—Also, (S,) or ^{أَزْرٌ}, (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the ^{أَزَارٌ} is tied in a knot. (S, K.)

^{أَزْرٌ}: see ^{أَزْرٌ}.

^{أَزْرٌ}: see ^{أَزْرٌ}.

^{أَزْرَةٌ} Any particular mode, or manner, of putting on, or wearing, the ^{أَزَارٌ}. (S, K.) You say, ^{إِنَّهُ لَحَسَنُ الْإِزْرَةِ} [Verily he has a good manner of putting on, or wearing, the ^{أَزَارٌ}]. (A.) And ^{أَشْتَرَّتْ} He put on, or wore, the ^{أَزَارٌ} in

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جَنَاحَ عَلَيْهِ فِيمَا* [The believer's mode of wearing the *ازر* is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.)

إِزْرٌ, masc. and fem., and *إِزْرَةٌ*, and *مِثْرَرٌ*, (S, Msh, K,) and *مِثْرَرَةٌ*, (Lh,) and *إِزْرٌ*, (K,) *A thing well known; (S, Msh); [a waist-wrapper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see *ازر*, or *أزر*, and *إزره*.)] not sewed: or such as is beneath the shoulders, or on the lower half of the body:*

the *رداء* is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *مِلْحَقَةٌ*: (K:) [in the present day, *إزر*, vulgarly pronounced *إيزار*, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and *مِثْرَرٌ*, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and *إزر* also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is *أزره*, (S, Msh, K,) a pl. of pauc., (S, Msh,) and (of mult., S, Msh) *أزر* (S, Msh, K) and *أزر*, (K,) which is of the dial. of Temcem, or, accord. to MF, a contraction of *أزر*: (TA:) and the pl. of *مِثْرَرٌ* is *مأزر*. (Msh.) You say, *شَدَّ لِلأَمْرِ مِثْرَرَهُ* *‡ He prepared himself for the thing, affair, or business.* (A.) And *شَدَّ المِثْرَرُ* *‡ He abstained from sexual intercourse: or he prepared himself for religious service.* (TA, from a trad.) And *أخْضَرَ إِزْرِي* *‡ (The place of) my ازر became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue.* (IJar p. 494.) And *دَارِي إِزْرِي* [My house is my covering]: said by Es-Sarawce to IAnr, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) —; *Continence; chastity.* (K, TA.) You say, *فُلَانٌ عَفِيفٌ الإِزَارِ*, and *فُلَانٌ المِثْرَرِ* *‡ Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A'Obeyd:) and in like manner, فُلَانٌ طَيِّبٌ الإِزَارِ.* (TA in art. حَجْر.) —; *One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self.* (TA.) One says, *فَدَى لَكَ إِزْرِي* *‡ May my wife be a ransom for thee: (Aboo-Omar El-Jarmec, S:) or myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, *لَمَنَعْنَاكَ مِنْ أَنْ نَمْنَعَ مِنْهُ أَرْوَا* *‡ We will assuredly defend thee from that from which we defend our wives and our families: or ourselves.* (TA.) — *‡ A ewe.*

(K, TA.) [But see *مؤزره*.] And *إِزَارٌ إِزَارٌ* is *A cry by which a ewe is called to be milked.* (K.)

إِزَارَةٌ: see *إِزَارٌ*.

أَزْرٌ, and *أَزْرَاءٌ*, [which is the fem.] *‡ A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the ازر of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مَسْرُورٌ is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. أزر.* (A.)

مِثْرَرٌ: see *إِزَارٌ*, in five places.

مِثْرَرَةٌ: see *إِزَارٌ*.

شَاةٌ مَوْزَرَةٌ *‡ A ewe, or she-gont, that is [black in the hinder part] as though attired with a black ازر.* (A; [in which is added, *وَيَقَالُ لَهَا إِزَارٌ*, which may mean, "and one says, She has an ازر;" or "and one calls her ازر;" but more probably the former is meant thereby;] and K; [in which *نَعَجَةٌ*, "a ewe," is put in the place of *شَاةٌ*].) — *‡ Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)*

مَوْزِرَاتٌ for *مأزورات*: see art. وزر.

ازف

1. *أَزْفٌ*, aor. -, inf. n. *أزف* (S, Msh, K) and *أزوف*, (Msh, K,) *It (departure) was, or became, or drew, near: (S, Msh, K:) and in like manner, a time.* (TA.) Hence, in the Kur [liii. 58], *أَزَفَتِ الأَرْزَقَةُ* *The resurrection draweth near.* (S, Msh.) — *He (a man) hastened, or was quick: (S, K:) or he drew near, and hastened, or was quick.* (A, TA.)

4. *أَزَفِي* *He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أفعلى.* (TA.)

5. *تَأَزَفٌ* *The stepping with contracted steps.* (K.) But see *مَتَأَزَفٌ*, below. (TA.)

6. *تَأَزَفُوا* *They drew near together, one to another.* (IF, K.)

أَزْفٌ, applied to a man, *He hastening, or quick: (S, TA:) and endearouring to hasten, or be quick.* (TA.)

الأَرْزَقَةُ *The resurrection: so in the Kur liii. 58, (S, Msh) and xl. 18: (Bd:) or in the latter place it means the near event, or case, of being on the brink of the fire [of Hell]: or, as some say, death.* (Bd.)

مَتَأَزَفٌ, of the measure *مُتَفَاعِلٌ*, applied to a man, (TA.) *Short: (S, A, K;) as being contracted in make; (A, TA;) having his several parts near together.* (S, K.) [In the CK it is written *مَتَأَزَفٌ*, in this sense and others, following.] — *A strait, or narrow, place. (O, L, K.) — A contracted stepping: you say, خَطْوُ مَتَأَزَفٍ: so in the O and L. (TA.) — ‡ A man (Sgh, TA) evil in disposi-*

tion; narrow-minded: (Sgh, K, TA:) *weak; cowardly.* (TA.)

ازق

1. *أَزَقٌ*, aor. -, (K;) and *أَزَقٌ*, aor. -, (IDrd, K;) inf. n. (of the former, TA) *أَزَقٌ*, (S, O, K,) and (of the latter, TA) *أَزَقٌ*, (IDrd, K,) or the latter is used by poetic licence for the former; (A, Sgh;) *He, or it, (said of a man, MF, or of a man's bosom or mind, K,) became strait, or straitened; (IDrd, S, O, K, MF;) أَزَقٌ being thus syn. with أَزَجٌ: (S, O:) or it (a man's bosom or mind) became straitened in war or fight; (K;) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also تَأَزَقٌ, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like تَأَزَلٌ; (Fr, S;) and تَأَزَقٌ signifies the same as تَأَزَقٌ. (Z, in Golius.) [See also 10.] — *أَزَقَهُ*, inf. n. *أَزَقٌ*, *He straitened him: the verb being trans. and intrans. (MF.)**

5 and 6: see 1.

10. *أَسْتَوْزَقَ عَلَى فُلَانٍ* *The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight].* (TA.)

مَأَزِقٌ *A place of straitness, or a strait place, (S, K, TA,) in which people fight. (TA.) And hence, A place of war or fight. (S.) And مَأَزِقُ العَيْشِ* *The place of straitness of life, or living.* (Lh.) Pl. *مَأَزِقٌ*. (TA.)

ازل

1. *أَزَلَ*, (S, K,) aor. -, inf. n. *أزل*, (S,) *He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility.* (S, K.) [See also the pass. form of the verb here following; and see 5.] — *أَزَلَهُ*, aor. as above, (K,) and so the inf. n., (TA,) *He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K, TA;) and straitened him; in consequence of distress, or adversity, and fear. (TA.) — He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, شَيْبَةٌ is put for سَيْبَةٌ,]) in the place of pasturage.* (Lth.) — *أَزَلُوا مَالَهُمْ*, (S,) or *أَمَوَالَهُمْ*, (K,) aor. as above, (S,) *They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear, (S, K,) or dearth or drought or sterility.* (K.) — It is said in a trad. respecting Ed-Dejjal, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] *فَيُؤَزَلُونَ أَزْلًا شَدِيدًا* *And they will be straitened with a vehement straitening.* (TA.) And *أَزَلَ النَّاسُ* signifies *The people suffered, or were afflicted with, drought, or want of rain.* (TA.)

4. *أَزَلَتِ السَّنَةُ* *The year became severe, distressful, calamitous, or adverse.* (TA.) — *أَزَلَهُمُ اللهُ* *God afflicted them with drought, or want of rain.* (TA.)

5. *تَأَزَلَ* *It (a man's bosom or mind) became*

strait, or straitened; (Fr, S, K;) as also **أَزْرَقُ**. (Fr, S.)

أَزْلٌ *Straitness; distress; difficulty*; (S, K;) and *drought, or want of rain*. (TA.) — *Vehemence of might, or of strength, in war, or fight; of courage, valour, or prowess: or of war, or fight: or of fear: or of punishment: syn. شِدَّةٌ بِأَسٍ*. (TA.) — It is also used as an epithet, meaning *Strait; narrow; confined*. (Ham p. 339.)

أَزْلٌ *A calamity*; (K;) because of its distressing character. (TA.) — *Lying, or falsehood*. (Yaqkoob, S, K.)

أَزْلٌ *i. q. قَدَمٌ* [i. e. *Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness*] (S, K, TA) *that is without beginning*; (TA;) or *the continuance of existence in decreed times interminable in respect of the past*; like as **أَبَدٌ** is the continuance of existence in decreed times interminable in respect of the future; (KT;) or *that [existence, or time,] which has no extremity in its beginning*; like **قَدَمٌ**; and **أَبَدٌ** is that which has no extremity in its latter part; like **بَعَاءٌ**: the former is *existence without any beginning*: (Kull p. 31:) said to be from the phrase **لَمْ يَزَلْ** ["he, or it, has not ceased" to be &c.; i. e. "has ever" been &c. (see **أَزَلِيٌّ**): or, accord. to some, from **أَزْلٌ** signifying "narrowness;" because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) **أَزْلٌ** is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning*; from **أَزْلٌ** meaning "narrowness;" and **أَبَدٌ** is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from **أَبَدٌ** meaning the act of "shrinking" from a thing, or "shunning" it. (Kull pp. 30 and 31.) Hence the saying, **كَانَ فِي الْأَزْلِ قَادِرًا عَلِيمًا** [*He was, or has been, ever, powerful, knowing*]. (A, TA.) The phrase **أَزْلٌ الْأَزْلِ** [*During the space, without beginning, of all past times; or ever, in all past times;*] is like the phrase **أَبَدٌ الْأَبَدِ**; said to be no evidence of the use of **أَزْلٌ** as a pl. of **أَزْلٌ** in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. **أَبَدٌ**.) [See also **أَزْلِيٌّ**.]

أَزْلٌ: see **أَزْلٌ**.

أَزْلِيٌّ [*Eternal, with respect to past time; existing from eternity; or ancient without beginning*; as is implied in the S and K &c.;] a thing, or being, *which has not been preceded by non-existence*: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: **أَزْلِيٌّ أَبَدِيٌّ** [*existing from eternity, and consequently existing to eternity*]; and this is God [who is also called **الْقَدِيمُ الْأَزْلِيُّ** *the Ancient without beginning*]: and **أَزْلِيٌّ وَلَا أَبَدِيٌّ** [*not existing from eternity nor existing to eternity*]; and such is the present world: and **أَبَدِيٌّ** [*existing to eternity without existing from eternity*]; and such is the world to come;

the reverse of which [last] is impossible: (TA:) it is a rel. n. from **أَزَلٌ**: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally **أَزَلِيٌّ**, a rel. n. from **أَزَلَ**, (S, K,) a phrase applied to that which is **قَدِيمٌ**; and is formed by contraction; (S;) then, the **ي** is changed into **ا**, as being easier of pronunciation; as in **أَزَلِيٌّ**, applied to a spear, in relation to **أَزَلَ**; (S, K, Sgh, TA;) and as in **أَزَلِيٌّ**, applied to a blade, (S, Sgh, TA,) in relation to **أَزَلَ**: (TA:) so say some of the learned. (S.)

أَزَلِيَّةٌ *The quality, or attribute, of أَزْلٌ [eternity, with respect to past time, &c.]*: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

أَزْلٌ *A severe, distressful, calamitous, or adverse, year*: pl. **أَزْلٌ**. (K.)

أَزْلٌ *A man in a state of straitness, distress, adversity, or difficulty*. (TA.) — *A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]*. (TA.) — **أَزْلٌ** [*A milch camel confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-Aqshà*]. (TA.) — **أَزْلٌ أَزْلٌ**, in the K, erroneously, **أَزْلٌ**, *Severe, or vehement, straitness, distress, or difficulty*. (K, TA.)

أَزْلٌ *A place of straitness, or a strait place*; (S, K;) like **أَزْلٌ**: (S:) or *a place of war or fight, when strait*. (Lh.) And **أَزْلٌ الْعَيْشِ** *The place where the means of subsistence are strait, or narrow*. (Lh.)

أَزْلٌ *A severe year of dearth, or sterility, afflicting with drought*. (TA, from a trad.)

أَزْلٌ *A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of pasturage*. (Lth.)

ازم

1. **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ** and **أَزِمُ**, *He bit with the whole mouth, vehemently*: (K:) or *with the canine teeth*: or you say, **أَزَمَهُ**, and **أَزَمَ عَلَيْهِ**, meaning *he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth*: (TA:) or **أَزَمَهُ** signifies [simply] *he bit it*: (S:) and **أَزَمَ عَلَيْهِ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**; and **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**; *the same*; or *he seized, or took hold, upon it with his teeth*: (Msb:) and **أَزَمْتُ يَدَ الرَّجُلِ** *I bit the arm, or hand, of the man most vehemently*. (TA.) **أَزَمَ بِهَا** occurs in a trad. as meaning *He bit it*, (referring to a ring of a coat of mail,) *and held it between two of his central teeth*. (AO.) And in another trad., **أَزَمَ فِي يَدِهِ**, meaning *He bit his arm, or hand*. (TA.) And you say, **أَزَمَ الْفَرَسُ عَلَى فَأْسِ اللَّجَامِ** *The horse seized [with his teeth, or champed,] upon the*

فَأْسٌ [q. v.] *of the bit*. (K.) And **أَزَمَ** signifies also *The cutting with the canine tooth, and with a knife*, (K,) and *with other things*. (TA.) — [And hence,] **أَزَمَ عَلَيْنَا**, (S, Msb, K,*) aor. **أَزَمَ**, inf. n. **أَزِمُ** (S) and **أَزِمُ**, (TA,) said of a time, (S, Msb,) or a year, (K,) *It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity*; (S, Msb, K;) and *scant in its good things*; (S;) as also **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**. (Msb.) And **أَصَابَتْهُمْ سَنَةٌ أَزَمَتْهُمْ**, (S, K,*) inf. n. **أَزِمُ**, (S,) *A year, or year of dearth or drought or sterility, befell them, which extirpated them*: (S, K:*) or, accord. to Sh, the verb in this sense is only with **ر**. (TA. [See art. **أَزَمَ**].) — [Hence also,] **أَزَمَ بِهِ**, (AZ, S, K,) inf. n. **أَزِمُ**, (TA,) *He clave to him, namely, his companion*; (AZ, S, K;) and *to it, namely, a place*. (K.) And **أَزَمَ عَلَيْهِ**, (K,) aor. **أَزَمَ**, inf. n. **أَزِمُ**, (TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it*; (K;) *he clave to it*. (TA.) And **أَزَمَ بَضِيعَتَهُ**, or **لَهَا**, (accord. to different copies of the K, the former being the reading in the TA,) and **عَلَيْهَا**, (TA,) inf. n. **أَزِمُ**, (AZ, TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضِيعَةٌ [or land, &c.]*. (AZ, K, TA.) — **أَزَمَ**, (Nh, K,) inf. n. **أَزِمُ**, (Nh, TA,) also signifies *He held his teeth together, one upon another*: (Nh:) [and he compressed, or put together, his lips: (see **أَزَمَ**):] and *he closed, or locked, a door*. (K, TA.) It is said in a trad., **السَّوَاكُ تَسْتَعْمَلُهُ عِنْدَ تَغْيِيرِ الْفَمِ مِنَ الْأَزْمِ** *The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together*. (Nh.) — [And hence,] **أَزَمَ**, (S, Nh, Msb,) inf. n. **أَزِمُ**, (Msb, K,) *He held, refrained, or abstained, (S, K,*) from the thing*: (S, TA:) and *he held, refrained, or abstained, from desiring much*: (TA:) and *from fool (Msb, K*) and drink*; (Msb;) as also **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**: (Msb:) and *from speech*; (Nh, K;*) *like as does the fuster from food*: and hence, (Nh,) or from the next preceding signification, (Msb,) **حَمِيَّةٌ** [meaning as explained in what follows] is termed **أَزْمٌ**: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which **أَزْمٌ** is said to occur in the last of the senses explained above, the word is **أَزْمٌ**, with **ر**, and with teshdeed in the case of the **م**. (Nh.) It is related in a trad., that 'Omar having asked El-Hārith Ibn-Keldeh, the **طَبِيبُ** of the Arabs, "What is the [best] remedy?" (S,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, **الْأَزْمُ**, meaning **الْحَمِيَّةُ**; (S, Msb;) both these words here meaning *The practising abstinence; (PS;) or the abstaining, or desisting, from eating*: (TA:) or, in this instance, (TA,) **الْأَزْمُ** signifies *the not putting in food upon food*: and (some say, TA) *the being silent*: (K, TA:) and it signifies also *strength*. (TA.) — **أَزَمَ الشَّيْءُ** *The thing became contracted; became drawn together, or compressed*; as also **أَزَمَ**, aor. **أَزَمَ**. (K.)

5. تَأَزَمَ الْقَوْمُ دَارَهُمْ (S,) or تَأَزَمَ الْقَوْمُ (TA,) The people, or company of men, stayed, remained, or dwelt, long in their abode. (S, TA.)

أَزَمَ: see أَزَمَةٌ.

أَزِمٌ [part. n. of أَزَمَ; fem. with ة]: see أَزَمَةٌ.

أَزَمَةٌ [inf. n. of un. of 1: and hence,] A single act of eating; (K, TA;) i. e. an eating but once in the course of the day; like وَجِبَةٌ [q. v.]. (TA.) — Also, (Fr, S, Msh, K,) and أَزَمَةٌ and أَزَمَةٌ (Fr, K, [the last in the CK like the first,]) Straitness, hardness, or distress; (S, Msh, K;) drought, dearth, or sterility: (S, Msh:) pl. (of the first, TA) أَزَمَاتٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمَرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and أَزَمَاتٌ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad. اَشْتَدَى أَزَمَةٌ, meaning *Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that ازمة is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزَمَةٌ and أَزَمَةٌ (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly أَزَمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمَ and أَزَمَ,] and أَزَمَةٌ, meaning A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.) And أَوَازِمٌ [pl. of أَزَمَةٌ, used as a subst.,] signifies Distressful, or afflictive, years. (TA.) أَزَامٌ, also, (K,) or, accord. to Aboo-'Alee, أَزَوْمٌ, (IB,) [each a proper name, as denoting a kind of personification,] signifies The year of drought or dearth or sterility. (K.) And you say, نَزَلَتْ بِهِمْ أَزَامٌ and أَزَوْمٌ Severe straitness, or distress, befell them. (S, TA.)**

أَزَمَةٌ: } see أَزَمَةٌ.
أَزَمَةٌ: }

أَزَامٌ: see أَزَمَةٌ, in two places.

أَزَامٌ: see what next follows.

أَزَوْمٌ: see أَزَمَ, in three places. — أَزَوْمٌ: see أَزَمَةٌ, in two places. — Also, the former, Cleaving to a thing; (K;) and so أَزَامٌ. (Sgh, K.)

أَزَوْمَةٌ: see أَزَمَةٌ.

أَزَمٌ act. part. n. of أَزَمَ; Biting with the whole mouth, vehemently: [&c.:] as also أَزَوْمٌ (K: [in the CK the former is erroneously written أَزَمَ:]) or the latter signifies that has a habit of biting; or that bites much; syn. عَضُوضٌ: (Ham p. 532:) pl. of the former أَزَوْمٌ: (Ham p. 360:) and of the latter أَزَمٌ. (Ham p. 609.) [Hence,] أَزَوْمٌ The biting lion; or the lion that bites much, or vehemently; الأَسَدُ العَضُوضُ. (TA.) — [Hence also,] The canine tooth; syn. نَابٌ; and so أَزَمَةٌ; and أَزَوْمٌ: pl. of the first أَزَمٌ; and of the second أَزَامٌ; and of the third أَزَمٌ. (M, K.)

— Also Having his lips compressed, or put together. (AZ, S.)

أَزَمَةٌ: see أَزَمَ: — and see also أَزَمَةٌ, in three places.

مَأَزِمٌ A narrow, or strait, place; a place of narrowness or straitness; (S, K;) like مَأَزِلٌ (S;) of a land, and of the pudendum muliebri, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Msh:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَأَزِمٌ. (S, K.) — And hence, (Msh,) A place of war or fight; (S, Msh;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msh.)

مُتَأَزِمٌ Smitten, or afflicted, by أَزَمَةٌ [or straitness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, (أَزَمَةٌ and شِدَّةٌ) of time, or fortune. (TA.)

ازى

2. تَأَزَى، inf. n. تَأَزِيَةٌ (S, K) and تَأَزَى، or تَوَزَى، (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) He put, or made, an إِزَاءَ [q. v.], to the watering-trough or tank; (S, K;) i. e. he put upon its mouth a stone, or a جَلَّةَ [explained below, voce إِزَاءَ], or the like; (TA;) as also أَزَاهُ, inf. n. إِزَاءَةٌ; (S, TA;) or تَأَزَاهُ. (K.)

3. أَزَاهُ (S, K,) inf. n. مُوَازَاةٌ (Msh in art. حذو, and TA in art. وِزَى, &c., [though it would seem from the K to be إِزَاءَةٌ,]) He (a man, S) was, or became, over against it, or opposite to it; he faced, or fronted, him, or it. (S, * K, * TA in art. وِزَى.) Accord. to the S, one should not say, وَأَزَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. And we faced, or fronted, the enemy: (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وِزَى.) [Its syn. حَارَاهُ is more common.] = [Hence مُوَازَاةٌ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like إِزْدَوَاجٌ &c.: see art. وِزَى.] = [Hence, likewise,] أَزَاهُ also signifies He contended with him, syn. جَارَاهُ; (K, TA;) and opposed, or withstood, him, syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وَفَرَّقَهُ أَزَّتِ المَلُوكُ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

4. أَزَى، q. v. (S, TA.) — And He repaired, or put into a right or proper state, the إِزَاءَ [q. v.] of the watering-trough or tank. (IAar, TA.) — And He poured forth the water from its إِزَاءَ. (TA.) — And أَزَى فِيهِ He poured forth upon its إِزَاءَ. (TA.)

5: see 2.

نَاقَةٌ أَزِيَةٌ, (accord. to some copies of the S,)

or أَزِيَةٌ, (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb,] (TA,) A she-camel that drinks from the إِزَاءَ [q. v.]: (TA:) or that will not drink save from the إِزَاءَ of the trough or tank; and عَقْرَةٌ signifies one "that will not drink save from the عَقْرَ [thereof]:" (S, TA, and IAar in art. عقر in the TA:) or, accord. to IAar, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قَدُورٌ. (TA in the present art.)

الإِزَاءُ i. q. الحِذَاءُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Msh, and K &c. in art. حذو.) You say, هُوَ بِإِزَائِهِ He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحِذَائِهِ (S,) or مُحَادِيهِ (Msh.) — [Hence, بِإِزَائِهِ signifies also Corresponding to it; as when one says,] الأَبْجَلُ عَرَقٌ مِّنَ الإِبْجَلِ [The vein of the horse and the camel, corresponding to the كحل of man]. (TA in art. بجل.) [You say also, وَضَعَ لَفْظًا بِإِزَاءِ مَعْنَى He applied a word, or phrase, as correspondent to an idea, or a meaning.] = إِزَاءٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَاءُ الأَمْرِ He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Msh, TA.) And in the same sense the word is used by Homcyd, in the phrase إِزَاءَ مَعَايِشِ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَاءَ of a watering-trough or tank to the [stinking animal called] ظُرْبَانٌ: (S, TA:) in this case it means The water-drawer [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فُلَانٌ إِزَاءَ مَالٍ (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K, * TA;) a good pastor thereof. (TA.) And إِزَاءَ الحَرْبِ The vigorous wager, or prosecutor, of war. (K.) And فُلَانٌ إِزَاءَ فُلَانٍ Such a one is the fellow and assistant of such a one. (TA.) And هُمُ إِزَاؤُهُمْ They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs: (TA:) or they are those who order, or set in order, their affairs. (Msh.) And إِنَّهُ لِإِزَاءِ خَيْرٍ and شَرٍّ, Verily he is a possessor of goodness, and of evilness. (TA.) — Also, الإِزَاءُ (K,) or إِزَاءُ العَيْشِ (TK,) The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance. (K.) = Also The place where the water is poured into the watering-trough or tank; (As, S, K;) i. e. its fore part; [the part next to the well or other source whence it is filled;] the hinder part, where the camels stand when they come to water, being called the عَقْرُ (S in art. عقر:) or, accord. to AZ, a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with

mud] upon the place where the water is poured when the bucket is emptied: (§ in the present art. :) or the whole (جمع) [said in the TA to be a mistake for جمع, but this I think extremely improbable,] of what is between the watering-trough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] جَلَّةٌ: (K:) or a stone, or skin, or جَلَّةٌ [i. e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the watering-trough or tank: (K, TA:) in the K, يُوَضَعُ عَلَيْهَا الحَوْضُ is erroneously put for يُوَضَعُ عَلَى فَمِ الحَوْضِ. (TA.)

أزينة: see ناقة أزينة.

اس

1: see 2, in two places.

2. أسه, (§, M, Mgh, K,) inf. n. تأسس, (§, Mgh, K,) He founded it; or made, or laid, a foundation, or basis, for it; (§, Mgh, K,) namely, a building, (§,) or a wall: (Mgh:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أسه, aor. يؤسه, inf. n. أس: (M:) he built it; namely, a house; (TA;) as also أسه. (K.) You say, هذا تأسيس حسن [This is a good founding, or foundation]. (TA.) And من لم يؤسس من ملكه بالعقل هدمه [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.)— see زاد, in art. زود.

أس: see what next follows, in six places.

أس The foundation, basis, or lowest part, (§, A, Mgh, Mgh, K,) of a building, (§, A, K,) or of a wall; (Mgh, Mgh, K;) as also أس and أس (A, K) and أس (S, A, Mgh, Mgh, K) and أس (S, K,) which is a contraction of أس: (§:) or the commencement of a building; and any commencement of a thing; as also أس and أس (M:) and the origin, source, stalk, or root, (أصل,) of a man; as also أس: or of anything; (M, K;) as also أس (M, K) and أس and أس (K:) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أس (S, M, Mgh, Mgh, K) and أس (M, Mgh, K) and أس (M, Mgh, Mgh, K;) the first of which is pl. of أس (Mgh, Mgh, K) like as أقفال is of فقل; (Mgh;) or of أس, like as أساب is of سب; (§;) or, as some say, of أس, [like as أعناق is of عنق,] so that it is a pl. pl.; (TA;) and the second, of أس, like as عسان is of عس; (Mgh;) and the third, of أس (Mgh, Mgh, K) like as عنق is of عنق. (Mgh.) You say, [He built his house upon its first foundation.] (A.) And أبو-Nukheyleh says, [He uprooted it from its foundation]. (A.) And [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كان ذلك على أس الدهر, (§, M, A, K,) and أسه, and أسه, (§, M, K,) [That was in old, or ancient, time; (§, M, K;) at the beginning of time; (§, A, K;) and in like manner, على أس الدهر. (A.) — Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خذ أس الطريق, or خذ أس الطريق, [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خذ شرك الطريق. (K.) أس also signifies The remains of ashes (M, K) between the أنافي, q. v.: (M:) occurring in a verse of En-Nūbiḡhah Edh-Dhubānce; but accord. to most relaters of this verse, it is أس. (TA.)

أس: }
أسس: } see أس, in several places.
أساس: }
أسيس: }

اسب

4. اسبت الأرض The land produced [herbage such as is termed] عشب; syn. أعشبت. (K.)

اسب The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (§, K:) it may be, (§,) or is said to be, (M,) from وسب, (§, M,) which signifies "herbage," or "plants," (§,) or "abundance of herbage:" (M:) the و being changed into ب, as in the case of ورث and ارت: (§:) pl. أسوب, and, accord. to IJ, أساب. (M.)

أسوب A ram having much wool. (M, K.)

است

است, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (§ in art. سته,) is with a conjunctive hemzch, [written است, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سته; (Mgh;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أخطأت استه الحفرة [His anus missed the hole in the ground]. (Meyd.) — [Hence,] است الدهر [The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, K.)] One says, ما زال على است الدهر مجنوناً [He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad: like as one says, على إبي الدهر. (AZ, S.) And Aboo-Nukheyleh says,

• مَا زَالَ مُذْ كَانَ عَلَى آسْتِ الدَّهْرِ •
• ذَا حَقِّي يَنْبِي وَعَقْلِي يَحْرِي •

† [He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i. e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning است in this section [of the §]; its proper place being in art. سته, where he has also mentioned it; for its hemzch is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س in إس into ت, like as they have changed the [final] س of طس into ت, making this word طست, is a mistake; for, were it so, the hemzch of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kaser]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اس الدهر because of their agreement in meaning. (TA.) — [Hence also,] است الكربة † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And است المتن † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

أسدي The warp of cloth; (K;) as also أسدي and أزدى: (TA:) but it is improperly mentioned in this art.; for it is [originally استوي] of the measure افْعُول. (K.)

استي Of, or relating to, است. (TA in art. سته.)

استاد

استاد a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mgh,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستن) nor in the language of those times, (Shifā el-Ghaleel, ibid.,) [arabicized from the Persian استاد,] A master: (MF:) a skilful man, who is held in high estimation: (Mgh:) a preceptor; a tutor; a teacher: a craftsmaster: (Ibn-Dihyeh; and Golias on the authority of Meyd:) [and so in the present day; as also استا and استا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifā el-Ghaleel, and Ibn-Dihyeh:) pl. استادون (Har p. 377) [and استاذة and استاذة; and vulgarly, in the present day, استوات and استوات].

استبرق

استبرق: see art. برك, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. سبرق.

اسد

1. أسد, (§, M, A, K,) aor. أسد, (K,) inf. n. أسد, (TA,) [He (a man, M) was, or became, like a lion, (§, M, A, K,) in his boldness, (A,) and his

other dispositions; (S, A, TA;) as also **استأسد**; (M, A, K;) [and **تأسد**; (see **أسد**);] **عَلَيْهِ** towards him, or against him. (A.) You say **أَسَدٌ بَيْنَ الْأَسَدِ** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حَقِيقَةُ بَيْتَةِ الْحَقِيقَةِ**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. **حق**.) [Hence the saying,] **إِذَا دَخَلَ قَبْدٌ وَإِذَا خَرَجَ أَسَدٌ** [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **قَبْدٌ**]. (S, from a trad.) You say also, **أَسَدٌ عَلَيْهِ** meaning † *He became emboldened against him*; (TA;) as also **استأسد**. (S, M, K.) And † *He was, or became, angry with him*: (M, L, K:*) or (so accord. to the M and L, but in the K “and,”) *behaved in a light and hasty manner, or foolishly, or ignorantly, towards him*. (M, L, K:*) — **أَسَدٌ**, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies † *He (a man, S) became stupefied (S, K) by fear (S) at seeing a lion*. (S, K.) Thus it has two contr. meanings. (K.) = **أَسَدٌ**, aor. -, i. q. **سَخَّ** [† *He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him*]. (K.) — See also 4.

2: see 4.

4. **أسده**, (S, M, M, K,) or **بالصَّيدِ**, (A,) inf. n. **إِسَادٌ**; (TA;) and **أوسده**, (S, K,) in which the **أ** [i. e. the second **أ**, for **أسده** is originally **أأسده**] is changed into **و**; (S;) and **أأسده**; (K;) † *He incited him (namely a dog) to the chase*. (S, M, A, M, K:*) — **أَسَدٌ بَيْنَ الْكِلَابِ** † *He incited the dogs to attack one another*. (A.) And **أَسَدٌ بَيْنَ الْقَوْمِ**, (S, M, A, L, M, K,) inf. n. **إِسَادٌ**; (M, K;) or **أَسَدٌ**, aor. -: (K;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*. (S, M, A, L, M, K:*) = **أَسَدٌ سِيرٌ** *He journeyed with energy*; syn. **أَسَادَهُ**; (I, J, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأسد** *He called a lion*. (M.) = See 1, in two places. — † *He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened*; syn. **ضَرِبَ**. (M, K.) — † *It (a plant, or herbage,) became strong, and tangled, or luxuriant*: (S:) or *became tall and large*: or *grew to its utmost height*: (M:) or *attained its full growth, and became tangled, or luxuriant*, (M,) and *strong*: (TA:) or *became tall, and dry* (**جَفَّ** [perhaps a mistake for **التَفَّ**, as in the S and M,]) and *large*, (A, TA,) and *spread every way*: (A:) or *became tall, and attained its full growth*. (K.) = **أَسْتَوَسَدَ** (K, TA, [or **أَسْتَوَسَدَ**]) in the CK **أَسْتَوَسَدَ** † *He (a man, TA) was, or became, excited, roused, provoked, (هَجَّجَ, K, TA, in the CK هَجَّجَ) or incited*. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, Bk. I.

TA,) well known: (M, A, M, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as subst.]: (TA:) pl. [of pauc.] **أَسَدٌ** (S, K [in the TA with two hemzels, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (S, M, K) and [of mult.] **أَسُودٌ** (S, M, M, K) and **أَسَدٌ** (S) and **أَسَدٌ**, (S, M, M, K,) the last two of which are contractions of the form next preceding them, (S,) and **أَسَدَانٌ** (K) and **مَأْسَدَةٌ**, (M, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أَسْدَةٌ**; (AZ, Ks, S, M, A, M, K;) or **أَسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (M, K.) **لَقِيتُ مِنْهُ أَسَدًا** — (M, K.) is a phrase [meaning *I found him to be a man of exceeding boldness; being*] expressive of an intensive degree of boldness. (Mughnee in art. **ب**.) **الْأَسَدُ** † *The constellation Leo*. (K, Z, &c.) [See **الذَّرَاعُ**]. — And † *The star Cor Leonis, or Regulus*. (K, Z, &c.) [See **الْجَبَّةُ**].

أَسَدٌ † [Like a lion;] bold; daring; as also **أَسِيدٌ** and **مُتَأَسِدٌ** [and **مُتَأَسِدٌ** (see 10)]. (M, K.) You say **أَسَدٌ أَسَدٌ** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IA, M.) — [Its fem.] **أَسْدَةٌ** [app. applied to a bitch] signifies † *Accustomed, or habituated, [to the chase,] and emboldened*; syn. **ضَارِبَةٌ**. (K, TA, in the CK **ضَارِبَةٌ**.) [See also 10.]

أَسْدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] **حَظِيرَةٌ**. (K.) [Like **أَصِيدَةٌ**]. = [See also **أَسَدٌ**, of which it is the fem.]

أَسْدِيٌّ, with **dam**, (IB, K,) thus correctly written, (IB,) in the L [and S] **أَسْدِيٌّ**, (TA,) A kind of garments or cloths (**ثِيَابٌ**, S, for which is put, in the K, erroneously, **ثِيَابٌ**, TA): occurring in a poem of El-Hotaiäh, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Abou-Alec says that **أَسْدِيٌّ** and **أَسْدِيَّةٌ** are quasi-pls. of **سَدِيٌّ** and **سَدِيَّةٌ** as signifying **أَسْدِيٌّ** and **أَسْدِيَّةٌ**, and originally **أَسْدِيٌّ** and **أَسْدِيَّةٌ**; like as **أَسْدِيٌّ** is a quasi-pl. of **سَدِيٌّ**. (L.) [But see art. **سَدِيٌّ** and **سَدِيَّةٌ**.]

أَسِيدٌ: see **أَسِيدٌ**.

إِسَادَةٌ (S, K) and **أَسَادَةٌ** (K) i. q. **وَسَادَةٌ** [A pillow, &c.]: (S, K:) like **إِسَاحٌ** for **وَسَاحٌ**. (TA.)

مُؤَسِدٌ † One who trains a dog, or dogs, to the chase. (L, M, K.)

مَأْسَدَةٌ A place in which are lions: (M, K:) or **مَأْسَدَةٌ** a land having lions in it: (S, A:)

or a land abounding with lions: (M, R:) pl. **مَأْسَدَاتٌ**. (A.) — See also **أَسَدٌ**.

مُتَأَسِدٌ: } see **أَسَدٌ**.
مُتَأَسِدٌ: }

اسر

1. **أَسْرَهُ**, (S, M, A,) aor. -, inf. n. **أَسْرٌ** (S, M, K) and **إِسَارٌ**, (M, TA,) *He bound, braced, or tied, him, [namely, his captive,] or it, (S, M, A, K,) namely, his قَتَبٌ [or camel's saddle,] (S, A,) or his horse's saddle, (A,) with an إِسَارٌ, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the عَرْقُونَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle*. (A.) — Also, aor. as above, and so the inf. n., i. e. **أَسْرٌ** (S, M, K) and **إِسَارٌ**, (Lth, S,) *He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَارٌ or did not*; (S;) as also **أَسْرَهُ**, of the same form as **أَسْرَهُ**; (M, K;) and **أَسْرَهُ**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him*. (TA, from a trad.) — Also, (S, M, K,) inf. n. **أَسْرٌ**, (M, K,) † *He (God) created him, or formed him, (S, M, K,) in a goodly manner*. (M, K.) You say, **أَسْرَهُ اللَّهُ أَحْسَنَ الْأَسْرِ** *God created him, or formed him, in the best manner*. (Fr, TA.) — **أَسْرٌ**, (S, A,) aor. **يُؤَسِّرُ**; (S;) or **أَسْرٌ**, aor. **يَأْسُرُ**; (IK, &c.) or **أَسْرٌ**; (M;) inf. n. **أَسْرٌ**, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IK, &c.) *He (a man, S, A) suffered suppression of his urine*. (S, M, IK, &c., A.) [See **أَسْرٌ**, below.]

[2. **أَسْرٌ** *He bound, or tied, tight, fast, or firmly*. (So accord. to Golius; but for this he names no authority.)]

4: see 1.

5. **تَأَسَّرَ عَلَيْهِ فَلَانٌ** † *Such a one excused himself to him, and was slow, or tardy*: (AZ, T, K:*) thus as related by Ibn-Hüncé from AZ: as A'Obeyd relates it from him, **تَأَسَّرَ**; but this is a mistake: it is correctly with **ر**. (T.)

8. **يَأْتَسِرُ**, inf. n. **أَتَسَّرَ** [written with the disjunctive alif **إِتَسَّرَ**]; for **يَتَسَّرُ**, inf. n. **أَتَسَّرَ**: see art. **يسر**.

10. **استأسر للعدو** *He submitted himself as a captive to the enemy*. (Mgh.) You say, **أَسْتَأْسِرُ**, meaning *Be thou a captive to me*. (S.) = See also 1.

أَسْرٌ i. q. **إِسَارٌ**, q. v. (S.) Hence the saying, **هَذَا الشَّيْءُ لَكَ بِأَسْرِهِ** *This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]*; meaning, *altogether*; like as one says, **بِرْمَتِهِ**. (S.) And **أَسْرَهُ بِأَسْرِهِ** *Take thou it all, or altogether*. (M, K.) And **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *The people came altogether*. (Abou-Bekr.) — **أَسْرٌ** *Strength of make, or form*. (M, K.) [Accord. to the copies of the K in my hands, it also signifies *Strength of natural disposition*; but instead of **وَالْخُلُقِ**, in those copies,

we should read **وَالْخَلْقُ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فَلَانَ شَدِيدَ اسْرِ الْخَلْقِ** † Such a one is of strong, firm, or compact, make, or form. (TA.) — **شَدَدْنَا اسْرَهُمْ**, in the Kur [lxxvi. 28], means † We have strengthened their make, or form: (S, A, Mḡb:) or, their joints: or, their two sphincters which serve as repressers of the urine and feces (**مَصْرَتِي الْبَوْلِ وَالغَائِطِ**), which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAqr, K.)

اسْرٌ (S, M, IKṭṭ, A,) a subst., (M, IKṭṭ,) as also **اسْرٌ** (M, Lb,) meaning *Suppression of the urine*: (S, M, &c. :) *suppression of the feces* is termed **حَضْر**: (S:) or *a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAqr.) You say, **أَخَذَهُ الْاسْرُ** [*Suppression of urine, &c., took him, or affected him*]. (A.) And **أَنَاةُ اللَّهِ اسْرًا** [*May God give him a suppression of urine, &c.*]: a form of imprecation. (A.) — Hence, (M,) **عُودُ اسْرٍ** (IAqr, S, M, A, K) and **عُودُ الْاسْرِ** and **عُودُ اسْرٍ** and **عُودُ اسْرٍ** (Expositions of the Fḡ) and **عُودُ اسْرٍ** (IAqr, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) *A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.) and which cures him.* (A.)

اسْرٌ: see **اسْرٌ**.

اسْرَةٌ † A man's kinsmen that are more, or most, nearly related to him; his near kinsmen: (S, M, A, Mḡb, K:) or a man's nearer, or nearest, relations on his father's side: (Aboo-Jaḡfar En-Nahḡs:) so called because he is strengthened by them. (S, A.)

إِسَارٌ A thing with which one binds; (M, K;) a thong of untanned hide, (S, A, Mḡb,) with which one binds a camel's saddle, (Aḡ, S,) [as also **إِصَارٌ**], and a captive; and so **اسْرٌ**, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. **اسْرٌ**. (M, K.) [See also 1.] You say, **حَلَّ إِسَارَهُ** He untied his thong of untanned hide wherewith he was bound, and released him. (A.) — See also **اسِيرٌ**.

اسِيرٌ i. q. **مَأْسُورٌ**; (S, TA;) Bound with an **إِسَارٌ**: (M, TA:) shackled: (K:) imprisoned: (Mujāhid, M, K:) captive, or a captive; (S, M, K;) absolutely, (TA,) although not bound with an **إِسَارٌ**: (S:) and **إِسَارٌ** is sometimes used in the same sense. (Mḡb.) **اسِيرٌ** is also applied as an epithet to a woman, (Mḡb, Mḡb,) when the woman is mentioned; but otherwise **أَسِيرَةٌ** is used as the fem.: you say, **قَتَلْتُ الْأَسِيرَةَ** [I slew the female captive], like as you say, **رَأَيْتُ الْقَتِيلَةَ**. (Mḡb.) The pl. is **أَسْرَى** (S, M, Mḡb, K) and **أَسْرَاءٌ** (M, K) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسَارَى** (S, M, Mḡb, K) and **أَسَارَى**:

(M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-hāk:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

تَأْسِيرُ السَّرَجِ [in the CK, erroneously, **تَأْسِيرُ**] The thongs of the horse's saddle, whereby it is bound: (K:) accord. to the more correct opinion, a pl. without a sing. (MF.)

مَأْسُورٌ: see **أَسِيرٌ**. A camel's saddle bound with an **إِسَارٌ**: pl. **مَأْسِيرٌ**. (TA.) — † A man, and a beast, having strongly-knit joints. (M.) — † A man suffering suppression of his urine. (S.)

اسطرلاب

أَسْطُرْلَابٌ or **أَسْطُرْلَابٌ**, [accord. to different copies of the K,] and with **ص** in the place of **س**, [from the Greek **αστρολάβον**, *An astrolabe*: a word of which F gives the following fanciful derivation:] **لَابٌ** was a man who traced some lines, and founded upon them calculations; whence **أَسْطُرْلَابٌ** [the lines of **لَابٌ**], from which was formed the compound word **اسطرلاب**, and **اصطرلاب**, the **س** being changed into **ص** because of the **ط** following. (K in art. **لَوْبٌ**.) It is either an arabicized or a post-classical word: accord. to the Nihāyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

اسف

1. **أَسْفٌ**, aor. **أَسَفٌ**, inf. n. **أَسْفٌ**, (M, Mḡb, K,) He grieved, lamented, or regretted: and he was angry: (Mḡb:) or he grieved exceedingly: and he was exceedingly angry: (M:) or he grieved most intensely: (K:) some say that **أَسْفٌ** signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is anger; but when against a superior, it is grief. (Er-Rāghib.) Moḡammad, being asked respecting sudden death, answered, saying, **رَاحَةٌ لِلْمُؤْمِنِ وَأَخَذَةٌ أَسْفٌ لِلْكَافِرِ**, or accord. to one recital, **أَسْفٌ**, i. e. [Rest, or ease, to the believer, and an act of punishment] of anger [to the unbeliever], or of one who is angry. (K.) You say, **أَسْفٌ عَلَى مَا فَاتَهُ**, inf. n. as above; (S;) and **أَسْفٌ**; (S, M, K;) He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him: (S, M, K;) and **أَسْفٌ عَلَيْهِ**, (S, K,) inf. n. as above, (S,) he was angry with him, or at it: (S, K:) or **أَسْفٌ فَلَانَ عَلَى كَذَا**, and **أَسْفٌ وَكَذَا**, signify, accord. to some, such a one grieved, or lamented, for, or at, such and such things which had escaped him: or, accord. to others, grieved, or lamented, most intensely. (IAmb.) **أَسْفًا** in the Kur xviii. 5 means, accord. to Eḡ-Ḍahḡāk, **جَزَعًا** [i. e. In grief, or in most violent grief, &c.]: or, accord. to Katādch, in anger: (TA.)

Kur [xii. 84], means **يَا جَزَعًا** [*O my grief for Joseph: or O my most violent grief*]. (TA.)

4. **أَسَفُهُ** (in [some of] the copies of the K, erroneously, **أَسْفُهُ**, TA) He angered him; made him angry: (S, M, O, L, Mḡb, K:) and he grieved him; made him to grieve, or lament. (M, TA.)

5: see 1, in two places. — **تَأَسَفَتْ يَدُهُ** †: q. **تَشَعَّتْ** [app. meaning *His hand became bruised, or mangled; or became cracked, or chapped*]. (M, TA.)

أَسْفٌ inf. n. of 1, which see throughout. [Used as a subst., i. q. **أَسَافَةٌ**.]

أَسْفٌ (M, Mḡb, Mḡb) and **أَسْفٌ** and **أَسْفَانٌ** and **أَسِيفٌ** (M, TA) and **أَسُوفٌ** (M) *Angry*: (Mḡb, Mḡb, TA:) or *exceedingly angry*. (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

أَسِيفٌ: see **أَسْفٌ**: and **أَسِيفٌ**.

إِسَافٌ (S, M, Sḡh, &c.) and **أَسَافٌ** (IAth, K) A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also **نَائِلَةٌ**; (S;) the former of which was placed, by 'Aur Ibn-Lohci, upon **Es-Safā**, and the latter upon **El-Marveh**; and he used to sacrifice to them, in front of the Ka'beh: (S, K:) or, (S, M, K,) as some assert, (S,) these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) **إِسَافٌ** the son of 'Aur, and **نَائِلَةٌ** the daughter of Sahl, (S, K,) who committed fornication in the Ka'beh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped. (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]

أَسُوفٌ: see **أَسِيفٌ**, in two places: and see **أَسْفٌ**.

أَسِيفٌ Grieving, lamenting, or regretting, (K, TA,) most intensely, on account of a thing that has escaped: (M, TA:) and quickly affected with grief, (S, Mḡb, K,) and tender-hearted; as also **أَسُوفٌ**: (S, K:) or, as also **أَسُوفٌ** (M) and **أَسْفَانٌ** and **أَسْفٌ** (M, TA) and **أَسْفٌ** (M,) *grieving exceedingly*: (M:) or *grieved*: (TA:) and sometimes the first signifies *angry*, and at the same time *grieving, or lamenting*: (S:) pl. **أَسَفَاءٌ**. (M.) See also **أَسْفٌ**. — A slave: (ISK, S, M, K:) and a hired man: (ISK, M, K:) because of their state of abasement and subjection: fem. with **ة**: (M:) and pl. as above. (S, M.) — A captive. (TA.) — A very old man: (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — One who scarcely, or never, becomes fat. (K.) — † A region, or country, that does not give growth to anything, or produce any vegetation; as also **أَسِيفَةٌ** and **أَسَافَةٌ** and **أَسَافَةٌ**: (M:) and **أَسَافَةٌ** also signifies † thin, or shallow, earth: (AHn, M:) and **أَرْضٌ أَسِيفَةٌ**, † thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also **أَسَافَةٌ** and **أَسَافَةٌ**, † thin, or shallow, earth: or such as does

not produce vegetation: and † **أَرْضٌ أَسْفَةٌ** † land which scarcely, or never, produces vegetation. (K.)

أَسْفَةٌ [Grief, lamentation, or regret: and anger: (see 1:)] or [excessive grief: and excessive anger: (M:)] or most intense grief: (K:) a subst. from **أَسَفٌ**. (M, K.)—The state, or condition, of a slave: (M, K:) and, of a hired man. (M.)—† The state, or condition, of land which scarcely, or never, produces vegetation. (K, TA.)—See **أَسِيفٌ**, in three places.

أَسْفَةٌ: see **أَسِيفٌ**, in two places.

أَسِفٌ: see **أَسِيفٌ**: and **أَسِيفٌ**.

اسفیداج

إِسْفِيدَاجٌ [Ceruse; or white lead;] ashes of lead (رماد الرصاص والآنك), K, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed **إِسْرَنْجٌ**: [so in the CK: more probably **إِسْرَنْجٌ**:] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian اسفیداج isfédāj]. (K.)

اسك

1. **أَسَكَا**, aor. -, inf. n. **أَسَكٌ**, *He hit, hurt, or wounded, her* (a woman's) **إِسْكَتَانَ**. (TA.) And **أَسَكْتَ** *She* (a woman) *was hurt, or wounded, in a place not that of circumcision, [i. e., in her إسْكَتَانَ,] by the circumcising woman's missing the proper place.* (Msb.) [See **بَطْرٌ**.]

أَسَكٌ: see **الإِسْكَتَانِ**.

إِسْكٌ: see **الإِسْكَتَانِ**.—Also *The side of the است* [i. e., of the *prodez*, or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, **إِنَّمَا هُوَ إِسْكٌ أَمَةٌ**, meaning *He is but a stinking fellow.* (TA.)

الإِسْكَتَانِ (T, S, M, Mgh, Sgh, Msb, K) and **الإِسْكَتَانِ** (M, K,) *The two sides [or labia majora] of the vulva, or external portion of the female organs of generation, (T, S, Mgh, Msb,) i. e., of a woman, above [or rather within] the شُفْرَانِ; (Mgh; the شُفْرَانِ being the two borders thereof; T, Msb;) i. e. the قُدَّتَانِ thereof; (S and M and L in art. قَد:) the two sides, on the right and left, of the vulva, or external portion of the organs of generation, of a woman, between which is the مَشَقُّ (Z) in his "Khalk el-Insán") or [accord. to some, but incorrectly,] the شُفْرَانِ [in the CK the شُفْرُ of the رَجْمِ here meaning, as in many other instances, the vulva, i. e. فرج, (M, K,) or of the حَبَاءِ [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] its two sides, next to its شُفْرَانِ: (M, K:) or, [what is the same,] its قُدَّتَانِ: (K:) pl. **إِسْكٌ** (El-Khárzenjee, K) and [quasi-pl. ns.] **إِسْكٌ** and **أَسْكٌ**. (M, K.)*

مَأْسُوكَةٌ A woman hit, hurt, or wounded, in her **إِسْكَتَانَ**: (TA:) a woman (Msb) hurt, or wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place; (S, Msb, K;) [i. e.,] hurt, or wounded, by that cause, in her **إِسْكَتَانَ**. (T, TA.)

اسل

أُسِّلَ, aor. ٤, (S, M, K,) inf. n. **أُسَالَةٌ**, (S, M, IAth,) *It was smooth and even*: (M:) *it* (anything) *was lank*: (S:) *it* (a cheek, M, IAth, K) *was smooth and long*: (M:) or long, or oblong, and not high in its ball: (IAth:) or long, (K, TA,) *soft in make, (TA,) and lank.* (K, TA.) **أُسَالَةٌ** in the cheek of a horse is approved, and is an indication of generous quality: you say, **تُنْبِئُ أُسَالَةٌ خَدَّهُ عَنْ أُصَالَةِ جَدِّهِ** [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (AO, Z.)—See also 2.

2. **أُسَلَهُ** *He made it* (an iron thing) *thin.* (TA.) [*He made it* (anything) *sharp, or pointed.* (See the pass. part. n., below.)]—**أُسِلَ البَطْرُ**, inf. n. **تَأْسِيلٌ**, *The rain moistened to the measure of the أُسَلَةُ [or thin part] of the arm.* (K.) When it has moistened to the measure of the **عَظْمَةِ** [or thick part] of the arm, you say of it **عَظِمَ**, inf. n. **كَيْفَ كَانَتْ مَطْرَتُهُمْ أُسَلَتْ أَرٌ تَعْظِيمٌ**: one says, **كَيْفَ كَانَتْ مَطْرَتُهُمْ أُسَلَتْ أَرٌ تَعْظِيمٌ** [How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?]. (TA.) And **أُسِلَ الثَّرَى**, (TA,) or **أُسِلَ**, (M, [so in a copy of that work, but probably a mistranscription,]) *The moisture reached to the measure of the أُسَلَةُ.* (M, TA.)

5. **تَأْسَلُ أَبَاهُ**, (M, K,) as also **تَأْسَنَهُ**, (M, TA,) *He resembled his father, (M, K, TA,) and assumed his natural dispositions; and so تَقَيَّنَهُ.* (TA.) [See **أَسَأَلُ**, below.]

أُسِّلَ [*Rush, or rushes: so called in the present day: a kind of trees: (S:) or [rather] a kind of plant, (M, Mgh, TA,) having shoots (M, Mgh) which are slender, (Mgh,) without leaves; (M, Mgh;) or of which the shoot is slender, and of which sieves are made; as is said in the A; and Sgh adds, [growing] in El-'Irák: (TA:) AHn says, (TA,) accord. to Abou-Ziyád, it is of the kind called أَغْلَاتٌ, and comes forth in slender shoots, not having branches growing out from them, nor wood, (M, TA,) and sometimes men beat them, and make of them well-ropes and other cords, (TA,) and it seldom or never grows but in a place wherein is water, or near to water: (M, TA:) AHn says [also,] it signifies shoots, or twig, growing (M, K) long and slender and straight, (M,) without leaves; of which mats are made: (M, K:) or أُسَلَةٌ, (K,) which is the n. un. of **أُسَلٌ** applied to the plant mentioned above, (M, K,) signifies any shoot, or twig, in which is no crookedness. (K.)—Hence, (M,) † *Spears; (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and † arrows,**

or *Arabian arrows; syn. نَبَلٌ; (M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to نَبَلٌ: (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.)—† Any thin thing of iron, such as a spear-head, and a sword, and a knife. (TA.)—† The prickles of palu-trees: (M, K:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or any long thorns, or prickles, of a tree. (S.)—[See also what next follows.]*

أُسَلَةٌ n. un. of **أُسِّلَ**, q. v. (M, K.)—Hence, by way of comparison, the significations here following from the K. (TA.)—† *Anything in which is no crookedness. (M.)—† The thin part of a blade of iron, such as that of an arrow &c.: (M, K:) and of the fore arm; (S, M, K;) i. e. the half thereof next the hand; the half next the elbow being called the عَظْمَةُ. (K in art. عَظْمُ.)—† The thin part, (S,) or extremity, or tip, (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the عَظْمَةُ. (K in art. عَظْمُ.) One says, **أَسَلَاتُ السَّبِيهِمْ أَمْضَى مِنْ أُسَلَةِ أَسْلِهِمْ** [The tips of their tongues are sharper than the heads of their spears]. (A, TA.)—† *The nervous, (K,) or the extremity thereof, (M,) of a camel. (M, K.)—† The head, [or what we term the toe, or foremost extremity, also called دُرْنَابَةٌ and أَنْفٌ] of a sandal; (M, K;) which is tapering. (M.)**

أُسَلِيَّةٌ an epithet applied to the letters **ز** and **س** and **ص** because *Pronounced with the tip of the tongue.* (TA.)

أُسِيلٌ *Smooth and even*: (M, K:) anything *lank; (S, A;) syn. سَبَطٌ, (A,) [i. e.] مُسْتَرَسِلٌ: (S, A:) applied to a cheek, (AZ, K, TA,) [smooth and long: or long, or oblong, and not high in its ball: (see 1:)] or soft, tender, thin, and even: (AZ:) or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) You say **رَجُلٌ أُسِيلٌ الخَدَّ** *A man having the cheek soft and long: (S:) and in like manner, فَرَسٌ أُسِيلٌ* a horse. (TA.) And **كَفٌّ أُسِيلٌ الأصابع** *A hand small and slender, and lank, or long, in the fingers.* (TA.)*

أَسَالٌ a pl. having no sing.: (K:) mentioned by ISk as a word of which he had not heard any sing. (S.) You say, **هُوَ عَلَى أَسَالٍ مِنْ أَبِيهِ** [in the CK, erroneously, **أَسَالٍ**,] *He is of a semblance and of characteristics and natural dispositions which are those of his father; (S, K;) like أَسَانٍ. (S.)*

مُؤَسَّلٌ *Anything sharpened, or pointed.* (M, K.) You say **أُذُنٌ مُؤَسَّلَةٌ** *An ear [of a horse or the like] slender, pointed, and erect.* (M.)

اسر

1. **أَسَمَهُ** a dial. var. of **وَسَمَهُ**, q. v. (TA.)

إِسْرٌ: see art. **سَمُو**.

أَسَامَةٌ, determinate, (S, M, K,) and imperfectly decl., (M, Msb,) as a proper name, (Msb, K,)

The lion; (§, M, Mṣb, K;) as also **الاسامة**. (Sgh, K.)

اسن

1. **أَسَنَ**, aor. ʔ (§, M, Mgh, Mṣb, K) and **أَسِنَ**, (§, M, K,) inf. n. **أُسُونُ** (§, M, Mṣb) and **أَسِنَ**; (M;) and **أَسِنَ**, aor. ʔ, (§, M, &c.,) inf. n. **أَسِنَ**; (§, M, Mṣb;) said of water, i. q. **أَجَنَ** and **أَجِنَ**; (§, K;) [i. e.] It became altered for the worse (M, Mgh, Mṣb) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see **أَجَنَ**),] but was drinkable; (M;) or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجَنَ** and **أَجِنَ**. (TA.) [See also **أَجِلَ**.]

أَسِنَ: see what follows.

أَسِنَ (§, Mgh, Mṣb, K) and **أَسِنَ** (§, Mgh, Mṣb,) applied to water, (§, Mgh, &c.,) i. q. **أَجِنَ** [and **أَجِنَ**]; (§, K;) [i. e.] Altered for the worse (Mgh, Mṣb) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see **أَجِنَ**)] or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجِنَ** and **أَجِنَ**: (TA:) pl. [of the former] **أَسَانٌ** [like **أَطْبَارٌ** is pl. of **طَاهِرٌ**, or perhaps it may have for its sing. **أَسِنٌ**, like **أَجِنٌ**]. (M, TA.) **أَسِنٌ**, in the Kur [xlvi. 16], is explained by Fr as meaning *Of water not altered for the worse; not **أَجِنٌ***. (TA.)

اسو

1. **أَسَوَّ**, (aor. **أَسَوَّ**, §,) inf. n. **أَسُوٌّ** and **أَسَا**, [but in the §, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively, or surgically.* (§, M, K.) — [Hence,] **أَسَا** **بِنَهْمٍ** + **هَذَا أَمْرٌ لَا يُؤْتَى كَلِمَهُ** [This is an affair of which the evil (lit. the wound) will not be remedied]. (§.) — [Hence also,] **أَسَا** **بِنَهْمٍ** (first pers. **أَسَوْتُ**, §, Mṣb, inf. n. **أَسُوٌّ**, §, M,) **أَسَا** **بِنَهْمٍ**, effected a reconciliation, or adjusted a difference, between them; (§, M, Mṣb, K;) as also **أَسَا** **بِنَهْمٍ**. (El-Muarrizj, TA.) = **أَسَى** aor. **أَسَى**, inf. n. **أَسَا** or **أَسَى**, *He grieved, or mourned,* (§, M, Mṣb, K,) **عَلَيْهِ** [for him, or it], (M, K,) and **عَلَى مُصِيبَةٍ** [for an affliction], and **لِفُلَانٍ** [for such a one]. (§.) [This belongs to the present art. and to art. **أَسَى**; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, **الْإِسَاءُ يَدْفَعُ الْأَسَا** [Medicine dispels grief, or mourning]. (TA.)

2. **أَسَى** **بِنَهْمٍ**. see 1. = **أَسَاهُ**, (§, M, K,) inf. n. **أَسِيَّةٌ**, (§, K,) i. q. **عَزَاهُ** [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (§, M, K, TA;) saying to him, *Wherefore dost thou grieve, or mourn, when such a one is thine example (إِسْوَتُكَ)?* i. e. *what has befallen thee befell him,*

and he was patient; therefore take thou example by him and so be consoled (**تَأَسَّى بِهِ**). (TA.) You say, **عَزَاهُ** i. e. **أَسَاهُ بِمُصِيبَةٍ**, [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless **بِمُصِيبَةٍ** be a mistranscription for **بِمُصِيبَةٍ** on account of an affliction]; as also **أَسَاهُ**, with medd. (TA.)

3. **أَسَيْتُهُ بِمَالِي**, (§, Mgh,) inf. n. **مُؤَاسَاةٌ**, (§, M, K,) *I made him my object of imitation (إِسْوَتِي)*, [meaning *I made myself like him,*] in respect of my property: (§:) or *I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example:* (Mgh:) and **وَأَسَيْتُهُ** is a dial. var., but of weak authority: (§, Mgh:) and **أَسَانِي** [alone] *he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his];* (Hain p. 696;) and **أَسَايَهُ** [thus without a second,] *I make him the object of my own imitation and so share with him my property:* (Id p. 198:) or **أَسَاهُ بِمَالِهِ** signifies *he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant:* (M, K:) whence the saying, **رَجَمَ اللَّهُ رَجُلًا أَعْطَى مِنْ فَضْلِ وَوَأَسَى مِنْ كِفَافٍ** [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and **أَسَاهُ** signifies *he shared with him: and he was, or became, equal with him: for* **المُؤَاسَاةُ** occurs often in trad., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ], with **أَسَا**: also, the being, or becoming, equal with another: (TA:) and you say, **أَسَيْتُهُ بِنَفْسِي**, meaning *I made him equal with myself; in the dial. of El-Yemen وَأَسَيْتُهُ. (Mṣb.) **أَسَى بَيْنَ النَّاسِ فِي وَجْهِكَ**, in a letter of 'Omar, means *Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof].* (Mgh.) The saying **مَا يُؤَاسِي فُلَانٌ فُلَانًا** is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means *Such a one does not make such a one to share with him: accord. to El-Muarrizj, does not good to such a one; from the saying of the Arabs, أَسَى فُلَانًا بِخَيْرٍ, Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from يُؤَاسِيهِ, meaning العَوْضُ; being originally يُؤَاسِيهِ, then يُؤَاسِيهِ, and then يُؤَاسِيهِ: or it may be from أَسَوْتُ الْجُرْحَ. (IDrd, TA.) [See also an ex. voce **أَثَرَةٌ**.]**

4. **أَسَاهُ**: see 2.

5. **تَأَسَّى**: see 8. — **تَعَزَّى** [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like

manner and had been patient]. (§, M, K.) You say, **تَعَزَّى بِهِ**, i. e. **تَأَسَّى بِهِ** [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (§.) [See 2.]

6. **أَسَى بَعْضُهُمْ بَعْضًا تَأَسَّوْا** [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (§, K.) A poet says,

• وَإِنَّ الْأَوْلَى بِالطَّقِ مِنْ آلِ هَاشِمٍ •
• تَأَسَّوْا فَتَسَّوْا لِلْكَرَامِ التَّاسِيَا •

(§,) in which **تَأَسَّوْا** is from **المُؤَاسَاةُ**; not from **التَّاسِيَا**, as it is stated to be by Mbr, who says that **تَأَسَّوْا** means **تَوَاسَّوْا** and **تَعَزَّوْا**. (IB, TA.) [This verse is cited and translated in art. **الَى**, voce **أَلَى**, q. v.]

8. **أَتَسَّى بِهِ** [written with the disjunctive alif **أَتَسَّى**] *He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him;* (§, Mgh, Mṣb, TA;) as also **تَأَسَّى بِهِ**: (Mṣb, TA:) *he made him an object of imitation (إِسْوَةً) [to himself].* (M, K.) One says, **لَا تَأَسَّى بِمَنْ لَا تَأَسَّى لَكَ بِإِسْوَةٍ** *Do not thou imitate him who is not far thee a [fit] object of imitation.* (§, M.)

Q. Q. 1. **أَسَوَّيْتُهُ بِهِ** [I made him to imitate him, to follow his example, or to take example by him;] *I made him an example, an exemplar, a pattern, or an object of imitation, to him:* (M, K:) from **أَسَى**: and if from **الإِسْوَةُ**, as he asserts it be, the measure of this verb is **فَعْلَيْتُ**, like **ذَرَيْتُ** and **جَعَيْتُ**. (M.)

أَسَى or **أَسَى** *Curative, or surgical, treatment.* (§.) [See the verb **أَسَا**.] = **أَسَى**, or **مُؤَاسَاةٌ**, *Grief, or mourning.* (§, K.) [See the verb **أَسَى**.]

أَسَوَّانٌ: see **أَسَى**.

أَسَى *Patience.* (§.) = Also pl. of **أَسْوَةٌ**, like **أَسَى** is pl. of **أَسْوَةٌ**. (§, *K, *TA.)

أَسْوَةٌ: }
أَسْوَةٌ: } see what next follows.

أَسْوَةٌ and **أَسْوَةٌ** (§, M, Mgh, Mṣb, K) and **أَسْوَةٌ**, mentioned by Er-Rághib in one of his works, (MF,) *An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. قُدْوَةٌ or قُدْوَةٌ* (§, M, Mṣb, K;) each a subst. from **أَسَى بِهِ**; (Mgh;) i. e. **مَا يُؤْتَى بِهِ**: (TA:) explained by Er-Rághib as meaning *the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful:* (TA:) also *a thing [or person] by which one who is*

in grief, or mourning, takes example, (S, K,) for the being consoled (للتعزي) thereby: (S:) pl. اُسى and اُسى; (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, اُسى فلان اُسى [I have in such a one an example, &c.]. (S.) The saying, اُسى ما سوى التراب من الارض اُسى التراب meaning 'There is nothing but the dust of the earth, or ground, that follows the dust. (Mgh.) — Also an inf. n., [or rather a quasi-inf. n.,] syn. with اُسى [inf. n. of 8]. (TA.)

اُسى Grieving, mourning, or sorrowful; (M, K;) as also اُسى and اُسى, (M in art. اُسى,) or اُسى, (K in art. اُسى, [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or اُسى. (Mgh.) [See art. اُسى.] It is [sometimes] followed by اُسى [as an imitative sequent corroborating its meaning]. (M.)

اُسى and اُسى A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerable: (S, TA:) pl. [of each, as is indicated in the TA,] اُسى. (M, K.) — The former is also a pl. of اُسى. (S, M, K.)

اُسى: see what next precedes.

اُسى i. q. اُسى; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M.) — See also اُسى.

اُسى Medical, curative, therapeutical, [or surgical,] treatment. (Ibn-El-Kelbec, Sgh, K.) By rule it should be [اُسى] with kesr. (Sgh, TA.)

اُسى A physician; one skilled in medical, curative, therapeutical, [or surgical,] treatment [particularly of wounds]: pl. اُسى and اُسى; (S, M, K;) said by IJ to be the only instance of فُعلة and فُعَال interchangeable except رعاة and رعاة pl. of راع: (M:) and اُسى occurs [as its pl.] in a verse of Hotaiäh. (S, TA.) — With the people of the desert, (S,) [its fem.] اُسى signifies 'A female circumciser [of girls]. (S, K: [mentioned in the latter in art. اُسى.]) — See also اُسى.

اُسى: see اُسى.

اسى

1. اُسى, aor. اُسى, inf. n. اُسى or اُسى, He grieved, or mourned, (S, M, Mgh, K,) عليه [for him or it]. (M, K.) See art. اُسى.

اُسى, [agreeably with analogy, as part. n. of اُسى,] (M,) or اُسى, (K,) or اُسى, (Mgh,) and اُسى, (M, K,) a dial. var. of اُسى, (TA, [see art. اُسى,]) Grieving, mourning, or sorrowful: (M, Mgh, K:) fem. [of the first, or second,] اُسى, (M,) or اُسى, (K,) and [of اُسى,] اُسى, (M, K,) and اُسى: (TA:) pl. [of اُسى,] اُسى, (M, K,) and اُسى [which is extr. and somewhat doubtful] (K) and [of اُسى,] اُسى and [of

اُسى or of اُسى] اُسى (M, K) and [of اُسى] اُسى. (K.)

اُسى: see above.

اُسى, mentioned in this art. in the K: see اُسى in art. اُسى.

اشب

1. اُشبه, aor. -, (M, K,) inf. n. اُشبه, (M, TA,) He mixed it. (M, K.) And اُشبهت القوم; (S;) or اُشبهت, inf. n. اُشبهت; (TA;) I mixed the people together. (S, TA.) — Also, aor. as above, (S, K,) and -, (K,) inf. n. as above, (S,) † He charged him with a vice, fault, or the like; blamed, censured, or reprehended, him: (S, K:) or he aspersed, reviled, or reproached, him, and mixed up falsehood in his aspersion of him. (TA.) You say also, اُشبهت بشئ [i. e. بشئ or بشئ] † He cast upon him a stigma, or mark of dishonour, by which he became known: (Lh, TA:) or he cast a censure, or reproach, upon him, and involved him in it. (TA.) — اُشبهت الشجر, aor. -, (A, K,) inf. n. اُشبهت; (TA;) and اُشبهت; (K;) or اُشبهت اُشبهت; (S;) The collection of trees, or the thicket, was, or became, dense, tangled, confused, intertwined, or complicated: (S, K:) or very dense, or much tangled or confused, so as to be impassable. (AHn, A.) — [Hence,] اُشبهت الكلام بينهم † Their speech, one with another, became confused, or intricate. (TA.) — And اُشبهت الشر للبيير Evil clave to the ignoble. (A.)

2. اُشبه, inf. n. اُشبهت, He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K.) — اُشبهت القوم: see 1. — اُشبهت الكلام بينهم † He made their speech, one with another, confused, or intricate. (TA.) — اُشبهت الشر بينهم † He occasioned confusion, discord, or mischief, between them. (Lth.) And hence, (TA,) اُشبهت signifies also The exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بين قوم, or among, a people. (S, TA.)

3. اُشبهت: see 1. — اُشبهتوا † They were, or became, mixed, or confounded together; as also اُشبهتوا [written with the disjunctive alif اُشبهتوا]. (S, K.) — † They assembled, or congregated, themselves (A, K) from different parts; (TA;) as also اُشبهتوا. (K.) And اُشبهتوا إليه † They drew themselves together to him, (K, TA,) and crowded densely upon him; or collected themselves together to him, and surrounded him. (TA.)

4: see 3, in two places.

اُشبهت inf. n. of اُشبه. (TA.) — [Hence,] اُشبهت: so in the saying, اُشبهت ذى التيابس; (S.) ذى التيابس i. e. ذى التيابس; (S.) See art. اُشبهت. — Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, اُشبهت رجل ضربت بينى وبينك اُشبهت فرخص لى فى العشاء means Verily I am a blind man, [and]

between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to [coming to thee to perform the prayers of] the nightfall and the daybreak. (K, MF, TA.)

اُشبهت Dense, tangled, confused, intertwined, or complicated; applied to a collection of trees: (S, TA:) or so dense, or so much tangled or confused, as to be impassable; applied to a thicket: (A:) and a place abounding with trees: (TA:) applied also to † a collection of clouds, meaning commingled: (A:) and to † a number, meaning intricate, or confused. (S, TA.) It is said in a prov., اُشبهت منك وإن كان اُشبهت, (A,) meaning † [Thy stoch is an appertenance of thine] although it be thorny and intricate or confused. (TA. [See art. اُشبهت.])

اُشبهت † A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K;) congregated from every quarter: (L:) pl. اُشبهت. (S, K.) You say, اُشبهت هؤلاء † These are a collection [of people] from different places. (TA.) — Also † Mixtures of unlawful and lawful kinds of property: (A:) or what is mixed with that which has been unlawfully acquired; (K, TA;) that in which is no good; (TA;) of gains: pl. as above. (K, TA.)

اُشبهت الحسب † Not pure in his grounds of pretension to respect. (ISd, TA.) [See also what follows.]

اُشبهت جمع مؤشبهت † [A mixed collection of people]. (A.) — اُشبهت فلان مؤشبهت, (S, K,) with fet-h [to the ش], (K,) in one copy of the K, اُشبهت, (TA,) † Such a one is of mixed, not of pure, race, or lineage. (S, K.)

اشر

1. اُشر, (S, Mgh, K,) aor. -, (ISk, Mgh,) or -, (Mgh,) inf. n. اُشر, (Mgh,) He divided [or saved] a piece of wood (ISk, Mgh, K) with the اُشر; (S, Mgh, K;) as also اُشر and اُشر. (Mgh, TA.) — اُشرت انساناً, aor. -, [or, accord. to the Mgh, it seems to be -,] inf. n. اُشر; (K;) and اُشرتها, (K,) inf. n. اُشهر; (S;) She (a woman, TA) made her teeth serrated, (S, K,) and sharpened their extremities, (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. اُشر.] — اُشر, aor. -, (S, Mgh, K,) inf. n. اُشر, (S, A, Mgh,) He exulted, or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: (S, A, Mgh, K, TA:) or he exulted by reason of wealth, and behaved with pride, and self-conceit, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire. (TA.) [See اُشر.]

2: see 1.

اُشرت, written with the disjunctive alif اُشرت, She invited another to make her teeth

serrated and to sharpen their extremities; as also استأشرت. See the act. part. ns. below: and see also استوشرت.]

10: see 8.

أشْر: }
أشْر: } see أَشْر.
أشْر: }

أشْر (S, A, Mṣb, K) and أَشْر and أَشْر and أَشْر (K) and أَشْرَان (S, K) *Exulting, or exulting greatly, or excessively; and behaving insolently and unthankfully, or ungratefully: (S, *A, *Mṣb, K, *TA:) or exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: or rejoicing, and resting the mind upon things agreeable with natural desire: (TA:) pl. [of the first] أَشْرُونَ and [of the second] أَشْرُونَ (L, K) and [of the first four] أَشْر (K [accord. to the TA, but not in the copies of the K in my hands,]) and [of أَشْرَان, TA) أَشْرِي (K) and أَشْرِي (S, K) and أَشْرِي (K). One says, أَشْرُ أَفْر, and أَشْرَان أَفْرَان, using the latter word in each instance as an imitative sequent. (TA.) — أَشْرُ أَفْرُ ! Lightning flashing repeatedly to and fro. (A.) — أَشْرُ ! A plant, or herbage, extending beyond its proper bounds. (A.)*

أشْر: see what next follows.

أشْرُ and أَشْرُ and أَشْرُ (S, K,) which last is a pl., (K,) *In his teeth is a serration, (S, K,) and a sharpness of the extremities [such as is seen in the teeth of young persons]; (S;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَعْيَيْتِي أَشْرُ — أَشْرُ فَكَيْفَ بَدْرَدِي. (S.) [See art. در.]* *أشْرُ ! The teeth of the reaping-hook, or sickle. (K.)*

أشْرُ, and its dual: see أَشْرُ.

أشْرُة *A very exulting wish: occurring in the Mo'allakah of El-Hārith Ibn-Hillizeh. (EM p. 272.)*

أشْرَان: see أَشْر, in two places.

أشْرُ: see أَشْرُ.

أشْرُ *Dividing [or sawing], or one who divides [or saws], wood, with the مَشَار. (Mṣb.) — [Hence,] The prickles [or serrated parts] of the shanks of the locust; (K;) as also أَشْرُ. (TA.) — Also, and أَشْرُة and مَشَارُة, A joint (عُقْدَة) at the extremity of the tail of the locust, like two claws; (K;) which two things are also called أَشْرَان and مَشَارَان. (TA.) — أَشْرُة A woman who sharpens the extremities of her teeth [and makes them serrated: see 1]. (Mṣb.) — مَشَارُة: An arm, or a hand, sawn off; i. q. مَشَارُة: (ISk, S, Mṣb, K, *) like عَيْشَة رَاضِيَة in the sense of مَرْضِيَة. (S.)*

أشْرُة, or أَشْرُة, as in different Lexicons, (TA,) [the former in the K,] *The thing with which the locust bites: pl. أَشْرُ. (K.) — See also the pl. voce أَشْرُ.*

مُؤَشْرُ Anything (TA) *made thin [and serrated]. (K.) [Hence,] ثَغْرُ مُؤَشْرُ A front tooth serrated and sharpened at the extremity. (TA.) And hence, (TA,) مَشَارُ العَضْدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated*]. (S, TA.)*

مِشَارُ (S, Mṣb, K, &c.) *[A saw;] an instrument with which wood is divided; (Mṣb, K;) as also مِشَارُ, from مَشَر; (Mṣb, TA;) and مِشَارُ: (TA:) pl. مَشَارُ. (ISk, Mṣb, TA.) — See also this word and its dual voce أَشْرُ.*

مَشَارُ Wood divided [or sarn] with the مِشَارُ. (Mṣb.) See also أَشْرُ — مَشَارُة A woman who has the extremities of her teeth sharpened [and serrated artificially: see 1]. (Mṣb.)

مِشِيرُ, applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) *Brisk; lively; sprightly. (S, *K.)*

مُؤَشْرُة and مَشَارُة A woman who invites [another] to make her teeth serrated [and to sharpen their extremities: see 1]. (K.)

مَشَارُة: see what next precedes.

اشف

إشْفَى, of the measure فَعَلَى, [and therefore fem., and imperfectly decl.,] (S, Mṣb,) accord. to some; but accord. to others, of the measure أَفْعَل, like إِضْعَج, as Kh is related to have said, (Mṣb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.,] with tenween, [i. e. إِشْفَى] perfectly decl.: (TA:) *The instrument belonging to the إِسْكَاف [or sewer of skins, or leather]; (S, *Mṣb, TA;) i. e., with which he sews; and the instrument with which he bores, or perforates: (TA:) the instrument for boring, or perforating, (K in art. شَفَى) belonging to the أَسْكَاف; said by ISk to be that which is used for water-skins, or milk-shins, and leather water-bags, and the like; that used for sandals, or shoes, being called مَخْصَف: (S and TA in art. شَفَى) and the [instrument called] بَرَاد with which skin, or leather, is served: (K in art. شَفَى) i. q. مَخْرَزُ. (Mgh in art. شَفَى) pl. أَشْفَاف. (S, Mgh, Mṣb, K; [in the CK, erroneously, أَشْفَافِ.] In the K, in the present art., الإِسْكَاف is put, by a mistake of the copyists, for الإِسْكَافِ. (TA.) See also art. شَفَى.*

اشك

1. أَشْكُ ذَا خُرُوجًا. (TA.)

اشن

5. أَشْنَانُ *He washed his hands with أَشْنَان [q. v. infra]. (Mṣb, K.)*

أَشْنَة [applied in the present day to Moss: and particularly, tree-moss: in Persian أَشْنَة: but] Lth says, (TA,) *it is a thing that winds itself upon the trees called بَلُوط and صَنْوَبَر [oak and pine] as though it were pared off from a root (كَأَنَّهُ مَقْشُورٌ مِنْ عَرَقٍ); and it is sweet in odour, and white: (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.)*

أَشْنَانُ and أَشْنَانُ, (Mṣb, K,) but the former is of higher authority than the latter, (TA,) i. q. حُرْضُ [Kali, or glasswort]: (Mṣb in the present art.; and S, A, Mgh, Mṣb, K, in art. حُرْضُ:) [and also potash, which is thence prepared;] a thing, or substance, well known, (K, TA,) with which clothes and the hands are washed; (TA; [see قَلَى]); good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive. (K.)

أَشْنَانَة A vessel for حُرْضُ [or for أَشْنَانُ as meaning potash]; syn. مِحْرَصَة. (A in art. حُرْضُ.)

أَشْنَانِي A seller of أَشْنَانُ. (TA.)

اصد

2. أَصْدَة, inf. n. تَأْصِيدُ, is from أَصَدَة: (S, K:)

[app. meaning *He made it an أَصْدَة: or he wore it as an أَصْدَة: and hence مَوْصَدٌ or مَوْصَدَة as explained below: or] he clad him with an أَصْدَة. (TK.)*

4. أَصَدُ [in some copies of the K أَصَدُ, which is a mistake, (see the pass. part. n. مَوْصَدُ, below,)] *He closed (أَغْلَقَ, S, A, K, and so in the M in art. door, or an entrance; as in the M in the present art.) a door, or an entrance; as also اوصد; (S, M, A, K;) of which it is a dial. var. (S.) And He covered, or covered over, a cooking-pot. (M.)*

أَصْدَة (S, M, K, and Ham p. 223) and أَصْدَة (M, K) and مَوْصَدُ (S, *M,) or مَوْصَدَة (K,) *A garment of the kind called صَدَار worn by a young girl: when a girl attains to the age of puberty, she is clad with a دَرْع: (M:) or a small shirt for a little girl: or worn beneath the ثَوْب; (K:) or the أَصْدَة is a garment without sleeves, worn by a bride and by a little girl: (M:) or a small shirt or shift, worn beneath the ثَوْب; and also worn by little girls: (S:) or a garment of which the sewing is not complete: or i. q. بَقِيْرَة: or i. q. صُدْرَة. (Ham ubi supra.) Kuthciyir says,*

• وَقَدْ دَرَعُوهَا وَهِيَ ذَاتُ مَوْصَدٍ •

• مَجُوبٌ وَلَمَّا يَلْبَسِ الدَّرْعَ رِيْدَهَا •

[*They clad her with a دَرْع when she wore a مَوْصَد with an opening cut out at the neck and bosom, when her equal in age had not yet worn the دَرْع. (S, M.)*

أَصِيدُ A court; or an open or a wide space in front of a house, or extending from its sides; (S, M, K;) a dial. var. of وَصِيدُ, (S,) which is the more common form: (M:) or the extreme

and exterior part of a house : (Mirḳát el-Loghah, and Meyd, as rendered by Golius :) or an intermediate place between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Maḡroof, as rendered by Golius.)

أَصِيْدَةٌ: see أَصْدَةٌ. = A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيْرَةٌ: (M, K:) or like a حَظِيْرَةٌ, (S, and Ham p. 223,) [but made] of rocks, or great masses of stone: (Ham:) a dial. var. of وَصِيْدَةٌ [q. v.]: (S:) pl. إِصَادٌ. (Ham.)

مُؤَصَّدٌ Closed; closed over, or covered: occurring in the Qur [xc. 20 and] eiv. 8; (L;) in which AA reads مُؤَصَّدَةٌ [with hemz; others reading this word without hemz]. (S, L.) You say بَابٌ مُؤَصَّدٌ [A closed door]. (A.) And قَدْرٌ مُؤَصَّدٌ A covered cooking-pot. (A.) And بَابُ الْعَفْوِ عَنْهُ مُؤَصَّدٌ [The door of forgiveness is closed from him; i. e., against him]. (A.)

· مؤَصَّدٌ, or مُؤَصَّدَةٌ: see أَصْدَةٌ, in three places.

اصر

1. أَصْرَهُ, aor. ; inf. n. أَصْرُ, He, or it, (a thing, Ks,) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded, or prevented, him, or it: (Ks, S, M, A, K:) it straitened him. (TA.) You say, أَصْرْتُ الرَّجُلَ I confined, or restricted, the man to that thing, or affair. (Ks.) And أَصْرْتُهُ عَنْ حَاجَتِهِ, and عَمَّا أَرَادَهُ, I withheld, restrained, or debarred, him from the thing that he wanted, and from the thing that he desired. (IAgr.) — أَصْرَ الْبَيْتَ, aor. and inf. n. as above, He wailed, or put, to the tent an إَصْرَ. (K, *TK.) = Also, aor. and inf. n. as above, He broke it. (El-Umawee, S, M, K, *) — He inclined, or bent, it. (M, K, *TA.) — It inclined him, (As, S, K,) عَلَى فُلَانٍ to such a one. (As, S.) See an ex. voce أَصْرَةٌ.

[3. أَصْرَهُ, inf. n. مُؤَاَصِرَةٌ, He was his neighbour, having the إَصْرَ of his tent by the side of the إَصْرَ of the tent of the other. See the act. part. n. below.]

[6. تَأَصَّرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n. below.]

أَصْرٌ : } see إِصْرٌ; each in three places.
أَصْرٌ : }

أَصْرٌ A covenant, compact, or contract; (S, K;) ns also أَصْرٌ and أَصْرٌ: (K:) [see also وَصْرٌ:] any bond arising from relationship, or from a covenant or compact or contract, (Aboo-Is-hāḳ,) and from an oath: (Ish:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished: so in the Qur ii. 286: (I'Ab:) [see also what follows, in two places:] or a heavy, or burdensome, cove-

nant, compact, or contract: so in the Qur iii. 75: (Ish, M:) so, too, in the same vii. 156: (T, M:) pl. أَصَارٌ, a pl. of pauc.: (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Qur ii. 286, accord. to Zj. (TA.) — A weight, or burden; (S, M, K;) as also أَصْرٌ and أَصْرٌ: (K:) so called because it restrains one from motion: (TA:) pl. as above. (M.) — A sin; a crime; an offence; (S, M, K;) as also أَصْرٌ and أَصْرٌ: (K:) so called because of its weight, or burdensomeness: (TA:) or the sin of breaking a compact, or covenant: (Fr, Sh:) or a grievous punishment of a sin: so accord. to AM in the Qur ii. 286. (TA.) — A thing that inclines one to a thing. (M, K.) [See also أَصْرَةٌ. It is said in the Ham (p. 321) that أَوَاصِرٌ is pl. of the former word: but it is evidently pl. of the latter.] — A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى يَمِينٍ فِيهَا إِصْرٌ فَلَا كَفَّارَةَ لَهَا, [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اِصْرٌ being a burden, and a binding. (TA.) = The ear-hole: pl. أَصَارٌ (IAgr, K) and إِصْرَانٌ. (K.)

أَصْرَةٌ and إِصْرَةٌ (S, M, K) and إِصْرَةٌ and إِصْرَةٌ (M, K) A short rope, (S,) or small rope, (K,) by which the lower part of the [hind of tent called] خِيَابَةٌ is tied, or bound, (S, K,) to the peg: (S:) or a short peg, for the [ropes called] أَطْنَابٌ, with which the lower part of the [hind of tent called] خِيَابَةٌ is fastened: (M:) [or] إِصْرٌ signifies also the peg, (K,) or short peg, (TA,) of the [hind of tent-ropes called] طَنْبٌ: (K:) or a peg of the خِيَابَةٌ: (Ibn-Es-Sced, TA:) pl. of the first أَصْرٌ (S, M) and أَصْرَةٌ; (M;) and of the second أَيَاصِرٌ. (S.) ISd thinks that أَصْرَاتٌ is the pl. of أَصْرَةٌ used in the first of the senses explained above in the following verse:

• لَعْمَرُكَ لَا أَذْنُو لِيُؤْصِلَ دَنِيَّةً •
• وَلَا أَتَّصِبِي أَصْرَاتِ خَلِيلِي •

the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like: or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See أَصْرَةٌ, below.] — Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) — A thong of untanned hide which binds together the عَضْدَانِ of a camel's saddle: and إِصْرٌ is a dial. var. thereof. (M.) — Also, (M, K,) and أَيَاصِرٌ, (AZ, As, K,) A [garment of the hind called] كِسَاءٌ in which dry

herbage, or fodder, is collected: (M, K:) or a كِسَاءٌ filled with herbage, and tied: (AZ:) or a كِسَاءٌ in which is dry herbage, or fodder: otherwise it is not thus called: (As:) pl. [of the former] أَيَاصِرٌ and أَصْرَةٌ; (K;) and of the latter أَيَاصِرٌ. (AZ.) — And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) Dry herbage, or fodder: (S, K:) or dry herbage, or fodder, collected together: (TA:) or dry herbage, or fodder, in a [garment of the kind called] كِسَاءٌ: otherwise it is not thus called: (As:) or dry herbage, or fodder, contained in a مِحْشٌ. (M.) [The following saying is cited as an ex. of the first of these significations:] لِفُلَانٍ مِحْشٌ لَا يُجَعَّرُ [To such a one belongs a place, or land, abounding with dry herbage,] the dry herbage whereof will not be cut; (S;) meaning, because of its abundance. (TA.) — Also, the former, A basket (زَبِيلٌ or زَبِيلٌ, as in different copies of the K) in which goods, or commodities, (مَتَاعٌ,) are carried: so called as being likened to the thing in which dry herbage is put. (TA.)

إِصَارَةٌ: see إِصَارٌ.

كَلًّا أَصْرٌ Pasturage that detains those that are on it [by reason of its abundance]: (M, TA:) or, to which one goes because of its abundance. (TA.)

أَصْرَةٌ, and its pl. أَصْرَاتٌ: see إِصَارٌ, in three places: of which last word, the first is also a pl. — The thing termed أَخِيَّةٌ and أَرْبَى [to which a beast is tied]. (TA.) — A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one: (M:) pl. أَوَاصِرٌ. (K.) One says, مَا تَأَصَّرَنِي عَلَى فُلَانٍ أَصْرَةٌ [No tie of relationship, nor any favour, or benefit, inclines me to such a one. (S.)] And عَطَفَ عَلَيَّ مَا تَأَصَّرَنِي عَلَى فُلَانٍ أَصْرَةٌ [He inclined to me without any tie of relationship, &c., and examined my case without eye]. (A.) [See also إِصْرٌ.]

أَيَاصِرٌ: see إِصَارٌ, in three places.

مَأَصْرٌ and مَأَصْرٌ A place in which a person or thing is confined, shut up, or imprisoned: pl. مَأَصِرٌ; for which the vulgar say, مَعَاصِرٌ. (S, K.) — Also, the former, (M, A,) or مَأَصْرٌ; (TA;) either of the measure مُعَصْرٌ from الأَصْرُ, or of the measure فَاعِلٌ from المَصْرُ; A thing intervening between two other things and preventing the passage from one to the other; a barrier: (A:) a rope across a road or river, preventing the passage of travellers and ships or boats, (M, L,) for the taking of the tithes from them. (L.)

مُؤَاَصِرٌ A neighbour: (K:) [or a close, or near, neighbour: as in the saying,] هُوَ جَارِي مُؤَاَصِرِي [He is my neighbour, having the إَصْرَ of his tent by the side of the إَصْرَ of my tent. (El-Aḥmar, S.)

حَى مَتَاصِرُونَ A tribe dwelling, or abiding, near together. (S, K.)

اصطلب

اصطلب *A stable (K) for ذَوَابَّ* [i. e. horses or mules or asses]: (§ [in some copies of which it is omitted] and K:) the l is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (§:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (§:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is أَصْطَلِبُ: and the dim. أَصْطَلِبٌ. (TA.)

اصطراب

اصطراب: see أَصْطَرَابٌ or أَصْطَرَابٌ.

اصل

1. **أَصْلٌ**, (K,) inf. n. **أَصَلَّةٌ**; (TA;) or **أَصِلٌ**; (M;) *It (a thing, M) had, or came to have, root, or a foundation*; (M, K;) as also **تَأَصَّلَ**: (M:) or *it was, or became, firm, or established, and firmly rooted or founded*; as also **تَأَصَّلَ**: (K:) and [in like manner] **تَأَصَّلَ** *it (a thing) was, or became, firm in its root or foundation, and strong*. (Mṣb.) You say, **تَأَصَّلَتِ الشَّجَرَةُ** *The tree [took root; or] grew, and became firm in its root*. (TA.) — [Hence,] **أَصَلَ**, (§, M, K,) inf. n. as above, (§, M,) *He (a man, §, M) was, or became, firm, (§, M, K,) or sound, (§,) of judgment*; (§, M, K;) *intelligent*. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK and TA, instead of **عَاقِلٌ**, the reading in the M, I find **عَاقِبٌ**].) — Also, (§, K,) inf. n. as above, (§, TA,) *It (judgment, or opinion,) was, or became, firm, or sound, (§, TA,) or good*. (K.) — And, inf. n. as above, *It (a thing) was, or became, eminent, noble, or honourable*. (Mṣb.) — **أَصَلَّهُ**, [aor. and inf. n. as in what follows next after this sentence,] *He hit, or struck, its root, or foundation; that by being which it was what it was, or in being which it consisted; or its ultimate constituent*. (A, TA.) — And hence, (A, TA,) **أَصَلَّهُ عَلَيَّ**, (A, K, TA,) aor. ٤, inf. n. **أَصَلٌّ**; (TA;) or **أَصَلَّهُ** [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without **عَلَيَّ**]; (so in a copy of the M;) † *He knew it completely, or thoroughly, or superlatively well, syn. قَتَلَهُ, (K,) [i. e.] **قَتَلَهُ عَلَيَّ**, *so that he was acquainted with its أَصْلُ [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from أَصَلَّةٌ, as meaning "a certain very deadly serpent;" (A, TA;) [whence the phrase,] — **أَصَلَّتْهُ الْأَصَلَّةُ**, (K,) inf. n. **أَصَلٌّ**, (TA,) *The [serpent called] اصلة sprang upon him (K, TA) and slew him*. (TA.) — **أَصَلٌّ**, aor. ٤, (M, K,) inf. n. **أَصَلٌّ**, (M,) said of water, i. q. **أَسِنَ**; (M, K;) i. e. *It became altered for the worse (M, TA) in its taste and odour, (TA,) from fetid black mud (K, TA) therein: so says Ibn-'Abbād: (TA:) and said of flesh-meat, it became altered (K, TA) in like***

manner. (TA.) — **أَصِلَ فُلَانٌ يَفْعَلُ كَذَا وَكَذَا** *Such a one set about, or commenced, doing thus and thus, or such and such things*. (TA.)

2. **أَصَلَّهُ**, inf. n. **تَأَصَّلَ**, *He made it to have a firm, or fixed, root, or foundation, whereon to build, (Mṣb, TA,) i. e., whereon another thing might be built*. (El-Munáwwee, TA.) [Hence,] **أَصَلَ مَالَهُ** i. q. **أَثَرَهُ** *[He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, مَالٌ أَصَلٌ, and أَصَلَ مَالٌ]*. (M and K in art. ائتل) — **أَصَلَ الْأُصُولَ** *[He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.] is a phrase similar to بَوَّبَ الْأَبْوَابَ and رَتَّبَ الرُّتَبَ*. (TA.)

4. **أَصَلَ**, (inf. n. **إِصْطَالَ**, TA,) *He entered upon the time called أَصِيلٌ*, q. v. (§, M, K.) — See also **عَلَيَّ**.

5. **تَأَصَّلَ**: see 1, first sentence, in two places.

10. **استَأَصَلَ**: see 1, in two places, first and second sentences. — **استَأَصَلَهُ** *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (§, TA,) or with its roots, or foundations, or lowest parts; (TA;) he cut it off (M, Mṣb) from its root, or lowest part, (M,) or with its roots, or lowest parts*. (Mṣb.) You say, **استَأَصَلَ اللَّهُ شَأْفَتَهُمْ**, a precative phrase, meaning *May God [extirpate or] remove (from them) their شأفة*; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M) or **استَأَصَلَ شَأْفَتَهُمْ** [in general usage] means *he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them*. (TA. [See also art. شَأْفَ.] And **قَطَعَ أَصْلَهُمُ**, i. e. **قَطَعَ أَصْلَهُمُ** [He cut off the root, race, or stock, of the people; i. e. he extirpated them]. (M.) And **استَأَصَلَ اللَّهُ الْكُفَّارَ** *God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers*. (Mṣb.) And **استَأَصَلَ الْخِتَانَ** *He performed the circumcision so as to remove the prepuce utterly*. (TA in art. سحت.)

أَصْلٌ *The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot]; (M, Mṣb, K;) as also **بِأُصُولٍ**: (M, K:) so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Mṣb:) and of a tree [or plant]; (TA;) i. e. [its stem, or trunk, or stock, or] the part from which the branches are broken off: (TA in art. كسر:) [and also its root, or foot; for] the سَاقُ of a tree is said to be the part between its أَصْلُ and the place where its branches shoot out: (TA in art. سوق:) [and a stump of a tree: and hence, a block of wood: (see exs. voce نَقِيرُ:)] pl. **أُصُولٌ** (§, M, Mṣb, K) and [pl. of pauc.] **أَصَلٌ**: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebed, (which see below,) as cited by AHn.*

(TA.) You say, **قَعَدَ فِي أَصْلِ الْجَبَلِ** *He sat upon, or at, the lowest part [&c.] of the mountain; and **فِي أَصْلِ الْحَائِطِ** at the lowest part [&c.] of the wall*. (TA.) And **قَلَعَهُ مِنْ أَصْلِهِ** *[He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and **بِأُصُولِهِ** [with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]*. (TA in explanation of **قَلَعَهُ**, q. v.) And **قَلَعَ أَصْلَ الشَّجَرَةِ** *He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree*. (TA.) Lebed says, [of a wild cow,]

تَجْتَافُ أَصْلَ قَالِصٍ مَتَبِّدٍ

بِعُجُوبٍ أَنْقَاؤَ يَجِبِلُ هَيَامَهَا

[She enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her]: (AHn, TA.) but as some relate it, **أَصَلًا قَالِصًا**. (TA. [See EM, p. 161.]) — **أَصَلَ** *another thing is built or founded [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rāghib, TA:) that upon which the existence of anything rests [or depends]; so the father is **أَصَلَ** to the offspring, and the river is **أَصَلَ** to the streamlet that branches off from it: (Mṣb:) or a thing upon which another thing depends as a branch; as the father in relation to the son: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing: the origin, original, root, race, or stock, from which a man springs. Hence **شَيْءٌ أَصَلٌ** A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent. Whence,] **مَالٌ أَصَلٌ**, (Mgh voce عَقَارٌ,) and **أَصَلٌ**, (Mṣb in explanation of that word,) and **أَصَلٌ**, (KT in explanation of the same,) [Real, or immovable, property;] *property such as consists in a house or land yielding a revenue; (Mgh;) or such as a house and palm-trees; (Mṣb;) or such as land and a house*. (KT.) [Hence, also **أَصَلٌ** signifying *A source of wealth or profit; a stock, fund, capital, or principal*. You say,] **أَتَّخَذْتُهُ لِنَفْسِي أَصْلًا مَالًا لِلنَّسْلِ لَا لِلتَّجَارَةِ** [I took it for myself as a source of wealth or profit, for breeding, not for traffic]. (Mgh in art. قو.) You say also, **بَاعَ أَصْلَ أَرْضِهِ** [meaning *He sold the fundamental property, i. e. the property itself, of his land*]. (§ voce عَكْرٌ.) [See also an ex. in conjugation 4 in art. بَقِيَ: and another in the first paragraph of art. حَسِبَ.] And **أَخَذَهُ بِأَصْلِهِ** [He took it as it were with its root, or the like; meaning, entirely]. (K. [See أَصِيلَةٌ.] And **قَطَعَ أَصْلَهُمْ** [He cut off their root, race, or stock; i. e. he extirpated them]. (M.) And **فُلَانٌ فِي أَصْلِ صِدْقِي**, (§ and L in art. ضنا) and*

فِي أَصْلِ سَوْءٍ (L *ibid.*) Such a one is of an excellent origin, or race, or stock, (S, L,) and of a bad origin, or race, or stock; (L;) اصل being here syn. with ضَرْبٌ (S, L) and مَعْدِنٌ (S.) And فِي أَصْلِ التَّكْوِيمِ Such a one is of [a race] the source of generosity, or nobleness; اصل being here syn. with بُؤْبُوٌّ (S in art. بَأ.) And لَا أَصْلَ لَهُ وَلَا فَضْلَ He has no حَسَبٌ [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, S, O, Mḡb:) or he has no intellect, (IAḡr, Mḡb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (L:) or he has no father, nor child: (Kull p. 53:) [or he has no known stock nor branch; for] فَضْلٌ is the contr. of أَصْلٌ, and in relationship signifies a branch. (Mḡb in art. فَضْل.) You say also, مَا فَعَلْتَهُ أَصْلًا, meaning; I have not done it ever; and I will not do it ever; the last word being in the accus. case as an adverbial noun; i. e. I have not done it at any time; and I will not do it at any time. (Mḡb, El-Munáwee, TA.) — [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with غُنْصَرٌ;] that from which a thing is taken [or made]. (KT voce دَاخِلٌ.) — [The fundamental, or essential, part of a thing. Hence, sing. of أَصُولٌ as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] عِلْمُ الْأَصُولِ (TA,) [meaning] عِلْمُ أَصُولِ الدِّينِ [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called عِلْمُ الْكَلَامِ; (Kull. voce فِقْه;) and [more commonly] عِلْمُ الْكَلَامِ. (Hájjee Khalecfeh.) [See also 2.] — A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons *passim*.) — The original form of a word. (The same *passim*.) — The original, or primary, signification of a word. (The same *passim*.) — An original copy of a book: and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., *passim*.) — [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, الْأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ وَالطَّهَارَةُ The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull ubi *suprà*.) And رَجَعْتُ إِلَى أَصْلِيَا She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (S voce عَتْرُ.) — [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying,] لَا ضَظْرَتَكَ إِلَى أَصْلِكَ [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAḡr in L, art. قَح [where it is given in ex-

planation of the phrases لَا ضَظْرَتَكَ إِلَى تَرْكِكَ and قَحَاكُ; and so in the T in art. تَر in explanation of the former of these two phrases; which is said in the M, in art. تَر, to mean I will assuredly make thee to have recourse to thine utmost effort, or endeavour; and in the L in art. قَح this is given as another explanation of the latter of the same two phrases. See also the saying, لَا لِحْتَتَكَ إِلَى قُرْقَارِكَ, explained voce قُرَارٌ.) — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. حَقِيقَةٌ; a meaning well known; and indicated, in the A and TA, by the coupling of حَقِيقَةٌ with أَصْلٌ, evidently as an explicative adjunct.] — [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] أَصْلُ دَارٍ [The principal part of a country]; (Aḡ, S, Mḡb, K, voce عَقْرُ;) [which is] the place where the people dwell, or abide. (Aḡ and S *ibid*. [See عَقْرُ.]) And أَصْلُ قَوْمٍ [The principal place of abode of a people]. (S and K voce بَيْضَةٌ. [See this word.]) And هُوَ فِي أَصْلِ قَوْمِهِ He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. ضَيَابِيهِمْ, and ضَيَابِيهِمْ. (TA in art. صِب.) — What is most fit, or proper: as when one says, الْأَصْلُ فِي الْإِنْسَانِ الْعِلْمُ [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and الْأَصْلُ فِي الْمُبْتَدَأِ التَّقْدِيرُ What is [most] fit, or proper, in the case of the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p. 50.) — What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull *ibid*.) — What is [essential, or] requisite, or needful: as when one says, الْأَصْلُ فِي الْحَيَوَانَ الْغِذَاءُ [What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull *ibid*.) — A [primary, or] universal, or general, rule, or canon. (Kull *ibid*.) — An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull *ibid*.) أَصْلٌ: see its n. un., أَصَلَةٌ أَصْلٌ (K,) or أَصِيلٌ (M,) i. q. مُسْتَأْمَلٌ (M, K.) You say قَطَعَ أَصْلًا Eradicating, or extirpating, evulsion: (TA:) or قَطَعَ أَصِيلًا extirpating excision. (M.) أَصْلٌ, said by some to be a pl., and by others to be a dial. var., of أَصِيلٌ: see the latter word, in two places. أَصَلَةٌ: see أَصِيلَةٌ. — Also A kind of serpent, the most malignant, or noxious, of serpents: (S:) or a serpent, (M, K,) short, (M, [where, in the only copy to which I have access, I find added, كَالرِّمَّةِ, app. a mistranscription, for كَالرِّمَّةِ, like the fragment of a rope,]) or small, (K,) red, but not intensely red, (M,) very deadly, of the most malignant, or noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a

man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Mḡb:) pl. أَصْلٌ (S, M, Mḡb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] أَصَالٌ. (Mḡb.) — [Hence, app.,] + Short and broad: applied to a man and to a woman. (TA.) أَصِيلٌ [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. *passim*.) أَصِيلَةٌ [The quality denoted by the epithet أَصِيلٌ; radicalness, &c.:] a term used by IJ [and others] in the place of تَأَصَّلٌ: see 5. (M.) أَصِيلٌ [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent]. You say, إِنَّ الشَّجَرَ فِي أَرْضِنَا لَا أَصِيلَ Verily the palm-trees in our land remain permanently, not perishing. (A, TA.) — A man having أَصْلٌ (K, TA,) i. e., lineage, or pedigree: (TA:) or established in his أَصْلٌ: (Abu-I-Bakà, TA:) or noble, or generous. (Mḡb.) — A man firm of judgment, and intelligent. (M, K.) [Accord. to the copies of the latter, the signification is عَاقِبٌ ثَابِتٌ الرَّأْيِ: but I think that the right reading of the first word is عَاقِلٌ, as in the M, in which this word occupies the last place in the explanation.] And أَصِيلُ الرَّأْيِ A man firm, or sound, of judgment. (S.) And أَصِيلٌ رَأْيٌ Judgment having أَصْلٌ [i. e. firmness]. (M.) And مَجْدٌ أَصِيلٌ Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And شَرُّ أَصِيلٍ Vehement evil or mischief. (Ibn-'Abbád.) — See also أَصْلٌ, in two places. — [Hence, app.,] الْأَصِيلُ Destruction: and death: as also, in both senses, الْأَصِيلَةُ (K.) — [The evening; or] i. q. عَشِيٌّ (M, K, Mḡb, TA;) i. e. (Mḡb, TA) the time from the عَصْرُ (S, TA,) from the prayer of the عَصْرُ (Mḡb,) to sunset; (S, Mḡb, TA;) as also أَصِيلَةٌ: (R, TA:) the pl. is أَصْلٌ (S, M, R, Mḡb, K,) or this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أَصْلَانٌ (S, M, K,) and أَصَالٌ (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Eḡ-Ṣaláh Eḡ-Ṣafadee, this is a pl. of أَصْلٌ, the sing., not the pl., (TA,) or it is pl. of أَصْلٌ (Zj, M,) which may be a pl. or a sing., (M,) and أَصَائِلٌ (S, M, K,) as though pl. of أَصِيلَةٌ (S,) or it is pl. of this last word. (R, TA.) You say, لَقَيْتُهُ أَصِيلًا, i. e. [I met him in the evening,] عَشِيًّا (A, TA.) From the pl. أَصْلَانٌ is formed the dim. أَصِيلَانٌ (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which أَصْلَانٌ is not; or, if أَصْلَانٌ be a sing., like رَمَانٌ and قُرْبَانٌ, this

dim. is regular: (M:) sometimes, (K,) one says also **أَصْبَلًا**, (S, M, K,) substituting ل for the [final] ن. (S, M.) You say, **لَقَيْتُهُ أَصْبَلًا** and **أَصْبَلًا**, meaning, as above, **عَشِيًّا**: (A, TA:) and Lh mentions **لَقَيْتُهُ أَصْبَلًا**. (So in two copies of the S.)

أَصِيلَةٌ A man's whole property: (M, K:) or his palm-trees: (K, TA: in the CK his palm-trees:) thus in the diul. of El-Hijáz. (O, TA.)— **أَخَذَهُ بِأَصِيلَتِهِ**, (S, M, K,) and **بِأَصْلَتِهِ**, (IAar, M, K,) *He took it altogether*, (S, M, K,) [as it were] with its root, (S, M,) not leaving aught of it. (TA.) And **جَاؤُوا بِأَصِيلَتِهِمْ** *They came altogether; the whole of them.* (S, Z.) **لَفْلَانِ أَرْضِ أَصِيلَةٍ** *To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living: a phrase of the people of Et-Táif.* (TA.)— See also **أَصِيلٌ**, in two places.

أَصِيلٌ One skilled in the science termed **عِلْمُ الْأَصُولِ**: see **أَصْلٌ**. (TA.)

لَقَيْتُهُ أَصْبَلًا: see **أَصِيلٌ**, last sentence.

أَصْبَلًا and **أَصْبَلًا**: see **أَصِيلٌ**, in four places, last two sentences.

أَصْبَلًا *I met him entering upon the time called the أصيل.* (TA.) And **أَتَيْنَا مُؤَصِّلِينَ** *We came entering upon the time so called.* (S.)

أَصْلٌ مُؤَصَّلٌ [A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also **أَصِيلٌ**.]

أَصْلٌ مُسْتَأَصَّدَةٌ A sheep, or goat, whose horn has been taken from its root. (TA.)

أَصْلٌ مُسْتَأَصَّلٌ: see **أَصْلٌ**.

أَصْلٌ: see **أَصْلٌ**, first sentence.

اط

1. **أَطَّ**, (S, K,) aor. -, (K,) inf. n. **أَطِيطُ**, (S, K) and **أَطَّ**, (TA,) *It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned;] said of a camel's saddle, (S, K, [in the CK, the الرَّجُلُ is put by mistake for الرَّحْلُ,]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نَسْعٌ, and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called **بَسْرٌ**, (S, TA,) or of the kind called **سَرْحٌ**, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S, TA,) and, in a trad. of Aboo-Dharr, † of heaven, or the sky, notwithstanding there being [really] no **أَطِيطٌ** in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by*

explanations of **أَطِيطٌ** below.] You also say, **أَطَّتْ** **الإِبِلُ**, (K,) aor. as above, inf. n. **أَطِيطُ**, (TA,) *The camels moaned by reason of fatigue, or uttering their yearning cry to their young, (K, TA,) and sometimes by reason of fullness of their udders with milk. (TA.)* And **لَا أَتِيكَ مَا أَطَّتِ الإِبِلُ** *I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.)* And **لَا أَفْعَلُ ذَلِكَ مَا أَطَّتِ الإِبِلُ**, meaning *I will not do that ever. (TA.)* And **مَا لَنَا بِعَيْرِ بَيْتٍ** *We have not a camel that moans, or cries; meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.)* [See also **أَطِيطُ**, below.] And **أَطَّتْ لَه رَحِمِي** [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA:) and hence **التَّاطُطُ** [inf. n. of the verb in the syn. phrase **لَه رَحِمِي**]. (Sgh, TA.) And **أَطَّتْ بِكَ الرَّجْمُ** [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee;] i. e., inclined thee to favour. (Ham p. 765.) [See another ex. voce **خَاشَةٌ**.]

5: see 1, near the end.

أَطَّ: see **أَطِيطُ**, below.

أَطُّ [pl. of **أَطَّ**, part. n. of 1,] *Creaking [plaited, or woven, thongs]. (K.)*

أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] *The sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound,] of a camel's saddle (S, K, TA) when new; (TA;) and so **أَطَّ**, of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the prolonging of the cries of camels: (TA:) but 'Alce Ibn-Hamzch says that the cry of camels is termed **رَغَاةٌ**, and that **أَطِيطٌ** signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.) **أَهْلُ صَبِيلٍ وَأَطِيطٍ**, occurring in a trad., means † *possessors of horses and of camels. (TA.)*— Also † *Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from Ez-Zejjájee. (TA.)**

أَطَّطٌ *Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of **أَطَّ** and **أَطِيطٌ**; and] to a hide; and to a camel repleted with drink; and to a road: fem. with **ة**: which, applied to a*

woman, signifies one whose **فَرْجٌ** has a sound **إِذَا جُمِعَتْ**. (TA.)

اطر

1. **أَطَّرَهُ**, aor. -; (S, Mgh, K) and **أَطَّرَ**, (K,) inf. n. **تَأْطِيرٌ**; (S, Mgh, K;) and **أَطَّرَهُ**, inf. n. **تَأْطِيرٌ**; (K;) *He bent it, or curved it; (S, Mgh, K, &c.;) namely, a bow, (S, A,) and a twig, or the like: (A:) he laid hold upon one of its two extremities, and curved it: he bent it, or curved it; namely, anything; **عَلَى شَيْءٍ** upon a thing: and the latter verb, [or both,] he bent it into the form of a hoop, bringing its two extremities together. (TA.)— It is said of Adam, **كَانَ طَوَالًا فَأَطَّرَهُ اللَّهُ** *He was tall, and God bent him, and diminished his height. (TA.)*— And one says, **أَخَذَ عَلَى كَفَايَا يَدَيْهِ الظَّالِمِ وَأَطَّرَهُ عَلَى الْحَقِّ** [He laid hold upon the two hands, or arms, of the wrongdoer, or prevented, restrained, or withheld, him from doing that which he desired,] and bent him to [conformity with] what was right. (AA, from a trad.) And **أَطَّرْتَ فَلَانًا عَلَى مَوَدَّتِكَ** [Thou hast bent such a one to love thee]. (A.)— **أَطَّرَ السَّهْمَ**, (S, K,) aor. -; and **أَطَّرَ**, (K,) inf. n. as above, (S, K,) *He wound an **أَطْرَةَ** upon the arrow. (S, K.)*— **أَطَّرَ البَيْتَ**, (TK,) inf. n. as above, (K,) *He made an **إِطَارٌ**, which is a thing resembling a zone or belt, to the tent or house. (K, TK.)**

2: see 1, in two places. = **أَطَّرْتُ**, inf. n. **تَأْطِيرٌ**, *She (a girl, IAar) remained in the house, or tent, of her father, some time, or long, (IAar, K,) without marrying. (IAar.)* [See also 5.]

5. **تَأَطَّرَ** *It (a spear) bent: (S, K:) it (a thing) became crooked, curved, or bent; as also **أَنْطَرًا**: (K, TA:) it became bent into the form of a hoop, its two extremities being brought together. (TA.)*— **تَأَطَّرَتْ** *She affected a bending of her person, body, or limbs, in her gait. (A.)*— **تَأَطَّرْتُ** *She (a woman) remained, or stayed, in her house, or tent; (S, K;) she hept to it. (TA.)* [See also 2.]

7: see 5.

أَطْرٌ *The place of curvature (مُنْحَنَى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafch likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.)*

أَطْرَةٌ *The sinew that is wound immediately above the notch of an arrow; (S, K;) as also **إِطَارٌ**. (K.)*— *The edge of the glans of the penis; (K, TA;) as also † the latter word. (K, TA.)*— *The flesh surrounding the nail: (K:) pl. **إِطَارٌ** and **أَطْرٌ**. (TA.)*— *A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.)*

إِطَارٌ *Anything that surrounds another thing: (S, A, Mgh, K:) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.)*— *A ring of hair surrounding the head, the*

middle of it being bald. (TA.)—The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.)—See also *أَطْرَةَ*, in two places.—*إِطَارُ الْحَافِرِ* The part of the hoof of a horse or the like which surrounds, or extends around, the *أَشْعَر* [q. v.]. (S.)—*إِطَارُ الشَّفَةِ* (S, K, &c.) 1 The part, (A,) or flesh, (Msb,) surrounding the lip: (A, Msb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.)—*إِطَارُ بَيْتٍ* A thing resembling a zone, or belt, of a tent or house. (K.)—*إِطَارُ مِنَ النَّاسِ* 1 A ring, or circle, of men. (K.) One says, *هُمْ إِطَارُ بَنِي فُلَانٍ* 1 They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Msb.)

أَطِيرُ A sin; a crime; an offence. (S, K.) One says, *أَخَذَنِي بِأَطِيرٍ غَيْرِي* He punished me for the sin, crime, or offence, of another than myself. (S.)

مَأْطُورَةٌ A bow. (A.)—A milking-vessel of skin (*عَلْبَةٌ*) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the *عَلْبَة* are folded upon the hoop-formed twig, and dry upon it. (TA.)

اطر

أَطْرٌ and *أَطْرٌ*, (S, K,) like *أَجْرٌ* and *أَجْرٌ*, (S, and Mgh in art. *أَجْر*.) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] *قَصْر* [q. v.]: (IAqr, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) *أَطَارٌ* (S, Mgh, K) and (of mult., TA) *أَطُورٌ* (K:) *أَطَارٌ* signifies fortresses of the people of *El-Medcneh*: and one of these is termed *أَطْمَةٌ*: (S:) or this signifies [simply] a fortress; and its pl. is *أَطَارٌ*. (TA.)

أَطْمَةٌ: see above.

أَطَارٌ مُؤَطْمَةٌ Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like *أَبْوَابٌ مَبُوبَةٌ*, (O, TA,) or like *أَجْنَادٌ مُجَنَّدَةٌ*. (K.)

اف

1. *أَفٌ*, aor. *يُؤَفُّ* (IDrd, M, Mgh, K) and *يُنْفِثُ*, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. *أَفٌّ*; (M, Mgh;) and *أَفٌّ* and *أَفٌّ*, inf. n. *تَأْفِيفٌ*; (S, Mgh, K;) and *أَفٌّ*; (M, K;) *He said* *أَفٌّ* [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the

same class as *سَبَّحَ* and *هَلَّلَ* meaning "he said *لَا إِلَهَ إِلَّا اللَّهُ*" and "he said *لَا إِلَهَ إِلَّا اللَّهُ*" (M.) You say also, *أَفٌّ*, and *أَفٌّ*, and *أَفٌّ*, meaning *He said to him* *أَفٌّ*. (M.) And *جَعَلَ* *سُحْرًا* *فَلَانَ* *يَتَأَفَّفُ* *مِنْ رِيحٍ وَجَدَهَا*. (T.) And *إِنَّهُ يَتَأَفَّفُ عَلَيْهِ* *Verily he is angry with him, or enraged against him.* (TA.)

2: see 1, in three places.

5: see 1, in four places.

أَفٌّ and *أَفٌّ*, or *أَفٌّ*, or *أَفٌّ*: see *أَفٌّ*.

أَفٌّ and its vars. (differing only in having the *ف* movent): see the next paragraph.

أَفٌّ Dirt, or filth; as also *أَفٌّ*: (S:) you say, *أَفٌّ لَهْ*, and *أَفٌّ لَهْ*, *Dirt, or filth, to him*; in which the *ف* is for the purpose of rendering them indeterminate; (S;) and *أَفٌّ نَهْ* and *أَفٌّ نَهْ*; (T;) and *أَفٌّ نَهْ* and *أَفٌّ نَهْ*; (T, S;) the latter of which is an imitative sequent: (S:) or *أَفٌّ* signifies the dirt of the ear; and *أَفٌّ*, the dirt of the nails; (A, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (A, T, M, TA;) and *أَفٌّ*, also, has the former of these two meanings: (TA:) or *أَفٌّ* signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and *أَفٌّ*, the dirt in the nail: (M:) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, *أَفٌّ لَهْ وَتَفٌّ*: (TA:) or the former signifies stink: (Zj, TA:) or paucity: (T, M, K;) as also *أَفٌّ*; (M;) or from *أَفٌّ* signifying a thing little in quantity; (T; and the same meaning is assigned to this word in the K;) and *أَفٌّ* is an imitative sequent, (T, M, K,) of the same meaning. (M.)—*أَفٌّ*, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* (T, S, M, K) and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* (M, K) and *أَفٌّ* and *أَفٌّ*, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and *أَفٌّ* with intermediate imáleh, and *أَفٌّ* without imáleh, the alif [written *آ*] in these three denoting the fem. gender, and *أَفٌّ*, with kesr to the *ف*, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and *أَفٌّ*, (K,) with damm to the *أ* and *ف*, which latter is with tesheed, and with the *و* and *ه* quiescent, (TA,) and *أَفٌّ* [in a copy of the M] *أَفٌّ* and *أَفٌّ* and *أَفٌّ* (K) and *أَفٌّ* and *أَفٌّ* and *أَفٌّ*

and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ* and *أَفٌّ*, with damm to the *ف*, which is with tesheed, [in a copy of the M] *أَفٌّ* and *أَفٌّ* and *أَفٌّ*, like *أَفٌّ*, and *أَفٌّ*, pronounced with imáleh, and *أَفٌّ*, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and *أَفٌّ* and *أَفٌّ* (K) and *أَفٌّ*, or *أَفٌّ*, and *أَفٌّ*, or *أَفٌّ*, and *أَفٌّ*, or *أَفٌّ*, or *أَفٌّ*, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and *أَفٌّ* and *أَفٌّ* and *أَفٌّ*, the last mentioned by IB on the authority of IKt. (TA.) *أَفٌّ*, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, *أَفٌّ لَهْ* [as though meaning *A puff, or blast of breath, to it*]: (Kt, T:) or [rather] it is a word imitative of a sound; [like *ugh* in English, both in sound and meaning; and in meaning like our interjections *foh* and *faugh*;] (Bd on the ex. in the Kur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning *I am vexed, or distressed in mind, or disgusted*: (Bd ubi suprà;) or it is an imperative verbal noun [denoting disgust or abhorrence, like *out*, and *away*]: (IJ, M:) or he who says *أَفٌّ لَكَ* uses it in the manner of an imprecation, like as one says *وَيْلًا لِلْكَافِرِينَ*; and he who says *أَفٌّ لَكَ* puts it in the nom. case because of the *ل*, like as one says *وَيْلًا لِلْكَافِرِينَ*; and he who says *أَفٌّ لَكَ* puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kur [xvii. 24], *وَلَا تَقُلْ لَهُمَا أَفٌّ*, (T, S, TA,) or *أَفٌّ*, (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) *Ugh, &c.*,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; *أَفٌّ* signifying *stink*. (Zj, T.)

أَفٌّ and its vars. (differing only in having the *ف* movent): see *أَفٌّ*. For *أَفٌّ*, see also *أَفٌّ*, in three places.

أَفٌّ: see *أَفٌّ*, in two places.

أَفٌّ: see *أَفٌّ*, in four places. — Also *A dirty, a filthy, an unclean, man*: (K:) from *أَفٌّ* signifying the "dirt of the nail." (TA.) — One in want; poor; possessing little: (K:) from *أَفٌّ* signifying "a thing little in quantity." (TA.) —

A coward: (K:) as though originally ذُو اَلَّة, i. e. holding back, by reason of disgust, (مُتَأَنِّفٌ) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAqr:) also heavy, or sluggish. (IAth.)

اَفَّةٌ: see اِقْتَانٌ, in three places. اَفْتٌ Vexation, distress of mind, or disgust. (T, IAth, K.) — See also اَفٌّ, in three places. — And see اِقْتَانٌ, in three places. اَفٌّ and اَفَّةٌ and اَفَّةٌ and اَفَّةٌ and اَفَّةٌ: see اَفٌّ.

اَفِيٌّ, pronounced in three different ways; and اَفِيٌّ: see اَفٌّ.

اَفِيٌّ and اَفِيٌّ and اَفِيٌّ: see اَفٌّ.

اَفْوَةٌ: see اَفٌّ.

اَفْوَةٌ: see what next follows.

اَقَابٌ A man who says اَبٌ much or often; (M, TA;) as also اَوْفُوْفَةٌ, accord. to the copies of the O and TS and K; but in other lexicons اَوْفُوْفَةٌ: in the O, one who ceases not to say to another اَبٌ: in the Jm, the last of these three words is explained as meaning one who ceases not to say this at some of his affairs. (TA.)

اِقْتَانٌ (T, S, M, K) and اِقْتَانٌ (T, TS, L, K) and اِقْتَانٌ (S, M, K) and اِقْتَانٌ (T, L, K) and اِقْتَانٌ (L, M) and اِقْتَانٌ (M) and اِقْتَانٌ (T, M, S, K, &c.) of the measure تَعْفَلَةٌ, [being originally تَأْنِيْفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Abou-'Alee, who states, on authority of Abou-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure نَعْلَةٌ, (IB, L.) A time; (T, S, M, K;) as in the sayings, كَانَ ذَلِكَ عَلَى اِقْتَانِ ذِيكَ, and اِقْتَانِهِ (S, TA) and اِقْتَانِهِ, and اِقْتَانِهِ, (TA,) That was at the time of that; (S, TA;) and اِقْتَانِي فِي اِقْتَانِ ذِيكَ, (IAqr, L,) and اِقْتَانِهِ, (T, L,) and اِقْتَانِهِ, (M, L,) and اِقْتَانِهِ, (L,) and اِقْتَانِهِ, (M, L,) and اِقْتَانِهِ, (M,) and اِقْتَانِهِ, (M, L,) and اِقْتَانِهِ, (M,) and اِقْتَانِهِ, (IAqr, T, S, M, L,) preceded by عَلَى, (IAqr, T, S, &c.) and by فِي, (L,) He came to me at the time of that. (IAqr, T, &c.) اِقْتَانٌ: see اِفْوَةٌ.

اِقْتَانٌ: see اِفْوَةٌ.

اِقْتَانٌ and اِقْتَانٌ and اِقْتَانٌ and اِقْتَانٌ: see اِفْوَةٌ. اِقْتَانٌ: see اِقْتَانٌ. اِقْتَانٌ: see اِقْتَانٌ, in three places.

اِقْتَانٌ [app. Holding back, by reason of disgust, from fight; as though saying اِقْتَانٌ at the mention thereof: see اِقْتَانٌ]. (TA.)

افح

1. اَفْحَهُ, (A'Obeyd, S, L, &c.) aor. -, inf. n. اَفْحٌ, (L,) He, [or it] struck him, or hit him, [or

hurt him,] on the part of his head called the يَأْفُوخُ. (A'Obeyd, S, L, Msh, K.) He who pronounces يَأْفُوخُ without . says يَفْحَهُ. (Mshb.)

اَفْوُخٌ A man having his head broken in the part called the يَأْفُوخُ. (L.)

يَأْفُوخٌ, (Lth, Az, S, Mshb, K,) as also يَأْفُوخٌ, without ., but the former is the more correct and the better, (Lth, Az, Mshb,) and is of the measure يَفْعُولٌ, (Lth, Az, S, Mshb,) whereas the latter is of the measure فَاعُولٌ, (Lth, Az, Mshb,) [The top, vertex, or crown, of the head; or the part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;] the part where the anterior and posterior bones of the head meet; (K;) the place that is in a state of commotion in the head of an infant; (S;) the place which, in the head of a child, does not close up until after some years; or does not become knit together in its several parts; and this is where the bone of the anterior part of the head and that of its posterior part meet; (Zj in his "Khalq el-Insán;") the place that is soft, in a child's head, before the two bones called the نَبَاغَةُ and رَمَاعَةُ meet, between the هَامَةُ [or middle of the head] and the forehead: (L:) or the middle of the head when it has become hard and strong; before which it is not thus called: (Mshb:) pl. يَأْفُوخِي; (S;) so in the old lexicons [in general]; but in the T and K of يَأْفُوخِي [which is pl. of يَأْفُوخُ without .; or, as pl. of يَأْفُوخُ, is like تَوَارِيخٌ as pl. of تَأْرِيبٌ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) — [Hence the saying,] اَقْتَرْتُمْ يَأْفُوخِي الشَّرِيفِ + Ye are the centres and summits of the heads of nobility. (L, from a trad.) And يَأْفُوخُ اللَّيْلِ + The main [or middle] part of the night. (S, K.) — [See also art. يَفْحٌ.]

اقت

1. اَقْتَقَ, (JK, S, K,) aor. -, (JK, K,) inf. n. اَقْتَقٌ, (TK,) He went his own way, at random, or heedlessly, (رَكِبَ رَأْسَهُ,) and went away in the اِقْتَاقَ [or regions, &c., of the land]: (Lth, JK, K:) or he went away in, or into, the land, or country: (S;) and he took his way into the اِقْتَاقَ [or regions, &c.,] of the land. (JK.) — [Hence, app.,] اَقْتَقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see اَقْتَقَ]; or اَقْتَقَ, aor. -, (S, O, K,) inf. n. اَقْتَقَ; (S;) He attained the utmost degree, [as though he reached the اَقْتَقَ (or horizon, or furthest point of view,) in generosity; (S, O, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities. (K.)] — Also, اَقْتَقَ, aor. -, (Kr, Ibn-'Abbád, JK, K,) inf. n. اَقْتَقَ, (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) — And, inf. n. اَفْوُوقٌ, He was goodly, or beautiful; he possessed the quality of exciting admiration and approval by his beauty and the

pleasingness of his aspect : said of a camel, and of a horse. (JK.) — اَقْتَقَ عَلَيْهِ (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also اَقْتَقَهُ, aor. -, (TA.) [It is like اَقْتَقَهُ — اَقْتَقَ لِي الْعَطَاءَ, aor. -, (S, K,) inf. n. اَقْتَقَ, (TA,) He gave to some more than to others. (S, K.) So in the saying of El-Aqshà,

- وَلَا الْمَلِكُ الثَّعْمَانُ يَوْمَ لَقِيْتَهُ
- بِيْغِيْتِهِ يَعْطِي الْقُطُوطَ وَيَأْتِي

[Nor the King En-Noqmán, on the day that I met him, in his goodly, or happy, condition, giving gifts, or stipends, or written obligations conferring gifts, and giving to some more than to others]: (S:) or the meaning is, writing [writs of] gifts, and sealing them: or, as some say, taking his way into the اِقْتَاقَ [or regions, &c.,] of the land. (JK.) — اَقْتَقَهُ, aor. -, (S, Mshb, K,) inf. n. اَقْتَقَ, (S, Mshb,) He tanned it (namely a hide) until it became what is termed اَقْتَقٌ. (S, Mshb, K.)

5. اَقْتَقَ بِنَا He (a man; Aq, TA) came to us from a region, &c., of the land: (Aq, K:) or came to us, and alighted at our abode as a guest: and in the Nawádir el-Aqráb, اَقْتَقَ بِهِ is said to signify he reached him, or overtook him; as also اَقْتَقَ بِهِ. (TA.) اَقْتَقَ: see اَقْتَقَ.

اَقْتَقَ The main and middle part (سَنَن) of a road; (K;) the fare, or surface, thereof: (IAqr, K:) pl. اَقْتَاقِي. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى اَقْتَقِ الطَّرِيْقِ [Such a one sat upon the main and middle part, or face, or surface, of the road]. (TA.) — The flanks, or ilia: or, as some say, skins; or skin; as in the saying, اَقْتَقِي شَرِيْبَتِي حَتَّى مَلَأْتُ اَقْتَقِي I drank until I filled my skin: (JK:) pl. [or rather coll. gen. n.] of اَقْتَقَ; (IAqr;) which signifies the flank; (IAqr, K;) as does also اَقْتَقَ. (Th, K.) — Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of اَقْتَقِي, q. v. (S, M, K.)

اَقْتَقَ: see اَقْتَقِي, in two places.

اَقْتَقَ (JK, S, Mgh, Mshb, K, &c.) and اَقْتَقَ (S, K) A side; meaning a lateral, or an outward or adjacent, part or portion; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; or a remote side; syn. نَاحِيَةٌ; (JK, S, Mgh, Mshb, K;) and a border, or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Mshb:) [or the horizon, or part next to the horizon, of the sky and of the earth;] or what appears of the sides (التَّوَاجِي) of the celestial sphere, (K, TA,) and of the borders, or extremities, of the earth: (TA:) or the place whence blows the south wind, and the north wind, and the west wind, and the east wind: (K, TA:) pl. اَقْتَاقَ: (JK, S, Mgh, Mshb, K:) and the sing. اَقْتَقَ, as is said in

the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

- أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الْأَرْضُ
- ضَوْضَاتٌ بِنُورِكَ الْأَفْقُ

[When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, the افق is made fem. by him as meaning النَّاحِيَّةُ. (TA.) The phrase *حينَ يَغِيْبُ الْأَفْقُ* means *When the redness, or whiteness, in the افق [or horizon] disappears.* (Mgh.)—Also, in like manner, The side, or lateral part, of a tent: (JK:) or the part between the [two] anterior [pieces of wood called the] رِوَابُ, in the [fore part called the] رِوَابُ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.) = افق is also said to be a pl. of اَفْقِي; but this is disallowed by Lh. (TA.) = See also اَفْقِي.

أَفَقَةٌ: see اَفْقِي. = Also *A hurrying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lh, K, TA.) [See اَفْقِي.]

أَفْقِي (ISK, JK, T, S, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and اَفْقِي (Aḡ, ISk, S, Mgh, Mṣb, K,) agreeably with rule, (S,) being a rel. n. from اَفْقِي, (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say اَفْقِي (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of اَنْصَارِي and the like, requires consideration, (MF,) an epithet applied to a man, (ISK, S, Mṣb,) meaning *One who is from the اَفَاقِ [or lateral parts, or regions,] of the land;* (ISK, S, Mṣb;) mentioned by Aboo-Naṣr: (S, referring to the first form of the word:) or one *who goes about in the اَفَاقِ:* (JK:) or one *who goes through the اَفَاقِ of the land in search of sustenance:* (K, TA:) as also اَفَاقِي (K, TA.) اَفَاقِي مَكَّةَ or اَفَاقِي مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkah enter upon the state of احرام.* (Mgh.)

أَفْقِي: see اَفْقِي.

أَفْقِي: see اَفْقِي. — Applied also to a bucket (دَلْوُ), meaning *Excelling other buckets.* (AA, K.) = Also, (Aḡ, Th, JK, S, Mgh, Mṣb, K,) and اَفْقِي (K,) or the latter is a more particular term than the former, like as جَلْدَةٌ is more so than جَلْدٌ, (Mgh,) and اَفْقِي (K, [but see what follows,]) *The skin, or hide, that is not completely tanned,* (S, Mgh, Mṣb, K,) *so that it is unsubstantial, not firm, or strong, or tough:* (Mgh:) when its tanning is complete, and it becomes red, it is termed اَدِيمَر: therefore اَفْقِي is of the measure فَعِيل in the sense of the measure مَفْعُول: (Mṣb:) or in the second stage of its tanning; for in the first stage it is termed مَنِيَّةٌ; then, اَفْقِي; and then, اَدِيمَر: (TA:) or *that is tanned, but before it is sewed:* (Aḡ, S, K:) or *before it is cul, or slit:* (K:) or *when it comes forth from the tan, its*

tanning being finished, (JK, TA,) *its [original] odour being [still] in it:* (TA:) or *after it is tanned:* (Mṣb:) or *not tanned:* (Th, TA:) or *that is tanned without قَرَطَ or اَرَطَى or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned اَفْقِي as syn. with اَفْقِي, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is اَفْقِي, (Lh, JK, S, Mṣb, K,) like as اَدْمَر is pl. of اَدِيمَر, (S,) or this is a quasi-pl. n., (M, K,) and اَفْقِي (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] اَفَقَةٌ, (Aḡ, S, K,) like as اَدِمَةٌ and اَرَغَفَةٌ are pls. of اَدِيمَر and رَغِيْفٌ. (Aḡ, S.) اَفَقَةٌ signifies also *A سِقَاءَ [or skin for water or milk &c.] made of a hide of the hind termed اَفْقِي.* (Mgh.) And اَفْقِي also signifies *The skin of a man, and of any beast.* (TA.)

أَفْقِي: see اَفْقِي, in two places.

أَفْقِي: see اَفْقِي.

أَفْقِي (S, K, &c.,) of the measure فَاعِلٌ, (S, K, TA, [in the CḲ اَفْقِي, and in like manner in a copy of the JK,]) from اَفْقِي, (S, K,) or, as IB says, accord. to Kz, from اَفْقِي, aor. -, and so accord. to Kr, and shown to be of the measure فَاعِلٌ by several verses in which it occurs, (TA.) *One who has attained the utmost degree in generosity;* (S, K;) or *in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities;* (K;) as also اَفْقِي (K:) fem. with ة. (IF, K.) Also applied to a horse, *Generous with respect to both parents:* fem. with ة. (S.) And applied to a camel, *That excites admiration and approval by his generosity, excellence, high blood, or the like;* (JK;) and so اَفْقِي (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

أَفْقِي: see اَفْقِي.

أَفْقِي: see اَفْقِي.

انك

1. اُنْكَةٌ, nor. -, inf. n. اُنْكٌ, (with fet-ḥ, S, TA, its only form, TA, [in the CḲ اُنْكٌ,]) *He changed his, or its, manner of being, or state;* (S, K;) and *he turned him, or it, (i. e., anything, Mṣb,) away, or back;* (S, Mṣb, K;) *عَنِ الشَّيْءِ [from the thing];* (S;) or *عَنْ وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]:* (Mṣb:) so in the Ḳur xlv. 21, *اَجْتِنَا بِتَأْنِكِنَا عَنْ اَلْبَتَا Hast thou come to us to turn us away, or back, from our gods? (Bd:) or he turned him away, or back, by lying:* (TA:) or *he changed, or perverted, his judgment, or opinion:* (K:) or *he deceived him, or beguiled him, and so turned him away, or back:* and simply *he deceived him, or beguiled him:* and اُنْكٌ signifies *he was turned from his judgment, or opinion, by deceit, or guile.*

(TA.) It is said in the Ḳur [li. 9], *يُؤْفِكُ عَنْهُ مَنْ اُنْكٌ*, i. e., *He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God:* (TA:) or, accord. to Mujáhid, *يُؤْفِكُ عَنْهُ مَنْ اُنْكٌ [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment].* (S, TA.) You say also, *اُنْكُ الرَّجُلِ عَنِ الْخَيْرِ* *The man was turned away, or back, from good, or prosperity.* (Sh.) And اُنْكَةٌ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished,* (K, TA,) and *turned him away, or back, from it.* (TA.) — اُنْكٌ, aor. -; (Mṣb, K;) and اُنْكٌ, aor. -; (IAḡr, K;) inf. n. اُنْكٌ (Mṣb, K) and اُنْكٌ and اُنْكٌ and اُنْكٌ; (K;) *He lied; uttered a falsehood; said what was untrue;* (Mṣb, K;) as also اُنْكٌ, (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — اُنْكٌ, aor. -, inf. n. اُنْكٌ, *He told the people what was false;* اُنْكٌ and اُنْكَةٌ being like *كَذَبَ* and *كَذَبْتُهُ.* (Az, TA.) — اُنْكٌ (K,) inf. n. اُنْكٌ; (TA:) or the verb is اُنْكٌ; (so in the printed edition of Bd, xlv. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.) — اُنْكٌ *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, TA.) But اُنْكَةٌ اَللّٰهُ as meaning *God rendered weak his intellect* is not used. (L, TA.) — اُنْكٌ (a place) *was not rained upon, and had no vegetation, or herbage.* (K, TA.)

2: see 1.

4: see 1.

8. اُنْكَتَ الْبَلْدَةُ [written with the disjunctive alif اُنْكَتَ], (S, K,) *بَاهِلِيَا*, (S,) *The land, or district, or the town, or the lihe, was, or became, overturned, or subverted,* (S, K,) *with its inhabitants:* (S:) as were the towns of the people of Lot. (TA.) — Hence it is said of El-Baḡrah, *قَدْ اُنْكَتَ بِبَاهِلِيَا مَرَّتَيْنِ*, meaning *It has been submerged with its inhabitants twice; as though subverted.* (Sh.) — You say also, *اُنْكَتَ بَلْدُكَ* *That land has been burnt up by drought.* (IAḡr.)

اُنْكٌ [an inf. n. used as a subst.]; *A lie; a falsehood;* (S, TA;) as also اُنْكَةٌ: pl. (of the latter, K) اُنْكَاتُ. (S, K.) You say, *يَا لَلْاُنْكِيَّةِ*, and *يَا لَلْاُنْكِيَّةِ*; [and *لِلْاُنْكِيَّةِ*, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the J with fet-ḥ denoting calling to aid; and with kesr denoting wonder, as though the meaning were, *O man, wonder thou at this great lie.* (TA.)

اُنْكَةٌ [so in the TA, without any syll. signs; app. either اُنْكَةٌ, an inf. n. of un-, or اُنْكَةٌ, like *دَاهِيَةٌ*]; *A punishment sent by God, whereby the dwellings of a people are overturned:* occurring in a trad. relating to the story of the people of Lot. (TA.)

اُنْكَةٌ: *A year of drought or sterility:* (K,

TA:) pl. اَوَانِكُ [contr. to rule, as though the sing. were اَوَانِكَةٌ]. (Z, TA.)

اَوَانِكُ: see اَوَانِكُ.

اَوَانِكُ One who is turned from his judgment, or opinion, by deceit, or guile; as also اَوَانِكٌ. (K.) — Lacking strength or power or ability, and having little prudence and artifice. (Lth, K.) See also اَوَانِكُ.

اَوَانِكَةٌ: see اَوَانِكُ, in three places. — Also A severe, or distressing, calamity. (Ibn-Abbád.)

اَوَانِكَةٌ: see اَوَانِكُ.

اَوَانِكٌ A great, or habitual, liar; (S, Mṣb, K;) as also اَوَانِكٌ, (Mṣb, K,) and اَوَانِكَةٌ: (K:) fem. of the first [and last] with ة: but the second is both masc. and fem.: (Mṣb:) the pl. of the second is اَفَكَ with damm [i. e. اَفَكَ, accord. to the rule of the K, but the TA seems to indicate that it is اَفَكَ, by likening it to the pl. of صَبُور]. (K.)

اَفَكَ: see اَفَكَ: — and see اَفَكَ: سَنَةِ اَفَكَ.

اَفَكَ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.]: see اَفَكَ. — Weak [as though perverted] in his intellect (AZ, S, K) and judgment or opinion; as also اَفَاوَنَ: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man who does not attain, or obtain, good, or prosperity. (S.) — Also, (K,) fem. with ة, (S, K,) I A place, (K,) or land, (أَرْضُ, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.)

اَفَاوَنَاتُ (S, K) and اَفَاوَنَاتٌ, (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] The cities overthrown, or subverted, by God, upon the people of Lot. (S, K.) — The former also signifies The winds that turn over [the surface of] the earth, or ground: (K:) or the winds that blow from different quarters: it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (S, K, TA.)

افل

1. اَفَلَ, (T, S, Mṣb, K,) said of a thing, (Mṣb,) or of the moon, (T,) and اَفَلَتْ, said of the sun, (T, S, M,) and of the stars, (M,) nor. - and ة, inf. n. اَفُولُ (T, S, M, Mṣb, K) and اَفُلٌ, (M, Mṣb,) It was, or became, absent, or hidden, or concealed; (T, S, Mṣb, K;) it set; (T, S, M, &c. ;) and so اَفَلٌ, aor. - . (K.) — Hence, اَفَلَ اَفْلَانٌ عَنِ الْبَلَدِ Such a one became absent, or went away, from the country, or town. (Mṣb.)

اَبْنُ مَخَاضٍ اَبْنُ اَفْلٌ A young camel such as is termed such as is above this [in age]; (El-Farábee, S, M, Mṣb, K;) and the like; (S;) or, and also such as is above this [in age]; (El-Farábee, M, Mṣb, K;) or, and also such as is termed اَبْنُ ثَلَاثِ اَبْنِ ثَلَاثِ [i. e. that has entered the third

year]; beyond which it is not so called: (Aṣ, TA:) or that is seven months old, or eight: (Aṣ, Mṣb:) or a youthful camel: (AZ, Mṣb:) and also (M, K) a young weaned camel; syn. فَصِيلٌ: (T, M, Mṣb, K:) fem. with ة: (Aṣ, S:) pl. اَفَالٌ (T, S, M, K) and اَفَانِلٌ, (Sb, S, M, K,) which latter they liken to زَنَاتِبُ as pl. of ذَنُوبٌ. (M.) [In my copy of the Mṣb, the pl. is said to be اَفَالَةٌ: and it is also there said, on the authority of IF, that اَفَالَةٌ signifies the young ones of sheep.] It is said in a prov., اِنْتَبَأَ الْقَرْمُ مِنَ الْاَفَالِ [The stallion-camel is only that which has increased in growth from the young one in its second year, &c.]; i. e. what is great has begun small. (TA.)

اَفَالٌ part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA:) fem. with ة: (T, TA:) pl. اَفَالُونَ (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and اَفَالٌ and اَفُولٌ. (TA.)

افه

اَفُوهُ and اَفُهٌ and اَفِهٌ and اَفِهٌ and اَفِهٌ and اَفِهٌ and اَفِهٌ: see اَفِهٌ.

افيون

اَفْيُونٌ, [like صَعْفُونٌ, but this is of a very extr. measure; or, as some write it, اَفْيُونٌ, like عَصْفُورٌ &c.]; or اَفْيُونٌ, [like بَرْذُونٌ;] (accord. to different copies of the K, art. اَفْيُونُ;) [an arabicized word, from the Greek aφιον, either immediately or through the Persian اَبْيُونٌ; meaning Opium:] the milk [or juice] of the black Egyptian خَشْخَاشٍ [or poppy, or papaver somniferum]; (K;) or the milk of the خَشْخَاشِ, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian خَشْخَاشِ, dried in the sun: cold and dry in the fourth degree: (Ibn-Seenà, or Avicenna, i. 133:) beneficial for hot tumours, especially in the eye; torporific (to the intellect, TA): in a small quantity, beneficial, and soporific: in a large quantity, a poison: (K:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. اَفْيَانُ: others, that it belongs to art. اَفْيَانُ. (TA.)

افحوان

اَفْحَوَانٌ: see art. اَفْحَوَانُ.

اقت

1. اَقْتَهُ, aor. -, (S, K,) inf. n. اِقْتٌ, (S,) He made it (namely food) with اِقْتٌ, q. v. infra. (S, K.) — Also, (acr. and inf. n. as above, TA,) He fed him with اِقْتٌ: (A'Obeyd, K:) like اَقْتَهُ from اَقْتٌ, and اَقْتَهُ from اَقْتٌ: Lh mentions the verb in this sense as used without its being made transitive. (TA.) — [اِقْتٌ in the CK is a mistake for اَقْتٌ, q. v.]

4. اِقْتَأَ, (Lh, K, [in the CK, incorrectly, اِقْتَأُ,]) of the measure اَقْتَأَ, agreeably with a common rule, applying to anything, (Lh, TA,) He had

much اِقْتَأَ; his اِقْتَأُ became much, or abundant. (Lh, K.)

8. اِقْتَعَطَ [written with the disjunctive alif اِقْتَعَطَ] He made, or prepared, اِقْتَعَطَ: (S:) strangely omitted in the O and in the K. (TA.)

اِقْتَطَ (Fr, Az, S, Mṣb, K) and اِقْتَطَ (Fr, O, K) and اِقْتَطَ (Fr, K) and اِقْتَطَ (S, O, Mṣb, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ق to the preceding letter, (S,) or a contraction of [the tribe of] Temcem in the cases of words of this measure, (O,) and اِقْتَطُ (K) and اِقْتَطُ (Aṣ, K,) of all which the first is the most chaste, and the last is strange, (TA,) [A preparation of dried curd;] a preparation of, or thing made from, milk (Az, Mṣb, K) of sheep or goats, (K,) which has been churned, and of which the butter has been taken, (Az, Mṣb, K,) cooked, and then left until it becomes concrete: (Az, Mṣb:) or made from the milk of camels, in particular: (IAqr:) or milk which is dried, and has become hard, like stone; with which one cooks; repeatedly mentioned in trads.: (TA:) or a thing made from milk; being a kind of cheese: (Har p. 587:) pl. اِقْتَطَانٌ. (K.)

اِقْتَطَانٌ A maher of اِقْتَطُ. (TA.)

اِقْتَطُ Food made with اِقْتَطُ. (S.)

اكد

- 1. اُكَدَ He trod wheat. (IAqr, K.)
- 2. اُكَدَ, inf. n. تُكْدٌ, i. q. وَكَدَ, (S, Mṣb, K,) of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.)
- 4. اُوكَدَ i. q. اُوكَدَ. (S in art. وكد.)
- 5. تُوَكَّدَ i. q. تَأَكَّدَ. (S and K in art. وكب.)
- اِكْدَارٌ sing. of اِكْدَارَةٌ and تَأَكِيدُ, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) Things, or straps, by which the قَرْبُوسِ is bound to the two side-boards of a horse's saddle. (K.) [See also وَكْدَارٌ.]
- اِكْدِيدٌ Firm; (K, TA;) applied to a covenant, or compact. (TA.)

اكر

- 1. اُكَّرَ, aor. -, inf. n. اُكْرٌ, He tilled the ground; ploughed it up for sowing. (Mṣb.) — He dug the ground. (TA.) — He cut, or dug, a river, or canal, or rivulet. (Mṣb.) — And اُكَّرَ, aor. -, (TA,) inf. n. as above; (K;) and اُكْرَةٌ; (K;) He dug a hollow, or cavity, in the ground, for water to collect therein and to be baled out therefrom clear: (K, TA:) or اُكَّرَا اُكْرًا signifies he dug hollows, or cavities, in the ground. (S.)
- 3. اُكْرَهُ, (TK,) inf. n. مُوَاكْرَةٌ, (S, K,) He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce; syn. of the inf. n. مُخَابَرَةٌ. (S, K, TA.) The doing of this is forbidden. (TA.)

5: see 1, in two places.

أُكْرَةٌ *A hollow, or cavity, dug in the ground, (S, Mṣb, K,) in which water collects, and from which it is baled out clear: (K:) pl. أَكْرٌ. (S, Mṣb.)* — Also a dial. var. of كُرَةٌ, (K,) [A ball] with which one plays: (TA:) [and a sphere, or globe:] but it is of weak authority. (K.)

إِكْرَةٌ, as used in practical law, *Land which is given by its owners to men who sow and cultivate it [app. for a certain share of its produce: see 3]. (Mgh.)*

أَكْرٌ *A tiller, or cultivator, of land: (Mṣb, K:) pl. أَكْرَةٌ; as though it were pl. أَكْرٌ, (S, Mṣb, K,) like as كَفْرَةٌ is pl. of كَافِرٌ. (Mṣb.)*

اكف

2. أَكْفُ الْإِكْفِ, inf. n. تَأْكِيْفٌ, *He made the* أَكْفُ; (K;) as also وَكْفُهُ, inf. n. تَوَكِيْفٌ; which latter, accord. to IF, is the original form. (TA.) — See also 4.

4. أَكْفُ الْحَمَارِ, (S, Mgh, Mṣb, K,) inf. n. إِبْكَافٌ, (K,) *He bound, (S, K, TA,) or put, (Mṣb, TA,) the كَافُ upon the ass; (S, Mṣb, K;) as also أَكْفُهُ; (Sgh, K;) and اوْكفُهُ; (S, Mgh, K;) which is of the dial. of the people of El-Hijáz; the first being of the dial. of Benoo-Temeem: and in like manner, الْبَغْلُ the mule. (Lh.)*

إِكْفٌ (S, Mgh, Mṣb, K) and أَكْفٌ, (K,) as also وَكْفٌ (S, Mgh, Mṣb, K) and وَكْفٌ (K in art. وَكْفُ.) *The بَرْدَعَةُ, [i. e. pad, or stuffed saddle, generally stuffed with stram,] (K,) of the ass, (S, Mgh, Mṣb, K,) and also used for the mule, and for the camel; (TA in art. وَكْفُ;) a saddle like the رَحْلُ and قَتَبُ: (TA:) and a saddle of a horse made in the form of the ass's أَكْفُ, having at its fore part [or pommel] a thing resembling a pomegranate: (Mgh:) [see also قَتَبُ:] pl. [of pauc.] أَكْفَةٌ (TA) and [of mult.] أَكْفٌ. (S, Mgh, Mṣb, TA.)* Yaḥkoob asserts that the إ in إِكْفٌ is a substitute for the و in وَكْفٌ. (TA.) A rájiz says,

- إِنَّ لَنَا أُخْبِرَةَ عِجَانًا
- يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكْفَانًا

meaning [Verily we have some lean asses] which eat every night the price of an أَكْفُ. (TA.)

أَكْفَانُ *The maker of the kind of saddle called إِكْفٌ. (K.)*

اكل

1. أَكَلَهُ, [nor. ء,] inf. n. أَكَلٌ and مَأْكَلٌ, [*He ate it,*] (S, K,) namely, food. (S.) Er-Rumánee says that أَكَلٌ properly signifies *The swallowing food after chewing it; so that the swallowing of pebbles is not properly thus termed: (Mṣb:) or, accord. to Ibn-El-Kemál, the conveying, or transmitting, to the belly what may be chewed, whether [the thing be] chewed or not; so that it does not apply to milk, nor to سَوِيْقُ: and as to the saying of the poet,*

- مِنَ الْإَكْلِينَ الْبَاءَ ظُلْمًا فَمَا أَرَى
- يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ الْبَاءَ

† [*Of the eaters of what they purchase with the price of water, wrongfully, I do not see any attain good after their eating of what they have purchased with the price of the water,*] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلُ كَذَا as meaning † *He ate the price of such a thing: see another ex. voce إِكْفٌ; and another voce تَدْنِي.*] — The saying, in the Kur [v. 70], لاَ أَكَلُوا مِنْ قَوْفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [They should eat things above them and things beneath their feet] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.)

— اِنْقَطَعَ أَكْلُهُ [lit. *His eating became cut off, or stopped,*] means † *he died; [see also أَكَلُ;] and so اِسْتَوْفَى أَكْلَهُ [lit. he completed his eating].*

(TA.) — أَكَلَ رَوْقَهُ [lit. *He ate his life,*] means † *he became extremely aged, and his teeth fell out, one after another. (TA.)* — هُوَ يَأْكُلُ النَّاسَ and يَأْكُلُ نُحُومَ النَّاسِ [*He eats men, and eats the flesh of men,*] means † *he defames men; or does so in their absence: (TA:) and the action thus signified may be [with words, or by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. هَمَزُ.)* It is said in the Kur [xlix. 12], أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [lit. *Would any one of you like to eat the flesh of his brother when dead?*]; defamation, or defamation of the absent, being meant thereby. (S, Ibn-'Arafch, Bd, Jel.) — أَكَلَ غَنَمِي وَشَرِبَهَا [lit. *He ate the flesh of my sheep, and drank the milk of them,* means, like أَكَلَ مَالِي, *he ate, fed upon, devoured, or consumed, my wealth, or property: see 2]. (TA.)* — أَكَلَتِ النَّارُ الْحَطَبَ [lit. *The fire devoured, or consumed, the firewood. (S, Mgh.)* — أَكَلَتِ أَظْفَارُهُ [lit. *The stones wore away his nails. (TA.)*

— مَرَّتِي فِي الْوَاوِ فِي مَرَّتِي أَكَلْتَهَا الْبَاءَ [lit. *The و in مَرَّتِي has swallowed it up*]; because it is originally مَرْوَرِي: a phrase occurring in the 'Eyn. (TA.) — أَكَلَ عَمْرَهُ [lit. *He consumed his life. (Mgh.)* — It is said in a trad., (TA,) أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ أَقْرَبِي [lit. *I have been commanded to have given unto me a town which shall devour the other towns*]; (K, TA;) said to be Yethrib [afterwards called El-Medcenah]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هَذَا حَدِيثٌ يَأْكُلُ الْأَحَادِيثَ [lit. *This is a tradition which does away with, or overrules, the other traditions*]. (Sgh, K, TA.) — أَكَلُ السِّبْغِ means † *The knife's cutting the flesh. (TA.)*

أَكَلٌ and أَكَالٌ and إِكْلَةٌ and أَكَلْتَنِي رَأْسِي — † *My head itched. (K, TA.)* An Arab was heard to say, [as is often said in the present day,] أَكَلْتُ جِلْدِي يَأْكُلْتَنِي [lit. *My skin itches. (TA.)* — أَكَلُ, aor. ء, (K,) inf. n. أَكَلٌ, (TA,) † *It (a limb, or member, [and a sore,] and a piece of stick, or wood,) became corroded or cankered, or decayed, by the mutual eating away of its several parts; as also أَتَكَلَّ [written with the disjunctive alif إِتَكَلَّ], and أَتَكَلَّ. (K, TA.)* — أَكَلَتِ الْأَسْنَانُ, (S, Mṣb, K,) aor. and inf. n. as in the next preceding sentence, (Mṣb,) † *The teeth rubbed together and wasted away; by reason of age; (S;) or fell out, one after another: (Mṣb:) or broke in pieces, or became much broken: (K:) and أَتَكَلَّتْ signifies the same; (S, Mṣb;) and so أَتَكَلَّتْ. (S.)* — أَكَلَتِ النَّاقَةُ, aor. ء, inf. n. أَكَلٌ, † *The she-camel experienced an itching and annoyance in her belly, (S, O, K,) from the growth of the hair, (S, O,) or from the growth of the fur, (K,) of her fetus. (S, O, K.)*

2. تَأْكَلٌ, inf. n. أَكَلَهُ, *He made him to eat a thing.* — أَكَلُ مَالِي وَشَرِبَهُ, (S, K,) inf. n. as above, (K,) [lit. *He made people to eat my property, and made them to drink it,*] means † *he fed men, or the people, with my property, or cattle. (S, K, TA.)* — غَلَّ مَالِي يُوْكَلُ وَيَشْرَبُ, (so in some copies of the K and in the TA,) or غَلَّ مَالِي يُوْكَلُ وَيَشْرَبُ, (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be *My cattle passed the day made to eat and made to drink,*] i. e., † *pasturing as they pleased. (S, K, TA.)* — أَكَلَهُ الشَّيْءُ, inf. n. as above, † *He charged against him, or accused him of doing, the thing; as also أَكَلَهُ, (K, TA,) inf. n. إِبْكَالٌ. (TA.)* In [some of] the copies of the K, for أَدَعَاهُ, we here find, erroneously, دَعَاهُ. (TA.) You say, أَكَلْتَنِي مَا لَمْ أَكُلْ [lit. *Thou hast made me to eat what I have not eaten,*] meaning † *thou hast charged against me, or accused me of doing, what I have not done; as also أَكَلْتَنِي. (S, TA.)* So too, أَشْرَبْتَنِي مَا لَمْ أَشْرَبْ. (S and K in art. شَرِبُ.)

3. أَكَلَهُ, inf. n. مُؤَاكَلَةٌ (S, K) and إِكَالٌ (K,) *He ate with him; (S, K;) as also وَأَكَلَهُ, though of weak authority; (K;) or this latter is not allowable. (S, Sgh.)* — مُؤَاكَلَةٌ which is forbidden in a trad. is † *A debtor's giving a thing to his creditor in order that he may abstain from taking the debt. (TA.)*

4. أَكَلُ, [inf. n. إِبْكَالٌ,] said of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) *It had ripe fruit; it supplied food. (S, K.)* — أَكَلَهُ الشَّيْءُ, (S, K,) inf. n. as above, (S,) *He gave him to eat the thing; he fed him with the thing. (S, K.)* — See also 2, in two places. — أَكَلَ النَّارُ † *He fed, or supplied, the fire with fuel. (S.)* — أَكَلَ بَيْنَ النَّاسِ, (A, K,) inf. n. as above, (S, O,) † *He busied himself among the people with propagating calumnies: (S, O, TA:) or he created, or excited, disagreement, dissension, or*

strife, among them; or made, or did, mischief among them: (A, TA:) or he incited them, one against another. (K.)— أَكَلْتُكَ فَلَانًا, (S,) or أَكَلْتُكَ فَلَانًا فَلَانًا, (K,) [in the CK, erroneously, فَلَانٌ فَلَانٌ:] *I made thee, (S,) or he made such a one, (K,) to have dominion, or authority, or power, over such a one. (S, K.)*

5. تَأْكُلُ: see 1, latter part, in two places:— and see also 8.— Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) *It shone, gleamed, or glistened, (S, K, TA,) much, or intensely; (K;) when said of a sword, by reason of its sharpness. (S, TA.)*

8. اِنتَكَلَ [with the disjunctive alif اِنتَكَلَ]: see 1, latter part, in two places.— *أَمَا تَتَفَكَّرُ تَأْتِكِلُ* [i. e., to round our reputations, (see 1,)] and *to defame us?* (Abou-Nagr, TA.) But see below.— اِنتَكَلْتُ النَّارَ *The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.)*— اِنتَكَلَ مِنَ الْغَضَبِ, (K,) or اِنتَكَلَ مِنَ الْغَضَبِ, (S,) *He burned, or burned fiercely, with, or by reason of, anger. (S, K.)* The phrase mentioned above, *أَمَا تَتَفَكَّرُ تَأْتِكِلُ*, is also cited as an ex. of this meaning. (S, TA.) You say likewise, *اِنتَكَلَ مِنْهُ* *He was, or became, angry with him, and excited, or provoked, against him, (K, TA,) and vehement, or severe; (TA;) as also منه تأكل. (K.)*

10. اسْتَأْكَلَهُ الشَّيْءُ *He asked, or begged, of him to assign to him the thing, or to make it be to him, as a means of subsistence, or a thing to be eaten. (K, TA.)*— اِستَأْكَلُ الضُّعْفَةَ *He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.)*

أَكُلُ: see أَكُلُ.

فِي أَثْنَانِهِ أَكُلٌ [q. v.]— *أَكُلٌ* inf. n. of أَكَلُ [q. v.]— *In his teeth is a rubbing together and roasting away; by reason of age. (S, TA.)* See also أَكُلٌ

أَكُلٌ [part n. of أَكَلُ].— *A she-camel experiencing an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or from the growth of the fur, (K,) of her fetus. (S, K.)*— [الأكُلُ is erroneously put, in the CK, for الأَكُلُ, in a sense explained below.]

أَكُلٌ and أَكُلٌ; (S, Mḡb, K, &c.;) the latter a contraction of the former; (Mḡb;) *What is eaten; (S, Mḡb, TA;) as also أَكَلَةٌ and أَكَلَةٌ (Lḡ, TA) and أَكَلَةٌ and أَكَلَةٌ (Mḡb, K) and أَكُولٌ; (Lḡ, Mḡb;) any eatable; i. e. anything that is eaten; (S;) and أَكَالٌ signifies [the sums, an eatable, or] food. (S, TA.)* You say of one who is dead, *انْقَطَعَ أَكَلُهُ* [His food has become cut off, or stopped: in the TA, أَكَلُهُ: see 1]. (S.) And *مَا ذُقْتُ أَكَالًا* *I have not tasted food. (S, TA.)*— *Fruit (S, K) [in the latter of which, in some copies, التَّمْرُ is put for التَّمْرُ, erroneously, as is said in the TA.] of palm-trees and other trees [&c.]. (S.)* So in the Kur

[xiii. 35], *أَكَلَهَا دَائِمًا* [Its fruit shall be perpetual]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. أَكَالٌ; occurring in the M and K in art. اتو.]— *Means of subsistence: (K:) worldly good fortune, (S, K,) and ample means of subsistence. (S.)* You say, *فُلَانٌ ذُو أَكُلٍ* *Such a one is possessed of worldly good fortune, and ample means of subsistence: (S:) and عَظِيمُ الْأَكُلِ; possessed of [great] good fortune; or of a [great and] good share of the means of subsistence. (TA.)*— *Thickness, substantiulness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.)* You say *ثَوْبٌ ذُو أَكُلٍ* *A garment, or piece of cloth, having thickness, &c.: and قَرُطَاسٌ ذُو أَكُلٍ; paper having thickness, &c. (S, TA.)*— *Intelligence; judgment; (Abou-Nagr, S, K;) firmness of intellect. (K, TA.)* You say *رَجُلٌ ذُو أَكُلٍ* *A man possessing intelligence and judgment. (Abou-Nagr, S, TA.)*

أَكَلَةٌ *A single act of eating (S, Mḡh, Mḡb, K) until one is satisfied. (S.)* Hence the saying, *الْمُعْتَادُ أَكَلَتَانِ الْغَدَاةَ وَالْعَشَاءَ*, meaning *That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mḡh.)*— See also أَكَلَةٌ, in two places.— And see أَكُلُ, first sentence.

أَكَلَةٌ *A morsel, or small mouthful, of food. (S, Mḡh, Mḡb, K.)* [For the pl., see below.] You say, *أَكَلْتُ أَكَلَةً وَاحِدَةً* *I ate one morsel. (S.)*

And *أَكَلَ بِأَخِيهِ أَكَلَةً* [He ate a morsel by means of defaming his brother] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.)— *A small round cake of bread; syn. قُرْصَةٌ; (S, K;) a single قُرْصٌ: (Mḡh:) pl. أَكَلٌ, as below. (TA.)*— See also أَكُلُ.— Also *طُعْمَةٌ*; (S, K;) which is also syn. with *مَأْكَلَةٌ*; (S, Mḡb, K, in art. طعم.) i. e. *An assigned, or appointed, means of subsistence; such as a grant of a tract of land; and a tax, or portion of a tax or taxes; and the like; (Mḡh in explanation of طُعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طعم.)*

and [it is also said that] *مَأْكَلَةٌ* signifies *a thing that is assigned, or appointed, or granted, to a man, so that he is not to be reckoned with, or called to account, for it: (TA in the present art.):* [thus it applies to *any absolute grant, either of land, (as an allodium, an appanage, &c.) or of revenue:*] pl. أَكَلٌ (K) [and app. also أَكَالٌ, which see below]. You say, *هَذَا الشَّيْءُ أَكَلَةٌ لَكَ* *This thing is a طُعْمَةٌ to thee, or for thee. (S.)*— See also أَكَيْتَةٌ.— Also, and *إِكْلَةٌ* (S, Z, Sḡh, K) and *أَكَلَةٌ*, (K, K,) *Defamation; or defamiation of the absent. (S, Z, Sḡh, K.)* You say, *أَكَلَهُ اللَّهُ* and *أَكَلَهُ اللَّهُ* and *أَكَلَهُ* (S, TA) and *أَكَلَهُ*

(TA) *Verily he is one who defames men; or, who does so in their absence. (S, TA.)*

إِكْلَةٌ *A mode, or manner, (K,) or state, or condition, (S, K,) in which one eats: (S, K:) like جِلْسَةٌ and رِكْبَةٌ: (S, TA:) and the posture of the eater, reclining or sitting. (TA.)* You say, *إِنَّهُ نَحَسَنُ الْإِكْلَةَ* [Verily he has a good mode, &c., of eating]. (S.)— See also أَكَلَةٌ, last two sentences.— *The itch: or an itching: (S, K:) as also أَكَالٌ, (Aḡ, S, K,) [see أَكَلْتُ رَأْسِي, of which both are said to be inf. ns.] and أَكَلَةٌ: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shihāb, in the Shifā el-Ghalcel, it would seem to be أَكَلَةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكَلَةٌ, is also explained in the K as signifying *a disease in a limb, or member, in consequence of which one part is [as it were] eaten by another; [a meaning which I believe to be correct, (see أَكَلْتُ), although SM says,] but this is identical with the itch, or an itching: and أَكَلَانٌ is a vulgar term for the same; and so is أَكَلَةٌ, with medd, given as correct by Eth-Tha'libee, in [his book entitled] the Muḡlāf and Mensoob, but disallowed by El-Khafijec. (TA.)* One says, *إِنِّي لَأَجِدُ فِي جَسَدِي إِكْلَةً* [Verily I experience in my body an itching.] (S.)*

إِكْلَةٌ: see أَكَلَةٌ.

أَكُولٌ: see أَكُولٌ.

إِكْلَانٌ: see إِكْلَانٌ.

أَكَالٌ: see أَكُلُ, first and second sentences.

أَكَالٌ *A corrosion, or cankering, or decaying, of a limb, or member, [and of a sore,] from the mutual eating away of its several parts; as also أَكَالٌ. (K, TA.)* [See also أَكَلَةٌ, voce إِكْلَانٌ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Mḡb.]— See also another signification voce إِكْلَانٌ.— *بِهَا أَكَالٌ*, said of a she-camel, *She has an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or of the fur, (K,) of her fetus. (S, K.)*

إِكْلَانٌ: see أَكَالٌ.

أَكِيلٌ and أَكَلَةٌ and أَكِيلٌ all signify the same; (K;) i. e. *A man who eats much; [who is a great eater; edacious; voracious;] as also أَكَالٌ. (TA.)*

أَكِيلٌ *One who eats with another. (S, TA.)*— See also أَكَلٌ:— and see أَكُولٌ.— *I. q. أَكُولٌ* [as signifying *Euten*]. (TA.)— See also أَكَيْتَةٌ.

أَكُونَةٌ *A sheep, or goat, which is set apart (S, Mḡb, K) to be eaten, (S, Mḡh, K,) [i. e.] to be slaughtered, (Mḡb,) and which is fattened, (S, Mḡh,) and the taking of which by the collector of the poor-rate is disapproved; (S;) not left to pasture by itself, being of the best of the beasts: (Mḡb;) and أَكَيْتَةٌ occurs in the same sense,*

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., *مَرْعى وَلَا أَكُوَّةَ* [lit. Pasturage, and no akouwa]; meaning † wealth collected together, and none expended. (TA.)— Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أَكُوَّة: see what next follows.

أَكِيلٌ and *أَكِيلٌ* and *أَكُوَّةٌ*, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for *أَكْلَةٌ*, (TA,) a word of a bad dial., (K, TA,) and *مَأْكُولٌ* and *مُؤَاكِلٌ*, (K, TA, [in some copies of the former of which, instead of *وَهِيَ قَيْبِحَةٌ وَالْمَأْكُولِ وَالْمُؤَاكِلِ*, meaning, as is said in the TA, *وَهِيَ لَغَةٌ قَيْبِحَةٌ* &c., we find *وَهِيَ قَيْبِحَةُ الْمَأْكُولِ وَالْمُؤَاكِلِ*],) *A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like. (K, TA.)*— And the first two words, (K,) or *أَكِيلَةٌ سَبْعٌ*, (S, Mgh, Mṣb,) *A beast which has been eaten, (S, K,) or partly eaten, (Mgh, Mṣb,) by a beast or bird of prey, (S, Mgh, Mṣb, K,) and then rescued from it: (Mgh, TA:) the ة in أكيلة being added because the quality of a subst. is predominant in it. (S.)*— See also *أَكُوَّةٌ*.

أَكِيلٌ: see *أَكِيلٌ*.

أَكِيلٌ Eating; or an eater; as also *أَكِيلٌ*: pl. *أَكْلَةٌ*. (S, K.) You say, *هُمُ أَكْلَةٌ رَأْسٌ* [lit. They are eaters of a head]; meaning † they are few; one head satisfying their stomachs. (S.)— *أَكْلَةٌ* † Pasturing beasts. (K, TA.)— *أَكْلَةٌ* † The knife; (K, TA;) because it cuts the flesh: (TA:) and the pointed stuff or stick; (K, TA;) as being likened thereto: (TA:) and fire: (K:) and whips; (Sh, K;) because they burn the skin. (TA.)— *الْأَكِيلُ*, [in the CK, erroneously, *الْأَكِيلُ*],

† The hing. (K, TA.) [Opposed to *الْمَأْكُولِ*, q. v.]— *أَكْلُ الرَّبَا* † [The receiver of usury]: occurring in a trad., in which it is said, *لَعْنُ أَكْلِ الرَّبَا وَمُؤَاكِلُهُ* † [The receiver of usury is cursed, and the giver thereof]. (TA.)

إِكْلَةٌ fem. of *أَكِيلٌ*, q. v.— See also *إِكْلَةٌ*.

أَكَالٌ [app. a pl. of pauc. of *أَكْلٌ*, q. v., and of *أَكْلٌ*, agreeably with analogy,] † The [grants termed] *مَأْكَلٌ* of kings; (K;) their *طُعْمٌ* [pl. of *طُعْمَةٌ*, explained above, voce *أَكْلَةٌ*]. (TA.)— † The stipends of soldiers. (K.)— *الْأَكَالُ*, for which J has erroneously put *الْأَكَالُ*, [in the S,] (TS, K,) without *ذُو*, (TA,) † The lords, or chiefs, of the tribes, who take the *مِرْبَاعُ* [or fourth part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) &c. (TA.)

مَأْكَلٌ, (S,) [in measure] like *مَقْعَدٌ*, (TA,) [an inf. n. of *أَكَلَ*, q. v.:— and also signifying] Gain. (S, TA.)— [Also A place, and a time, of eating: pl. *مَأْكَلٌ*.]

مُؤَاكِلٌ † Fortunate; possessed of good fortune; prosperous. (Abou-Sa'eed, K.)

أَكْلٌ † [The giver of usury: see *مُؤَاكِلُ الرَّبَا*, last sentence]. (TA.)

أَكْلٌ and *مَأْكَلَةٌ*: see *أَكْلٌ*:— and for the former, see also *أَكْلَةٌ*, in two places.— Also, both words, i. q. *مِهْرَةٌ* [i. e. Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale]. (K.)— Also used in the sense explained above, voce *أَكْلٌ*, [as a subst.,] and likewise as an epithet, so that one says *شَاةٌ مَأْكَلَةٌ* [as meaning A sheep, or goat, that is eaten]. (K.)— Both words signify [also] A place whence one eats. (S, O.)— [And hence] one says, *مَأْكَلَةٌ* † [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.)— [The pl. is *مَأْكَلٌ*: of which see an ex. voce *أَكَالٌ*.]

مَأْكَلَةٌ: see the paragraph next preceding, throughout.

مَثَلَةٌ Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the hind called] *صَحَافٌ*, (S,) or a [bowl of the hind called] *صَحْفَةٌ*, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) flesh-meat and [the kind of porridge called] *عَصِيدَةٌ*: (S, TA:) or a bowl not so large as a *صَحْفَةٌ*, but next to it in size, that satisfies the stomachs of two men, or three: (S voce *صَحْفَةٌ*;) [or] a small [bowl of the hind called] *قَصْعَةٌ*, that satisfies the stomachs of three: and a small [cooking-pot such as is called] *بُرْمَةٌ*. (K.)

مَأْكُولٌ: see *أَكِيلٌ*:— and *أَكْلٌ*:— and *أَكِيلَةٌ*.— The subjects of a king. (Z, K, TA.) Hence the trad., *مَأْكُولٌ حَمِيرٌ خَيْرٌ مِنْ أَكْلِبَا* † The subjects of Himyer are better than their king, or ruler. (Z, TA.)

مَثَانٌ A spoon: (K:) because one eats with it. (TA.)

مُؤَاكِلٌ: see *أَكِيلَةٌ*.— Also, [like *مُسْتَأْكِلٌ*], † One who takes and devours the possessions of men. (TA.)

مُسْتَأْكِلٌ: see what next precedes.

اكل

2. *تَأْكِيمٌ* The being big in the *كَنْفٌ* [i. e. the hinder parts, or posteriors, also termed *مَأْكَلَةٌ*]. (O, K.) You say, *أَكَمَتِ الْمَرْأَةُ* The woman was large in the *كَنْفٌ*. (TK.)

10. *اِسْتَأْكَمَ* It (a place) became what are termed *مَأْكَمٌ*, q. v. (K.)— *اِسْتَأْكَمَ مَجْلِسُهُ* He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.)

أَكْرٌ: see what next follows.

أَكْرَةٌ A hill, or mound, syn. *تَلٌّ*, (Mṣb, K,) [in an absolute sense, or] of what is termed *قَفٌّ* [q. v.], (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is

around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce *جَبَلٌ*;) or an eminence like what is termed *رَابِيَةٌ*: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Mṣb:) or i. q. *قَفٌّ*, except that the *أكمة* is higher and greater: (ISH, TA:) or what is higher than the *قَفٌّ*, compact and round, rising into the sky, abounding with stones: (TA:) pl. *أَكْمَاتٌ* (S, Mṣb) and *أَكْرٌ*, [or this is rather a coll. gen. n. of which *أَكْمَةٌ* is the n. un.,] (S, Mṣb, K,) and *إِكْرٌ*, (K, TA,) or this is pl. of *أَكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ*, (K, TA,) or this is pl. of *إِكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ* [a pl. of pauc.], (K,) or this is pl. of *أَكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ* [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of *أَكْرٌ*: (TA:) IHsh says that *أَكْرٌ* is the only word like *تَمْرٌ* in its series of pls.; for its sing. [or n. un.] is *أَكْمَةٌ*, and the pl. of this [or the coll. gen. n.] is *أَكْرٌ*, and the pl. of this is *إِكْرٌ*, and the pl. of this is *أَكْرٌ*, and the pl. of this is *أَكْمِيمٌ* [or *أَوَاكِيمٌ*?]. (MF in art. *تَمْرٌ*.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, *جَسْتَمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا* [in which I think the first word to be a mistranscription, for *جَسْتَمُونِي*, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, *لَا تَبْلُ عَلَيَّ* † Publish not what is secret of thine affair. (TA.)

مَأْكِرٌ and *مَأْكِرٌ*: see what next follows.

مَأْكِمَةٌ, (El-Farábee,) or both, and *مَأْكِرٌ* and *مَأْكِرٌ*, (IAth, K,) The hinder part, posteriors, buttocks, or rump, of a woman; syn. *عَجِيْزَةٌ*: (S:) or a portion of flesh on the head of the *وَرِكٌ* [or haunch]; one of two such portions: (Zj in his "Khalk el-Insán," and K:) or these are two protuberances of flesh on the heads of the upper parts of the *وَرِكَانٌ* [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the *عَجْزٌ* [or buttocks] and the *مَثَانٌ* [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the *عَجْبٌ* [or rump-bone] and the *مَثَانٌ*: or two portions of flesh at the root of the *وَرِكَانٌ*: (TA:) pl. *مَأْكِرٌ*. (S, K.) Lh mentions the saying, *إِنَّهُ لَعَظِيمُ الْمَأْكِرِ* [Verily he is big in the hinder parts]; as though they called every portion thereof *مَأْكِرٌ*. (TA.) And one says in reviling a person, *يَا أَبْنَ أَحْمَرَ الْمَأْكِمَةِ*, meaning O son of him who is red in the *سِفْلَةُ*. (TA.)

مُؤَكِّمَةٌ: see what follows.

مُؤَاكِمَةٌ [in the CK, erroneously, *مُؤَاكِمَةٌ*] and *مُؤَكِّمَةٌ* She who is large in the *مَأْكِمَاتِ*. (K.)

ال

أل is a particle of determination: (Mughnee &c.) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'Aḳ p. 40:) [it is equivalent to our article *The*;] as in الرَّجُلُ [The man]: (§ and ڤ in art. لوم, and I 'Aḳ p. 48:) accord. to Kh, [what is termed] the determinative is أَل [altogether, and therefore it is called by some "the determinative alif and lám"]; but accord. to Sb, it is the ʾ alone; [wherefore it is called by some, as in the § &c., "the lám of determination;"] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Aḳ ubi suprâ:) [J says,] the ʾ being quiescent, the conjunctive ʾ is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ʾ is dropped, as in لِلرَّجُلِ. (§ in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ʾ of the article itself: thus, for الأَخْمِرُ, they say الأَخْمِرُ, and نَحْمِرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. امر, q. v.,) or in the dial. of Himyer, (TA in art. طيب,) امر is used in the sense of ال. (TA.)—It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Aḳ ubi suprâ:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the ڤur lxxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنَ الرَّسُولَ [Pharaoh an apostle, and Pharaoh disobeyed the apostle]; (Mughnee, I 'Aḳ;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the ڤur ix. 40,] إِذْ هَبَا فِي الْغَارِ [When they two were in the cave]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Oḡfoor, this does not occur except after nouns of indication, as in جَاءَنِي هَذَا الرَّجُلُ [This man (lit. this, the man,) came to me]; or after أُنَى in calling, as in يَا أَيُّهَا الرَّجُلُ [O man]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ إِذَا الأسدُ [I went forth, and lo, there was the lion]; or after the noun denoting the present time, as الآنَ [Now]: but this requires consideration; for you say to the reviler of a man in your presence, لَا تَشْتُمِ الرَّجُلَ [Revile not thou the man]; and because that which is after إِذَا does not render determinate anything present at the time of speaking; and because that in الآنَ is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the ڤur [v. 5,] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [This day I have completed for you your religion]. (Mughnee.)—It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلُّ used in its proper sense; (Mughnee, I 'Aḳ ubi suprâ;) as in [the ڤur iv. 32,] وَخَلَقَ الْإِنْسَانَ ضَعِيفًا [For

man was created weak]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلُّ used in a tropical sense; as in زَيْدُ الرَّجُلِ عُلْمًا [Zeyd is the man in respect of knowledge; as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the ڤur ii. 1,] ذَلِكَ الْكِتَابُ [That is the book, or scripture; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلُّ used either properly or tropically; as in the saying, [in the ڤur xxi. 31,] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [And we have made of water (meaning, accord. to common opinion, sperma genitale,) everything living]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.)—It is also used to denote predominance of application; as in الْبَيْدِيَّةُ [The city], meaning the city of the Apostle; and الْكِتَابُ [The book], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هَذَا عَيْوُوقٌ طَالِعًا [This is the star Capella, rising], originally الْعَيْوُوقُ. (I 'Aḳ p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.]—It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نَعْمَانٌ; so that in any of these cases you may prefix ال, saying الْحَارِثُ and الْفَضْلُ and النَّعْمَانُ, with a view to the original signification; and you may suppress it, with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الْحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Aḳ p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.]—It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has

been transferred to that of a proper name though it may have been so transferred, such as] اللَّاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in الآنَ; and in the conjunct nouns الَّذِي and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ أَوْبَرٍ for بَنَاتُ الْأَوْبَرِ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طَبِيتَ نَفْسًا for طَبِيتَ النَّفْسَ, accord. to the Bagrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Aḳ p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الْأَمْسِ [q. v.], when it is left in its original form with kesr. (T.)—Accord. to the Koofees, and some of the Bagrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the ڤur [lxxix. 41,] فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ [Verily Paradise, it shall be his place of abode]; and in مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ [I passed by a man beautiful in his face]; and ضَرَبَ زَيْدٌ الظَّهْرَ وَالْبَطْنَ [Zeyd was beaten, his back and his belly]; when ضَرَبَ the الظهر and البطن are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the ڤur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صلة [or complement of ال used in the manner which is here next to be explained]. (Mughnee.)—It is also a conjunct noun in the sense of الَّذِي and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I 'Aḳ p. 43;) as الضَّارِبُ [which is equivalent to الَّذِي يَضْرِبُ], and الْمَضْرُوبُ [which is equivalent to الَّذِي ضُرِبَ], and الْحَسَنُ الْوَجْهِ: (I 'Aḳ:) but this last is not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Aḳ,) extraordinarily; (I 'Aḳ;) as in the saying,

- مَنْ لَا يَزَالُ شَاكِرًا عَلَىٰ النِّعَةِ
- فَهُوَ حَرِيصٌ بِعَيْشِهِ ذَاتِ سَعَةٍ

[Whoso ceases not to be grateful, or thankful, for what is with him, or what he has, he is worthy of a state of life such as is attended with plenty.] (Mughnee and I 'Aḳ.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

- مِنَ الْقَوْمِ الرَّسُولُ اللَّهِ مِنْهُمْ
- لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدٍ

[Of the people of whom is the apostle of God, of those to whom the necks of the sons of Ma'add

have become abased]. (Mughnee and I 'Aḳ.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, صَوْتُ الْحِمَارِ الْجَدْعُ [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جَدَع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

• مَا أَنْتَ بِالْحَكِيمِ التَّرَضَى حُكْمَتَهُ •

[Thou art not the judge whose judgment is approved]; (IAmb, T, I 'Aḳ;) a saying of El-Farzdak: (IAmb, T:) it is an extraordinary case; (I 'Aḳ;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, هَذَا الْبَضْرِيكُ, meaning This is he who beats thee; and رَأَيْتَ الْبَضْرِيكُ I saw him who beats thee; and هَذَا الْوَضْعُ لِلشَّعْرِ This is what is appropriated to poetry. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.])—The Arabs also say, هُوَ الْحَصِينُ أَنْ يَرَامَ وَهُوَ الْعَزِيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يَرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see مِنْ.] (TA in art. لَوْم.) [But الْحَصِينُ is there erroneously put for الْحَصِينُ.]—Among strange usages, is that of ال as an interrogative, mentioned by Ktr; as in هَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [Didst thou do? or hast thou done?]. (Mughnee.)

ال Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.)—Relationship; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also الة, (Fr, T, K,) of which the pl. is الل. (K.) So in the Kur [ix. 8], لَا يَرْقُبُوا فِيكُمْ إِلَّا بِرَقْبَتِكُمْ (Fr, T) They will not regard, with respect to you, relationship; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, يَخُونُ الْعَهْدَ وَيَقْطَعُ الْإِلَّ [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says,

• لَعْمَرِكَ إِنَّ إِلَّكَ مِنْ قُرَيْشٍ •

• كَالِ السَّقْبِ مِنْ رَأْلِ النَّعَامِ •

[By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.)—Good origin. (K.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.)—I. q. مَعْدِنُ, (K,) or مَعْدِنُ [as meaning A place, or person, whence

a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muárrij, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.])—A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing; syn. عَهْدٌ: (AO, Aboo-Is-hák, T, S, M, R, K;) a confederacy, or league; syn. حِلْفٌ; (Aboo-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. جَوَارٌ: (Aboo-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. أَمَانٌ; (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.)

Hence, وَفِي الْإِلِّ A fulfiller, performer, or keeper, of the compact; or covenant. (TA, from a trad.)—Lordship; syn. رَبْوِيَّةٌ. (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.) And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimch, هَذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلِّ [This is language which did not proceed from lordship]: so explained by A'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.)—

Revelation, or inspiration. (K, TA.)—ال also signifies God: [like the word إِلَه, or rather إِلَهُ, as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaábee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Is-hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when ال ends any name, it has this meaning, and is the complement of a prefixed noun; and so اِيلُ; (M, K;) as in جَبْرِئِيلُ [and جَبْرَائِيلُ &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جَبْرِئِيلُ and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajám; ال and اِيل meaning servant, and the first part of the name being a name of God. (Suh, TA.)—I. q. شَخْصٌ [used in a pl. sense]. (Mughnee in art. ال.) [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. ال in the present work.]—[It is said that] ال is also syn.-with جَارٌ [A neighbour; &c.]. (K:) [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mis-transcription for جَوَارٌ, (see above,) as in the T and R.]

ال: see الة.

أمر إلى A thing, or an affair, relating, or attributable, to ال, meaning either God, or revelation or inspiration. (TA.)

ال

ال [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا,] denotes an interrogation respecting a negative, as in the saying [of the poet],

• أَلَا أَصْطَبَارَ لَسَلِمَى أَمْرَ لَهَا جَدْدٌ •

• إِذَا الْإِثْمَى أَلَدَى لَفَاءَهُ أَمْثَالِي •

[Is there not any patience belonging to Selmá, or has she hardness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.)—It also denotes a wish; as in the saying [of the poet],

• أَلَا عَمْرٌ وَتَى مُسْتَطَاعٌ رَجُوعُهُ •

• فَيَرَابٌ مَا أَنْتَ بِدِ الْغَفْلَاتِ •

[May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]; for which reason يرَابٌ is mansoob, because it is the complement of a wish, coupled with فَ: and used in this manner, also, it is put before a nominal proposition only, [وتَى in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.)—It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

• أَلَا أَرْعَوْا لِمَنْ وَتَتْ شَيْبَتُهُ •

• وَادَنْتَ بِمَشِيبٍ بَعْدَهُ هَرَمٌ •

[Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude?]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfooḥ; as in the phrases أَلَا تَتَدَمَّرُ عَلَى فِعَالِكَ [Dost not thou repent of thine actions?], and أَلَا تَسْتَحْيِي مِنْ جِيرَانِكَ [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?], and أَلَا تَخَافُ رَبَّكَ [Dost not thou fear thy Lord?]. (T.)—It also denotes عَرْضٌ, (T,) or العَرْضُ, and التَّحْضِيضُ, both of which signify the asking, or requiring, a thing; (Mughnee, K;*) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee;) and when used in this manner, [also,] it is said to be composed of لا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ [Do not ye, or wherefore do not ye, (see أَمَا,) like that: God should forgive you?], (Mughnee, K,) and [in the same, ix. 13,] أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ [Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or

before a meẓoom or marfooḥ aor., both of these forms being mentioned on the authority of the Arabs, as in *أَلَا تَنْزِلُ تَأْكُلُ* and *أَلَا تَنْزِلُ تَأْكُلُ* [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.)—It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as *ἀλλὰ* (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا, which, when thus composed, have this import, (Mughnee, K,) like *أَلَمْ*, and *أَلَيْسَ*, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like *أَمَا* before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely*; for this word (as Dr. Johnson says in his Dictionary) “is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:”] or it signifies *حَقًّا* [verity, or truly]: (M voce *أَمَا*:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the *Kur* ii. 12], *أَلَا إِنَّهُمْ هُمُ السَّافِهَاءُ* [meaning *Now surely it is they who are the lightwitted*], (Mughnee, K,) and [in the same, xi. 11], *أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ* [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which *يَوْمَ يَأْتِيهِمْ* appears to be the object of government of *مَصْرُوفًا*, which is the enunciative of *لَيْسَ*; whence it has been argued that, as the object of government of the enunciative of *لَيْسَ* precedes that verb, the enunciative itself may precede it: (I 'Aḵ pp. 74 and 75:) [J says,] you say, *أَلَا إِنَّ زَيْدًا خَارِجٌ* [Now surely Zeyd is going forth], like as you say, *اعْلَمَنَّ أَنْ زَيْدًا خَارِجٌ* [Know thou that Zeyd is going forth]: (S:) Ks says, *أَلَا* is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in *أَلَا قُمْ* [Now stand thou], and *أَلَا لَا تَقُمْ* [Now stand not thou], and *أَلَا إِنَّ زَيْدًا قَدْ قَامَ* [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying [of the poet],

• *أَلَا يَا أَسْلَمِي يَا دَارَ مَيِّ عَلَى الْبَلِي*
[Now be thou free from evil, O abode of Meiyā, during wear and tear]. (AAF, M.)—Lth says, sometimes *أَلَا* is immediately followed by another لا; and he cites the following ex.:

• *فَقَامَ يَدُودُ النَّاسِ عَنَّا بِسَهْفِهِ*
• *يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَيَّ هِنْدِي*

[Then he began to drive away the people from us,

saying, *Now is there no way to Hind?*]: and one says to a man, “Did such and such things happen?” and he answers, *أَلَا لَا* [Why no]: he holds *أَلَا* to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أَلَا and *أَلَا*, and *أَلَا* &c.: see art. *أَلَا*.

أَلَا is a particle denoting *تَحْضِيضٌ*; (Mḡb in art. *حَض*, Mughnee, K;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Mḡb ubi suprā;) syn. with *هَلَّا*; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, *أَلَا تَفْعَلُ كَذَا* [Wherefore wilt not thou do such a thing? and] *أَلَا فَعَلْتَ كَذَا* [Wherefore didst not thou such a thing?]. (T, TA,) meaning, (TA,) or as though meaning, (T,) *لِمَ لَمْ تَفْعَلْ كَذَا*. (T, TA.)—It also means *أَنْ لَا*; the ن being incorporated into the ل, which is written with teshdid: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, *أَمَرْتَهُ أَلَا يَفْعَلُ ذَلِكَ* [I commanded him that he should not do that]; and you may say, *أَمَرْتَهُ أَنْ لَا يَفْعَلُ ذَلِكَ*: it occurs in the old copies of the *Kur* written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the *Kur* [xxvii. 31], *أَلَا تَعْلَمُوا عَلَيَّ*, [which may mean *That ye exalt not yourselves against me, or exalt ye not yourselves against me*], it may be a compound of لا governing a manṣoob aor. and the negative أَنْ, or of the explicative أَنْ and the prohibitive لا. (Mughnee.) [It often has ل prefixed to it, forming the compound *لَأَلَا*, which signifies *That, or in order that, . . . not*; and may frequently be rendered by *lest*; as in the *Kur* ii. 145, *لَأَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* *That, or in order that, there may not be, or lest there should be, to men, against you, any allegation.*]

أَلَا, [regarded as a simple word,] not to be confounded with the compound of the conditional *إِنْ* and the negative لا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Mḡb,) to denote exception; [meaning *Except, save, or saving*; and sometimes *but*; and sometimes *but not*; as will be seen below;] (T, S, Mḡb, Mughnee, K; [in which last it is mentioned in art. *ال*], and again, as in the S, in the last division of the work;) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of *لَكِنَّ* [but when the sentence is negative, and *but not* when the sentence is affirmative]. (S, TA.) You say, *قَامَ الْقَوْمُ إِلَّا زَيْدًا*, [Th

Zeyd]; i. e., *Zeyd* was not included in the predicament of the people, or company of men: (Mḡb:) and it is said in the *Kur* [ii. 250], (T,) *فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* [And they drank of it, except a few of them]: (T, Mughnee, K:) here *إِلَّا* is governed in the accus. case by *أَلَا*, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the *Kur* [iv. 69], (T,) *مَا فَعَلُوهُ إِلَّا قَلِيلًا مِنْهُمْ* [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K:) here *قَلِيلًا* is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Baḡrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] *و* [فَعَلُوهُ], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, *أَلَا* is a conjunction, like the conjunctive لا: (Mughnee:) accord. to Th, *قَلِيلًا* is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, *إِلَّا زَيْدًا مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in *لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ* [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in *إِلَّا زَيْدًا هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ* [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Aḵ p. 162.) You say also, *مَا جَاءَنِي إِلَّا زَيْدٌ* [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA;) and *مَا ضَرَبْتُ إِلَّا زَيْدًا* [I beat not any, save Zeyd]; and *مَا مَرَرْتُ إِلَّا بِزَيْدٍ* [I passed not by any, save by Zeyd]; (I 'Aḵ p. 164;) the case of the noun signifying the thing excepted being the same as if *أَلَا* were not mentioned: (I 'Aḵ ubi suprā, and TA:*) but you may not say, affirmatively, *ضَرَبْتُ إِلَّا زَيْدًا*, or the like. (I 'Aḵ ubi suprā.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in *قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, *مَا قَامَ إِلَّا زَيْدٌ الْقَوْمُ*. (I 'Aḵ p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in *قَامَ الْقَوْمُ إِلَّا جَمَارًا* [The people, or company of men, stood, but

not an ass], and ضَرَبْتَ الْقَوْمَ إِلَّا حِمَارًا [I beat the people, but not an ass], &c. : (I 'Aḳ p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ الْقَوْمَ إِلَّا حِمَارًا [The people stood not, but an ass]; (I 'Aḳ p. 163;) and مَا رَأَيْتُ الْقَوْمَ إِلَّا حِمَارًا [I saw not the people, but an ass]; الّا being here syn. with لَكِنَّ; as also in the Ḳur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى [I ask not of you a recompense for it, but affection in respect of relationship]; (Mṣb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذْكِرَةً [We have not sent down unto thee the Kur-án that thou shouldst suffer fatigue, but as an admonition]; (Bḍ, Jel;) or it is here syn. with بَل [which in this case means the same as لَكِنَّ]: (§:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Aḳ p. 163, explained in p. 162;) [thus, لَا تَضْرِبُ الْقَوْمَ means Beat not thou the people, but an ass; and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا [in the Ḳur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the people of Jonas? for these were different from the former. (T.) When الّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا زَيْدٌ إِلَّا أَحِيكَ [I passed not by any one, except Zeyd, except thy brother], in which أَحِيكَ is a substitute for زَيْد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا أَحِيكَ; and as in قَامَ الْقَوْمَ إِلَّا زَيْدًا وَإِلَّا عَمْرًا [The people stood, except Zeyd, and except 'Amr], originally زَيْدًا وَعَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [There stood not any, save Zeyd, save 'Amr, save Bekr]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Bekr, the people stood], and مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Bekr, the people stood not]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [The people stood, except Zeyd, except 'Amr, except Bekr]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be

put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا [There stood not any one, except Zeyd, except 'Amr, except Behr, accord. to the more approved usage], زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [I substitute for أحد, or you may make the other nouns which remain to be substitutes. (I 'Aḳ pp. 164—166.)]—Secondly, (Mughnee,) it is used as a qualificative, (§, Mṣb, Mughnee, Ḳ,) in the manner of غَيْرَ, (Mughnee, Ḳ,) [i. e.] in the place of غَيْرَ, (§,) [i. e.] as syn. with غَيْرَ, (T, Mṣb,) and سِوَى; (T;) [both meaning the same, i. e. Other than; or not, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرَ is as a qualificative, and its use to denote exception is adventitious. (§.) It [generally] follows an indeterminate, unrestricted pl.; (Mṣb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, Ḳ;) the noun which follows it being put in the same case as that which precedes it. (§.) The following is an ex. of the indeterminate pl.: (Mughnee, Ḳ:) تَوُكَّانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ [If there had been in them (namely the heavens and the earth) deities other than God, or not God, assuredly they would have become in a state of disorder, or ruin; occurring in the Ḳur xxi. 22]; (Fr, T, S, Mṣb, Mughnee, Ḳ;) الّا here meaning سِوَى, (Fr, T,) or غَيْرَ, (Mṣb, TA,) and الّا being a qualificative of آلِهَةٌ. (TA.) And the following is an ex. of the like of an indeterminate pl.:

* أَنْيَحَتْ فَالْتَّتْ بَلْدَةً فَوْقَ بَلْدَةٍ
 * قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بَغَامَهَا

[She (the camel) was made to lie down, and threw her breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one]; for the determination of الأصوات [by the article ال] is general: (Mughnee, Ḳ;) this verse is by Dhu-r-Rummeḥ. (§ in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

* تَوُكَّانَ غَيْرِي سَلْمِي الْيَوْمَ غَيْرِي
 * وَقَعُ الْحَوَادِثُ إِلَّا الصَّارِمُ الذِّكْرُ

[If it had been other than I, (O) Suleyma, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks or streaks or grain, or of which the edge is of steel and the middle of the broad side of soft iron]. (T, Mughnee. [But in the latter, in the place of الْيَوْمَ, I find الذَّمُّ, i. e. ever.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., [If there had been with us a man other than Zeyd, we should have been overcome]. (Mughnee.) Another ex. of the same usage of الّا is the following: جَاءَنِي الْقَوْمَ إِلَّا [The people came to me, others than Zeyd, or not Zeyd]. (§.) [And أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye are no other than human beings like us. (Ḳur xxxvi. 14.)] And the saying [in the Ḳur xlii. 56],

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى [They shall not taste therein death, other than the first death]; الّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدُ [after]. (Jel.) And the saying of 'Amr Ibn-Maḍdee-kerib,

* وَكُلُّ أُنْجٍ مُفَارِقُهُ أَخُوهُ
 * تَعْمَرُ أَيْبِكَ إِلَّا الْفَرْقَدَانِ

[And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farḥadán; which is the name of the two stars β and γ of Ursa Minor]; as though he said غَيْرَ الْفَرْقَدَيْنِ: (§:) but Ibn-El-Hájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farḥadán. (T.) When it is used as a qualificative, it differs from غَيْرَ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَاءَنِي إِلَّا زَيْدٌ [meaning There came to me not Zeyd]; whereas one says, جَاءَنِي غَيْرَ زَيْدٍ; and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِي دِرْهَمٌ إِلَّا دَانِيكٌ [I have a dirhem, not a dānik], because one may say إِلَّا دَانِيكًا [except a dānik]; but not إِلَّا حَبِيدٌ [not a good one], because one may not say إِلَّا حَبِيدًا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase تَوُكَّانَ فِيهَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Hájib mentioned above. (Mughnee.)—Thirdly, (Mughnee,) sometimes, (§, Mṣb,) it is used as a conjunction, (Mughnee, Ḳ,) in the manner of وَ, (§, Mughnee, Ḳ,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as syn. with وَ [And]. (Mṣb.) Thus in the saying, لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا [That there may not be to men, against you, any allegation, and (meaning nor) to those who have acted wrongfully]; (Mṣb, Mughnee, Ḳ;) occurring in the Ḳur [ii. 145]; (Mṣb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Mṣb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Ḳur xxvii. 10 and 11], لَا يَخَافُ نَدَى الْأَنْبُسُلُونَ إِلَّا مَنْ ظَلَمَ, ثُمَّ يَدُلُّ حَسَنًا بَعْدَ سُوءٍ [The apostles shall not fear in my presence, and neither shall he who hath acted wrongfully, then hath done good instead, after evil; as some explain it; but others say that الّا here denotes exception]. (Mughnee, in which it is explained as meaning وَلَا مَنْ ظَلَمَ; and Ḳ.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saḍdee, (§ in art. رعد),

- وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ اللَّهِ
- سِيدَانٍ لَمْ يَذْرُسْ لَهَا رَسْمٌ
- إِلَّا رَمَادًا هَامِدًا دَقَعَتْ
- عَنْهُ الرِّيَّاحُ حَوَائِدَ سَحْمٌ

[And I see a dwelling formerly belonging to her, at the pools of Es-Seedán, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى لَهَا دَارًا وَرَمَادًا (§). — Fourthly, (Mughnee,) it is redundant, as in the following verse, (§ in art. فلك, Mughnee, K,) of Dhu-r-Rummeh, (§ ubi suprâ, Mughnee,) accord. to Aq and IJ: (Mughnee:)

- حَرَّاجِيحٌ مَا تَنْفَكُ إِلَّا مَنَاخَةٌ
- عَلَى الخُصْفِ أَوْ نَرْمِي بِهَا بَلْدًا قَفْرًا

[She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (§ ubi suprâ, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find بَرْمِي; and in my copy of the latter, نَرْمِي;]) meaning, مَا تَنْفَكُ مَنَاخَةٌ: (§ ubi suprâ:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-'Amr Ibn-El-'Alâ; for, he says, الَّا is not to be introduced after تَنْفَكُ and تَرَّالُ: (TA:) and some say that the right reading is الَّا, with tenween, [perhaps a mistranscription, for الَّا,] meaning تَنْفَكُ [in a pl. sense]: and some, that تَنْفَكُ is a complete [or an attributive] verb, and مَنَاخَةٌ is a denotative of state; [consequently, that الَّا is a compound of اِنْ and لَا, as in some other instances hereafter to be mentioned;] the meaning being, that are not disengaged, or not free, from fatigue [unless when made to lie down]. (Mughnee.) The following is also given as an ex. of the same kind:

- أَرَى الدَّهْرَ إِلَّا مَنْجُونًا بِأَهْلِهِ

[I see fortune, or time, to be like a water-wheel, with its people]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that أَرَى is the complement of an oath meant to be understood, and that لَا is suppressed, as in [the saying in the Kur xii. 85,] تَاللَّهِ تَفَتًا تَذْكُرُ يُوسُفَ [so that the meaning is, I see not fortune, or time, to be aught save a water-wheel, with its people;] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — [Fifthly,] it occurs as syn. with لَهَا [as a particle denoting exception, equivalent to our But; meaning both except and (after an oath or the like) only, or nothing more than]; as in the saying in the Kur [xxxviii. 13,] اِنْ كُلِّ إِلَّا كَذَّبَ الرَّسُلُ [There was not any one but such as accused the apostles of lying], in which 'Abd-Allah reads,

in its place, لَهَا; and for كُلِّ he reads كَلْبٌ; and as in the saying, اِسْأَلْكَ بِاللَّهِ إِلَّا اَعْطَيْتَنِي [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَهَا (q. v.), not being a preterite in meaning]; for which one says also لَهَا اَعْطَيْتَنِي. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally اِنْ لَا, which form a compound that does not admit of [the pronunciation termed] imâleh, because اِنْ and لَا are particles. (T.) [It signifies, lit., If not.] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by unless;] as in the saying in the Kur [viii. 74,] اِلَّا تَفْعَلُوهُ [If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth]. (T.) [In like manner,] in a saying such as the following, [in the Kur ix. 40,] اِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional اِنْ and the negative لَا, and is distinct from اِلَّا of which the usages have been mentioned before, though Ibn-Mâlik has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, اِنْ فَعَلْتَ كَذَا عَفَوْتُ اِنْكُ وَإِلَّا فَتَلْتَكُ thee, or cancel thine offence; but if thou wilt not do it (i. e., اِلَّا تَفْعَلُهُ,) I will thee: sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, اِنْ فَعَلْتَ كَذَا اِنْكُ If thou do such a thing, excellent will it be, or the like, فَعَمِيًا هُوَ, or the like, being understood,) but if not, I will thee. Hence,] it sometimes has the meaning of اِمَّا, [signifying Or, denoting an alternative, corresponding to a preceding اِمَّا, which signifies "either,"] as in the saying, اِمَّا اَنْ تُكَلِّمَنِي وَاِلَّا فَتَلْتَكُ [Either do thou speak to me or else (meaning اِمَّا اَنْ تُكَلِّمَنِي or if thou wilt not speak to me) be silent], i. e., وَاِمَّا اَنْ تَسْكُتَ. (§). [It is also followed by اِنْ, as in اِنْ يَشَاءَ اللّٰهُ Unless God should please; in the Kur vi. 111, &c. And by و as a denotative of state, as in اِنْ تَمُوتُنَّ لَا تَمُوتُنَّ اِلَّا اَنْ يَشَاءَ اللّٰهُ Do not ye die unless ye be Muslims; in the Kur ii. 126 and iii. 97. And sometimes it is preceded by اَللّٰهُمَّ; for the effect of which, in this case, see art. الاله.]

الب

1. اَلْبُ, (Th, M, K,) aor. - and 2, inf. n. اَلْبُ, (M,) It (a thing, Th, M) was, or became,

collected; or compact; syn. اَجْتَمَعَ; (Th, K;) or تَجَمَّعَ. (M.) — اَلْبُ اِلَيْهِ الْقَوْمُ The people came to him from every direction: (M, K:) or اَلْبُ الْقَوْمُ [signifies the people multiplied themselves, and hastened; for it] denotes اَلْاِكْتَارَ and اَلْاِسْرَاعَ: (T in art. ضب:) and اَلْبُ, (T, K,) aor. as above, (T,) signifies he hastened, or went quickly. (T, K.) — اَلْبَتِ الْاِبِلُ The camels obeyed the driver, and collected themselves together. (M, K.) [See also 5.] — اَلْبُ اِلَيْهِ He returned to him, or it. (K, TA.) — اَلْبَتِ السَّمَاءُ, (M, K,) aor. -, (M,) The sky rained with long continuance. (M, K.) — اَلْبُ, (S, M, K,) aor. -, inf. n. اَلْبُ, (M, K,) He collected (§, M, K) an army, (§), or a people; (M, K;) as also اَلْبُ, (M,) inf. n. اَلْبُ: (TA:) and camels also: (TA:) or اَلْبُ اِلَيْهِ aor. - (T, S, M, K) and 2, (S, M, K,) inf. n. اَلْبُ, (T, S,) signifies he collected the camels, and drove them (§, TA) vehemently: (TA:) or he drove them: (T, K:) or he drove them vehemently. (M.) — اَلْبُ, (TA,) inf. n. as above, (K, TA,) also signifies He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (M, K.) You say, اَلْبُ الْحِمَارَ طَرِيدَةً The [wild] ass chased, or pursued, the object of his chase [i. e. his female, as is shown by MF,] with vehemence; (M, K;) as also اَلْبُهَا. (K.)

2: see 1, in two places. — اَلْبُ also signifies The act of exciting, instigating, or rousing to ardour: (S, K:) and the exciting of discord, or strife, or the making of mischief. (K.) You say, اَلْبُ بَيْنَهُمْ He excited discord or strife, or made mischief, between them. (M.)

5. اَلْبُوا They collected themselves together. (S, A, M, K.) [See also 1.] You say also, اَلْبُوا عَلَيْهِ They leagued together, or collected themselves together, and aided one another, against him. (T.)

اَلْبُ (T, S, M, K) and اَلْبُ (S, M, K) Persons, or people, collected together; (§;) an assembly; a collected body: (M, K:) or a collection of many people: (T:) and اَلْبُ اَلْوَبُ a great assembly or congregation. (M.) — Also A people, or company of men, combining in hostility against a man. (TA, from a trad.) You say, اَلْبُ عَلَيْهِ هُرَّ عَلَيْهِ They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like اَلْبُ وَاِحْدُ and اَلْبُ وَاِحْدُ. (T, TA.)

اَلْبُ: see اَلْبُ, in two places.

اَلْبُ a dial. var. of اَلْبُ; (M;) Helmets of camels' skins: or, as some say, it signifies steel: (T:) اَلْبَةُ is [its n. un., being] a dial. var. of اَلْبَةُ. (K, TA.) [See also اَلْبُ.]

اَلْوَبُ: see اَلْبُ. — Also One who hastens, or is quick; (T;) and اَلْوَبُ likewise signifies [the same; or] quick, or swift: (Ibn-Buzurj, T, K:) or the former signifies quick in drawing forth the bucket: (IAar, M, K:) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA;)

applied to a man. (TA.) — رِيحُ أَلْوَبٍ *A cold wind, (M,) that raises and scatters the dust. (M, K.)* — سَمَاءُ أَلْوَبٍ *A shy waining with long continuance. (M.)*

أَلْوَبٌ: see مُتَلَبٌ.

حَسُودٌ مُؤَلَّبٌ [An envious man,] who excites discord or strife, or makes mischief. (S, TA.)

الت

1. أَلَّتْ, aor. َ, inf. n. أَلَّتْ, *It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.)* — أَلَّتْ حَقُّهُ (S, M, A, K,) aor. َ, (S, M, K,) inf. n. أَلَّتْ (S, M) and إِلَّتْ (M); and أَلَّتْ, aor. َ; (Fr;) and أَتَتْ (M, K,) inf. n. إِتَتْ; (K;) as also أَلَّتْ, inf. n. إِلَّتْ, (so in a MS. copy of the K,) or إِلَّتْ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. لَيْت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written إِلَّتْ, and the inf. n. إِلَّتْ: by MF, the verb is written أَتَتْ, of the measure فَاعَلَ, and the inf. n. إِتَتْ, like قَاتَلَ:] [and لَاتَهُ, aor. يَلِيْتُ, and لَاتَهُ, and أَوَاتَهُ,] *He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it: (Fr, S, M, A, K:) and in like manner, أَلَّتْ مَالَهُ, and أَتَتْ, &c., he diminished to him his property; or abridged him, or defrauded him, of a portion of it: (M, TA:) and أَلَّتْ الشَّيْءَ he diminished the thing. (Msb.)* [Hence,] مَا أَلَّتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Kūr lii: 21, *We will not diminish to them aught of the reward of their work:* (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) مَا أَلَّتْهُمْ (T, TA.) [See also art. لَيْت — أَلَّتْ (T, S, K,) or أَلَّتْ عَنْ وَجْهِهِ (TA,) aor. َ; (T;) as also لَاتَهُ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَّتْ; (see art. لَيْت;)] *He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object. (S, TA.)* — أَلَّتْ (M, K,) or أَلَّتْ بِيَمِينِهِ (As, T, S,) aor. َ, inf. n. أَلَّتْ, *He made him to swear, or take an oath: (As, T, S, K:) or he desired of him that he should swear, or give his testimony, for him. (M, K.)* And أَلَّتْ بِيَمِينِهِ, inf. n. as above, *He pressed him, or pressed hard upon him, with an oath. (M.)* It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَلَّتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]? accord. to IAqr.: or rather, dost thou conjure the prince of the faithful? his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَّتْ بِاللَّهِ لَمْ, meaning I conjure thee by God but that thou do thus, or such a thing. (T.)*

3: see 1.

4: see 1, in two places.

مَا فِي مَزَادِهِمْ أَلَّتْ *Deficiency: as in the saying* [There is not, in their provision-bags, any deficiency]. (A.) — *A swearing; syn. حَلَفَ. (M, TA.)* [Perhaps an inf. n. in this sense.] — *An oath: as in the saying, when one has not given thee thy right, or due, قَبِذَهُ بِالْأَلَّتْ [Bind thou him by oath]. (T.)* — *Calumny, slander, or false accusation. (Kr, M, K.)* [Perhaps an inf. n. in this sense also.]

أَلْتَةٌ *A small gift. (AA, T, K.)* — *An oath such as is termed غَمُوسٌ, q. v. (AA, T, K.)*

الد

وَلَدَةٌ &c. for وِلَادَةٌ &c.: see art. وُلِدَ.

الف

1. أَلَفَهُ (T, S, M, Msb, K,) aor. َ, (S, Msb, K,) inf. n. أَلَفَ (S, M, Msb, K) and أَلَفَ (K) and أَلَفَ, which is anomalous, and أَلَفَانٌ (M, TA,) *He kept, or claved, to it; (A'Obeyd, T, M, Msb, TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (S, Msb, TA;) as also أَلَفَهُ, aor. َ; (TA;) and أَتَفَهُ, (A'Obeyd, T, S, M, Msb,) aor. يُؤَلِّفُ, (S, TA,) inf. n. أَلَفَ; (S, Msb, TA;) and أَتَفَهُ, aor. يُؤَلِّفُ, inf. n. مُؤَلِّفَةٌ; and أَلَفَ; (S, Msb, TA:) [he frequented it, or resorted to it habitually; namely, a place:] *he became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in; him. (Msb.)* You say, أَلَفْتُ الطَّيْرَ الْحَرَمَ [The birds kept to the sacred territory], and البَيْوتَ [the houses]: and أَلَفْتُ الظَّبْيَةَ الرَّمْلَ *The gazelles kept to the sands. (T.)* — There are three manners of reading the passage in the Kūr [evi. 1 and 2], *إِلْبِلَافٌ قُرَيْشٍ إِبْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ*; the second and third being *إِلْبِلَافٌ* and *إِلْبِلَافٌ*; the first and second of which have been adopted; (Abou-Is-húk, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring; the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلَفَ, aor. يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out [&c.; i. e., preparing and fitting out men and beasts in the journey of the winter &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAqr says that, accord. to this reading, the meaning is, the protecting [&c.]: he says that the persons who protected were four brothers, Hâshim and 'Abd-Shems and El-Muṭṭalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Kureysh in their procuring of corn: (T:) Hâshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà,***

and 'Abd-Shems from the Nejáshee, and El-Muṭṭalib from the kings of Himyer; and the merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Hâshim used to give protection (يُؤَلِّفُ [in the copies of the K يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muṭṭalib to El-Yemen, and Nowfal to Persia: (T, K:) or يُؤَلِّفُ in the Kūr signifies a covenant, or an obligation; and what resembles permission, or protection, (إِجَارَةٌ, as in some copies of the K and in the TA,) or protection, (إِجَارَةٌ, as in the CK,) with an obligation involving responsibility for safety; first obtained by Hâshim, from the kings of Syria; (K, TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the J is to denote wonder; and the meaning is, *wonder ye at the ايلاف of Kureysh [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتُهُ لَكَذَا لَكَذَا, with suppression of the [conjunctive] و (S:) but Ibn-'Arafch disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubei's copy, the two compose one chapter:] secondly, because ايلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.)*

إِلْبِلَافٌ [in like manner] signifies *A writing of security, written by the hing for people, that they may be secure in his territory: and is used by Musáwir Ibn-Hind in the sense of ايتلاف, [as is also ائلف,] when he says, in satirizing Benoo-Asad,*

رَعَمْتُمْ أَنْ إِخْوَتَكُمْ قُرَيْشٍ
لَهُمْ إئْفٌ وَلَيْسَ لَكُمْ إِئْفٌ

meaning *Ye asserted [that your brothers are Kureysh; i. e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ham p. 636.)* [Hence,] اِلْبِلَافُ, [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard, or protection, of God: or, accord. to others, an honourable station from God. (TA.)* — أَلَفَهُ, aor. َ, *He gave him*

a thousand; (S, K;) of articles of property, and of camels. (TA.)

2. **أَلْفٌ بِبَيْنِهِمْ**, inf. n. **تَأَلَّفَ**, (T, M_{sb}, K,) *He united them, or brought them together, (T, M_{sb}, TA,) after separation; (T, TA;) and made them to love one another; (M_{sb};) he caused union, or companionship, (أَلْفَةٌ) to take place between them. (K.)* And **أَلْفَتُ بَيْنَ الشَّيْئَيْنِ**, inf. n. as above, [*I united, or put together, the two things.*] (S.) And **أَلْفَ الشَّيْءِ** *He united, or connected, (T,) or gathered or collected or brought together, (M,) the several parts of the thing. (T, M.)—Hence, تَأَلَّفَ الْكُتُبَ [The composition of books]. (T, TA.)—* **تَأَلَّفَ** is *The putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not: so that it is a more general term than تَرْتِيبٌ: (KT:) or the collecting together, or putting together, suitable things; from الألفة [i. e. الألفة]; and is a more particular term than تَرْكِيبٌ, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.)— **أَلَّفُوا إِلَى كَذَا**: see 5. **أَلَفَ أَلْفًا** *He wrote an alif; (K;) like as one says جَمَعَ جَمَاعًا. (TA.)—* See also 4, in three places.*

3. **أَلْفُهُ**: see 1, first sentence. **أَلْفٌ**, (M, TA,) inf. n. **مُؤَالَفَةٌ**, (TA,) [app., *He made a covenant with another to be protected during a journey for the purpose of trade, or traffic: (see 1:) and hence,] he (a man) traded, or trafficked. (M, TA.)— **شَارَطَهُ مُؤَالَفَةً** *He made a condition with him for a thousand: (IA_{qr}, M:) like as one says, شَارَطْتُهُ مِائَةً, meaning, for a hundred. (IA_{qr}, M, K, in art. مَأَى.)**

4. **أَلْفُهُ**, inf. n. **إِبْلَافٌ**: see 1, in three places. **مَكَانٌ أَلْفُهُ الشَّيْءُ**, (T, M,) or **المَوْضِعُ**, (S,) or **مَكَانٌ كَذَا**, (K,) inf. n. as above, (T,) *He made him to keep, or cleave, to the thing, or to the place, or to such a place. (T, S, *M, K,*)— **أَلْفَتُ الشَّيْءُ** *I joined, conjoined, or united, the thing. (T.)— **أَلْفَتُ الْقَوْمَ**, (T, *S, K,*) inf. n. as above, (S,) *I made the people, or company of men, to be a thousand complete [by adding to them myself]; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.)* And **أَلْفَ الْعَدَدِ** *He made the number to be a thousand; as also أَلْفُهُ: (M:) or **أَلْفٌ أَلْفٌ** *he completed the thousand. (K.)* And in like manner, (S,) **أَلْفَتُ الدَّرَاهِمِ** *I made the dirhems to be a thousand (S, K) complete. (S.)* And **أَلْفُوا لَكُمْ الأَعْيَارَ** *They said to them, May you live a thousand years. (A in art. عَمْر.)— **أَلْفُوا** *They became a thousand (T, S, M) complete. (S.)* And **أَلْفَتُ الدَّرَاهِمِ** *The dirhems became a thousand (S, K) complete. (S.)*****

5. **تَأَلَّفَ الْقَوْمَ**, (M_{sb}, K,) and **أَتَتَلَفُوا** [written with the disjunctive alif **أَتَتَلَفُوا**], (T, K,) *The people, or party, became united, or came together, (M_{sb}, K,) [after separation, (see 2, of which each is said in the TA to be quasi-pass.,)] and loved one another: (M_{sb};) or the meaning of*

أَتَتَلَفُوا [and **تَأَلَّفَ** also] is the being in a state of union, alliance, agreement, congruity, or congregation: (M_{sb};) and the being familiar, sociable, companionable, friendly, or amicable, one with another. (TA.) And **تَأَلَّفَا** is said of two things; [meaning *They became united, or put together; (see 2;)] as also أَتَتَلَفَا. (S.)* And **أَتَتَلَفَ الشَّيْءُ** signifies *The several parts of the thing kept, or clure, together. (M.)* And **تَأَلَّفَ** *It became put together in order. (M.)—* **تَأَلَّفُوا** *They sought, desired, or asked, [a covenant to ensure them] protection, (IA_{qr}, T, M,) إِلَى كَذَا [meaning in a journey for the purpose of trade, or traffic, to such a place, as is shown in the T by an explanation of the words of IA_{qr}, الشَّامِ إِلَى الشَّامِ, in a passage in which the foregoing signification is assigned to تَأَلَّفُوا]; (M;) as also إِلَى كَذَا. (M.)— **تَأَلَّفَهُ** *He treated him with gentleness or blandishment, coaxed him, or wheedled him; (K;) behaved in a sociable, friendly, or familiar, manner with him; (TA;) attracted him, or allured him; and gave him a gift, or gifts; (T, K,*) in order to incline him to him: (K:) or he affected sociableness, friendliness, or familiarity, with him. (Mgh.)* You say, **تَأَلَّفْتُهُ عَلَى الإِسْلَامِ** [*I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace El-Islam]. (S.)**

8: see 5, in four places.

أَلْفٌ, meaning *A certain number, (S, M, K,) well known, (M,) i. e. a certain round number, (M_{sb}), [namely a thousand,] is of the masc. gender: (T, S, M_{sb}, K:) you say **ثَلَاثَةُ أَلْفٍ** [*Three thousand*], not **ثَلَاثُ أَلْفٍ**; (TA;) and **هَذَا أَلْفٌ وَاحِدٌ** [*This is one thousand*], not **وَاحِدَةٌ أَلْفٌ**; (S;) and **أَلْفٌ أَقْرَعٌ**, [*A complete thousand*], (T, S,) not **قَرَعًا**: (S;) it is not allowable to make it fem.: so say IA_{mb} and others: (M_{sb};) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISk, it is allowable to say, **هَذِهِ أَلْفٌ** as meaning **هَذِهِ الدَّرَاهِمُ أَلْفٌ** [*These dirhems are a thousand*]; (S, K,*) and Fr and Zj say the like: (M_{sb};) the pl. is **أَلْفٌ**, applied to three, (M,) and **أَلْفٌ**, (T, S, M, M_{sb}, K,) applied to a number from three to ten, inclusively, (TA,) and **أَلْفٌ**, (T, S, M, M_{sb}, K,) used to denote more than ten; (T;) and **الألْفُ** [in the TA **الألْفُ**] is used by poetic licence for **الألْفُ**, by suppression of the [radical] **ل**. (M.)*

أَلْفٌ [originally an inf. n. of **أَلْفَهُ**, q. v.,] *He with whom one is familiar, sociable, companionable, friendly, or amicable; he to whom one keeps or cleaves; [a constant companion or associate; a mate; a fellow; a yoke-fellow; one who is familiar, &c., with another or others; (see مؤَلَّفٌ);] (M;) i. q. **أَلْفٌ**; (T, S, M, K;) which is an act. part. n. of **أَلْفَهُ**; (M_{sb};) as is also **أَلْفٌ**; (M_{sb}, K;) and **أَلْفٌ** also is syn. with **أَلْفٌ**: (K:) the female is termed **أَلْفَةٌ** and **أَلْفٌ**; (M;) both of these signifying a woman with whom thou art familiar, &c., and who is familiar, &c., with thee: (K:) and the fem. of **أَلْفٌ** is **أَلْفَةٌ**: (K:)*

the pl. of **أَلْفٌ** is **أَلْفٌ**; (T, M;) which is also pl. of **أَلْفٌ**: (TA:) and that of **أَلْفٌ** is **أَلْفٌ** (S, K, TA) and **أَلْفَةٌ**: (M, TA:) and that of **أَلْفٌ** is **أَلْفٌ** (T, S, M_{sb}, K) and **أَلْفٌ**, like as **أَنْصَارٌ** is pl. of **أَنْصَارٌ**, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is **أَلْفٌ**, like as **شُهُودٌ** is pl. of **شَاهِدٌ**, (M, TA,) though some say that it is pl. of **أَلْفٌ**: (M:) and the pl. of **أَلْفَةٌ** is **أَلْفٌ** and **أَلْفَاتٌ**. (K.) You say, **أَلْفٌ فَلَانٌ يُبْنِي** and **أَلْفِي** [*Such a one is my constant companion or associate, &c.*] (T.) And **أَلْفٌ إِلَى الإِنْفِ** [*The female mate yearned towards the mate*]. (S.) And **نَزَعَ البَعِيرُ إِلَى آلِهِ** [*The camel yearned towards his mates*]. (T.) **أَلْفٌ**, (T,) or **أَلْفٌ**, (TA,) is said by IA_{qr} to mean *Persons who keep to the large towns, or cities. (T, TA.)* **أَلْفٌ** in the Kur ii. 244 is said by some to be pl. of **أَلْفٌ** or of **أَلْفٌ**: but by others, to signify “thousands.” (Bd, L, TA.) **أَلْفٌ الطَّيْرِ** signifies *The birds that keep to Mehkeh and the sacred territory: and أَلْفٌ الحمامِ, Domestic pigeons. (T.)*

أَلْفٌ: see **أَلْفٌ**, in two places. — As some say, (O,) it also signifies *A man having no wife. (O, K.)—* **أَلْفٌ** of the alphabet; (M;) **أَلْفٌ** the first thereof; (K;) as also **أَلْفٌ**: (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is **أَلْفَاتٌ**]; but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is **لِسَانٌ**. (M.) See art. 1. — **أَلْفٌ** *A certain vein lying in the interior of the upper arm, [extending] to the fore arm: (K, TA:) so called as being likened to an 1: (TA:) the two are called الألفان. (K.)—* **أَلْفٌ** of any kind of things: (K, TA:) as being likened to the 1; for it denotes the number one. (TA.)

أَلْفَةٌ *A state of heeping or cleaving [to a person or thing]: (M:) a state of union, alliance, agreement, congruity, or congregation; (M_{sb};) a subst. from الألتلاف: (M_{sb}, K, TA:) and, as such, (TA,) signifying also familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship, and amity. (M_{sb}, TA,*)*

أَلْفِي *Of, or relating to, or belonging to, the number termed ألف [a thousand]. (TA.)*

أَلْفِيَّةٌ *A stature resembling the letter alif. Often occurring in late works.]*

أَلْفٌ an inf. n. of **أَلْفَهُ**: and used as a subst.: see 1. — **أَلْفٌ بَرَقَ** *Lightning of which the flashes are consecutive or continuous. (TA.)*

أَلْفٌ *Having much أَلْفَةٌ [meaning familiarity, sociableness, &c.]: pl. أَلْفٌ. (K.)*

أَلْفٌ: see **أَلْفٌ**, in three places: — and see **أَلْفٌ**.

أَلْفٌ and **أَلْفَةٌ**; and **أَلْفٌ**, the pl. of the latter: see **أَلْفٌ**, in seven places.

أَلْفٌ an inf. n.: and used as a subst.: see 1.

مَأْتٍ [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Msb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, TA.) — And hence, *Leafy trees to which animals of the chase draw near.* (AZ, K.)

مَوْلَفُونَ, with fet-*h*, [i. e. **مَوْلَفُونَ** or **مَوْلَفُونَ**.] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

مَوْلَفٌ and **مَأْوُفٌ** Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., **الْمُؤْمِنُ**

مَوْلَفٌ [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **الْمَوْلَفَةُ قُلُوبُهُمْ** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, Mgh;) as used in the *Kur* [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of *Honeyn*, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msh,) and their followers also; (Msb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when *Abou-Bekr* became appointed to the government, he forbade this practice. (Mgh, Msh.) — **ألف مؤلفة** [These are a thousand] made complete. (S.) — See also **مَوْلَفُونَ**.

مَوْلَفٌ A composer of a book or books; an author.]

مَأْوُفٌ: see **مَوْلَفٌ**, in two places.

الت

1. **أَتَى**, (JK, K, TA,) aor. -; (K, TA;) or **أَتَى**, aor. -; (CK;) [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;] inf. n. **أَتَى** and **إِتَى**; (JK, K;) *It* (lightning) *lied*; (AHeyth, K;) [i. e.] *it was without rain.* (JK.) — See also 5. — Also, **أَتَى**, aor. -, inf. n. **أَتَى**, *He lied; spoke falsely*: whence the reading of *Abou-Jaafar* and *Zeyd Ibn-Aslam*, [in the *Kur* xxiv. 14.] **إِذْ تَأْتُونَهُ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأْتَى** *It* (lightning) *shone, gleamed, or glistened*; as also **أَتَى** [written with the disjunctive *alif* **أَتَى**]; (JK, S, IJ, K;) and so **أَتَى**, aor. -.

(TA.) *Ibn-Ahmar* has made the second trans., using the phrase **تَأْتَى الْعُيُونُ**, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) — And **تَأْتَتْ**, said of a woman, *She adorned herself*: (Sgh, K:) or *she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head*: (IF, K:) or *she became like the* **إِثْقَة** [fem. of **إِثْقَى**, q. v.]. (IAqr.)

8: see 5, in two places.

أَتَى A he-wolf: fem. with *o*: (IAqr, S, K:) and the fem. is also applied to a she-ape or monkey; the male of which is not called **أَتَى**, but **قَرْدٌ**, (S, K,) and **رَبَابِحٌ**. (S.) — † *Evil in disposition*, applied to a man; and so with *o* applied to a woman: and the latter, a [demon of the kind called] **سَعْلَة**; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلَاتَى [an inf. n. (see 1) used as an epithet;] *Lying, or fallacious, lightning*; (K;) *that has no rain*; (JK, K;) as also **أِلَاتَى**: (K, TA:) **أَتَى**, likewise, is an epithet applied to lightning [in the same sense; or as signifying *shining, gleaming, or glistening*: see 1 and 5]: and so is **أَتَى**, as *syn. with* **خَلَبٌ** [that excites hope of rain, but deceives the expectation]. (TA.) — Also, applied to a man, *Lying*: (JK:) or *lying much, or often, or habitually*: (TA:) and *very deceitful, and variable in disposition.* (TA.)

أَيْتَى [app. an inf. n. of **أَتَى**; (see 5;)] *The shining, gleaming, or glistening, of lightning.* (TA.)

أَتَى: see **إِلَاتَى**.

أَتَى, like **إِتَى**, [in a copy of the JK incorrectly written **أَتَى**], i. q. **مَتَاتَى** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also † *An inconstant man*; from **التَّاتَى** as relating to lightning. (JK: there, in this instance, written **أَتَى**.)

أَتَى: } see **إِلَاتَى**.
أَتَى: }

الك

1. **أَنَّكَ اللَّجَامَ**, (ISd, K,) [aor. - or -] inf. n. **أَنَّكَ**, (ISd, TA,) *He* (a horse) *chewed, or champed, the bit*; *syn. عَنَّكَ*. (ISd, K.) One says, of a horse, **يَأْكُ اللَّجْمَ** *He chews, or champs, the bits*: but the verb commonly known is **يَلْوُكُ**, or **يَعْلُكُ**. (Lth.) — [Hence, accord. to some, (see **أَلْوُكٌ**),] **أَنَّكَ** **بَيْنَ الْقَوْمِ**, (Msb, TA,) aor. -, inf. n. **أَنَّكَ** and **أَلْوُكٌ**, (Msb,) *He acted as a messenger* (**تَرَسَّلَ**) *between the people.* (Msb, TA.) — And **أَنَّكَ**, aor. -, inf. n. **أَنَّكَ**, *He conveyed, or communicated, to him a message.* (Kr.) — And **أَنَّكَ** *He sent.* (IB in art. **لَوَكَ**.)

4. **أَتَى** is from **أَنَّكَ** signifying “he sent;” and is originally **أَتَى**; the [second] hemz

being transposed and placed after the *l*, it becomes **أَتَى**; then the hemz has its vowel transferred to the *l*, and is thrown out; as is done in the case of **مَنَّكَ**, which is originally **مَنَّكَ**, then **مَنَّكَ**, and then **مَنَّكَ**: (IB in art. **لَوَكَ**;) it means *Be thou my messenger; and bear thou my message*; and is often used by the poets. (S in art. **لَوَكَ**.) Accord. to *Iamb*, one says, **أَتَى إِلَى فُلَانٍ**, meaning *send thou me to such a one*: [but I do not know any instance in which this meaning is applicable:] and the original form is **أَتَى**; or, if from **أَلْوُكٌ**, the original form is **أَتَى**: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, **أَتَى إِلَيْهَا بِرِسَالَةٍ**, which should properly mean *Send thou me to her with a message*: but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or rather *with a message*]: and **أَتَى إِلَيْهَا بِالسَّلَامِ** i. e. *convey thou, or communicate thou, to her my salutation; or be thou my messenger to her* [with salutation]: and sometimes this [prep.] **ب** is suppressed, so that one says, **أَتَى إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَتَى إِلَيْكَ السَّلَامَ** [virtually meaning *receive thou my salutation*; but literally] *be thou my messenger to thyself with salutation.* (TA.) *Lh* mentions the phrase **أَتَى إِلَيْهِ**, with respect to a message, aor. **أَتَى**, inf. n. **إِتَى**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لَوَكَ**.)

5: see **أَلْوُكٌ**.

10. **أَتَى** **أَتَى** **أَتَى** *He bore, or conveyed, his message*; (K;) as also **أَتَى**. (TA.)

أَلْوُكٌ A thing that is eaten [or rather *chewed*, as will be seen below]: so in the phrases, **عَلْوُكُ صِدْقٍ** and **عَلْوُكُ صِدْقٍ** like **عَلْوُكُ صِدْقٍ** and **عَلْوُكُ صِدْقٍ** [This is an excellent thing that is chewed], and **مَا تَلْوُكُ بِالْوُكِ** [or **أَلْوُكُ** † **مَا تَلْوُكُ بِالْوُكِ** (K in art. **عَلَجَ**)] like **مَا تَعَلَّجْتُ بِعَلْوُجٍ** [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) — [And hence, accord. to some,] *A message, or communication sent from one person or party to another*; (Lth, S, M, K, &c.; [in the CK, after **الرِّسَالَةَ**, by which **الألْوُكُ** is explained in the K &c., we find **قَبِلَ الْمَلِكُ مَسْتَقًّ مِنْهُ**, in which the first two words should be **قَبِلَ الْمَلِكُ**, as in other copies of the K and in the TA; and **الألْوُكُ** is erroneously put, in the CK, for **الألْوُكُ**];) said by *Lth* and *ISd* to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلْوُكَةٌ** (*ISd*, *Sgh*, *K*) and **مَأَنَّكَ** (*Lth*, *S*, *Msb*, *K*, &c.) and **مَأَنَّكَ** (*Msb*, *K*) and **مَأَنَّكَ**: (*S*, *M*, *Msb*, *K*, &c. :) accord. to *Kr*, (TA,) this last is the only word of the measure **مَفْعَلٌ**: (K, TA:) but accord. to *Sb* and *Akh*, there is no word of this measure: (TA:) [i. e. there is none originally

of this measure:] other instances have been mentioned; namely, **مَكْرَم** and **مَعُون** [originally **مَعُون** and **مَقْبَر** and **مَهْلِك** and **مَيْسِر**, which last occurs in the *Qur* [ii. 280], accord. to one reading, in the words **فَنظَرُوهُ إِلَى مَيْسِرِهِ**; but it is said that each of these, and **مَأْتِك** also, may be regarded as originally with *é*; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with *é*; (MF, TA;) and Akh says the same with respect to **مَكْرَم** and **مَعُون**: (TA:) Seer says that each is curtailed of *é* by poetic licence; but this assertion will not apply to **مَيْسِر**, as it occurs in the *Qur*. (MF, TA.) — **أَلُوْك** also signifies *A messenger*. (Ibn-'Abbád, K. [In the CK here follows, **وَالْمَأْتُوكِ وَالْمَأْتُوكِ**: but the right reading is **وَالْمَأْتُوكِ الْمَأْتُوكِ**, as in other copies and in the TA.]

أَلُوْك: see **أَلُوْكَة**.

مَأْتِك is said to be the original form of **مَأْتِك** [An angel; so called because he conveys, or communicates, the message from God; (K, TA, in art. **لَأَك**);] derived from **أَلُوْك**; (Msb, K, TA; [but in the CK is a mistake here, pointed out above, voce **أَلُوْك**];) so that the measure of **مَأْتِك** is **مَعْل**: (Msb:) **مَأْتِك** is both sing. and pl.: Ks says that it is originally **مَأْتِك**, from **أَلُوْك** signifying "a message;" then, by transposition, **مَأْتِك**, a form also in use; and then, in consequence of frequency of usage, the hcmzeli is suppressed, so that it becomes **مَأْتِك**; but in forming the pl., they restore it to **مَأْتِكَة**, saying **مَأْتِكَة**, and **مَأْتِكَة** also: (S in art. **مَلِك**;) or, accord. to some, it is from **لَأَك** "he sent;" so that the measure of **مَأْتِك** is **مَفَل**: and there are other opinions respecting it: (Msb:) some say that its *ر* is a radical: see art. **مَلِك**. (TA in art. **لَأَك**.)

مَأْتِك: }
مَأْتِكَة: } see **أَلُوْك**.
مَأْتِكَة: }

اله

1. **أَلِه**, aor. -, inf. n. **أَلِه**, *It*, (as, for instance, the belly, T, S, or the head, Msb,) or *he*, (a man, T, S, Msb,) *was in pain; had, or suffered, pain; ached*. (T, S, M, Msb, K.) **أَلِه بَطْنُه** [He was in pain, or had pain, in his belly] (M) and **أَلِهتْ بَطْنَك** [thou wast in pain, or hadst pain, in thy belly] (T, S) or **رَأَسَك** [in thy head] (Msb) are like **سَفِه رَأَه** (M) and **رَشِدْتْ أَمْرَك** (S, T) and **وَجَعَتْ رَأَسَك**; (Msb:) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in **ضِغْتْ بِه ذَرْعَا** and **قَرَرْتْ بِه عَيْنَا** (T); the regular form being **أَلِه بَطْنَك** and **أَلِه بَطْنَك** (T, S,) as the verb is intrans. (T.)

4. **أَلِهتْ**, (S, M, Msb, K,) inf. n. **أَلِهتْ**, (S, Msb,) *I caused him pain or aching*. (S, M, Msb, K.)

5. **تَأَلِه** *He was, or became, pained*: (M, Msb, K:) or *he expressed pain, grief, or sorrow; lamented; complained; made lamentation or complaint; moaned*; syn. **تَوَجَّع**, (T, S,) and **شَتَى**. (T.) You say, **تَأَلِهتْ فُلَانٌ مِنْ فُلَانٍ** [Such a one expressed pain, &c., on account of the conduct or the like of such a one; complained of such a one]: (T:) and **لَأَزْمَة الزَّمَان** [on account of the hardness of the time]. (TA in art. **أَزْم**.)

أَلِه: see **أَلِه**.

أَلِهتْ *Pain; ache*; (T, S, M, K;) as also **أَلِهتْ**: (T, M, K:) pl. (of the former, T, M) **أَلِهتْ**. (T, M, K.) You say, **مَا أَجِدُ أَلِهتْ وَلَا أَلِهتْ** *I do not find pain nor ache*; i. e. **وَجَعًا**: so says AZ: and IAgar says, **أَلِهتْ وَلَا أَلِهتْ** as meaning the same. (T.) And the Arabs say, **لَأَبِيْتَك عَلَيَّ** **أَلِهتْ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (Sh.)

أَلِهتْ *Being in pain; having, or suffering, pain; aching*. (M, K.)

أَلِهتْ: see **أَلِهتْ**.

أَلِهتْ a contraction of **أَلِهتْ**: see **أَلِهتْ**, last sentence.

أَلِهتْ *Causing pain or aching; painful*; (S, K;) i. q. **أَلِهتْ**; (T, M, Msb;) like **سَبِيْع** as syn. with **أَلِهتْ**: (S:) so when applied to punishment [or torment or torture]: (T, Msb:) or, thus applied, *painful, or causing pain or aching, in the utmost degree*. (M, K.)

أَلِهتْ *Lowness, ignobleness, baseness, vileness, or meanness*. (O, K.)

أَلِهتْ: see **أَلِهتْ**, in three places. — Accord. to IAgar, (T,) *A sound, or voice*. (T, K.) You say, **أَلِهتْ مَا سَمِعْتْ لَه أَلِهتْ** *I heard not any sound, or voice, of, or belonging to, him, or it*. (IAgar, T.) — Accord. to AA, (T,) *Motion*. (T, K.)

أَلِهتْ: see **أَلِهتْ**.

المس

أَلِهتْ, or **أَلِهتْ**: see art. **موس**.

اله

1. **أَلِه**, (S, and so in some copies of the K,) with fet-h, (S,) or **أَلِه**, (Mgh, Msb, and so in some copies of the K,) like **تَعَب**, aor. -, (Msb,) inf. n. **أَلِهتْ**, (S, Msb, K) and **أَلِهتْ** and **أَلِهتْ**, (K,) *He served, worshipped, or adored*; syn. **عَبَد**. (S, Msb, K.) Hence the reading of I'Ab, [in the *Qur* vii. 124,] **وَيَذَرِكْ وَإِلَهتْكَ** [And leave thee, and the service, or worship, or adoration, of thee; instead of **وَأَلِهتْكَ** and *thy gods*, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the *Qur* lxxix. 24 and xxviii. 38], "I

know any god of yours beside me." (TA.) — **أَلِه**, aor. -, (S, K,) inf. n. **أَلِه**, (S,) *He was, or became, confounded, or perplexed, and unable to see his right course*; (S, K;) originally **وَلِه**. (S.) — **أَلِهتْ عَلَيَّ فُلَانٌ** *He was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one*; (S, K;) like **وَلِه**. (S.) — **أَلِهتْ لَه** *He betook himself to him by reason of fright or fear, seeking protection; or sought, or aided, or succour, of him: he had recourse, or betook himself, to him for refuge, protection, or preservation*. (K.) — **أَلِهتْ بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (MF.) — **أَلِهتْ لَه**, (K,) like **مَنْعَه**, (TA,) [in the CK **أَلِهتْ لَه**], *He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe*. (K.)

2. **تَأَلِهتْ** [inf. n. of **أَلِهتْ** *He made him, or took him as, a slave; he enslaved him*;] i. q. **تَعَبَّدتْ**. (S, K.) — [The primary signification of **أَلِهتْ** seems to be, *He made him to serve, worship, or adore*. — Accord. to Freytag, besides having the former of the two meanings explained above, it signifies *He reckoned him among gods; held him to be a god; made him a god*: but he does not mention his authority.]

5. **تَأَلِهتْ** *He devoted himself to religious services or exercises; applied himself to acts of devotion*. (JK, S, Msb, K.)

أَلِهتْ: see **أَلِهتْ**.

أَلِهتْ, or **أَلِهتْ**, [the former of which is the more common mode of writing the word,] is of the measure **فَعَال** (S, Msb, K) in the sense of the measure **مَفْعُول**, (S, Msb,) like **كِتَابتْ** in the sense of **مَكْتُوبتْ**, and **بَسَّطتْ** in the sense of **مَبْسُوطتْ**, (Msb,) meaning **مَأْلُوْه** [An object of worship or adoration; i. e. a god, a deity]; (S, Msb, K;) anything that is taken as an object of worship or adoration, accord. to him who takes it as such: (K:) with the article **ال**, properly, i. q. **أَلِهتْ**; [see this word below;] but applied by the believers in a plurality of gods to *what is worshipped* by them to the exclusion of **أَلِهتْ**: (Msb:) pl. **أَلِهتْ**: (Msb, TA:) which signifies *idols*: (JK, S, TA:) in the K, this meaning is erroneously assigned to **أَلِهتْ**: (TA:) [not so in the CK; but there, **أَلِهتْ** is put in a place where we should read **أَلِهتْ**, or **أَلِهتْ** without the article:] **أَلِهتْ** [is the fem. of **أَلِهتْ**, and] signifies [the goddess: and particularly] *the serpent*: [(a meaning erroneously assigned in the CK to **أَلِهتْ**; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (K:) or *the great serpent*: (Th:) and *the [new moon; or the moon when it is termed] هَلَال*: (Th, K:) and, (S, K,) as also **أَلِهتْ**, without **ال**, the former perfectly decl., and the latter imperfectly decl., (S,) and **أَلِهتْ**, (IAgar, K,) and **أَلِهتْ**, (IAgar, TA,) and **أَلِهتْ**, (K,)

[and app. **الْإِلَهَةِ**,] and **الْإِلَهِيَّةُ**, (K,) *the sun*; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun*. (Th, TA.) **إِلَهٌ** is the same as the Hebrew **אֱלֹהִים** and the Chaldee **ܐܠܗܝܢ**; and is of uncertain derivation: accord. to some,] it is originally **وَلَاهٌ**, like as **إِشَاحٌ** is originally **وِشَاحٌ**; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of **إِلَهٌ**.]

إِلَهٌ: **الْإِلَهَةِ** and **الْإِلَهَةِ**.

إِلَهَةٌ: **الْإِلَهَةِ** and **الْإِلَهَةِ**.

إِلَهَةٌ inf. n. of **إِلَهٌ**, q. v. (S, Mṣb, K.) = *Godship; divinity*; (K;) as also **إِلَهَةٌ** (CK [not found by me in any MS. copy of the K] and **إِلَهِيَّةٌ**. (K.) = **إِلَهَةٌ** and **الْإِلَهَةِ**: see **إِلَهٌ**.

إِلَهِيَّةٌ: see **إِلَهٌ**.

إِلَهِيٌّ, or **إِلَهِيٌّ**, *Of, or relating to, God or a god; divine: theological*: Hence, **الْعِلْمُ الْإِلَهِيُّ** or **الْإِلَهِيُّ**: see what next follows.]

إِلَهِيَّةٌ, or **الْإِلَهِيَّةُ**, *Theology; the science of the being and attributes of God, and of the articles of religious belief*; also termed **الْعِلْمُ الْإِلَهِيُّ** or **الْإِلَهِيُّ**, and **الْإِلَهِيَّةُ**, or **الْإِلَهِيُّ**.

إِلَهٌ, [written with the disjunctive alif **إِلَهُ**, meaning *God, i. e. the only true god*,] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Mṣb, K,) applied to *the Being who exists necessarily, by Himself, comprising all the attributes of perfection*; (TA;) a proper name denoting *the true god*, comprising all the essences of existing things; (Ibn-El-'Arabee, TA;) the **إِلَ** being inseparable from it: (Mṣb:) not derived: (Lth, Mṣb, K:) or it is originally **إِلَهُ**, or **إِلَهُ**, (Sb, AHeyth, S, Mṣb, K,) of the measure **فَعَالٌ** in the sense of the measure **مَفْعُولٌ**, meaning **مَأْلُوهٌ**, (S, K,*) with [the article] **الِ** prefixed to it, (Sb, AHeyth, S, Mṣb,) so that it becomes **إِلَهُ**, (Sb, AHeyth, Mṣb,) then the vowel of the hemzeh is transferred to the **لِ** [before it], (Mṣb,) and the hemzeh is suppressed, (Sb, AHeyth, S, Mṣb,) so that there remains **إِلَهُ**, or **إِلَهُ**, after which the former **لِ** is made quiescent, and incorporated into the other: (Sb, AHeyth, Mṣb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the **إِلَ** is not a substitute for the hemzeh; for were it so, it would not occur therewith in **إِلَهُ**: (S:) so says J; but IB says that this is not a necessary inference, because **إِلَهُ** applies to God (**إِلَهُ**) and also to the idol that is worshipped; whereas **إِلَهُ** applies only to God; and therefore,

in using the vocative form of address, one may say, **يَا إِلَهُ** [O God], with the article **الِ** and with the disjunctive hemzeh; but one may not say, **يَا إِلَهُ** either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally **لَهُ**: see art. **لَهُ**: (S:) some say that it is from **أَلَهُ**, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from **أَلَهُ**, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The **إِلَ** is pronounced with the disjunctive hemzeh in using the vocative form of address [**يَا إِلَهُ**] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. **لَهُ**;) and AAF says that it is also thus pronounced in a form of swearing; as in **أَلَهُ تَتَعَلَّنَ** [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do such a thing?*]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of **إِلَهُ**: (S in the present art. :) Sb mentions this pronunciation in **يَا إِلَهُ**; and Th mentions the pronunciation of **يَا إِلَهُ** also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase **يَا أَعْفِرْ لِي** [O God, forgive me], for **يَا إِلَهُ**; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed **تَفْخِيمٌ**, [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter **لِ**,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in **بِإِلَهُ** *By God*, and **بِسْمِ إِلَهُ** *In the name of God*,] it is pronounced in the [contr.] manner termed **تَرْقِيقٌ**: AḤát says that some of the vulgar say, **لَا وَإِلَهُ** [No, by God], suppressing the alif, which should necessarily be uttered, as in **الرَّحْمَنُ**, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Mṣb.) You say, **إِلَهُ فِي كَذَا**, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the Jāmi' es-Sagheer. [See another ex. voce **كَرَّةٌ**].) And **إِلَهُ لَأَفْعَلَنَّ** [By God, I will assuredly do such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as **وَ** or **وَ**] denoting an oath. (Bḍ in ii. 1.) And **إِلَهُ مَا فَعَلْتُ**, meaning **وَاللَّهِ مَا فَعَلْتُ** [By God, I did not, or have not done, such a thing]. (JK.) And **إِلَهُ دَرَكٌ** *To God be attributed thy deed!* (A in art. **دَرَكٌ**) or *the good that hath proceeded from thee! or thy good deed! or thy gift! and what is received from thee!* [and *thy flow of eloquence! and the like*]: a phrase expressive of admiration of anything: (TA in art. **دَرَكٌ** :) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And **إِلَهُ دَرَهُ** *To God be*

attributed his deed! [&c.]. (S and K in art. **دَرَكٌ**.) And **إِلَهُ الْقَائِلُ** [meaning *To God be attributed (the eloquence of) the sayer!* or] *how good, or beautiful, is the saying of the sayer, or of him who says* [such and such words]! or it is like the phrase **إِلَهُ دَرَهُ**, meaning *To God be attributed his goodness! and his pure action!* (Ḥar p. 11.) And **إِلَهُ فُلَانٌ** [*To God be attributed (the excellence, or goodness, or deed, &c., of) such a one!*] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Ḥar ibid.) [And **إِلَهُ أَبُوكَ**: see art. **أَبُو**.] And **إِلَهُ أَنْتَ**, meaning **إِلَهُ أَنْتَ** [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence! or thy goodness! or thy deed!* &c.]. (JK.) [Similar to **إِلَهُ**, thus used, is the Hebrew expression **לְאֱלֹהֵינוּ** after an epithet signifying "great" or the like.] **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ** [and **رَاجِعُونَ**, in the Kṣur [ii. 151], said on the occasion of an affliction, means *Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us*. (Jel.) AZ mentions the phrase **إِلَهُ الْحَمْدُ** [meaning *الحَمْدُ لِلَّهِ Praise be to God*]: but this is not allowable in the Kṣur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kṣur-án. (Az, TA.) — **إِلَهُ** is an expression used in prayer; as also **لَهُ**; (JK, Mṣb;) meaning **يَا إِلَهُ** [O God]; the **رَ** being a substitute for [the suppressed vocative particle] **يَا**; (S in art. **لَهُ**, and Bḍ in iii. 25;) but one says also, **يَا إِلَهُ**, (JK, and S ibid,) by poetic licence: (S ibid. :) or the meaning, accord. to some, is **يَا إِلَهُ أَمَّا بَخِيرٌ** [O God, bring us good]; (JK, and Bḍ ubi suprà;) and hence the origin of the expression. (Bḍ.) You say also **إِلَهُ** [which may be rendered, inversely, *Unless, indeed; or unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mṣr in the commencement of his Expos. of the Maḳámát of El-Ḥareere, and Ḥar pp. 52 and 53.) And **إِلَهُ نَعَمْ** [which may be rendered, inversely, *Yes, indeed; or yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Ḥar p. 563.)

إِلَهُ: see what next precedes.

مَأْلُوهٌ: see **إِلَهُ**.

الو

1. **أَلَا**, (S, M, Mgh, K,) aor. **يَأْلُو**, (S, Mgh,) inf. n. **أَلُو** (T, M, Mgh, K) and **أَلُو** (K, TA [in a copy of the M]) and **أَلِيٌّ** (K, TA; [in a copy of the M] **أَلِيٌّ**, and in a copy of the Mgh written with fet-h and damm to the **أَلِيٌّ**;) and **أَلِيٌّ**, (S, M, K,) aor. **يُؤَلِّي**, inf. n. **تَأْلِيَةٌ**; (S;) and **أَتَلَى** [written with the disjunctive alif **أَتَلَى**]; (S, M, K;) [and **تَأَلَى**, as appears from an ex. in a verse cited in art. **نَسَبٌ**, q. v. :] *He fell short; or he fell short of doing what was requisite, or what he ought to have done; or he*

flagged, or was remiss; syn. قَصُرَ: (S, M, K; and Fr, IAqr, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (AHeyth and T in explanation of all of the above-mentioned verbs except the last.) You say, مَالًا فِي الْأَمْرِ, (Mgh,) and أَتَى فِيهِ, (S,) He fell short, &c., (قَصُرَ) in the affair. (S, Mgh.) In the saying, لَمْ يَأَلْ أَنْ يَعْدِلَ فِي ذَلِكَ, i. e. He did not fall short, &c., (لَمْ يَقْصُرْ) in acting equitably and equally in that, فِي is suppressed before ان: but in the phrase, لَمْ يَأَلْ مِنَ الْعَدْلِ, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا أَلُوكَ نَصْحًا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: (Mgh:) or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. (T, S,*) It is said in the Qur [iii. 114], لَا يَأْتُونَكَمْ خَبَلًا, meaning They will not fall short, or flag, or be remiss, in corrupting you. (IAqr, T.) And the same meaning is assigned to the verb in the saying وَلَا يَأْتَلُ أَهْلُ الْقُرْبَىٰ مِنْكُمْ, in the Qur [xxiv. 22], by A'Obeyd: but the preferable rendering in this case is that of AHeyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأَلْ [He came with a blow, not falling short, &c.], for يَأَلُو like لَا أَدْرِي [for لَا أَدْرِي]. (S, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find بِضَرْبَةٍ.]) أَتَى [with teshdeed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAqr, IB.) [See also the phrase وَلَا أَتَيْتُ in a later part of this paragraph.] — You say also, مَا أَتَوْتُ, or أَتَوْتُ, (K,) or مَا أَتَوْتُ أَنْ أَفْعَلَهُ, (K,) the thing, (K,) or doing it. (M.) And أَتَى فَلَانٌ لَا يَأَلُو خَيْرًا, (M.) Such a one does not leave, quit, or cease from, doing good. (M.) And مَا أَتَوْتُ جَهْدًا I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَتَوْتُ جَهْدًا; but this is wrong: so says Aq. (T. [See, however, similar phrases mentioned above.]) — أَلَا, aor. as above, (TA,) inf. n. أَلُو, (IAqr, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAqr, T, TA;) as also أَتَى: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged," or "was remiss, or languid, and weak." (TA.) You say, أَتَانِي فِي حَاجَةٍ فَأَلُوْتُ فِيهَا, He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) — And أَلَا, aor. as above,

(T, S,) inf. n. أَلُو, (IAqr, T, S,) He was, or became, able to do it: (IAqr, T, S:) and أَتَى, inf. n. أَتَى, also signifies he was, or became, able; (TA;) and so أَتَى. (ISk, S, TA.) You say, هُوَ يَأَلُو هَذَا الْأَمْرَ He is able to perform, or accomplish, this affair. (T.) And مَا أَلُوْتُ I was not able to do it. (T, M, K.) And أَتَانِي فَلَانٌ فِي حَاجَةٍ فَمَا أَلُوْتُ رَدَّهُ to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., مَنْ صَامَ مِنَ الدَّهْرِ فَلَا صَامَ وَلَا أَتَى [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا أَلُ, explained as meaning وَلَا رَجَعَ [see art. اَوَّلُ:] but El-Khattābī says that it is correctly أَتَى and أَلَا. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohāmmad and what he brought, and answering "I know not," (T in art. تَلُو,) لَا دَرِيْتٌ وَلَا أَتَيْتُ, (T, S, M, K,) meaning, accord. to Aq, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S:*) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَتَيْتُ, as an imitative sequent [for أَتَوْتُ, to which the same explanations are applicable]: (MK:) or دَرِيْتٌ وَلَا تَلَيْتُ, the latter verb being assimilated to the former, (ISk, T in art. تَلُو, S,) said to mean وَلَا تَلُوْتُ, i. e. nor mayest thou read nor study: (T in art. تَلُو) or دَرِيْتٌ وَلَا أَتَيْتُ, i. e. [mayest thou not know,] nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.) — Also, (IAqr, T,) inf. n. أَلُو, (IAqr, T, K,) He gave him a thing: (IAqr, T, K:*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAqr, T and TA,) which is that of "refusing" [a person anything: see, above, وَلَا أَلُوْتُ نَصْحًا]. (TA.)

2: see 1, in four places.

4. إبِلَاة, (T, S, M, &c.) aor. يُؤَلِي, inf. n. أَلَى, (T, S, Mgh,) [and in poetry إبِلَاة, (see a reading of a verse cited voce أَلَى),] He swore; (T, S, M, Mgh, K;) as also أَتَى, and أَتَى. (T, S, M, K.) You say, أَتَيْتُ عَلَى الشَّيْءِ [I swore to do the thing]. (M.) [And لَا أَفْعَلُ كَذَا I swore that I would not do such a thing; and, emphatically, I swear that I will not do such a thing. And أَتَى بِجَهْدٍ He swore an oath.] It is said in the Qur [xxiv. 22], وَلَا يَأْتَلُ أَهْلُ الْقُرْبَىٰ مِنْكُمْ, meaning, accord. to AHeyth and Fr, And let not those of you who possess superabundance swear [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'Aisah: and some of the people of El-Medeeneh read وَلَا يَأْتَلُ, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that before mentioned.

(T.) And it is said in a trad., أَتَى مِنْ نِسَائِهِ شَهْرًا He swore that he would not go in to his wives for a month: the verb being here made trans. by means of مِنْ because it implies the meaning of اِمْتِنَاع, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Qur ii. 226.] أَتَى عَلَى اللَّهِ is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) — أَتَى, inf. n. as above, She (a woman) took for herself, or made, or prepared, a مِثْلَةٌ, q. v. (TA.)

5: see 1, in two places: — and see 4, in three places.

8: see 1, in five places: — and see 4, in two places.

أَلَى, or أَلَى: see أَلَى in art. أَلَى.

أَلَى, (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ال, [and thus it is always pronounced,] but in some copies of the K in art. ال it is written أَلَى, [as though to show the original form of its termination,]) or أَلَى, (so in the M, and in some copies of the S, [and thus it is generally written,]) i. q. ذُو [Possessors of; possessed of; possessing; having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (K:) the fem. is أَلَى, (so in some copies of the S and K, [and thus it is always pronounced,]) or أَلَى, (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتُ: (S, K:) it is as though its sing. were ذَاتُ, (M, K, [in the CK ذَاتُ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ي in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.)

The following are exs. of the nom. case: نَحْنُ أَوْلُو [We are possessors of strength, and possessors of vehement courage], in the Qur [xxvii. 23]; and أَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَاءَنِي أَوْلُو الْأَبَابِ [The persons of understandings came to me]; and أَوْلَاتُ الْأَحْمَالِ [Those who are with child; occurring in the Qur lxxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: وَذَرْنِي وَالْمُكَذِّبِينَ [And leave thou me, or let me alone, with the beliers, or discreditors, (i. e., commit their case to me,) the possessors of ease and plenty], in the Qur [lxxiii. 11]; and لَتَنْوُو بِالْعَصْبَةِ أَوْلَىٰ [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA.) وَأَوْلَىٰ الْأَمْرِ مِنْكُمْ, in the Qur [iv. 62], [And those, of you, who are possessors of command], (M, K,*) accord. to Aboo-Is-hāq, (M,)

means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] the possessors of command; for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed *أولو الأمر*, of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs. (M.)

إلى, accord. to Sb, is originally with و in the place of the [ى, i. e. the final] alif; and so is على; for the alifs [in these two particles] are not susceptible of imāleh; [i. e., they may not be pronounced ilē and alē;] and if either be used as the proper name of a man, the dual [of the former] is إوان and [that of the latter] علوان; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إنيك and عليك; though some of the Arabs leave it as it was, saying إلاك and علاك. (§.) It is a prep., or particle governing a noun in the gen. case, (§, Mughnee, K,) and denotes the end, as opposed to من, which denotes] the beginning, of an extent, or of the space between two points or limits; (§, M;) or the end of an extent (T, Mughnee, K) of place; [signifying To, or as far as;] as in the phrase [in the Kur xvii. 1], *From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkah to that of Jerusalem;* (Mughnee, K;) or in the saying, *I went forth from El-Koofeh to Mekkeh,* which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (§.) [In some respects it agrees with حتى, q. v. And sometimes it signifies Towards; as in *He looked towards me;* and *إليه* He, or it, inclined towards him, or it. — It also denotes the end of a space of time; [signifying To, till, or until;] as in the saying [in the Kurii. 183], *Then complete ye the fasting to, or till, or until, the night.* (Mughnee, K.) [Hence, *إلى أن* (followed by a mansoob aor.) Till, or until: and *إلى متى* Till, or until, what time, or when? i. e. how long? and also to, till, or until, the time when. See also the last sentence in this paragraph.] — [In like manner it is used in the phrases *إلى غير ذلك* and *إلى آخره*, meaning, (And so on,) to other things, and to the end thereof; equivalent to et cætera.] — Sometimes, (§,) it occurs in the sense of مع, (T, §, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the Kur iii. 45 and lxi. 14], *Who will be my aiders with, or in addition to, God?*, (§, Mughnee, K,) accord. to the Koofees and some of the Baqrees; (Mughnee;) i. e. who will be joined to God in aiding me? (M, TA;) and

as in the saying [in the Kur iv. 2], *ولا تأكلوا أموالهم إلى أموالكم* [And devour not ye their possessions with, or in addition to, your possessions]; (T, §;) and [in the same, ii. 13,] *وإذا خلوا إلى شياطينهم* [And when they are alone with their devils]; (§;) and in the saying, *الدود إلى الدود* [A few she-camels with, or added to, a few she-camels are a herd of camels], (§, Mughnee, K,) a prov., meaning † a little with a little makes much; (§ and A in art. دود, q. v.;) though one may not say, *مع زيد مال إلى زيد مال* (Mughnee:) so too in the saying, *فلان حلیم إلى أدب وفتح* [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, *أحمد الله إنيك* [I praise God with thee: but see another rendering of this phrase below]. (Ish.) In the saying in the Kur [v. 8], *فاغسلوا وجوهكم وأيديكم*, it is disputed whether [the meaning be *Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows;* i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in the phrase *قرأت القرآن من أوله إلى آخره* [I read, or recited, the Kurán, from the beginning thereof to the end thereof]: or that it is excluded; as in the phrase *ثم أتوا الصيام إلى الليل* [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in the phrase *ما أحبه إلى* How lovely, or pleasing, is he to me! (TA in art. حب) and *ما أبغضه إلى* How hateful, or odious, is he to me! (§ in art. بغض;) and] as in the saying [in the Kur xii. 33], *رب السجن أحب إلى* [O my Lord, the prison is more pleasing to me]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] — It is syn. with عند; (§, M, Mughnee, Mqb, K;) as in the phrase, *هو أشهى إلى من كذا* [It is more desirable, or pleasant, in my estimation than such a thing]; (Mqb;) and in the saying of the poet,

- أمرًا سبيل إلى الشباب وذكره
- أشهى إلى من الرحيق السلسل

[Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wines?] (Mughnee, K;) and accord. to this usage of إلى in the sense of عند may be explained the saying, *أنت طالق إلى سنة*, meaning *Thou art divorced at the commencement of a year.* (Mqb.) — It is also syn. with ل; as in the phrase, *والأمر إليك* [And command, or to command, belongeth unto Thee,

meaning God, as in the Kur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, *is ultimately referrible to Thee:* and they say, *أحمد الله إنيك*, meaning, *I tell the praise of God unto thee:* (Mughnee:) [but see another rendering of this last phrase above:] you say also, *ذاك إنيك* [That is committed to thee, or to thy arbitration. (Har p. 329.)] — It also occurs as syn. with على; as in the saying in the Kur [xvii. 4], *وقضينا إلى بني إسرائيل* [And we decreed against the children of Israel]: (Mqb:) or this means *and we revealed to the children of Israel (Bd, Jel) decisively.* (Bd.) — It is also syn. with في; (M, Mughnee, K;) as in the saying [in the Kur iv. 89 and vi. 12], *ليجمعنكم إلى يوم القيامة* [He will assuredly collect you together on the day of resurrection]: (K:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábigah, (M, TA,)]

- فلا تتركتني بالوعيد كائني
- إلى الناس مطلي به القار أجرب

[Then do not thou leave me with threatening, as though I were, among men, smeared with tar, being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; *إلى* being here in dependence upon a word suppressed, and the meaning being, *smeared with pitch, [like a camel,] yet being united to men:* or, accord. to Ibn-'Osoof, *مطلي* is here considered as made to import the meaning of *rendered hateful, or odious;* for he says that if *إلى* were correctly used in the sense of *في*, it would be allowable to say, *زيد إلى الكوفة*: (Mughnee:) [or the meaning may be, *as though I were, compared to men, a mangy camel, smeared with pitch:* for] I 'Ab said, after mentioning 'Alee, *علمي إلى عليه كالقارة في السعير*, meaning *My knowledge compared to his knowledge is like the small pool of water left by a torrent [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep].* (K in art. شعير.) It is also [said to be] used in the sense of *في* in the saying in the Kur [lxxix. 18], *هل لك إلى أن تزكى* [Wilt thou purify thyself from infidelity?] because it imports the meaning of invitation. (TA.) — It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being syn. with من; as in the saying [of a poet],

- تقول وقد عاثت بالخور فوقها
- أيسقى فلا يروى إلى ابن أحمرا

[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Ahmar be supplied with drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Kur [xiv. 40], *فاجعل أئدة من الناس تهوى إليهم*, with fet-ḥ to the و [in تهوى], (Mughnee, K,) accord.

to one reading, (Mughnee,) meaning *تَهَوَّاهُمْ* [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that *تَهَوَّى* imports the meaning of *تَهَيَّلَ*; or that it is originally *تَهَوَّى*, with *kesr*, the *kesreh* being changed to a *fet-hah*, and the *yé* to an *alif*, as when one says *رَضَا* for *رَضَى*, and *نَاصَا* for *نَاصَى*: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the *ى* in the original form must be *movent*. (Mughnee.) [See art. *هوى*.] — *اللَّهُمَّ إِنِّيكَ*, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee*. (TA.) — *أنا منك وإنيك* means *I am of thee, and related to thee*. (TA.) — You say also, *أذهب إنك*, meaning *Betake, or apply, thyself to, or occupy thyself with, thine own affairs*. (T, K.) And similar to this is the phrase used by El-Ashhâ, *فأذهبى ما إنك*. (TA.) And *إنك* [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, (أذهبوا إنكم) and retire ye, or withdraw ye, to a distance, or far away, from us*. (ISk.) And *إنك عني* means *Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: إنك* used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi supra,) I heard an Arab of the desert, on its being said to him *إنك*, reply, *إني*; as though it were said to him *Remove, withdraw, or retire, thou to a distance*, and he replied, *I will remove, &c.* (M.) Abou-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,

• إِذَا طَلَبْتَ الْمَاءَ قَالَتْ لَيْكَا •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by *ليكَا*, i. e. *إنك* with an adjunct *alif* for the sake of the rhyme,] *إنك*, in the sense last explained above. (M.) — One also says, *إنك كذا*, meaning, *Take thou such a thing*. (T, K.) — When *إني* is immediately followed by the interrogative *مَا*, both together are written *إِلَامَ* [meaning, *To what? whither? and till, or until, what time, or when? i. e. how long?*]; and in like manner one writes *عَلَامَ* for *عَلَى مَا* (§° and K voce ما), and *حَتَامَ* for *حَتَّى مَا* (§ voce حتى).

• أَلِيَّةٌ: see أَلِيَّةٌ and أَلِيَّةٌ •

• أَلِيٌّ One who swears much; who utters many oaths: (IAar, T, K:) mentioned in the K in art. *الى*; but the present is its proper art. (TA.)

• أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flapping, or remissness; and slowness, or tardiness:] a subst. from *أَلَا* as signifying *قَصْرٌ* and *أَهْطَاءٌ*. (M.) Hence the prov., (M,) *إِلَّا حَظِيَّةٌ فَلَا*, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K:°) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be*

*not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (§ in art. *حظو*.) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. *حظو*.)* Meyd says that the two nouns are in the accus. case because the implied meaning is *إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً*; the latter noun being [accord. to him] for *أَلِيَّةٌ*, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of *أَحْظَى*, or that of the part. n. of *حَظَى* [or *حَظِيَّتٌ*]. (Har p. 78.) = *An oath: (T, §, M, Mgh, K:;) as also* *أَلِيَّةٌ* (M, K) and *أَلِيَّةٌ* (T, §, M, K) and *أَلِيَّةٌ* and *أَلِيَّةٌ*: (§, M, K: [in the CK, *وَالْأَلِيَّةُ مَثَلَةٌ*,] is erroneously put for *وَالْأَلِيَّةُ مَثَلَةٌ*;) it is [originally *أَلِيَّةٌ*,] of the measure *فَعِيلَةٌ*: (§:) pl. *أَلِيَّاتٌ*. (§, Mgh.) A poet says, (namely, Kutheiyir, TA.)*

• قَلِيلُ الْأَلِيَّاتِ حَافِظٌ لِبَيْمِينِهِ •
• وَإِنْ سَبَقَتْ مِنْهُ الْإِلِيَّةُ بَرَّتِ •

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (§, TA:) or, as IKh relates it, *قَلِيلُ الْإِلِيَّةِ*; meaning, he says, *قَلِيلُ الْإِلِيَّةِ*; the *ى* being suppressed: see 4. (TA.)

• أَلِيَّةٌ: see the latter part of the paragraph next preceding.

• أَلِيَّةٌ Falling short; or falling short of what is requisite, or what one ought to do; or flapping, or remiss: [and slow, or tardy: &c.: see 1:] fem. with *ة*: and pl. of this latter *أَلِيَّاتٌ*. (§, TA.) See *أَلِيَّةٌ*, used, accord. to Meyd, for *أَلِيَّةٌ* — *Niggardly, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts*. (Har p. 78.)

• مَثَلَةٌ The piece of rag which a woman holds in weeping, (§, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. *مَثَالٌ*: (§, TA:) which also signifies *rags used for the menses*. (TA in art. *غبر*.)

• مَثَالٌ [part. n. of 5]. It is said in a trad., *وَيْلٌ لِلْمَثَالِينَ مِنْ أُمَّتِي*, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb. (TA.)*

الى

1. أَلِيٌّ (S, K,) nor يَأْتِي, inf. n. أَلِيٌّ (S,) He (a man, S) was, or became, large in the أَلِيَّةُ,

q. v. (S, K:°) = لَا دَرِيَّتٌ وَلَا أَلِيَّةٌ: see 1 in art. *الو*.

• أَلِيٌّ } see أَلِيٌّ: = and see also أَلِيَّانٌ.
• أَلِيٌّ }
• أَلِيٌّ: see أَلِيٌّ.

• أَلِيٌّ (so in some copies of the § and in the M,) accord. to Sb, or أَلِيٌّ (so likewise in the M, in which it is mentioned in art. *الى*, [and thus it is always pronounced,]) or أَلِيٌّ; (so in several copies of the § and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened *ا*, [and this is the more common form of the word, i. e. أَلِيٌّ, as it is always pronounced, or أَلِيٌّ, as it is generally written, both of which modes of writing it I find in the M.] (§, M, K,) of the same measure as *غُرَابٌ*, (M,) indecl., with a *kesreh* for its termination; (§:) [These and those,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is *لَا* for the masc. and *ذِه* for the fem., (S, K,) for it is both masc. and fem., (§) and is applied to rational beings and to irrational things. (M.) [Thus,]

• هُمْ أَلِيٌّ عَلَى أُنْتَرِي in the Kur xx. 86, means [They are these, following near after me; or] they are near me, coming near after me. (Jel, and Bd says the like.) And in the same, iii. 115, *نَوا أَلِيٌّ مَا أَنْتُمْ أَلِيٌّ تَحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ* Now ye, O ye these believers, love them, and they love not you.

(Jel.) — The particle (M) *هَآ* (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened *ا*,] (§, M, K,) so that you say, *هَآ أَلِيٌّ* [meaning *These*, like as *هَآذَا* means “this”]. (§, K.) And AZ says that some of the Arabs say, *هَآ أَلِيٌّ قَوْمُكَ* [These are thy people], (§, M,°) and *رَأَيْتُ هَآ أَلِيٌّ* [I saw these], (M,) with *tenween* and *kesr* (§, M) to the *hemzch*; (§) and this, says IJ, is of the dial. of Benoo-Okeyl. (M.) — And the *ك* of allocution is added to it, so

that you say, *أَلِيٌّكَ*, [or *أَلِيٌّكَ*, which is the same, and *أَلِيٌّكُمْ*, or *أَلِيٌّكُمْ*, &c.,] and *أَلِيٌّكَ*, (S, K,) and *أَلِيٌّكَ*, (so in some copies of the § and in the K,) or *أَلِيٌّكَ*, (so in some copies of the § and in the M,) in which the [second] *ل* is augmentative, (M,) and *أَلِيٌّكَ* with *teshdeed*, (K,) [all meaning *Those*, like as *ذَلِكَ* and *ذَلِكَ* mean “that;” and hence] Ks says that when one says *أَلِيٌّكَ*, the sing. is *ذَلِكَ*; (§) or *أَلِيٌّكَ* [or *أَلِيٌّكَ*, each with an augmentative *ل*, like *ذَلِكَ*,] (and this, I doubt not, is the correct statement,) is as though it were pl. of *ذَلِكَ*: (M:) but one does not say *هَآ أَلِيٌّكَ*, or *هَآ أَلِيٌّكَ*, (M,) [nor *هَآ أَلِيٌّكَ*, or the like.] [Thus it is said in the Kur ii. 4, *أَلِيٌّكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأَلِيٌّكَ هُمْ*, Those follow a right direction from their Lord, and those are they who shall prosper.] And sometimes *أَلِيٌّكَ* is applied to irrational

things, as in the phrase *بَعْدَ أَوْلَاتِكَ الْإِيَّامِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أَيَّاءٌ* and *أَيَّاءٌ* (S, M) and *هُؤَيَّاءٌ*: (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-ḥ or ḍamm, [as the case may be,] and the *ى* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *دَيَّاءٌ*, dim. of *دَاءٌ*,] and in the third place if it is a word of three letters. (S.) = *الأيّاء*, (as in some copies of the S and T,) of the same measure as *العلى*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الأيّاء*; (ISd, TA;) or *الأولوى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which,* and simply *who,* and *which,*] its sing. being *الذى*; (S;) or is changed from being a noun of indication so as to have the meaning of *الَّذِينَ*; as also *الأيّاء*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreḥ. (ISd.) A poet says,

- *وَإِنَّ الْأَوْلَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ*
- *تَأَسَّوْا فَتَسَّوْا لِلْكَرَامِ السَّابِيَا*

[And they who are in *Et-Taff*, of the family of *Hāshim*, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الأيّاء* in the place of *الأولوى*.) And another poet says,

- *وَإِنَّ الْأَيَّاءَ يَعْلَمُونَكَ مِنْهُمْ*

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) *Ziyād El-Ajām* uses the former of the two words without *ال*, saying,

- *فَأَنْتُمْ أَوْلَى جِشْتُمْ مَعَ الْبَقْلِ وَالذَّبَى*
- *فَطَارَ وَهَذَا شَخْصُكُمْ غَيْرَ طَائِرٍ*

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of *فَأَنْتُمْ* and *أَوْلَى*, we find *وَأَنْتُمْ* and *أَلَا*.) — In the phrase *العرب الأولوى*, (as in the L, and in some copies of the S and K,) or *الأيّاء*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الأولى* or *الايلى* may also signify *الَّذِينَ*, the verb *سَلَفُوا* being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away;*] so says Ibn-Esh-

Shejeree: (L:) or it is formed by transposition from *الأولوى*, being pl. of *أولى* [fem. of *أول*], like *أَخْرَجَ* is pl. of *أَخْرَجَ*: and it is thus in the phrase, *الأيّاء* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abraḡ uses the phrase, *نحن الأيّاء* [as meaning *We are the first*]. (TA.)

إلى: see *إلى*.

إلى: see *إلى* = and see also art. *الو*.

إلى (T, S, M, K) and *إلى* (S, M, K,) the latter said by Zekereyā to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *إلى* (T,) or *إلى* (Es-Semeen, K,) like *دلى* (Es-Semeen, TA,) [belonging to art. *الو*,] and *إلى* (T, M, K) and *إلى* (M, K) and *إلى* (Es-Sakhāwee, Zekereyā, TA) and *إلى*, (the same,) or *إلى*, occurring at the end of a verse, but it may be a contraction of *إلى*, meaning *عبدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *إلى*. (T, S, M, K, &c.) IAMB says that *إلى* and *إلى* are originally *ولا* and *ولا*. (TA.)

أىّاء The *buttock, or buttocks, rump, or posterior*, syn. *عَجِيزَة*, (K,) or [more properly] *عَجَز*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon*: (M, K:) you should not say *أىّاء*, (T, S, K,) a form mentioned by the expositors of the Fg, but said to be vulgar and low; (TA;) nor *أىّاء*, (T, S, K,) with kesr to the *ل*, and with teshdeed to the *ى*, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than *أىّاء*, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is *أىّاء*, (AZ, T, S,) without *ت*; (S;) but *أىّاء* sometimes occurs: (IB:) *أىّاء* is an epithet applied to the *Zenjeer*, (K in art. *لص*.) meaning *having the buttocks cleaving together*: (TA in that art.:) the pl. is *أىّاء* (T, M, K) and *أىّاء*; (M, K;) the latter anomalous. (M.) Lh mentions the phrase, *أىّاء* [Verily he has large buttocks]; as though the term *أىّاء* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a *piece of fat*. (M, K.) — *The tail, or fat of the tail*, (Pers. *دنبه*.) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *أىّاء*, a corruption of *أىّاء* mentioned above: and in the K, voce *طنبوز*, it is said that the Pers. *دنبه برة* signifies *أىّاء*.] — *أىّاء الساق* The *muscle of the shank*; syn. *أىّاء الساق* [which see, in art. *حمو*]. (AAF, M, K.) — *أىّاء الإبهام* The *portion of flesh that is at the root of the thumb*; (S, M;) and which is also called its *ضرة*; (M;) or the *part to which corresponds the ضرة*; (S;) and which is also called *أىّاء الكف*; the *ضرة* being the

portion of flesh in (*فى* [app. a mistranscription for *من* from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the *portion of flesh in the ضرة of the thumb*. (K.) — *أىّاء الخنصر* The *portion of flesh that is beneath the little finger*; [app. what is described above, as called the *ضرة*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *أىّاء اليد*. (Lth, T.) — *أىّاء الكف* The *أىّاء of the thumb* [described above as also called by itself *أىّاء الكف*] and the *ضرة of the little finger* [respecting which see the next preceding sentence]. (TA, from a trad.) — *أىّاء القدم* The *part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe*. (M.) — *أىّاء الحافر* The *hinder part of the solid hoof*. (S, M.)

أىّاء: see *أىّاء*.

أىّاء: see *أىّاء*.

أىّاء an irreg. dual of *أىّاء*, q. v.

أىّاء (T, S, M, K) and *أىّاء* (M, K) and *أىّاء* (T, S, K,) of the measure *أفعل*, (S,) and *أىّاء* (M,) or *أىّاء*, (so in some copies of the K, and so accord. to the TA,) or *أىّاء*, (so in a copy of the K,) or *أىّاء*, (accord. to the CK,) and *أىّاء* (M, K,) applied to a ram, *Larye in the أىّاء*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أىّاء*, (T, M, K, [in the CK *أىّاء*],) fem. of *أىّاء*; (T;) and *أىّاء*, (T, S, M, K,) fem. of *أىّاء*: (T, S;) and in like manner these epithets [masc. and fem. respectively, *أىّاء*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Aboo-Is-hāḡ*, (M,) *أىّاء* is applied to a man, and *عجزة* to a woman, but not *أىّاء*, (S, M,) though [it is asserted that] some say this, (S,) *Yz* saying so, accord. to *A 'Obeyd*, (IB,) but *A 'Obeyd* has erred in this matter: (M:) the pl. is *أىّاء*, (T, S, M, K, [in the CK erroneously written with fet-ḥ to the *ل*,]) pl. of *أىّاء*, (T, S, M,) or of *أىّاء*; of the former because an epithet of this kind is generally of the measure *أفعل*, or of the latter after the manner of *أىّاء* as pl. of *أىّاء*, and *أىّاء* as pl. of *أىّاء*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أىّاء*, (S, M, K, [in the CK *أىّاء*],) pl. of *أىّاء*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, (M, und so in a copy of the K, [in the CK *أىّاء*],) or *أىّاء*, (so in some copies of the K, and in the TA,) with medd, pl. of *أىّاء*, (TA,) and *أىّاء*, (K,) pl. of *أىّاء*. (TA.)

أىّاء: see *أىّاء* and *أىّاء* and *أىّاء*.

أىّاء, mentioned in this art. in the K: see art.

أىّاء: see also *أىّاء*.

أىّاء: see *أىّاء* and *أىّاء* and *أىّاء*.

الآية A man who sells fat, which is termed الآية (M.)
 ألى : see ألى.
 آل : } see آلىان.
 آل : }
 آلى, and its fem. آلىة : see آلىان, in two places.

امر

1. أمة (T, S, M, &c.) aor ء, (T, M, Mgh, &c.) inf. n. امر (T, S, M, Mgh, &c.) He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. قصدہ (Lth, T, S, M, Mgh, Mgh, K,) and توجه إليه (Mgh,) and توجه إليه (T,) and توجهه (T, S, M, Mgh, Mgh, K,) and توجهه (M, K,) and توجهه (T, M, K,) and توجهه (T, M, Mgh, K;) the last two being formed by substitution [of ي for ا]. (M.) Hence, يا الله انا بخير [O God, bring us good]. (JK in art. اله, and Bd in iii. 25.) And لا امر ما هو, occurring in a trad., meaning He has indeed betaken himself to, or pursued, the right way: or it is used in a pass. sense, as meaning he is in the way which ought to be pursued. (TA.) And انطلقت انا امر رسول الله, in another trad., I went away, betaking myself to the Apostle of God. (TA.) Hence, also, الصعيد للصلاة, [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, M, Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence التمسير as meaning the wiping the face and the hands and arms with dust; (ISk, T, M, Mgh, TA:) i. e. the performing the act termed توفؤ with dust: formed by substitution [of ي for ا]: (M, K:) originally التامر. (K.) — See also 8. — امر (S, M, Mgh, &c.) aor ء, (M, Mgh,) inf. n. امر (M, Mgh, K,) He broke his head, so as to cleave the skin, (S, Mgh,) inflicting a wound such as is termed امر [q. v.]; (S;) [i. e.] he struck, (M, Mgh, K,) or wounded, (M, K,) the امر [q. v.] of his head, (M, Mgh, K,) with a staff, or stick. (Mgh.) — امر (S, M, K,) and امر به (M, K,) [aor ء,] inf. n. اامرة, (S, [but in the M and K it seems to be indicated that this is a simple subst.]) He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation; syn. في الصلاة [and particularly] امر به (M, K;) [and particularly] امر به (S.) And امر به امره He prayed as امر [q. v.] with him. (Mgh.) And امر الصفوف He became [or acted as] امر to the people composing the ranks [in a mosque &c.]. (Har p. 680.) You say also, لا يؤمر الرجل الرجل في سلطانه [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so

he would show him contempt. (Mgh in art. سلط.) — امرت (S, M, K,) [first pers. امرت,] aor ء, (M,) inf. n. اومرة (M, K,) She (a woman, S) became a mother; (S, M, K;) [as also امرت having for its first pers. امرت, aor ء; for] you say, ما كنت اماً ولقد امرت [Thou wast not a mother, and thou hast become a mother], (S, M, K, [in the last فامرت]) with kesr, (K,) inf. n. اومرة. (S, M, K.) — امرت I was to him a mother. (A in art. رضى.) I Apr, speaking of a woman, said, كانت لها عمّة تؤمها, meaning [She had, lit. there was to her, a paternal aunt] who was to her like the mother. (M.)

2. امره and امه : see 1, first sentence, in two places.

3. امره It agreed with it, neither exceeding nor falling short. (M.) — [See also the part. n. امر, voce مؤامر; whence it seems that there are other senses in which امر may be used, intransitively.]

5. امره and امره : see 1, former part, in four places. — امر به : see 8. — امرت I took for myself, or adopted, a mother. (S.) And امرت امره He took her for himself, or adopted her, as a mother; (S, M, K;) as also امرت امره (M, K,) and امرت امره (M.)

8. امره [written with the disjunctive alif] : see 1, first sentence. — امره He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation; (S, Mgh, Mgh, K;) as also امره (Bd in xvi. 121:) the object of the verb is termed امر (S, M, Mgh, Mgh, K;) applied to a learned man, (Mgh,) or a head, chief, or leader, or some other person. (M, K.) He made it an امره or امره [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also امره به (M.) You say, امرت به امره and امرت به امره, by substitution [of ي for ا], (M, K,) disapproving of the doubling [of the امر]. (M.)

10: see 5.

امر is a conjunction, (S, M, K,) connected with what precedes it (Mgh, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Mgh,) corresponding to the interrogative ا, and meaning اى (S,) or, as Z says, اى الامرين كانن, [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative ا, whereby, and by امر, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, امرت فى الدار امر عمرو [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (الامر) is in the house? (S;) therefore what follows امر and what precedes it compose

one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, امرت قائم امر قائم [Is Zeyd standing, or sitting?] and امرت قائم امر قائم [Did Zeyd stand, or sit?]. (Mgh.) It is not to be coupled with ا after it: you may not say, امرت قائم امر قائم. (S.) — As connected in like manner with what goes before, it is preceded by ا denoting equality [by occurring after سواة &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سواة عليهم استغفرت لهم امر لهم تستغفر لهم [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them]. (Mughnee.) — It is also unconnected with what precedes it, (S, Mgh, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mgh, Mughnee,) other than ا, (Mughnee,) or by ا not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies هل (Lth, Zj, T, S, M, Mughnee, K,) or هل and ا together, (Mgh,) and this is its meaning always accord. to all the Basrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, امرت لى لى امر شاة [Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S, Mgh, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, امر شاة, meaning هل, because it is a digression from what precedes it; though what follows هل is [properly] a thing known certainly, and what follows امر is opined. (S, TA.) And using it after an interrogative in this case, you say, هل زيد منطلق امر عمرو [Is Zeyd going away? Nay rather, or, or rather, is 'Amr?]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that امر implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, هل زيد قائم امر عمرو [Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Mgh.) And an ex. of the same is the saying [in the Kur xiii. 17], هل يستوى الاعمى والبصير امر هل تستوى الظلمات والنور [Are the blind and the seeing equal? Or rather are darkness and light equal?]. (Mughnee.) And an ex. of it preceded by ا used to denote disapproval is the saying [in the Kur vii. 194], امر ارجل بنون بها امر لهم ايد يبطنون بها [Have they feet, to walk therewith? Or have they hands to assault therewith?]: for ا is here equivalent to a negation. (Mughnee.) [It has been shown above that] امر is sometimes introduced immediately before هل: (S, K:) but IB says that this is when هل occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of امر is annulled; it being introduced only to denote a digression. (TA.) — It is also used as a simple interrogative; accord. to the assertion of AO; in

the sense of هَلْ ; (Mughnee;) or in the sense of the interrogative أ ; (Lth, T, K;) as in the saying, *أمر عندك غداً حاضر*, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, S, Mughnee, K;) in the dial. of the people of El-Yemen; (T;) as in the saying,

- يَا دَهْنَ أُرْمَا كَانَ مَشِي رَقْصَا
- بَلْ قَدْ تَكُونُ مِشِي تَوْقْصَا

(T, S, * [in the latter, يَا هِنْدُ, and only the former hemistich is given,]) meaning *O Dahna*, (the curtailed form دَهْنَ being used for دَهْنًا,) *my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding:* (T:) this is accord. to the opinion of AZ: but accord. to another opinion, *ام* is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, *يَا دَهْنَ أَكَانَ مَشِي*, (A'Hát, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., *تَيْسٌ مِنَ أَمِيرِ أَمِيَّارٍ فِي أَسْفَرٍ*, (T, Mughnee,) i. e. *Fastening in journeying is not an act of obedience to God*. (T, and M in art. جهر.) So too in the trad., *الآنَ نَوَّافٍ* *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for *الضرب*. (TA in art. طيب.) It has been said that this form *ام* is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, *خُذِ الرَّمْحَ وَارْكَبِ أَمْفُوسَ*, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — *أما* for *أما*, before an oath: see art. *أما*. — And *أمر الله* and *أمر الله* &c.: see *أبْنُ اللَّهِ*, in art. *بمن*.

أم A mother (T, S, M, Mṣb, K, &c.) [of a human being and] of any animal; (IAqr, T;) as also *أمر*, (Sb, M, Mṣb, K,) and *أمة*, (T, M, Mṣb, K,) and *أمة*, (S, M, Mṣb, K,) which last is the original form (S, Mṣb) accord. to some, (Mṣb,) or the *•* in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is *أمهات* (Lth, T, S, M, Mṣb, K) and *أمات*; (S, M, Mṣb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mṣb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of *أم* is *أمية* (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of *أم* to be *أمة*,] it is *أمية*. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written *أمية*.]) — *لا أم لك* denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no free, or ingenuous, mother*; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one who has been picked up as a foundling, having no known mother*: (TA:) [or] it is also sometimes used in praise; (A'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like *تَكْتَكُ أُمُّكَ*, and *لَا أَبَا لَكَ*, [and *قَاتِكَ اللَّهُ*] &c. (Har p. 165.) — Some elide the ل of *أم*; as in the saying of 'Adce Ibn-Zeyd,

- أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ

[O thou who art blaming in my presence the mother of Zeyd]; meaning, *عندي أم زيد*; the *ي* of *عندي* being also elided on account of the occurrence of two quiescent letters [after the elision of the ل of *أم*]: (Lth, T, S;) and as in the phrase *وَيْلِي لَأُمِّهِ*, (S,) which means *ويلي*. (S, and K in art. ويل, q. v.) — *هنا أمك* means *They two are thy two parents: or thy mother and thy maternal aunt*. (K.) [But] *قداه بأبيه* is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.) — One says also, *يا أمت لا تفعل* [O my mother, do not thou such a thing], and [in like manner] *يا أبت أفع*; making the sign of the fem. gender a substitute for the [pronominal] affix *ي*; and in a case of pause, you say *يا أمه*. (S.) — And one says, *ما شئلي وشئله*, and *ما أمي وأمه*, meaning [What relationship have I to him, or it? or what concern have I with him, or it? or] *what is my case and [what is] his or its, case?* because of his, or its, remoteness from me: whence, (T,)

- وَمَا أُمِّي وَأُمُّ الْوَحْشِ لَهَا
- تَفَرَّعَ فِي مَفَارِقِ الشَّيْبِ

[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. *مَا أَنَا وَطَلَبٌ مَا أُمْرِي وَطَلَبٌ بَعْدَ مَا كَبُرْتُ*: in one copy of the S, *وَطَلَبٌ*, i. e. with *وَ* as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*: he means, the girls: and the mention of *أم* in the verse is superfluous. (S.) — *أم* also relates to inanimate things that have growth; as in *أم الشجرة* [The mother of the tree]; and *أم النخلة* [the mother of the palm-tree]; and *أم الموزة* [the

mother of the banana-tree; of which see an ex. in art. *موز*]; and the like. (M, TA.) — And it signifies also *The source, origin, foundation, or basis*, (S, M, Mṣb, K,) of a thing, (S, Mṣb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K;) its *stay, support, or efficient cause of subsistence*. (M, K.) — *Anything to which other things are collected together, or adjoined*: (IDrd, M, K:) *anything to which the other things that are next thereto are collected together, or adjoined*: (Lth, T:) the *main, or chief, part* of a thing; the *main body* thereof: and that which is a *compriser, or comprehender*, of [other] things: (Ham p. 44:) the *place of collection, comprisal, or comprehension*, of a thing; the *place of combination* thereof. (En-Nadr, T.) — And hence, (IDrd, M,) *The head, or chief*, of a people, or company of men; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase *أم عيال* [lit. the mother of a household], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfi'ee. (T.) — *A man who has the charge of the food and service* of a people, or company of men; accord. to Esh-Sháfi'ee: (T:) or their *servant*. (K.) — *A man's aged wife*. (IAqr, T, K.) — *A place of habitation or abode*. (K.) So in the Kur [ci. 6], *فَأُمُّ هَاوِيَةَ* *His place of habitation or abode [shall be] the fire [of Hell]*: (Bd, Jel, TA:) or, as some say, the meaning is *فَأُمُّ هَاوِيَةَ* [his brain shall fall into it, namely, the fire of Hell]. (TA.) — *The ensign, or standard, which an army follows*. (S.) [See *أمر الرمح*, below.] — It is said in a trad., respecting the prophets, *أُمَمَاتُهُمْ شَتَّى*, meaning that, though their religion is one, *their laws, or ordinances, or statutes, are various, or different*: or the meaning is, *their times are various, or different*. (TA in art. شت.) — See also *أمة*, in two places. — *أم* is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — *أم الرجل* *The man's wife*; and *the person who manages the affairs of his house or tent*. (TA.) And *أم متوى الرجل* *The man's wife, to whom he betakes himself for lodging, or abode*: (T:) *the mistress of the man's place of abode*. (S, M.) — *أم غامبر* *The hyena, or female hyena*; as also *أم عمرو*; (TA;) and *أم الطيريق*. (S, TA. [See also other significations of the first and last below.]) *أم الحلبس* [or *الحلبس*] *The sho-ass*. (as in the S and K in art. حلبس.) (TA.) *أم الببيض* *The female ostrich*. (S, K.) — *أم الرأس* *The brain*: (T, M, K:) or *the thin skin that is upon it*: (IDrd, M, K:) or *the bag in which is the brain*: (T:) or *the skin that comprises the brain*; [the *meninx, or dura mater and pia mater*]; (S, Mgh;) which is called

امر النجوم (S, Mḡb) likewise. (S.) — **امر النجوم** (S, M, K;) likewise. (S.) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun*; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, **مَا أَشْبَهَ مَجْلِسَكَ بِأَمْرِ النُّجُومِ** [*How like is thine assembly to the Milky way!*]. (TA.) — **امر القرى** [The mother of the towns; the metropolis: particularly] **مهلهه**; (T, S, M, K;) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K;*) or because it is the greatest of towns in dignity: (M, K:) and every city is the **امر** of the towns around it. (T.) **امر التنايف** *The most difficult of deserts or of waterless deserts*: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) **امر الطريق** (T, S, M) and **امر الطريق** (M, K) *The main part [or track] of the road*: (T, S, M, K:) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T. [The former has also another signification, mentioned above.]) **امر عامر** *The cemetery, or place of graves*. (T. [This, also, has another signification, mentioned before.]) **امر الراية** *The ensign, or standard*; (M, K;) also called **امر الحرب**; (TA;) [and simply **الامر**, as shown above;] and *the piece of cloth which is wound upon the spear*. (T, M.) **امر جابر** *Bread*: and also *the ear of corn*. (T.) **امر الخبايا** [*The mother of evil qualities or dispositions*; i. e.] *wine*. (T.) **امر الكتاب** [in the Kur iii. 5 and xiii. 39] (S, M, &c.) *The original of the book or scripture* [i. e. of the Kur-an]: (Zj, M, K;) or *the Preserved Tablet*, (M, Mḡb, K;) or it signifies, (M, K,) or signifies also, (Mḡb,) *the opening chapter of the Kur-an*; **فاتحة**; (M, Mḡb, K;) because every prayer begins therewith; (M;) as also **امر القرآن**: (Mḡb, K:) or the former, *the whole of the Kur-an*, (I'Ab, K,) *from its beginning to its end*: (TA:) and the latter, *every plain, or explicit, verse of the Kur-an, of those which relate to laws and statutes and obligatory ordinances*. (T, K.) **امر الشر** *Every evil upon the face of the earth*: and **امر الخير** *every good upon the face of the earth*. (T.)

امر: see **امر**, first sentence.

امر: see **امر**.

امر A way, course, mode, or manner, of acting, or conduct, or the like; (AZ, S;) as also **امر**: (AZ, S, K:) Fr assigns this meaning to the latter, and that next following to the former: (T:) a way, course, or rule, of life, or conduct; (Fr, T, M, K;) as also **امر**. (M, K.) — *Religion*; as also **امر**: (AZ, S, M, K: [one of the words by which this meaning is expressed in the M and K is **امر**; for which Golius found in the K

one course, which people follow, in religion. (T.) You say, **فُلَانٌ لَا أُمَّةَ لَهُ** Such a one has no religion; no religious persuasion. (S.) And a poet says,

وَهَلْ يَسْتَوِي دُوْ أُمَّةٍ وَكَفُورٌ

[And are one who has religion and one who is an infidel equal?]. (S.) — *Obedience* [app. to God]. (T, M, K.) — *The people of a [particular] religion*: (Akh, S:) a people to whom an apostle is sent, (M, K,) unbelievers and believers; such being called his **امر**: (M:) any people called after a prophet are said to be his **امر**: (Lth, T:) the followers of the prophet: pl. **اممر**. (T, Mḡb.) It is said in the Kur [ii. 209], **كَانَ النَّاسُ أُمَّةً وَاحِدَةً**, meaning *Mankind was [a people] of one religion*. (Zj, T, TA.) — *A nation; a people; a race; a tribe, distinct body, or family*; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also **امر**: (M, K:) a collective body [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S:) a kind, genus, or generical class, (T, S, M, K,) by itself, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M,* TA;) as also **امر**; (M, K;) pl. of the former **اممر**; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M,* TA.) — *A man's people, community, tribe, kinsfolk, or party*; (M, K, TA;) his company. (TA.) — *A generation of men; or people of one time*: pl. **اممر**: as in the saying, **قَدْ مَضَتْ أُمَّرٌ** *Generations of men have passed away*. (T.) — *The creatures of God*. (M, K.) You say, **مَا رَأَيْتُ مِنْ أُمَّةٍ أَلْفِهِ أَحْسَنُ مِنْهُ** [*I have not seen, of the creatures of God, one more beautiful than he*]. (M.) — *I. q. **امر**; accord. to A'Obeyd, applied in this sense to Abraham, in the Kur xvi. 121. (T.) — A righteous man who is an object of imitation. (T.) — One who follows the true religion, holding, or doing, what is different from, or contrary to, all other religions: (M, K:) [said to be] thus applied to Abraham, ubi supra. (M.) — One who is known for goodness: (Fr, T:) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) a man combining all kinds of good qualities: (T, M, K:) or, as some say, repaired to: or imitated. (Bd.) — A learned man: (T, M, K:) one who has no equal: (T:) the learned man of his age, or time, who is singular in his learning: (Mḡb:) and one who is alone in respect of religion. (T.) — See also **امر**, first sentence. Hence, **يَا أُمَّتُ**, which see in the same paragraph. — *The stature of a man; tallness, and beauty of stature*; or *justness of stature*; syn. **قامته**; (T, S, M, Mḡb, K;) and **شظاط**: (M, TA: [in the K, the signification of **شظاط** is assigned to it; but this is evidently a mistake for **شظاط**; for the next three significations before the former of these words in the K are the same as the next three before the latter of them in the M; and*

are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:] pl. **اممر**. (T, S, M.*) You say, **إِنَّهُ لِحَسَنِ الْأُمَّةِ** [*Verily he is beautiful in justness of stature*]. (M.) And El-Aḡshā says,

حَسَانُ الْوَجْهِ طَوَالُ الْأَمْرِ

[Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M.*) [In the last, **بِبُضِّ الْوَجْهِ**.] — *The face*. (T, M, K.) — *The form of the face*: (AZ, T:) or *the principal part thereof*; (M, K;) *the part thereof in which beauty is usually known to lie*. (M.) You say, **إِنَّهُ لِحَسَنِ أُمَّةٍ الْوَجْهِ** *Verily he is beautiful in the form of the face*: and **إِنَّهُ لَقَبِيحُ أُمَّةٍ الْوَجْهِ** *verily he is ugly in the form of the face*. (AZ, T.) — *A time; a period of time; a while*. (T, S, M, K.) So in the Kur [xii. 45], **وَأَذَكَّرَ بَعْدَ أُمَّةٍ** [*And he remembered, or became reminded, after a time*]: (S, M:) or, after a long period of time: but some read **بِعَمَةٍ**, i. e., after favour had been shown him, in his escape: and some read **أَمَةٍ**, i. e., forgetting. (Bd.) And so in the same [xi. 11], **وَلَبِثْنَا أَخْرَجْنَا عَنْهُمْ الْعَذَابَ** [*And verily, if we kept back from them the punishment] until a short period of time*. (S,* Bd.)

امر: see **امر**, in three places; first and second sentences. — *I. q. **امامة** (K) [i. e. The office of acting as, or performing the office of, **امر**: (T in explanation of **امامة**, and M and Mḡb in explanation of **امامة**:) and the mode, or manner, of performing that office. (T.) — I. q. **حالة** (Lh, M, K) and **شان** (M, K) and **حال** (M) and **حالة** (M, K) [all as meaning *State, condition, or case*: or by the first may be here meant *external state or condition; form, or appearance; or state with respect to apparel and the like*]. — *An easy and ample state of life*; (T;) easiness, or pleasantness of life; *ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare*. (I'Agḡ, M, K.*) You say of an old man when he has strength remaining, **فُلَانٌ بِأُمَّةٍ**, meaning *Such a one is returning to a state of well-being and ease and enjoyment*. (TA.) — *Dominion; mastership; authority*. (Fr, T, IḲḡt.) — *A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness*; (T, S, M, Mḡb, K;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See **امر**, last sentence but one. — Accord. to IḲḡt, it signifies also i. q. **امر** [but in what sense is not said]. (TA.)*

امر Nearness. (S, M, K.) — [*Near; nigh.*] You say, **أَخَذْتُ ذَلِكَ مِنْ أَمْرِ** *I took that from near; from nigh*. (S, TA.) And **دَارُكُمْ أَمْرٌ** *Your house is near, or nigh*. (M, TA.) And **هُوَ أَمْرٌ مِنْكُمْ** *He, or it, is near to thee*: and in like manner you say of two: (M, TA:) and of

a pl. number. (S, M, TA.) And **دَارِي أَمْرٍ دَارِهِ** *My house is opposite to, facing, or in front of, his house.* (S.) — *Easy:* (S, M, K:) *near at hand; near to be reached, or laid hold of.* (T, TA.) — *Between near and distant.* (ISk, T, S.) — *Conforming, or conformable, to the just mean:* (M, K:*) and **مُؤَامِرٌ**, (AA, T, S, M, K,) [in form] like **مُضَارٌ**, (S,) originally **مُؤَامِرٌ**, (TA,) *the same;* (T;) *of a middle, or middling, hind or sort; neither exceeding, nor falling short of, what is right;* (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also **مُؤَمَّرٌ**; (TA;) and *convenient, or suitable:* (M, K:) and **أَمْرٌ** and **مُؤَامِرٌ** both signify an affair, or a case, that is *unmanifest, clear, or plain,* (M, K,) *not exceeding the due bounds or limits.* (M.)

الإمام *The location that is before;* (M, Msb,* K;) *contr. of الوراثة.* (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msb,* K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning *the جهة:* or, as Zj says, they differ as to making it masc. and making it fem. (Msb.) You say, **كُنْتُ أَمَامَهُ** *I was before him, in respect of place.* (S.) In the saying of Moḥammad, to Usámeḥ, **الصلوة أَمَامَكَ**, the meaning is *The time of prayer [is before thee], or the place thereof;* and by the prayer is meant the prayer of sunset. (Mgh.) You also say, **أَمَامَكَ** [i. e. Look before thee; meaning *before thee; or take thou note;*] when you caution another, (M, K,) or notify him, of a thing. (M.)

إمام *A person, (S, Mgh,) or learned man, (Msb,) whose example is followed, or who is imitated;* (S, Mgh, Msb;) *any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom:* (T:) applied alike to a male and to a female: (Mgh, Msb:) applied to a female, it occurs in a phrase in which it is written by some with *ة*: (Mgh:) but this is said to be a mistake: (Msb:) it is correctly without *ة*, because it is a subst., not an epithet: (Mgh, Msb:) or it is allowable with *ة*, because it implies the meaning of an epithet: (Msb:) and **أَمَةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيَّةٌ**, (T, S, M, K, [but omitted in the CK,]) originally **أُمِيَّةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمْتَلَةٌ**, pl. of **مِثَالٌ**, (T,) but as two mcenis come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into *ي*; (T, S;*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with kesr and is preceded by another hemzeh with fet-h: (S:) but some pronounce it **أُمِيَّةٌ**, (Akh, T, S, M, K,) namely, those who hold that two hemzels may occur together; (Akh, S;) the Koofees reading it thus in the *Kur* ix. 12; (M;) but this is anomalous: (M,

K:) it is mentioned as on the authority of Aboo-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is **أُمِيَّةٌ**, originally **أُمِيَّةٌ**, like **أُمْتَلَةٌ**; one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the *Kur* pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed **بَيْنَ بَيْنَ**; and some of the grammarians changing it into *ي*; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Msb:) and accord. to some, (M,) its pl. is also **إِمَامٌ**, (M, K,) like the sing., (K,) occurring in the *Kur* xxv. 74; (M;) not of the same category as **عَدْلٌ** (M, K) and **رَضَى**, (M,) because they sometimes said **إِمَامَانٌ**, but a broken pl.: (M, K:*) or, accord. to A'Obeyd, it is in this instance a sing. denoting a pl.: (M, S:*) or it is pl. of **أَمْرٌ**, [which is originally **أَمْرٌ**,] like **أَسْبَابٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيَّةٌ** is **أُويَّةٌ**; or, as El-Mázinee says, **أَيِّيَّةٌ**. (S.) — **الإمام** also signifies *The Prophet:* (K:) he is called **إِمَامٌ أُمَّتِهِ** [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or **إِمَامٌ الْأُمَّةِ** [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — **The Khaleefeh:** (Msb, K:) he is called **إِمَامٌ الرَّعِيَّةِ** [the exemplar, &c., of the people, or subjects]. (M.) The title of **الإمام** is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, **فَلَانٌ إِمَامٌ الْقَوْمِ**, meaning *such a one is the first in authority over the people, or company of men:* and **إِمَامٌ الْمُسْلِمِينَ** means *the head, chief, or leader, of the Muslims.* (TA.) — **The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer.** (Msb.) — [The leading authority, or head, of a persuasion, or sect. The four **أَيَّةٌ** or **أُمِيَّةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málikcees, and Hámbleeas. And the Hanafees call the two chief doctors of their persuasion, after Aboo-Haneefeh, namely, Aboo-Yoosuf and Moḥammad, **الإمامان** *The two Imáms.*] — **The leader of an army.** (M, K.) — **The guide:** (K:) he is called **إِمَامٌ السَّفَرِ** [the leader of the travellers]. (M.) — **The conductor, or driver, of camels** (M, K) is called **إِمَامٌ الْإِبِلِ**, though he be behind them, because he guides them. (M.) — **The manager, or conductor, and right disposer, orderer, or rectifier, of anything.** (M, K:*) — **The Kur-án** (M, K) is called **إِمَامٌ الْمُسْلِمِينَ** [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the *Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called **الإمام**.] — [The scripture of any people: and, without the article, a book, or written record.] It is said in the *Kur* [xvii. 73], **يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ** *The day when we shall call every one of mankind with their scripture:* or, as some say, *with their*

prophet and their law: or, as some say, *with their book in which their deeds are recorded.* (T.) It is also said in the *Kur* [xxxvi. 11], **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ**, meaning, says El-Ḥasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the Preserved Tablet. (Bd, Jel.) — **The lesson of a boy, that is learned each day** (T, M, K) in the school: (T:) also called **السَّبْقُ**. (TA.) — **The model, or pattern, of a semblance, or shape.** (M, K.) — **The builder's wooden instrument [or rule] whereby he makes the building even.** (S, K:*) — **The cord which the builder extends to make even, thereby, the row of stones or bricks of the building;** also called **التَّرُّ** and **البَطْمَرُ**; (T;) **the string which is extended upon, or against, a building, and according to which one builds.** (M, K:*) — **إمام** signifies also *A road, or way:* (S, [but omitted in some copies,] M, K:) or *a manifest road, or way.* (TA.) It is said in the *Kur* [xv. 79], **وَأْتَيْنَاهَا بِإِمَامٍ مُبِينٍ**, (S, M) *And they were both, indeed, in a way pursued and manifest:* (M:) or *in a way which they travelled in their journeys.* (Fr.) — **The direction (تَلْقَاءُ) of the Kibleh.** (M, K:*) — **A tract, quarter, or region, of land, or of the earth.** (S.) — **A string [of a bow or lute &c.]; syn. وَتَرٌ.** (Sgh, K.)

أَمِيرٌ *Beautiful in stature;* (K;) applied to a man. (TA.) — **I. q. مَأْمُورٌ**; (S, M, Msb, K;) i. e. one who raves, or is delirious, (يَهْدِي) [in two copies of the *S* يَهْدِي, but the former appears, from a remark made voce *أَمَةٌ*, to be the right reading,] from [a wound in] what is termed **أَمٌّ رَأْسِهِ** [see **أَمٌّ**]: (S:) or *wounded in what is so termed;* (M, K;) *having a wound such as is termed *أَمَةٌ*, q. v.* (Msb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

وَحَشَايَ مِنْ حَرِّ الْغِرَاقِ أَمِيرٌ

: [And my bowels are wounded by reason of the burning pain of separation]. (M.) — **A stone with which the head is broken:** (S, O:) but in the M and K **أُمِيَّةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أُمِيَّةٌ**,] explained as signifying *stones with which heads are broken:* (TA:) pl. **أُمَائِرٌ**. (S, TA.)

أَمَامَةٌ *Three hundred camels:* (M, K:) so explained by Abu-l-'Alá. (M.)

إِمَامَةٌ: see **أَمَةٌ**.
أُمِيَّةٌ: see **أَمِيرٌ**. — Also, (Sgh,) or **أُمِيَّةٌ**, (K,) *A blacksmith's hammer.* (Sgh, K.)
أُمِيَّةٌ dim. of **أَمٌّ**, q. v. (T, S, K.) — See also **أَمِيرٌ**: — and **أُمِيَّةٌ**.

الإمامية *One of the exorbitant sects of the Shee'ah, (TA,) who asserted that 'Alee was expressly appointed by Moḥammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

أُمِيَّةٌ [dim. of **أَمَةٌ**]: see **أَمٌّ**, first sentence.

أُمِّي (T, M, Mgh, Mṣb, K) and أُمَانُ (K) [the former a rel. n. from أُمَّةٌ, and thus properly meaning *Gentile*: whence, in a secondary, or tropical, sense, † a heathen;] † one not having a revealed scripture; (Bd in iii. 19 and 69;) so applied by those having a revealed scripture: (Bd in iii. 60:) [and particularly] an Arab: (Jel in iii. 69, and Bd and Jel in lxii. 2:) [or] in the proper language [of the Arabs], of, or belonging to, or relating to, the nation (أُمَّةٌ) of the Arabs, who did not write nor read: and therefore metaphorically applied to † any one not knowing the art of writing nor that of reading: (Mgh:) or † one who does not write; (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمُّهُ) brought him forth: (T:) or † one who is in the natural condition of the nation (الْأُمَّةُ) to which he belongs, (Zj, T, M, K,) in respect of not writing, (T,) or not having learned writing; thus remaining in his natural state: (M, K:) or † one who does not write well; said to be a rel. n. from أَمْرٌ; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّةٌ الْعَرَبِ; because most of the Arabs were of this description: (Mṣb:) the art of writing was known among the Arabs [in the time of Moḥammad] by the people of Eṭ-Ṭāif, who learned it from a man of the people of El-Heerch, and these had it from the people of El-Ambār. (T.) أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ, in the Kur ii. 73, means *Vulgar persons*, [or heathen,] who know not the Book of the Law revealed to Moses: (Jel:) or ignorant persons, who know not writing, so that they may read that book; or, who know not the Book of the Law revealed to Moses. (Bd.) Moḥammad was termed أُمِّي [meaning *A Gentile*, as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate*;] because the nation (أُمَّةٌ) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kur [xxix. 47], where it is said, “thou didst not read, before it, from a book, nor didst thou write it with thy right hand:” (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression “before it” in the verse of the Kur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُونَ, write their signs, or marks: (TA:) or, accord. to Jaḥfar Eṣ-Ṣādiq, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Moḥammad (pp. 101—2); a work which, in the portion already published

(Part I.), contains much very valuable information.] — Also, (K,) or [only] أُمِّي (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech*, (عَبِي, in the K incorrectly written غَبِي, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.)

أُمِّي The quality denoted by the epithet أُمِّي: (TA:) [gentilism: † heathenism: &c.:] † the quality of being [in the natural condition of the nation to which one belongs, or] as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof. (Kull p. 73.)

أَمَانٌ: see أُمِّي and see also art. اَمِن.

أُمَّةٌ: see أَمْرٌ.

أَمْرٌ [act. part. n. of 1;] i. q. قَاصِدٌ: [see 1, first sentence:] (TA:) pl. إِمَامَرٌ, like as صَحَابٌ is pl. of صَاحِبٌ, (M, K,) accord. to some, but others say that this is pl. of إِمَامَرٌ [q. v.; the sing. and pl. being alike]; (M;) and أَمُونٌ. (TA.) Hence, in the Kur [v. 2], وَلَا آمِينَ آتَيْتَ الْحَرَامَ [Nor those repairing to the Sacred House]. (TA.)

أَمَّةٌ (S, Mṣb) and مَأْمُومَةٌ, as some of the Arabs say, (IB, Mṣb,) because it implies the meaning of a pass. part. n., originally; (Mṣb;) but 'Alce Ibn-Ḥamzch says that this is a mistake; for the latter word is an epithet applied to the part called أَمْرُ الدِّمَاغِ when it is broken; (IB;) or شَجَّةٌ أَمَّةٌ and مَأْمُومَةٌ; (M, Mgh, K;) A wound by which the head is broken, (S, M, Mṣb, K,) reaching to the part called أَمْرُ الدِّمَاغِ (S, Mṣb,) or, [which means the same,] أَمْرُ الرَّأْسِ (M, K,) so that there remains between it and the brain [only] a thin shin: (S:) it is the most severe of شَجَاحٍ [except that which reaches the brain (see شَجَّةٌ)]: ISk says that the person suffering from it roars, or bellows, (يَضَعُّ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Mṣb:) the mulet for it is one third of the whole price of blood: (TA:) IAḥr assigns the meaning of [this kind of] شَجَّةٌ to أَمَّةٌ; which seems, therefore, to be either a dial. var. or a contraction of أَمَّةٌ: (Mṣb:) the pl. of أَمَّةٌ is أَوَامِرٌ (Mgh, Mṣb) and مَائِرٌ; or this latter has no proper sing.: (M, TA:) the pl. of مَأْمُومَةٌ is مَأْمُومَاتٌ. (Mgh, Mṣb.)

أَمْرٌ and أَمْرٌ Better in the performance of the office termed إِمَامَةٌ; followed by مِّنْ: (Zj, T, M, K:) originally أَمْرٌ: the second hemzch being changed by some into و and by some into ي. (Zj, T, M.)

أَمْرٌ, or أَمْرَةٌ, dim. of أَمْرَةٌ, pl. of إِمَامَرٌ, q. v. (S.)

أَمْرٌ: see مَوْمِرٌ.

مَمْرٌ A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ة: (M, K:) applied to a she-camel (M, TA)

that goes before the other she-camels, and is followed by them. (TA.)

مَمْمُورٌ: see أَمِيرٌ. — Also A camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.) — مَأْمُومَةٌ: see أَمَّةٌ, in three places.

مَوَامِرٌ: see أَمْرٌ, in two places.

مَوْتَمِرٌ act. part. n. of أَسْتَمِرُّ بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Mṣb.) — مَوْتَمِرٌ بِهِ pass. part. n. of the same; Followed as an example; imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Mṣb.)

مَائِرٌ: see أَمَّةٌ.

اما

أَمَا, used to denote an interrogation, is a compound of the interrogative hemzch and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا تَسْتَحْيِي مِنَ اللَّهِ [Art not thou ashamed for thyself, or of thyself, with respect to God?]. (Lth, T.) — [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Múlaḥḩee adds a third meaning of أَمَا, saying that it is a particle denoting عَرْضٌ [or the asking, or requiring, a thing in a gentle manner], like أَلَا (q. v.) and نَوْلًا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [Wherefore wilt not thou stand?], and أَمَا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzch is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughlnee.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is syn. with أَلَا: (S:) [meaning *Nom: or now surely: or*] both of these meaning *verily, or truly*; i. e. حَقًّا: and for this reason Sh allows one's saying, أَمَا إِنَّهُ مُنْطَلِقٌ and أَمَا إِنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-ḩ after the manner of حَقًّا إِنَّهُ: and مَا وَآلَهُ لَقَدْ كَانَ كَذًّا is mentioned as meaning *Verily, or truly, by God, such a thing did indeed happen*; the ة being a substitute for the hemzch: (M:) so too وَآلَهُ حَمِي [or حَمًا وَآلَهُ]: (Sgh and K in art. حَمِي:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly, or properly speaking*, not tropically, *Zeyd is intelligent*; and أَمَّا وَاللَّهِ قَدْ ضَرَبَ زَيْدٌ عَمْرًا [Truly, &c., by God, Zeyd beat, or struck, 'Amr]: (S in art. اَمَو:) [in other words,] it corroborates an oath and a sentence; as in

أما والله لئن سهرت لك ليلة لأدعئك نادماً [Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting]; and أما لو علمت مكانك لأزعجتك منه [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أما إنه لرجل كريم [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of ألا; [meaning now: or now surely: (Mughnee:)] or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ؤ or ع, before the oath; each with the ل remaining; [written هَما or عَما;] and with the ل elided; [written هَم or عَم;] or with the ل elided, but without the substitution; [written أَم;] and when ان occurs after أما, it is with kesr, as it is after ألا: and it also means حَقًّا [verily, or truly]: or أحمقًا [verily? or truly?]: accord. to different opinions: and in this case, ان after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharroof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and ما as a noun in the sense of: أحمقًا [is that thing true?]; so that the meaning is أحمقًا: [if so, أما أنه منطلق, أحمقًا: [verily, or truly, is he going away?]] and this, which is what Sb says, is the correct opinion: ما is virtually in the necus. case, as an adverbial noun, like as حَقًّا is literally: and ان with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of حَقَّقَ, which is suppressed, and that ان with its complement is an agent. (Mughnee.)

أما is a conditional and partitive and corroborative particle; and is sometimes written أئبًا, by the change of the first م into ي. (Mughnee, K.) — It is used as a conditional particle in the words of the Kur [ii. 24], نَأْمَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ, أَنَّهُ الْحَقُّ مِنْ رَبِّهِ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا [For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee, K., TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — In most cases, (Mughnee, K.) it is used as a partitive, (S, Mughnee, K.) implying the meaning of a condition; (§; [in which it is mentioned with أما;]) and thus it is used in the passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81],

أما السفينة فكانت لمساكين يعملون في البحر وأما الجدار فكان وأما الغلام فكان أبواه مؤمنين [As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys]. (Mughnee, K., TA.) [It is a partitive also in the phrase أما بعد, which see in art. بعد.] — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أما زيد فذهب [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the ف, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'Aq p. 306.) Ks says that أما is used in commanding and forbidding and announcing: you say, أما الله فأعبد [Whatever be the case, or happen what will, &c., God worship thou]: and أما الخمر فلا تشربها [i. e. أما الخمر فلا تشرب لا تشربها] (as is shown in the case of a similar ex. in the Mughnee, though you may say أما الخمر فلا تشربها, without an ellipsis, like as you say أما نمود فهديتهمر, أما نمود, in the Kur xli. 16, accord. to different readers,) [Whatever be the case, &c., wine (drink not), drink not thou it]: and أما زيد فخرج [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas إنا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — [IHsh says that in his opinion,] in the phrase أما العبيد فذو عبيد, thus heard, with العبيد in the accus. case, the meaning is, [&c., i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أما ذكرك, العبيد, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.) — Distinct from the foregoing is أما in the saying in the Kur [xxvii. 86], أما ذا كئتمر تعملون [Or rather, what is it that ye were doing?]: for here it is a compound of the unconnected أم and the interrogative ما. (Mughnee.) — So too in the saying of the poet,

أبا حُرَاشَةَ أَمَا أَنْتَ ذَا نَفَرٍ
فَإِنَّ قَوْمِي نَرُ تَأْكُلُهُمُ الصَّبْعُ

[O Aboo-Khurasheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the

أن termed مُصَدَّرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant ما: أَمَا أَنْتَ is for كُنْتُ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [ت in كُنْتُ] becomes separate; and ما is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce إنا; and there also, immediately after, another ex. (accord. to the Mughnee) of أما used in the manner explained above. See also ان as a conditional particle, like إنا.] — Also i. q. إنا, q. v. (Mughnee, K.)

إنا is sometimes written إنا, and sometimes its first م is changed into ي, [forming إئبًا or إئبًا or both, as will be shown below,] (Mughnee, [in my copy of which it is written إئبًا, and so in some copies of the K.] and K, [in some copies of which it is written إئبًا,]) and it is held by Sb to be a compound of ان and ما, (Mughnee,) or as denoting the complement of a condition it is a compound of ان and ما. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K;) as in ما أدري من أذرى قام إنا زيد وإنا عمرو جازني إنا [I know not who stood: either Zeyd or 'Amr]: (Ks, T:) and إنا زيد وإنا عمرو [There came to me either Zeyd or 'Amr], said when one knows not which of them came. (Mughnee, K.) — It also denotes vagueness of meaning; as in [the Kur ix. 107,] إنا إما يعذبهم وإما يتوب عليهم [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) — It also denotes giving option; as in [the Kur xviii. 85,] إنا أن تعذب وإنا أن تتخذ فيهم حسنا [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — It also denotes the making a thing allowable; as in [تعلم إنا فقها وإنا نحوًا] [Learn thou either law or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of إنا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أو. (Mughnee.) — It is also used as a partitive; as in [the Kur lxxvi. 3,] إنا شاكرا وإنا كفورا [Either, or whether, being thankful or being unthankful]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إنا may be here [a compound of] the conditional ان and the redundant ما; كان, accord. to Ibn-Esh-Shejrec, being understood after it: (Mughnee:) and Fr says that the meaning is, إن شكر وإن كفر [if he be thankful and if he be unthankful]. (T.) — It also denotes taking option; as in the saying, إني دار بالكوفة فأنا خارج إليها فإنا أن أسكتها وإنا أن أبعتها [I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]. (Ks, T.) — It is a conjunction, (§ in art. امو, and Mughnee,) accord. to most authorities, i. e., the second إنا in the like of the saying, جازني إنا زيد وإنا عمرو [mentioned

above); (Mughnee;) used in the manner of **أَوْ** in all its cases except this one, that in the use of **أَوْ** you begin with assurance, and then doubt comes upon you; whereas you begin with **إِمَّا** in doubt, and must repeat it; as in the saying last mentioned: (§: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first **إِمَّا**, not a conjunction; because it is generally preceded by the conjunction **و**: and some assert that **إِمَّا** conjoins the noun with the noun, and the **و** conjoins **إِمَّا** with **إِمَّا**; but the conjoining of a particle with a particle is strange. (Mughnee.) — Sometimes the **و** is suppressed; as in the following verse, (Mughnee,) of El-Aḥwāṣ; (§:)

• يَا لَيْتَنَا أُمَّنَا شَأَلَتْ نَعَامَتَنَا
• أَيُّهَا إِلَى جَنَّةٍ أَيُّهَا إِلَى نَارٍ

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (§, * Mughnee, K;) cited by Kḡ, with **إِمَّا** for **إِيْمَا**: (T:) and sometimes it is with **kesr** [i. e. **إِيْمَا**]: (§: IB says that it is correctly **إِيْمَا**, with **kesr**; asserting the original to be **إِمَّا**, with **kesr**, only. (TA.) — And sometimes the former **إِمَّا** is dispensed with; as in the following verse, (Mughnee,) which shows also that **مَا** is sometimes suppressed;

• سَقَّتَهُ الرَّوَاعِدُ مِنْ صَيْبٍ
• وَإِنْ مِنْ حَرِيْبٍ لَدُنَّ يَعْدَمَا

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. **إِمَّا مِنْ صَيْبٍ وَإِمَّا مِنْ حَرِيْبٍ**. (Mughnee, K.) Mbr and Aḡ say that **إِنْ** is here conditional, and that the **ف** is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that **إِنْ** in this verse is redundant. (Mughnee.) — Sometimes, also, one does not require to mention the second **إِمَّا**, by mentioning what supplies its place; as in the saying, **إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ** [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. **إِلَّا**, near its end.] — Distinct from the foregoing is **إِمَّا** in the saying in the Kḡr [xix. 26], **فَأِمَّا تَرَبِّتَ مِنْ أَلْبَشِرٍ أَحَدًا** [And if thou see, of mankind, any one]: for this is [a compound of] the conditional **إِنْ** and the redundant **مَا**. (§* in art. **أَمُو**, and Mughnee.) [In like manner,] you say, in expressing a condition, **إِمَّا تَشْتَمَنَّ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ** [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And **إِمَّا تَأْتِنِي أُكْرِمُكَ** [If thou come to me, I will treat thee with honour]. (§.) — In the following saying, **إِمَّا أَنْتَ مُنْطَلِقًا** [If thou be going away, I go away], the **مَا** is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. **مَا**;) as though the speaker said, **إِنْ صِرْتَ مُنْطَلِقًا** [or rather **صِرْتَ**]. (TA in that art.) And hence the saying of the

poet, [of which a reading different from that here following has been given voce **نَفَرٍ**]

* أَبَا حُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ
• فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الصَّبْعُ

[O Aboo-Khurashel, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, **إِنْ كُنْتَ ذَا نَفَرٍ**. (TA in that art.) [But IḤsh states the case differently; saying.] An instance of **مَا** not used to restrain from governing, but as a substitute for a verb, occurs in the saying, **أَمَّا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ** [Because thou wast going away, I went away]; originally, **إِنْطَلَقْتُ**: [for an explanation of which, see what is said of **أَمَّا أَنْتَ** in a reading of the verse commencing with **أَبَا حُرَاشَةَ** voce **نَفَرٍ**]; but accord. to El-Fārisee and IJ, the government belongs to **مَا**; not to **كَانَ** [or **كُنْتَ**]. (Mughnee in art. **مَا**.) — So too in the saying, **أَفْعَلْ هَذَا** [i. e. **Do thou this if thou wilt not do another thing; or do thou this at least**]; (Mughnee and K, each in art. **مَا**;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art. :) or **إِمَّا لَا فَعَلْ كَذَا**, meaning **if thou wilt not do that, then do thou this**; the three particles [**إِنْ** and **مَا** and **لَا**] being made as one word: so says Lth: (T:) [J says,] **إِمَّا لَا فَعَلْ كَذَا** is pronounced with imáleh, [i. e. "immá-lè,"] and is originally **لَا إِنْ** with **مَا** as a connective; and the meaning is, **if that thing will not be, then do thou thus**: (§ in art. **لَا**;) [but] AḤút [disallows this pronunciation, and] says, sometimes the vulgar, in the place of **إِمَّا لَا فَعَلْ كَذَا**, say, **أَفْعَلْ ذَلِكَ بَارِي**, [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, **أَمَّا لِي**, with damm to the **ل** [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly **إِمَّا لَا**, [with **kesr**, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into **هـ** with damm [saying **هَمَّا لِي**]. (TA in art. **مَا**.) [Fei says,] **لَا** is a substitute for the verb in the saying, **إِمَّا لَا فَعَلْ هَذَا**, the meaning being **if thou do not that, then [at least] do thou this**: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., **if thou wilt not do all, then do thou this**: then the verb is suppressed, on account of the frequency of the usage of the phrase, and **مَا** is added to give force to the meaning: and some say that it is for this reason that **لَا** is here pronounced with imáleh; because it serves for the verb; like as **بَلَى** is, and the vocative **يَا**: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Mḡb in art. **لَا**.) [El-Hareere says that] **إِمَّا لَا** is properly [a compound of] three particles,

which are **إِنْ** and **مَا** and **لَا**, made as one word, and the **ل** at the end thereof is like the **ل** of **حَبَارِي** [in which it is written **ي**, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the **ل** of this latter word. (Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that **لَا** is used as a negative of the future, as in **لَا تَفْعَلْ**; and the verb [in **إِمَّا لَا**] is suppressed; so it [**لَا**] serves as a substitute in the saying, **أَفْعَلْ هَذَا إِمَّا لَا**; therefore they pronounce its **ل** with imáleh: and IḤsh says that the Arabs sometimes pronounced **لَا** with a slight imáleh; and the vulgar make the imáleh thereof full, so that its **ل** becomes **ي**; but this is wrong. (TA.) You say also, **خُذْ هَذَا إِمَّا لَا**, meaning **Take thou this if thou take not that**. (T.) It is related that the Prophet saw a runaway camel, and said, "To whom belongeth this camel?" when, lo, some young men of the Anḡar said, "We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us." He said, "Will ye sell him?" They answered, "No: but he is thine." And he said, **إِمَّا لَا فَاحْسِنُوا إِلَيْهِ**, meaning **If ye will not sell him, act well to him until his term of life come to him**. (T.)

امت

1. **أَمْتُهُ**, (T, S, M, K,) aor. **أَمَتَ**, (T, M, K,) inf. n. **أَمَّتْ**, (T, S, M,) **He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.**; (T, S, * M, K;) as also **أَمَّتَهُ**, (M, K,) inf. n. **تَأَمَّتْ**. (TA.) You say, **أَمَّتْ يَا فُلَانٌ هَذَا لِي كَمْ هُوَ** Compute thou, O such a one, this, for me, how many it is. (T.) And **أَمَّتِ الْقَوْمَ** **He computed, or conjectured, the number of the people, or company of men**. (T.) And **أَمَّتِ الْمَاءَ** **He measured, or computed, the distance between him and the water**. (T.) — Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed his course, to it, or towards it; aimed at it; sought after it; or intended, or purposed, it]; (S, K;) namely, a thing. (§.)

2. **أَمَّتْ بِالشَّرِّ** — see 1. **أَمَّتْ** **He was suspected of evil**. (M, TA.)

أَمَّتْ **A measure of distance** [&c.]; as in the saying, **كَمْ أَمَّتْ مَا بَيْنَكَ وَبَيْنَ الْكُوْفَةِ** **What is the measure of the distance between thee and El-Koofeh?** (T, TA.) — **Doubt**: (Th, T, M:) said to be so termed because this word signifies the "computing, or conjecturing, measure, quantity, and the like," in which there is doubt. (T, TA.) [See 1.] So in the following ex.: **الْخَمْرُ إِذَا شَرِبَتْ لَا أَمَّتْ فِيهَا** **Wine is unlawful: there is no doubt respecting the unlawfulness of it**: (Sh, Th, T, K:) or the meaning is, **there is no indulgence, or lenity, with respect to it**; from **أَمَّتْ** as signifying "feebleness, or weakness," in a journey, or pace. (T, TA.) And in the saying, **لَيْسَ فِي الْخَمْرِ أَمَّتٌ**

There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement, or diversity of opinion, (اختلاف)* respecting a thing (في شيء). (M, K.) = *Curvity, crookedness, distortion, or unevenness: (M, K:) ruggedness in one place and smoothness in another; (K:) [inequality of surface;] one part being higher, or more prominent, than another: (TA:) an elevated place: (T, S, K:) small mounds: (Fr, Th, T, S, M, K:) or what is elevated, of ground: or, as some say, water-courses of valleys, such as are low, or depressed: (Fr, T, TA:) small hills; hillocks: (M, TA:) a hollow, or depressed place, between any two elevated portions of ground &c.: (IAur, T, M:) depression and elevation, or lowness and highness, (S, M, A, K,) in the ground; (A;) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A:*) or laxity in a water-skin when it is not well filled so as to overflow: (T, TA:) or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another: (M, TA:) pl. إِمَات (M, K, TA, but in some copies of the K إِمَات, and in the CK إِمَات) and أُمُوت. (M, K.) You say, اسْتَوَتْ الْأَرْضُ فَمَا بِهَا أُمْتُ The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And أُمْتُ السُّقَا فَمَا بِهِ أُمْتُ The skin became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A:*) Az says, (TA,) I have heard the Arabs say, قَدْ مَلَأَ الْقِرْبَةَ مَلَأَ لَا أُمْتُ فِيهِ He had filled the water-skin so full that there was no laxity in it. (T, TA.) — A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.) [Hence the saying,] أُمْتُ فِي الْحَجَرِ لَا فِيكَ i. e. [Muy there be a defect, or the like,] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التُّرَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) — *Wealness; febleness; (T, K;) languor; remissness. (TA.)* You say, سَرْنَا سِرًّا لَا أُمْتُ فِيهِ We performed a journey, or went a pace, in which was no wealness, or febleness [&c.]. (T, TA.) = *A good way, course, mode, or manner, of acting, or conduct, or the like. (T, K.)**

مُؤْمَت Suspected of evil and the like. (K.) [See 2.] = [A water-skin] filled [so as to be equally distended: see أُمْتُ]. (K.)

مَاءٌ مَأْمُوتٌ A water of which the distance is computed, or conjectured. (TA.) — هُوَ إِلَى أَجَلٍ مَأْمُوتٌ It is until a determined, defined, or

definite, period. (S, K:*) — شَيْءٌ مَأْمُوتٌ A thing that is known. (M, TA.) [And so مَأْمُوتٌ.]

امد

1. اَمَدٌ عَلَيْهِ, aor. ٤, inf. n. اَمَدٌ, He was angry with him: (S, M, Mṣb, K:) like اَبَدٌ (S) and وَمَدٌ and وَبَدٌ and وَعَبَدٌ. (T in art. اَبَد.)

2. اَمَدٌ, inf. n. تَأْمِيذٌ, He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بَيْنَ الْأَمَدِ. (K.)

اَمَدٌ Time, considered with regard to its end: اَمَدٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Mṣb, K.) You say, بَلَغَ أَمَدَهُ He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Mṣb.) And ضَرَبَ لَهُ أَمَدًا [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And هُوَ بَعِيدُ الْأَمَادِ [He is one whose limits are remote: اَمَادٌ being the pl.]. (A.) — The period of life which one has reached; as in the saying, مَا أَمَدُكَ What is thy period of life which thou hast reached? (S.) — Each of the two terms of the life of a man; i. e. the time of his birth, and the time of his death. (Sh, T.) El-Hasan [El-Baṣree], being asked by El-Hajjáj, مَا أَمَدُكَ, meaning What was the time of thy birth? answered by saying that it was two years before the expiration of 'Omar's reign as Kha-leefeh. (T, L, from a trad.) — The starting-place, and the goal, of horses in a race. (Sh, T, L.) — Any space of time: (Er-Rághib:) a space of time of unknown limit. (Kull pp. 9 and 10.) — Sometimes, † A particular time; as in the phrase اَمَدٌ كَذَا The time of such a thing; like زَمَانٌ كَذَا. (Kull p. 10.) — [It is also used for اَمَدٌ, and (applied to a fem. n.) اَمَدٌ, Having a term, or limit; limited in duration; as in the saying,] الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr, L in art. اَبَد.)

أَمَدَةٌ A remainder, or what remains, (K,) of anything. (TA.)

سِقَاةٌ مَوْمَدٌ A shin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

أَمَدٌ مَأْمُودٌ An extreme term, limit, or point, reached, or attained. (K.)

امر

1. أَمْرَةٌ, (T, S, M, &c.,) aor. ٤, (M, &c.,) inf. n. أَمَرٌ (T, S, M, Mṣb, K) and إِمَارٌ, (M, L, K,) which latter, however, is disapproved by MF, (TA,) and إِمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of أَمْرَةٌ, respecting which see what follows,] (TA,) and أَمْرَةٌ

(M, K,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure فَاعِلَةٌ, like عَابِيَةٌ and عَابَةٌ, (M,) He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of نَهَى; (T, M, K;) as also أَمْرَةٌ, (Kr, M, K,) mentioned by A 'Obeyd also as a dial. var. of أَمْرَةٌ: (Mṣb:) but A 'Obeyd says that أَمْرَةٌ and أَمْرَةٌ are syn. [in a sense different from that explained above, i. e.] as meaning كَتَرْتَهُ: (TA.) You say, أَمْرَةٌ بِهِ, (S, M, K,) and أَمْرَةٌ إِيَّاهُ, suppressing the prep., (M,) He commanded, ordered, bade, or enjoined, him to do it. (M, K.) And اَنْ تَفْعَلَ, and اَنْ تَفْعَلَ, and اَنْ تَفْعَلَ, I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.) [And اَمْرَةٌ بِكَذَا as meaning He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] اَمْرْتُ بِالسَّوَاكِ [I have been commanded to make use of the tooth-stick]. (El-Jámi' es-Sagheer.) [And He enjoined him such a thing; as, for instance, patience.] The imperative of اَمْرٌ is اَمُرْ; originally اَمُرْ; which also occurs [with و in the place of و when the l is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Mṣb,) i. e., by و or ف, (T,) you suppress the ٤, [i. e. the radical ٤, and with it the conjunctive l preceding it,] contr. to rule, and say, مَرَّةً بِكَذَا [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say, خُذْ and كُلْ when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ٤, agreeably with analogy, and thus to say, وَاَمُرْ بِكَذَا. (Mṣb.) — [You say also, اَمْرٌ بِهِ قَتَلَ He gave an order respecting him, and accordingly he was slain. And اَمْرٌ لَهُ بِكَذَا He ordered that such a thing should be done, or given, to him.] — In the Kur [xvii. 17], اَمْرُنَا مُتَرَفِّهًا فَتَسَفَّوْا فِيهَا, so accord. to most of the readers, (T, &c.,) means We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.:) so says Abou-Is-hák; adding that, although one says, اَمْرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning I commanded Zeyd to beat 'Amr, and he beat him, yet one also says, اَمْرْتُكَ فَعَصَيْتَنِي [I commanded thee, but thou disobeyedst me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, اَمْرُنَا; (TA;) and a reading of El-Hasan, namely, اَمْرُنَا; like عَلَيْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read اَمْرُنَا; or, perhaps, اَمْرُنَا: see 2:] Abu-l-'Áliych reads اَمْرُنَا, and this is agreeable with the explanation of I 'Ab, who says that the meaning is, We made its chiefs to have authority, power, or dominion. (TA.) — اَمْرَةٌ, aor. ٤, also signifies He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.) [He counselled, or advised, him.] One says, مَرْنِي, meaning Counsel thou me; advise thou me. (A.) — اَمْرٌ بِأَقْتِنَاصٍ, said

of a wild animal, means *He rendered the beholder desirous of capturing him.* (M.) = **أَمَرَ**, (Aḡ, Fr, Th, T, Ṣ, M, Mḡb, K,) aor. ʔ; (Mḡb, TA;) and **أَمَر**, aor. ʔ; (Ṣ, M, IKṭṭ, K;) and **أَمِر**, aor. ʔ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمَرَ** (K) and **أَمْرَةٌ** (Ṣ) and **أَمَارَةٌ**; (Aḡ, T, Ṣ;) or the second is a simple subst.; (K;) or perhaps it is meant in the Ṣ that this and the third are quasi-inf. ns.; (MF;) *He had, or held, command; he presided as a commander, governor, lord, prince, or king;* (M, Mḡb, K;) *he became an* **أَمِير**; (Aḡ, T, Ṣ;) **عَلَى الْقَوْمِ** *over the people.* (M, * Mḡb, K.) [See also 5.] **أَمَرَ فُلَانٌ وَأَمَرَ عَلَيْهِ**, or **أَمَرَ فُلَانٌ وَأَمِرٌ عَلَيْهِ**, (as in different copies of the Ṣ,) [Such a one has held command and been commanded,] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience.* (Ṣ.) = **أَمْرَةٌ** as syn. with **أَمْرَةٌ**: see 4. = **أَمَرَ**, (Ṣ, M, Mḡb, K,) aor. ʔ, (Mḡb, K,) inf. n. **أَمَرَ** and **أَمْرَةٌ**; (M, K, TA; the latter written in the CK **أَمْرَةٌ**;) and **أَمَرَ**, aor. ʔ; (IKṭṭ;) + *It* (a thing, M, Mḡb, or a man's property, or camels or the like, Abu-l-Ḥasan and Ṣ, and a people, T, Ṣ) *multiplied; or became many, or much, or abundant;* (T, Ṣ, M, Mḡb, K;) and *became complete.* (M, K.) — And the former, + *His beasts multiplied; or became many;* (M, K;) [as also **أَمَرَ**; for you say,] **أَمَرَ بَنُو فُلَانٍ**, inf. n. **أَمَارَةٌ**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant.* (M.) = **أَمَرَ الْأَمْرَ**, (Akh, Ṣ, K,) aor. ʔ, inf. n. **أَمَرَ**, (Akh, Ṣ,) + *The affair, or case, (i. e., a man's affair, or case, Akh, Ṣ,) became severe, distressful, grievous, or afflictive.* (Akh, Ṣ, K.)

2. **أَمَرَهُ**, inf. n. **أَمَرَهُ**, *He made him, or appointed him, commander, governor, lord, prince, or king.* (Ṣ, * Mgh, Mḡb.) [And it seems to be indicated in the Ṣ that **أَمَرَهُ**, without teshdeed, signifies the same.] See 1, in three places. You say also, **أَمَرَ عَلَيْنَا** (A, TA) *He was made, or appointed, commander, &c., over us.* (TA.) — Also *He appointed him judge, or umpire.* (Mgh.) — **أَمَرَ الْقِنَاةَ** + *He affixed a spear-head to the cane or spear.* (T, M.) [See also the pass. part. n., below.] — **أَمَرَ أَمَارَةً** *He made [a thing] a sign, or mark, to show the way.* (T.)

3. **أَمَرَ فِي أَمْرِهِ**, (T, * Ṣ, M, Mḡb,) inf. n. **أَمَرَةٌ**, (Ṣ, K,) *He consulted him respecting his affair, or case;* (T, * Ṣ, M, Mḡb, K, * TA;) as also **أَمَرَهُ**; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (Ṣ, TA;) and **أَسْتَأْمَرُهُ**, (M,) inf. n. **أَسْتَأْمَرُ**; (Ṣ, K;) and **أَسْتَأْمَرُهُ**, (T,) inf. n. **أَسْتَأْمَرُ**. (Ṣ, K.) It is said in a trad., **أَمَرُوا النِّسَاءَ فِي أَنْفُسِهِنَّ** *Consult ye women respecting themselves, as to marrying them.* (TA.) And in another trad., **أَمَرَتْ نَفْسَهَا**, meaning *She consulted herself, or her mind;* as also **أَسْتَأْمَرَتْ** *استأمرت* **نَفْسَهَا**. (TA.) [See another ex. voce **نَفَسَ**. And see also 8.]

4. **أَمَرَ**, inf. n. **أَمَرَهُ**: see 1, last sentence but one, in two places. = **أَمَرَهُ**; (Ṣ, M, Mḡb, K;) and **أَمَرَهُ**, (Ṣ, M, Mḡb, K,) accord. to some, (M,) aor. ʔ, (Mḡb, K,) inf. n. **أَمَرَ**; (Mḡb;) both signifying the same accord. to AO, (Ṣ,) or A'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Ḥasan's reading of xvii. 17 of the Kur, (see 1,) **أَمَرَهُ** also; (M;) + *He* (a man) *multiplied it; or made it many, or much, or abundant:* (Ṣ, Mḡb;) *He* (God) *multiplied, or made many or much or abundant, his progeny, and his beasts:* (M, K;) and **أَمَرَ مَالَهُ** + *He* (God) *multiplied, &c., his property, or camels or the like.* (Ṣ.) = See also 1, first sentence, in two places.

5. **أَمَرَ** *He became made, or appointed, commander, governor, lord, prince, or king;* (Mḡb;) *he received authority, power, or dominion;* **عَلَيْهِمْ** *over them.* (Ṣ, K.) [See also **أَمَرَ**.] — See also 8.

6: see 8, in three places.

8. **أَتَمَرَ** [written with the disjunctive alif **أَتَمَرَ**] *He obeyed, or conformed to, a command;* (Ṣ, * M, Mgh, K;*) *he heard and obeyed.* (Mḡb.) You say, **أَتَمَرَ بِخَيْرٍ**, meaning *He was as though his mind commanded him to do good and he obeyed the command.* (M.) And [you use it transitively, saying,] **أَتَمَرَ الْأَمْرَ** *He obeyed, or conformed to, the command.* (Ṣ.) And **لَا يَأْتَمِرُ** *He will not do right of his own accord.* (A.) Imra el-Keys says, (Ṣ,) or Eu-Nemir Ibn-Towlab, (T.)

• وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتَمِرُ •

[And that which man obeys wrongs him, or injures him]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (Ṣ;) or, accord. to Kt, *that evil which man purposes to do:* (T;) or *that which man does without consideration, and without looking to its result.* (A'Obeyd, T.) [See what follows.] — *He undertook a thing without consulting;* (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA;) *he followed his own opinion only.* (Mgh.) One says, **أَمَرْتَهُ فَأَتَمَرَ وَأَبَى**, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey.* (Mgh.) — *He formed an opinion, and consulted his own mind, and determined upon it.* (Sh, T.) And **أَتَمَرَ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do.* (Sh, T.) — **أَتَمَرُوا**, (A, Mḡb,) inf. n. **أَتَمَرُوا**; (Ṣ, K;) and **تَأَمَرُوا**, (A,) inf. n. **تَأَمَرُوا**, of the measure **تَفَاعَلَ**; (Ṣ;) and **تَأَمَرُوا**, (TA,) inf. n. **تَأَمَرُوا**; (K;) *They consulted together:* (Ṣ, * A, Mḡb, K;*) or **أَتَمَرُوا** and **تَأَمَرُوا** signify *they commanded, ordered, bade, or enjoined, one another;* like as one says, **تَقَاتَلُوا** and **أَقَاتَلُوا**, and **أَتَمَرُوا عَلَى الْأَمْرِ** (T:) or **تَخَاصَمُوا** and **أَخْتَصَمُوا** and **تَأَمَرُوا عَلَيْهِ**, *they determined, or settled, their opinions respecting the affair, or case:* (M;) and **أَتَمَرُوا بِهِ**, (Ṣ, Mḡb,) inf. n. as above, (K,) signifies *they murmured it.* (S, Mḡb, K,*)

namely, a thing, (Mḡb, K,) and *consulted one another respecting it.* (Ṣ.) It is said in the Kur [lxv. 6], **وَأَتَمَرُوا بَيْنَكُمْ بِمَعْرُوفٍ** *And command ye, or enjoin ye, one another to do good:* [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, *purpose ye among yourselves to do good.* (TA.) And in the same [xxviii. 19], **إِنَّ الْأَمْلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ**, meaning *Verily the chiefs command one another respecting thee, to slay thee:* (Zj, T:) or *consult together against thee, to slay thee:* (AO, T:) or *purpose against thee, to slay thee:* (Kt, T:) but the last but one of these explanations is better than the last. (T.) — See also 3. — Accord. to El-Bushtee, **أَتَمَرَهُ** also signifies *He gave him permission:* but this has not been heard from an Arab. (Az, TA.)

10: see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript:* (Ṣ, * Mḡb, * TA, &c. :) pl. **أَوَامِرٌ**: (Ṣ, Mḡb, &c. :) so accord. to common usage; and some writers of authority justify and explain it by saying that **أَمْرٌ** is [originally] **مَأْمُورٌ بِهِ**; that it is then changed to the measure **فَاعِلٌ**; [i. e., to **أَمِرٌ**;] like **عَارِفٌ**, which is originally **مَعْرُوفٌ**; and **عَيْشَةٌ رَاضِيَةٌ**, originally **مَرْضِيَةٌ**; &c.; [and then, to **أَمْرٌ**;] and that **فَاعِلٌ** becomes in the pl. **فَوَاعِلٌ**; so that **أَوَامِرٌ** is the pl. of **مَأْمُورٌ**: others say that it has this form of pl. to distinguish it from **أَمْرٌ** in the sense of **أَمْرٌ**. [&c.], in which sense it has for its pl. **أَمُورٌ**. (Mḡb, TA.) [But I think that **أَوَامِرٌ** may be properly and originally pl. of **أَمْرَةٌ**, for **أَمْرَةٌ**, or the like. MF says that, accord. to the T and M, the pl. of **أَمْرٌ** in the sense explained in the beginning of this paragraph is **أَمُورٌ**: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, **الْأَمْرُ ضِدُّ الْأَمْرِ ضِدُّ**, *قال الليث الأَمْرُ مَعْرُوفٌ وَالتَّبِيُّ وَاحِدُ الْأَمُورِ*, but **نَقِيضُ التَّبِيِّ وَالْأَمْرُ وَاحِدٌ لِأَمُورٍ**, evidently meaning that **أَمْرٌ** signifies the contr. of **تَّبِيٌّ**, and is also, in another sense, the sing. of **أَمُورٌ**.] [Hence,] **أُولُو الْأَمْرِ** *Those who hold command or rule, and the learned men.* (M, K. [See Kur iv. 62.]) And **أَمَرَ اللَّهُ** *The threatened punishment of God:* so in the Kur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, **أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ**, meaning *The threatened punishment ordained of God hath, as it were, come:* so near is it, that it is as though it had already come: *therefore desire not ye to hasten it.* (Zj, M, TA.) And *The purpose of God.* (Bd and Jel in lxv. 3; &c.) And **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near.* (Mgh, from a trad.) And **مَا فَعَلْتُهُ عَنْ** *أَمْرِي*, in the Kur xviii. 81, *I did it not of my own judgment:* (Bd:) or, *of my own choice.* (Jel.) [Hence also **الْأَمْرُ**, in grammar, signifies *The imperative form of a verb.*] — Also *A thing; an affair; a business; a matter; a concern: a state, of a person or thing, or of persons or things*

or *affairs* or *circumstances*; a *condition*; a *case*: *an accident*; *an event*: *an action*: syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Mṣb, TA,) and حَالَةٌ: (Mṣb:) and حَدِيثٌ: (K:) and فِعْلٌ: (MF, TA:) and a *thing that is said*; a *saying*: (TA voce أولو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.) its only pl. in the senses here explained. (TA.) You say, أَمْرُ فُلَانٍ مُسْتَقِيمٌ [The affair, or the like, of such a one is in a right state]: and أُمُورُهُ مُسْتَقِيمَةٌ [His affairs are in a right state]. (S, A.) And شَتَّتَ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (As, TA in art. شعب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.]—أَمْرٌ كُلِّيٌّ [A universal, or general, prescript, rule, or canon]. (Mṣb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

أَمْرٌ a subst. from أَمْرٌ in the sense of اِسْتَدَّ; (S;) or a subst. from أَمْرٌ as signifying كَثْرٌ and قَرٌ; (M;) † [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA.) Hence, [used as an epithet, like أَمْرٌ, q. v.,] in the Kṣur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا أَمْرًا † Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S:) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S:) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K:*) or a terrible and an abominable thing; signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمْرٌ القَوْمِ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. — See also تَأْمُورٌ.

أَمْرٌ see أَمْرٌ. — † Multiplied; or become many, or much, or abundant. (M, K.) [See أَمْرٌ.] You say زَرْعٌ أَمْرٌ † Abundant seed-produce. (Lh, M.) — † A man whose beasts have multiplied, or become many or abundant. (M.) † A man blessed, or prospered, (Ibn-Buzurj, M, K,*) in his property: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, † A woman blessed to her husband [by her being prolific]: from the signification of كَثْرَةٌ. (M.) — † Severe; distressful; afflictive. (TA.) [See also أَمْرٌ.]

أَمْرَةٌ A single command, order, bidding, or injunction: as in the saying, لَكَ عَلَيَّ أَمْرَةٌ مَطَاعَةٌ Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me. (S, M, A, Mṣb, K.) You should not say, [in this sense,] أَمْرَةٌ, with kear. (T, S.) — See also أَمْرَةٌ.

أَمْرَةٌ a subst. from أَمْرٌ [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king; (M,*)

as also إِمَارَةٌ (Mgh, Mṣb, K) and أَمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Fṣ and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَأَلْتَكَ إِمْرَةَ أَبِي عَيْدٍ Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) — [And hence, † Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, لِحَى وَجْهِهِ, † In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou hast increased its increase and abundance, and its expense: (S:) or إِمْرَتَهُ, and إِمْرَتَهُ, which latter is a dial. var. of weak authority, and إِمْرَتَهُ, i. e., its increase and abundance: (M:) or إِمْرَتَهُ as meaning its prosperous state; as also أَمَارَتَهُ, and أَمْرَتَهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads تَعَرَّفَ إِمْرَتَهُ, the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَا أَحْسَنَ أَمَارَتَهُمْ, † How good is their multiplying, and the multiplying of their offspring and of their number! (M.) And لَا جَعَلَ اللَّهُ فِيهِ إِمْرَةً † May God not make an increase to be therein. (T.)

أَمْرَةٌ Stones: (K:) [or a heap of stones:] or it is the n. un. of أَمْرٌ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ḥam p. 409:) and the former also signifies a hill; (M, K;) and أَمْرٌ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also أَمَارَةٌ and إِمَارَةٌ: (As, S;) and أَمْرٌ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also أَمَارَةٌ and إِمَارَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also أَمَارَةٌ [and إِمَارَةٌ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَنَارَةٌ [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ad and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (Ish, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.] is أَمْرٌ. (S, K.) — See also أَمْرَةٌ.

أَمَارَةٌ and إِمَارَةٌ A sign, mark, or token. (As, S, Mgh.) See also each voce أَمْرَةٌ, in three places. You say, هِيَ أَمَارَةٌ مَا بَيْنِي وَبَيْنَكَ It is a sign, or token, of what is between me and thee. (T, TA.) And a poet says,

• إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَاثْبَاتًا
• أَمَارَةٌ تَسْلِيْبِي عَلَيْكَ فَسَلِيْبِي

[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.)—

Also A time: (As, S, K:) so IAḥr explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather coll. gen. n.] of the latter. (TA.) El-'Ajjáj says,

• إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتْ
• إِلَى أَمَارٍ وَأَمَارٍ مُدَّتِي

When He (meaning God) brings it, (namely my soul,) by his shifful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: أَمَارٌ مُدَّتِي being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وَأَمَارٌ مُدَّتِي.]

أَمْرٌ [an intensive epithet from أَمْرَةٌ]. You say, إِنَّهُ لَأَمْرٌ بِالْمَعْرُوفِ وَنَهْوٍ عَنِ الْمُنْكَرِ Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. نَهَى, and A.)*

أَمِيرٌ One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, Mṣb;) a prince, or king: (M, K:) fem. with ة: (S, K:) pl. أَمْرَاءٌ. (M, Mṣb, K.) — A leader of the blind. (M, K.) So in the saying of El-Aḥshà:

• إِذَا كَانَ هَادِي التَّنَى فِي الْبِلَا
• وَصَدْرُ الْفَنَاءِ أَطَاعَ الْأَمِيرَا

[When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) — A woman's husband. (A.) — A neighbour. (K.) — A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear. (TA.) You say, هُوَ أَمِيرِي هُوَ He is the person with whom I consult. (A.)

أَمَارَةٌ see إِمْرَةٌ, in three places: — and see also أَمْرَةٌ, in three places; and أَمَارٌ.

صَاحِبٌ إِمَارَةٌ see إِمْرَةٌ. — إِمَارَةٌ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأَمِيرُ. (Mgh.)

أَمْرٌ see the next paragraph, in two places.

أَمْرٌ A man who consults every one respecting his case; as also أَمْرٌ and إِمْرَةٌ: (M:) or a man resembling [in stupidity] a hid: [see the latter part of this paragraph:] (Th, M:) or, as also إِمْرَةٌ (S, M, K, &c.) and أَمْرٌ and إِمْرَةٌ, (K,) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one desires to do in all his affairs; (K:) a stupid man, of weak judgment, who says to another, Command me to execute thine affair. (IAth.) It is said in a trad., مَنْ مِنْ يَطِيعُ إِمْرَةً لَا يَأْكُلُ ثَمَرَةً [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is]

only: or who hastes to speak. (M.) = See also **أَمْرٌ**. — Also, and **المؤتمِر**, [The month which is now commonly called] **المُحَرَّم**: (M, K:) the former appellation (**مؤتمِر**) is that by which the tribe of 'Ad called it: (Ibn-El-Kelbee:) pl. **مَأْمِرٌ** and **مَأْمِيرٌ** [both anomalous]. (M, K.) [See **شَهْرٌ**.]

يَأْمُرُ; (M, K;) so in all the copies of the K; but in the L and other lexicons, **تَأْمُرُ**; (TA;) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-gout: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-gout, (M,) having a single branching horn in the middle of his head. (M, TA.) [See **يَحْمُورٌ**, the oryx.]

امس

أَمْسٌ, meaning Yesterday, or the day before the present day (Msb, K) by one night, (K,) and tropically applied to *what is before that*, (Msb,) or a short time before, (B) in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written **أَمْسٌ** and **أَمَسٌ** and **أَمَسٌ**:] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [by the article ال]; and sometimes indecl. with fet-h: (Ez-Zejjijee, M, TA:) or, accord. to Hish, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but **مُدَّ أَمْسٌ** [Since yesterday] occurs, used by poetic licence: (Sb, S:) **أَمْسٌ** is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article ال]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:*) [accord. to the most approved usage,] you say, [رَأَيْتَهُ أَمْسٌ, and **بِأَمْسٍ**, which is more common, and **الْأَمْسِ**, I saw him yesterday; and] **مَا رَأَيْتُهُ مُدَّ أَمْسٍ** [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, **مَا رَأَيْتُهُ مُدَّ أَوَّلٍ** [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, **مَا رَأَيْتُهُ مُدَّ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمْسٍ** [I have not seen him since the day before the day before yesterday]. (ISK, TA.) The phrase **رَأَيْتُهُ أَمْسٌ** [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make **أَمْسٌ** indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, **ذَهَبَ أَمْسٌ بِمَا فِيهِ** [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, **ذَهَبَ أَمْسٌ بِمَا فِيهِ**, because it is [held by them to be] indecl. on account of its implying that it has the determinative article ال [understood as prefixed

to it], the kesr being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from **الْأَمْسِ**, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like **سَحْرٌ** in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K:*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, **كُلُّ غَدٍ صَائِرٌ أَمْسًا** [Every morrow becomes a yesterday]; (S,* IB;) and making it determinate by the article ال, they say, **كَانَ الْيَوْمُ طَيِّبًا** [The yesterday was good], (IB,) and **مَضَى الْيَوْمُ الْبَارِكُ** [The blessed yesterday has past]; (S;) and prefixing it to another noun, **كُلُّ أَمْسِنَا كَانَ طَيِّبًا** [All of our yesterday was good], (IB,) and **مَضَى أَمْسِنَا** [Our yesterday has past]: (S:) [therefore,] in the following verse,

• **وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمْسِ قَبْلَهُ** •
• **بِبَابِكَ حَتَّى كَادَتْ الشَّمْسُ تَغْرُبُ** •
[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAqr in two different ways, (الْأَمْسِ and الْيَوْمِ), if we read **الْأَمْسِ**, the ال is redundant, because it is implied in the word **أَمْسٌ**; but if we read **الْأَمْسِ**, the ال is not implied in **أَمْسٌ**, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is **أَمْسٌ** and **أَمْسِي** and **أَمْسِي**, (Zj, K,) both pls. of pauc., (Zj, TA,) and **أَمْسِي**, (Zj, K, TA, [in the CK, incorrectly, **أَمُوسٍ**],) which is a pl. of mult. (Zj, TA.) There is no dim. form of **أَمْسٌ**; like as there is none of **غَدٌ** and **أَيٌّ** and **مَتَى** and **أَيْنَ** and **كَيْفَ** and **الْبَارِحَةَ** and **مَا** and **عِنْدَ** and the names of the months and those of the days of the week, except **الْجُمُعَةَ**. (Sb, S.)

امل

أَمَلْتُ, contr. to analogy, (M, TA,) and **أَمَيْتُ** [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more elaste, (TA,) *Of, or relating to, or belonging to, yesterday.* (M, TA.)

1. **أَمَلْتُهُ**, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and -, (so in the M accord. to the TT,) inf. n. **أَمَلٌ**, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from **أَمَلٌ** and **أَمَلٌ**,] (M,) *He hoped it; or hoped for it; syn. رَجَاهُ*; (S,* M,* [see **أَمَلٌ** below,] K;) meaning, what was good for him; (S;) as also **أَمَلْتُهُ**, (T,* M, K,) inf. n. **تَأْمِيلٌ**: (S, T:) or *he expected it; [or had a distant, or remote, expectation of it; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,*

• **أَرْجُو وَأَمَلُ أَنْ تَدْنُو مَوَدَّتَهَا** •
[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says,

أَمَلْتُ الْوُضُولَ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, **طَمِعْتُ** until he has become near thereto; for **طَمِعَ** relates only to that of which the occurrence, or coming to pass, is [deemed] near: and the **الرَّجَاءُ** is between **الْأَمَلُ** and **الطَّمَعُ**; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of **الْأَمَلُ**; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of **الطَّمَعُ**: (Msb:) or **الرجاء** signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with **الْأَمَلُ**; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and **تَأْمِيلٌ**, inf. n. **أَمَلْتُهُ**, signifies *he expected it much*; and is more commonly used than the form without teshdeed. (Msb.)

2: see 1, in two places. = **تَأْمِيلٌ** also signifies The inducing [one] to hope or expect. (KL.)

5. **تَأَمَّلَ الشَّيْءَ** [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] *he looked at the thing endeavouring to obtain a clear knowledge of it: (S:) or i. q. تَدَبَّرَهُ; (Msb, TA;) i. e., (Msb,) *he looked into the thing, considered it, examined it, or studied it, repeatedly, (Msb, TA,) in order to know it, or until he knew it, (Msb,) or in order to ascertain its real case: (TA:) or he looked intently, or hardly, at, or towards, the thing: (TA:) or تَأَمَّلَ signifies he acted, or proceeded, deliberately, not hastily, syn. تَمَثَّلَ, (T, M,) or *he paused, or waited, syn. تَلَبَّثَ, (K,) in an affair, and in consideration; (M, K, TA;) *he paused, and acted with deliberation.* (TA.) **فِيهِ تَأَمَّلٌ** [meaning *It requires careful, or attentive, consideration, or simply it requires consideration,*] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like **فِيهِ نَظَرٌ** [q. v.]. (MF in art. صغ.)***

أَمَلٌ: }
أَمَلٌ: } sec **أَمَلٌ**.

أَمَلٌ (T, S, M, Msb, K) and **أَمَلٌ** (IJ, M, K) and **أَمَلٌ**, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope; syn. رَجَاءٌ*: (S, M, K:) or *expectation; [or distant, or remote, expectation; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to an affection of the heart from some good to be attained: (Msb, TA: [in both of which are further explanations, for which see 1:])* **أَمَلْتُهُ**, also, signifies the same as **أَمَلٌ**,

(S, M, K,) or تَأْمِينٌ; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like جَلَسَةٌ and رَحْبَةٌ: (S:) and مُؤْمِلٌ, likewise, signifies the same as أَمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمَلٌ is أَمَالٌ. (M, *K, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. خَصِب.) And مَا أَطْوَلَ إِمْلَتَهُ How far-reaching is his hope, or expectation? (T, *S, M, K:) [or his manner of hoping or expecting!] from الأَمَلُ. (T.) — Also, the first, An object of hope. (Jel in xviii. 44.)

إِمْئَةٌ: see أَمَلٌ, in two places.

أَمَلٌ act. part. n. of 1; [Hoping: or] expecting. (Mṣb.) [See 1.]

مُؤْمِلٌ One whose beneficence may be hoped for. (Ḥar p. 183.) — المِؤْمِلُ The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of السَّكَيْتُ:) or the seventh thereof. (Ḥam p. 46.) — See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [Hoped: or] expected. (Mṣb.)

امن

1. أَمِنَ, (T, S, M, &c.,) aor. ءَمِنَ, (T, Mṣb, K,) inf. n. أَمْنٌ (T, S, M, Mṣb, K) and إِمْنٌ (Zj, M, K) and أَمِنَ (M, K) and أَمِنَةٌ (T, S, M, K) and أَمِنَةٌ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ,] and أَمِينٌ, an instance of an inf. n. of the measure فاعِلٌ, which is strange, (MF,) or this is a subst. like فاعِلٌ, (M,) He was, or became, or felt, secure, safe, or in a state of security or safety; originally, he was, or became, quiet, or tranquil, in heart, or mind; (Mṣb;) he was, or became, secure, or free from fear; أَمِنٌ signifying the contr. of خَوْفٌ, (S, M, K,) and so أَمِنَةٌ (S) and أَمِنٌ [&c.]: (M, K:) he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, he was, or became, easy in mind, and free from fear. (El-Munáwee, TA.) [See أَمِنٌ, below.] You say also, يَأْمِنُ عَلَى نَفْسِهِ [He is secure, or safe, or free from fear, for himself]. (M.) And أَمِنَ الْبَلَدُ, meaning The inhabitants of the country, or district, or town, were in a state of security, or confidence, therein. (Mṣb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ مِنْ زَيْدِ الْأَسَدِ and أَمِنَ مِنْ الْأَسَدِ, meaning Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion. (Mṣb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And أَمِنَ أَنْ يَكُونَ كَذِبًا [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. نَبَذ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ

أَنْ تَكُونَ ضَعِيفَةً [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S: أَمِنَتْ:] and أَمِنَتْ الْعَارَ وَالْإِعْيَةَ [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and أَمِنَ عِثَارَهَا [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, أَمِنَ أَنْ يُنَحَرَ [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [أَمِنٌ sometimes means He was, or became, free from fear, though having cause for fear, of free from him, or it; i. e. he thought himself secure, or safe, from him, or it. (See Kur vii. 97.)] — أَمِنَةٌ (inf. n. أَمْنٌ TK) [and accord. to some copies of the K أَمِنَةٌ] and أَمِنَةٌ (inf. n. تَأْمِينٌ K) and أَمِنَةٌ ([written with the diajunctive alif اِيْتَمَنَةٌ, and] also written اِيْتَمَنَةٌ, on the authority of Th, which is extr., like اِيْتَمَلٌ [&c.], M) and اِيْتَمَنَةٌ all signify the same (M, K, TA) [He trusted, or confided, in him; (us also بِه, q. v. ;)] he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.] You say, يَأْمِنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِبَتَهُ [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And اِيْتَمَنَهُ عَلَى كَذَا (S, Mgh, *Mṣb*) and اِيْتَمَنَهُ عَلَيْهِ, (S, Mṣb, K,) [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, أَمِينٌ over such a thing. (Mgh.) Hence, in a trad., the مُؤَدِّنُ is said to be مُؤْتَمِنٌ; i. e. يَأْتَمِنُهُ النَّاسُ عَلَى الْأَوْقَاتِ الَّتِي يُؤَدِّنُ فِيهَا [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ يَا مَرْيَمُ أَنْ قُلْتِ لِلَّهِ عِثَارًا بِمَا كَانَتِ تَعْبُدِينَ [What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تَمَيَّنًا. (Bd.) You say also, أَوْتَمِنَ فُلَانٌ [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second ء into و; in like manner as you change it into ي when the first is with kcsr, as in اِيْتَمَنَهُ; and into ا when the first is with fet-ḥ, as in أَمِنَ. (S.) The phrase أَمَانَةٌ, in a saying of Moḥammad, if it be not correctly أَمَانَةٌ, may be explained as implying the meaning of اِسْتَحْفَظَ أَمَانَةً [He was asked to take care of a deposit; or he was intrusted with it]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning He intrusted him with such a thing; as, for instance, money

or other property: see two exs. in the Kur iii. 68.] — أَمِنٌ, (M, Mgh, K,) or أَمِينٌ, (Mṣb,) inf. n. أَمَانَةٌ, (M, Mgh, Mṣb,) He was, or became, trusted in, or confided in: (M, K:) or he was, or became, trusty, trustworthy, trustful, confidential, or faithful: said of a man. (Mgh.)

2. تَأْمِينٌ, inf. n. تَأْمِينٌ: see 4:—and see also أَمِنَةٌ, inf. n. as above, also signifies He said أَمِينٌ or أَمِينٌ, (T, S, Mṣb,) after finishing the Fátihah, (T,) or عَلَى الدُّعَاءِ on the occasion of the prayer, or supplication. (Mṣb.)

4. أَمِنٌ is originally أَمِنٌ; the second ء being softened. (S.) You say, أَمِنَهُ, [inf. n. إِيْمَانٌ]; (S, M, Mṣb;) and تَأْمِينٌ, [inf. n. تَأْمِينٌ]; (M, TA;) meaning He rendered him secure, or safe; (Mṣb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَخَافُهُ: (TA:) so in أَمِنْتُ أَمِنْتَهُ I rendered him secure, or safe, from him, or it. (Mṣb.) And of God you say, أَمِنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [He hath rendered his servants secure from his wronging them]. (S.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [He rendereth his servants secure from his punishment]. (M.) You say also, أَمِنْتُ الْأَسِيرَ, meaning I gave, or granted, الأَمَانَ [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive. (Mṣb.) And أَمِنَ لِفُلَانِ الْعَدُوِّ [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيْمَانَ لَهُمْ They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — أَمِنٌ also signifies The believing [a thing, or in a thing, and particularly in God]; syn. تَصَدِيقٌ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrins. and trans. (TA, from a Commentary on the Muṭowwal.) You say, أَمِنَ, meaning He believed. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of ب, considered as meaning اِعْتِرَافٌ [or acknowledgment]; and by means of ج, considered as meaning اِذْعَانٌ [or submission]. (TA.) [Thus] you say, أَمِنَ بِهِ, (inf. n. إِيْمَانٌ, T, K,) meaning He believed it or in it, (T, M, K,) namely, a thing. (T, M.) And أَمِنَ بِاللَّهِ He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that أَمِنَ بِهِ [or أَمِنَهُ] properly signifies التَّكْذِيبَ [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him, or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saḥāḥ says that this latter meaning is proper. (TA.)

The phrase in the Kur [ix. 61], وَيُؤْمِنُ لِلْمُؤْمِنِينَ, accord. to Th, means *And he believeth the believers; giveth credit to them.* (M.)—Sometimes it is employed to signify *The acknowledging with the tongue only*; and hence, in the Kur [lxiii. 3], ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا *That is because they acknowledged with the tongue, then disacknowledged with the heart.* (TA.)—Also † The trusting, or confiding, or having trust or confidence. (M, K.) [You say, آمِنُ بِهِ, meaning *He trusted, or confided, in him, or it: for*] the verb of اِيْمَان in this sense is trans. by means of ب, without implication; as Bd says. (TA.) [And it is also trans. by itself: for] you say, مَا آمِنُ أَنْ يَجِدَ صَحَابَةً, meaning † *He trusted not that he would find companions*; (M, K, TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. *he hardly, or scarcely, found &c.*; or *he was not near to finding &c.*]. (M, K.) See also أَمِنَهُ.—Also *The manifesting humility or submission, and the accepting the Law*, (Zj, T, K,) and that which the Prophet has said or done, and the firm believing thereof with the heart; (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed إِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of ل, accord. to some, as shown above; or by means of ب, for, accord. to Fei,] you say, آمَنْتُ بِاللَّهِ, inf. n. as above, meaning *I submitted, or resigned, myself to God.* (Mgh.) [There are numerous other explanations which it is needless to give, differing according to different persuasions.—See also اِيْمَانٌ below.]

8: see 1, in five places.

10. اِسْتَأْمَنَهُ *He asked, or demanded, of him the الأمان* [i. e. *security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter.* (T, Mgh, TA.)—See also أَمِنَهُ.—*He entered within the pale of his أمان* [or *protection, or safeguard.*] (S, Mgh.)

أَمِنٌ [an inf. n. of أَمِنَ: as a simple subst. it signifies *Security, or safety*: (see أَمِنَ:) or *security* as meaning *freedom from fear*; contr. of خَوْفٌ; (S, M, K;) as also اِيْمَانٌ (Zj, M, K) and اَمِنٌ (M, K) and اَمِنَةٌ (S, M, K) [and اَمِنَةٌ (see اَمِنَ)] and اَمِنٌ and اَمَانٌ (M, K,) which last is an inf. n. of اَمِنَ [like the rest], (MF,) or a subst. like فَالِجٌ; (M;) and اَمَانَةٌ is syn. with اَمَانٌ, (S,) both of these signifying *security, or safety, and freedom from fear*: (PS:) or اَمِنٌ signifies *freedom from expectation of evil, or of an object of dislike or hatred, in the coming time*; originally, *ease of mind, and freedom from fear.* (El-Munáwee, TA.) You say, أَنْتَ فِي أَمِنٍ [Thou art in a state of security], (T, M,) مِنْ ذَاكَ [from that]; and فِي أَمَانٍ signifies the same; (T;) and so فِي أَمِنٍ. (M.) And أَمِنَةٌ نَعَانًا, in the Kur [iii. 148], means

Security (أمان) [and slumber]. (S.) † اَمَانٌ also signifies *Protection, or safeguard*: and [very frequently] *a promise, or an assurance, of security or safety; indemnity; or quarter*: in Pers. پناه and زَنْبَارٌ; (KL:) syn. اِل. (K in art. ال.) You say, دَخَلَ فِي أَمَانِهِ [He entered within the pale of his protection, or safeguard]. (S, Mgh.) [And اَللَّهُ اَعْتَمَنَ بِكَ اَمَانًا] *Be thou in the protection, or safeguard, of God.* [I gave, or granted, to him security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]; namely, a captive. (Mgh.) And طَلَبَ مِنْهُ اَلْاَمَانَ [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Mgh, TA.)—اَمِنٌ in the Kur ii. 119 means *ذا أَمِنٍ* [Possessed of security or safety]: (Aboo-Is-hák, M:) or مَوْضِعٌ اَمِنٌ [a place of security or safety; like مَأْمِنًا]. (Bd.)—See also اَمِنَ.—You say also, مَا أَحْسَنَ أَمْنَكَ, and اَمِنَكَ, meaning *How good is thy religion! and thy natural disposition!* (M, K.)

أَمِنٌ: see اَمِنَ.

أَمِنٌ: see اَمِنَ, first and last sentences.

أَمِنَ: see اَمِنَ.—Also, (K, [there said to be like كَتَبَ,]) or اَمِنَ, (M, [so written in a copy of that work,]) *Asking, or demanding, or seeing, protection, in order to be secure, or safe, or free from fear, for himself*: (M, K;) so says IAAr. (M.)

أَمِنَةٌ: see اَمِنَ.

أَمِنَةٌ: see اَمِنَ, in two places:—and see also اَمَانَةٌ.—Also *A man who trusts, or confides, in every one*; (T, S, M;) and so اَمِنَةٌ: (S:) and *who believes in everything that he hears; who disbelieves in nothing*: (Lh, T:) or *in whom men, or people, trust, or confide, and whose malevolence, or mischievousness, they do not fear*: (T, M:) and اَمِنَةٌ signifies *trusted in, or confided in*; [like اَمِينٌ]; and by rule should be اَمِنَةٌ, because it has the meaning of a pass. part. n. [like نَعْنَةٌ and نَقَطَةٌ and ضَحْكَةٌ &c. (see نَقَطَ)]: (M:) or both signify *one in whom every one trusts, or confides, in, or with respect to, everything.* (K.)—See also اَمِينٌ.

أَمِنَةٌ: see اَمِنَةٌ, in two places.

اَمَانٌ: see اَمِنَ, in seven places.

اَمُونٌ, applied to a she camel, of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ, like اَمِينٌ, *Trusted, or confided, in*; (T;) *firmly, compactly, or strongly, made*; (T, S, M, K;) *secure from, or free from fear of, being weak*: (S, M:) also, that is *secure from, or free from fear of, stumbling, and becoming jaded*: (M:) or *strong, so that her becoming languid is not feared*: (A, TA:) pl. اَمُونٌ. (M, K.) [See also what next follows.]

اَمِينٌ *Trusted; trusted in; confided in*; (T, S, M, Mgh, K;) as also اَمَانٌ; (S, M, K;) i. q. اَمُونٌ (S, M, K) and اَمِينٌ (ISk, T,

K:) [a person in whom one trusts or confides; a confidant; a person intrusted with, or to whom is confided, power, authority, control, or a charge, over a thing; a person intrusted with an affair, or with affairs, i. e., with the management, or disposal, thereof; a confidential agent, or superintendent; a commissioner; a commissary; a trustee; a depository;] a guardian: (TA:) trusty; trustworthy; trustful; confidential; faithful: (Mgh, Mgh:) pl. اَمِيْنَةٌ, and, accord. to some, اَمِيْنَةٌ, as in a trad. in which it is said, اَصْحَابِي اَمِيْنَةٌ لِأُمَّتِي, meaning *My companions are guardians to my people*: or, accord. to others, this is pl. of اَمِنٌ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is *my companions are persons who accord trust, or confidence, to my people.* (TA.) Hence,

• اَلَمْ تَعْلَمِي يَا اَسْمَاءُ وَوَيْحِكَ اَنْتِي
• حَلَفْتُ يَمِيْنًا لَا اُخُوْنُ اَمِيْنِي

[Knowest thou not, O Asmâ, curtailed for the sake of the metre), *mercy on thee! or woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?*] i. e.

اَمُونِي: (S:) or the meaning here is, *him who trusts, or confides, in me*; (ISk, T;) [i. e.] it is here syn. with اَمِيْنِي. (M.) [Hence also,] اَمِيْنٌ, (K voce مُجْمَدٌ, &c.,) or اَمِيْنٌ, [The person who is intrusted, as deputy, with the disposal of the arrows in the game called اَلدِّي; or] *he who shuffles the arrows*; اَلدِّي; or] *he who shuffles the arrows*; اَلدِّي; (EM p. 105.) [Hence also,] اَلرُّوْحُ اَلْاَمِيْنُ [The Trusted, or Trusty, Spirit]; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.)

اَمَانٌ, mentioned above, and occurring in a verse of El-Aqshâ, applied to a merchant, is said by some to mean *Possessed of religion and excellence.* (M.) اَمُونٌ is applied, in a trad., to the مُؤَدِّنُ, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) اَلْمُعَامَلَةُ اَمُونٌ means *He is [trustworthy, or trustful, in dealing with others; or] free from exorbitance and deceit or artifice or craft to be feared.* (Mgh.)—An aid, or assistant; syn. عَوْنٌ [here app. meaning, as it often does, *an armed attendant, or a guard*]; because one trusts in his strength, and is without fear of his being weak. (M.)—† The strong; syn. قَوِي. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عَوْن; for which قَوِي may be a mistranscription; but see اَمُونٌ.]—One who trusts, or confides, in another; (ISk, T, K;) [as also اَمِنٌ, of which see an ex. voce حَنِزِرٌ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.)—See also اَمِنَ, in five places. — And see اَمِيْنٌ.

أمانة: see **أَمِنَ**, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity*; (M, Mgh, K;) as also **أَمْنَةٌ**. (M, K.) **أَمَانَةُ اللَّهِ** [for **أَمَانَةُ اللَّهِ قَسَمِي** or **مَا أَقْسَمُ بِهِ** *The faithfulness of God is my oath or that by which I swear*] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like **نَعَمَرُ اللَّهُ**, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, **أَمَانَةُ اللَّهِ** [app. for **نَشَرْتُكَ أَمَانَةَ اللَّهِ** [app. for **أَمَانَةَ اللَّهِ** *I adjure thee, or conjure thee, by the faithfulness of God, or the like*], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, **وَأَمَانَةُ اللَّهِ** [By the faithfulness of God], with the **و** which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Haneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by **الأمانة**; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] — *A thing committed to the trust and care of a person; a trust; a deposit*; (Mgh, Mṣb;) and *the like*: (Mṣb:) *property committed to trust and care*: (TA:) pl. **أَمَانَاتٌ**. (Mgh, Mṣb.) It is said in the **Ḳur** [viii. 27], **وَتَخُونُوا أَمَانَاتِكُمْ** [Nor be ye unfaithful to the trusts committed to you]. (Mgh.) And in the same [xxxiii. 72], **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ** [Verily we proposed, or offered, the trust which we have committed to man to the heavens and the earth and the mountains, and (accord. to explanations of Bḍ and others) they refused to take it upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or, (accord. to another explanation of Bḍ, also given in the T, and in the K in art. **حَمَلَ**, &c.,) they refused to be unfaithful to it, and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to some,] **الإمانة** here means *obedience*; so called because the rendering thereof is incumbent: or *the obedience which includes that which is natural and that which depends upon the will*: [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason, or intellect*: [and *the faculty of volition*: and app. *conscience*: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce **جَدُرٌ**):] and *the imposition of a task or duty or of tasks or duties* [app. combined with *reason or intellect, which is necessary for the performance thereof*]: (Bḍ:) or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment*: (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) *the obligatory statutes which God has imposed upon his servants*: (T, K:*) or, (T, K,) accord. to Ibn-'Omar, [the choice between] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of

disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils*; (K;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the **امانة** [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] **حَامِلٌ**, (T,) or **حَامِلٌ** **الْأمانة**, and **مُحْتَمِلٌ**: (Bḍ:) and by **الإنسان** is here meant the doubting disbeliever. (T.) — Also, [as being a trust committed to him by God, A man's] *family, or household*; syn. **أَهْلٌ**. (TA.)

أَمِنَ: see **أَمِينٌ**, in two places. — Also One who does not write; as though he were **كَاتِبٌ** [in the **Ḳur** **لَا تَه** because he is]) **أَمِيٌّ**. (K, TA.) [But this belongs to art. **أَمَر**; being of the measure **فُعْلَانٌ**, like **عُرْيَانٌ**.] — And *A sower, or cultivator of land*; [perhaps meaning *a clown, or boor*]; syn. **زَرَّاعٌ**: (**Ḳ**;) or *sowers, or cultivators of land*; syn. **زَرَّاعٌ**: (K, TA:) in one copy of the **Ḳ** **زَرَّاعٌ**. (TA.)

أَمِينٌ *Secure, safe, or free from fear*; as also **أَمِينٌ** (Lḥ, T,* S,* M, Mṣb, K) and **أَمِنٌ**. (M, K.) Hence, in the **Ḳur** [xcv. 3], **وَهَذَا الْبَلَدُ الْأَمِينُ** [And this secure town]; (Akh, Lḥ, T, S, M;) meaning Mekkeh. (M.) **بَلَدٌ أَمِينٌ** and **أَمِينٌ** means *A town, or country, or district, of which the inhabitants are in a state of security, or confidence, therein*. (Mṣb.) It is also said in the **Ḳur** [xliv. 51], **إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ**, meaning [Verily the pious shall be in an abode] wherein they shall be secure from the accidents, or casualties, of fortune. (M.) [And hence,] **أَمِينٌ** is one of the epithets applied to God, (Mgh, K,) on the authority of El-Ḥasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents, or casualties, of fortune*: but see **الْمُؤْمِنُ**, which is [well known as] an epithet applied to God. (TA.) **أَمِينُ الْهَالِ** means *What is secure from being slaughtered, of the camels, because of its being highly prized*; by **الْهَالِ** being meant **الْإِبِلُ**: or, as some say, *what is highly esteemed, of property of any kind*; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, **أَعْطَيْتُهُ مِنْ أَمِينِ مَالِي**, (K, TA.) [in the **Ḳ** **أَمِينِ**,] meaning *I gave him of the choice, or best, of my property*; of what was highly esteemed thereof; (K, TA;) and **مِنْ أَمِينِ مَالِي** which Az explains as meaning *of the choice, or best, of my property*. (TA: [in which is given a verse cited by ISk showing that **أَمِينٌ**, thus used, is not a mistranscription for **أَمِينٌ**]) And **أَمِينُ الْجَلْمِ** means *Steadfast in forbearance or clemency*; of

whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) — See also **أَمِينٌ**, in three places: — and see **أَمِينٌ**. — See also **أَمِنٌ**, in two places.

أَمِينٌ [in the **Ḳ**, erroneously, **أَمِينٌ**] and **أَمِينٌ**; (Th, T, S, M, Mgh, Mṣb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Ḥijáz, (Mṣb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fulness of sound to the fet-ḥah of the **أ**, (Th, M, Mṣb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure **فَاعِيلٌ**; (Mṣb, TA;) and some pronounce the former **أَمِينٌ**, (K,) which is said by some of the learned to be a dial. var., (Mṣb,) but this is a mistake, (S, Mṣb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Aḥmad Ibn-Yaḥyà, [i. e. Th,] that **أَمِينٌ** is like **عَاصِبٌ**, by which he was falsely supposed to mean its having the form of a pl., [and being consequently **أَمِينٌ**,] (Mṣb, [and part of this is said in the M,]) whereas he thereby only meant that the **م** is without teslheed, like the **ص** in **عَاصِبٌ**; (M;) beside that the sense of **قَاصِدِينَ** [which is that of **أَمِينٌ**, from **أَمَرٌ**,] would be inconsistent after the last phrase of the first chapter of the **Ḳur** [where **أَمِينٌ** is usually added]; (Mṣb;) and sometimes it is pronounced with imáleh, [i. e. "émecna,"] as is said by El-Wáḥidee in the Beseet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-ḥ for its termination, like **أَيْنٌ** and **كَيْفٌ**, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S,* M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen*:] El-Fárisce says that it is a compound of a verb and a noun; (M;) meaning *answer Thou me*; [i. e. *answer Thou my prayer*]; (M, Mgh;*) or *O God, answer Thou*: (Zj, T, Mṣb, K:) or *so be it*: (AḤát, S, Mṣb, K:) or *so do Thou*, (K, TA,) *O Lord*: (TA:) it is strangely asserted by some of the learned, that, after the **Fátihah**, [or Opening Chapter of the **Ḳur-án**,] it is a prayer which implies all that is prayed for in detail in the **Fátihah**: so in the **Towshceḥ**: (MF:) or it is one of the names of God: (M, Mṣb, K:) so says El-Ḥasan (M, Mṣb) El-Bagree: (Mṣb:) but the assertion that it is for **اللَّهُ يَا اللَّهُ** [O God], and that **أَسْتَجِبُ** [answer Thou] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with **refā**, not **naḥb**. (T.)

إِيمَانٌ [inf. n. of **أَمِنَ**, q. v. — Used as a simple subst., *Belief*; particularly in God, and in his word and apostles &c.: *faith: trust, or confidence*: &c.] — Sometimes it means *Prayer*; syn. **صَلَاةٌ**: as in the **Ḳur** [ii. 138], where it is said, **وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ**, (Bḍ, Jel, TA,) i. e. [God will not make to be lost] your prayer

towards Jerusalem, (Bd,* Jel,) as some explain it. (Bd.)— Sometimes, also, it is used as meaning *The law brought by the Prophet*. (Er-Rághib, TA.)

مَأْمَن *A place of security or safety or freedom from fear; or where one feels secure.* (M, TA.)

مُؤْمِن pass. part. n. of **أَمَنَهُ**. (T.) It is said in the *Kur* [iv. 96], accord. to one reading, (T, M,) that of Aboo-Ja'far El-Medenee, (T,) **لَسْتَ مُؤْمِنًا** [*Thou art not granted security, or safety, &c.; or we will not grant thee security, &c.* (T, M.)]

مُؤْمِن [act. part. n. of 4; *Rendering secure, &c.*]. **المؤمن** is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them*: (T, S;) or *He who rendereth his servants secure from his punishment*: (M, I Ath:) i. q. **المهيمن**, (M,) which is originally **مُؤْفِعِل** [for the form **مُفَعِل** is originally **مُؤْفِعِل**; the second **م** being softened, and changed into **ي**, and the first being changed into **م**: (S;) or *the Believer of his servants* (Th, M, TA) *the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles*: (TA:) or *He who will faithfully perform to his servants what He hath promised them*: (T, TA:) or *He who hath declared in his word the truth of his unity*. (T.)—[Also *Believing, or a believer*; particularly in God, and in his word and apostles &c.: *faithful: trusting, or confiding*: &c.: see 4.]

مَأْمُونَة: see **أَمِين**, in three places.— **مَأْمُونَة** *A woman whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

مَأْمُونِيَة *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

مُؤْتَمِن: see **أَمِين**, in two places.

امه

1. **أَمِه**, aor. **ء**, inf. n. **أَمِه**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Kur* xii. 45,] **وَأَذَكَرَ بَعْدَ أَمِه** [*And he remembered, or became reminded, after forgetting*]. (S.) AHeyth is said to have read **بَعْدَ أَمِه**; and accord. to AO, **أَمِه** signifies **نَسِيَان** [like **أَمِه**]; but this is not correct. (Az, TA.)— *He confessed, or acknowledged*: (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, **بَعْدَ أَمِه**, is explained by A'Obeyd as meaning *after confessing, or acknowledging*. (TA.)

5. **تَمَّه أُمًا** *He adopted a mother*; (M, K;) as also **تَأَمَّهَهَا**. (M in art. ام.)

أُمَة i. q. **أُم** [*A mother of a human being and of any animal*]: (M, K:) the former is [said by some to be] the original of the latter: (S:) Aboo-Bekr says that the **م** in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the

former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is **أُمَّهَات** and [that of the latter is] **أُمَّات**: (T, S:) Az says that the **م** is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1. **أَمَتْ**, (S,* M, K, [in the CK, erroneously, **أَمَّت**]) second pers. **أُمُوت**; (S;) and **أُمِيَّت**, (M, K,) like **سَمِعَتْ**; (K;) and **أُمُوت**, (Lh, M, K,) like **كَرَمَتْ**; (K;) inf. n. **أُمُوءَة**; (S, M, K;) *She (a woman) became a slave*; (S,* M, K;) as also **تَأَمَّت**. (Mḡb.)=**أُمِيت السِّتْوَر**, aor. **تَأَمُو**, inf. n. **أُمِة**, *The cat [mewed, or] uttered a cry*; (S, K;) like **مَأَتْ**, aor. **تَمُوءَة**, inf. n. **مُوءَة**. (S.)

2. **أَمَّاهَا**, (M, K,) inf. n. **تَأَمِيَة**, (K,) *He made her a slave.* (M, K.)

5. **تَأَمَّت**: see 1.=**تَأَمَى أَمَة** *He took for himself a female slave*; (S, M, Mḡb, K;) as also **أَسْتَأَمَّاهَا**. (S, K.)

8. **هُوَ يَأْتِي بِهِ** *He follows his (another person's) example; imitates him*; i. q. **يَأْتِرُ بِهِ**. (TA in the present art.) And **أَتَمَّتْ بِالشَّيْءِ** [written with the disjunctive alif **أَتَمَّتْ**] is used for **أَتَمَّرَ بِهِ** [*He made the thing to be a rule of life or conduct*], by substitution [of **ي** for **م**], (M and K in art. ام,) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

أُمُوءَة, originally **اموة**, (Mḡb,) [but whether **أُمُوءَة** or **أُمُوءَة** is disputed, as will be seen in what follows,] *A female slave*; (M, K;) *a woman whose condition is that of slavery*; (T;) *contr. of حُرَّة*: (S:) [in relation to God, best rendered a *handmaid*:] dual **أُمَّتَان**: (Mḡb:) pl. **أُمَر**, (Lth, T, S, M, Mḡb, K, &c.) like **قَاض**, (Mḡb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **إِمَاءَة** [the most common form] (T, S, M, Mḡb, K) and **إِمَوَان** (T, S, M, Mḡb, K) and **أُمَوَان** (K, and so in some copies of the M) and **أُمَوَان** (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and **أُمَوَات**, (M, Mḡb, K,) for which one may say **أُمَّات**. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أُمُوءَة**, (S, M, K,) because it has for a pl. **أُمَر**, (S, M,) which is [originally **أُمُوءَة**], of the measure **أَفْعَل**, (Lth, T, S,) like **أَكْمَر**, pl. of **أَكْمَة**, (Sb, M,) and like **أَبْتَق**, [pl. of **نَاقَة**, which is originally **نُوقَة**], for a sing. of the measure **فَعْلَة** has not a pl. of this form; (S;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally **فَعْلَة**: (AHeyth, T, K:) AHeyth says

that they suppressed its final radical letter, and, forming a pl. from it after the manner of **نَحْلَة** and **نَحْل**, instead of saying **أُمَر**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ا**, and placing it between the **ا** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَر**, is said to be preferable.]) One says, **جَاءَتْنِي أُمَة آلِه** [*The handmaid of God came to me*]: and in the dual, **جَاءَتْنِي أُمَّتَا آلِه**: and in the pl., **جَاءَتْنِي إِمَاءَة آلِه** and **جَاءَتْنِي أُمَوَان آلِه** and one may also say, **أُمَّات آلِه** and **رَمَاهُ آلِه مِنْ كُلِّ** [Iḡd says,] (Ibn-Keysán, TA.) [Iḡd says,] **أُمَة بِحَجَرٍ** is mentioned by Iḡar as said in imprecating evil on a man; but I think it is **كُلِّ** من **أُمَّت** [*May God cast a stone at him from every elevated place, or the like*]. (M.)

أُمُوءِي *Of, or relating or belonging to, a female slave.* (S.)

أُمُوءَة dim. of **أُمَة**; (S, Mḡb;) originally **أُمُوءَة**. (Mḡb.)

ان

1. **أَنَّ**, aor. **يَنْ**, inf. n. **أَنِين** and **أَنَّان** (S, M, Mḡb, K) and **تَأَنَّان** (S, K) and **أَنَّ**, (M, K,) *He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. by reason of pain*: (S, TA:) *he complained by reason of disease or pain*: (TA:) *he uttered a cry or cries*: (Mḡb:) said of a man. (S, Mḡb.)— **أَنْتِ الْقَوْسُ**, aor. **تَنْ**, inf. n. **أَنِين**, *The bow made a gentle and prolonged sound*. (AḤn, M.)=**لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ** means *I will not do it as long as there is a star in the heaven*: (S, M, K:) **أَنَّ** being here a dial. var. of **عَنْ**. (S.) You say also, **مَا أَنْ فِي الْفُرَاتِ** *As long as there is a drop in the Euphrates*. (T, S.) And **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ سَيَّآءٌ** [*I will not do it as long as there is rain in the heaven*]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read **فَطْرَة** and **سَيَّآءٌ**: and] Iḡsk mentions the saying, **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمًا** (T, M,) and **عَنْ** **لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ**; (T;) [in the former of which, **أَنَّ** must be a particle (which see below); but it seems that it should rather be **إِنَّ**, in this case, as Iḡd thinks; for he says,] I know not for what reason **ان** is here with fet-h, unless a verb be understood before it, as **وَجَدَ** or **قَبِتَ**: [and he adds,] Lh mentions **مَا أَنْ ذَلِكَ الْجَبَلُ مَكَانَهُ** [*as long as that mountain is in its place*]: and **مَا أَنْ حَرَاءَ مَكَانَهُ** [*as long as Mount Hird is in its place*]: but he does not explain these sayings. (M.)

أَنَّ is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, **أَنَّ فَعَلْتُ** [*I did*], with the **ن** quiescent: but most of them pronounce it [**أَنَّ**] with fet-h when conjoined with a following word; (Mughnee, K;) saying, **أَنَّ فَعَلْتُ**: (TA:) and [**أَنَّ**] with **ا** in a case of pause: (Mughnee, K;) and

some pronounce it with *l* also when it is conjoined with a following word; saying, *أَنَا فَعَلْتُ*; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Baṣrees hold that the pronoun consists of the *ا* and the *ن*, and that the [final] *ا* is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the *ا* is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say *أَنَا* in a case of pause; and *أَنْ* in a case of conjunction with a following word, as in *أَنْ فَعَلْتُ* *أَنْ* [I did that]; but some of the Arabs say, *أَنَا* *فَعَلْتُ* *أَنَا*; and some make the *ن* quiescent in a case of this kind, though this is rare, saying, *أَنْ فَعَلْتُ* *أَنَا* [I said that]; and Kuḍā'ah prolong the former *ا*, saying, *أَنْ فَعَلْتُ* *أَنَا*. (T.) [Accord. to J,] *أَنَا* is a pronoun denoting the speaker alone, and is made to end invariably with *fet-ḥ* to distinguish it from the particle *أَنْ* which renders the aor. *manṣoob*; the final *ا* being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,] *أَنْ* is a noun denoting the speaker; and in a case of pause, you add *ا* at the end, [saying *أَنَا*,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Kṯr, that there are five dial. vars. of this word; namely, *أَنْ فَعَلْتُ*, *أَنَا*, and *أَنْ*, and *أَنْ*, and *أَنْ*, all mentioned by IJ; but there is some weakness in this: IJ says that the *ا* in *أَنْ* may be a substitute for the *ا* in *أَنَا*, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the *ا*, and be like the *ا* in *كِتَابِيَه* and *حِسَابِيَه*. (M.) For the dual, as well as the pl., only *أَنْ* is used. (Az, TA.) — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form *أَنْتَ* [Thou, masc.]; *ت* being added to it as the sign of the person addressed, (S, M, Mughnee, K,) and *أَنْ* being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (S;) and so *أَنْتَ*, (S, M, Mughnee, K,) addressed to the female: (S, M;) and *أَنْتَا*, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be *أَنْتَانِ*; but like *كُنَا* in *فَرِحْنَا*: (M;) and *أَنْتِ* and *أَنْتِنِ*, (S, Mughnee, K,) which are [respectively] the masc. and fem. pla. (TA.) — To each of these the *ك* of comparison is sometimes prefixed; so that you say, *أَنْتَ كَأَنَا* [Thou art like me, or as I], and *أَنَا كَأَنْتَ* [or *أَنَا كَأَنْتَ* I am like thee, or as thou]; as is related on the authority of the Arabs; for though the *ك* of comparison is not prefixed to the [affixed]

pronoun, and you say, *أَنْتَ كَزَيْدٍ*, but not *أَنْتَ كِي*, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of *لَيْسَ*, by IKh, that there is no such phrase, in the language of the Arabs, as *أَنْتَ كِي*, nor as *أَنَا كَك*, except in two forged verses; wherefore Sb says that the Arabs, by saying *أَنْتَ مِثْلِي* and *أَنَا مِثْلَكَ*, have no need of saying *أَنْتَ كِي* and *أَنَا كَك*: and the two verses are these:

• فَلَوْلَا الْحَيَاءَ لَكُنَّا كَهَمُّ • وَلَوْلَا الْبَلَاءَ لَكُنَّا كَنَا •

[And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and

• إِنْ تَكُنْ كِي فَأَنْتِي كَك فِيهَا •
• إِنَّا فِي الْمَلَامِ مُصْطَحِبَانِ •

[If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the

Benoo-Suleym say, *كَمَا أَنْتِي*, [the latter word being a compound of the pronoun *أَنْتَ*, regularly written separately, and the affixed pronoun *رَبِي*] meaning *Wait thou for me in thy place*. (TA.) — It is also a particle: and as such, it is—First, a particle of the kind called *مَصْدَرِي*, rendering the aor. *manṣoob*: (Mughnee, K;) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it *manṣoob*: (S, TA:) you say, *أُرِيدُ أَنْ تَقُومَ* [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning *أُرِيدُ قِيَامَكَ* [I desire thy standing]. (S.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the *Ḳur* ii. 180], *وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ*, [And that ye fast is better for you]; (Mughnee, K;) i. e. *صِيَامِكُمْ* [your fasting]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is in the place of a nom. case; as in the saying [in the *Ḳur* lvii. 15], *أَتَرَبَّانَ الَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ* [Hath not the time that their hearts should become submissive, i. e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the *Ḳur* x. 38], *وَمَا كَانَ هَذَا*, [And this *Ḳur-ān* is not such that it might be forged; i. e., *أَفْتَرَاءً*; so in Bd and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning *مُتَرَى* forged]: and in the place of a gen. case; as in the saying [in the *Ḳur* lxiii. 10], *مَنْ قَبْلِي أَنْ يَأْتِي*, [Before that death comes unto any one of you; i. e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the *mejzoom* form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Iḥ has stated on the authority of

certain of the Benoo-Ṣabbāḥ of Dabbeh; (Mughnee;) as in this verse:

• إِذَا مَا غَدَوْنَا قَالَ وَدَانُ أَهْلِنَا •
• تَعَاوْنَا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبُ •

[When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the *marfooḥ* form; as in the saying [in the *Ḳur* ii. 233], accord. to the reading of Ibn-Moḥeyyin, *لَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ* [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I'Āḳ p. 101, and TA,) or *أَنْ* is here a contraction of *أَنْ* [for *أَنْتَهُ*]: (I'Āḳ:) and in the saying of the poet,

• أَنْ تَقْرَأَنَّ عَلَيَّ أَسْمَاءَ وَيَحْكُمَا •
• مِثِّي السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدًا •

[That ye two convey, or communicate, to Asmā, (mercy on you! or woe to you!) from me, salutation, and that ye inform not any one]; but the Koofees assert that *أَنْ* is here [in the beginning of the verse] a contraction of *أَنْ*, and anomalously conjoined with the verb; whereas the Baṣrees correctly say that it is *أَنْ* which renders the aor. *manṣoob*, but is deprived of government by its being made to accord with its co-ordinate *مَا*, termed *مَصْدَرِيَه*; (Mughnee;) or, as IJ says, on the authority of Abou-'Alee, *أَنْ* is here used by poetic licence for *أَنْتَمَا*; and the opinion of the Baghdādees [and Baṣrees], that it is likened to *مَا*, and therefore without government, is improbable, because *أَنْ* is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either *manṣoob* or *marfooḥ*; but the latter is the better; as in the saying in the *Ḳur* [xxxix. 64], *أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ* [Other than God do ye bid me worship?]. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, *أَعْجَبَنِي أَنْ قُمْتُ* [It pleased me that thou stoodest]; meaning *thy standing that is past pleased me*: (S;) and thus it is used in the saying [in the *Ḳur* xxviii. 82], *لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا* [Were it not for that God conferred favour upon us; i. e., for God's having conferred favour upon us]. (Mughnee.) — It is also conjoined with an imperative; as in the phrase mentioned by Sb, *كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ* [I wrote to him, Stand; i. e. I wrote to him the command to stand]; which shows that AḤei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of *أَيْ*], and that in this particular instance the *ب* may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) — Secondly, it is a con-

traction of **أَنْ**; (Mughnee, **ك**;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the **Qur** lxiii. 20], **عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى** [He knoweth that (the case will be this:) there will be among you some diseased; the affixed pronoun **هُ**, meaning **الشَّانَ**, being understood after **أَنْ**, which therefore stands for **أَنَّهُ**, i. e. **أَنَّ الشَّانَ**: (Mughnee, **ك**;) and in the phrase, **بَلَّغَنِي أَنْ قَدْ كَانَ كَذَا وَكَذَا** [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been]; a phrase of this kind, in which **أَنْ** occurs with a verb, not being approved without **قَدْ**, unless you say, **بَلَّغَنِي أَنَّهُ كَانَ كَذَا وَكَذَا**: (Lth, T:) [for] when the contracted **أَنْ** has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like **لَيْسَ** and **عَسَى**, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by **قَدْ**, or the prefix **سَ**, or **سَوْفَ**, or a negative, as **لَا** &c., or **تَوُو**: (I'Alk pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, **عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ** [I knew that (the case was this:) Zeyd was standing]; (I'Alk p. 100;) and **بَلَّغَنِي أَنْ زَيْدٌ خَارِجٌ** [It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:) Zeyd is going, or coming, out, or forth]; (TA;) except in the case of a negation, as in the saying in the **Qur** [xi. 17], **وَأَنْ لَا إِلَهَ إِلَّا هُوَ** [And that (the case is this:) there is no deity but He]. (I'Alk p. 100.) Thus used, it is originally trilateral, and is also what is termed **مَصْدَرِيَّةٌ**; **عَلِمَ أَنْ**, in the first of the exs. above, for instance, meaning **عَلِمَ أَنَّهُ**, i. e. **عَلِمَ أَنَّ الشَّانَ**, which is equivalent to **الشَّانَ**, and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means **الشَّانَ**, and in a verse cited before, commencing **أَنْ تَقْرَأَنِ**, accord. to Aboo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

• **بَأَنَّكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ** •
 • **وَأَنَّكَ هُنَاكَ تَكُونُ الْبَيْتَالَا** •

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for **رَبِيعٌ**, I find **الرَّبِيعُ**; and for

وَأَنَّكَ, I there find **وَقَدْ مَا**: but the reading in the Mughnee is that which is the more known.) [J says,] **أَنْ** is sometimes a contraction of **أَنَّ**, and does not govern [anything]: you say, **بَلَّغَنِي أَنْ زَيْدٌ خَارِجٌ** [explained above]; and it is said in the **Qur** [vii. 41], **وَنُودُوا أَنْ تَبْلُغَهُمُ الْجَنَّةَ** [And it shall be proclaimed to them that (the case is this:) that is Paradise]: (§:) [here, however, **أَنْ** is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being **أَنَّهُ تَبْلُغَهُمُ الْجَنَّةَ**. (IB.) [In another place, J says,] You may make the contracted **أَنْ** to govern or not, as you please. (§.) Aboo-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

• **كَأَنَّ ثَدْيَيْهِ حُقَّانٌ** •
 [As though its two breasts were two small round boxes]: but [the reading commonly known is

• **كَأَنَّ ثَدْيَاهُ حُقَّانٌ** •
 (this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the §;) **كَأَنَّ** here meaning **كَأَنَّهُ**; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the **K** says in the B that you say, **عَلِمْتُ أَنْ زَيْدًا** [I knew that Zeyd was indeed going away], with **ل** when it is made to govern; and **عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ** [I knew that (the case was this:) Zeyd was going away], without **ل** when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase **وَكَأَنَّ قَدْ** cited voce **قَدْ**, where **كَأَنَّ** is for **كَأَنَّهُ**, meaning **كَأَنَّ الشَّانَ**, and a verb is understood after **قَدْ**. And see also **أَنَّ**, below.]—Thirdly, it is an explicative, (Mughnee, **ك**;) meaning **أَيْ**, (§, M, and so in some copies of the **K**;) or [rather] used in the manner of **أَنَّ**; (Mughnee, and so in some copies of the **K**;) [meaning **فَائِلِينَ**, or **قَائِلِينَ**; or **يَقُولُونَ**, or **يَقُولُ**; or some other form of the verb **قَالَ**; i. e. **Saying**; &c.;] as in the saying [in the **Qur** xxiii. 27], **فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْقُلُوبَ** [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, **ك**;) and [in the **Qur** vii. 41], **وَنُودُوا أَنْ تَبْلُغَهُمُ الْجَنَّةَ** [And it shall be proclaimed to them, being said, That is Paradise]; or in these two instances it may be regarded as what is termed **مَصْدَرِيَّةٌ**, by supposing the preposition [بِ] understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of **أَنَّ**, because it is put before a nominal proposition; (Mughnee;) and [in the **Qur** xxxviii. 5], **وَأَنْطَلِقُ** [And

the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] **Go ye on, or continue ye, in your course of action** &c. (Mughnee.) For this usage of **أَنْ**, certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, **ذَكَرْتُ دَكَرْتُ**, but you must say **أَيْ** in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of **الْقَوْلُ**, as in the exs. above; in the last of which, **انطلق** has the meaning assigned to it above; not that of walking or going away: fourthly, that there be not in the preceding proposition the letters of **الْقَوْلُ**; so that one may not say, **فَلْتُ لَهُ أَنْ أَفْعَلُ**; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the **Qur** [v. 117], **مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ**, which may mean, as Z says, **I have not commanded them [aught save that which Thou commandedst me, saying, Worship ye God]**; (Mughnee;) in which instance Fr says that it is an explicative: (T:) fifthly, that there be not a preposition immediately before it; for if you say, **كَتَبْتُ إِلَيْهِ بِأَنْ أَفْعَلُ كَذَا**, it is what is termed **مَصْدَرِيَّةٌ** [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with **لَا**, as in **أَشْرَفْتُ إِلَيْهِ أَنْ لَا تَفْعَلُ كَذَا**, it may be **marfooq**, [namely, the aor.,] on the supposition that **لَا** is a negative; or **mejzoom**, on the supposition that it is a prohibitive; and in both cases **ان** is an explicative; [so that the meaning is, **I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case; or, in the latter, Do not thou such a thing;**] or **mansoob**, on the supposition that **لَا** is a negative and that **ان** is what is termed **مَصْدَرِيَّةٌ**: but if **لَا** is wanting, it may not be **mejzoom**, but may be **marfooq** [if we use **ان** as an explicative] or **mansoob** [if **ان** be what is termed **مَصْدَرِيَّةٌ**]. (Mughnee.)—Fourthly, it is redundant, as a corroborative, (Mughnee, **ك**;) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after **لَمَّا** denoting time; [and this is mentioned in the M;] as in the saying [in the **Qur** xxix. 32], **وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا** [And when our apostles came to Lot]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to **لَمَّا**; as in the saying in the **Qur** [xii. 96], **فَلَمَّا أَنْ جَاءَ الْبَشِيرُ** [And when that (like as we say, "now that,") the announcer of good tidings came]: and sometimes it is redundant; as in the saying in the **Qur** [viii. 34], **وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ** [as though it might be rendered **But what reason have they, God should not punish them?**]: (§, TA:) but IB says that the connective is redundant; and [that **ان** is not redundant in the latter instance, for] if it were redundant in this verse of the **Qur** it would not render the [aor.] verb **mansoob**. (TA. [The author of the Mughnee, like IB, disallows that **ان** is redundant in a case of this kind, which Kh asserts it to be; and says that **فِي** is under-

stood before it.) The second case is when it occurs between **لَوْ** and a verb signifying swearing, the latter being expressed; as in this verse:

- فَأَقْسِرُ أَنْ لَوْ التَّقِينَا وَأَنْتُمْ
- لَكَانَ لَنَا يَوْمَ مِنَ الشَّرِّ مُظْلِمٌ

[And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.:

- أَمَا وَاللَّهِ أَنْ لَوْ كُنْتُ حُرًّا
- وَمَا بِأَلْحَرِ أَنْتَ وَلَا الْعَتِيبِ

[Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Oq-foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnec.) The third case, which is extr., is when it occurs between the **ك** [of comparison] and the noun governed by it in the genitive case; as in the saying,

- وَيَوْمًا تُوَالِينَا بِوَجْهِ مُقْسِرٍ
- كَانَ طَبِيبَةً تَعْطُو إِلَى وَارِقِ السُّلَمِ

[And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind], accord. to the reading of him who makes **طَبِيبَةً** to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., **أَنْ** is a contraction of **أَنَّ**; in the former case, **طَبِيبَةً** being its subject, and its predicate being suppressed; and in the latter case, the meaning being **كَأَنَّهَا طَبِيبَةٌ**, so that the subject of **ان** is suppressed]. (Mughnee.) The fourth case is when it occurs after **إِذَا**; as in the following ex.:

- فَأَمِلُهُ حَتَّى إِذَا أَنْ كَانَهُ
- مُعَاطِي يَدِي لُجَّةِ الْمَاءِ غَامِرٍ

[And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the fathomless deep of the water immersed]. (Mughnee.) — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like **إِنْ**: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the **Qur**; as in [ii. 282,] **أَنْ تَضِلَّ** [If one of them twain (namely, women,) err]; &c.: secondly, because [the prefix] **فَ** often occurs after it; as in a verse commencing with **أَبَا خُرَاشَةَ** [as cited voce **أَمَا**, accord. to some who hold that **أَمَا** in that verse is a compound of the conditional **أَنْ** and the redundant **مَا**; and as in the **Qur** ii. 282, where the words quoted above are immediately followed by **إِحْدَاهُمَا** [الأخري]: thirdly, because it is conjoined with

إِنْ [which forms a part of the compound **إِنَّمَا**] in this ex.:

- إِنَّمَا أَقَمْتُ وَأَمَا أَنْتَ مُرْتَجِلًا
- فَاللَّهِ يَكْلَأُ مَا تَأْتِي وَمَا تَذُرُ

[If thou remain, and if thou be going away (**أَمَا** meaning **إِنْ كُنْتُ**, as syn. with **إِنْ كُنْتُ**), may God guard thee (**يَكْلَأُ** being **مَرُفُوعًا** because of the **ف**) as long as thou doest and as long as thou leavest undone]: thus related, with **كسر** to the former **ان** [in **إِنَّمَا**] and with **فتحة** to the latter [in **أَمَا**]. (Mughnee.) — [Sixthly,] it is a negative, like **إِنْ**: (Mughnee, K:) so, as some say, in [the **Qur** iii. 66,] **أَنْ يُؤْتِيَ أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ** [meaning accord. to them Not any one is given the like of that scripture which ye have been given]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye that (**بِأَنْ**) any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase “say thou, Verily the direction is the direction of God,” is parenthetic. (Mughnee.) — [Seventhly,] it is syn. with **إِذْ**, (AZ, T, Mughnee, K, [in Freytag's Lex., from the **K**, **إِذْ قِيلَ**, but **قِيلَ** in the **K** relates to what there follows,]) as some say, in [the **Qur** i. 2,] **بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ** [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, K;) and in other instances; but correctly, in all these instances, **ان** is what is termed **مَصْدَرِيَّة**, and **ل** denoting cause is understood before it. (Mughnee.) [See also **أَمَا** and **إِنَّمَا**.] — [Eighthly,] it is syn. with **لَيْلًا**, accord. to some, in [the **Qur** iv. last verse,] **يَبِينُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا** [God explaineth to you (the ordinances of your religion, Jel), lest ye should err, or in order that ye may not err]; (Mughnee, K;) and in the saying,

- نَزَلْتُمْ مِنْزِلَ الْأَضْيَافِ مِنَّا
- فَعَجَلْنَا الْبَقْرَى أَنْ تَشْتُمُونَا

[Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], **ان** is what is termed **مَصْدَرِيَّة**, and the original wording is **كَرَاهَةً أَنْ تَضِلُّوا** [from a motive of dislike that ye should err], (Mughnee, K,) and **مَخَافَةَ أَنْ تَشْتُمُونَا** [from a motive of fear that ye should revile us]: so say the Baqrees: some say, extravagantly, that **ل** is meant to be understood before it, and **لا** after it. (Mughnee.) — [Ninthly,] it occurs in the sense of **الَّذِي**; as in the saying, **زَيْدٌ أَعْقَلَ مِنْ أَنْ يَكْذِبَ** [Zeyd is more reasonable than he who lies; which is equivalent to saying, Zeyd is too reasonable to lie: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see **مِنْ**]. (Kun)

termed **عَنْتَةَ**, the tribe of 'Temeem say **عَنْ** instead of **أَنْ**. (M.)

إِنْ is used in various ways: first, as a conditional particle, (S, M, Mghb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Mghb, °) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Mghb;) [and as such it is followed by a **mejzoom** aor., or by a pret. having the signification of an aor.;] as in the saying, **إِنْ تَفْعَلْ أَفْعَلْ** [If thou do such a thing, I will do it; and] **إِنْ تَأْتِي أَتِكَ** [If thou come to me, I will come to thee]; and **إِنْ جِئْتَنِي أَكْرَمْتِكَ** [If thou come to me, I will treat thee with honour]; (S;) and **إِنْ فَعَلْتَ فَعَلْتُ** [If thou do, I will do] for which the tribe of Teiyi say, as IJ relates on the authority of Ktr, **إِنْ قُمْتَ قُمْتُ** [If thou stand, I will stand]; and **إِنْ دَخَلْتَ الدَّارَ أَوْ** [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Mghb;) and [in the **Qur** viii. 39,] **إِنْ يَشَاءُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ** [If they desire, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] **وَأِنْ تَعُودُوا نَعُدْ** [But if ye return to attacking the Apostle, we will return to assisting him]. (Mughnee, K.) [On the difference between it and **إِذَا**, see the latter.] When either it or **إِذَا** is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the **Qur** [ix. 6,] **وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ** [And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]: so accord. to the generality of the grammarians. (I'Al p. 123.) Sometimes it is conjoined with the negative **لَا**, and the ignorant may imagine it to be the exceptive **إِلَّا**; as in [the saying in the **Qur** ix. 40,] **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ** [If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,] **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ** [If ye will not go forth to war, He will punish you]. (Mughnee, K.) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, “Is thy child in the house?” and thou hast knowledge thereof, **إِنْ كَانَ فِي الدَّارِ أَعْلَمْتُكَ بِهِ** [If he be in the house, I will inform thee thereof]. (Mghb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, **إِنْ كُنْتُ ابْنِي فَأَطِعْنِي** [If thou be my son, obey me]; as though you said, “Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do.” (Mghb.) And sometimes it is divested of the conditional meaning, and becomes **syn. with لَوْ**; as in the saying, **صَلِّ وَإِنْ عَجَزْتَ عَنِ الْقِيَامِ** [Pray thou though thou be unable to stand;] i. e. pray

thou whether thou be able to stand or unable to do so; and in the saying, **اَكْرِمْ زَيْدًا وَاِنْ قَعَدَ** i. e. [Treat thou Zeyd with honour] though he be sitting; or, whether he sit or not. (Mṣb.) **إِمَّا** as a compound of the conditional **إِنْ** and the redundant **مَا**, see in an art. of which **إِمَّا** is the heading.] — [Secondly,] it is a negative, (S, Mughnee, K,) syn. with **مَا**; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20], **إِنَّ الْكَافِرُونَ** [The unbelievers are not in aught save in a deception]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108], **إِنْ أَرَدْنَا إِلَّا الْحُسْنَى** [We desired not, or meant not, aught save that which is best]. (Mughnee, K.) The assertion of some, that the negative **إِنْ** does not occur except where it is followed by **إِلَّا**, as in the instances cited above, or by **لَمَّا**, with tesl-deed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4], **إِنْ كُلُّ نَفْسٍ لَمَّا** [There is not any soul but over it is a guardian], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], **إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا** [meaning, accord. to the Jel., *Ye have no proof of this that ye say*], and **إِنْ أَدْرَى أَقْرَبُ مَا تُوْعَدُونَ** [I know not whether that with which ye are threatened be nigh]. (Mughnee, K.)* The conditional and the negative both occur in the saying in the Kur [xxxv. 39], **وَلَنْ زَالًا أَنْ أَمْسِكُنَّ مِنْ أَحَدٍ مِنْ بَعْدِهِ** [And I swear that, if they should quit their place, not any one should withhold them after Him]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the **ل** prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of **لَيْسَ**; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193], **إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلَكُمْ** [Those whom ye invoke beside God, or others than God, are not men like you]: also, the people of El-'Áliyah have been heard to say, **إِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ** [Any one is not better than any other one, except by means of health, or soundness]; and **إِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا** [That is not profitable to thee nor injurious to thee]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, **إِنْ قَائِمٌ**, may be explained as originally **إِنْ أَنَا قَائِمٌ** [I am not standing]; the **أ** of **أَنَا** being elided for no reason in itself, and the **ن** of **إِنْ** being incorporated into the **ن** of **أَنَا**, and the **ل** of this latter being elided in its conjunction with the following word; but **إِنْ قَائِمٌ** has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, **وَاللَّهِ إِنْ فَعَلْتُ مَا فَعَلْتُ** [By God, I did not]. (S.) — [Thirdly,] it is a contraction of **إِنْ**, and is put before a

nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S, K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of **إِنْ** uses the nom. case with it, except that some of the people of El-Hijáz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113], **إِنْ كَلَّا لَمَّا** [Verily all of them, thy Lord will indeed fully render them the recompense of their works]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make **كَلَّا** to be governed in the accus. case by **لَيُوقِنَنَّ**; as though the phrase were **لَيُوقِنَنَّ كَلَّا**; and that **كُلٌّ** would be proper; for you say, **إِنْ زَيْدٌ قَائِمٌ** [Verily Zeyd is standing]: (T:) the ex. given by Sb is, **إِنْ عَمْرًا لَمُنْطَلِقٌ** [Verily 'Amr is going away]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], **وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعٌ** [And verily all that is the furniture of the present life]; and, accord. to the reading of Hāfṣ, [and of 'Āsim and Kh, in the Kur xx. 66, respecting which see [إِنْ],] **إِنْ هَذَانِ لَسَاحِرَانِ** [Verily these two are enchanters]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called **نَاسِخٌ** [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], **وَإِنْ كَانَتْ لَكَبِيرَةً** [And verily it was a great matter]; and [in the Kur xvii. 75], **وَإِنْ كَادُوا** [And verily they were near to seducing thee]; (Mughnee;) in which last ex. AZ says, it means **لَقَدْ**, i. e. *without doubt*; and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], **وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ** [And verily we think thee to be of the number of the liars]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed **نَاسِخٌ**; as in the saying [of a poet],

• شَلَّتْ يَمِينِكَ إِنْ قَتَلْتَ لَمَسَلِمًا •

[May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, **إِنْ قَعَدَ لَأَنْتَ** [Verily I stood], and **إِنْ قَامَ لَأَنْتَ** [Verily thou satest]: and less frequently than this it is an aor. of a verb not of the kind termed **نَاسِخٌ**; as in the saying, **إِنْ يَزِينُكَ لَنَفْسِكَ وَإِنْ** [Verily thy soul is that which beautifies

thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find **إِنْ** with **لَ** after it, decide that it is originally **إِنْ**; (Mughnee, K;) as in the exs. above: but respecting this **لَ** there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) **إِنْ** is sometimes a contraction of **إِنْ**, and this must have **لَ** put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads **لَمَّا** instead of **لَمَّا**] **إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ** [Verily every soul hath over it a guardian]; and in the saying, **إِنْ زَيْدٌ لَأَخُوكَ** [Verily Zeyd is thy brother]; in order that it may not be confounded with **إِنْ** which is syn. with the negative **مَا**: (S, TA:) but IB says, **لَ** is here introduced to distinguish between negation and affirmation, and this **إِنْ** has neither subject nor predicate; so J's saying that the **لَ** is put before its predicate is without meaning: and this **لَ** is sometimes introduced with the objective complement of a verb; as in **إِنْ ضَرَبْتُ** [Verily I struck, or beat, Zeyd]; and with the agent; as in **إِنْ قَامَ لَزَيْدًا** [Verily Zeyd stood]. (TA.) When the contracted **إِنْ** governs, this **لَ** is not necessary; so you may say, **إِنْ زَيْدًا قَائِمٌ** [Verily Zeyd is standing]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooṣ: and when it does not govern, if the meaning is apparent, the **لَ** is not needed; as in

• وَنَحْنُ أَبَاةُ الضَّمِيرِ مِنْ آلِ مَالِكٍ •
• وَإِنْ مَالِكٌ كَانَتْ كِرَامَ الْعَارِينِ •

[And we are persons who refuse to submit to injury, of the family of Málík: and verily the family of Málík are generous in respect of their origins]; **كَانَتْ** being here for **كَانَتْ**. (I'Āk p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with **مَا**; as in the saying, **مَا إِنْ يَغُومُ زَيْدٌ** [Zeyd does not stand]; (S;) and in the saying [of a poet],

• مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ •

[Thou didst not a thing which thou disliketh]. (Mughnee, K: in the CĶ **أَتَيْتَ**.) It is mostly thus used after the negative **مَا**, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

• وَمَا إِنْ طَيْبَانَا جَمِينٌ وَلَكِنْ •
• مَنَائِبَانَا وَدَوْلَةُ آخِرِينَا •

[And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated]: and in this case it prevents the government of **مَا**, as in this verse: but in the saying,

• بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا •
• وَلَا صَرِيغًا وَلَكِنْ أَنْتُمْ الْخَزَفُ •

[Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery], accord. to him who relates it thus, saying **ذَهَبًا** and **صَرِيغًا**, in the accus. case, it is explained as a negative, corroborative of **مَا**: (Mughnee:) and accord. to J,

(TA,) the negatives مَا and اِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA,)

• مَا اِنْ رَأَيْنَا مَلِكًا اَغَارًا • اَكْثَرَمِنْهُ قُوَّةٌ وَقَارًا •

[We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

• يَرْجَى الْمَوْتَ مَا اِنْ لَا يَرَاهُ •
• وَقَرِعُضُ دُونَ اَدْنَاهُ الْخَطُوبُ •

[Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the مَا termed مَصْدَرِيَّةٌ, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مَصْدَرِيَّةٌ]; (TA;) as in the saying (of Maḥlūf El-Ḳurey'ee, cited by Sb, TA),

• وَدَجَّ النَّبِيُّ لِلْخَيْرِ مَا اِنْ رَأَيْتَهُ •
• عَلَيَّ السِّنُّ خَيْرًا لَا يَزَالُ يَزِيدُ •

[And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive مَا; as in the saying,

• اَلَا اِنْ سَرَى لَيْلِي فَبِتُّ كَثِيْبًا •
• اَحَادِرُ اَنْ تَتَايَ النَّوَى بِغَضُوْبَا •

[Now he journeyed on, or during, that my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage?" reply, اَلَا اِنْ اِنْهَ [What, I, indeed?] disapproving that he should think otherwise than that. (Mughnee. [See also art. انى.])—[Fifthly,] it is syn. with قَدْ: so it is said to be in the saying [in the Ḳur lxxxvii. 9], اِنْ نَفَعَتِ اَلذِّكْرَى [Admonition hath profited], (T, Mughnee, Ḳ,) by IAḡr (T) and by Ḳṭr: (Mughnee:) and Abul-'Abbás relates that the Arabs say, اِنْ قَامَ زَيْدٌ [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not اِنْ قَامَ زَيْدٌ. (T.) [So too, accord. to the Ḳ, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.]—[Sixthly,] it is asserted also by the Koofees, that it is syn. with اِذْ, in the following exs.: in the Ḳur [v. 62], وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُؤْمِنِيْنَ [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Ḳur ii. 278: and in the same, iv. 62]: and [in the Ḳur xlvi. 27,] لَتَدْخُلَنَّ اَلْمَسْجِدَ اَلْحَرَامَ اِنْ شَاءَ اللّٰهُ اٰمِنِيْنَ [Ye shall assuredly enter the sacred mosque, because

God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

• اَتَغَضَّبُ اِنْ اُذِنَا قَتِيْبَةً حُرْمًا •
• جِهَارًا وَتَرَّ تَغَضَّبَ لِقَتْلِ ابْنِ حَازِمٍ •

[Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, Ḳ.)—[Seventhly,] it is sometimes syn. with اِذَا; as in the Ḳur [ix. 23], لَا تَتَّخِذُوا اٰبَاءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَاً اِنْ اَسْتَحَبُّوْا لِكُفْرٍ عَلٰى اَلْاِيْمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], وَاَمْرًا مُّؤْمِنَةً اِنْ وَهَبَتْ نَفْسًا لِلنَّبِيِّ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.)—[Eighthly,] it is used for اِمَّا, (Mughnee and Ḳ, voce اِمَّا,) distinct from اِمَّا which is a compound of the conditional اِنْ and the redundant مَا. (Mughnee ibid.) [See an ex. in a verse cited voce اِمَّا in the present work, commencing with the words الرَّوَاعِدُ.]

ان: see ان, in four places.

ان is one of the particles which annul the quality of the inchoative; and is originally اِنْ; therefore Sb has not mentioned it among those particles [as distinct from اِنْ, from which, however, it is distinguished in meaning]: (I'Aḳ p. 90:) it is a corroborative particle; (I'Aḳ, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I'Aḳ, Mughnee, Ḳ,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of اِنِّكَ تَنْطَلِقُ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or اَنْتَ مُنْطَلِقٌ [that thou art going away], is اِنِّكَ تَنْطَلِقُ [or rather اَنْطَلَقَكَ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of اِنِّكَ فِى الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is اِنِّكَ فِى الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because the predicate is properly a word suppressed from اِسْتَقْرَرْتُ or اِسْتَقْرَرْتُ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of اِنِّكَ فِى الدَّارِ [It has come to my knowledge, &c., that this is Zeyd] is اِنِّكَ فِى الدَّارِ [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may

so that you say, هَذَا زَيْدٌ and, if you will, هَذَا هَذَا; both signifying the same. (Mughnee.) There are cases in which either اِنْ or اِنْ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I'Aḳ p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I'Aḳ, Ḳ.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in اِنِّكَ قَائِمٌ [It pleases me that thou art standing], i. e. قِيَامُكَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in اِنِّكَ قَائِمٌ [I knew that thou wast standing], i. e. قِيَامُكَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in اِنِّكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I'Aḳ p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ اَنْهَ كَذَا, for لَا شَكَّ فِى اَنْهَ كَذَا There is no doubt that it is thus, i. e. كَوْنِهِ كَذَا There is no doubt of its being thus:] and اِنْ must be used after تُو; as in تُو اِنَّكَ قَائِمٌ نَقَمْتُ [If that thou wert standing, I had stood, or would have stood, i. e. تُو قِيَامُكَ ثَابِتٌ, or تُو قِيَامُكَ ثَابِتٌ, record. to different opinions, both meaning if thy standing were a fact: see I'Aḳ pp. 305 and 306]. (Ḳ.) Sometimes its اِ is changed into ع; so that you say, عَلِمْتُ عَنْكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.)—With ك prefixed to it, it is a particle of comparison, (S, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَأَنَّ زَيْدًا عَمْرُو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, اِنْ زَيْدًا كَأَنَّ كَعَمْرُو [verity, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of اِنْ necessarily becomes changed to a fet-ḥah, because اِنْ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IḲ, M.) Sometimes, كَأَنَّ denotes denial; as in the saying, كَأَنَّكَ اَمِيْرُنَا فَتَأْمُرْنَا [As though thou wert our commander so that thou shouldst command us], meaning thou art not our commander [that thou shouldst command us]. (TA.) It also denotes wishing; as in the saying, كَأَنَّكَ بِي قَدْ قُلْتَ الشَّعْرَ فَاَجِيْدَةً [As though thou wert poetized, or versified, so that I might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as though thou sawest me that I had poetized, &c.; or the like: for] you say [also], كَأَنَّيْ بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition: (Ḳur p. 126: [see also ب; near

the end of the paragraph:] [thus,] كَان also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَانَ اللَّهُ يَفْعَلُ مَا يَشَاءُ [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [I think, or rather it seems, that thou art going forth]. (TA.) — [When it has the affixed pronoun of the first person, sing. or pl., you say, أَنِّي and أَنْتِي, and أَنَا and أَنْتَا: and when it has also the ك of comparison prefixed to it,] you say, كَأَنِّي and كَأَنْتِي, [and كَأَنَا and كَأَنْتَا,] like as you say, نَكُنِّي and نَكُنِّي [&c.]. (§.) — As ان is a derivative from ان, it is correctly asserted by Z that ان imports restriction, like ان; both of which occur in the saying in the Kur [xxi. 108], قُلْ إِنَّمَا يُوْحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْبُحُرِ إِلَهُ وَاحِدٌ [Say thou, It is only revealed to me that your God is only one God]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of “your God” to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [ought], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) [ان, however, does not always import restriction; nor does always even ان: in each of these, ما is what is termed كَافَّة; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. ما; and see ان, below, voce ان:) thus, for instance, in the Kur viii. 28, وَعَلِّمُوا أَنَّمَا وَأَعْلَمُوا أَنَّمَا means And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

• كَأَمَّا يَخْتَطِبِينَ عَلَىٰ قَتَادٍ •
• وَبَسْتَضْحِكُنَّ عَنْ حَبِّ الْغَمَامِ •

[As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones]: كَأَمَّا being for كَأَنَّ. (IAar.) — ان is sometimes contracted into ان; (§, Mughnee;) and in this case, it governs in the manner already explained, voce ان. (Mughnee.) — It is also syn. with لَعَل; (Sb, §, M, Mughnee, K;) as in the saying, ائْتِ السُّوقَ أَنْتَكَ تَشْتَرِي لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; ائْتِ being originally ائْتِ]; i. e. لَعَلَّكَ: (Sb, M, Mughnee, K:*) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

[And what maketh you to know? (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) Maybe, when it cometh, they will not believe]: (§, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubel here reads لَعَلَّهَا. (§.) ان and لَنْ and لَوْ ان are all syn. with عَل and لَعَل; and لَأَنْتِي and لَأَنْتِي, and لَعَلِّي and لَعَلِّي, with لَوْ أَنْتِي and لَوْ أَنْتِي, with عَلِّي and عَلِّي. (K voce لَعَل.) — It is also syn. with أَجَل [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also ان as exemplified by a verse commencing with وَيَقْتُلُنَّ and by a saying of Ibn-Ez-Zubeyr.]

ان is one of the particles which annul the quality of the inchoative, like ان, of which it is the original: (I'Alk p. 90:) it is a corroborative particle, (I'Alk, Mughnee,) corroborating the predicate; (§, K;) governing the subject in the accus. case and the predicate in the nom. case; (§, I'Alk, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek οτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, إِنَّ زَيْدًا قَائِمٌ [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I'Alk p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

• إِذَا أَشْتَدَّ جَنْحُ اللَّيْلِ فَلَتَاتِ وَلَتَكُنْ •
• حُطَاكَ حِفَاؤًا إِنَّ حِرَاسَنَا أُسْدَا •

[When the darkness of night becomes, or shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions]; (Mughnee, K; [but in the latter, for أَشْتَدَّ, we find اَسْوَد, so that the meaning is, when the first portion of the night becomes, or shall become, black, &c.];) and as in a trad. in which it is said, إِنَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيضًا [Verily the bottom of Hell is a distance of seventy years of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to شَجَعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلَقَاهُمْ أُسْدًا [thou wilt find them lions]; and the trad. by the supposition that قَعْر is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, the reaching the bottom of hell is [to be accomplished in no less time than] in seventy years. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed ضَمِيرٌ شَانٌ, suppressed; as in the saying of Moḥammad, إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الْمَصُورُونَ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally إِنَّ،

i. e. ان الشان; (Mughnee, K:*) and as in the saying in the Kur [xx. 66], إِنَّ هَذَانِ لَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles ان and ان, in certain cases only the former may be used; and in certain other cases either of them may be used. (I'Alk p. 91.) The former must be used when it occurs inchoatively, (Kh, T, I'Alk p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in إِنَّ زَيْدًا قَائِمٌ [Verily Zeyd is standing]. (I'Alk, K.) It is used after ان, (I'Alk, K,) the inchoative particle, (I'Alk,) or the particle which is employed to give notice [of something about to be said]; (K;) as in ان ان زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I'Alk, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I'Alk, K:*) as in جَاءَ الَّذِي إِنَّهُ قَائِمٌ [He who is standing came]; (I'Alk;) and in the Kur [xxviii. 76], وَإِنَّمَا مِنْ أَلْتَنُورٍ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I'Alk, K, TA.) And in the complement of an oath, (I'Alk, K,) when its predicate has ل, (I'Alk,) or whether its subject or its predicate has ل or has it not; (K;) as in وَاللَّهِ إِنَّ زَيْدًا لَقَائِمٌ [By Allah, verily Zeyd is standing], (I'Alk,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the ل, the particle is with fet-h; as in وَاللَّهِ أَنْتَ قَائِمٌ [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I'Alk.) And when it occurs after the word قَوْل or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I'Alk, K:*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and قُلْتُ إِنَّ زَيْدًا قَائِمٌ [I said, Verily Zeyd is standing]; (I'Alk;) and [in the Kur v. 115], قَالَ اللَّهُ إِنِّي مَنزِلٌ عَلَيْكَ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-h: (K:) but when it occurs in explaining what is said, you use ان; as in the saying, قَدْ قُلْتَ لَكَ كَلِمًا حَسَنًا، إِنَّ شَرِيفٌ وَأَبَاكَ عَاقِلٌ [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying “saying” is used as meaning “thinking;” as in أَتَقُولُ أَنَّ زَيْدًا قَائِمٌ [Dost thou say that Zeyd is standing?], meaning أَتَقْنُنُ [Dost thou think?]. (I'Alk.) Also, when it occurs in a phrase denotative of state; (I'Alk;) [i. e.,] after the و denotative of state; (K;) as in لَرُبُّهُ وَإِنِّي أَمَلٌ [I visited him, I verily having hope, or expectation]; (I'Alk;) and in وَإِنَّ يَدَهُ عَلَى رَأْسِهِ [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as

opposed to an ideal) substantive; (I'Ak, K;*) as in *زَيْدٌ إِنَّهُ قَائِمٌ* [*Zeyd, verily he is standing*], (I'Ak,) or *ذَاهِبٌ* [*going away*]; contr. to the assertion of Fr. (K.) And when it occurs before the *ل* which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I'Ak, K;*) as in *عَلِمْتُ إِنَّ زَيْدًا نَقَائِمٌ* [*I knew Zeyd verily was standing*]; (I'Ak;) and in [the *Kur* lxiii. 1,] *وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ* [*And God knoweth thou verily art his apostle*]: (K:) but if the *ل* is not in its predicate, you say, *أَنَّ*; as in *عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ* [*I knew that Zeyd was standing*]. (I'Ak.) And in the like of the saying in the *Kur* [ii. 171], *وَأَنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ لِيٰ سِقَاقٍ* [*And verily they who differ among themselves respecting the book are in an opposition remote from the truth*]; because of the *ل* [of inception] which occurs after it, in *لِيٰ*: (Ks, A'Obeyd:) the *ل* of inception which occurs before the predicate of *ان* should properly commence the sentence; so that *ان زَيْدًا نَقَائِمٌ* [*Verily Zeyd is standing*] should properly be *ان زَيْدًا قَائِمٌ*; but as the *ل* is a corroborative and *ان* is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the *ل* later, transferring it to the predicate: Mbr allows its being put before the predicate of *ان*; and thus it occurs in an unusual reading of the saying [in the *Kur* xxv. 22], *اِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*But they ate food*]; but this is explained by the supposition that the *ل* is here redundant: (I'Ak p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, *اِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*but verily they ate food*]: and *ان* [as well as *ان*] is used after the exceptive *اِلَّا* when it is not followed by the *ل* [of inception]. (TA.) Also, when it occurs after *حَيْثُ*; as in *اجْلِسْ حَيْثُ اِنَّ زَيْدًا جَالِسٌ* [*Sit thou where Zeyd is sitting*]. (I'Ak p. 92, and K.) And after *حَتَّى*; as in *مَرِضٌ زَيْدٌ حَتَّى اِنَّهُمْ لَا يَرْجُوْنَ لَهُ* [*Zeyd has fallen sick, so that verily they have no hope for him*]: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, *ان*. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.)— Either of these two forms may be used after *اِذَا* denoting a thing's happening suddenly, or unexpectedly; as in *خَرَجْتُ اِذَا اِنَّ زَيْدًا قَائِمٌ* [*I went forth, and lo, verily Zeyd was standing*], and *اِذَا اِنَّ زَيْدًا قَائِمٌ* [*and lo, or at that present time, Zeyd's standing*]; in which latter case, *ان* with its complement is [properly] an inchoative, and its enunciative is *اِذَا*; the implied meaning being, *and at that present time was the standing of Zeyd*: or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo, or at that present time,*] *the standing of Zeyd was an event come to pass*. (I'Ak p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without *ل*: (I'Ak:) [see ex. given above:] or, as some say, only *ان* is used in this case. (TA.) Also, when occurring after *فَ* denoting the complement of a condition; as in

مَنْ يَأْتِيَنِي فَاِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and *اِنَّهُ مُكْرَمٌ*; in which latter case, *ان* with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him shall be an event come to pass*: or it may be an enunciative to an inchoative suppressed; the implied meaning being, *his recompense shall be honourable treatment*. (I'Ak p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in *خَيْرَ الْقَوْلِ اِنِّي اُحْمَدُ* [*The best saying is, Verily I praise God*], and *اِنِّي اُحْمَدُ*; in which latter case, *ان* with its complement is an enunciative of *خَيْرَ*; the implied meaning being, *the best saying is the praising of God [or my praising of God]*. (I'Ak ubi supra.) You also say, *لَبَّيْكَ اِنَّ الْحَمْدَ لَكَ* [*At thy service! Verily praise belongeth to Thee! O God*]; commencing [with *ان*] a new proposition: and sometimes one says, *اِنَّ*; meaning *بِاَنَّ الْحَمْدَ لَكَ* [*because praise belongeth to Thee*]. (Mḡb.)— The cases in which *ان* may not be used in the place of *ان* have been mentioned above, voce *ان*. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, *اِنِّي* and *اِنِّي*, (S,) and *اِنَّا* and *اِنَّا*, (TA,) like as you say *لِيَكُنِّي* and *اِنَّا* [i. e.]. (S.) *ان* as a contraction of *اِنَّا* has been mentioned above, as occurring in the phrase *اِنَّ قَائِمٌ*, voce *ان*, q. v. — Accord. to the grammarians, (T,) *اِنَّا* is a compound of *ان* and *ما*, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like *اِنَّا*, which see above, voce *ان*, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in *اِنَّا زَيْدٌ مُنْطَلِقٌ* [*Zeyd is only going away*], and *اِنَّا يَنْطَلِقُ زَيْدٌ* [*Only Zeyd goes away*]: (Bd in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the *Kur* [ix. 60], *اِنَّا الصَّدَقَاتُ لِلْفُقَرَاءِ* [*The contributions levied for pious uses are only, or but, for the poor*]: (S:) but El-Amidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative *ان* and the redundant *ما* which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., *اِنَّا الرِّبَا فِي النَّسِيَةِ* [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as *رِبَا الْفُضْلِ* [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse

of this: El-Amidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Mḡb.) *اِنَّا* is to be distinguished from *ان* with the conjunct [noun] *ما*, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in *اِنَّ مَا عِنْدَكَ حَسَنٌ* meaning *Verily what is with thee is good*, and in *اِنَّ مَا فَعَلْتَ حَسَنٌ* meaning *Verily thy deed is good*. (I'Ak pp. 97 and 98.) — *ان* is sometimes contracted into *ان*; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, *اِنَّ زَيْدٌ مُنْطَلِقٌ* [the meaning is virtually *Verily Zeyd is going away*, but] *ان* is a negative and the *ل* is syn. with *اِلَّا*; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce *ان*, q. v. (Mughnee.) — It is also syn. with *نَعْرٌ* [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also *ان*, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K*) of 'Obeyd-Allah Ibn-Kays-cr-Rukeyyat: (S, TA:)

• وَيَقْلُنَّ شَيْبٌ قَدْ عَلَا • كَ وَقَدْ كَبُرَتْ فَقُلْتُ إِنَّهُ •
[*And they say, (namely, the women,) Hoariness hath come upon thee, and thou hast become old: and I say, Even so, or yes, or yea*]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the • is here added to denote the pause, but assert that it is a pronoun, governed by *ان* in the accus. case, and the predicate is suppressed; the meaning being, *إِنَّهُ كَذَلِكَ* [*Verily it, i. e. the case, is thus*]. (Mughnee.) [J says,] The meaning is, *إِنَّهُ قَدْ كَانَ كَمَا تَقْلُنَّ* [*Verily it, i. e. the case, hath been as ye say*]: A'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies *نَعْرٌ*, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the • is here added to denote the pause. (S.) There is, however, a good ex. of *ان* in the sense of *نَعْرٌ* in the saying of Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," *اِنَّ وَرَاجِبَهَا*, i. e. *Even so, or yes, or yea; and may God curse her rider*: for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the *Kur* [xx. 66], as thus read, *اِنَّ هٰذَانِ لَسَاحِرَانِ* [meaning, if so, *Yes, these two are*

enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Abou-Is-hāk says that the people of El-Medeeneh and El-Koofeh read as above, except 'Āsim, who is reported to have read, *إِنْ هَذَانِ*, without teshdeed, and so is Kh; [so too is Ḥafṣ, as is said above, voce *إِنْ*]; and that AA read *إِنْ هَذَيْنِ*, the former word with teshdeed, and the latter in the accus. case: that the argument for *إِنْ هَذَانِ*, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kināneh, in which the dual is formed by the termination *ان* in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hārith Ibn-Kaṣb: but that the old grammarians say that *ه* is here suppressed; the meaning being, *إِنَّ هَذَانِ*: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of *أَنْ*, with fet-ḥ, contracted into *أُنْ*: (Mughnee:) Abou-Is-hāk then adds, that some say, *إِنْ* is here syn. with *نَعَمْ*: this last opinion he holds to be the best; the meaning being, *نَعَمْ هَذَانِ لَهَا سَاحِرَانِ* [Yes, these two, verily they are two enchanters: for this is not a case in which the *ل* (which is the *ل* of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative *ل* and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the *ل* is redundant, because the redundant *ل* prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Abou-Is-hāk, is, that it is of the dial. of Kināneh and Benu-l-Hārith Ibn-Kaṣb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Āsim and Kh. (T.) — *إِنْ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنُ*, syn. with *التَّعَبُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنُ*, in the dial. of those who, for *رَدَّ* and *حَبَّ*, say *رَدَّ* and *حَبَّ*, likening these verbs to *قَبِلَ* and *بَيْعَ*: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from *الْأَيْنُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَيَّ*, syn. with *وَعَدَ*. (Mughnee.)

أنا, signifying *I*: see *أُنْ*, in seven places.

أنت, signifying *I*: see *أُنْ*, in two places.

أنته i. q. *أنتين* [inf. n. of *أُنْ*, but app. a simple subst., signifying *A moan, moaning, or prolonged*

voice of complaint; or a saying Ah: or a complaint: or a cry]. (TA.)

أنتها, signifying *Thou: fem. أنت; dual أنتما; pl. masc. أنتم, and pl. fem. أنتن*: see *أُنْ*, in six places.

أنته } see *أنان*
أنتان }

أنان One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah; much, or frequently*; as also *أنان* and *أنته*: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, *رَجُلٌ أُنْتَه أَتْنَه فُتْنَه*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أنان* is with *ه*: (M, K:) and is said to be applied to a woman who moans, or says *Ah*, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also *حَنَانَه*, voce *حَنَان*.]

آن, signifying *I*: see *أُنْ*, in two places.

آن part. n. of *أُنْ*, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying *Ah*; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with *ه*. (Mṣb.) [Hence,] you say, *مَا لَه حَانَه وَلَا أَنَه* He has not a she camel nor a sheep, or goat: (S, M, A, K:) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.)

مُنْتَه, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَان*, and in the second in the present art.,) where it is said, *إِنْ طَوَّلَ الصَّلَاةَ وَقَصَرَ الخُطْبَةَ مُنْتَه مِنْ فِئَةِ الرَّجُلِ*, (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَه*, [originally *مَانْتَه*,] from *أُنْ*, (S, Z in the Fāil, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like *مَعَاة* from *عَسَى*; (S, K;) but not regularly derived from *أُنْ*, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, Mgh, K in art. *مَان*;) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of the man: (Mgh;) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh;) or a sign (As, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (As, S;) or an evidence thereof: (M:) or an indication, or a symptom, thereof; everything that indicates a thing being said to be *مُنْتَه*: [so that *مُنْتَه لِكَذَا* may be well ren-

dered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like *مُظَنَّة*:] one of the strangest of the things said of it is, that the *ه* is a substitute for the *ظ* of *مُظَنَّة*: (IAth:) this seems to have been the opinion of Lḥ: (Az, L:) accord. to AA, it is syn. with *آيَة* [a sign, &c.]. (TA.) As says (S, K, TA, all in art. *مَان*) that the word is thus, with teshdeed to the *ن*, in the trad. and in a verse of poetry, as these are related; (S, TA;) hut correctly, in his opinion, it should be *مُنْتَه*, of the measure *مَفْعَلَه*, (S, K, TA,) unless it be from *أُنْ*, as first stated above: (S, TA:) AZ used to say that it is *مُنْتَه*, with *ت*, (S, K, TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure *مَفْعَلَه*, [originally *مَانْتَه*,] from *أَنَه* meaning "he overcame him with an argument or the like:" (S, K, TA:) but some say that it is of the measure *فَعْلَه*, from *مَان* meaning *إِحْتَمَل*: see art. *مَان*. (K in that art.) You say also, *هُوَ مُنْتَه لِلْخَيْرِ*, from *أُنْ*, He is a person fit, or proper, for one's saying of him, Verily he is good; and in like manner, *مَعَاة*, from *عَسَى*, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And *إِنَّهُ لَمُنْتَه أَنْ يَكُونَ كَذَا* Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure *مَفْعَلَه*, from *أُنْ*. (K in the present art.) And *إِنَّهُ لَمُنْتَه أَنْ يَفْعَلَ ذَاكَ* Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but *مُنْتَه* may be of the measure *فَعْلَه* [from *مَان*], i. e. a trilateral-radical word. (M.) — You also say, *أَتَاهُ عَلَى مُنْتَه ذَاكَ*, meaning He came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof. (M.)

انا

أنا (pronoun of the first person sing.): see art. *ان*.

انـ انب

2. *أَنْبَه*, inf. n. *تَأْنِيبٌ*, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or ungraciously: (ISK, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner. (M, K, TA.)

أَنْبُوبٌ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear,

or lance: pl. **أُنَابِيْبُ**: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. **نَب**.]

انت

أَنْتَ, **أَنْتِ**, and **أَنْتُمْ**: see **أَنْ**, in art. ان.

انث

1. **أُنْثَى**, aor. **أَنْثَى**, inf. n. **أُنْثَاءٌ** and **أُنْثَوَةٌ**, (see the former of these two ns. below,) *It was, or became, female, feminine, or of the feminine gender.* — And hence, **أُنْثَى**, said of land (**أَرْضٌ**), *It was, or became, such as is termed أُنْثَى*. — Hence also, **أُنْثَى**, said of iron, *It was, or became, soft.* (Golius, from the larger of two editions of the lexicon entitled **مَرْقَاةُ اللُّغَةِ**.) Accord. to IAqr, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see **أُنْثَى**:) and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed **حَقِيقَةُ عَرْفِيَّةٍ**, i. e., conventionally regarded as proper.]

2. **أَنْثَى**, inf. n. **أُنْثَى**, *He made it (namely, a noun [&c.], S and Mqb) feminine; (S, M, L, Mqb;) he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender.* (Mqb.) — *†He, or it, rendered him effeminate.* (KL.) [See the pass. part. n., below.] — **أَنْثَى**, inf. n. as above, *†He acted gently, [or effeminately] towards him; as also **أَنْثَى** **لَهُ**.* (K, TA.) And **أَنْثَى فِي أَمْرِهِ**, inf. n. as above, (T, A,) *†He acted gently in his affair: (A:) or he applied himself gently to his affair: (T:) and some say, **أَنْثَى** **فِي أَمْرِهِ**, meaning he acted effeminately in his affair.* (T, TA.)

4. **أُنْثَى**, (S, M, A, K,) inf. n. **أُنْثَى**, (K,) *She (a woman) brought forth a female, (S, A, K,) or females.* (M.) — [And hence,] *†It (land, **أَرْضٌ**) was, or became, such as is termed **مُنْثَى**.* (A.)

5. **أُنْثَى** *It (a noun [&c.]) was, or became, or was made, feminine.* (S, L.) — See also 2, in two places.

أُنْثَى *Female; feminine; of the female, or feminine, sex, or gender; contr. of **ذَكَرٌ**: (T, S, M:) an epithet applied to anything of that sex or gender: (T:) IAqr asserts, that a woman is termed **أُنْثَى** from the phrase **بَلَدٌ أُنْثَى**, q. v., because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is **أُنْثَى**; (T, S, M, A, Mqb, K;) and sometimes one says **أُنْثَى**, as though it were pl. of **أُنْثَى**; (S;) or it is [truly] pl. of **أُنْثَى**, like as **نَمْرٌ** is of **نَمَارٌ**; (T;) and **أُنْثَى**, (T, A, Mqb, K,) which last occurs in poetry. (T.) You say, **هَذَا طَائِرٌ وَأُنْثَاهُ** [This is a (male) bird and his female]: not **أُنْثَاهُ**. (ISK, T.) In the Kur iv. 117, I'Ab reads **أُنْثَى** [in the place of **أُنْثَى** or **أُنْثَى**]; and Fr says that it is pl. of*

وَأُنْثَى, the **و** in **وَأُنْثَى** being changed into **أ** as in **أَقْتَتَتْ** [for **وَأَقْتَتَتْ**]. (T, L.) — **أُنْثَى** [A feminine woman,] means a perfect woman; (T, A, K;) a woman being thus termed in praise; like as a man is termed **رَجُلٌ ذَكَرٌ**. (T, A.) — [The pl.] **أُنْثَى** also signifies *†Inanimate things; (Lh, T, M, K;) as trees and stones (T, K) and wood.* (T.) In the passage of the Kur mentioned above, **أُنْثَى** is said to have this meaning: (T, M:) [or it there means females; for] Fr says that El-Lât and El'Ozza and the like were said by the Arabs to be feminine divinities. (T, TA.) — Also *†Small stars.* (K.) — And [the dual] **الْأُنْثَى** *†The two testicles; syn. **الْخَصِيَّتَانِ**; (S, K;) or **الْخَصِيَّانِ** [which is said by some to mean the scrotum; but the former is generally, though app. not always, meant by **الْأُنْثَى**]. (M, Mgh, Mqb.) — And *†The two curs: (Aq, T, S, M, A, Mgh, K:) because they are of the fem. gender.* (TA.) — And *†The two tribes of Bejeleh and Kud'ah.* (K.) — And **الْأُنْثَى** *†The inner parts (الرَبْلَتَانِ) of the thighs of the horse.* (M, L.) — And **الْأُنْثَى** is also used to signify *†The [engine of war called] مَنَجْنِيْقٌ*; because the latter word is [generally] of the feminine gender. (M.)*

أُنْثَى: see **مُونْتٌ**. — **أَرْضٌ أُنْثَى**, (AA, ° IAqr, T, S, M, K,) and **مُنْثَى**, (ISH, T, M, K,) *†Plain, even, or soft, land, or ground, (ISH, IAqr, T, M, K,) that produces many plants, or much herbage; (AA, T, M, K;) or that produces herbs, or leguminous plants, and is plain, even, or soft; (El-Kilábee, S;) or fitted for producing plants, or herbage; not rugged.* (ISH, T, L.) And **مَكَانٌ أُنْثَى** *A place in which the herbage grows quickly, and becomes abundant.* (T, L.) And **بَلَدٌ أُنْثَى** *†A country, or district, of which the soil is soft, and plain, or even.* (IAqr, M, L.) — **أُنْثَى** *†Female iron; that which is not what is termed **ذَكَرٌ**: (S, M, L, K:) soft iron.* (T and K in art. انب.) And **سَيْفٌ أُنْثَى** *†A sword of female iron: (M, L:) or a sword that is not sharp, or cutting; a blunt sword: (T, M, ° L:) and **سَيْفٌ مُنْثَى**, and **مُنْثَاءٌ**, (T, M, L, K,) mentioned by Lh, (T, L,) a blunt sword; (K;) as also **مُونْتٌ**: (TA:) or a sword of soft iron.* (T, L.)

أُنْثَى [inf. n. of **أُنْثَى**, q. v.:] *The female, or feminine, nature, or quality, or gender; (M;) as also **أُنْثَى**.* (A.) — *†The quality of land which is termed أُنْثَى.* (A.) — [†Softness of iron: see **أُنْثَى**.]

أُنْثَى: see the paragraph next preceding.

مُونْتٌ *A woman bringing forth, or who brings forth, a female, (S, K,) or females.* (M.)

مُنْثَى *A woman who usually brings forth females: (S, M, K:) and a man who usually begets female children; for the measure مَفْعَالٌ applies equally to both sexes: (S:) the contr. epithet is مَذْكَارٌ.* (TA.) — See also **مُونْتٌ** in two places

سَيْفٌ مُنْثَى: see **أُنْثَى**. — **أَرْضٌ مُنْثَى**: see **أُنْثَى**. — **مُنْثَاءٌ**: see **أُنْثَى**.

مُونْتٌ [A feminine word; a word made feminine. — Also,] (T, A, K,) and **أُنْثَى**, (AA, T,) and **مُنْثَى**, (K,) and **مُنْثَاءٌ**, (TA,) *†i. q. مُنْثَى*, (AA, T, A, K,) i. e. *An effeminate man; one who resembles a woman (AA, T, TA) in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA:) or a man in the form, or make, of a female.* (T.) — **سَيْفٌ مُونْتٌ**: see **أُنْثَى**. — **طِيْبٌ مُونْتٌ** *†Perfume that is used by women; such as **خَلْقُوقٌ** and **زَعْفَرَانٌ**, (Sh, T, L,) and what colours the clothes: (L:) **ذِكْوَرَةُ الطَّيْبِ** being such perfumes as have no colour; such as **غَالِيَةٌ** and **كَافُورٌ** and **مِسْكٌ** and **عُودٌ** and **عَنْبَرٌ** and the like, which leave no mark.* (T, L.)

انح

1. **أَنْحَى**, aor. **أَنْحَى**, inf. n. **أَنْحَى** and **أَنْحَى**, *He (a man, S) breathed hard, or violently, in consequence of heaviness, or oppression, experienced by him as an effect of disease, or of being out of breath, (S, K, TA,) as though he made a reiterated hemming in his throat, (كَانَهُ يَنْحَى), and did not speak clearly, or plainly: (S, TA:) or he made a reiterated hemming in his throat (تَنْحَى), when asked for a thing, by reason of niggardliness: (L:) or he uttered a long, or vehement, sigh, or a kind of groaning sound, (رَفْرَفٌ), when asked for a thing. (A.) You say, **يَنْحَى عَلَى مَالِهِ** *He utters a long, or vehement, sigh, or a kind of groaning sound, over his property [from unwillingness to part with it]. (A.) — It is said in a trad. of Ibn'Omar, **رَأَى رَجُلًا يَنْحَى بَطْنِهِ**, meaning, [it is asserted, though this seems doubtful, He saw a man] raising, or lifting, his belly with an effort, oppressed by its weight: from **أَنْحَى** in the last of the senses assigned to it below.* (TA.)*

أَنْحَى: see **أَنْحَى**, with which it is syn., and of which it is also pl.

أَنْحَى: see **أَنْحَى**, in two places.

أَنْحَى: [see 1:] it is also explained as signifying *A sound like that which is termed زَفِيرٌ, arising from grief, or anger, or repletion of the belly, or jealousy: (L:) a sound accompanied by a reiterated hemming in the throat (صَوْتٌ مَعَ تَنْحَى): (Aq:) and a sound that is heard from a man's inside, with breathing, and a shortness of breath, or panting for breath, which affects fat men; as also **أَنْحَى**.* (L.)

أَنْحَى: see **أَنْحَى**. [See also 1.]

أَنْحَى: see **أَنْحَى**.

أَنْحَى act. part. n. of 1; *A man breathing hard, or violently, &c.: and a man who, when he is asked for a thing, makes a reiterated hemming in his throat (يَنْحَى), by reason of niggardliness; as*

also **أَنُوحٌ**, and **أُنْحٌ**, (S, K,) and **أَنَاحٌ**: (Lh:) or **أَنُوحٌ** signifies a man *who hangs back from, or falls short of, doing generous deeds*; as also **أَزُوحٌ**: (El-Ghanawee and S in art. **انح**, and TA in the present art.) and is also applied to a horse, meaning *that runs, and makes a kind of groaning noise*; **إِذَا جَرَى قَرَقَرٌ**: this is the right reading in the K: in some copies **قَرَقَرٌ** **إِذَا جَرَى قَرَقَرٌ** [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of **أَنُوحٌ** is **أُنْحٌ**. (S, K.) — **أَنْحَةٌ**, applied to a female, signifies *Short*. (K.)

انس

1. **أَنِيسٌ** به (AZ, S, M, A, Mḡb, K,) and **أَنِيه**, (A,) aor. -; (Mḡb, TA;) and **أَنِسٌ**, (S, M, A, Mḡb, K,) aor. - (M, Mḡb, TA) and -; (M;) and **أَنِسٌ**, aor. -; (M, Sḡh, K;) inf. n. **أَنِسٌ** and **أَنِةٌ**, (S, K,) both of **أَنِسٌ**, (S,) or **أَنِسٌ**, (AZ, AHút, T, M, Mḡb,) also of **أَنِسٌ**, (AZ, AHút, Mḡb, TA,) but this is rare, (T, TA,) and **أَنِسٌ**, (T, S, M, A, K,) which is the more common, (T, TA,) and is of **أَنِسٌ**, (S,) or **أَنِسٌ** has a different signification from **أَنِسٌ** the inf. n. of **أَنِسٌ**, [see **أَنِسٌ** below,] (AZ, AHút,) or it is a subst. from **أَنِسٌ** به (Mḡb,) and **أَنِةٌ**; (M;) [but this also is probably a subst.]; one says **أَنِسٌ** and **أَنِةٌ**, like as one says **بَعْدٌ** and **بَعْدَةٌ**; (Ham p. 768;) *He was, or became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him*: and [انس به] *he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or glad-some*: the inf. n. signifying the contr. of **وَحْشَةٌ**: (T, S, A, K:) or *he was, or became, at ease, or tranquil, with him*: (M:) or *his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion*: (Mḡb:) and **أَنِسٌ** به (S, M, A, Mḡb,) and **أَنِيه**, (A,) and **أَنِسٌ** به (S, M, Mḡb,) i. e., the same as **أَنِسٌ** (M, A, Mḡb, TA) and **أَنِسٌ** (M, Mḡb) and **أَنِسٌ**: (M:) **أَنِسٌ** **بِفُلَانٍ** (M, Mḡb) and **أَنِسٌ** is likewise explained as signifying *he delighted, or rejoiced, in such a one; he was happy, or pleased, with him*: (IAqr, TA:) [and **أَنِسٌ**, a form of frequent occurrence, inf. n. **مُؤَانَسَةٌ**, which occurs in this art. in the TA, also signifies *he was, or became, sociable, &c., with him*; like **أَنِسٌ** به &c.: it is also said in the TA that **أَنِسٌ** به and **أَنِسٌ** are syn., meaning, app., like **أَنِسٌ** به and **أَنِسٌ**, and that **أَنِسٌ** in this case is therefore of the measure **فَاعِلٌ**; but this admits of some doubt, as it is said immediately after **أَنِسٌ** as meaning the contr. of **أَوْحَشَهُ**:] and **أَنِسٌ**, (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] *his wildness* (**تَوْحُّشُهُ**) **إِذَا جَاءَ اللَّيْلُ اسْتَأْنَسَ** (K, TA:) you say **إِذَا جَاءَ اللَّيْلُ اسْتَأْنَسَ** **كُلُّ وَحْشِي وَاسْتَوْحَشَ كُلُّ إِنْسِي** [When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Mḡb in art. **وحش**)

2: **أَنِسٌ**, inf. n. **تَأْنِيسٌ**, *He rendered him familiar; or tame*. (KL.) — See also 4, in three places.

3: see 1, in two places.

4. **أَنِسٌ**, (M, K,) inf. n. **إِنْيَانٌ**, (S,) *He behaved in a sociable, friendly, or familiar, manner with him*; [see 1, in two places;] *he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of **أَوْحَشَهُ***: (S, K;) as also **أَنِسٌ**, (K,) inf. n. **تَأْنِيسٌ**: (S, K:) or *he, or it, rendered him easy, at ease, or tranquil*; as also **أَنِسٌ** the latter verb, occurring in the following ex.: **سَيَّأَمَا بِالْمُؤَنَسَاتِ لِأَنَّهِنَّ يُؤْنِسُهُنَّ بِأَقْرَانِهِنَّ فَيُؤْمِنُهُنَّ أَوْ يُحَسِّنُ ظَنَّهُ** [He has called them (referring to weapons) because they render him at ease with his adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) — *He perceived it*; syn. of the inf. n. **إِدْرَاكٌ**. (TA.) — *He saw him, or it*, (S, M, A, Mḡb, K,) and *looked at him, or it*; (M, TA;) as also **أَنِسٌ**, inf. n. **تَأْنِيسٌ**; (K;) and **أَنِسٌ**: (M:) or *he saw it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled*; **إِنْيَانٌ** signifying **إِبْصَارٌ مَا يُؤْنِسُ بِهِ**: (Bd in xx. 9:) or *he saw it, not having before known it, or been acquainted with it*. (TA.) — *He heard it*; namely, a sound or voice. (S, K.) — *He felt it; was sensible of it*; (M, K, TA;) *experienced it in himself*; (TA;) namely, [for instance,] *fright, or fear*. (A, TA.) — *He knew it*: (S, M, Mḡb, K:) *he was acquainted with it*: (TA:) *he had certain knowledge of it; was certain of it*. (M, TA.) You say, **أَنِسْتُ** **أَنْتَ** **بَعْدَ أَطْلَاجِ إِنْيَانٍ** (S, A, TA) *I knew him to be characterized by رشد*, (S, TA,) i. e., *maturity of intellect, and rectitude of actions, and good management of affairs*. (TA.) [See Kur iv. 5.] And it is said in a prov., **بَعْدَ أَطْلَاجِ إِنْيَانٍ**, i. e. *After appearance [is knowledge, or certain knowledge]*. (Fr, TA.)

5. **تَأْنَسُ** به: see 1. — **تَأْنَسُ** **الْبَازِي** *The falcon looked, raising his head* (M, A, K) *and his eyes*. (A.) — **تَأْنَسُ** له: see 10.

10. **إِنْيَةٌ** and **أَنِسٌ** به: see 1. — **أَنِسٌ** signifies also *He (a wild animal) became sensible of the presence or nearness of a human being*. (S, K.) — *He looked*; as in the phrase **إِذْهَبْ فَاسْتَأْنَسْ هَلْ تَرَى أَحَدًا** [Go thou and look if thou see any one]: (Fr, TA:) *he considered, or examined, endeavouring to obtain a clear knowledge of a thing*; (K, TA;) and *looked aside, or about, to ascertain if he could see any one*: (TA:) *he sought, or asked for, knowledge, or information; he inquired*: (M, TA:) and hence, (Bd in xxiv. 27,) *he asked permission*. (Fr, Zj, K, TA, and Bd ubi suprâ.) It is said in the Kur [xxiv. 27.] **لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا** **وَتَسَلِّمُوا** [Enter ye not houses other than your own houses] *until ye inquire whether its inhabitants desire that ye should enter or not*; [and

salute:] (M:) or (which is essentially the same, M) *until ye ask permission*: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, *until ye salute, and ask if ye shall enter or not*: (TA:) I 'Ab says that **تَسْتَأْنِسُوا** is a mistranscription; and he and Ubeï and Ibn-Mes'ood read **تَسْتَأْنِسُوا**, which signifies the same: (Az, TA:) [it is said that] **استَأْنَسَ** also signifies *he made a reiterated heaving, like a slight coughing*; [as a man does to notify his nearness;] syn. **تَتَخَنَعُ**: and so some explain it in the text of the Kur quoted above. (TA.) — **استَأْنَسَ** *He listened to, or endeavoured or sought to hear, him, or it*; as also **تَأْنَسُ**. (A.) [See the Kur xxxiii. 53.] — **استَأْنَسَ**: see 4.

أَنِسٌ *Sociableness; companionableness; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladness; contr. of **وَحْشَةٌ***: (T, S, A, K:) *joy; gladness; happiness*: (Har p. 652:) or *ease, or tranquillity*: (M:) or *ease, or tranquillity, of heart, and freedom from shrinking, or from aversion*: (Mḡb:) an inf. n. of 1, (S, M,) as are also **أَنِسٌ** and **أَنِةٌ** (S, K) and **أَنِسٌ**, (M,) but this is rare as signifying the contr. of **وَحْشَةٌ**: (T, TA:) or **أَنِسٌ** is the inf. n. of **أَنِسٌ** به; but **أَنِسٌ** is not: (AZ, AHút, Mḡb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Mḡb:) or only signifying *converse, and companionship, or familiarity, with women*; (AZ, AHút, TA;) or *amatory conversation and conduct; or the talk of young men and young women*: (Fr, TA:) [but of all the forms above, **أَنِسٌ** is that which is most commonly used, at least in post-classical works, as signifying the contr. of **وَحْشَةٌ**.] — [Also † *Delight, as meaning a cause of delight, or thing that gives delight*.] A poet says,

• يَا سَاكِبِي مَكَّةَ لَا زِلْتُمُ
• أَنَا لَنَا إِنِّي لَمْ أَنْسُكُمْ
• مَا فَيْتُمُ عَيْبَ سَوَى قَوْلِكُمْ
• عِنْدَ اللَّقَا أَوْحَشْنَا أَنْسُكُمْ

[O inhabitants of Mehhch, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness, or companiableness, &c., has made us feel lonely and sad; meaning, in your absence]. (TA in art. **وحش**.) [See **أَوْحَشَ**.] But this signification, though allowable as tropical, is perhaps post-classical. — **إِبْنُ أُنْسٍ** and **كَيْفَ إِبْنُ أُنْسِكَ**: and **فُلَانٌ إِبْنُ أُنْسٍ فُلَانٍ**: and **كَيْفَ تَرَى إِبْنَ أُنْسِكَ**: and **إِنْسٌ**: see 1.

إِنْسٌ: see **أَنِسٌ**, in two places. — † *A chosen, select, particular, or special, friend or companion*; (S, K;) as also **إِبْنُ إُنْسِي**, (S, K,) or **إِبْنُ أُنْسِي**. (So in a copy of the A.) You say, **هَذَا إِنْسِي**; (S;) and **إِنْسِكَ**, and **إِنْسِكَ**; (K;) † *This is my chosen, or particular, friend*; (S;) and *thy chosen, or particular, friend*. (K.) And **فُلَانٌ** **إِبْنُ أُنْسِي** **فُلَانٍ**, (S,) or **إِبْنُ أُنْسِي** **فُلَانٍ**, (A,)

Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى آتِنَ and كَيْفَ تَرَى آتِنَكَ (S, M, A) and كَيْفَ تَرَى آتِنَكَ (AZ, Fr, A) and كَيْفَ تَرَى آتِنَكَ (A, A) meaning himself, (AZ, Fr, S, TA.) i. e., †How dost thou regard me in my companionship with thee? (S:) or the meaning is, †how dost thou find thyself? (A:) or how is thyself? (M, TA.) = *Mankind*; (S, M, A, K;) the opposite of جِنٌّ (Msb); as also آتِنُ (Akh, S, TA) and آتِنَانُ (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed آتِنِي and آتِنِي (S, K;) the former of which is a rel. n. from آتِنُ; (M;) [and the latter, from آتِنُ: the fem. of each is with ة:] the vulgar apply to a woman, instead of آتِنَانُ, [which is the more approved,] آتِنَانَةٌ: (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of آتِنُ, M, TA) is آتِنَانُ; (M, K, TA;) and (of the same, K in art. نوس, or of آتِنَانُ, M) آتِنَانُ (M, K ubi supra,) with which نَسُ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of آتِنِي, S, M, or آتِنِي, S, or of آتِنَانُ, Lh, S, M, Msb) آتِنَانِي (Lh, S, M, Msb, K,) like as كَرَامِي is pl. of كَرَامِي, or like as سَرَاهِينُ is pl. of سَرَاهِينُ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانُ for أَرَانِي; (Fr, TA;) and آتِنَانِي (Lh, M,) in the accus. case, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahya Ibn-El-Harith, (K, TA,) dropping the ي between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسي (TA,) and آتِنَانِي, (S, M, K,) in which the ة is a substitute for one of the two yás in آتِنَانِي, a pl. of آتِنَانُ; or, accord. to Mbr, آتِنَانِي is pl. of آتِنَانِي, [in the TA, of آتِنَانِي, which I regard as a mis-transcription,] and is like زَنَادِيقُ for زَنَادِقَةُ, and فَرَازِينُ for فَرَازِنَةُ; (M, TA;) and you say also آتِنَانِي. (TA.) نَسُ is masc., as in the Kur ii. 10, &c.; and sometimes fem., as meaning *A tribe, or a body of men*, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, *The tribe, or portion of people (قطعة) came to thee.* (M, TA.) †بَنُو الْإِنْسَانِ means *The sons of Adam.* (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, *Men in every place and in every state are men*: a poet says,

- بِلَادَ بِهَا كُنَّا وَكُنَّا نَجِبَهَا
- إِذِ النَّاسُ نَاسٌ وَالْبِلَادُ بِلَادٌ

meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful

country. (M.) The following trad., نَوَاطِعَ اللَّهِ، If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَسٌ مِنَ الْجِنِّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَسِي, in both instances, we find آتِنَانُ) [See also نَسِي in art. نوس.] Respecting the derivation of آتِنَانُ, authors differ, though they agree that the final ن is augmentative: the Bāreces say that it is from الْإِنْسَانُ; (Msb;) and its measure is فِعْلَانُ; (S, Msb;) but an addition, of ي, is made in its dim., [which is آتِنَانِيَانُ], like as an addition is made in رَوَيْجِلُ, the dim. of رَجُلٌ: (S:) [but it should be observed that رَوَيْجِلُ is more probably the dim. of رَجُلٌ:] some say that it is from إِيْنَانُ, signifying “perception,” or “sight,” and “knowledge,” and “sensation;” because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wásitce says that men are called إِيْنَانِيُونُ because they are seen (يُؤْتَنُونَ, i. e. يَرَوْنَ), and that the jinn are called جِنٌّ because they are [ordinarily] concealed (مُجْتَنُونَ, i. e. مَتَوَارُونَ) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form آتِنَانُ is also used for إِيْنَانُ; as though it were a dual, meaning “a double associate,” i. e., an associate with the jinn and with his own kind; for it is added, آتِنَانِي بِالْجِنِّ وَأَنَسِي بِالْخَلْقِ,] some derive the word from التَّوَسُّ, signifying “motion:” (TA:) some (namely, the Koofees, Msb) say that it is originally إِيْنَانِيَانُ, (S, Msb, TA,) of the measure فِعْلَانُ, (S, Msb,) from الْإِنْسَانُ [“forgetfulness”], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is آتِنَانِيَانُ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنَّمَا سُمِّيَ إِيْنَانًا لِأَنَّهُ عَاهَدَ إِلَيْهِ فَنَسِيَ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِي; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that النَّاسُ is of the measure فِعْلَانُ, from الْإِنْسَانُ, and

إِنْسٌ i. q. أَنَسٌ, q. v. (S, K.) = Also i. q. إِنْسٌ, q. v. (Akh, S, TA.) — Also *A numerous company of men*; (K, TA;) *many men.* (TA.) — *A tribe (حَيٌّ) staying, residing, dwelling, or abiding*: (S, K:) *the people of a place of alighting or abode*: (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنَسٌ:] the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) آتِنَانُ. (M, TA.) — *One with whom a person is sociable.* (Ham p. 136.) You say also, هُمْ أَنَسٌ فُلَانٍ *They are they with whom such a one is sociable* (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنَسٌ خَدْمَتِهِ *He is much accustomed to the serving of him.* (Har p. 472.)

إِنْسٌ i. q. أَنَسٌ, q. v. (S, K.)
 إِنْسِي Of, or belonging to, mankind; human; [is also أَنَسِي, and إِنْسَانِي;] a rel. n. from إِنْسٌ. (M.) — *A human being; a man*; as also أَنَسِي (S, K,) and إِنْسَانٌ. (S, A, Msb, K.) See إِنْسٌ, in two places. — [Domestic, as opposed to wild. Ex.] حُمُرٌ إِيْنَانِيَّةٌ *Domestic asses; asses that are accustomed to the houses*: commonly known as written with kesr to the ة: but in the book of Abou-Moosa is an indication of its being with damm to the ة [إِنْسِيَّةٌ]: and as some relate a trad. in which it occurs, إِيْنَانِيَّةٌ, which is said to be of no account. (TA.) — *The left side* (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the *right side*: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِي, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaḍḍal and As and AO, that all of them asserted the latter to be, of every animal except man, [the “far” side, or “off” side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وحش:) [and the like is said, as a citation from Az, in the Msb in art. وحش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, “But Az says, This is not correct in my opinion:”] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereof, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, Iamb in Msb; both in art. وحش:) [accordingly,] Er-Ra'ee describes a beast as declining to the side termed الْوَحْشِي because frightened on the left side: (S and Msb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وحش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the part next the arm-pit. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That [side] which is towards the man*; and وحشي, that which turns away from him: (Aḡ, Ṣ:) or, of the foot, the former means *that [side] which is towards the other foot*; [i. e., the inner side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (Ṣ, M, K,) or of a Persian bow, (TA in art. وحش,) *That [side] which is towards thee*; (Ṣ, K;) and وحشي, the back: (Ṣ and K in art. وحش:) or the former, *that [side] which is next to the animal shot at*: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. وحش.)

انسي: see انسي and انسي, each in two places.

انسي and انسي: see انسي, passim; and انسي — انسيان and انسيان: *The image that is seen [reflected] in the black of the eye*; (Ṣ, K;) *what is seen in the eye, like as is seen in a mirror, when a thing faces it*: (Zj in his "Khalk el-Insan:") or the pupil, or apple, (ناظر) of the eye: (M:) or the black (حدقة) of the eye: (Mḡb:) pl. انسي, (Ṣ, Mḡb, K,) but not انسي. (Ṣ.)

انسي: see انسي, first signification.

انسي Human nature; humanity; as also انسي, which is probably post-classical, opposed to لاهوت, q. v., in art. ليه.]

انسي A tame, or gentle, dog; contr. of عقور: pl. انسي. (M, A, K.) — See also انسي.

انسي i. q. انسي [generally used as an epithet in which the quality of a subst. is predominant, meaning, *A sociable, companionable, conversable, friendly, or familiar, person; a cheerful companion*]: (Ṣ, K:) *one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful*: (K:) *a person, (A,) or anything, (Ṣ,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*. (Ṣ, A.) You say, ما بالدار انسي (or, as in some copies of the K, من انسي) *There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*: (A:) or *there is not in the house any one*. (Ṣ, M, K.) [See also انسي.] — انسي The domestic cock; (AA, K;) also called الشقر. (TA.) — انسي The fire; (IAḡr, A, K;) as also انسي, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and انسي, (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, باتت الانسي, *The*

انسي: [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.)

انسي [More, and most, sociable, &c.]. Hence, انسي + [A closer companion than fever]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

انسي A girl of cheerful mind, (Lth, A, K, TA,) whose nearness, and conversation, or discourse, thou lovest, (Lth, TA,) or whose conversation, or discourse, and nearness, are loved: (A:) or a girl of pleasant conversation or discourse; as also انسي: (M:) and انسي who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who cheers thee [by conversation or discourse]: (Ṣ:) pl. انسي (Lth, A, TA) and انسي: (Lth, TA:) and the pl. of انسي is انسي. (M, TA.) [See also انسي.]

انسي [app. i. q. مكان انسي, q. v.] (A.)

انسي + A name which the Arabs, (Ṣ, M,) and the ancients, (M,) used to give to Thursday; (Ṣ, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.) — انسي Weapons: (M, A:) or all weapons: (K:) or the spear and the مغير and the تحف and the تسبغة and the ترس (Fr, K) and the sword and the helmet: (IKḡt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A.) — See also انسي.

انسي مكان انسي, (M,) and محل انسي, (A,) [A place, and] a place of alighting or abode, in which is انسي [i. e. sociableness, &c.]: (A:) انسي is a kind of possessive noun, because they did not say انسي, nor انسي. (M, L.) — انسي and انسي: see انسي.

انسي: see انسي.

انسي + انسي The lion; (TS, K;) as also انسي: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.)

انسي: see what next precedes.

انف

انف (T, Ṣ, M, K,) aor. انف (M, K) and انف (K,) inf. n. انف (M,) *He struck, (T, Ṣ, K,) or hit, or hurt, (M,) his nose*; (T, Ṣ, M, K;) namely, a man's. (Ṣ.) — *It (the water) reached his nose, (T, Ṣ, K,) on the occasion of his descending into a river*; (Ṣ;) as also انف (K, [but in some copies written again انف,]) inf. n. انف. (TK.) — انف (inf. n. as above, TA.) *The*

camels trod herbage, or pasture, such as is termed انف, (ISk, Ṣ, K,) i. e., which had not been pastured upon. (Ṣ.) [But in the TT, as from the M, I find انف, (which should rather be written انف, or, accord. to the more usual mode, انف,) *He trod such herbage, or pasture.*] = انف, aor. انف, (Ṣ, M, K,) inf. n. انف (M,) *He (a camel) had a complaint of, or suffered pain in, his nose, from the برة [or nose-ring]*: (Ṣ, M, K:) from ISk. (Ṣ.) — انف, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not see before*. (T.) — انف, aor. انف, inf. n. انف (Ṣ, M, Mḡb, K) and انف (Ṣ, M, K,) or the latter is a simple subst., (Mḡb,) [*He turned up his nose at it*;] *he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride*; (Ṣ, M, Mḡb, K;) *he disliked it, or hated it, and his soul was above it*; (L;) namely, a thing: (Ṣ, M, L, Mḡb:) and *he shunned it, avoided it, or kept himself far from it*: (Mḡb:) and *he disliked it, or hated it*; namely, a saying. (AZ, T, Mḡb.) You say, ما رأيت أحمرى أنفا من فلان [*I have not seen any one more vehemently disdainful, or scornful, than such a one*]. (Ṣ.) And *He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger*. (TA, from a trad.) [The verb is also trans. without من: you spy,] *انف أن يضام* [*He disdains, or scorns, or refuses to bear, or to submit to, being injured*]. (K.) [When immediately trans.,] انف also signifies *He loathed, disliked, or regarded with disgust*. (IAḡr, T.) You say, انف البعير الكلا *The camel loathed, disliked, or regarded with disgust, the herbage, or pasture*. (T.) And انف الطعام وغيره *He disliked the food &c.* (M.) And انف فرسي *This my mare disliked this region*. (T, as heard from an Arab of the desert.) And انف تائف فحلبا *She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion*. (T.) And انف, said of a woman, signifies *She, being pregnant, had no appetite for anything*. (Ibn-Abbád, K.)

2: see 4. — انف also signifies + *The sharpening, or making pointed, the extremity of a thing*. (Ṣ.) You say of a spear-head, or an arrow-head, or a blade, انف, inf. n. انف (K,) + *It was sharpened or pointed [at its extremity]*. (TA.) — [Used as a subst.,] + *Sharpness of the extremity of the hock*; which, in a horse, is approved. (TA.) — انف تائف السير, said by an Arab of the desert in describing a horse, means + *He was made even, like as is made even the cut thong or strap*. (M.) = + *The seeking after herbage, or pasture, such as is termed انف*. (TA.) — انف (T,) or انف (K,) inf. n. as above; and انف (T, Ṣ, K,) inf. n. انف (T;) + *He pastured his beasts upon the first of the herbage*: (T:) or *he pursued, with the camels, repeatedly, or gradually, or step by step, (Ṣ, K, TA,) after the first of the herbage, (Ṣ,) or after the herbage*

which had not been pastured upon : (K, TA:) or he went with them thereto. (L.)

4. **أَنفُهُ**, (S, M, K,) inf. n. **إِنْفَانُ**, (S,) *He*, (S,) or *it*, (M,) *made him to have a complaint of, or to suffer pain in, his nose.* (S, M, K.) — See also **أَنفُهُ**. — *He, or it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also **أَنفُهُ**, inf. n. **تَأْنِيفٌ** : (K:) or *caused him to dislike, or hate, or to loath, or feel disgust.* (T.) — *He hastened it;* namely, his affair. (Ibn-'Abbád, K.) — See also 2. — **أَنفٌ** as an intrans. verb : see 1.

5. **تَتَأْنَفُ الشَّهَوَاتُ** † *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moḥeet, L, K, °) — **يَتَأْنَفُ الإِخْوَانُ** † *He seeks the brethren, they disdaining, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8 : see 10.

10. **اسْتَأْنَفُهُ** and **أَتْنَفُهُ** [written with the disjunctive alif **أَتْنَفُهُ** † *He took [its أَنف, i. e.,] the first of it :* (M:) *he began it, or commenced it :* (S, ° M, Mṣb, K, °) or *i. q. اسْتَقْبَلَهُ* [which has also the latter of the two significations mentioned above, (Mgh in art. **قَبِلَ**), and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Mṣb,) or an affair. (T.) You say, **أَتْنَفُهُ بِوَعْدٍ** † *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **أَتْنَفَتْ بِالنِّكَاحِ أَوَّلًا** † *[She was just married, or bedded, for the first time].* (M.) See also **أَتْنَفٌ**, last sentence. — [Hence, **حَرْفُ اسْتَأْنَفٍ**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنفٌ a word of well-known meaning; (Lth, T, K;) *The nose;* syn. **مَعْطَسٌ**; (Msb;) *the aggregate composed of the two nostrils and the septum and the [bone called] قَصَبَةٌ*, which is the hard part of the **انف**; (MF;) *i. q. مَنَحَرٌ* [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*]: (M:) it pertains to man and to others: (S:) **أَنفٌ** is a dial. var. of the same; (MF, TA;) and so is **إِنْفٌ**, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is **أَنْفٌ** and **أَنَافٌ** (S, M, Mṣb, K) and [of mult.] **أَنُوفٌ**. (T, S, M, Mṣb, K.) The dual is applied to *The two nostrils;* as in the saying of Muzáḥim El-'Okeylee, **يُسُوفُ بِأَنْفَيْهِ النِّبَاعَ** [*He scents with his two nostrils the dust*]. (TA.) You say also, **هُوَ يَتَّبِعُ أَفْنَهُ** † *He scents, or sniffs, the odour, and follows it.* (T, [in which, however, I find **يَتَّبِعُ** in the place of **يَتَّبِعُ**], O, L, K, TA.) And, of a she-camel, **تَرَامِرُ بِأَنْفِهَا** † *[She makes a show of affection with her nose, by smelling her young one; not having true love].* (S, M, K, voce **مَدَائِرُ**; &c.: see also **مُعَارِضٌ**.) And **مَاتَ حَنْفَ أَفْنِهِ** (S, K, &c., in art. **حَنْفٌ**) and

حَنْفَ أَفْنَيْهِ, (K ibid.) † *He died [a natural death,] on his bed, (K,) without being slain or beaten (S, K) or drowned or burned.* (K. [See art. **حَنْفٌ**].) And **حَمِيَ أَفْنُهُ** † *He became vehemently angry, or enraged;* as also **وَرِمَ أَفْنُهُ**. (IAth. [See also art. **حَمَى**].) And **رَجُلٌ حَمِيٌّ** † *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. **حَمَى**].) And **سَمِيَّ الأَنْفِ** † [lit. *High-nosed, signifies the same;*] *i. q. أَنْفَانٌ*. (T, K.) And **أَنْفٌ فِي السَّمَاءِ وَأَنْتٌ فِي البَاءِ** † [*A nose in the sky and a rump in the water*]; a prov., applied to him who magnifies himself in words and is little in actions. (Ḥar p. 641.) And **حَعَلَ أَفْنَهُ** † [lit. *He put his nose in the back of his neck*]; meaning *he turned away from the truth, or what was right, and betook himself to what was false, or vain :* (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And **أَضَاعَ مَطْلَبَ أَفْنِهِ**, (M, K,) and **مَوْضِعَ أَفْنِهِ**, (M,) † [*He neglected, or left unprotected,] the womb from which he had come forth :* (Th, M:) or *the فَوَجُ of his mother.* (Ibn-'Abbád, K.) And **هُوَ الفَحْلُ لَا يَقْرَعُ أَفْنَهُ**, and **لَا يَقْدَعُ أَفْنَهُ**, † *He is the speaker, or orator, who is not to be rebutted.* (TA.) **أَنْفُ الأَسَدِ** † [*The nose of the lion*] is the asterism called **النَّشْرَةُ**, q. v. (Kzw in his Description of the Mansions of the Moon.) — † [*A prominent part of anything, as being likened to a nose;*] the extremity of anything. (M.) [Thus,] **أَنْفُ جَبَلٍ** † *A prominence, or projecting part, of a mountain.* (T, S, M, Mṣb, TA.) **أَنْفُ النَّابِ**, (S, M, K, TA,) in [some of] the copies of the K, erroneously, **البَابِ**, (TA,) † *The extremity, (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth.* (S, M, K, TA.) **أَنْفُ البَعِيرِ** † *The extremity of the مَنْسِمِ [i. e. toe, or each of the two nails of the foot,] of the camel.* (T, K.) **أَنْفُ اللِّحْيَةِ** † *The fore part, (M, TA,) or side, (K,) of the beard.* (M, K, TA.) **أَنْفُ النَّعْلِ** † *The toe, or foremost extremity, of the sandal [also called its أَسَلَةٌ and its ذَنَابَةٌ].* (M.) **أَنْفَا القَوْسِ** † *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.) — † *The first, or first part, of anything;* (S, M, K;) relating also to times; (M;) as also **مُسْتَأْنَفٌ**. (M, TA.) Thus, **أَنْفُ المَرْعى** † *The first of the herbage, or pasture.* (S, ° M.) **أَنْفُ المَطَرِ** † *The first vegetation produced by the rain.* (T, K.) **جَاءَ فِي أَنْفِ الخَيْلِ** † [*He came among the first of the horses, or horsemen*]. (TA.) **سَارَ فِي أَنْفِ النَّهَارِ** † [*He journeyed in the first part of the day*]. (TA.) **هَذَا أَنْفُ عَمَلِ فُلَانٍ** † *This is the first of the things which such a one has begun to do.* (T, TA.) **أَنْفُ الشَّدِّ**, (T, S, M,) and **العَدْوِ**, (M,) † *The first of the run, or running:* (T:) *the most vehement thereof.* (T, S, M, K, °) **أَنْفُ البُرْدِ** † *The first of the cold:* (T:) *the most vehement thereof;* (T, S, M;) so says

Yaḥkoob. (S.) — † *A lord, or chief.* (IAḡr, T, K.) You say, **هُوَ أَنْفُ قَوْمِهِ** † *He is the lord, or chief, of his people.* (TA.) — † *A piece broken off of a cake of bread.* (K, TA.) — † *A part of ground, or land, that is hard, and lying open, exposed to the sun.* (IF, K.)

أَنْفٌ: see **أَنْفٌ**, first sentence: = and see **أَنْفٌ**.

إِنْفٌ: see **أَنْفٌ**, first sentence.

أَنْفٌ A camel having a complaint of, or suffering pain in, his nose, from the **بُرَّةُ** [or nose-ring]: (ISk, S, M, K:) or *wounded by the nose-rein, whether it be with a خَشَاشٍ or بُرَّةُ* (A'Obeyd, T, M) or *خَزَامَةٌ* [all of which are different kinds of nose-rings]. (A'Obeyd, T.) And consequently, *Submissive, and tractable:* (S, TA:) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:* (Aboo-Sa'eed, TA:) and **أَنْفٌ** signifies the same; (A'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K:) by rule, it should be **مَأْنُوفٌ**, like **مَضْرُوفٌ**, (T, S, M,) and **مَبْطُونٌ**. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) — *Disdaining, or disdainful; scorning, or scornful;* *i. q. حَمِيٌّ الأَنْفِ*: and **أَنْفَانٌ** [signifies the same;] *i. q. سَمِيٌّ الأَنْفِ*. (T, K.) — See also **أَنْفٌ**.

رَوْضَةُ أَنْفٍ † *A meadow of new herbage, (Mṣb,) not pastured upon (S, Mṣb, K) by any one;* (S;) as also **مَوْزَنٌ**: (Ibn-'Abbád, K:) or *untrod:* contracted, by poetic licence, into **أَنْفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَّأَ أَنْفٌ** † *Herbage not pastured upon (S, M) by any one.* (M.) — **كَأَسَ أَنْفٌ** † *A cup of wine not drunk:* (K:) or *from which one has not drunk before;* as though the drinking thereof were [but just] begun; like **رَوْضَةُ أَنْفٍ**: (S:) or † *full:* and in like manner, **مَهْمَلُ أَنْفٍ** † [*a full watering-place*]; (M;) or † *not before drunk from.* (TA.) And **خَمِرُ أَنْفٍ** † *Wine of which none has before been taken from its jar.* (M, TA.) — **أَرَضَ أَنْفٌ** *i. q. أُنَيْفَةٌ*, q. v. (M, TA.) — **نَقِيذَةُ أَنْفٍ** † *A long [as though new and undiminished] coat of mail.* (L in art. **نَقْدٌ**, from El-Mufaddal.) — **أَمْرٌ أَنْفٌ** † *An event brought to pass at the first, not being before decreed:* (K, TA:) accord. to those who assert that there is no decreeing [by God]. (TA.) — **أَشِيئَةُ أَنْفٍ** † *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbád, K.) — **أَتَيْكَ مِنْ ذِي أَنْفٍ** is like the phrase **قَبِلَ مِنْ ذِي أَنْفٍ** [I will come to thee in what is (now) to be begun (of time)]; meaning, *immediately;* nearly the same as **أَنْفًا**, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And **أَنْفٌ مِنْ ذِي أَنْفٍ**:

i. e., **فِيهَا يُسْتَأْتَفُ** [I will do that in what is (now) to be begun &c.]; like **مِنْ ذِي عَوْضٍ**. (K in art. عوض.)

أَنْفَةُ الصَّلَاةِ † The beginning, or commencement, of prayer; (K;) i. e. the first saying of **اللَّهُ أَكْبَرُ**: (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أَنْفَةٌ], (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The ة seems to be here added to **أَنْفٌ** as it is in **ذَنْبٌ ذَنْبَةٌ** for **ذَنْبٌ**. (Sgh.)

أَنْفَةٌ Disdain; scorn; disdainful and proud incompliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from **أَنْفٌ مِنْهُ**. (Msb.)

أَنْفَانٌ: see **أَنْفٌ**.

أَنْفِيَّةٌ Snuff, for the nose: but this is post-classical. (TA.)

أَنْوْفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly incompilant or refusing; (M;) who disdains, or scorns, exceedingly, to do ignoble deeds: (Hr p. 312:)

pl. **أَنْفٌ**. (M.)—A woman whose nose has a pleasant odour: (S, M, K:) or whom one likes to smell: (IAqr, M:) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.)

أَنْفٌ † A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And **أَنْفَةٌ**, (T, M,) or **أَنْفَةُ الثَّبَتِ**, (S, K,) † Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Táce, ISk, S, K:) or that produces vegetation; as also **أَنْفٌ**. (M.)—Applied to iron, i. q. **أَنْفٌ**; i. e. Soft. (Abou-Turúb, T, K.)

أَنْفِيٌّ (with damm, K) Having a large nose; (Yaḥkoob, S, M, K;) applied to a man: (M, K:) similar to **أَذَانِيٌّ** and **عَضَائِيٌّ**. (TA.)

أَنْفٌ [More, and most, disdainful, &c.]. You say, **مَا رَأَيْتُ أَنْفَ مِنْ فُلَانٍ** I have not seen any one more disdainful, or scornful, or indignant, than such a one. (S, TA.)—**هَذِهِ أَنْفٌ بِلَادِ اللَّهِ** This is the speediest, in producing vegetation, of the countries of God. (T, S, M, K.)

أَنْفٌ: see **أَنْفٌ**.—**أَنْفًا** means † In the beginning, or first part, of this present time in which we are; from **أَنْفٌ** as meaning the “first,” or “first part,” of a thing: and hence what here immediately follows. (Hr p. 348.) **مَاذَا قَالَ أَنْفًا** (T, S, M, K, &c.) and **أَنْفًا**, (IAqr, Bd, K, Jel,) in the Kur [xlvi. 18], (M, &c.) means † What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAqr, T, K:) i. e., in the first time near to us? (Zj, T, M:) from **أَسْتَأْتَفُ الشَّيْءَ** “I began the thing.” (Zj, T, M.) You say also, **أَتَيْتُ فُلَانًا أَنْفًا** † [I came to such a one a little while ago]; like as you say, **مِنْ ذِي قَبْلِ**. (Lth, T.) And **جَاءَ أَنْفًا** † He came a little while ago; syn. **قَبِيلٌ**. (M.) And **فَعَلَهُ بَأْنَفَةٍ**, mentioned by IAqr, but not explained

by him; in my opinion, [says ISd,] like **فَعَلَهُ أَنْفًا** † [He did it a little while ago: or just now]. (M.) And it is said in a trad., **أَنْزِلَتْ عَلَيَّ سُورَةٌ أَنْفًا**, A chapter of the Kur-án has been sent down to me nom. (TA.)

أَنْفَةٌ † The first part of life (**أَوَّلِيَّةٌ** and **مَيْعَةٌ**) of a boy. (Ks, K, TA.)—See also **أَنْفٌ**.

مُؤْتَفٌ: its fem., with ة, see voce **مُؤْتَفٌ**.
مُؤْتَفٌ: see **أَنْفٌ**.

مُؤْتَفٌ † Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrow-head, or a blade, (K,) or anything. (M.)—† Made even: a thong, or strap, made of a certain measure, and evenly. (M.)—**إِبِلٌ مُؤْتَفَةٌ** † Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so **مُؤْتَفَةٌ**: (M:) and the former epithet is applied to sheep or goats. (K.)—The former of these two epithets, applied to a woman, signifies † Just married or bedded, (**الَّتِي اسْتَوْنَفَتْ بِالْبَكَاجِ**), for the first time. (M.)

مُؤْتَفٌ A camel that is urged on by [means of the rein attached to] his nose. (M.)

مُؤْتَفٌ † A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (Aq, T, K.) [In the CK, **أَنْفُ الْكَلْبِ** is put for **أَنْفُ الْكَلْبِ**.]—† A man (TA) journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moḥeet and the O, in the beginning, or first part, of the day. (TA.)

مُؤْتَفٌ † [A place] from which nothing has been eaten; as also **مُؤْتَفٌ**; (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.)—**جَارِيَةٌ مُؤْتَفَةٌ الشَّبَابِ** † A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)

مُؤْتَفٌ: see **مُؤْتَفٌ**.
مُؤْتَفٌ: see **أَنْفٌ**, in the latter part of the paragraph.

انق

1. **أَنْقٌ**, aor. ء, inf. n. **أَنْقٌ**, It excited admiration and approval by its beauty or goodness; it pleased, or rejoiced. (Msb.)—Also, aor. and inf. n. as above, **He rejoiced; was joyful, happy, or pleased.** (S, K.) You say, **أَنْقَتْ بِهِ**, (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) I was pleased with it, or by it; or was rejoiced by it. (Lth, JK, Msb, K.) [In the CK **أَعْجَبٌ** is erroneously put for **أَعْجَبٌ**.] It is said in a trad., **مَا مِنْ عَاشِيَةٍ أَشَدَّ أَنْفًا وَلَا أَبْعَدُ شَبَعًا مِنْ** **طَالِبٍ عَلَيْهِ** There is not any eater by night [i. e. any man] who hath more pleasure and approval and desire and love [in his pursuit, nor any who is further from satiation therein, than the student, or pursuer, of science]; meaning that the man of learning is excessively greedy and insatiable, per-

severing in vehement desire. (L.)—And **أَتَى الشَّيْءَ**, (AZ, K,) inf. n. as above, (AZ,) **He loved the thing.** (AZ, K.)

2. **أَتَى**, inf. n. **تَأْتِي**, **He made, or caused, to wonder.** (K, TA.)

4. **أَتَيْتُ**, (S, Msb, K,) inf. n. **إِيْنَاتٌ** and **نَيْتٌ**, (K,) [but the latter is properly a quasi-inf. n.,] **It excited my admiration and approval; pleased me; or rejoiced me.** (S, Msb, K.)—**مَا أَتَفَّهُ فِي كَذَا** How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.)

5. **تَأْتَى** **He sought, pursued, or desired, the most pleasing of things; (TA;) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also تَتَوَقَّ and تَتَبَّقُ, in all these senses;] فِي الطَّعْمِ**, in respect of food, never eating anything but what was clean [and choice]; and **فِي الْمَلْبَسِ**, in respect of apparel, never dressing otherwise than well; and **فِي الْكَلَامِ**, in respect of speech, never speaking otherwise than chastely; and **فِي جَمِيعِ الْأُمُورِ**, in respect of all affairs. (TA in art. نطس.) **تَأْتَى فِيهِ** is like **تَتَوَقَّ**; (JK, S, K;) i. e. **He did it, or performed it (namely, a thing, or an affair,) with نَيْفَةٌ** [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S:) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, **تَأْتَى فُلَانٌ فِي الرَّوْضَةِ** Such a one found himself in the meadow, or garden, (**وَقَعَ فِيهَا**), pleased, or rejoiced, therewith: (S:) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And **تَأْتَى الْمَكَانَ** **He was pleased, or rejoiced, with the place, and attached to it, not quitting it:** (L:) **he loved the place.** (Fr, K.)

It is said in a trad. of Jhn-Mes'ood, **إِذَا وَقَعْتُ فِي رَوْضَاتِ أَتَانَقَهِنَّ** or, as in the T, **أَتَانَقْتُ فِيهِنَّ**, meaning [When I find myself in the chapters of the Kur-án commencing with **Há Meem,**] **I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy:** i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَنْقٌ inf. n. of 1 [q. v.]. (Lth, JK, &c.)—[Hence, A pleasing, or rejoicing, state, or condition.] You say, **هُوَ فِي أَنْقٍ مِنْ عَيْشِهِ وَخُصْبٍ** [He is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.)—**Goodliness; or beauty, and**

pleasingness, of aspect, or outward appearance: or, as some say, a uniform and uninterrupted state of veridure before the eye; because it pleases, or rejoices, its beholder. (TA.)—Herbage, or pasturage, (K, TA,) that is goodly, or beautiful, and pleasing, or rejoicing: an inf. n. used as a subst. (TA.)

أَنِيقٌ : see أَنْيقٌ.

أَنِقَةٌ : see أَنْقَةٌ. *He has no pleasure, or pride, in the thing.* (JK.)

أَنُوقٌ *A certain bird*; (S;) i. e. the رَحْمَةٌ [or female of the vultur percnopterus]; (IAar, S;) called by Kumeiyt ذَاتُ اسْمَيْنِ [possessor of two names] because having these two appellations: (S;) or the eagle; and also the former bird: (K:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رَحْمَةٌ; and he adds, [alluding to a prov., which see below,] that the eggs of the رَحْمَةٌ are found in ruins, and in plain country: (TA:) or the male of the رَحْمَرُ: (JK, TA:) or a certain black bird, having what resembles the عُرْفُ [or comb of the cock], (AA, K,) that deposits its eggs in remote places: (AA:) or a certain black bird, (AA, K,) like a great hen, (AA,) bald in the fore part of the head, (AA, K,) having a yellow bill, (K,) or having a long bill: (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (K) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أَنُوقٌ. (JK.) Hence the prov., (JK, S,) *أَعْرُ مِنْ بَيْضِ الْأُنُوقِ* [More rare than the eggs of the anook]: (JK, S, K:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (S, K;) notwithstanding which, it is said to be stupid: (S:) ISd says that the female bird called رَحْمَةٌ may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنِيقٌ *Goodly, or beautiful*; (S, K;) *pleasing, or rejoicing*; (JK, S, Msh, K;) as also أَنْيقٌ: (JK, TA:) and *loved*. (TA.) You say, رَوْضَةٌ أَنْيِقٌ *A meadow, or garden, that is loved*: and رَوْضَةٌ أَنْيَقَةٌ *a meadow, or garden, that is pleasing, or rejoicing*. (TA.)

أَنَاقَةٌ (K, and so in some copies of the S,) *He has goodliness, or beauty, and pleasingness*: but in the L, [and in some copies of the S,] لَهُ إِنَاقَةٌ وَبَاقَةٌ; and what precedes it indicates that the meaning is *he has a faculty of doing well or excellently [and of nice or refined skilfulness]*. (TA.)

أَتَى [originally أَتَى] *More, or most, pleasing or rejoicing*. (TA.)

مَتَانِقٌ [part. n. of 5; Seeking, pursuing, or desiring, the most pleasing of things; affecting nicety, or refinement; dainty, nice, exquisite, refined, &c.; in respect of food, apparel, speech, &c.:] *one who is in a pleasing condition (فِي أَتَى) in respect of his life, and in a state of plenty*. (JK.) It is said in a prov., لَيْسَ الْمُتَعَلِّقُ كَالْمَتَانِقِ (JK, TA,) i. e. *He who is content with what is little, (S, K, in art. علق,) or what is barely sufficient, of sustenance, (TA in the present art,) is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, &c., (مَنْ يَتَانِقُ) and eats what he pleases, (S, K, in art. علق,) or him who is not content save with the most pleasing of things.* (TA in the present art.)

انك

رِصَاصٌ [or lead]: or رِصَاصٌ *Pure*: (Mshb:) i. q. أَسْرَبٌ; (S, K;) i. e. رِصَاصٌ قَلْبِي; so says Kt; and Az says, I think it is an arabicized word: (TA:) or *white*: or *black*: or *pure*: or *asrab*: (K:) or i. q. قَزْدِيرٌ [which is applied in the present day to tin, and pewter]: (Kr:) El-Kásim Ibn-Ma'n says, I heard an Arab of the desert say, هَذَا رِصَاصٌ أَنْكُ, i. e. [this is] *pure [lead]*: (TA:) it is of the measure أَغْلٌ, [originally أَأَنْكُ,] (S, K,) which is one of the forms of pls., (S,) like أَفْلَسٌ; (Mshb;) and there is no other word of this measure, (Az, S, K,) among sing. nouns, (Az, S,) except أَشَدُّ [originally أَشَدُّ], (S, Sgh, K,) and أَجْرٌ in the dial. of those who pronounce it without tesluded: (Sgh:) it is disputed, however, whether أَشَدُّ be a sing. or a pl.: (Az, TA:) [and as to أَجْرٌ, see what follows:] or, accord. to some, (Mshb,) أَنْكُ is of the measure فَاغْلٌ, (Kr, Mshb,) and is the only word of that measure in Arabie: (Kr:) or it is a foreign word; and so are أَجْرٌ and [the proper names] كَابِلٌ and أَمَلٌ. (Mshb.) It is said, in a trad., that he who listens to a singing female slave, أَنْكُ shall be poured into his ears (S, TA) on the day of resurrection. (TA.)

انمر

الْإِنَامُ (T, M, Msh, K) and الْإِنَامُ (K) and الْإِنَامُ (M, K,) the last allowable in poetry, (M,) i. q. الْخَلْقُ; (M, K, and Bđ and Jel in lv. 9;) i. e. [Mankind; for such is the general meaning of الْخَلْقُ, or] *mankind and the jinn (or genii) and others*: (Jel ubi suprã:) or *the jinn and mankind*: (T, Msh, K:) or *what are on the face of the earth of all that are termed الْخَلْقُ [or created beings]*: (Lth, T, Mshb:) or *all that is on the face of the earth*: (K:) or *everything having a رُوح* [i. e. soul, or spirit]: (Bđ ubi suprã:) or *every one who is subject to sleep*. (TA [as though it were derived from التَّوْمُرُ.]) الْإِنَامُ is not mentioned by J, though occurring in the Kur-án. (TA.)

الْإِنَامُ : } see above.
الْإِنَامُ . }

انبا

ان : see إِنَّ, in art. ان.

انو

انو : see إِنِّي, in two places.

انى

1. *انى* (S, M, K,) nor. *انى* (S,) inf. n. *انى* (S, M, K) and *انى* and *انى*, (M, K,) or, accord. to [some of the copies of] the M, *انى*, (TA, [in which this is said to be the right form,]) or *انى*, (as written in the CK,) said of a thing, *Its time came; or it was, or became, or drew, near; syn. حَانَ, and اِنَاءَهُ, and اِنَاءَهُ وَقْتُهُ* [in explanation of a passage cited voce اِنَاءَهُ]; or *حَانَ*: (S, M, K:) or *انى*, aor. *انى*, inf. n. *انى*, signifies *it was, or became, or drew, near; and it was, or became, present*. (Mshb.) You say, *انى لك*, and *يَبِينُ*, aor. *انى لك*; and *انى*, aor. *انى*; and *انى لك*, aor. *انى لك*; and *انى لك*, aor. *انى لك*; all meaning [The time has come, or has drawn near, for thee that thou shouldst do such a thing: or the time of thy doing such a thing has come to thee: or thy doing such a thing has drawn near]: so says Zj; and Fr says the like: but the best of these is *انى لك*. (T.) And *انى الرجُل* *The time of departure came, or drew near; syn. حَانَ وَقْتُهُ*. (TA, from a trad.)—*It came, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness; it became mature, or ripe*; (T, S, M, IAmb, Msh, K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] *it became thoroughly cooked*. (T, Mshb.) Hence, in the Kur [xxxiii. 53], *غَيْرَ نَاطِرِينَ إِنَاءَهُ* *Not waiting, or watching, for its becoming thoroughly cooked; or for its cooking becoming finished*. (T, S, M.) [See also *انى*, below.] You say also, *انى الحَمِيمُ*, (inf. n. *انى*, TA,) *The hot water became heated to the utmost degree*. (S, K.) And *انى الماء* *The water became hot to the utmost degree*. (M.)—*انى*, aor. *انى*, inf. n. *انى*, *It (a thing) was, or became, behind, or after, its time*: (Lth, T:) or *انى*, inf. n. *انى*, *it, or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back*; (M, K;) as also *انى*, aor. *انى*, inf. n. *انى*; and *انى*, inf. n. *انى*. (K.)—See also 5, in two places.

2: see 4, in two places: = and see 1. — You say also, *انىت فى الشئ* *I fell short, or fell short of what was requisite or what I ought to have done, or flagged, or was remiss, in, or in respect of, the thing*. (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.]

4. *انى* and *انى* signify the same. (IAar, T, M.) You say, *انى*, (T, S, M, Msh, K,) with medd, (Mshb,) aor. *انى*, (S,) inf. n. *انى*, (S, K,) [in the CK, *انى* is erroneously put for *انى*,] *He postponed it, put it off, deferred it, delayed it, retarded it*; (T, S, M, Msh, K;) *restrained*

it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And **أَتَيْتُ** **الطَّعَامَ فِي النَّارِ** I kept the food long upon the fire. (TA.) And **لَا تُؤَنِّ قُرْصَتَكَ** Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, **وَأَتَيْتُكَ وَأَدَيْتُكَ** (M, * Mgh, * TA) I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, * TA:) a saying of 'Omar. (Mgh.) **أَتَاهُ** also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like **أَتَاهُ** [from which it is formed by transposition]. (TA.) [Hence, **يُؤَيِّنُكَ** occurs in a verse of Es-Sukamecyh; (M, TA;) meaning **يُنْشِئُكَ**; the **ن** being put before the **ن**. (M.)

5. **تَأْتَى** He acted deliberately, or leisurely, not hastily; as also **استأنى**; and **أُنِي**, (M, K,) aor. **يَأْنِي**, (K,) inf. n. **أُنِي**: (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; **في الأمر** in the affair; as also **استأنى**: (Mgh:) or he acted gently; (IApr, T, TA;) as also **أُنِي**, aor. and inf. n. as above: (TA:) or he acted gently, and waited; **في الأمر** in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msh,) and did not hasten, in an affair. (Mgh.) **التَّائِي** and **التَّائِي** are nearly syn.: you say, **تَأْتَى** He acted gently with him, [or to him,] and did not hasten in his affair. (Mgh.) You say also, **بِهِ** He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also **استأناه**. ('Eyn, Har p. 67.) And **أَسْتُونِي** **بِهِ** **حَوْلًا** [He was waited patiently with for a year]. (S.) And **أَسْتَانِي** **فِي أَمْرِكَ** Hasten not in thine affair. (Lth, T.) And **أَسْتَانِي** **فِي الطَّعَامِ** I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And **تَأْتَيْتُ الرَّجُلَ** (and **أَسْتَنْتُهُ**, M and K in art. **نظر**, [see **أَسْتَنْتُهُ**]) I waited for the man; as also **بِهِ**: whence, **أَسْتَانِي** **بِالْجِرَاحَاتِ** One should wait for the issues, or consequences, or results, of wounds. (Mgh.) And **تَأْتَيْتُكَ حَتَّى لَا أُنَاةَ بِي** [I have waited patiently for thee until there is no disposition to wait patiently in me]. (S.)

10: see 5, passim.

أُنِي: see what next follows.

أُنِي (AO, T, S, M, Msh, K) and **أُنِي**, (Akh, T, S, Msh,) the latter in [some of] the copies of the K erroneously written **أُنِي**, (TA,) [and in other copies of the same omitted,] and **أُنِي**, (Akh, Th, T, S, M, K,) with **و** substituted for **ي**, (AAF, M,) and **أُنِي** (K) and **أُنِي**, (M, IAMB,) An hour, or a short portion, or a time, or an indefinite time, (**سَاعَةٌ**) of the night: (Zj,

T, S, M, K:) or a time or season (**وَقْتٌ**) of the night: (M in art. **أُنُو**;) or **ع. ق. وَهْنٌ** [the period about midnight; or the time after an hour, or a short period, of the night; or when the night is departing]: (M, K:) or any **سَاعَةٌ** [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) **أُنِي** signifies the whole day; (M, K;) as also **أُنِي**: (K:) the pl. is **أُنَاة** (T, S, M, Msh, K) and **أُنِي** and **أُنِي**. (M, K.) You say, **أُنِي** **مِنَ اللَّيْلِ** and **أُنُو** [A time, or season, (&c.)] of the night passed: (M in art. **أُنُو**;) dual **أُنِيَانِ** and **أُنِيَانِ**. (S.) And a poet says,

• **أَتَيْتُ حَمَلَهَا فِي بَعْضِ شَهْرٍ**
• **وَحَمَلِ الْحَامِلَاتِ إِنِّي طَوِيلٌ**

[She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IApr, T.)

Another uses the phrase **ضَحَاكُ الْأُنِي**, occurring at the end of a verse, [for **ضَحَاكُ الْأُنِي**] meaning **فَوُجِدَ ضَحَاكُهُ** whenever one comes to him. (M.)

أُنِي: see **أُنِي**, in two places. — The utmost point, reach, or degree, (M, K,) of a thing; (M;) as also **أُنِي**: so in the phrase, **أُنَاهُ** and **أُنَاهُ** It (a thing, M) attained its utmost point, reach, or degree: (M, K:) or this means, [or, accord. to the CK, "and" it means,] its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K.) [See 1, where an ex. from the KUR xxxiii. 53 is cited. Both words are said to be inf. ns.] = See also **أُنَاهُ**.

أُنِي: see **أُنِي**, in two places: — and see **أُنِي**.

أُنَاهُ [Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from **أُنَاهُ**, aor. **أُنِيَهُ**, inf. n. **أُنِيَانِي**, meaning "he postponed it," &c.: (S, Msh, * TA:) the context of the K erroneously requires it to be understood as a subst. from **أُنِي**, aor. **يَأْنِي**. (TA.)

أُنَاهُ A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msh,) for water [S.]: (Mgh:) pl. **أُنِيَانِي**, (T, S, M, Mgh, Msh, K,) originally **أُنِيَانِي**; (M;) and **أُنِيَانِي**; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of **أُنِيَانِي**. (T, S, M.)

أُنَاهُ Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: and gravity; staidness; sedateness; calmness: a subst. from **أُنِي**; (S, Msh;) syn. **أُنِيَانِي**; (T;) and **أُنِيَانِي**; (Ham p. 317;) and **أُنِيَانِي** and **أُنِيَانِي**; (M, Mgh, K;) as also **أُنِي**. (M, K, TA. [In the CK, **أُنِيَانِي** is erroneously put for **أُنِيَانِي**].) — Also **أُنِيَانِي**: [in this sense, accord. to the TA, written with **كسر**; but this is doubtless a mistake, pro-

bably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; **إِذَا رَأَيْتُمْ يَا بَنِي رَائِعَةً رَائِعَةً مِنْ رَجُلٍ فَلَا تَقَطُّعُوا أُنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلٌ سَوْءًا** [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) = A woman in whom is a languor on the occasion of rising, or standing up; (T, S, K;) and a gentle, or grave, deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As:) and **وَهَانَةٌ** signifies the like: (T:) Sb says that it is originally **وَنَاءَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; from **الْوَتَى**: (S:) the people of El-Koofeh say that it is only **وَنَاءَةٌ**: so says Lth: and he says that **أُنَاهُ** signifies, as applied to a woman, **بlessed, prospered, or abounding in good,** as it is explained also by ADK, and **forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion:** and the pl. is **أُنَوَاتٌ**: or, as some say, it signifies a grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language. (T.)

أُنِي, as part. n. of 1, A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare **أُنِي**.] = Behind, or after, the time; backward, or late; delayed, or held back; (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also **أُنِي**. (TA.)

أُنِي a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, **أُنِيَانِي** [What, I, indeed?], meaning "Do ye say this to me when I am known to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant **أُنِي** and the meddleh denoting disapproval [followed by the **و** of silence]. (Mughnee voce **أُنِي**.) [See what is said of the redundant **أُنِي** in the present work.]

أُنِي signifies **Whence?** syn. **أُنِي**; (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msh:) and **whence** [used to denote a condition]: (TA:) and **where?** and **where** [used to denote a condition]; syn. **أُنِي**: (T, K: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, **whencesoever; from whatever direction or quarter:** (S:) and **wheresoever:** (Lth, T:) and **when?** and **when** [used to denote a condition]; syn. **أُنِي**: (T, K: [but in the latter of these, in art. **أُنِي**, in the place of **أُنِي** we find **أُنِي**, which I regard as a mistake:]) and **how?** syn. **أُنِي**: (Lth, T, S, M, K:) and **however.** (Lth, TA.) [I mention all these significations together because

one of them is assigned by some authorities and another by others to **اتى** in one and the same instance.] You say, **اتى يَكُونُ هَذَا** *Whence, from what direction or quarter, from what way, will, or should, he this?* (Mṣb.) And **اتى لك هذا** *Whence [came, or cometh,] to thee this?* (S.) It is said in the *Kur* [iii. 32], **يا مَرْيَمُ اتى لك هذا** *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], **واتى لهم التناؤش من**, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the § in art. نوش,) in the world to come, when they have disbelieved in the present world? or but how &c. ?].* (T.) And in the same [lxxx. 25], accord. to one reading, **واتى صبينا الماء صبا**, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence? &c.*; and accord. to this reading, the pause upon **طعامه** [immediately preceding] is complete. (IAmb, T.) And you say, **اتى تاتى اتك**, (S, K,) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkamaḥ,

• وَمَطْعَمُ الْغَنَمِ يَوْمَ الْغَنَمِ مُطْعَمُهُ •

• اتى توجّهه والمحرورم محرووم •

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] *whenever he repairs, or however he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the *Kur* [iii. 159], **قلتم ائى هذا** means *Ye say, When is this? or How is this?* (T.) or *Whence is this?* (T, Bd, Jcl.) And **اتى شتتم**, in the same, [ii. 223.] may mean *Whence, or when, or how, ye will.* (TA.) You say also, **اتى لك ان تفتح الحصن**, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress]?* (S.)

ان *Hot, or heated, to the utmost degree:* applied to hot water, (S, M, K,) in the *Kur* lv. 44: (S, M:) fem. **انية**; occurring in the *Kur* lxxxviii. 5. (M.)—See also **انى**.—Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning *contr. of hastiness; by gravity, staidness, sedateness, or calmness.* (S, K.°)

اتيتته انية بعد انية is a phrase mentioned by AAF, meaning *I came to him time after time:* in which, [says ISd,] I am of opinion that **انية** is of the measure **فاعلة** from **الانى**: but the word commonly known is **اوتة** [pl. of **اوان**; or **اينة**, which is syn. with **اوتة**: see **اوان**]. (M.)

انیه

انى: see art. انیه

اه

1. **اه** (K) and **اه** (S in art. اوه, and K,) inf. n. **اه** (S, K) and the same without teshdēed; (K, °

TA; [app. meaning **اهة**, which, however, belongs to art. اوه, q. v. ;]) or **اهة**; (so in the CK; [but in some copies of the K, and **اهه**, as in the TK, where it is said that the inf. n. of this form of the verb is **تاهيه**];) and **تاهه**; (K;) [i. q. **اه** and **اهه** and **تاهه**; or] *He expressed pain or grief or sorrow, or he lamented or complained or mourned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said اه, or هاه. (K.)* [See a verse cited in art. اوه, voce **اهة**.]

2 and 5: see above.

اه, i. e. **ا** with the **ه** of pausation; imperative of **واى**, q. v. (Mughnee in art. الف)

اه and **اهه** and **اهه** &c.: see art. اوه.

اهب

2. **اهبه للامر**, [inf. n. **تاهيب**], *He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it.* (MF.)—**اهب الامر** *He prepared the thing, or affair.* (MF.)—See also 5.

5. **اهب** *He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Mṣb, K;) for journeying; (Mṣb;) or for the thing, or affair; as also **اهب**. (K.)*

اهب: see **اهب**.

اهبة *Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Mṣb, K;) as in **اهبة الحرب** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also **اهبة**. (S, Mṣb.) pl. of the former, **اهب**. (S, Mṣb.) You say, **أخذت لذلك الامر اهبة** [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)*

اهب A skin, or hide, (A, Mṣb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Mṣb, K:) and sometimes applied to the *skin* of a man: (Mṣb:) pl. (of pause, TA) **اهبة** (IAqr, K) and (of mult., TA) **اهب**, (S, A, Mgh, Mṣb, K,) with two **clainmehs**, (Mgh, Mṣb,) and **اهب**, (S, Mṣb, K,) contr. to rule, (S, Mṣb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written **اهب**. (TA.) You say, **جأعوا حتى كاد يخرج من اهابه** [They hungered so that they ate the skins, or hides]. (A.) And **كاد يخرج من اهابه** [He almost issued from his skin in his running]. (A.) And **حقت الدماء فى اهابها** [He spared the people's blood in their bodies]. (TA, from a read.)

اهل

1. **اهل**, aor. **اهل**, inf. n. **اهول**; (Mṣb;) or **اهل**, like **غنى**; (K, TA;) *It (a place, Mṣb, TA) was, or became, peopled, or inhabited.* (Mṣb, K, TA.)—**اهل**, aor. **اهل** and **اهل**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Mṣb, K;) as also **اهل**; (S, Mgh, Mṣb, K;) and **اهل**, [written with the disjunctive alif **اهل**, like **اتخذ** and **اتزر** and **اتمن** &c.], (K,) of the measure **افتعل**. (TA.)—**اهل**; (Ks, S, Mṣb;) or **اهل**, aor. **اهل**; (K;) or both; (JK;) **اهل**, (JK,) i. e. **بالرجل**, (Ks, S,) or **اهل**; (Mṣb;) i. q. **انس** [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Mṣb, K.)

2. **اهل به**, (K,) or **اهله**, (Ham p. 184,) inf. n. **اهلا**; (Ham, K,) *He said to him اهلا*: (Ham:) or he said to him **اهلا** **ومرحبا**: (K:) like **به**: (TA:) [see **اهل**]: IB says that [the first pers. of] the aor. of this verb is with **fet-h** to the **ه** [contr. to rule: a strange assertion]. (TA.)—**اهله** **لذلك**, inf. n. as above; and **اهله**; *He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it: (K, ° TA:) or he made him to be worthy, or deserving, of that; &c. (TA.)* You say, **اهلك الله للخير** [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.)

4. **اهلك الله فى الجنة**, inf. n. **اهبال**, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them [therein].* (TA.)—See also 2.

5: see 1.

8: see 1.

10. **استاهله** as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it, is not allowable: (Mṣb, ° MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fṣ it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Harerec asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the **فلان يستاهل ان** as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and **الاستهال** to be only from **الإهالة**; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the *Kur**

[lxxiv. 55] هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ [explained below: see أَهْلٌ]. (T.) = استأهل، (JK, K,) or أَهْلَةُ الْإِيمَانَةِ، (Mgh,) He took the إِمَانَةَ: (JK, K:) or he ate the أهالة: see this word below. (Mgh, TA.)

أَهْلٌ [The people of a house or dwelling, and of a town or village, and of a country: and the family of a man:] a man's *cohabitants of one dwelling or place of abode*, (Er-Rághlib, Kull p. 84,) and of one town or country: (Er-Rághlib:) afterwards applied to a man's fellow-members of one family or race, and of one religion, and of one craft or art or the like: (Er-Rághlib, Kull:) or, as some say, *relations, whether they have followers or dependents, or not*; whereas آل signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations*: and sometimes is applied to *followers or dependents*: and signifies also the أَهْلُ [i. e. people, or inhabitants, or family,] of a house or tent: (Mgh:) or a man's nearer, or nearest, relations by descent from the same father or ancestor; or his *kinsfolk*; his relations: (K:) or, accord. to [the Imám] Mohámmad, a man's wife [or wives] and his children and household who are the objects of his expenditure; and thus, any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode: the most particular, or most special, dependents, or the like, of a man: on the authority of El-Ghooré: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the أَهْلُ of a man, and the أَهْلُ of a house; as also أَهْلَةٌ: (S:) [see also آل; in the explanations of which, certain distinctions between it and أَهْلٌ will be found mentioned:] the pl. is أَهْلُونَ, [like أَرْضُونَ, a form sometimes used for أَرْضُونَ] (Mgh, Mgh, K,) and أَهَالٍ, (S, Mgh, Mgh, K,) with an additional ي, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in الأَهَالِي,] (S,) contr. to rule, (S, Mgh,) like نِيَالٍ, pl. of نِيَالٌ, (S,) [and like أَرْضَاؤُ، respecting which and نِيَالٌ and أَهَالٍ, see أَرْضٌ,] and أَهَالٌ, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like أَرْضَاؤُ and أَهَالَاتٌ and أَهَالَاتٌ [as though pls. of أَهْلَةٌ]. (S, K.) — أَهْلُ الْبَيْتِ The [people or] inhabitants [or family] of the house or tent. (Mgh, K.) But أَوْصَى لِأَهْلِ بَيْتِهِ means the same as أَوْصَى لِجَنِينِهِ, i. e. He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother. (Mgh in art. جنس.) [See also الرَّجُلُ, below.] — أَهْلُ الْقَرْيَةِ The [people or] inhabitants of the towns or villages. (TA.) And أَهْلُ الْبَلَدِ The settled, or constant, inhabitants of the country or town. (Mgh.) And أَهْلُ الْحَضَرِ The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. حضر.) And أَهْلُ الْمَدِينِ وَالْوَبْرِ [The people of the towns or villages, or] the inhabitants of the buildings, and of the tents, (Kull,) or deserts. (TA in art. وجر.) —

[أَهْلُ الْقُبُورِ, and الْمَقَابِرِ, The people of the graves, and of the places of graves; i. e., those buried therein.] — أَهْلُ الْجَنَّةِ The people of Paradise. — أَهْلُ النَّارِ The people of the fire, i. e., of Hell. — See also أَهْلَةٌ. — The following is an ex. of أَهْلٌ as explained above in the first sentence on the authority of the K: الْأَهْلُ إِلَى الْأَهْلِ أَسْرَعُ مِنْ السَّيْلِ إِلَى السَّيْلِ a prov. [meaning Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain]. (TA.) So, too, a saying of a poet cited voce خَفِضُ. (TA.) [And] وَأَهْلِكَ وَاللَّيْلِ وَبَارِدِ أَهْلِكَ وَاحْذَرِ اللَّيْلَ وَظَلْمَتَهُ prov. meaning [Betake thyself early to thy family, and beware of the night and its darkness]. (Har p. 175.) [And] وَأَهْلًا وَمَرْحَبًا (S, K) a saying meaning Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy: (S:) or thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers. (K.) [And] وَأَهْلًا وَسَهْلًا وَمَرْحَبًا Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy. (Mgh.) — أَهْلُ النَّبِيِّ The [family or] wives and daughters of the Prophet, and his son-in-law 'Alee: or his women; and (as some say, TA) the men who are his آل; (K, TA;) comprising the grandchildren (أَحْفَادُ) and [other] progeny: and so أَهْلُ النَّبِيِّ as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and أَهْلُ الْأَهْلِ is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet. (Er-Rághlib.) — أَهْلُ كُلِّ نَبِيٍّ also means The people to whom any prophet is sent; (K, TA;) and those who are of his religion. (TA.) — In the phrase آلُ اللَّهِ وَرَسُولِهِ, meaning The friends, or the like, (K, TA,) and the assistants, (TA,) of God and of his apostle, the first word is originally أَهْلٌ. (K, TA.) — أَهْلُ اللَّهِ is also an appellation which used to be applied to The readers or reciters [of the Kur-án]. (TA.) — أَهْلُ الرَّجُلِ also signifies † The man's wife; (Mgh, Mgh, K;) as well as his wife and children; (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ; and so, too, أَهْلَتُهُ. (K.) Hence the phrase بَنَى عَلَيَّ أَهْلِي [see art. بني]: (Kull:) and دَخَلَ بِأَهْلِيهِ and دَخَلَ عَلَيَّ أَهْلِيهِ [see art. دخل]. (Har p. 502; &c.) — أَهْلُ مَذْهَبٍ [The people of, or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.) [Hence,] أَهْلُ السُّنَّةِ [Those who conform to the institutes of Mohámmad]. (TA.) [And] أَهْلُ الْأَمْوَءِ [The people of erroneous opinions;] those whose belief is not that of the class termed السُّنَّةُ, but who have the same قِبْلَةٌ. (TA.) [And] أَهْلُ الْإِسْلَامِ Those who follow the religion of El-Islám. (Mgh.) [And] أَهْلُ الْقُرْآنِ Those who read, or recite, the Kur-án, and perform the duties enjoined thereby. (Mgh.) [And] أَهْلُ الْكِتَابِ [The

people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.) — أَهْلُ الْعِلْمِ [The people of knowledge, or science;] those who are characterized by knowledge, or science. (Mgh.) — أَهْلُ الْأَمْرِ [The possessors of command: or] those who superintend the affairs [of others]; (K, TA;) like أَوْلُو الْأَمْرِ, q. v. (TA.) — أَهْلُ الْمَرَاتِبِ [The people of exalted stations, posts of honour, or dignities]. (TA in art. رتب.) — أَهْلُ الذِّمَّةِ (Mgh in art. ذم) and أَهْلُ الْعَهْدِ (TA in art. عهد) Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) — أَهْلٌ also signifies The possessors, or owners, of property: as in the Kur iv. 61. (TA.) — أَهْلٌ A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say مُسْتَأْهِلٌ, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, هُوَ أَهْلٌ لِلْإِكْرَامِ He is entitled to be, or worthy of being, treated with honour. (Mgh.) And هُوَ أَهْلَةٌ بِكُلِّ خَيْرٍ [He is entitled to, or worthy of, all that is good]. (Ibn-'Abbád.) And هُوَ أَهْلَةٌ وَدِدٌ He who is, or they who are, entitled to, or worthy of, love, or affection. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (TA) He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him. (Jel.) In the phrase أَهْلُ الشَّيْءِ وَالْمَجْدِ [O Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is munsoob as a vocative: and it may be marfooq, as the enunciate of an inchoative suppressed; i. e. أَنْتَ أَهْلٌ [Thou art the Being entitled &c.]. (Mgh.) — [Frequently, also, أَهْلٌ signifies The author, or, more commonly, authors, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ الْبِدْعِ The author, or authors, of innovations; and أَهْلُ الظُّلْمِ The author, or authors, of wrong.] أَهْلِي: see أَهْلِي. أَهْلَةٌ: see أَهْلٌ, in four places: = and see أَهْلَةٌ. أَهْلَةٌ i. q. مَالٌ [Property; or rattle]: so in the saying إِنْتُمْ لِأَهْلِ أَهْلَةٍ (JK, K) [sup. meaning Verily they are sojourners, or settlers, possessed of property, or cattle]: أَهْلٌ here signifying [pl. of حَالٌ]. (JK, TA.) [But] Yoo says that هُمُ أَهْلُ أَهْلَةٍ and أَهْلَةٌ means They are people of the distinguished sort. (TA.) أَهْلِيٌّ A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner];

(JK, Mṣb, K, TA;) *contr. of وَحْشِي*; (TA;) as also *أَهْلٌ*. (K.) You say *حُمُرٌ أَهْلِيَّةٌ* [Domestic asses]: (JK, TA;) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The quality of having a right, or just title, to a thing; *worthiness, or desert; meetness, or fitness*; in Pers. *سَزَاوَارِي*: (Golius, app. from a gloss. in a copy of the KL:) the state, or quality, of *meetness, or fitness, [of a person,] for the bindingness of the rights which the law imposes for one or upon him.* (TA.)

إِهَالَةٌ Grease: (S:) or melted grease: (Mṣb:) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K:) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, *سَرَعَانٌ ذَا إِهَالَةٍ*, a prov., mentioned in art. *سَرَع*; (K, TA;) or, as some say, *وَشَكَانٌ*. (TA.)

أَهْلٌ, (JK, S, Mṣb, K,) [said by those unacquainted with the verb *أَهَلَ* in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and *مَأْهُولٌ*, (JK, K,) A place peopled, or inhabited: (Mṣb:) or a place having people: (JK:) or the former has this signification; and the latter signifies *having its people in it*: (ISk, K:) or the former has this last signification: (Yoo, S:) pl. of the latter *مَاهِلٌ*, occurring in a poem of Ru-beh [app. by poetical licence for *ماهيل*]. (TA.) You say *قَرْيَةٌ أَهْلَةٌ* A peopled, or inhabited, town or village. (Mṣb.) And *أَمْسَتْ نِيرَانُهُمْ أَهْلَةٌ* Their fires became in the evening attended by many people. (TA.)

مَأْهُولٌ: see *أَهْلٌ*. — *ثَرِيدَةٌ مَأْهُولَةٌ* [A mess of crumbled bread] having much *إِهَالَةٌ*, q. v. (A, TA.)

مَتَاهِلٌ Having a wife. (Har p. 571.)

مَسْتَاهِلٌ: see *أَهْلٌ*; latter part of the paragraph. — Also *Tuking, or eating, إِهَالَةٌ*, q. v. (S.)

او

أَوْ a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.)—First, (Mughnee,) it denotes doubt. (T, S, M, Mṣb, Mughnee, K.) So in the saying, *رَأَيْتُ زَيْدًا أَوْ عَمْرًا* [I saw Zeyd or 'Amr]. (T, S, Mṣb.) And *جَاءَنِي رَجُلٌ أَوْ امْرَأَةٌ* [A man or a woman came to me]. (Mbr, T.) And *لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ* [in the Kur xviii. 18 and xxiii. 115, We have remained a day or part of a day]. (Mughnee.)—Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Mṣb, Mughnee, K.) So [it may be used] in the first of the exs. given above. (Mṣb.) And so in the saying,

وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ [And verily we or ye are following a right direction or in manifest error], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former *او*. (Mughnee.)—Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, *كُلِّ السَّمَكِ أَوْ اشْرَبِ اللَّبَنَ* [Eat thou the fish, or drink thou the milk]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And *تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا* [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, *سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا*, meaning I will take as wife Hind or her sister; whichever of them I choose.]—Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Mṣb, Mughnee, K.) So in the saying, *جَالِسِ الْحَسَنَ أَوْ ابْنَ سَبْرِينَ* [Sit thou with El-Hasan or Ibn-Scereen]. (Mbr, T, S.) And *قُمْ أَوْ اقْعُدْ* [Stand thou or sit]: and the person to whom this is said may do [one or] both of these actions. (Mṣb.) [And similar exs. are given in the Mughnee.] But *وَلَا تُطِيعْ مِنْهُمْ أَنِيًّا* [in the Kur lxxvi. 24, And obey not thou, of them, a sinner or a person very ungrateful to God,] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case *او* is more forcible than *وَ*; for when you say to a person, *لَا تُطِيعْ زَيْدًا وَعَمْرًا* [Obey not thou Zeyd and 'Amr], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.)—Fifthly, (Mughnee,) it denotes unrestricted conjunction: (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], *أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ* [And if any one of you cometh from the privy]; (TA;) [where, however, it may also be rendered *or, though*] meaning *وَجَاءَ*; (T, TA;) the *و* in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression *أَوْ يَزِيدُونَ* [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, *أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ* [And our doing, in respect of our possessions, what we will], in the Kur [xi. 89]. (T, TA.)—Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] *بَلْ*, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in *مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌو* [Zeyd did not stand: nay, rather 'Amr did not stand]; and *لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌو* [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in *أَوْ يَزِيدُونَ* [Nay, rather they exceeded that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, *or they would exceed [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a*

They are a hundred thousand, or they exceed [that number]; (M, Mughnee;) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, or they exceeded [that number] in the estimation of men; for God does not doubt: (S:) or *او* is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, "they are a hundred thousand," and saying, "they are more;" but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of *وَ*: and each of these meanings, except the last, has been assigned to *او* as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.)—Seventhly, it denotes division; (Mughnee, K;*) as in the saying, *الْكَلِمَةُ أَسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ* [The word is a noun or a verb or a particle]: so said Ibn-Malik: or, as he afterwards said, in preference, it denotes separation (التفريق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, *وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ* [in the Kur ii. 129, And they said, "Be ye Jews" or "Christians"]; because the use of *وَ* in division is better; as when you say, *الْكَلِمَةُ أَسْمٌ وَفِعْلٌ وَحَرْفٌ*: or it denotes, accord. to some, distinction (التفصيل); and the meaning of the ex. last cited, say they, is, and the Jews said, "Be ye Jews," and the Christians said, "Be ye Christians." (Mughnee.) It is [said to be] used in this last sense (that of التفصيل) in the saying, *كُنْتُ أَكُلُّ اللَّحْمَ أَوْ الْعَسَلَ* [I used to eat flesh-meat or honey]; i. e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13.—Eighthly, (Mughnee,) it is used in the sense of the exceptive *إِلَّا*, (Mughnee, K,) or *إِلَّا أَنْ*; (M;) and in this sense the aor. after it is mansoob, because of *أَنْ* suppressed. (Mughnee, K.) So in the saying, *لَأَقْتُلَنَّكَ أَوْ يَسْلُمَ* [I will assuredly slay him or he shall become a Muslim; i. e., unless he become a Muslim]. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying,

• وَكُنْتُ إِذَا عَمَزْتُ قَتَاةَ قَوْمٍ •
• كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَعِيمَا •

[And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i. e. unless, it became straight]: (Mughnee, K;*) a prov., of which the author is Ziyād El-Ajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. *عَمَزَ*;) thus related by Sb, the verb ending it being rendered mansoob by *او*; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is *تَسْتَعِيمُ*, with resp. (IB and TA in art. *عَمَزَ*.) [And similar to these above are the sayings,] *إِنَّهُ لَفَلَانٌ أَوْ مَا يَنْجِدُ قَرْظَةً* [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرْظَةٌ (see art. *قَرْظَ*):] and *لَأَتِيَنَّكَ أَوْ مَا يَنْجِدُ قَرْظَةً* [I will assuredly come to thee or there

is not, i. e. unless there be not, in Nejd, a قَرْظَةٌ; meaning *I will assuredly come to thee, in truth.* (T.)—Ninthly, (Mughnee,) it is used in the sense of اِنِّي, (Mughnee, K,) or اِنِّي اَنْ; (S;) in which case also the aor. after it is mansoob, because of اَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with اِنِّي]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهٗ اَوْ يَتُوبَ [I will assuredly beat him until he repent]. (S.) [And similar exs. of او as explained by حَتَّى are given in the T (from Fr) and in the M and in the Mughnee.] And so in the saying of the poet,

لَأَسْتَسْبِيَنَّ الصَّعْبَ اَوْ اُذْرِكَ الْمُنَى
فَمَا اَنْقَادَتِ الْاَمَالَ اِلاَّ لِصَابِرٍ

[I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient]. (Mughnee.)—Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا اُذْرِي مَا اُذْرِي [I know not whether he saluted or had farewell]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.)—Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وَاِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [اِنْ] is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, اِنْ لَأَضْرِبَنَّهٗ عَاشَ اَوْ مَاتَ [I will assuredly beat him if he live (after the beating) or if he die]: so says Ibn-Esh-Shejerec. (Mughnee.)—Twelfthly, accord. to Ibn-Esh-Shejerec, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] وَقَالُوا كُونُوا هُودًا اَوْ نَصَارَى (Mughnee, K,) i. e. *And they said, "Be ye, some of you, Jews, and, some of you, Christians:"* (TA:) but [Ihsh says,] it appears to me that the meaning here is that of التَّفْصِيل mentioned before. (Mughnee.)—[In the K it is said to occur also in the sense of اَنْ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by اِلاَّ اَنْ, the eighth of the meanings of او mentioned above.]—See also او, below.

او وَاوَلَمْ يَرَوْا اَوْ &c. is [the conjunction] وَاوَلَمْ with the interrogative اَوْ prefixed to it. (Fr, T.)

او مِنْ كَذَا (T, M) and او (M) [Alas, on

account of, or for, such a thing!] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like او and او and او, (K and TA in art. او,) or او, (CK in that art.) or او, or او, (S in that art., [the ء in one copy of which is marked as quiescent,]) and like او and او &c. (S and Msh and K in art. او: see او in that art.) AZ says, one says, اَوْه عَلَى زَيْدٍ [meaning *Alas, for Zeyd!*] with kesr to the ء, and اوْتَا عَلَيْكَ [thus without ء, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

او The word او when made a noun. (T, K.) So say the grammarians. (T.) You say, هَذِهِ اَوْ حَسَنَةٌ [This is a good thing]. (T.) And to one who uses the phrase اَفْعَلْ كَذَا اَوْ كَذَا (T,) you say, دَعِ اَوْ الْاَوْ جَانِبًا [Let thou, or leave thou, the word alone]. (T, K.)

او [A moaning (see its syn. اَهَّة in art. او.) is said by some to be of the measure فَعْلَةٌ, in which the ء is the sign of the fem. gender; for they say, سَمِعْتُ اَوْتَكَ [I heard thy moaning], making it ت: and so says Lth; اوَّة is after the manner of فَعْلَةٌ: (T:) you say, اَوْه لَكَ [May God cause moaning to thee!], (Lth, T, and S in art. او.) and اَهَّة لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ء suppressed, and with teshdeed to the و. (S in art. او, where see اَهَّة.)—اوْتَا عَلَيْكَ; or اوْتَا, or اوْتَا, or اوْتَا: see او مِنْ كَذَا.

اوَّة دَاهِيَةٌ q. i. اوَّة [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl. اوْو; (AA, T, K, TA; [but in copies of the K, written اوْو;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being اَوْوِي, like قُوِي, pl. of قُوَّة; but the word occurring as above in the saying of the Arabs, مَا هُوَ اِلاَّ اَوْهٌ مِنَ الْاَوْوِ [It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of the very cunning]. (AA, T, TA.)

او and او: see او: and see او in art. او.

اوِي and اوِي: see اوِي, in art. او.

او: see او.

اوب

1. اَوْبٌ, aor. يَوْوِبُ, (T, S, &c.) inf. n. اَوْبٌ (S, M, Msh, K) and اِيَابٌ and اَوْبَةٌ (T, S, M, K) and اَوْبَةٌ (M, K,) taking the place of و, (M,) and اَوْبَةٌ (Lh, M, K) and مَابٌ [like مَاتٌ], (Msh, TA,) He (an absent person, T) returned (T, S, M, A, Mgh, Msh, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msh;) as also اَوْبٌ (M,) inf. n. تَأْوِيْبٌ and تَأْوِيْبٌ (K;) and اَوْبٌ (M, K;) and اِثْتَابٌ [written with the disjunctive

alif اِيَابٌ]; (S;) and اَيْبٌ [a quasi-quadriliteral-radical verb, originally اَيْوِبُ] of the measure فَعْلَلٌ, (M,) inf. n. اِيَابٌ, (M, K,) originally اِيَابٌ, of the measure فَعْلَالٌ, (M, TA,) or, accord. to Fr, اِيَابٌ is incorrect, and the right word is اِيَابٌ: (TA:) [and if so, اَيْبٌ is perhaps changed from اَوْبٌ, like as اَيْبَةٌ is from اَوْبَةٌ; and تَأْوِيْبٌ is perhaps its inf. n., changed from تَأْوِيْبٌ] or, as some say, اِيَابٌ signifies only the returning to one's family at night: (M, TA:) and اَوْبٌ اَهْلَهُ and اَوْبٌ اَهْلَهُ [as well as اَوْبٌ اَهْلَهُ] signify he returned to his family at, or in, the night: (T, TA:) or اَوْبٌ اَهْلَهُ, (S,) [or اَوْبٌ, accord. to a copy of the A, where we find اَوْبٌ اَهْلَهُ] aor. as above; (TA;) and تَأْوِيْبٌ (S, A, K) and تَأْوِيْبٌ (K,) taking the place of و, (TA,) inf. n. مَتَأْوَبٌ and مَتَأْوَبٌ (M,) [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and K,) each in the form of a pass. part. n.; (TA;) he came to them at night: (S, M, A, K:) and اَوْبٌ اَهْلَهُ, (M,) inf. n. اَوْبٌ (K,) signifies he came to the water, to drink, at night; as also اَوْبٌ اَهْلَهُ; (M, K;) and تَأْوِيْبٌ (M:) or, accord. to AZ, تَأْوِيْبٌ signifies I came in the beginning of the night. (S.) You say also, اَبَتْ الشَّمْسُ (T, S, &c.) aor. تَوَّوَبٌ (M,) inf. n. مَتَأْوَبٌ (T,) or اِيَابٌ [in the CK اِيَابٌ] and اِيَابٌ (M, K,) The sun returned from its place of rising, and set: (Msh:) or the sun set; (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of اَبَتْ. (S.) And اَبَتْ اِيَابَهُ نَاسٌ People came to him from every direction, or quarter. (TA, from a trad.) The poet Sá'idh Ibn-El-'Ajlán uses the expression, لَأَتِيَنَّكَ مَرْهَفٌ, meaning *A thin sword would have come to thee;* in which the verb may be trans. by itself, or the prep. اِلَى may be understood. (M, TA.)—He returned from disobedience to obedience; he repented. (TA.) And اَبَتْ اِلَى اللّٰهِ He returned unto God from his sin, or offence, and repented. (Msh.)—اَبَتْ اِلَيْهِ He made him to return to him, or it; as also اَبَتْ اِلَيْهِ. (M.) And اَبَتْ يَدَهُ اِلَى سَيْفِهِ (as in a copy of the T,) or اَبَتْ يَدَهُ (as in a copy of the A, [which is probably here the more correct,]) He put back his hand to his sword to draw it: (Lth, T, A:) and اَبَتْ اِلَى قَوْسِهِ [to his bow] to draw it: and اَبَتْ اِلَى سَهْمِهِ [to his arrow] to shoot it. (A.)—See also 2.

2. اَوْبٌ: see 1, first sentence:— and the same again, near the end.—He repeated, or echoed, the praises of God: thus in the saying [in the Kur xxxiv. 10] يَا جِبَالُ اَوْبِي مَعَهُ O mountains, repeat ye, or echo ye, the praises of God with him; [i. e., with David;] (S, M, TA;) but some read مَعَهُ اَوْبِي, meaning return ye with him in praising as often as he returneth therein: (M, TA:) or, accord. to the former reading, the meaning is, O mountains, labour ye with him in praising God all the day, until the night: (T:)

for — **أوب**, (T, A,) inf. n. **تَأْوِبٌ**, (T, A, K,) also signifies *It* (a company of men) *journeyed by day*: (Aboo-Málik, T:) or *all the day*, (T, A, K,) *to the night*, (T,) *without alighting to rest*: (TA:) **تَأْوِبٌ** being the same kind of day-journeying as **إِسَادٌ** is of night-journeying: (T, M:) or *he journeyed all the day, and alighted at night*: (T, S:) or *he journeyed by night*: (Mṣb:) or **تَأْوِبٌ** (M, L, K) and **مُؤَاوَبَةٌ** (Lth, T, L, K) signify the *vying, one with another, of travelling-camels, in pace, or going*. (Lth, T, M, L, K.) A poet says,

• وَإِنْ تَوَاوَبَهُ تَجِدُهُ مَتَوَابًا •

[And if thou, or they, (meaning camels,) vie with him in pace, or going, thou wilt, or they will, find him to be one that overcomes therein]: so as related by Lth: but as related by others, **تَوَاوَبَهُ**. (T.)

3. **أوب**, inf. n. **مُؤَاوَبَةٌ**: see 2, in two places.

5. **تَأْوِبٌ** and **تَأْوَبٌ**: see 1, in five places.

8. **ائتاب**: see 1, in three places.

Q. Q. 1. **أَيْبٌ**, originally **أَيُّوبٌ**: see 1, first sentence.

أَبٌ The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAqr, M, K.)

أَوْبٌ an inf. n. of 1. (S, M, Mṣb, K.) — Also The returning of the fore and hind legs of a beast in going along: (T, M, A, K:) or quickness in the changing, or shifting, of the fore and hind legs in going along: (S:) and simply quickness, or swiftness. (M, K.) One says, **مَا أَعْجَبَ أَوْبَ يَدَيْهَا** How wonderful is the returning [or quick shifting] of her fore legs! (A.) And to one going at a quick pace, one says, **الْأَوْبُ الْإَوْبُ** [meaning *Keep to the quick changing, or shifting, of the legs; a verb being understood: or Trot on! Trot on!*]. (A.) — A right, or direct, way, course, or tendency; syn. **قَصْدٌ** and **اسْتِقَامَةٌ**. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely **عَادَةٌ**, as though they were meant to be understood in different senses, which I do not think to be the case].) — A direction: as in the saying, **رَمَى أَوْبًا أَوْ أَوْبَيْنِ** [He shot, or cast, in one direction, or in two directions]. (M, A.) — A course, way, mode, or manner, of acting, or conduct, or the like: (A:) custom. (Lh, M, A, K.) You say, **كُنْتُ عَلَى صَوْبِ فَلَانٍ وَأَوْبِهِ** I was [proceeding] in the course, way, mode, or manner, of acting, &c., of such a one. (A.) And **مَا زَالَ هَذَا أَوْبُهُ** This ceased not to be his course, way, mode, or manner, &c.: (A:) or his custom. (Lh, M, A.) — A way, or road: (M, Mṣb, K:) a quarter: ('Eyn, M, A, K:) a tract, or side: ('Eyn, S:) a place: (S:) a place to which one returns [like **مَأْبٌ**]. (A, Mṣb.) You say, **جَاءُوا مِنْ كُلِّ أَوْبٍ** They came from every way, or road, (M, Mṣb,) or quarter, ('Eyn, M, A,) or tract, or side, ('Eyn, S,) and place, (S,) or place to which one returns. (A, Mṣb.) And **أَوْبَا الْوَادِي** signifies *The two sides of the valley*. (A.) =

Bees: (M, K:) a quasi-pl. n.: as though the sing. were **أَنْبٌ**: AHn says that they are so called because of their returning to the **مَبَاة**, i. e. the place where they hive for the night. (M, TA.) See **أَنْبٌ**. — The clouds. (K.) — The wind. (K.)

أَوْبَةٌ and **أَيْبَةٌ** Return; (T, A, K;) as also **إِيَابَةٌ**, a subst. from **أَبٌ**. (Mṣb.) You say, **لِيَهْنِكَ أَوْبَةُ الْغَائِبِ** [May the return of the absent give thee joy]. (TA.) And **فَلَانَ سَرِيعَ الْإَوْبَةِ** and **أَوْبَةُ الْإَيْبَةِ** Such a one is quick in return. (A'Obeyd, T, S.) — Return from disobedience to obedience; repentance. (TA in art. **أَيْبٌ**.) — **كَلَامٌ لَا أَوْبَةَ لَهُ** Speech, or language, without profit. (A.) = **أَوْبَةٌ** is also the sing. of **أَوْبَاتٌ**, which signifies *The legs of a beast*. (K, TA.)

أَيْبَةٌ: see **أَوْبَةٌ**, in two places. = Also, (as in some copies of the K,) or **إِيَابَةٌ**, (accord. to the CK,) or **أَيْبَةٌ**, (accord. to the TK,) *A noon-day draught or drink*. (K.)

إِيَابَةٌ: see what next precedes.

أَوُوبٌ A she-camel quick in the changing, or shifting, of her fore and hind legs in going along. (S.)

إِيَابَةٌ: see **أَوْبَةٌ**.

أَوَابٌ Frequent in returning. (T.) — Frequent in returning unto God, from one's sins; (M, TA:) *went to repent, or frequent in repenting*: (Zj, T, A, Mṣb, Mṣb:) or *turning from disobedience to obedience*: (S, L:) or a *praiser of God*; (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called **الضُّحَى**, when the sun is high, and the heat violent; hence termed **صَلَاةُ الْإَوَابِينَ**; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or *obedient*: (Katádeh, TA:) or one *who reflects upon his sins in solitude, and prays God to forgive them*: (TA:) or one *who keeps, or is mindful of, the ordinances prescribed by God*, (**حَفِيفٌ**, [which is thus explained by Bq and Jel as occurring in the Kur l. 31,]) *and does not rise from his sitting-place until he begs forgiveness of God*: ('Obeyd Ibn-'Omeyr, T, TA: * [but this is evidently meant as an explanation of **أَوَابٌ** together with **حَفِيفٌ**: see the Kur ubi supra:]) or one *who sins, and then returns to obedience, and then sins, and then returns to obedience*. (TA.)

أَوْبٌ act. part. n. of **أَبٌ**; Returning: [&c.:] (M, Mṣb:) pl. **أَوَابٌ** and **أَيَابٌ** and **أَوْبٌ** [q. v.]: (M, K:) or, accord. to some, the last is a quasi-pl. n. (M, TA.)

أَيْبَةٌ The coming of camels to water, to drink, every night: whence the saying,

• لَا تَرِدَنَّ الْمَاءَ إِلَّا أَيْبَةٌ •

[Do not thou come to the water, to drink, unless coming to it every night]. (IAqr, M.) — See also **أَيْبَةٌ**.

مَأْبٌ A place to which one returns: (T, S, K.)

a settled, or fixed, abode, or dwelling-place: (TA:) the place to which one is translated, or removed, by death: (K, TA:) the goal to which the course of life ultimately leads one; or place to which one returns in the ultimate state, or world to come. (T, TA.) — The place where the sun sets. (TA.) — [A day-journey: pl. **مَأْوِبٌ**; as in the saying,] **بَيْنَهُمَا ثَلَاثُ مَأْوِبٍ** Between them two are three day-journeys. (K.)

مَتَوِبٌ [A camel that overcomes in vying with another, or others, in pace, or going]: see an ex. voce **أَوْبٌ**. (T.)

مَابَةُ الْبِئْرِ [The place where the water flows again into the well to supply the deficiency occasioned by drawing;] the **مَبَاة** of the well; i. e., the place where the water collects in the well. (TA.)

رِيحٌ مُؤَوَّبَةٌ, (IB, CK,) or **مُؤَوَّبَةٌ**, (as in a copy of the M, and in some copies of the K,) *A wind blowing throughout the whole day*: (M, K:) or *a wind that comes at night*. (IB.)

مُؤْتَابٌ: see **مُتَأَوَّبٌ**, in two places.

مُتَأَوَّبٌ an inf. n. of 5, q. v.; as also **مُتَأَيْبٌ**. (M, K.)

مُتَأَوَّبٌ Returning to one's family at, or in, the night; as also **مُؤْتَابٌ**: (TA:) or, as also **مُتَأَيْبٌ**, coming at night: or coming in the beginning of the night: (S:) [and so **مُؤْتَابٌ**, as in the following ex.:]

• وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ • وَرَزَقَ اللَّهُ مُؤْتَابٌ وَغَادٍ •

[And whoso feareth God, verily God is with him; and the supply of God cometh to him at night, or in the beginning of the night, and cometh early in the morning: **يَتَّقِي** being here put for **يَتَّقِي**, by a necessary poetical licence: see art. **وَقَى**]. (S.)

مُتَأَوَّبٌ: see **مُتَأَيْبٌ**.

مُتَأَوَّبٌ: see **مُتَأَيْبٌ**.

اود

1. **أَوْدٌ**, aor. **يَأُودُ**, inf. n. **أَوْدٌ**, *It* (a thing, T, S, M, or an arrow, AHn, M) *was, or became, of itself, crooked, curved, or bent*. (T, S, M, A, K.) [See also 5.] — **أَوْدٌ**, aor. **يُؤَوِّدُ**, inf. n. **أَوْدٌ**, *It* (the day) *receded, in the evening*. (T, L.) — *It* (the evening, T, S) *declined*. (T, S, K.) — *It* (a thing, L) *returned*. (M, L, K.) — **أَدَّتِ الظَّلَالَ** The shallows returned, and inclined towards the east. (L.) — **أَدَّ عَلَيْهِ** He inclined towards him; or pitied him. (M.) = **أَدَّهُ**, (T, S, Mṣb,) first pers. **أَدَّتُهُ**, (M,) or **أَدَّتُهُ**, (K, TA, [in the CK, erroneously, **أَدَّتُهُ**]) aor. **يُؤَوِّدُ**, inf. n. **أَوْدٌ**, (Aḡ, T, M, Mṣb,) *He crooked, curved, or bent, it*; (Aḡ, T, S, L, Mṣb, K;) i. e., a stick, (Aḡ, T, L,) or other thing; (L;) as also **أَوْدَهُ**. (L, K.) — **أَوْدَهُ**, aor. **يُؤَوِّدُ**, (T, S, M, &c.) inf. n. **أَوْدٌ** (S, M, K) and **أَوُودٌ**, (M, K,) *It* (a load) *oppressed him by its weight; pressed heavily upon him; burdened him*. (AZ, T, S, A, Mṣb.) And *It* (a thing, or an affair,) *oppressed, distressed, or afflicted, him*: (M, L, K.) and [in like manner] **تَأَوَّدَهُ**, (L, K,)

or تَادُوهُ (T,) as also تَادَاهُ (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, it pressed heavily upon him; oppressed him. (T, L, K.) You say, مَا آدَكَ فَبَوَّأِي آدَكَ What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me. (S.)

2: see 1.

5. تَاوَدَ It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent; (T, S, M, A, L, K;) as also تَاوَدَ. (T, S, M, L, K: [in the CK تَاوَدَ is erroneously put for فَاوَدَ.]) El-'Ajjaj says,

لَمْ يَكْ يَنْأَدُ فَامَسَى آتَادَا

[He used not to become bent, and he has become bent], making the pret. to be u denotative of state because قَدْ is meant to be understood, as in the saying in the Kur [iv. 92], أَوْ جَاوَوْكُمْ حَصْرَتٌ تَاوَدَتْ فِي قِيَامِهَا. (S.) You say also, She (a woman) bent in her rising, by reason of her heaviness. (T and L in art. وَاوَدَ) = تَاوَدَهُ: see آوَدَ.

6. تَاوَدَهُ: see آوَدَهُ.

7. آتَادَ: see 5, in two places. — Also He became oppressed, or burdened [by a load]. (Mgh.)

أَوْدُ; (T, M;) or أَوْدُ, fem. أَوْدَاءُ; (K;) Crooked, curved, or bent. (T, M, K.)

أَوْدُ; fem. أَوْدَاءُ: see what next precedes.

أَوْدُ Burdening [or distressing]. (S.) See 1, last sentence.

مُؤَوِّدُ Oppressed, pressed heavily upon, or burdened, by a load. (S.)

مَأْوِدُ Calamities: (IAqr, M, L, K:) as also مَوَائِدُ, which is app. formed by transposition. (M, L.) Some say that مَأْوِدُ is pl. of مَوْدُ, and derive this word [which see in art. أَوْدُ] from آوَدَهُ, aor. يُووِدُ, meaning "it oppressed him by its weight:" (T, L:) or it has no sing. (IAqr, M.)

اوز

أَوْزُ (S, Mgh, K) and أَوْزَةٌ (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.] (Mgh,) i. q. بَطُّ [The goose, or geese; and the duck, or ducks; but اوز is generally applied to the former of these birds; and بَطُّ, to the latter; agreeably with a statement in the Jm, that بَطُّ is applied by the Arabs to the small, and اوز to the large]; (S, K;) as also وَزُّ, of which the n. un. is وَزَّةُ; (Mgh:) اوز is of the measure فَعْلٌ; (Mgh:) [but see what follows:] the pl. is اَوْزُونَ (S, Mgh, K,) a form which is sometimes used, (S, Mgh,) and which is anomalous. (Mgh.) [See also كُرْكُي.] — [Hence,] اوز also signifies † Short and thick: (K:) fleshy without being tall: (Lth, TA:) fem. with ة. (TA.) El-'Okberee asserts that the ا is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure فَعْلٌ, and may not be of the measure فَعْلٌ, [i. e., originally اَوْزٌ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اوز is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — Also, applied to a man, and to a horse, and to a camel, Firm in make: (AHci in the Expos. of the Tes-heel, and TA:) or, applied to a horse, compact and strong in make. (TA.)

اَوْزِيٌّ A manner of walking in which is a moving up and down: or leaning on one side; (K;) [the latter omitted in the CK;] at one time on the right and at another on the left [like a goose or duck]: (TA:) and the walk of a sprightly horse. (TA.) Az says that it may be of the measure فَعْلِيٌّ, [i. e., originally اَوْزِيٌّ,] or فَعْلِيٌّ; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جِيضِيٌّ, and دِقْقِيٌّ. (TA.)

اَوْزِيَّةُ A land abounding with the birds called اَوْزٌ. (Sgh, K.)

اوس

اَوْسٌ [The myrtle;] a certain kind of tree, (S, Mgh, K,) well known, (S, K,) fragrant, (IDrd, M, Mgh,) and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree: (AHn, M, TA:) n. un. with ة: (AHn, M, Mgh, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1. اَوْفٌ and اَوْفٌ, inf. n. تَوَوَّفٌ, aor. اَوْفَتْ الْبِلَادُ. (M, TA) and اَوْوَفٌ, (M,) or اَوْوَفٌ, (TA,) The country, or countries, had therein what is termed اَوْفٌ [i. e. a blight or blast or the like, or a pest or plague or the like]. (M, TA.) And اَوْفٌ, (Ibn Buzurj, T,) or اَوْفٌ, (K,) or اَوْفٌ, with the verb in the pass. form, (Mgh,) like اَوْفٌ, (K,) The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed اَوْفٌ [i. e. a blight, blast, taint, canker, or the like]. (T, K, Mgh.) And اَوْفٌ, (M, TA,) and اَوْفُوا, (K,) thus in a correct copy of the 'Eyn, (TA,) and اَوْفُوا, (Lth, T, K,) and اَوْفُوا, (K, TA,) [in the CK اَوْفُوا,] and اَوْفُوا, (Lth, T, K, [in the CK اَوْفُوا,]) the last, namely, اَوْفُوا, with the l termed مَمَالَةٌ, having a quiescent letter [i. e. و] rendered apparent by utterance but not by writing, between it and the ف, (T, K,) [in which is a strange omission, of the words سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الْخَطُّ] as in the T, or سَاكِنَةٌ بَيْنَهَا الْوَاوُ as in the TA,] TA,) The people became affected, or smitten, with what is termed اَوْفٌ [i. e. a pest or plague or the like]. (Lth, T, M, K.) Lth says, in this case one says اَوْفُوا, and in one dial. اَوْفُوا: (T:) in several copies of his book, in one dial. اَوْفُوا, with two distinct و's, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

اَوْفٌ [A blight, blast, taint, canker, disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;] i. q. عَاهَةٌ; (S, Mgh, K;) i. e. (Mgh, [in the K "or,"]) an accident that mars, or corrupts, that which it affects, or befalls, or smites: (T, M, O, Mgh, K:) pl. اَوْفَاتٌ. (Mgh, K.) [See 1.] One says, اَوْفَةُ الظَّرْفِ الصَّلْفُ وَاَوْفَةُ الْعِلْمِ التَّسْيَانُ [The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad., اَوْفَةُ الْحَدِيثِ الْكُذْبُ وَاَوْفَةُ الْعِلْمِ التَّسْيَانُ [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, لِكُلِّ شَيْءٍ اَوْفَةٌ وَلِلْعِلْمِ اَوْفَاتٌ [To everything there is a bane; and to science there are banes]. (TA.)

مَوْوَفٌ (Ks, T, S, M, Mgh, K,) originally مَأْوُوفٌ (Mgh,) and مَنِيفٌ (Ibn-Buzurj, T, K,) Affected, or smitten, with what is termed اَوْفٌ; (T, S, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Mgh.)

مَوْوَفٌ: see مَنِيفٌ.

اوق

اَوْقِيَّةُ: see اَوْقِيَّةُ.

اول

1. اَوْلٌ, nor. يُووِلُ (T, S, M, &c.,) inf. n. اَوْلٌ (T, M, Mgh, Mgh, K) and مَالٌ (M, K) and اِيَالٌ, which last is used as a subst. in relation to objects of the mind, (Mgh,) and اَيْلُونَةٌ [like اَيْلُونَةٌ] (TA,) He, or it, returned; syn. رَجَعَ; (T, S, M, Mgh, Mgh, K;) and عَادَ; (T;) [and he resorted; (see an instance voce اَيْلٌ);] اَوْلِيَّةٌ to it; (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رَجَعَ, by which, as the explanation of اَوْلٌ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and اَوْلٌ اَوْلٌ he (a man, M) returned, or reverted, from it. (M, K.) — From اَوْلٌ as syn. with رَجَعَ is the phrase, فُلَانٌ يُووِلُ اِيَالِي كَرَمٍ, [meaning either Such a one returns to generosity, or, as كَرَمٌ is used in the sense of كَرَامٌ, is referable to generous, or noble, ancestors]. (TA.) [And hence the phrase,] اَوْلٌ اَوْلِيَّةٌ بِنَسَبٍ [He bore a relation to him, as a member to a head, by kindred], and اَوْلِيَّةٌ بِدِينٍ [by religion]. (Ibn-'Arafsh.) And the saying, in a trad., مَنْ صَامَ الدَّهْرَ فَلَا اَوْلِيَّةَ لِي وَلَا اَوْلِيَّةَ لِي, i. e. † [He who fasts ever, or always, may he neither fast] nor return to what is good. (TA.) [In the Mgh, art. دَهْرٌ, for اَوْلٌ I find اَوْفَرٌ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce ال in art. [الو].—Hence also the saying, *آت الضربة إلى النفس*, meaning † *The blow, or stroke, resulted in destroying life; in slaying, or killing.* (Mgh.)—Hence also, *آل الأمر إلى كذا* [*The affair, or case, became ultimately reduced to such a state, or condition; came to such a result; came to be thus.*] (Mgh.)—Hence also, *طبخت الشراب*, or *beverage, and it became reduced (رجع) to such a quantity.* (S.) And *طبخه حتى آل إلى الثلث أو الربع* *He cooked it (namely نبيذ [i. e. must, or mead, or wort,]) until it became reduced (رجع) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حتى آل (TA,) until twice the quantity, or weight, of a من became [reduced to] (صار) one (Mgh.)—* [Hence also, *مجاز الأول*, *The proleptic, or anticipative, trope; as فصيل applied to “a young camel” before it is weaned, because it is to be weaned.*]—[And hence also, app.,] *آل الشيء*; *مال*, *The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient.* (M, K.) And *آل لحم* *The flesh of the she-camel went away, so that she became lean, or slender and lean, or lean and lank in the belly.* (T, K.)—*آل*, (T, S, M, K,) inf. n. *أول* (T, M, K) and *إيال* (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick: (T, S, M, K:) said of milk, it thickened and coagulated: (M:) said of wine, or beverage, it thickened, and became intoxicating in its utmost degree: (Az, TA:) and said of oil, it attained its full perfume, or sweetness of odour, by being well prepared or compounded.* (T.)—*ما لك تؤول إلى كتفك* [written in the TA without any vowel-signs, app. meaning † *What aileth thee that thou shruggest thy shoulders? lit., drawest thyself together to thy two shoulder-blades?*] is said [to a man] *إذا أنضم إليهما واجتمع آل من* *He escaped, or became safe or secure, from such a one: a dial. var. of أول: (T, K:) of the dial. of the Anṣūr. (TA.)—* You say also, *آل*, aor. *يؤول*; (T, Mgh;) or *أول*, aor. *يؤول*; (K;) meaning *He, or it, preceded; went before; was, or became, before, beforehand, first, or foremost;* (T, Mgh, K;) and came: (Mgh:) with this, also, *وأل* is syn.; and from it [says Az] is most probably derived *أول*, so that its original form is *أول*:

[or, as Fei says,] hence is derived the phrase, used by the vulgar, *العشر الأول* with fet-ḥ to the hemzeh [as meaning “the first, or preceding, ten (nights of the month),” for *الأول*, pl. of *أولى*, fem. of *أول*; but this is generally regarded as being originally *الأوال*, from *وأل*]. (Mgh.)—*آل*: see 2.—Accord. to Lth, (TA,) *ألت*, (M, K,) aor. *أؤونه*, inf. n. *أؤل*, (TA,) signifies *I made it (namely, milk, M, or oil &c., K) to thicken, (M, K,) and to coagulate; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.)—**آل رعيتته*, (S, M, Mgh, K,) aor. *يؤول*, inf. n. *أؤل* (S) and *إيال* (S, M, K,) of which the simple subst. is *إيالة*, (S, Mgh,) *He (a prince or commander, S, or a king, M, K) ruled, or governed, his subjects; presided over their affairs, as commander or governor; (S, M, Mgh, K;) and did so well: (S:) and* *آل عليهم*, inf. n. *أؤل* and *إيال* and *إيالة*, [or this last, as said above, is a simple subst.,] *he presided over them; held command, or authority, over them; (M, K;) namely, a people, or company of men; (K;) or, over their affairs. (TA.)* It is said in a prov., (M,) *قد أنا وإيل علينا* (T, S, M) *We have ruled and been ruled; (T;) we have presided and been presided over. (M.)—**آل ماله*, (T, S, M, Mgh, K,) inf. n. *إيالة*, (T, Mgh,) *He put into a good, or right, state, or condition, and managed, or tended, his مال [meaning cattle]; (T, S, M, K;) as also* *آل ماله* [written with the disjunctive alif *إيالة*, (K,) inf. n. *إييال*: (S:) or *he managed his camels, and his sheep or goats, in such a manner that they thrive, or became in a good state or condition, by his management.* (Mgh.) Lebeed describes a female singer

بموتير تآلة إيهامها

(T, S,) meaning *with a stringed lute, (EM p. 160,) which her thumb adjusts; (S, EM;) from ألت, (T, S,) signifying I put into a good, right, or proper, state, or condition. (T. [But see another reading in the first paragraph of art.*

اوى.) You say also, *ألت الشيء*, meaning *I composed, or collected together, the thing, and put it into a good, right, or proper, state, or condition: and some of the Arabs say, أول الله عليك*, i. e. *May God compose for thee thine affair: and, by way of imprecation, أول الله عليه شمة* [*May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs.*] (T.)—*ألت الإبل*, inf. n. *أؤل* and *إيال*, also signifies *I drove the camels: (M:) or, accord. to the T, I bound the camels' udders with the أصرة (صورتها) until the time of milking, when I loosed them. (TA.)*

2. *أوله*, (M, K,) inf. n. *تأويل*, (TA,) *He returned it (namely, a thing, M) to him, or it; he made it, or caused it, to return to him, or it; syn. رجعه*, (M, K; in the CK رجعه:) and *آله* also signifies the same; syn. *رده*. (TA.) You say,

thee thy stray; (T, TA;) cause it to return to thee; (TA;) bring together thee and it. (T.) And *أولته إلى كذا* *I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صيرته إليه. (T.)—* See also 1, near the end of the paragraph, in two places.—*تأويل* also signifies *The discovering, detecting, revealing, developing, or disclosing, or the explaining, expounding, or interpreting, that to which a thing is, or may be, reduced, or that which it comes, or may come, to be: (S, O, TA:) you say, أولته, inf. n. تأويل; and تأويلته, inf. n. تأؤل; in one and the same sense: and hence the saying of El-Aṣḥā:*

على أنها كانت تأؤل حبا

تأؤل ربيعي السحاب فأصبأ

(S:) *تأؤل حبا* (so in a copy of the T: [the former word being, accord. to this reading, a contraction of *تأؤل*; but this does not altogether agree with what here follows:]) AO says, *تأؤل حبا* means *تفسيره ومرجعه*: [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called ربيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, S,) and has a son accompanying him: (S:) [or *أوله* and *تأوله*, (M, K,) inf. n. of the former as above, (K,) when said of language, signify *دبره وقدره وفسه* [*he considered its end, or what it might be to which it led or pointed, and compared one part of it with another, and then explained, or expounded, or interpreted, it*]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though *تأويل* and *تفسير* were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Ahmad Ibn-Yahyā, these two words and *معنى* are all one: but *تأويل* seems to me to signify *the collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness: or, accord. to Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also* *تأؤل*: (T:) or the turning a verse of the *Kur-ān* from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the *Scripture* and the *Sunnah*: for instance, in the words of the *Kur* [vi. 95, &c.], *يُخرج الحي من الميت*, if the meaning be [thus explained] “He produceth the bird from the egg,” this is *تفسير*: and if [it be explained as meaning] “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is *تأويل*: so says Ibn-El-Kemāl: (TA:) [hence, although it may often be rendered by *interpretation*, like *تفسير*, it more properly signifies the rendering in a manner not according to the letter, or overt sense; explaining the covert, or virtual,

meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rághib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تاويل, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. فسر, and TA in that and in the present art. :) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the explaining the meaning of that which is مُشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.])—[Hence, اَوَّلُ نَفْطًا, in grammar, He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.]—And [hence likewise,] تاويل signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the Kur xii. 101. (M.)—It is also used [as a simple subst.] to signify The end, issue, result, or final sequel, of a thing; syn. عَاقِبَةٌ; (Bd in iv. 62 and xvii. 37; or مَآلٌ; (Jel in the same places;) or مَرَجِعٌ, and مَصِيرٌ; as in the Kur [iii. 5] وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ [But none knoweth the end, &c., thereof, except God]: (A'Obeyd, T:) or this phrase means, but none knoweth when will be the resurrection, and to what the case will eventually come, (T, M,) when the hour shall arrive, (TA,) except God: (T, M:) so says Aboo-Is-hák: (T:) and in like manner, [in the Kur vii. 51] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means Do they wait for aught save the result to which their case will come by the resurrection? (Aboo-Is-hák, T, M:) or, the result to which it will come (Bd, Jel) in the manifestation of its truth by the appearance of the promises and threats of which it has told? (Bd:) in like manner, also, the saying, تَقْوَى اللَّهِ أَحْسَنُ تَأْوِيلًا means The fear of God is best in respect of result; syn. عَاقِبَةٌ. (TA.)

5: see 2, in the former half of the paragraph, in six places.—تَأَوَّلَ فِيهِ الْخَيْرَ He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also, تَأَوَّلْتُ فِي فَلَانٍ الْأَجْرَ I sought, or looked for, recompense in (or of or from) such a one. (T.)

8: see 1, near the end of the paragraph, in two places.

10. استَأْتَلَ الرَّؤْيَا He sought the interpretation of the dream, by consideration. (TA in art. سَوَأَ.)

آل A man's أَهْلٌ [or family]; (T, S, M, Mṣb, K;) i. e. his relations: (Mṣb:) his عَشِيرَةٌ [or kinsfolk; or nearer, or nearest, relations by

descent from the same father or ancestor; &c.]; from اَوَّلٌ as signifying رُجُوعٌ, because recourse is had to them in all affairs: (Har p. 578:) and his household; (S, TA;) the people of his house: (Mṣb:) and his followers; (S, Mṣb, K;) including soldiers: (S, TA:) and his أوليآء [i. e. friends, and the like]: (K:) those who bear a relation to him, as members to a head, (مَنْ آلَ إِلَيْهِ,) by religion or persuasion or kindred; as in the Kur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafah:) [or in these and many other instances, it may be rendered people:] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلَ الْإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلَ فُلَانٍ, but not آلَ رَجُلٍ كَذَا, nor آلَ زَمَانٍ كَذَا, nor آلَ مَوْضِعٍ كَذَا, like as one says, أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلَهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally اَوَّلٌ; the و being changed into ا, (M, Mṣb,) as in قَالَ [which is originally قَوْلٌ]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then أَهْلٌ, and then آل: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form اَوَّلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the آل of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Aḥmad Ibn-Yahyá, T:) or, as some say, his family (أَهْلُهُ [q. v.]) and his wives: [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to اهله:] or, as some say, the people of his religion: (Esh-Sháfi'ee, T:) being himself asked who were his آل, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muttalib. (Esh-Sháfi'ee, T.)—يَا آلَ زَيْدٍ and يَا تَرْبِدَ accord. to the Koofees, are contractions of يَا آلَ زَيْدٍ [O family of Zeyd]. (Mughnnee, on the letter ل; and El-Ashmoonee on the Alfeyeh of Ibn-Málik, section الاستغاثة. [See the letter ل.])—[See also اِبْنَةٌ.] = I. q. شَخْصٌ [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from آل as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Har p. 578.)—Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to

give more force to an expression;] as in the following instance:

• الْأَقْبَى مِنْ تَذَكُّرِ آلِ لَيْلَى •
• كَمَا يَلْقَى السَّالِمِينَ مِنَ الْعِدَادِ •

[I experience, from remembrance of Leylâ, or of Leylâ's person or self, the like of what the person bitten or stung by a venomous reptile experiences from the paroxysm of pain occasioned by the bite or sting]. (TA.) [See also another ex., voce شَخْصٌ; and another, voce مِزْمَارٌ.]—[Liko شَخْصٌ, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.]—[app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.)—A [tent of the kind called] خَيْبَةٌ. (M.)—The poles of the خَيْبَةٌ; (M, K;) as also آلَةٌ; of which the pl. is آلَاتٌ: (K:) or آلَةٌ is the sing. of آلٌ and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood (خَشَبَاتٌ) upon which the خَيْبَةٌ is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آلَات of the [wood of the tree called] طَلْعُ. (S.)—The pieces of wood (خَشَبٌ, T, M, K) of خَيْبَةٍ [or tents], (M,) stripped [of the tent-cloths]. (T, TA.)—Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K.)—The سَرَابٌ [or mirage]: (As, T, M, K:) or peculiarly applied to that which is in the first part of the day, (K,) as though raising figures seen from a distance (شَخُوصٌ), and making them to quiver: (TA:) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شَخُوصٌ); not the same as the سَرَاب: (S:) or what resembles the سَرَاب: (Mṣb:) or, as some say, that which is in the ضَحَى [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شَخُوصٌ), and making them to quiver; whereas the سَرَاب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the آل is in the first part of the day: (M:) As says that the آل and the سَرَاب are one: but others say that the former is from the ضَحَى [see above] to the declining of the sun from the meridian; whereas the سَرَاب is after the declining of the sun from the meridian to the prayer of the عَصْر; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed آل, i. e. شَخْصٌ; for the آل of everything is its شخص; and that the سَرَاب [in appearance] lowers every شخص in it so that it becomes [as though it wore] cleaving to the ground, having no شخص: Yoo says, the Arabs say that the آل is from the غُدُوَّة [or period between the prayer of daybreak and sunrise] to the time when the sun is very high, or near the meridian; then it is called سَرَاب for the rest of the day: ISk says, the آل is that which [in appearance] raises figures seen from a distance (شَخُوصٌ),

and is in the فُحَى [explained above]; and the سَرَاب is that which is upon the surface of the ground, as though it were water, and is at mid-day: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Harcere speaks of the glistening of the آل; applying this word in the sense of سَرَاب; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Mṣb, K.) The phrase يَرْفَعُ الْأَلَّ, ending a verse (S, M) of En-Nábigah, (M, TA,) i. e. Edh-Dhabyáne, (TA,) or El-Jaḥde, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being يَرْفَعُهُ الْأَلَّ [The آل raising it]: (S, TA:) or the meaning is, making the آل conspicuous more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) = See also the next paragraph. = And see أَلْيَان, in art. الی.

أَلَّةٌ i. q. أَدَاةٌ [i. e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلَاتٌ. (S, K.) In the saying of 'Aleo, يَسْتَعْمِلُ آلَاتِ. (S, K.) In the saying of 'Aleo, يَسْتَعْمِلُ آلَةَ الدِّينِ فِي طَلَبِ الدُّنْيَا [lit. He makes use of the instrument of religion in seeking the goods of the present world], † science, or knowledge, is meant; because thereby only is religion. (M.) — [A musical instrument:] a lute; a musical reed, or pipe; the [kind of mandoline called] طَنْبُورٌ. (TA.) — The male organ of generation. (TA.) — The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, M,) of Kaḥ Ibn-Zuheyri:

- كُلُّ أَبْنٍ أَنْتَى وَإِنْ طَانَتْ سَلَامَتُهُ
- يَوْمًا عَلَى آلَةٍ حَدْبَاءَ مَحْمُولٍ

[Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] آلَةٌ here signifies حَالَةٌ. (TA.) — See also آل, in two places, near the middle of the paragraph. = A state, or condition; i. q. حَالَةٌ [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] آلٌ. (T, S.) You say, هُوَ بِآلَةٍ سَوِيٍّ [He is in an evil state or condition]. (S.) — I. q. شِدَّةٌ [Straitness; difficulty; distress; &c.]. (M, K.)

أَيْلَةٌ sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbád.) [See also آل.] — You say also, رَدَدْتُهُ إِلَى آيَاتِهِ I made him to go back, or revert, to his natural disposition: or, to his [original] state or condition. (Ibn-'Abbád.)

أَوَّلُو, in the gen. and accus. أَوْلَى: see أَوَّلُو, in art. الو.

أَوْلَى fem. of أَوَّلُو: see the latter in art. وائل. = أَوْلَى as a pl., and its var. أَوْلَى; and أَوْلَى, or أَوْلَى; &c.: see أَوْلَى, in art. الی.

أَوَالٌ A certain idol of [the tribes of] Behr and Teghlib, (K, TA,) the two sons of Wáil. (TA.)

أَوَيْلٌ dim. of آل, q. v. (Ks, T, M, K.)

أَيَالٌ The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed أَيْلٌ: see أَيْلٌ:] or, in which wine (شَرَاب), or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) = [Also an inf. n. of 1, which see throughout.]

أَيَانَةٌ Rule, or government: (S, Mṣb:) [accord. to some, an inf. n. of آل as a trans. verb: accord. to others,] a simple subst. (Mṣb.)

أَوَّلٌ and its variations &c., see art. وائل: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

أَيْلٌ: see أَيْلٌ: = and see also أَيْلٌ, last sentence.

أَيْلٌ: see أَيْلٌ: = and see also أَيْلٌ, in four places; and أَيْلٌ.

أَيْلٌ and أَيْلٌ (T, S, Mgh, Mṣb, K, the first and third and fourth in art. ايل) and أَيْلٌ (T, K,) the last on the authority of IAqr, (TA,) hut A 'Obeyd says that it is أَيْلٌ, with kesr, (T,) and this is the approved form, (TA.) The [animal called] وَعَلٌ (K:) or the male وَعَلٌ (Ish, T, S, Mgh, Mṣb;) i. e. the mountain-goat: (Mṣb:) accord. to some, (S,) what is called in Persian كُوزَن; (S, Mgh;) by which word Sh explains the word أَيْلٌ: Ish says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see بَقْرُ الْوَحْشِ in art. بقر:] and Lth says, it is called thus because it resorts (يُؤْوِلُ) to the mountains: sometimes the ي is changed into ج: the fem. is of the same three forms with ة: (TA:) and the pl. is أَيْالٌ [like سَيَائِد pl. of سَيِّد]. (Lth, T, Mgh, Mṣb.) — See also أَيْلٌ, in two places.

أَيْلٌ [act. part. n. of 1 in all its senses: and thus, particularly,] Thickening, or thick; (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. أَيْلٌ: (S, M:) which last word [in one copy of the M written أَيْلٌ, but this I think a mistranscription,] signifies also the remains of thickening, or thick, milk; or, as some say, the [seminal] water in the womb: (M:) or this same word (أَيْلٌ) has the last of these

the first of the meanings explained in this paragraph; as also أَيْلٌ, applied to milk; (K;) or to milk thickening, or thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA:) or it [app. أَيْلٌ, as in the TK,] signifies the vessel, or receptacle, thereof; (K;) [a meaning assigned in the M to إِيَالٌ:] in which milk thickens: (TA:) Sh says that أَيْلٌ signifies the milk of the إِيَالٌ [pl. of إِيَالٌ]; and so says AA: but AHeyth says that this is absurd; and that the right word is أَيْلٌ, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: En-Nadr says that أَيْلٌ signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an إِيَالٌ, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-'Habeeb asserts; and أَيْلٌ, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of أَيْلٌ], applied to milk, أَيْلٌ is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly أَوَّلٌ. (IJ, M.) = إِنَّهُ لَأَيْلٌ مَالٌ and مَالٌ أَيْلٌ Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.)

عَاقِبَةٌ used as a simple subst. in the sense of عَاقِبَةٌ &c.: see 2, last sentence.

مَالٌ inf. n. of آل, in two senses pointed out above. (M, K, TA.) — [Hence, مَالَهُ إِلَى كَذَا His, or its, return, or course, or transition, is to such a state or condition.] = Also, [as a noun of place &c.,] i. q. مَرَجٌ [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, [where this is given as a signification not mentioned in the K; so that مَرَجٌ is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. — A refuge: applied in this sense to God. (Har p. 361.)

هُوَ مُؤْتَالٌ بِقَوْمِهِ مُقْتَالٌ عَلَيْهِمُ He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.)

هَذَا مُتَأَوَّلٌ حَسَنٌ [app. This is a good discovery made from outward signs]. (TA, where it immediately follows تَأَوَّلَ فِيهِ الْخَيْرُ with its explanations given above.)

مُتَأَوَّلٌ: see its verb. — [Sometimes it signifies] Veracious: opposed to مُتَعَوَّلٌ. (Har p. 256.)

اولو

أَوَّلُو, in the gen. and accus. أَوْلَى: see أَوَّلُو, in art. الو.

اولى

أَوْلَى fem. of أَوَّلُو: see the latter in art. وائل. =

أولى as a pl., and its var. **أولاء**; and **أولئكَ**, or **أولئِكَ**; &c.: see **ألى**, in art. **الى**.

اوم

أوم for **أومر**: see art. **امر**.

اون

1. **آن**, aor. **يُؤُونُ**, inf. n. **أُونٌ**, *He was, or became, at rest, or at ease; he rested in a journey.* (IAqr, T.) — **أُنْتُ**, aor. and inf. n. as above, *I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, M, K.) — *I was, or became, grave, staid, steady, sedate, or calm.* (S, K.) — *I was, or became, gentle; or I acted gently:* (T, S, M, Mgh, K.) and *I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying:* (M:) *I went gently, softly, or in a leisurely manner:* (S, K:) **أُونٌ** [the inf. n.] is formed by substitution [of **ا** for **ه**] from **هُونٌ**. (S.) You say, **أُنْتُ بِالشئِ**, and **عَلَى الشئِ**, *I was gentle, or I acted gently, with the thing;* (M;) and **فِي الأَمْرِ** in the affair. (Mgh.) And **أَنْ عَلَى نَفْسِكَ** *Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry:* (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, **عَلَى قَدْرِكَ** **أُونٌ**, meaning **أَتْتُدُّ عَلَى نَحْوِكَ** [app. *Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قَدْرٌ and نَحْوٌ are both syn. with مِقْدَارٌ.* (T, K.) And **فِي سَيْرِكُمْ** **أُونُوا** *Proceed ye with moderation in your course or pace or journeying.* (ISk, T.) And **فِي** **تَأَوُّنٌ** *He paused, or was patient, in the affair.* (M.) — **أُونٌ** also signifies *The being weary, or fatigued; like أَيْنٌ.* (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also *The putting oneself to trouble, or inconvenience, for the sake of what one may expul upon himself and his family.* (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word **مُؤُونَةٌ**, [as being originally **مَأُونَةٌ**,] of the measure **مَفْعُولَةٌ**: but others say that it is of the measure **مَفْعُولَةٌ**, **مَأْنَتْ**. (TA.) — **أُونُكَ** and **أَنْ أُونُكَ** [and **أُونُكَ**] signify the same. (M.) [See art. **اين**.]

2: see 1, in two places.

5: see 1.

الآن and its vars.: see art. **اين**. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mgh.]

أُونٌ: see 1 [of which it is the inf. n.]: and see also what next follows.

أَوَانٌ (T, S, M, Mgh, K) and **أَوَانٌ** (T, M, Mgh, K,) the latter mentioned by Ks on the authority of Abou-Jámi, but the former is the usual mode of pronouncing it, (T,) and **أَوَانٌ**, Bk. I.

(M,) *A time; a season:* pl. **أَوَانَةٌ**; (T, S, M, Mgh, K;) but Sb says **أَوَانَاتٌ**; (M; [so in a copy of that work; app. **أَوَانَاتٌ**, as though pl. of **أَوَانَةٌ**];) and **أَوَانَةٌ** is syn. with **أَوَانَةٌ**. (AA, T, K.) You say, **جَاءَ أَوَانُ البَرْدِ** [*The time, or season, of cold came*]. (T.) And **يَصْنَعُ ذَلِكَ الأَمْرُ** **فَلَانٌ يَصْنَعُ ذَلِكَ الأَمْرُ** (S, K,*) and **أَوَانَةٌ**, (K, [in the CK **أَوَانَةٌ**],) *Such a one does that thing sometimes, leaving it undone sometimes.* (S, K,*) And **أَتَيْتَهُ أَوَانَةٌ** *I came to him times after times.* (AA, T.) And **أَوَانَةٌ** signifies *Time after time.* (TA, from a trad.) In the saying (of Abou-Zubeyd, L),

• **طَلَبُوا صُلْحَنَا وَلاَتِ أَوَانٍ** •

(M,) or **أَوَانٍ**, (L,) [*They sought our reconciliation with them, but it was not the time that reconciliation should be sought*], accord. to Abu-l-'Abbás, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of **إِذٍ**, because of the suppression of a proposition to which the word should be prefixed, as when you say, **جِئْتُ أَوَانِ قَامَرِ زَيْدٍ** *I came at the time that Zeyd stood.* (M, L.) — [**أَوَانٌ** *At that time or season; then; like جِئْتِيذٍ.*]

أَوَانٌ: see **أَوَانٌ**: = and see also **أَوَانٌ**.

أَوَانٌ [part. n. of 1:] *A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, K.) — [**أَوَانٌ** *ربيع أَوَانٌ خَيْرٌ مِنْ غَيْبٍ*] — [**أَوَانٌ** *An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days*]. (TA.) [The fem. is **أَوَانَةٌ**: the pl. of which is **أَوَانَاتٌ** and **أَوَانَاتٌ**.] You say, **بَيْنَنَا وَبَيْنَ مَكَّةَ ثَلَاثُ لَيَالٍ أَوَانٌ** *Between us and Mehek are three nights of easy, or gentle, journeying:* (S, K,*) and **عَشْرُ لَيَالٍ أَثْنَاتٌ** *ten nights of easy journeying.* (S, M, K.)

أَوَانٌ and **أَوَانٌ** (T, S, M, Mgh, K) [each] a foreign word, [i. e. Persian,] (M,) *A chamber, or an apartment,* (T, Mgh,) or *a large صَفَّة* [i. e. porch, or roofed vestibule, or the like], (S, K,) *similar to an أَرْج* [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or *built in the form of an أَرْج*, (Mgh,) *not closed in the front, or face:* (T, M, Mgh,*) [and *a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly أَوَانٌ, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:*] pl. of the former, **أَوَاوِينٌ**, (T, S, K,) because the sing. is originally **أَوَانٌ**, (S,) and **أَوَانَاتٌ**; and pl. of the latter, **أَوَانٌ**. (T, S, K.) Hence, **أَوَانٌ كَسْرِي**, [*The great porch, or the palace, of Kiserà, or Chosroes, who is called الإيوان*]. (T, S, Mgh.) — Also the latter, [and app., accord. to

the Mgh, the former also,] *Any prop, or support, of a thing:* (T, Mgh,*) particularly, *a pole of a [tent of the kind called] خَيْبَةٌ*. (T.) — **أَوَانٌ** [is *The headstall of the bridle; and*] has for its pl. **أَوَانَاتٌ**. (T, K.)

أَوَانَةٌ: see 1, and see art. **مان**.

اوه

1 and 2: see 5.

5. **أَوَاهُ**, (S, Mgh, Mgh, K;) and **أَوَاهُ**, (S, Mgh, K,) inf. n. **أَوَاهِي**; (S, K;) and **أَوَاهٌ**, inf. n. **أَوَاهٌ**; (K;) *He said أَوَاهُ or أَوَاهُ &c. [i. e. Ah! or alas!];* (S, Mgh, K;) *he moaned; or uttered a moan, or moaning, or prolonged voice of complaint;* (S, TA;) i. q. **تَوَجَّعَ**. (Mgh.)

أَوَاهٌ, (Az, S, Mgh, K, &c.,) as also **أَوَاهٌ**, (IAmb, K,) and **أَوَاهٌ**, and **أَوَاهَةٌ**, (TA,) and **أَوَاهٌ**, (S, Mgh, K,) and **أَوَاهٌ**, (ISd, K,) and **أَوَاهٌ**, (K,) and **أَوَاهٌ**, (S,) or **أَوَاهٌ**, (K,) and **أَوَاهٌ**, (Hr, Mgh, Mgh, K,) so in some copies of the S, but in a copy in the author's handwriting **أَوَاهٌ**, there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Abou-Tálib, **أَوَاهٌ**, with medd, thus pronounced by the vulgar, is wrong, (T in art. **او**), and **أَوَاهٌ**, and **أَوَاهٌ**, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and **أَوَاهٌ**, (K, TA,) or **أَوَاهٌ**, but said by ISd to be with medd, and mentioned by AHát as heard from the Arabs, (TA,) and **أَوَاهٌ**, (K, TA,) or **أَوَاهٌ**, (CK,) or **أَوَاهٌ**, and **أَوَاهٌ**, (S, [in one copy of which the ه is marked as quiescent,]) and **أَوَاهٌ**, (K, TA,) with medd, (TA,) or **أَوَاهٌ**, (CK,) and **أَوَاهٌ**, (S, Mgh, K,) and **أَوَاهٌ**, and **أَوَاهٌ**, (K, TA,) and **أَوَاهٌ**, and **أَوَاهٌ**, (TA,) [**أه!** or **الاس!**] a word imitative of the voice, cry, or exclamation, of the **مَتَأَمَّهُ**; (Az and TA in explanation of **أَوَاهٌ**) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mgh, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after **أَوَاهٌ** or **أَوَاهٌ**;) sometimes, also, a man says **أَوَاهٌ** from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] **أَوَاهٌ** is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzch is originally و: but IATH says, **أَوَاهٌ** is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as **أَوَاهٌ** is used in relation to good: (TA in art. **اه**;) and **أَوَاهٌ** and **أَوَاهٌ** and **أَوَاهٌ** are cries uttered to horses, to make them return. (ISH and TA in art. **اوى**. See 2 in that art. in the present work.) You say, **أَوَاهٌ مِنْ كَذَا** [**أه!** or **الاس!** on account of, or for, such a thing!]; (S, Mgh;) and in like manner, **أَوَاهٌ** [&c.], followed by **مِنْ**, and by **لِ**, (S, TA,) and by **عَلَى**. (TA.) [See also **أَوَاهٌ** in art. **او**.]

أَهَّةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthakib El-'Abdee,

- إِذَا مَا قُمْتُ أَرْحَلَهَا بِبَيْتِ
- تَأَوَّهَ أَهَّةَ الرَّجُلِ الْحَزِينِ

[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوَّهَ: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّ meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهَ مَاهَةً. (TA.) And hence the saying, in imprecating evil on a man, أَهَّةَ لَكَ [May God cause moaning to thee!], and أَوَّهَ لَكَ, with the ة suppressed, and with teshdced to the و. (S.) [See also أَوَّهَ in art. او.] And see أَهَّ above. — [Also] Measles: thus in the phrase, used in imprecating evil on a man, أَهَّةَ وَمَاهَةً [May God cause measles and small-pox [to befall thee]! (K, TA,) mentioned by Lh on the authority of Aboo-Khâlid. (TA.)

أَوَّهَ and أَوَّهَ and أَوَّهَ and أَوَّهَ &c.: see أَهَّ.

أَوَّاهُ A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) — See also أَهَّ.

أَوَّوَهُ, or أَوَّوَهُ, and أَوَّوَهُ:

أَوَّوَاهُ, or أَوَّوَاهُ, and أَوَّوَاهُ, and أَوَّوَاهُ: } see أَهَّ.

أَوَّيَاهُ, or أَوَّيَاهُ:

أَوَّوَاهُ [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also أَوَّاهُ.]

اوى

1. أَوَّاهُ (T, S, M, Mgh, Msh, K,) and أَوَّاهُ (M, Msh, K,) aor. يَأْوِي (T, S, Mgh,) imperative (T,) inf. n. أَوَّاهُ (T, S, M, Mgh, Msh, K,) with damm, (K,) of the measure فَعُولٌ, [originally أَوَّوِي] (S,) and أَوَّاهُ (Fr, M, K,) with kesr, (K,) and أَوَّاهُ (S;) and أَوَّاهُ (M, K,) inf. n. أَوَّاهُ (K;) and أَوَّاهُ (M, K;) and أَوَّاهُ (thus [more commonly أَوَّاهُ] accord. to a copy of the M,) or أَوَّاهُ (K,) like أَوَّاهُ (TK,) and أَوَّاهُ (M, K,) both of the measure فَعُولٌ (TA;) and أَوَّاهُ is used by some in the same sense, but rejected, in this sense, by several;

(Msh;) the pronoun relating to a place of abode; (T, S, M, Msh, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Msh, K.) Hence, in the Kur [xi. 45], سَأْوِي إِلَيَّ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) جَبَلٌ يَعْصِمُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) جَبَلٌ يَعْصِمُنِي مِنَ الْمَاءِ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

- بَصُوحٌ صَانِيَةٌ وَجَذْبٌ كَرِيْبَةٌ
- بِمَوْتَرٍ تَأْتِي لَهْ إِبْهَامَهَا

[With a morning-potation of clear wine (خَمْرٌ being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means أَوَّاهُ, of the measure تَفْتَعِلُ, from أَوَّاهُ signifying عُدْتُ; the و being changed into ا [written اى], and the اى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَّاهُ, nor. as above, inf. n. أَوَّاهُ, also signifies He turned away: and hence, [it is said,] إِذْ أَوَّاهُ إِلَى الْكَهْفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, أَوَّاهُ إِلَى فُلَانٍ, (A'Obeid, T,) or لَهْ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, أَوَّاهُ signifies the same; but he did not know أَوَّاهُ to be syn. with أَوَّاهُ as explained below. (T.) And أَوَّاهُ إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — أَوَّاهُ said of a wound: see 5. — See also 4, in seven places. — أَوَّاهُ (T, S, M, Mgh, K,) like رَوَّى (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى (TA,) [as is shown by the false reading in the CK, رَوَّى لَهْ كَرِيْبَةٌ] aor. يَأْوِي (T, S, Mgh,) inf. n. أَوَّاهُ (S, K) and أَوَّاهُ (S, Mgh, K,) with kesr, (TA,) [originally أَوَّاهُ] the و being changed into ا because of the kesreh before it, (S,) or because combined with ا and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written اية, and in a copy of the M and in the CK اية] and أَوَّاهُ (S, M, K,) without teshdced, (S, TA,) [in my copy of the Mgh written with teshdced,] and أَوَّاهُ (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also أَوَّاهُ (T, K,) of the measure افْتَعَلَ. (TA.) In using the imperative form, you say, اَوَّاهُ لَهْ, [unless this be a mistranscription for اَوَّاهُ لَهْ] meaning Be thou compassionate to him. (T, TA.)

أَوَّاهُ (T, S, M, Mgh, Msh, K,) and أَوَّاهُ (M, Msh, K,) aor. يَأْوِي (T, S, Mgh,) imperative (T,) inf. n. أَوَّاهُ (T, S, M, Mgh, Msh, K,) with damm, (K,) of the measure فَعُولٌ, [originally أَوَّوِي] (S,) and أَوَّاهُ (Fr, M, K,) with kesr, (K,) and أَوَّاهُ (S;) and أَوَّاهُ (M, K,) inf. n. أَوَّاهُ (K;) and أَوَّاهُ (M, K;) and أَوَّاهُ (thus [more commonly أَوَّاهُ] accord. to a copy of the M,) or أَوَّاهُ (K,) like أَوَّاهُ (TK,) and أَوَّاهُ (M, K,) both of the measure فَعُولٌ (TA;) and أَوَّاهُ is used by some in the same sense, but rejected, in this sense, by several;

بِالْحَيْبِلِ (ISH, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses أَوَّاهُ, in order that they should return at hearing my voice: (ISH:) and in like manner one says to them أَوَّاهُ or أَوَّاهُ; (ISH, T, TA;) a well-known call of the Arabs to horses; and sometimes أَوَّاهُ, with a long meddah, is said to them from afar. (T, TA.) [See also 5.]

4. أَوَّاهُ (T, S, M, Mgh, Msh, K,) inf. n. إِبْوَاهُ; (T, S, Mgh;) and أَوَّاهُ; (K;) and أَوَّاهُ; (T, S, M, Mgh, Msh, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msh;) both given on the authority of AZ, (S,) and of A'Obeid, accord. to whom you say, أَوَّاهُ, with the short ا only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, أَوَّاهُ and أَوَّاهُ [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And أَوَّاهُ [A roof sheltered him]. (Mgh.) And أَوَّاهُ and الإِبِلِ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَّانَا وَأَوَّانَا, i. e. [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَّاهُ as syn. with أَوَّاهُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي وَلَا يَأْوِينِي [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الْضَّالَّةَ إِلَّا ضَالٌّ [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, لَا يَأْوِي الْفِرْيَانَ إِلَّا فِرْيَانٌ [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — Hence, إِبْوَاهُ خَشَبِ الْفَحْرِ The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence.

5: see 1, first sentence. — تَأَوَّتِ الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also تَأَوَّتِ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الْحَيْبِلُ The horses drew, or gathered, themselves together: and تَأَوَّتِ النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى, and تَأَوَّى, meaning It drew together, for healing; and so تَأَوَّى, and تَأَوَّى: so in the Nawâdir el-Aarâb. (T.) — One may also say, تَأَوَّى, without saying it with ه, [i. e. تَأَوَّى], meaning He says أَوَّاهُ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.

8. اَتَوَى, or اَتَوَى, or اَتَوَى, and اَتَوَى, and اَتَوَى for اَتَوَى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

10. اَسْتَأْوَيْتُهُ I asked him, or desired him, to compassionate me, or have mercy on me; syn. اَسْتَرْحَمْتُهُ. (T.) A poet (namely, Dhu-r-Rummeh, TA) says,

• وَلَوْ اَتَيْتَنِي اَسْتَأْوَيْتُهُ مَا اَوَى لِيَا •

[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, S.)

اَوِيَّة dim. of اَوَى: see the letter ا.

اَوَى or اَوَى: see 2. — اَوَى [the part. n. of 1] has for its pl. اَوَى [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying *Collecting, or flocking, together*; (T, S, M, *K; *) syn. اَوَى (Lth, T) and اَوَى (Lth, T, S, M, K.)

اَوَى, a determinate noun, (S, M,) [The jackal; vulgarly called in the present day اَوَى;] a certain small beast, (M, K,) called in Persian اَوَى, (S,) or in that language [or in Turkish] اَوَى: (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb:) اَوَى is inseparable from اَوَى: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure اَفْعَل (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb: (Msb:) the pl. is اَوَى (T, S, Msb, K,) though applying to males [as well as females], like اَوَى and اَوَى. (AHeyth, T.)

اَوَى and اَوَى, said to be rel. ns. of اَوَى; which see, in art. اَوَى.

اَوَى, said by some to be originally اَوَى: see art. اَوَى.

اَوَى (S, M, Msb, K) and اَوَى (M, K) [but respecting these two forms see what follows] nouns of place from the first of the verbs in this art.; (M, K;) [A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1;)] any place to which a thing betakes itself, &c., (اَوَى اَوَى,) by night or by day; (S;) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb;) and of camels: (Idem in art.

اَوَى is used peculiarly in relation to camels: (S;) اَوَى being a dial. var. of اَوَى, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except اَوَى: (Fr, T, M: [but see art. اَوَى:]) اَوَى and اَوَى are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for اَوَى, the word اَوَى. (T.) اَوَى, in the Kur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs*, (M, Bđ, Jel, TA,) or the

pious, (Bđ, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.)

اَوَى: } see اَوَى, in four places.
اَوَى: }
اَوَى: see art. اَوَى.
اَوَى: see اَوَى.

اَوَى

2. اَوَى, [inf. n., by rule, as below,] He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.) — اَوَى (inf. n. اَوَى, Lth, T,) He chid the camels, saying to them اَوَى, (Lth, T, M, and K in art. اَوَى) or اَوَى (M,) or اَوَى (K,) or اَوَى (M, K.)

5. اَوَى, as a trans. verb: see 6. — He paused, stopped, stayed, remained, or tarried, (T, S, M, K, *) اَوَى in the place; (M, K, *) [in the latter explained by اَوَى; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; اَوَى اَوَى and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule اَوَى, originally اَوَى,] they said اَوَى, or اَوَى or اَوَى; [thus differently written in different places in copies of the T and S;] as in the ex. اَوَى اَوَى or اَوَى (IAqr, T,) or اَوَى اَوَى (S,) i. e. *Your abode, or this your abode, is not an abode of tarriance and confinement.* (IAqr, T, S.) — He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K;) in the affair; inf. n. اَوَى. (Lth, T.) اَوَى, in a verse of Lebeed, means *I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him*, i. e., upon my horse: (T:) or *I remained firm upon him*: (TA, as on the authority of Az:) but it is explained by Lth as meaning *I turned away, or back, deliberately, or leisurely, upon him.* (T: and the like is said in the M.)

6. اَوَى (T, S, M, *K,) and اَوَى (S, K,) I directed my course, or aim, to, or towards, (T, S, M, *K,) اَوَى (S, M,) i. e., (M,) his شخص [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

• اَلْحُصْنُ اَوَى لَوْ تَأْتِيْتِهِ •
• مِنْ حَيْثُكَ التَّرَبُّ عَلَى الرَّاَكِبِ •
[Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider]: (S, TA: [in two copies of the former of which, for اَوَى, I find اَوَى:]) said by a woman to her daughter,

on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

اَوَى a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, اَوَى [O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho]: (S:) and اَوَى [O my Lord]; occurring in a trad.: and sometimes it is pronounced اَوَى. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, اَوَى in the sense of اَوَى [He means such a thing, or اَوَى, which has the same signification; or اَوَى, or اَوَى, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in اَوَى [I have عَسَجِدُ اَوَى ذهب, that is, (I have) ذهب, or gold]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, اَوَى [Thy brother came to me; that is, Zeyd]; and you may say, اَوَى [I mean Zeyd]: and اَوَى [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اَوَى [that is, Zeyd]: and اَوَى [I passed by thy brother; that is, by Zeyd]; and you may say, اَوَى [I mean, Zeyd]; and اَوَى [that is, Zeyd]. (T, TA.) When it occurs after اَوَى, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, اَوَى اَوَى [Thou sayest, اَوَى اَوَى I asked of him the concealment of it, namely, the discourse, or story; and so when اَوَى is understood, as is often, or generally, the case in lexicons]; with damm to the : but if you put اَوَى in the place of اَوَى, you say, اَوَى, with fet-h, because اَوَى is an adverbial noun relating to اَوَى. (Mughnee.) — See also اَوَى, near the beginning of the paragraph, in three places.

اَوَى is a particle denoting a reply, meaning اَوَى [Yes, or yea]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as “Zeyd stood” and “Did Zeyd stand?” and “Beat thou Zeyd,” and the like; as does اَوَى: Ibn-El-Hájib asserts that it occurs only after an interrogation; as in the

saying [in the Kur x. 54], وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قَوْلٌ [And they will ask thee to inform them, saying, Is it true? Say, Yea, by my Lord!]: but accord. to all, it does not occur otherwise than before an oath: and when one says, إِي وَاللَّهِ [Yea, by God!], and then drops the و, the ي may be quiescent, and with fet-h, and elided; [so that you say, إِي وَاللَّهِ, and إِي وَاللَّهِ, and إِي وَاللَّهِ]; in the first of which cases, two quiescent letters occur together, irregularly. (Mughnce.) Lth says, إِي is an oath, as in إِي وَرَبِّي, meaning, says Zj, نَعَمْ وَرَبِّي: IAr is also related to have said the like; and this is the correct explanation. (T.) [J says.] It is a word preceding an oath, meaning إِي وَاللَّهِ [q. v.]; as in إِي وَاللَّهِ and إِي وَرَبِّي. (S.) [ISd and F say,] It is syn. with نَعَمْ, and is conjoined with an oath: and one says also هِيَ. (M, K.)

أَي is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning Who? which? and what?] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the K that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like الَّذِي], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, أَيُّهُمْ أَخُوكَ [Who, or which, of them, is thy brother?]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ [And in what announcement, after it, will they believe?]. (Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdaq, M),

• تَنْظَرْتُ نَصْرًا وَالسَّمَاءَ كَيْفَ أَبْهَمًا •
• عَلَيَّ مِنَ الْغَيْثِ اسْتَهَلَّتْ مَوَاطِرُهُ •

[I looked for rain, or aid from the clouds, and the two Simáks (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnce, K:*) [in the last of which, only the former hemistich is given, with نَصْرًا (meaning the star or asterism so called) instead of نَصْرًا:] so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ي, but should have restored the first ي to و, because it is originally و. (TA. [But this assertion, respecting the first ي, I regard as improbable.]) أَيُّهُمْ, also, is a contraction of أَيُّهُمَا, meaning أَيُّ شَيْءٍ: so in the saying, أَيُّهُمَا هُوَ يَا فُلَانُ [What thing is it, O such a one?]: and أَيُّهُمَا تَقُولُ [What thing sayest thou?]. (TA in art. أَيُّهُمْ.) In like manner, also, أَيُّهُمَا is used as a contraction of أَيُّ شَيْءٍ. (Ks, TA in art. أَيُّهُمْ.) A poet speaks of his companions as being أَيُّهُمَا; making أَيُّ the name of the quarter (جهة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M.

[See أَيُّ; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.] أَيُّ is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnce.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], لَنْعَلِمَ أَيُّ الْحَزْبَيْنِ أَهْضَى [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ [And they who have acted wrongly shall know with what a translating they shall be translated]: (Fr,* Th, Mbr, T, S:*) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

• تَصِيحُ بِنَا حَنِيْفَةً إِذْ رَأَيْنَا •
• وَأَيُّ الْأَرْضِ تَذْهَبُ لِلصَّيَاحِ •

[Haneefeh (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], أَيُّ is in the accus. case because the prep. إِلَى is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say أَيُّ, and in the dual أَيَّانِ, and in the pl. أَيُّونَ; and they make it fem., saying أَيَّةَ, and [in the dual] أَيَّتَانِ, and [in the pl.] أَيَّاتٍ: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying أَيُّ الرَّجُلَيْنِ [Who, or which, of the two men?], and أَيُّ الْمَرْأَتَيْنِ [Who, or which, of the two women?], and أَيُّ الرِّجَالِ [Who, or which, of the men?], and أَيُّ النِّسَاءِ [Who, or which, of the women?]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying أَيُّهُمَا and أَيُّهُمَا [Who, or which, of them two?], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said أَيُّهُنَّ [Who, or which, of them? referring to women], meaning أَيُّهُنَّ. (M.) It is said in the Kur [xxxi. last verse], وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ [And a person knoweth not in what land he will die]: (S:) but some read أَيُّ أَرْضٍ; and Sb compares this fem. form to كَلْتِهِنَّ. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, أَيُّ is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to

me], you say, [accord. to the authorities alluded to above,] أَيُّ [Who?]; and to him who says, رَأَيْتُ رَجُلًا [I saw a man], أَيُّ [Whom?]; and to him who says, مَرَرْتُ بِرَجُلٍ [I passed by a man], أَيُّ [Whom?]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as أَيُّ يَا قَتِي [Who, O young man?], and أَيُّ يَا قَتِي [Whom, O young man?]; and in the case of the fem. you say, أَيَّةَ and أَيَّةَ and أَيَّةَ [in the nom. and accus. and gen. respectively]; and in the dual, أَيَّتَانِ and أَيَّتَانِ in the nom. case [masc. and fem. respectively], and أَيَّتَيْنِ and أَيَّتَيْنِ in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] أَيَّاتٍ and أَيَّاتٍ in the nom. case, and أَيَّاتٍ and أَيَّاتٍ in the accus. and gen. cases. (I'Alk p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnce: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, أَيُّ is made to conform with indeterminate nouns significant of intellectual beings and of non-intellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرَبِي رَجُلٌ [A man passed by me], you say, أَيُّ يَا قَتِي [Who, O young man?], thus giving it a case-ending [like that of رَجُلٌ] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed الرَّوْمُ, saying أَيُّ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, أَيُّ يَا قَتِي [Whom, O young man?], giving it a case-ending [like that of رَجُلًا], with tenween, when it is [thus] in connexion with a following word; and you pause upon the ا, saying أَيُّ; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, أَيُّ يَا قَتِي [Whom, O young man? in a case of connexion with a following word; and أَيُّ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only أَيُّ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting مَنْ: when one says, جَاءَنِي رِجَالٌ [Men came to me], you say, أَيُّ [Who?], with the ن quiescent; and أَيُّونَ in the accus. and gen.: but IB says, the correct

mode is to say, **أَيُّونَ** and **أَيِّينَ**, with fet-h to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say **مَنْوُنَ** and **مَنْبِنَ** with the quiescent ن only: it is then added in the S, you say, also, **أَيَّةَ** [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, **أَيَّةَ** **يَا هَذَا** [Whom, O thou? in the sing.], and **أَيَاتٍ** [in the pl.; and in like manner, **أَيَّةَ** in the nom. sing., and **أَيَّةَ** in the gen. sing.; and **أَيَاتٍ** in the nom. pl., and **أَيَاتٍ** in the gen. pl.]: but when the interrogation refers to a determinate noun, **أَيُّ** is in the nom. case (with refā) only. (TA.) [See also **أَيَّانَ**, below.] — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (S.) So in the saying, **أَيُّهُرُ يَكْرُمُنِي أَكْرَمُهُ** [Whichever of them treats me with honour, I will treat him with honour]. (S.) So, too, in the saying [in the Kur xvii. 110], **أَيُّ مَا تَدْعُوا فَهُوَ** [Whichever ye call Him, He hath the best names]. (T, Mughnee.) And in the saying [in the same, xxviii. 28], **أَيُّمَا الْأَجَلَيْنِ** [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, **أَيُّا**, meaning **صَحْبَهُ اللَّهُ أَيُّا**, meaning **أَيُّمَا تَوَجَّهَ** [May God accompany him wherever he goeth]. (AZ, T.) And Zuhayr uses the expression **أَيَّةَ وَجْهَةٍ** for **أَيَّةَ سَلَكُوا** [Whatever tract they travelled, or travel]. (T.) The saying, **أَيُّي وَأَيْكَ كَانَ شَرًّا فَأَخْرَاهُ اللَّهُ** [Whichever of me and thee be evil, may God abase him!] was explained by Kh to Sb as meaning **أَيُّمَا كَانَ شَرًّا** [whichever of us two be evil]; and as being like the saying, **أَخْرَجَنِي اللَّهُ الْكَادِبَ**, meaning **مَنَّا وَمِنَّا**. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with **مَا** after **أَيُّي**, is said in the T to have been explained by Kh to Sb.]) — It is also a conjunct nonn; (Mughnee;) [i. e.] it is sometimes used in the manner of **الَّذِي**, and therefore requires a complement; as in the saying, **أَيُّهُرُ فِي الدَّارِ أَخُوكَ** [He, of them, who is in the house is thy brother]: (S:) [i. e.] it is syn. with **الَّذِي**. (M, Mughnee.) So in the saying [in the Kur xix. 70], **لَمَّا لَتَنَزَعَنَّ مِنْ كَلِّ شَيْعَةِ أَبِيهِمْ أَشَدُّ**, **لَمَّا لَتَنَزَعَنَّ** [Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate]: so says Sb: but the Koofees and a number of the Bagrees disagree with him, holding that the conjunct noun **أَيُّ** is always decl., like the conditional and the interrogative: Zj says, “It has not appeared to me that Sb has erred

except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?” and El-Jarmec says, “I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, **لَأَضْرِبَنَّ أَيُّهُرُ قَائِمًا** [as meaning *I will assuredly beat him, of them, who is standing*], with **ḍamm**.” these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and **أَشَدُّ** is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most &c.?* and Yoo says that it is the proposition [أَيُّهُرُ &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is **كَلِّ شَيْعَةٍ**, that **مَنْ** is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundancy of **مَنْ** is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, **لَأَضْرِبَنَّ الْفَاسِقُ**, with **refā**, as meaning by implication “I will assuredly beat him of whom it is said, He is the transgressor;” and that the redundancy of **مَنْ** in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, **لَأَضْرِبَنَّ أَيُّهُرُ أَفْضَلُ** [I will assuredly beat him, of them, who is most excellent], and **أَيُّ أَفْضَلُ** [him who is most excellent]; **أَيُّ** being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, **إِضْرِبْ أَيُّهُرُ أَفْضَلُ** [Beat thou him, of them, who is most excellent], and **أَيُّهُرُ أَفْضَلُ** [meaning the same, or whichever of them, &c.]; suppressing the relative **أَيُّهُرُ** after **هُوَ**. (M in a later part of the same art.) Fr says that when **أَيُّ** is governed by the verb before it, it has not the interrogative meaning; and you may say, **لَأَضْرِبَنَّ أَيُّهُرُ يَقُولُ ذَلِكَ** [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads **أَيُّهُرُ**, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by **لَتَنَزَعَنَّ**. (T.) Ks says, you say, **لَأَضْرِبَنَّ أَيُّهُرُ فِي الدَّارِ** [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, **ضَرَبْتُ أَيُّهُرُ فِي الدَّارِ**: thus he distinguishes between the actual occurrence and that which is expected. (S.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, **مَرَرْتُ بِأَيُّ**, like as one says, **بِمَنْ مَعْجِبٍ لَكَ** [I passed by one pleasing to thee]: but this has not been heard [from the Arabs]. (Mughnee.) — It

also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in **زَيْدٌ رَجُلٌ أَيْ رَجُلٌ**; [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in **مَرَرْتُ بِعَبْدِ اللَّهِ أَيْ رَجُلٍ**; [I passed by 'Abd-Allah; what a man was he!]: (Mughnee;) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, **مَرَرْتُ بِأَيُّ رَجُلٍ** and **مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ** [I passed by a man; what a man!]; and **مَرَرْتُ بِأَيُّ امْرَأَةٍ** and **مَرَرْتُ بِامْرَأَةٍ أَيْ امْرَأَةٍ** [I passed by a woman; what a woman!], and **مَرَرْتُ بِأَيُّ امْرَأَتَيْنِ** [by two women; what two women!]; and **هَذِهِ امْرَأَةٌ أَيْ امْرَأَةٌ** [This is a woman; what a woman!]: and **أَيُّمَا امْرَأَتَيْنِ** [What two women!]; **مَا** being redundant: and in the case of a determinate noun, you say, **هَذَا زَيْدٌ أَيْ رَجُلٌ** [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and **هَذِهِ أُمَّةٌ أَيْ امْرَأَةٌ جَارِيَةٌ** [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] **أَيُّ امْرَأَةٍ جَاءَتْكَ** and **جَاءَتْكَ أَيْ امْرَأَةٌ جَاءَتْكَ** [What a woman came to thee!]; and **مَرَرْتُ بِجَارِيَةٍ أَيْ جَارِيَةٍ** [I passed by a girl, or young woman; what a girl, or young woman!]; and **جِئْتُكَ بِمَلَاةٍ أَيْ مَلَاةٍ** and **أَيُّ مَلَاةٍ** [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (S.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

- **بُنَيْنَ الزَّمِيِّ لَا إِنْ لَا إِنْ لَزِمْتِهِ**
- **عَلَى كَثْرَةِ الْوَأَشِينِ أَيْ مَعُونٍ**

† [O Butheyneh, (بُنَيْنَ being a curtailed form of **بُنَيْنَةٌ**, a woman's name,) adhere thou to “No:” verily “No,” if thou adhere to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (S:) i. e., an excellent help will be thy saying “No” in repelling, or rebutting, the slanderers, though they be many. (TA in art. **عون**.) Fr gives as exs. of its use to denote wonder the sayings, **أَيُّ رَجُلٍ زَيْدٌ** [What a man is Zeyd!], and **أَيُّ جَارِيَةٍ زَيْنَبٌ** [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattál El-Kilábeo says,

- **وَلَمَّا رَأَيْتُ أَنِّي قَدْ قَتَلْتَهُ**
- **نَدِمْتُ عَلَيْهِ أَيْ سَاعَةَ مَنَدِيرٍ**

[And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: **أَيُّ** being here in

the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) — It also has ك prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being *syn. with the enunciative كَرْمٌ* [*How many!*]; (S, K;) or *syn. with رَبٌّ* [us meaning *many*]: (Sb, M:) [and sometimes it is *syn. with the interrogative كَرْمٌ*, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَأَيِّ, (M,) or كَأَيِّنْ, (S, M, K,) its tenween being written ن; (S, K;) and كَأَيِّ, (M,) or [more commonly] كَأَيِّنْ, (S, M, K,) [in some copies of the S and K كَأَيِّنْ,] like كَاعِنْ, (S,) said by IJ, on the authority of Abou'Alce, to be formed from كَأَيِّنْ, by putting the double ي before the , after the manner of the transposition in قَبِي and a number of other words, so that it becomes كَيِّ [or كَيِّنْ], then suppressing the second ي, as is done in مَيِّت and هَيِّن and لَيِّن, so that it becomes كَيِّ [or كَيِّنْ], and then changing the [remaining] ي into ا, as in طَيِّبِي, which becomes طَائِي, and in حَيِّرِي, which becomes حَارِي, so that it becomes كَأَيِّ [or كَأَيِّنْ]; (M;) and it has other dial. vars.; namely كَيِّنْ [one of the intermediate forms between كَأَيِّنْ and كَأَيِّنْ mentioned above]; (K;) [in one copy of the K written كَيِّنْ, and so accord. to the TK;] and كَأَيِّ, (M, K,) of the measure of رَمِي, and most probably formed by transposition from كَيِّ, mentioned above; (M;) and كَأَيِّ, of the measure of عَمَر, (M, TA,) incorrectly written in the copies of the K كَأَيِّ, i. o. like كَاع, (TA,) formed by the suppression of ي in كَيِّ; a change not greater than that from مَرَّ اللَّهُ to مَرَّ اللَّهُ and مَرَّ اللَّهُ. (M.) You say, كَأَيِّنْ رَجُلًا لَقِيتُ [*How many a man have I met!* or *many a man &c.*], (S, K,*) putting the noun following كَأَيِّنْ in the accus. case as a specificative; (S;) and كَأَيِّنْ مِنْ رَجُلٍ لَقِيتُ; (S, K,*) and the introduction of مِنْ after كَأَيِّنْ is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَأَيِّنْ قَدْ أَتَانِي رَجُلًا [*How many a man has come to me!* or *many a man &c.*]. (Sb, M.) And بَكَأَيِّنْ بِكَمْ تَبِيعَ هَذَا الثَّوْبَ, i. e. بِكَمْ تَبِيعَ. [*For how much wilt thou sell this garment, or piece of cloth?*]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَرْمٌ: (M:) [so that you may say, بِكَمْ دِرْهَمٍ اشْتَرَيْتَ هَذَا For how many a dirhem didst thou buy this? for] it is allowable to make the noun that follows كَرْمٌ to be governed in the gen. case by مِنْ implied, when كَرْمٌ immediately follows a preposition; as in بِكَمْ دِرْهَمٍ اشْتَرَيْتَ هَذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I'Al p. 317.) It always holds the first place in a proposition, like كَرْمٌ. (Idem, next p.) — It is

also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as يَا; and with a conjunct noun having ال prefixed to it, as الَّذِي: (I'Al p. 268:) it is a noun formed for serving ss such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered *O thou man*; more agreeably with the original, *O thou, the man*; or, accord. to Akh, *O thou who art the man*; lit., *O he who is the man*; often written يَا أَيُّهَا]; (T, S, M, Mughnee, K;) and يَا أَيُّهَا الرَّجُلَانِ [O ye two men]; and يَا أَيُّهَا الرِّجَالُ [O ye men]; (M;) and يَا أَيُّهَا الْمَرْأَةُ [O thou woman]; (S, M;) and يَا أَيُّهُمَا الْمَرْأَتَانِ [O ye two women]; and يَا أَيُّهُمَا النِّسْوَةُ [O ye women]; and يَا أَيُّهَا الْمَرْأَةُ, and الْمَرْأَتَيْنِ, and النِّسْوَةَ; (M;) and يَا أَيُّهَا ذَا [O thou, this person or thing]; and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا [O thou who didst, or hast done, thus]. (I'Al p. 267.) In the first of the exs. here given, أَيُّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يَا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَيُّ is in other cases prefixed; and الرَّجُلُ is a qualificative to أَيُّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَيُّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ; but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that مَا in the saying لَا سِيَّامًا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun *syn. with الَّذِي*, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَيُّ in the accus. case, as in the saying يَا أَيُّهَا الرَّجُلُ أَقْبِلْ [O thou man, advance], is allowed (M, K) by El-Mázinee; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيُّهَا are also used for the purpose of particularizing; [in which case they are not preceded by يَا]; as when one says, أَمَا أَنَا فَا فَعَلَ كَذَا أَيُّهَا الرَّجُلُ, meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيُّهَا الثَّلَاثَةُ [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

أَيُّ: see art. أَيُّ. أَيُّ: see the next paragraph.

أَيُّ الشَّمْسِ, [the former word, when alone and

indeterminate, perhaps (as when determinate) without tenween, for it is explained (with its dial. vars.) in the S and K in باب الالف اللينة, though it is also explained in some copies of the S in the present art.,] and أَيُّ الشَّمْسِ, (T, S, M, Mgh, K,) and أَيُّ الشَّمْسِ, (S, M, K,) and أَيُّ الشَّمْسِ, (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) *The light of the sun*, (S, M, Mgh, K,) and *its beauty*: (M, K:) or *its rays*, and *its light*: (T:) or, as some say, أَيُّ الشَّمْسِ signifies *the halo of the sun; that, with respect to the sun, which is like the هَالَةُ with respect to the moon; i. e. the دَارَةُ around the sun*: (S:) the pl. [of أَيُّ] is أَيُّ and أَيُّ; [or rather the former is a coll. gen. n.;] like أَكْرَمٌ and إِكْرَامٌ in relation to أَكْمَةٌ. (M.) Turafeh says, (T, S, Mgh,) describing the fore teeth (نُغْرُ) of his beloved, (EM p. 62,)

سَعَتُهُ أَيُّ الشَّمْسِ إِلَّا لِثَاتِهِ

[The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) — And hence, by way of comparison, (M,) أَيُّ الثَّيَابِ, and أَيُّ الثَّيَابِ, (M, K,) and أَيُّ الثَّيَابِ, and أَيُّ الثَّيَابِ, (K,) *The beauty of herbage*, (M, K,) and *its blossoms*, (M,) and *brightness*, (K, TA,) *in its verdure and growth*. (TA.) = أَيُّ أَيُّ أَقْبِلْ: see art. أَيُّ.

أَيُّ: } see the next preceding paragraph, throughout.
أَيُّ: }
أَيُّ: }

أَيُّ dim. of أَيُّ: see the letter ا.

أَيُّ dim. of أَيُّ, q. v. (T.)

أَيُّ: see art. أَيُّ, in art. أَيُّ.

أَيُّ: see art. أَيُّ. [Az says,] I have not heard any derivation of أَيُّ; but I think, without being certain, that it is from تَأَيَّنْتُ as explained above; as though it were a noun from that verb, of the measure فَعَلَى, like دَكْرَتُ from دَكَّرْتُ; so that the meaning of أَيُّ أَيُّ is *I direct myself, or my aim, to, or towards, thee, and thy person*. (T.)

أَيُّ [a rel. n. of أَيُّ]. When you ask a man respecting his كُورَةٌ [i. e. district, or city, or town], you say, أَيُّ الأَيُّ [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَةٌ [or tribe], أَيُّ الأَيُّ [from what district, &c., art thou?]; and you say also, أَيُّ أنتَ [A person of what district, &c., art thou?]; and مَنِ أنتَ. (T.) [See also مَنِ, in art. مَنِ.]

أَيُّ: acc art. أَيُّ. Lth says that it is used in the manner of مَتَى [signifying *When?*]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَيُّ, not from أَيُّ, for two reasons: first, because أَيُّ denotes place; and أَيُّ, time: and secondly, because nouns of the measure فَعَال are few; and those of the measure فَعْلَان, many: so that if you

name a man **أَيَّان**, it is imperfectly decl.: and he adds, that **أَيَّ** means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally **أَوَّان** [at what time?]. (T.) One says, of a stupid, or foolish, person, **لَا يَعْرِفُ أَيَّانَ** [He knows not when]. (IB.)

أَيَّ: see **أَيَّ**: — and see also 2 in art. **اوى**.
أَيَّ: see what next follows, in two places.

آيَة A sign, token, or mark, by which a person or thing is known; syn. **عَلَامَة**. (IAAr, T, S, M, Msh, K) and **أَمَارَة**: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rúghib, TA:) it is of the measure **فَعْلَة**, (M, K,) originally **أَيَّة**; the [former] **ي** being changed to **ا** because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure **فَعْلَة**, (M, K,) accord. to Kh: (M;) originally **أَوِيَّة**; (S;) [for, accord. to J and Fci,] Sb said that its medial radical letter is **و**, and that the final is **ي**, because words of this class are more common than those of which the medial and final radical letters are both **ي**; (S, Msh;) and the rel. n. is **أَوِيٌّ**: (S:) but IB says, Sb did not state that the medial radical letter of **أَيَّة** is **و**, as J states; but he said that it is originally **أَيَّة**, and that the quiescent **ي** is changed into **ا**; and he relates of Kh, that he allowed the rel. n. of **أَيَّة** to be **أَوِيٌّ** and **أَوِيٌّ** and **أَوِيٌّ**; but as to **أَوِيٌّ**, he says, I know not any one who has said it except J: (TA:) or it is of the measure **فَاعِلَة**, (S, Msh, K,) originally **أَيِّيَّة**, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Msh:) the pl. is **أَيَّاتٌ** and **أَيَّاتٌ**, (S, M, Msh, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. **أَيَّاتٍ**: (M, K:) J says that one of its pls. is **أَيَّاتِي**; [and we find the same also in some copies of the K:] but this is a mistake for **أَيَّاتٍ**, which is pl. of **أَيَّ**, not of **أَيَّة**: (IB, TA:) and this pl., being of the measure **أَفْعَالٌ**, has been adduced as evidence that the medial radical letter is **ي**, not **و**: (TA:) the dim. is **أَيَّيَّة**, [of the measure **فَعْيَلَة** changed to **فَعْيَلَة** because of the medial radical **ي**] which, accord. to Fr, shows the opinion of Ks, that **أَيَّة** is of the measure **فَاعِلَة** rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure **فَعْيَلَة** unless it is a proper name. (T.) They said, **بَأَمَارَةٍ كَذَا** [Do thou it at the sign of such a thing]; like as you say, **بِعَلَامَةٍ كَذَا** and **بَأَمَارَةٍ كَذَا**. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are

prefixed to verbs [as virtually governing the gen. case], (M, K,) because of the nearness of its meaning to the meaning of *time*: (K:) as in the saying [of a poet],

بَايَةَ تُقَدِّمُونَ الخَيْلَ شَعْتًا

[At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as "at the time of your urging" &c.]. (M.) — A sign as meaning an indication, an evidence, or a proof. (TA.) — A sign as meaning a miracle; [and a wonder; for] **آيَاتُ اللَّهِ** means the wonders of God. (TA.) — An example, or a warning; (Fr, T, M, Msh, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. **أَيَّاتٌ** (M, K) and **أَيَّاتٌ**. (Fr, T.) — A message, or communication sent from one person or party to another; syn. **رِسَالَة**. (TA.) — The body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. **شَخْصٌ**. (S, M, K.) — A whole company of people: as in the saying, **خَرَجَ الْقَوْمُ بِأَيَّتِهِمْ** The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M.) — [Hence, accord. to some, A verse of the Kur-án; as being] a collection of words of the Book of God: (S:) or a connected form of words of the Kur-án continued to its breaking off; (K, TA;) accord. to Abou-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-án after which a suspension of speech is approvable: (Msh:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an **آيَة**, [i. e. a verse,] or a chapter (سُورَة), or an aggregate [and distinct] portion of the latter. (Er-Rúghib, Kull, TA.) (الآيَة) written after a quotation of a part of a verse of the Kur-án, means **اقْرَأِ الْآيَة** Read thou the verse.]

أَيَّ: see **أَيَّ**, in art. **ايا**.

أَيَّ and **أَيَّ**, accord. to Kh, rel. na. of **أَيَّة**, q. v. (IB.)

أَيَّ, or **أَيَّ** or **أَيَّ**: see 5.

ايا

أَيَّ a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O*: in the latter, like *ho there*, or *soho*, or *holla*:] you say, **أَيَّ زَيْدٌ أَقْبَلُ** [O Zeyd, advance: or *ho there*, or *soho*, or *holla*, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfíyeh, and El-Fakhr El-Jábaradee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and **ا** is substituted for its hemzeh; (M, K;) so that one says, **هَيَّا**. (M.) AZ says, I have heard them say, **أَيَّ أَيَّاهُ أَقْبَلُ**. (T in الألفات) [Accord. to the TA, (art. 1,) one says also **أَيَّ**.]

أَيَّ, and **أَيَّ**; and **أَيَّ**, and **أَيَّ**, and **أَيَّ**: see art. **اى**.

أَيَّ (S, M, K, &c.) and **أَيَّ**, (M, K,) the latter form used by some, as related on the authority of Ktr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say **إِيَّكَ** [Thee] and **إِيَّاهُ** [him] and **إِيَّايَ** [me] (S, K) and **إِيَّانَا** [us, &c.]: (S:) and the hemzeh is changed into **ا**, so that you say **هَيَّاكَ** (S, M, K*) and **هَيَّاكَ**; (Ktr, IJ, M, K;*) and sometimes into **و**, so that you say **وَيَّاكَ** [and app. **وَيَّاكَ** also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for **وَيَّاكَ** as meaning **مَعَ زَيْدٍ** and **وَزَيْدًا**, meaning **مَعَ زَيْدٍ**: (K:) the **ك** and **ا** and **ي** [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the **ك** in **ذَلِكَ** and **أُرَيْتَكَ**: (S, M: in the former of which is added, and like the **ا** and **ن** in **أَنْتَ**;) and this is identical with the opinion of Akh: (M, TA:) thus **أَيَّ** is the noun, and what follows it is to denote allocution, [&c.], and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that **إِيَّكَ**, altogether, is a noun; and he adds, but some say (M) that the **ك** and **ا** &c. are the nouns, and that **أَيَّ** is a support thereto, because they cannot stand by themselves, (S, M,) like the **ك** &c. which occupy the latter place in **يَضْرِبُكَ** &c.; so when the **ك** &c. are put first, [as in **إِيَّكَ ضَرَبْتُ** Thee I beat, or struck,] they are supported by **أَيَّ**, and the whole becomes as one thing: (S:) and you may also say, **ضَرَبْتُ إِيَّايَ** [I beat, or struck, me]; because it is not allowable to say, **ضَرَبْتِي**: (S as corrected by IB:) but you may not say, **ضَرَبْتُ إِيَّكَ** [I beat, or struck, thee]; because you only require **إِيَّكَ** when you cannot use the **ك** [alone]; though you may say, **ضَرَبْتُكَ إِيَّكَ** [I beat, or struck, thee, thee]; because the **ك** is made to be syntactically dependent upon the verb, so when you repeat it you require **أَيَّ**. (S.) In the saying of the poet, (S,) Dhu-l-Iqba' El-'Adwánee, (TA.)

كَأَنَّا يَوْمَ قَرَى إِنَّمَا نَقْتُلُ إِيَّانَا

[As though we, on the day of Kurra, only killed ourselves], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, **قَتَلْتِنِي**, but only **قَتَلْتُ نَفْسِي**: so the poet has used **إِيَّانَا** in the same manner as **أَنْفُسَنَا**. (S, TA.) Some of the grammarians say that **أَيَّ** is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with **إِذَا بَلَغَ الرَّجُلُ**. (S.)

Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, **إِيَّا زَيْدٍ حَدَّثْتُ**, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the **ك** [&c.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinec: and Sb relates of Kh that he said, if any one were to say **إِيَّاكَ نَفْسَكَ** [Thee, thyself], I would not severely blame him, for this **ك** is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompound, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the words thus rendered is **المضمرين**; accord. to a copy of the M, **المضمرين**, i. e. **المضمرين**; in a copy of the K, without any syll. signs; and in the CK, **المضمرين**; of which readings, I have followed that found in the M; supposing the meaning to be, that **إِيَّا** has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the **ك** of **إِيَّاكَ** is like the **ك** of **ذَلِكَ**, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the beginning of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase **إِيَّاكَ نَعْبُدُ**, [in the Kur i. 4,] answered, **حَقِيقَتَكَ نَعْبُدُ** [Thine essence we worship]; and said that it is derived from **آيَةٌ**, meaning “a sign by which a thing is known:” but IJ does not approve of this. (M.) [Respecting the phrase, **لَا إِذَا هُوَ إِيَّاهَا**, in which **إِيَّاهَا** is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see **إِذَا**.] — It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, **إِيَّاكَ وَالْأَسَدَ** [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou sayest, **بَاعِدْ**: and you say also, **هَيْبَاكَ**; like as you say **أَرَأَيْتَ** and **هَرَأَيْتَ**: (S:) [or **إِيَّاكَ** in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, **إِيَّاكَ وَزَيْدًا** [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, **أَحْذَرُكَ زَيْدًا** [I caution thee against Zeyd]; as though you said, **أَحْذَرُكَ إِيَّاكَ وَزَيْدًا** [I caution thee, thee with Zeyd]; or as though you said, **بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ** [Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, **إِيَّاكَ وَرُكُوبَ الْفَاحِشَةِ**, the

verb is suppressed: it is as though you said, **أَحْذَرُكَ رُكُوبَ الْفَاحِشَةِ** [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, M, the latter on the authority of Sb.) **إِذَا بَلَغَ الرَّجُلُ السِّتِينَ فَأَيَّاهُ وَإِيَّا**, **الشَّوَابِ** [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing **إِيَّا** to **الشَّوَابِ**, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] **إِيَّاكَ وَإِيَّا زَيْدٍ**. (M.) Sometimes the **و** is suppressed, as in the saying of the poet,

* فَايَّانَكَ إِيَّاكَ الْهَرَاءَ فَإِنَّهُ *
* إِلَى الشَّرِّ دَعَاً وَلِلشَّرِّ جَالِبٌ *

[Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, **إِيَّاكَ وَالْهَرَاءَ**; i. e., **إِيَّاكَ وَأَنْ**. (TA.) You say [properly], **إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا** [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, **إِيَّاكَ أَنْ تَفْعَلَ كَذَا**, without **و**. (S.) See also art. **أَي**.

أَيَّانَا (Lth, T, S, M, K) and **أَيَّانَهُ** (M,) or **أَيَّانَا**, (K,) and **أَيَّانَهُ** (M, K,) *A cry by which camels are chidden.* (Lth, T, S, M, K.) [See 2 in art. **أَي**.]

ايب

For words which might be supposed to be properly mentioned under this head, see art. **اوب**.

ايد

1. **أَيْدٍ**, aor. **أَيْدِي**, inf. n. **أَيْدٍ**, *He, (a man, AZ, T, &c.) or it, (a thing, L,) was, or became, strong:* (AZ, T, S, M, K, &c. :) and **أَيْدٍ**, inf. n. **أَيْدٍ**, *he became possessed of strength.* (AHcyth, T, L.) — **أَيْدٍ ضَيْاقَتُهُ** † *His coming as a guest was, or became, frequent.* (A.) [See **أَيْدٍ**.]

2. **أَيْدٍ**, inf. n. **أَيْدٍ**; (T, S, M, &c. ;) and **أَيْدٍ**, (T, S, K,) of the measure **فَاعَلْ** (S,) inf. n. **مُؤَيِّدَةٌ**; (K;) *He strengthened:* (S, M, L, Mgh, K:) *he aided, or rendered victorious.* (L.) You say, **أَيْدَهُ عَلَى الْأَمْرِ** *He strengthened him to accomplish the affair.* (M, L.)

3: see 2.

4: see 1.

5. **تَأْيِيدٍ** *He, or it, (a thing, S,) became strengthened.* (T, S, K.)

قُوَّةٌ *Strength; syn. صُلْبٌ*, (M, L, K,) and **قُوَّةٌ** [which is one of the significations of **صُلْبٌ**, and that which is here meant]; as also **أَيْدٍ** [which is an inf. n.: see 1]. (S, M, K.)

أَيْدٍ: see **أَيْدٍ**.

أَيْدٍ *Strong:* (S, A, Mgh, Mgh, K:) an epithet applied [to God, and] to a man. (S.) A poet says,

* إِذَا الْقَوْسُ وَتَرَاهَا أَيْدٍ *
* رَمَى فَأَصَابَ الْكَلْبَى وَالذَّرَى *

[lit. *When a strong one strings the bow, he shoots,*

and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (S.) — **إِنَّهُ لَأَيُّدُ الْغَدَاةِ وَالْعَشَاءِ** means † *Verily he is often present at the morning and evening meals.* (A.)

إِيَّادٌ *Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K:) either side of anything, that strengthens it: (Lth, T:) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K:) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L:) any fortification: a fortified mountain: (M, L, K:) a mountain that is inaccessible, or difficult of access. (IAar, T.) [In the place of one signification, Golius gives “cortex;” having found **لحاء** in the place of **لجأ**.] — *An elevated tract, or a hump, of sand.* (M, K.) — *Abundance of camels [because they strengthen their owner].* (K.) — *The air; syn. هَوَاءٌ.* (K.)*

مُؤَيِّدٌ: see **مُؤَيِّدٌ**: = and see what next follows.

مُؤَيِّدٌ, of the same measure as **مُؤَيِّنٌ**, *A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K:) or, accord. to As, it is **مُؤَيِّدٌ**, with fet-h to the **ي**, and signifies anything rendered strong, or hard, or severe.* (L.) [See **مَأْوِدٌ**, in art. **اود**.]

مُؤَيِّدٌ and **مُؤَيِّدٌ** (the latter irreg., by rule being **مُؤَيِّدٌ**, TK,) *Strengthened: (S, L, K:) aided; or rendered victorious: (L:) and the former, strong, applied to a building.* (M.)

مُؤَيِّدٌ *Strengthening: (S, L:) aiding; or rendering victorious.* (L.) The dim. also has this form. (S.)

اير

1. **أَرَاهَا**, aor. **أَرَاهَا**, (T, S, and K in art. **اور**) inf. n. **أَيْرٌ**; (T, TA;) or **أَرَاهَا**, aor. **أَيْرُورٌ**; (ISk, T;) or both; (K ubi supra;) *Inivit eam; he compressed her.* (ISk, T, S, K.)

أَيْرٌ *The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] أَيْرٌ and أَيْرٌ (S, M, K) and [of mult.] أَيْرُورٌ (S, K) and أَيْرُورٌ. (L.) — **كَانَ أَيْرُهُ** is a phrase meaning † *He had many male children.* (T, TA.)*

أَيْرِيٌّ *Having a large membrum virile, or penis; (T, S, M, K;) like أُنْفِيٌّ signifying “having a large nose.” (T.)*

أَيْرٌ *The [Syrian] month [corresponding to May, O. S.]; preceding حَزْرِيْرَانُ, or (as written by Saadee Efendee, TA) حَزْرِيْرَانُ. (So in different copies of the K.)*

أَيْرٌ *Iniens.* (T, S, TA.)

مَتِيرٌ pass. part. n. of ل, (T, S, TA,) of the same measure as مَصِيرٌ; i. q. مَتِيوُكٌ. (TA.)

مَتِيرٌ (K, TA, [in the CK مَتِيرٌ, and in Gol. Lex. مَتِيرٌ]) Qui multum coit. (K.)

ايس

1. اَيْسٌ مِنَّهُ. (S, M, Mgh, Msb, K,) aor. اَيْسٌ (S, Mgh, K) and اَيْسٌ (Mgh), inf. n. اَيْسٌ (Mgh), or اَيْسٌ (K,) or it has the same inf. n. as اَيْسٌ, namely اَيْسٌ (S,) with which اَيْسٌ is syn., (Mgh,) but this last is a contraction of اَيْسٌ, of the measure اَيْعَاسٌ, as determined by Az, and is not an inf. n. of اَيْسٌ as some think it to be, (Mgh, art. اَيْسٌ) He despaired of it; syn. قَنَطٌ: (K:) a dial. var. of اَيْسٌ: (ISk, S, TA:) or it is not so, but is formed by transposition from اَيْسٌ, because it has no [proper] inf. n.; and اَيْسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure اَيْعَاسٌ from اَلْاَوْسُ "the act of giving:" (Preface to the M, quoted in the TA:) if it were a dial. var. of اَيْسٌ, they would say اَيْسٌ for اَيْسٌ: (M, TA:) and اَيْسٌ, incorrectly written اَوَيْسٌ, also signifies the same. (Mgh.) = اَيْسٌ: see اَيْسٌ.

2: see 4.

4. اَيْسَهُ He made him to despair; (K;) like اَيْسَهُ; (S, Mgh;) and so اَيْسَهُ (S, K) inf. n. اَيْسٌ. (S.)

اَيْسٌ and اَيْسٌ [Despairing]; part. ns. of اَيْسٌ. (Mgh.) — [Hence,] اَيْسَةٌ [and accord. to Golius اَيْسَةٌ, both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.)

اَيْسٌ: see اَيْسَةٌ.

اَيْسٌ: see 1.

اَيْسٌ: see اَيْسٌ.

ايش

ايش, for اَيْشٌ: see اَيْشٌ, in art. اَيْشٌ.

ايض

1. اَعَادَ اَيْضًا, aor. اَيْضٌ, inf. n. اَيْضٌ, i. q. اَعَادَ اَيْضًا (ISk, S, M, Mgh, K) as in the phrase اَعَادَ اِلَى الشَّيْءِ [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) — And i. q. رَجَعَ (S, M, Mgh, K) as in the phrase اَعَادَ اِلَى اَهْلِهِ [He returned to his family]. (S, M.) — In the phrase فَعَلْتُ كَذَا اَيْضًا, the last word is the inf. n. of اَعَادَ in the sense of اَعَادَ, (ISk, IDrd, S, M, Mgh, K) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Mgh, K.) [It also, and more commonly, signifies I did such a thing also.]

When one says, فَعَلْتُ ذَلِكَ اَيْضًا [I did that again, &c.], you say, قَدْ اَكْثَرْتَ مِنْ اَيْضٍ [Thou hast made much use of the expression اَيْضًا], and اَيْضٌ [Let me alone and cease from using the expression اَيْضًا]. (ISk, S.) — اَيْضٌ also signifies † A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K:) so says Kh. (Ham p. 356.) And اَصْ كَذَا † He, or it, became such a thing. (Lth, S, M, K.) You say, اَصْ سَوَادٌ شَعْرُهُ بَيَاضًا (A, TA) † The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

• قَطَعْتُ إِذَا مَا الْاَلَّ اَصَّ كَانَهُ
• سُبُوفٌ تُنْحَى سَاعَةً ثُمَّ تَلْتَقِي

[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

اَيْضٌ and اَيْضًا: see above, in four places.

ايك

1. اِرَاكٌ اَيْكٌ, aor. اَرَاكٌ, The [trees called] اِرَاكٌ became what is termed اَيْكَةٌ [n. un. of اَيْكٌ, q. v.]; as also اِسْتَايَكٌ. (K.) The former occurs in poetry contracted into اَيْكٌ. (ISd, Sgh.)

10: see 1.

اَيْكٌ Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غَيْضَةٌ) producing [trees of the kind called] اِرَاكٌ and اَرَاكٌ (Lth, K) and similar soft trees: (Lth:) or a collection of any trees; even, of palm-trees: (K:) or, as some say, a place where [trees of the kind called] اَيْكٌ grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اِرَاكٌ in one place: (TA:) or trees; said to be of the [kind called] اِرَاكٌ: (Msb:) n. un. with ة: (S, Mgh, K, &c.) IAqr says, [you say,] مِنْ اَيْكَةٍ اَيْكَةٌ. (Sh.) اَيْكَةٌ مِنْ غَضَا and رَهْطٌ مِنْ عَشْرِ and لَيْلٌ اَيْكَةٌ occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and l. 13:] (Sgh:) he who reads thus means, by the latter word, اَيْكَةٌ [explained above, and also signifying the thicket, or collection of tangled trees, &c.]; (S, K:) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is اَيْكَةٌ; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like بَيْكَةٌ and مَيْكَةٌ: (S:) but Zj says that another reading is allowable, and very good; i. e. اَصْحَابُ اَيْكَةٍ, as being originally اَلْاَيْكَةُ; for the Arabs say, اَلْحَمْرُ قَدْ اَلْحَمْرُ لِحَمْرٍ جَانِبِي and جَانِبِي is like لِحَمْرٍ. (TA.)

اَيْكٌ (K, TA,) like كَتَفٌ (TA, [agreeably with the verb, but in the CK اَيْكٌ]) is a phrase in which the latter word signifies مَتِيرٌ [Putting forth fruit; &c.]: (K, TA:) or, as some say,

it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.)

ايل

اَيْلٌ a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of اَيْلٌ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جَبْرِئِيلٌ and مِيكَائِيلٌ and the like are similar to عَبْدُ اللَّهِ and عَبْدُ الرَّحْمَانِ; (M;) [and J says,] they are like عَبْدُ اللَّهِ and عَبْدُ اللَّهِ: (S:) so that جَبْرٌ signifies "servant," and is prefixed to اَيْلٌ, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that جَبْرِئِيلٌ is Syriac, and means عَبْدُ الرَّحْمَانِ, or عَبْدُ الْعَزِيزِ, as is related on the authority of I'Ab: that most persons hold اَيْلٌ in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; اَيْلٌ meaning servant. (TA. [See what is said of اَيْلٌ])

اَيْلَةٌ: see art. اول.

اَيْلُولٌ [written by some اَيْلُولٌ] One of the Greek [or Syriac] months; (T, M, Kzw;) the last thereof [corresponding with September, O. S.]. (Kzw.)

اَيْلٌ: see art. اول.

اير

1. اَمَتْ, (T, M, Mgh, K,) aor. تَمِيْرٌ, (T, K,) inf. n. اَيْمَةٌ, (T, M, Mgh, K,) or this is a simple subst., (Msb,) and اَيْمَةٌ and اَيْمَةٌ and اَيْمَةٌ, (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAqr, T, M, Mgh, K;) as also تَامِيْتٌ (Lth, T, M) and اِتَامَتْ: (M:) or, as some say, تَامِيْتٌ signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, اَمَتْ مِنْ زَوْجِهَا, aor. تَمِيْرٌ, inf. n. اَيْمَةٌ and اَيْمَةٌ and اَيْمَةٌ, (S, TA, [accord. to the former app. signifying the same as اَمَتْ alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And اَمْرٌ, (T, S, Mgh, K,) aor. تَمِيْرٌ, (T, Mgh,) inf. n. اَيْمَةٌ, (T,) He had no wife: (T, Mgh:) or he lost his wife by her death: (S, K, and Ham p. 650:) and he did not marry; as also تَامِيْرٌ. (Ham ubi supra.) It is said of the Prophet, in a trad., كَانَ يَتَعَوَّذُ مِنَ الْاَيْمَةِ (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezed Ibn-El-Hakam Eth-Tbakafee says,

• كُلُّ امْرِيٍّ سَتَمِيْرٌ مِنْهُ الْعَرَسُ اَوْ مِنْهَا يَمِيْرٌ (S) i. e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death. (Ham p. 531.) One says also,

مَا لَهُ أَمْرٌ وَعَامَرٌ, meaning [What aileth him?] *May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَبْتِمِرَ) and be vehemently desirous of milk (يَبْتِمِرُ).* (S, K; [in the CK, erroneously, *عَامَرٌ*; and in a MS. copy of the K, *عَامَرٌ*].)

2. *تَأَيَّرَ* inf. n. *تَأَيَّرَ*, *God made him to have no wife.* (K, *TK.) And *أَيَّتِ الْمَرْأَةَ*, inf. n. as above; (Ham p. 11, and TA;*) or *أَيَّتَهَا*, like *أَعْتَبَهَا*; (T, S;*) *I made the woman to be a wilow, by slaying her husband.* (T, S, and Ham ubi supra.) *Täubata-sharrà* says,

فَأَيَّتْ نِسْوَانًا وَأَيَّتْ إِدَّةً

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. *أَمَّتِ الْمَرْأَةَ*: see 2.

5. *تَأَيَّرَ* and *تَأَيَّرَ*: see 1, in three places. The former is also explained as signifying *She became forlorn (تَحَوَّشَتْ) of her husband.* (K in art. *حَوْش*.) And also, (TA,) or *زَمَانًا*, (ISK, T, S;*) *She remained some time without marrying.* (ISK, T, S, TA.) And *تَأَيَّرَ*, (Msb, K,) or *زَمَانًا*, (ISK, T, S;*) *He remained some time without marrying.* (ISK, T, S, Msb, K.)

8. *أَتَمَّتْ*, written with the disjunctive alif *أَتَمَّتْ*: see 1. *أَتَمَّتَهَا*, (M, K,) like *أَعْتَبَهَا*, (TA,) *I took her as my wife, she being what is termed أَيْر [without a husband].* (M, K.)

أَيْر is a contraction of *أَيُّ شَيْءٍ*, meaning *أَيُّ شَيْءٍ*: it is thus in the saying, *أَيْرٌ هُوَ يَا فُلَانُ* [What thing is it, O such a one?]: and *أَيْرٌ تَقُولُ* [What thing sayest thou?]. (TA.) *أَيْرُ اللَّهِ* [for *أَيُّنَ اللَّهِ*]: see in art. *يَمِين*. (K.)

أَيْرٌ: see art. *أَمْر*.

أَيْرًا: see *أَمَّا*: and *أَيًّا*.

أَيْرًا: see *أَيًّا*.

أَيُّنَ A man whose wife has died: and *أَيُّنَ* A woman whose husband has died: pl. *أَيَّامِي*, of both; like as *سَكَارِي* is pl. of *سَكَرَانُ*: accord. to ISK, *أَيَّامِي* is originally *أَيَّائِرُ*. (Msb.) [See also *أَيْرُ*.] *أَيَّانُ عَيَّانُ* are epithets applied to a man, (M, K, TA,) meaning *Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]:* (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. *أَيُّمِي عَيُّمِي*, applied to a woman. (M, K.)

أَيْرٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not; (IAqr, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيْرَةٌ; (Msb;) [said to be] applied to one who has not married: (IAqr, T;) or if not a virgin; accord. to [the Imám] Moḥammad; agreeably with a reading of a trad. by which the أَيْرُ is distinguished from the virgin: (Mgh:) also, the former, a man having no wife; (S, M,*

Mgh, Msb, K;) *whether he have married before or not: (S, Sgh, K;) or who has not married: (IAqr, T:) pl. أَيَّامِي (S, M, K) and أَيَّائِرُ; (M, K;) the latter of which is the original form: (S, M:;) [or both, accord. to the Msb, are pls. of أَيَّانُ, q. v.:] and أَيُّمُونَ is a pl. applied to men, and أَيَّائَاتُ applied to women: and أَمَّةٌ, also, signifying men having no wives, is pl. of أَئِمْرٌ for أَيْرٌ. (TA.) — Also A free woman: (K:) pl., in this sense also, أَيَّامِي, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — And A female relation; (K;) in which sense also أَيَّامِي is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)*

أَيْرٌ: see *أَيْرٌ*.

لِلنِّسَاءِ الْحَرْبُ مَأْيَةٌ (T, S, M, Msb, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤَيَّةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

أَيْرٌ: see *أَمَّةٌ*, in art. *أَمْر*.

اين

1. *أَيْنَ*, [in a copy of the Msb, *أَيْنَ*, aor. *يَأِينُ*, inf. n. *أَيْنُ*, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was, or became, fatigued, or tired: (T, M:;) so says IAqr: (T:) and Aq says the like: (TA, from a marginal note in a copy of the S:;) [see also what I have cited from the Mughnee voce *إِنَّ*, last sentence:] in proof of this, IAqr cites the following ex., from a poet:*

إِنَّا وَرَبَّ الْقُلُوبِ الضَّوَامِرِ

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from *أَيْنَ*, in this sense, except in poetry: (T:) Aboo-Moḥammad says that the only instance is that cited above: (TA:) [it is not disputed that] *أَيْنُ* signifies *fatigued, or the being fatigued or tired: (S, K:;) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:;) A 'Obeyd also says that it has no verb. (M.)* *أَيْنَ*, aor. *يَأِينُ*, inf. n. *أَيْنُ*, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came; (أَتَى وَقْتَهُ);* as also *أَتَى*: (Bd lvii. 15:) *it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drev, near: syn. أَتَى*: (M:) and *أَدْرَكَ*; like *أَتَى*: (Ham p. 455:) and *قَرَّبَ*. (Mughnee voce *إِنَّ*.) You say, *أَنْ لَكَ أَنْ تَفْعَلَ كَذَا*, aor. and inf. n. as above, (AZ, S;) i. e. *حَانَ* [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like *أَتَى*: and

[i. e.] *أَتَى* is formed by transposition from *أَنْ*: (Msb:) or *أَنْ* is a dial. var. of *أَتَى*; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or *أَنْ* is formed by transposition from *أَتَى*, because the latter has an inf. n. and the former has not: so says Aq: for *أَيْنُ* does not belong to this; its meaning being only *أَعْيَاءٌ* and *تَعَبٌ*: or, accord. to AZ, *أَنْ* has an inf. n., namely *أَيْنُ*; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasās:;) Suh, in the R, asserts that *أَنْ* is formed by transposition from *أَتَى*: (TA:) the assertion of El-Bekree, that *أَنْ* is originally with *و* [for its medial radical letter], and that it is of the class of *وَلَى*, aor. *يَلِي*, requires consideration, and involves what is contrary to rule. (MF.) You say also, *أَنْ أَيْتَكَ*, (S, M, K,) and *إِيْتَكَ*, (M, K,) and *أَنْكَ*, (S, K,) i. e. *حَانَ حَيْتَكَ* [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَنْ: see *أَيْنُ*. — *الآنَ* is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now; for*] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the *ال* being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K;) as Ibn-Es-Sarrāj says, there is not one *أَنْ* and another *أَنْ*: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the *ال* which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another *ال*, which is understood, as in the case of *أَمْسٌ*: so says IJ, following Aboo'Alec; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with *ال*, which is inseparable from it; and that it is originally *أَوَانٌ* [or *الْأَوَانُ*]: or that it may have originated from the phrase *أَنْ تَفْعَلَ* [explained above], and is therefore *manṣoob*, like *قَالَ* and *قِيلَ* when used as nouns: but Zj disallows its originating from *أَنْ*; and says that the right opinion is that of Kh, that *الآنَ* is indecl. with *fet-h* for its termination, and that the *ال* is prefixed because the meaning is *هَذَا الْوَقْتُ*; and this is the opinion of Sb. (T.) You say, *أَنَا الْآنَ أَفْعَلُ كَذَا*. [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And *كُنْتُ الْآنَ عِنْدَهُ*, meaning *I was, in this time, of which part is present and some portions have passed, with him, or in his presence.* (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, *الآنَ حَدُّ الزَّمَانَيْنِ* [The term "now" is the limit of the two times; namely the past and the future]; thus pronounced, *marfooḥ*: so says IJ: but in the Book of Sb we read, *الآنَ حَدُّ الزَّمَانَيْنِ*, with *naṣb*: and in like manner, in the same, *الآنَ أَنْكَ* [Now is thy time]; the former with *naṣb* and the

latter with refp. (M.) You say also, هَذَا أَوَانٌ [This is the present time]: and مَا جِئْتُ إِلَّا أَلَّانَ [This is the present time]: and أَوَانٌ أَلَّانَ, meaning *I came not save at the present time, or now*: with the last word mangsoob in both instances. (ISh, T.) [And إِلَى أَلَّانَ and حَتَّى أَلَّانَ To the present time and until the present time; i. e. *hitherto*. And مِنَ أَلَّانَ From the present time; henceforward.] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say أَلَّانَ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzchs are suppressed; so that you say لَّانَ. (S, K.) And sometimes ت is prefixed to it, like as it is to حِينٌ; so that you say تَلَّانَ, like as you say تَحِينٌ. (El-Umawce, A 'Obeyd. [See art. تَلَّانَ.])

أَيْنٌ *Fatigue*. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of أَنْ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] = *A time; a season*; syn. حِينٌ; (S, M, K;) as also أَينٌ (M, K) and أَانٌ. (S, K.) [See 1, last sentence.]

أَيْنٌ is an adverbial noun, (Msb,) an interrogative respecting a place: (S, M, Msb, K:) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like كَيْفَ: (T:) [ISd says,] it is a noun, because you say, مِنْ أَيْنَ [meaning *From what place? whence?*]: (M:) [and you say also, إِلَى أَيْنَ To what place? whither?]: it is always mangsoob, unless you prefix the article to it, saying الأَيْنَ [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lh, M.) You say, أَيْنَ زَيْدٌ Where, or in what place, is Zeyd? (S, Msb.) And أَيْنَ بَيْتِكَ [Where is thy house, or tent?]. (M.) And أَيْنَ يَذْهَبُ بِكَ, which may mean *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect?* or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يَذْهَبُ بِعَقْلِكَ [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [And أَيْنَ هَذَا مِنْ ذَاكَ and عَنْ ذَاكَ and وَذَاكَ What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that? — It also denotes a condition: when you say, أَيْنَ تَجْلِسُ أَجْلِسُ [Where thou sittest, I will sit], the sitting must be in one place: and مَا is added to it; so that you say, أَيْنَمَا تَقْرَأُ أَقْرَأُ [Wherever thou standest, I will stand]. (Msb.) — It also occurs used as a proper name of a particular place: thus the poet Hameyd Ibn-Thowr speaks of his companions as being بَائِنًا وَأَيْنَمَا [app. meaning *In certain places: where and wherever those places were, there were my companions*]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because

determinate and of the fem. gender. (M, L. [In one copy of the former, بَائِنًا وَأَيْنَمَا, which may mean the same; and voce أَيُّ, q. v., وَأَيْنَمَا.])

أَيْنٌ: see أَينٌ.

أَيَّانٌ, (T, S, M, &c.) of the measure فَعَّالٌ, or it may be of the measure فَعْلَانٌ, (Msb,) also pronounced أَينَانٌ, (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Msb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Msb;) *at what time?* (Msb, K:) it is fem.; but may be made masc.: (Lh, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the Kur [xvi. 22 and xxvii. 67], accord. to different readings, أَيَّانَ يُبْعَثُونَ or أَينَانُ [When they shall be raised to life]; (T, S, M;) i. e. when shall be the resurrection. (Aboo-Is-hák, T.) But you may not say, أَيَّانَ فَعَلْتَ ذَاكَ as meaning *When didst thou that?* (T.) — IJ says that, were it syn. with مَتَى, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as مَتَى and أَينٌ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

• أَيَّانَ نُؤْمِنُكَ تَأْمَنُ غَيْرَنَا وَإِذَا
• لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا

[When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear]. (I 'Aḳ p. 300.)

أَيَّانٌ: see أَيَّانٌ, in two places.

أَيْنٌ part. n. of أَنْ in both its senses.

أَيْنَةٌ: see أَوَانٌ.

ايه

2. أَيَّهُ, (S, TA,) and, accord. to some, أَيَّهُ, (TA,) and أَيَّهُ, (K, TA,) inf. n. تَأْيِيهُ, (S, K,) *He cried out to, or shouted to, and called*, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or أَيَّهُ signifies *he said to him*, namely, a man, and a horse, يَا وَيَّهُ [Ho! On!]: (A 'Obeyd:) and *he said to him*, namely, a man, يَا أَيُّهَا الرَّجُلُ [O thou man]: (K:) or *he called him*, namely, a man, as though he said to him, يَا أَيُّهَا الرَّجُلُ: (Iath:) and *he cried out to him, or at him; or drove him away with crying or a cry*; namely, an object of the chase. (TA.)

[أَيَّهُ would seem to be a dial. var. of وَيَّهُ; for it is said that] أَيُّهُ is syn. with وَيُّهُ. (K:) [but see وَيُّهُ.] = أَيَّهُ: see أَيَّهُتٌ.

أَيَّهُ, with the ة quiescent, is a word used in chiding, or checking; meaning حَسْبُكَ [Sufficient for thee is such a thing; &c.]. (ISd, K.) — أَيَّهُ signifies, (S, K,) as also أَيَّهُ, (K,) a command

to be silent, (S, K,) and to abstain; (S, TA;) i. e. *Be silent*; and *abstain, or desist*: (TA:) both are used in chiding, or checking: and أَيَّهُ is used in the place of أَيَّهُ. (Lth, TA.) You say [also,] أَيُّهَا عَنَّا *Be silent, and abstain from [troubling] us*. (S, TA.) And أَيُّهَا عَنِّي أَلَّانَ *Abstain thou from [troubling] me now*. (AZ, TA.) — أَيُّهَا also occurs as meaning *I hold that to be true, and approve it*. (Iath, TA.) = أَيَّهُ, as also أَيَّهُ and أَيَّهُ, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. أَيَّهُ) is an imperative verbal noun, (S,) indecl., with kesr for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, أَيَّهُ, with kesr. to the ة; (S;) [i. e. *Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this;*] and أَيُّهُ أَفْعَلْ [Go on, or proceed, with this; do it]; (AZ;) and for أَيُّهُ, you say, أَيَّهُ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say أَيُّهُ, (ISk, S,) which means حَدِّثْنَا [i. e. *Tell us, or relate to us, something*]; (Ks, Lh, ISk, S;*) and for this one says أَيَّهُ, by substitution of one letter for another: (Ks, Lh:) or it means زِدْ [i. e. *tell, or say, or do, something more*]; and هَاتْ [i. e. *give, or relate, something*]; (Har p. 592;) and تَكَلَّمْ [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

• وَقَفْنَا وَقُلْنَا أَيَّهُ عَنْ أَمْرٍ سَائِرٍ
• وَمَا بَالَ تَكَلِيمِ الدِّيَارِ الْبَلَّاحِجِ

[We stopped, and we said, Tell us some tidings: inform us (أَخْبِرْنَا being app. understood) respecting Umm-Sálim: but what is the case (meaning what is the use) of speaking to the vacant dwellings?], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Sree says, When you say, أَيُّهُ يَا رَجُلٌ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, هَاتِ الْحَدِيثَ [Give, or relate, the story, or narrative, O man]: but if you say, أَيُّهُ, with tenween, it is as though you said, هَاتِ حَدِيثًا مَا [Give, or relate, some story or narrative], because the tenween renders indeterminate: and Dhu-r-Rummeh meant the tenween, but omitted it through necessity. (S.) Aḳ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only أَيُّهُ [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story, or tell us the tidings*: (TA:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that أَيَّهُ is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.)

أَيْهَاتُ : see what next follows.

أَيْهَاتُ i. q. هَيْهَاتُ [Far, or far from being believed or from the truth, is such a thing: or remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing]: as also أَئْيَهَانُ, (S, K,) and أَئْيَهَانُ, (K, TA, in the CK أَئْيَهَانُ,) [and several other dial. vars., for which see هَيْهَاتُ] and أَئْيَهَاتُ, (TA;

and so in some copies of the S and K; in other copies of these, أَئْيَهَاتُ; [but the former is app. the right;]) with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains أَئْيَهَانُ as meaning بَعِيدٌ ذَلِكَ: AA explains it as meaning بَعْدَ ذَلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is البُعْدُ, [as I have

indicated above,] (K in art. هَيْه,) but this is only when ل is prefixed to what follows it, as Sb says. (TA. [See هَيْهَاتُ.])

أَيْهَاتُ and أَئْيَهَانُ : see أَئْيَهَاتُ, in three places.

أَيْهَةٌ Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.)

أَيْهَاتُ : see أَيُّ; last portion of the paragraph.

ب

The second letter of the alphabet: called **ب** and **با**; (TA in باب الالف اللينة;) the latter of which forms is used in spelling; like as are its analogues, as **تا** [and **تا**] and **حا** [and **حا** and **را**] and **طا** [and **طا** and **قا** and **ها**] and **يا**; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imāleh, i. e. *h*, *t*, &c., with the exception of **حا**, **خا**, **طا**, and **ظا**; and when they are regarded as nouns, their duals are **بَيَان**, **تَيَان**, &c.:] the pl. of **بَا** is **بَيَات**; and that of **بَا** is **أَبْوَات**. (TA ubi suprā.) It is one of the letters termed **مَجْهُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed **شَفِيئَةٌ** [or labial]; and of those termed **ذَلُوقٌ** [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words **رَبِّ مَنْ لَفَّ**; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed **مَوْتَدٌ**, not of the classical language of the Arabs. (TA at the commencement of **باب** **الالف**.) — In the dial. of Māzin, it is changed into **مر**; (TA ubi suprā;) as in **بَكَّة**, which thus becomes **مَكَّة** [the town of Mekkeh]. (TA in **الالف** **باب** **اللينة**.) — **ب** is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having **kesr** for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having **kesr**, not **fet-h**, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T:) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee:) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Fa-Sāigh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in **أَمَسَكْتُ بِزَيْدٍ**, (M, Mughnee, K,) meaning *I laid hold upon, or seized, [Zeyd, or] somewhat of the body of Zeyd, or what might detain him, as an arm or a hand, or a garment, and the like;* whereas **أَمَسَكْتُهُ** may mean *I withheld him, or*

restrained him, from acting according to his own free will: (Mughnee:) and it denotes the same in a tropical sense; (Mughnee, K;) as in **مَرَرْتُ بِزَيْدٍ** [*I passed by Zeyd*]; (S, Mughnee, K;) as though meaning *I made my passing to adhere to Zeyd*; (S;) or *I made my passing to adhere to a place near to Zeyd*: accord. to Akh, it is for **مَرَرْتُ عَلَى زَيْدٍ**; but **مَرَرْتُ بِهِ** is more common than **مَرَرْتُ عَلَيْهِ**, and is therefore more properly regarded as the original form of expression: (Mughnee:) accord. to F, the vowel of this preposition is **kesr** [when it is prefixed to a noun or a pronoun]; or, as some say, it is **fet-h** when it is with a noun properly so called; as in **مَرَرْتُ بِهِ**: so in the K; this being the reverse of what they have prescribed in the case of [the preposition] **ل**: but in the case of **ب**, no vowel but **kesr** is known. (MF.) It denotes the same in the saying: **بِهِ دَاءٌ** [*In him is a disease; i. e. a disease is cleaving to him*]: and so [accord. to some] in **أَقْسَمْتُ بِاللَّهِ** [*I swore, or, emphatically, I swear, by God*]; and similar phrases, respecting which see a later division of this paragraph. (L.) So, too, in **أَشْرَكَ بِاللَّهِ**, because meaning *He associated another with God*: and in **وَكَلَّتْ بِغُلَانٍ**, meaning *I associated a وكيل [or factor &c.] with such a one*. (T.) [And so in other phrases here following.] **كَبُرْتُ عَلَيْكَ بِزَيْدٍ** *Keep thou to Zeyd*: or *take thou Zeyd*. (TA voce **عَلَى**.) **كَبُرْتُ بِكَذَا** *Keep thou to such a thing*: (El-Munawwe:) or *take thou such a thing*. (Ḥam p. 216.) **كَبُرْتُ فِيهَا وَنَعِمْتُ** *Keep thou to it, فيها* meaning **فَعَلَيْكَ بِهَا**, (Mgh in art. **نعم**), [or *let him keep to it, i. e. فعليه بها*], or *thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. قَبَالِسَةٌ أَخَذْتُ, (Mgh), or *he hath taken to, &c., i. e. قَبَالِسَةٌ أَخَذَ, (IAth, TA in art. **نعم**), or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. فِيهِذِهِ الْخَصْلَةُ أَوْ الْفَعْلَةُ يُنَالُ الْفَضْلَ, or **يُنَالُ الْفَضْلَ**; (IAth ubi suprā;) and *excellent is the practice, the established way, or the way established by the Prophet, ونعمت* meaning **وَنَعِمْتُ** and **وَنَعِمْتُ**, (Mgh) or *and excellent is the practice, or the action, i. e. وَنَعِمْتُ الْخَصْلَةَ, (S) and **كَبُرْتُ فِيهَا وَنَعِمْتُ**, (Mgh) or *and excellent is the practice, or the action, &c.: for here فيها is meant to imply* **فِي الرَّخْصَةِ**, &c.: (IAth ubi suprā:) and it also occurs in a trad., where the meaning is [He who hath done such a thing hath adhered to the ordinance of indulgence; and excellent is the practice, or action, &c.: for here فيها is meant to imply] **فِي الرَّخْصَةِ**. (TA in the present art. See also art. **نعم**.) — It is also used to render a verb transitive;****

(Mughnee, K;) having the same effect as **hemzeh** [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in **أَذْهَبْتُ بِزَيْدٍ** syn. with **أَذْهَبْتُهُ** [*I made Zeyd to go away; or I took him away*]; (Mughnee;) and hence, [in the Kur ii. 16,] **أَذْهَبَ اللَّهُ بِنُورِهِمْ** [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that **أَذْهَبْتُ بِزَيْدٍ** means [*I went away with Zeyd; i. e. I accompanied Zeyd in going away*]. (Mughnee.) J says that any verb that is not trans. you may render so by means of **ب** and **ل** [prefixed] and reduplication [of the medial radical letter]: you say, **طَارَ بِهِ** and **أَطَارَهُ** and **طَيَّرَهُ** [as meaning *He made him to fly, or to fly away*]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of **hemzeh**, but not by reduplication; and some by reduplication, but not by **hemzeh**; and some by **ب**, but not by **hemzeh** nor by reduplication: you say, **دَفَعْتُ زَيْدًا بِعَمْرٍو** [as meaning *I made 'Amr to repel Zeyd, lit. I repelled Zeyd by 'Amr*], but not **دَفَعْتُهُ** nor **دَفَعْتَهُ**. (TA.) — It also denotes the employing a thing as an aid or instrument; (S, M, *Mughnee, K;*) as in **كَتَبْتُ بِالْقَلَمِ** [*I wrote with the reed-pen*]; (S, Mughnee, K;) and **نَجَرْتُ بِالْقَدُومِ** [*I worked as a carpenter with the adze*]; (Mughnee, K;) and **ضَرَبْتُ بِالسَّيْفِ** [*I struck with the sword*]. (M.) And hence the **ب** in **بِسْمِ اللَّهِ**, (Mughnee, K;) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee:) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA:) and some say that the **ب** here is to denote beginning, as though one said, **أَبْتَدَأُ بِسْمِ اللَّهِ** [*I begin with the name of God*]. (TA.) — It also denotes a cause; as in **إِنْتَكُمُ ظَلَمْتُمْ** [*Verily ye have wronged yourselves by, i. e. because of, your taking to yourselves the calf as a god* (Kur ii. 51)]; and in **فَكُلًّا أَخَذْنَا بِذُنُوبِهِ** [*And every one of these we have punished for, i. e. because of, his sin* (Kur xxix. 39)]; (Mughnee, K;) and in **لَنْ يَدْخُلَ لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِعَمَلِهِ** [*Not any of you shall enter Paradise by, or for, or because of, his works*]. (TA from a trad.) And so in **لَقِيتُ بِزَيْدِ الْأَسَدِ** [*I met, or found, by reason of my meeting, or finding, Zeyd, the lion*: (Mughnee:) or the **ب** in this instance denotes comparison; [i. e. *I met, or found, in Zeyd the like of the lion*]; as also in **رَأَيْتُ فِي غُلَانٍ الْقَمَرَ** [*I saw in such a one the*

like of the moon]. (TA.) Another ex. of the same usage is the saying [of a poet],

• قَدْ سَقَيْتَ آبَاءَهُمْ بِالنَّارِ •

• وَانْتَارَ قَدْ تَشْفَى مِنَ الْأَوَارِ •

[Their camels had been watered because of the brand that they bore: for fire, or the brand, sometimes cures of the heat of thirst]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَار.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Mṡb in art. اجل)] in the saying of Lebeed,

• غُلْبٌ تَشْدَرُ بِالذُّحُولِ كَأَنَّهَا •

• جِنُّ الْبَيْدِيِّ رَوَّاسِيًا أَدْمَامَهَا •

(S) Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley El-Bedeec, [or of the desert, (TA in art. يبدو)] their feet standing firm in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنْ, and to مَا; as in اللَّهُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ [That was because they used to disbelieve in the signs of God]; and in ذَلِكَ بِمَا عَصَوْا [That was because they disobeyed]: both instances in the Kur ii. 58. (Bd.) — It is also used to denote concomitance, as syn. with مَعَ; (Mughnee, K;) as in اشْتَرَيْتَ [I bought the horse with his bit and bridle and his saddle]; (TA;) and in لَمَّا رَأَى بِالسَّلَاحِ هَرَبًا, i. e. When he saw me advancing with the weapon, [he fled;] or when he saw me possessor of a weapon; (Sh, T;) and in اهْبِطْ بِسَلَامٍ [Descend thou with security, or with greeting (Kur xi. 50)]; and in وَقَدْ دَخَلُوا بِالْكَفْرِ [They having entered with unbelief (Kur v. 66)]; (Mughnee, K;) being a denotive of state. (Bd.) Authors differ respecting the ب in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the Kur [xv. 98 and cx. 3]; some saying that it denotes concomitance, and that حمد is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ [Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that حمد is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمَدَ بِهِ نَفْسَهُ [declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of ascribing to Him that wherewith He hath praised himself]; and so, too, respecting the saying, سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the وَ being redundant; but others saying, it is two propositions, the وَ being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [I declare thy freedom from everything deroga-

gatory from thy glory, O God,] وَبِحَمْدِكَ سَبِّحُكَ [and with the praising of Thee, or by means of the praise that belongeth to Thee, I declare thy freedom &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, بِهِ عَلَيَّ, meaning Bring thou him, [i. e.] come with him, to me. (Har p. 109.) ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ [i. e. The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes the negative لَا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that لَا signifies Without;] as in جِئْتُ بِلَا زَادٍ [I came without travelling-provision]. (Mughnee and K in art. لا.) — It is also syn. with فِي before a noun signifying a place or a time; (Mughnee, K, TA;) as in جَلَسْتُ بِالْمَسْجِدِ [I sat in the mosque]; (TA;) and وَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ [And verily God aided you against your enemies at Bedr (Kur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [We saved them a little before daybreak (Kur liv. 34)]; (Mughnee, K, TA;) and so in بِأَيِّكُمْ الْمَفْتُونُ (T, K,) in the Kur [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. In which of you is madness; or in which of the two parties of you is the mad: (Bd.) or the ب is here redundant; (Sb, Bd, Mughnee;) the meaning being which of you is he who is afflicted with madness. (Bd.) [See also a later division of this paragraph.] — It also denotes substitution; [meaning Instead of, or in place of;] as in the saying [of the Hamásce (Mughnee)],

• فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا •

• شَتُوا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا •

[Then would that I had, instead of them, a people who, when they mounted their beasts, poured the sudden attack, they being horsemen and camel-riders]; (Ham p. 8, Mughnee, K;) i. e., بَدَلًا بِهِمْ: (TA;) but some read شَدُوا الْإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَضْتُ بِهَذَا الثَّوْبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقِيتُ بَزِيدَ بَحْرًا [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هَذَا بِذَلِكَ [This is instead, or in the place, of that; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) — It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اشْتَرَيْتَهُ بِأَلْفِ دِرْهَمٍ [I purchased it for a thousand dirhems]; (Mughnee, K, TA;) [and in the saying in the Kur ix. 112,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ يُصَلُّوا لَهُمْ الْجَنَّةَ Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَفَّاتُهُ بِضِعْفٍ [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or كَفَّاتُهُ بِضِعْفٍ [I requited him with the like, or with double the amount, or with more than double the amount, of his beneficence], (K,) but the former is preferable; (TA;) [and خَدَّمَ بِطَعَامِ بَطْنِهِ (وَعَد) He served for, meaning in return for, the food of his belly;] and

• هَذَا بِذَلِكَ وَلَا عَثَبٌ عَلَى الزَّمَنِ •

[This is in return for that, (an explanation somewhat differing from one in the next preceding division of this paragraph,) and no blame is imputable to fortune]: and hence, ادْخُلُوا الْجَنَّةَ بِمَا كَسَبْتُمْ [Enter ye Paradise in return for that which ye wrought (Kur xvi. 34)]; for the ب here is not that which denotes a cause, as the Moqtezileh assert it to be, and as all [of the Sunnees] hold it to be in the saying of the Prophet, لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِعَمَلِهِ [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Kur-án. (Mughnee.) — It is also syn. with عَنْ; and is said to be peculiar to interrogation; as in قَسَّالٌ بِهِ خَبِيرًا [And ask thou respecting Him, or it, one possessing knowledge (Kur xxv. 60)]; (Mughnee, K;) and accord. to IANr in the Kur lxx. 1; (T;) and in the saying of 'Alkameh,

• فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَأَنْتِي •

• بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ خَبِيرٌ •

[And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, skilful]: (A'Obeyd, TA;) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقُّقُ السَّمَاءُ [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K;) and مَا عَرَّفَكَ بِرَبِّكَ (K) i. e. What hath beguiled thee from thy Lord, and from believing in him? in the Kur lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب in بالغمام means by, as by an instrument; (Mughnee;) or it means because of, or by means of, the rising of the clouds therefrom: (Bd:) and in like manner the Baqrees explain it as occurring in خَبِيرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) — It is also syn. with عَلَى; as in إِنْ تَأْمَنَّهُ بِقِنطَارٍ (S) [If thou give him charge over a hundredweight or over a decnár (Kur iii. 68)]; like as عَلَى is sometimes put in the place of ب, as after the verb رَضِيَ (S, TA:) and so in يَهْمُ بِهِمُ [That the ground were made even over them], in the Kur [iv. 45], (TA,) i. e. that

they were buried; (Bḏ;) and in مَرَرْتُ بِزَيْدٍ [I passed by Zeyd], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ بِالسَّطْحِ [Zeyd is on the roof]; (TA;) and in a verse cited in this Lex. *تُعَلِّبُ*. (Mughnee.) — It also denotes part of a whole; (Mṣb in art. *بعض*, Mughnee, K;) so accord. to Aṣ and AAF and others; (Mṣb, Mughnee;) as *syn. with من*: (Mṣb, TA:) IKt says; the Arabs say, شَرِبْتُ بِمَاءٍ كَذَا, meaning *I drank of such a water*; and AZ mentions, as a saying of the Arabs, سَقَاكَ اللَّهُ مِنْ مَاءٍ كَذَا, meaning *May God give thee to drink of such a water*, thus making the two prepositions *syn.*: (Mṣb: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in *عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ*, in the *Kur* lxxvi. 6; and the like occurs in lxxxiii. 28; (Mṣb, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, *with which the servants of God shall satisfy their thirst* (بِأَيْ تَبْرُؤِي); (T, Mughnee;) or, accord. to Z, *with which the servants of God shall drink wine*: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bḏ.)] the meaning would be, that they shall drink the whole of it; which is not right: (Mṣb:) thus, also, it is used in *وَأَمْسَحُوا بِرُؤُسِكُمْ* [in the *Kur* v. 8], (Mṣb, Mughnee, K;) accord. to some; (Mughnee;) i. e. [And wipe ye] a part of your heads; and this explanation has been given as on the authority of Esh-Sháfí'ee; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, *امسحوا رؤسكم بالماء* [wipe ye your heads with water]. (Mughnee.) — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as *أَقْسِمُ بِاللَّهِ لَا فَعَلْتُ* [I swear by God I will assuredly do such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in *بِكَ لَا فَعَلْتُ* [By thee I will assuredly do such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in *بِاللَّهِ هَلْ قَامَ زَيْدٌ*, meaning *I adjure thee, by God, to tell me, did Zeyd stand?* (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — It is also *syn. with إلى*, as denoting the end of an extent or interval; as in *أَحْسَنَ بِي*, meaning *He did good, or acted well, to me*: (Mughnee, K;) but some say that the verb here imports the meaning of *لطف* [which is trans. by means of ب, i. e. he acted graciously, or courteously,

with me]. (Mughnee.) — It is also redundant, (S, Mughnee, K,) to denote corroboration: (Mughnee, K:) and is prefixed to the agent: (Mughnee:) first, necessarily; as in *أَحْسَنَ بِزَيْدٍ*; (Mughnee, K;) accord. to general opinion (Mughnee) originally *زَيْدٌ أَحْسَنَ*, i. e. *صَارَ ذَا حَسَنٍ* [Zeyd became possessed of goodness, or goodliness, or beauty]; (Mughnee, K;*) or the correct meaning is *حَسَنٌ زَيْدٌ* [Good, or goodly, or beautiful, or very good &c., is Zeyd! or how good, or goodly, or beautiful, is Zeyd!], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of *كَفَى*; as in *كَفَى بِاللَّهِ شَهِيدًا* [God sufficeth, being witness, or as a witness (Kur xiii., last verse; &c.)]; (Mughnee, K; [and a similar ex. is given in the S, from the *Kur* xxv. 33;]) the ب here denoting emphatic praise; but you may drop it, saying, *كَفَى اللَّهُ شَهِيدًا*: (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

• أَلَمْ يَأْتِكِ وَالْأَنْبَاءُ تَنْبِي

• بِمَا لَأَقَتَ لَبُونَ بَنِي زَيْادٍ

[Did not what the milch camel of the sons of Ziyád experienced come to thee (يَأْتِيكَ being in like manner put for يَأْتِكَ) when the tidings were increasing?]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in *وَلَا تُنْفِقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ* [And cast ye not yourselves (بِأَيْدِيكُمْ meaning *to perdition* (Kur ii. 191)); and in *وَهَزِي إِلَيْكَ بِجَنْحِ النَّخْلَةِ* [And shake thou towards thee the trunk of the palm-tree (Kur xix. 25)]: but some say that the former means *and cast ye not yourselves* (أَنْفُسَكُمْ being understood) *with your hands to perdition*; or that the meaning is, *by means, or because, of your hands*: (Mughnee:) and ISd says that *هَزَى*, in the latter, is made trans. by means of ب because it is used in the sense of *جَرَى*: (TA in art. *هز*:) so, too, in the saying,

• نَضْرِبُ بِالسَّيْفِ وَنَرْجُو بِالْفَرَجِ

[We smite with the sword, and we hope for the removal of grief]: (S, Mughnee:) and in the trad., *كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ* [It suffices the man in respect of lying that he relate all that he has heard]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in *بِحَسْبِكَ* [when you say, *بحسبك درهم*, meaning *A thing sufficing thee is a dirhem*; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, *بحسبك* is an enunciative put before its inchoative, so that the meaning is, *a dirhem is a thing sufficing thee*, i. e. *a dirhem is sufficient for thee*; as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, *بِحَسْبِكَ قَوْلُ السَّوءِ* *A thing sufficing thee is the saying what is evil*: and so, app., each of the following sayings, mentioned in the TA

on the authority of Fr; *حَسْبُكَ بِصَدِيقِنَا* *A person sufficing thee is our friend*; and *نَاهِيكَ بِأَخِيْنَا* *A person sufficing thee is our brother*: the ب is added, as Fr says, to denote emphatic praise]: so too in *خَرَجْتُ فَإِذَا بِزَيْدٍ* [I went forth, and lo, there, or then, was Zeyd]; and in *إِذَا بِكَ إِذَا كَيْفَ* [How art thou, or how wilt thou be, when it is thus, or when such a thing is in the case?]; and so, accord. to Sb, in *بِأَيْكُمُ الْمَقْتُونُ* [mentioned before, in explanation of ب as *syn. with في*]; but Abu-l-Hasan says that *بِأَيْكُمُ* is dependent upon *استقرار* suppressed, denoting the predicate of *المقتون*; and some say that this is an inf. n. in the sense of *فِتْنَةٌ*; [so that the meaning may be, *بِأَيْكُمُ الْمَقْتُونُ مُسْتَقَرٌّ* *In which of you is madness residing?*]; or, as some say, ب here *syn. with في* [as I have before mentioned]. (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of *نَيْسٌ*, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, *لَيْسَ الْبِرُّ بِأَنْ تُوَلُّوا* [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with *البر* in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as *exs.*; as *لَيْسَ زَيْدٌ بِقَائِمٍ* [Zeyd is not standing]; and *وَمَا اللَّهُ بِغَائِلٍ عَمَّا تَعْمَلُونَ* [And God is not heedless of that which ye do (Kur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, *جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا* [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the *Hamásce*,

• وَمَنْعَكَا بِشَيْءٍ يُسْتَطَاعُ

[And the preventing thee from having her (referring to a mare) is a thing that is possible]: but it is more proper to make *بمثلها* dependent upon *استقرار* suppressed, as the enunciative; [the meaning being, *جَزَاءُ سَيِّئَةٍ مُسْتَقَرٌّ بِمِثْلِهَا*, or *يَسْتَقَرُّ بِمِثْلِهَا*, i. e. *the recompense of an evil action is a thing consisting in the like thereof*]; and to make *بشيء* dependent upon *منعكها*; the meaning being, *وَمَنْعَكَا بِشَيْءٍ مَا يُسْتَطَاعُ* [i. e. *and the preventing thee from having her, by something, is possible*: see *Ham* p. 102]: *Ibn-Málik* also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting *بِحَسْبِكَ زَيْدٌ*, that *زيد* is an inchoative placed after its enunciative, [so that the meaning is, *Zeyd is a person sufficing thee*,] because *زيد* is determinate and *حسبك* is indeterminate. (Mughnee. [See also what has been said above respecting the phrase *بحسبك درهم*, in treating of ب as added before the inchoative.]) It is also redundantly

prefixed to the denotative of state of which the governing word is made negative; as in

فَمَا رَجَعْتَ بِخَالِيَةِ رِكَابِ
حَكِيمِ بْنِ الْمُسَيَّبِ مِنْهَا

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was *Jakeem the son of El-Museiyab*]; and in

فَمَا أَنْبَعْتِ بِمَرْوُودٍ وَلَا وَكَلٍ

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Malik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةِ خَائِيَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصِ مَرْوُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مَرْوُودٍ, himself, after the manner of the saying, رَأَيْتُ مَنْعًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقَيْتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٍ and عَيْنٍ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning *Shall themselves wait* (K̄ar ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نِ, or implied in the verb,] when corroborated by نَفْسٍ, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسَكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, shall wait to see what may take place with themselves:]; بِأَنْفُسِهِنَّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the mon. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

فَأَصْبَحْنَ لَا يَسْأَلُهُ عَنْ أَبِيهِ

[And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

يَضْحَكُنَّ عَنْ كَالْبَرِّدِ الْمُنَهَمِّ

but in this instance, كَ is generally held to be a noun, syn. with مِثْلٍ. (The Lubáb, TA.) — Sometimes it is understood; as in اللَّهُ لَا فَعَلَنَ [i. e. اللَّهُ لَا فَعَلَنَ] and اللَّهُ لَا فَعَلَنَ. By God, I will assuredly do such a thing; in the latter as well as the former, for a noun is often put in the accus.

case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for *بخير* In a good state], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (فِيهَا وَنِعْمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Moḥammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., Moḥammad is related to have said to one who told him of a man's having committed an unlawful action, نَعَلْتُكَ صَاحِبَ الْأَمْرِ بِذَلِكَ, meaning *Many be thou art the doer of that thing*. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكَ, meaning *Who was thine accomplice?*: (T:) or مَنْ الْفَاعِلُ بِكَ [Who was the agent with thee?]. (TA.) أَنَا بِكَ, occurring in a form of prayer, means *I seek, or take, refuge in Thee; or by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself*. (Mgh in art. بوا.) One says also, مَنْ لِي بِكَذَا, meaning *Who will be responsible, answerable, amenable, or surety, to me for such a thing?* (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّي أَبْصُرُ بِكَ, meaning *It is as though I saw thee*; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning *Thou art so near to him that it is as though thou sawest him: or it is as though thou wert with him: i. e. thou art almost in his presence.*] — The Bagrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in أَحْسَنَ رَوِيْنَ بِمَاءِ الْبَحْرِ بِى meaning *لطيف*; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes *Two*.]

با

بَا and بَاءَ: see the letter ب, and arts. بوا and بى.

بأ

R. Q. 1. بِأَبَاهُ, (Lth, T, S, M, K,) and بِأَبِي, (Fr, M, K,) inf. n. بِأَبَاءَهُ (Lth, T, M) and بِأَبِيَّ; (Fr, M;) [as also أَبَاهُ; see art. ابو]; *He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or بِأَبِي أَنْتَ, (Lth, T, K,) [all meaning *With my father mayest thou be ransomed!* or] meaning *أفديك بِأَبِي* [I*

will ransom thee with my father]; (Lth, T;) or *he said to him, بِأَبِي أَنْتَ وَأُمِّي* [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. ابو]; (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAqr, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence بِأَبٍ, in an ex. cited voce أَبٍ, in art. ابو, q. v.; (M;) or الْبَيْتُ; (TA in art. ابو); or الْبَيْتُ. (S in that art.) — And [hence,] بِأَبُوهُ *They made a show of treating him with graciousness, courtesy, or blandishment; as also عَلَيْهِ وَأَبُوهُ عَلَيْهِ*. (M.) — [Hence also,] بِأَبَاءَهُ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = بِأَبَاً also signifies *He* (a child) said بِأَبَاً (M, K) [in some copies of the K̄ written بِأَبَا, both meaning *Fnpa, or Father,*] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that بِأَبَاهُ has been there erroneously put for بِأَبَاً.] — And *He* (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] بِأَبَاً [or, more probably, بِأَبَاءَهُ, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or art of chiding the cat; (AA, T, Sgh;) also termed غَسٌّ. (AA, T.) = Also *He hastened, made haste, or sped*: and بِأَبَانَاً *we hastened, &c.*: (marginal note in a copy of the S;) or بِأَبَاباً signifies *he ran*. (El-Umawee, T, K.)

R. Q. 2: see above, in three places.

بَابًا and بَابًا: see R. Q. 1, in two places.

بُؤْبُؤُ The source, origin, rare, root, or stock, syn. أَصْلُ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) whether noble or base. (AA, T.) You say, هُوَ كَرِيمُ الْبُؤْبُؤِ *He is of generous, or noble, origin; lit., generous, or noble, of origin.* (TK.) And *فُلَانٌ فِي بُؤْبُؤِ الْكَرَمِ* *Such a one is of [a race] the source (أصل) of generosity, or nobleness.* (S.) [In the PS, مَنْ is here put in the place of فِى: but فِى is often used in phrases of the same kind and meaning as that above, in the sense of مَنْ.] IKh cites from Jereer,

فِي بُؤْبُؤِ الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Aboo'Alce El-Kálee quotes the words thus;

فِي ضَمْنِ الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤْبُؤُ is a dial. var. of بُؤْبُؤُ in the sense here given. (TA.) — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like بُحْبُوحٌ. (TA.) — [Hence, perhaps,]

The *pupil*, or *apple*, or the *image that is seen reflected in the black*, (عبر AA, T, or إنسان K,) of the eye. (AA, T, K.) Whence the saying, هو أعز علي من بؤبؤ عيني [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of إنسان for بؤبؤ]. (TA.) — A *generous*, or *noble*, (ISK, T,) or a *clever*, an *ingenious*, or an *accomplished*, or a *well-bred*, or an *elegant*, (M, K,) and a *light*, an *active*, or a *sprightly*, (M,) *lord*, *master*, *chief*, or *personage*: (ISK, T, M, K:) fem. with ة. (IKh, TA.) — Also, (AA, T, S,*) [but I find it only in one of three copies of the S,] or بؤبؤة, and بؤبؤة, (K,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A *learned man* (AA, T, S, K) *who teaches*; (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like سوسور. (S [in which this last word is evidently given as a syn.: but in the K it is given to show the form, only, of بؤبؤة].) — Also The *body of a locust*, (K,) *without the head and legs*. (TA.) — And, accord. to the K, The *head*, or *uppermost part*, of a *vessel in which [the collyrium called] كحل is kept*: but it will appear, in art. با, that this is [perhaps] a *mistranscription* for بؤبؤة. (TA.)

بؤبؤة: see R. Q. 1, in two places: = and see بؤبؤة.

بؤبؤة: see بؤبؤة, in two places.

باب

ابو البئب: see أب, in art.

بابل

بابل (Of, or *belonging to*, or *relating to*, بابل [i. e. Babel], a place [well known] in El-Irah: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Huroot and Maroot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) — And hence, (TA,) *Poison*: [and, accord. to the CK, wine;] as also بابلية. (K, TA.) — In the original language of the place above mentioned, البابلية is a name of the *planet Jupiter*. (TA.)

بابلية: see above.

بابونج

بابونج [from the Persian بابونه Chamomile; or chamomile-flowers: both called by these names in the present day]: a *certain herb*, of *several different colours*; *yellow-flowered*, and *white-flowered*, and *purple-flowered*: (Avicenna [Ibn-Seenu] i. 139:) i. q. أقحوان: (S, M, K, all in art. قحو:) i. e. the أقحوان is the بابونج with the Persians: (M, K in that art. :) or the *flower of the أقحوان*: (S in art. قرص:) or of the *yellow أقحوان*, (TA in art. قرص,) when it has become dry: (S, TA, both in art. قرص:) a *well-known flower*, of *great utility*, (K, TA,) or of which the *oil is of great utility*: (CK:) commonly known

in El-Yemen by the name of مونس [app. مونس, because of its pleasant odour, or its medical properties]. (TA.)

باج

باج, also pronounced باج, without ة, (IAqr, S, M, K,) but the former alone is mentioned by Th in the Fg, and is the chaste word, (TA,) arabicized, from the Persian باها, (S,) A *sort*, or *species*, (S, K,) of food, or viands. (S.) Hence the saying, اجعل الباجات باجا واحدا [Make thou the sorts, or species, of food, or viands, to be one sort, or species]: (S, K:) occurring in a trad., in which it is without ة in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] سفيد باج and زرباج and سباج; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the S.) IKh says that a man would bring various sorts [of food], and one would say, اجعلها باجا واحدا [Make thou them to be one sort]. (TA.) The pl. is [باجات], as shown above, as though the sing. were باجة, and ابواج. (M, K, TA.) [likewise] اجعلن الناس كلهم باجا واحدا is [likewise] a saying of 'Omar, (M, K, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage; باج signifying a state of assembling, or collecting together: (Kz, TA:) or [of] one uniform way or mode or manner, (M, K, TA,) as El-Fihree says in the Expos. of the Fg, on the authority of ISd in the book entitled El-'Aweq; (TA;) i. e., in respect of gifts, or allowances: (M, K:) accord. to IAqr, it is from باج or باج signifying a uniform line of road. (TA.) You say also, اجعل الناس باجا واحدا The people are [as] one thing. (TA.) And هم في امر باج They are [in one and the same, or] in an equal, or a uniform, case. (K.) And جعل الكلام باجا He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And اجعل هذا الشيء باجا واحدا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK.) And اجعل الامر باجا واحدا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)

بادنجان

بادنجان, [or بادنجان, commonly pronounced in the present day بادنجان and بيدنجان and بيدينجان, from the Persian بادونگان,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words انب and وغد and مغد and حدق] but not in its proper place in the lexicon. (TA.) [It signifies The solanum melongena, wad-apple, or egg-plant; both the black, distinguished by the epithet اسود, and the white, distinguished by the epithet ابيض. And the solanum lycopersicum, or solanum Aethi-

opicum; also called love-apple, and so by the Arabs, تفاح الحب; and golden apple, تفاح ذهبي; and tomato; and distinguished from the former species by the epithet اخمر, and by the appellation بادنجان ترياقى]. — [بادنجان قوطة Xanthium.]

بار

1. بار, (S, M, K,) aor. =, (M, K,) *He sunk*, or *dug*, (S, M, K,) a well; (S, M;) as also ابتار. (M, K.) — Also, aor. as above, inf. n. بار, *He dug a [hollow such as is termed] بؤرة*, (AZ, S, M,) in which to cook. (AZ, S.) — Also, (T, S, M, K,) nor. as above, (M, K,) and so the inf. n.; (M;) and ابتار; (T, S, M, K;) *He hid*, or *concealed*, a thing: (T, M, K:) and *he stored it*, or *laid it up, for a time of need*. (T, S, K.) Hence a hollow dug in the ground is termed بؤرة. (T.) — You say also, ابتار خيرا, (T, M, K,) and باره, (M, K,) *He did good beforehand*: (T, M, K:) or, accord. to some, *he, as it were, did good beforehand for himself, having laid it up, or concealed it, for himself*: (T, TA:) so says El-Umawec: or *he laid up for himself in store concealed good*: (TA:) or *he did good concealedly*: (M, K:) and انتبر signifies the same. (T, TA.)

4. ابار فلانا *He made*, or *he assigned*, or *appointed*, (جعل) for such a one, a well. (K.)

8: see 1, in three places.

بار (T, S, M, &c.) and بئر, (M, K,) of the fem. gender, (S, M, M, K,) and بيرة, (M,) A well: (M, TA:) pl. (of pauc., S, M, K) ابور (S, M, M, K) and (by transposition, Fr, M, K) ابر (Fr, M, K) and ابار and (by transposition, Yaakoob, T, S, M) ابار and (of mult., S, M, K) بار; (T, S, M, M, K;) and pl. of pauc. [of بئر] ابيار. (M, K.) The dim. is بيرة. (M, K.)

بارة A hollow, or hole, dug in the ground, (AZ, S, M, K,) in which to cook; also called ارة: (AZ, S;) or (M) a place in which fire is lighted. (M, K.) [See 1.] = See also بيرة.

بيرة: see بئر = and see بيرة.

بيرة: see بئر.

بارة (T, S, M, K) and بيرة and بيرة (M, K) A thing stored, or laid up, for a time of need. (T, S, M, K.)

بار (T, TA, and so in some copies of the K,) or ابار, (as in other copies of the K, and so in the CK,) the latter formed by transposition, and the former [said to have been] not heard, (M,) A well-sinker, or well-digger. (T, M, K.)

باز

باز: [which see in art. بزو; and باز]: pl. [of pauc.] ابوز, and [of mult.] بوز and بزوان. (K.) IJ holds that the ا is substituted for ل, and that it remains in ابوز and بزوان like as is the case in اعباد [in which the ا is substituted for و

and remains in the pl. because it is substituted for و in the sing. عَيْدٌ. (TA.)

باس

1. بَأْسٌ, aor. يَبُؤْسُ, (S, M, Mṣb, K,) inf. n. بَأْسٌ, (S, Mṣb, K,) or بَأْسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَأْسَةٌ;]) and بَيْئَسٌ, [aor. يَبْيِئَسُ,] inf. n. بَأْسٌ; (M;) *He was, or became, mighty, or strong, in war or fight; (K;) courageous, or valiant: (M, Mṣb, K;) or very mighty or strong in war or fight. (AZ, S.)* = بَيْئَسٌ, (S, M, Mṣb, K,) aor. يَبْيِئَسُ, (S, M, K,) and يَبْيِئَسُ, the latter extr., like بَيْئَسٌ aor. of نَعِمٌ, (M,) [and some other instances, (see حَسَبٌ,)] inf. n. بَيْئَسٌ (S, Mṣb, K) and بَيْئَسٌ and بَيْئَسِي (K) and بَأْسٌ (TA) and بَيْئَسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بَيْئَسٌ, which is a mistake,] and بَيْئَسِي, (TS, TA,) incorrectly written in the copies of the K بَيْئَسِي; (TA;) or بَيْئَسٌ; (A;) or both these forms; (M;) *He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life; (M, Mṣb;) in a state of poverty: (M, A, Mṣb, TA;) or in a state of pressing want: (S, K, TA;) and بَيْئَسٌ, inf. n. بَأْسَةٌ and بَيْئَسٌ, whence the subst. بَيْئَسِي, he was, or became, in a state of trial, or affliction: (M;) and [in like manner,] أَبَاسٌ, (inf. n. أَبَاسٌ, S,) *distress, or poverty, or misfortune, or calamity, (البِئَاسَةُ), befell him. (IAḡr, S, M, TA.)* = بَيْئَسٌ, also written بَيْئَسٌ and بَيْئَسٌ and بَأْسٌ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, *Very evil or bad is he, or it: or superlatively evil or bad is he, or it:*] *contr. of نَعِمٌ: (S, M, TA;) a pret. verb, imperfectly inflected, (S, K,) like نَعِمٌ, (S,) [having only one variation of form, namely, the fem. بَيْئَسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بَيْئَسَ فُلَانٌ signifying *distress, &c.*, to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA;) you say, بَيْئَسَ رَجُلًا [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; رَجُلًا being a specificative]: (K;) and بَيْئَسَ الرَّجُلِ زَيْدٌ [Very evil, &c., is the man, Zeyd]; and بَيْئَسَتِ الْمَرْأَةُ هِنْدٌ [or more commonly بَيْئَسَ in this case also, *Very evil, &c., is the woman, Hind*]. (S.) Some argue that it is a noun, from the saying, نَعِمَ السَّيْرُ عَلَى نَعِمِ الْعَيْرِ, because it has a prep.; but this is explained as elliptical, and meaning, نَعِمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بَيْئَسَ الْعَيْرِ [Excellent is the journeying upon an ass of which it is said *Very evil, &c., is the ass*]. (I' Aḡ p. 232.) Zj says that when it is followed by مَا, then مَا, with it, is**

regarded as occupying the place of an indeterminate noun; [namely, سَيًّا, as a specificative; as in the Kur ii. 84, بَيْئَسًا مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ, or بَيْئَسًا, &c., *Very evil, &c., as a thing, is that for which they have sold, or exchanged, themselves:*] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I' Aḡ ubi suprâ.) [For further illustration, see نَعِمٌ.]

4: see بَيْئَسٌ.

5: see 6.

6. تَبَايَسَ *He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself, (K, TA,) with men; and تَبَايَسَ is allowable in the same sense. (TA.)*

8. ابْتَأَسَ بِهِ, (M, A,) and مَنَّهُ, (S, TA,) *He was distressed by it, or at it; it does not signify dislike: (IB, TA;) or he grieved at it, (S, M, A,) and humbled and abased himself: so in the Kur xi. 38 and xii. 69. (M, A, TA.)* It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَأْسٌ *Might, or strength, (S, A, Mṣb, K,) in war or fight: (S, A, K;) courage; valour, or valiantness; prowess. (M, K.) — War, or fight; (M, Mṣb;) as also بَيْئَسٌ (M) and بَأْسَةٌ: (TA;) pl. of the first, أَبْؤُسٌ. (Mṣb.) — Henec, (M,) + Fear, (M, TA,) in the saying, لَا بَأْسَ عَلَيْكَ, (M, TA,*) and بِكَ, (M,) [+There is no fear for thee: lit., there is no war against thee, or with thee]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase اشْتَدَّ الْبَأْسُ [+Fear became vehement]. (TA.) — I. q. ضَرَّرَ [+Harm, injury, &c.]: so in the phrase لَا بَأْسَ [There is, or will be, no harm, &c.; and لَا بَأْسَ بِكَذَا, and فِي كَذَا, +There is, or will be, no harm in such a thing]. (Har p. 311.) It is said in a trad., لَا بَأْسَ بِالْغَنِيِّ لِمَنْ آتَقَى [There is no harm in wealth to him who is pious]. (El-Jâmi' es-Sagheer of Es-Suyootee.) بَأْسٌ also occurs for بَأْسٌ; the ء being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — Punishment: (S, A, K;) or severe punishment; (TA;) as also بَيْئَسٌ, in measure like كَتَفٌ. (IAḡr, TA.) — See also بَيْئَسٌ, in two places.*

بُؤْسٌ (also written بُوْسٌ, with the ء suppressed, Mṣb) *Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Mṣb, TA:*) or a state of pressing want: (S, K;) or misfortune; calamity: (A;) and بَيْئَسٌ and بُوْسِي (K, TA) and بَأْسَةٌ (M, A) and بَيْئَسِي (TA) and بَيْئَسٌ (S, K) and بَأْسٌ (TA) and مَبِئَسَةٌ (M, TA) [all of which, except بَأْسَةٌ and مَبِئَسَةٌ, are said to be inf. ns. (see بَيْئَسٌ)] signify the same as بُوْسٌ: (S, M, A, K, TA;) بُوْسِي and بَأْسَةٌ are both from بُوْسٌ [with which they are syn. accord. to authorities*

indicated above]; (Zj, IDrd, TA;) the former is *contr. of نَعِمِي*, (S, TA,) and in like manner the latter is *contr. of نَعِمَاءُ*: (TA:) the latter is of the measure فَعْلَاءٌ without any أَفْعَلٌ, because it is a subst.; like as أَفْعَلٌ occurs among substs. without any فَعْلَاءٌ, as in the instance of أَحْمَدٌ: (Akh, S;) or بُوْسِي signifies a state of trial or affliction, and is a subst.; and بَيْئَسٌ and بَأْسَةٌ signify the same, but are inf. ns.: (M;) and بَأْسَةٌ is syn. with شِدَّةٌ [like بُوْسٌ in the first of the senses explained above]; (S, TA;) and مَشَقَّةٌ [meaning distress, or difficulty]: (TA:) or it signifies misfortune, or calamity, (A, K,) like بُوْسٌ; (A;) and so أَبُؤُسٌ: (S, K;) or rather this last signifies misfortunes, or calamities; for it is pl. of بَأْسٌ, i. e., a pl. of pauc.; not of بُوْسٌ, as J asserts it to be; for the pl. of pauc. of بُوْسٌ is أَبَاسٌ: (IB, TA:) but أَبُؤُسٌ may be used as pl. of بَأْسَةٌ. (Fr, in S, voce ضَرَّاءُ, q. v.) [See exs. of these two pls. in what follows.] You say *يومٌ بُوْسٌ ويومٌ نَعِيمٌ* [A day of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And *بُؤْسًا لَه* [May distress, or poverty, &c., befall him]: a form of imprecation. (Sh, M, TA.) And *بُؤْسَ ابْنِ سُمَيَّةَ*, app. an expression of pity [meaning *Alas for the distress, &c., of Ibn-Sumeiyeh!*]. (TA, from a trad.) And *عَسَى الْغَوِيْرُ أَبُؤُسًا* Perhaps the little cave [may be attended with] calamities; not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (Aḡ, S, K, in art. غور:) or it is applied to hint who is suspected of a thing: (IAḡr, TA;) or الْغَوِيْرُ was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbâ, when Kaṣeer turned aside from the plain road, and took the way to الْغَوِيْرُ: (Ibn-El-Kelbee, S, K, in art. غور:) أَبُوْسَا is in the accus. case by reason of يَكُوْنُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeyt also says,

• قَالُوا أَسَاءَ بَنُو كُرْزٍ فَفَعَلْتُ لَهُمْ
• عَسَى الْغَوِيْرُ بِأَبَاسٍ وَأَغْوَارٍ

[They said, *Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be attended with calamities and connected with other caves*]: أَبُوْسَا is here pl. of بُوْسٌ. (IB, TA.) [In the S, the last words are written وَأَغْوَارٍ, in one copy: in another, وَأَبَاسٍ وَأَغْوَارٍ: both of which are app. wrong.] — See also بَأْسٌ.

بَيْئَسٌ and بَيْئَسٌ and بَيْئَسٌ and بَيْئَسٌ: see بَيْئَسٌ. — Calamities; misfortunes. (K.)

بَيْئَسٌ: see بَأْسٌ, last signification: = and see بَيْئَسٌ.

بُوْسِي: see بُوْسٌ, in three places.

بَأْسَةٌ: see بَأْسٌ and بُوْسٌ: the latter, in five

places. — Zj explains it as signifying, in the Kur vi. 42, *Hunger*. (M, TA.)* — Also *The act of beating, or striking*. (Lth, TA.)

بُؤْسٌ One in whom بُؤْسٌ [i. e. *distress &c.*] is apparent, or manifest. (M, TA.)

بُؤْسٌ : see بُؤْسٌ.

بُؤْسٌ : see بُؤْسٌ : and بُؤْسٌ : the latter, in two places. = *Mighty, or strong, in war or fight*; (A;) *courageous, or valiant*. (S, M, Mgh, K.) — عَذَابٌ بُؤْسٌ (S, M, K,) and بُؤْسٌ, agreeably with a general rule applying to words of this description, (M,) and بُؤْسٌ (M, K,) and بُؤْسٌ (M,) and بُؤْسٌ (M, K,) and بُؤْسٌ (M,) and بُؤْسٌ, which last, however, is of no authority, (M,) or بُؤْسٌ and بُؤْسٌ, with the changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the Kur vii. 165. (TA.)

بُؤْسٌ : see بُؤْسٌ.

بُؤْسٌ : }
بُؤْسٌ : } see بُؤْسٌ.

بُؤْسٌ *Distressed; straitened in his means of subsistence, or in the conveniences of life*; (Mgh;) or *poor*: (A, Mgh:*) or *one who is in want, and an object of pity for what he suffers*: (TA:) or *in a state of pressing want*: (S:) or *in a state of trial, or affliction*: (M, TA:) or *one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, and is in need*: (Mgh:) an epithet denoting *pity*, (Sb, M, TA,) or *grief*: (Mgh:) بُؤْسٌ occurs as its pl.; (M, TA;) or is for ذُوو بُؤْسٍ (M.)

بُؤْسٌ and بُؤْسٌ : see بُؤْسٌ. — The former also signifies *Strongy*. (K, TA.) — And hence, (TA,) البُؤْسُ *The lion*. (K, TA.)

بُؤْسٌ *The most vehement refusal*. (Th, M.)

بُؤْسٌ : see بُؤْسٌ, in two places.

بُؤْسٌ *Disliking, or hating*: (S, M, K:) and *grieving*: (S, K:) or rather, *distressed, by, or at, a thing; not disliking, or hating*: (IB, TA:) or *grieving, and humbling and abusing himself*. (Zj, M, TA.)

بَاهٌ

بَاهٌ : see مَا بَاهَتْ لَهُ.

بِيرٌ

بِيرٌ *A certain beast of prey*, (M, K,) *well known*; (K;) *a certain animal*, (Mgh,) namely, the *قَوَارِقُ* [or *lion's provider*], (S,) *that emulates, or vies with, the lion in running, or that is hostile to the lion*: [so may be rendered the words يُعَادِي الأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Mgh:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (نَهْرٌ),*

exists hostility (مُعَادَاةٌ); when it attacks the leopard, or panther, (نَهْرٌ), the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair: (Kzw:) the word is foreign, or Persian, (أَعْجَمِيٌّ) [app. the Persian بَيْرٌ, which is said to be applied to the *tiger, leopard, and lion*,] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Mgh:) pl. بَيْرٌ. (S, Mgh, K.)

بِعْجٌ

بِعْجَةٌ (Mgh, K) and بَيْعَةٌ (K, Kzw) [in modern vulgar Arabic بَيْعَانٌ, *The parrot*]; *a certain well-known bird*; (Mgh;) *a certain green bird*, (Sgh, K, TA,) *well known*; (TA;) *the bird called in Persian طُوطِيٌّ, beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die*: (Kzw:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بَيْعَةٌ ذَكَرٌ [a male parrot] and بَيْعَةٌ أُنْثَى [a female parrot]: and the pl. is بَيْعَاوَاتٌ [or بَيْعَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَاءٌ. (Mgh.)

بِتٌ

بِتٌ (Lth, T, S, M, &c.) aor. 2 and 3, (S, M, Mgh,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَلَّه, in relation to drinking, aor. 2 and 3, and نَمَرٌ, aor. 2 and 3, and شَدَّه, aor. 2 and 3, and حَدِيثٌ, aor. 2 and 3, and حَبَّه, aor. 2; the last having but one form [of aor.]; (S;) inf. n. بَيْتٌ: (Lth, T, S, M, A, &c. :) and ابْتَهَ (M,) inf. n. ابْتَاتٌ: (Mgh, K:) *He cut it off, severed it, separated it, or disunited it*, (Lth, T, S, M, A, * Mgh, * Mgh, K, *) *entirely, or utterly*; (Lth, T, M;) *namely, a thing*; (M;) *a rope, or cord*; (Lth, T;) *and a tie, or bond, of union between two persons*. (M.) — [بَيْتٌ and ابْتَهَ, accord. to the TA, app. signify also *He, or it, caused him (a man) to become unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing*: for ابْتَهَ as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بَيْتٌ السَّفَرُ [The journey caused him to become cut off, &c.]. (A.) And سَأَقَ دَابَّتَهُ حَتَّى بَتَّهَا [He urged on his beast so that, or until, he caused it to become cut

*off, &c.]: (A:) and بَجِرَهُ ابْتَهَ He caused his camel to become cut off, &c., (قَطَعَهُ) by travel: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — بَيْتٌ طَلَّاقَ امْرَأَتِهِ (T, Mgh, TA,) or طَلَّاقَ الْمَرْأَةِ (Mgh,) and ابْتَهَ (Lth, T, Mgh, Mgh,) *He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Mgh, TA,) so as to cut her off from return*. (Mgh.) Lth, with whom AZ agrees, has erred in asserting that بَيْتٌ is intrans. and ابْتَهَ trans.: (T, TA:) both are trans. and intrans., (T, Mgh, TA,) as En-Nawawce asserts in the Tahdheeb el-Asmâ wal-Loghât. (TA.) You say, الطَّلَقُ الْوَاحِدَةُ بَيْتٌ, and بَيْتٌ, i. e. *The single divorce cuts the matrimonial tie, or bond, of the woman, (تَطَّلَعُ عِصْمَةَ النِّكَاحِ, T, Mgh,*) when the period during which she must wait before contracting a new marriage has ended*. (T.) [See also بَيْتٌ. — بَيْتٌ عَلَيْهِ الْقَضَاءُ (T, S, M, A,) inf. n. بَيْتٌ (M;) and ابْتَهَ (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him*. (T, S, * M.) — بَيْتٌ عَلَيْهِ الشَّهَادَةُ, and ابْتَهَ, *He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it*. (M.) — بَيْتٌ شَهَادَتَهُ, and ابْتَهَ, *He gave his testimony decisively*. (Mgh.) — ابْتَهَ أَنَّهُ قَالَ *I know, or declare, decidedly, not [merely] thinking it, that he said thus*. (Shaheeh of Muslim.) — بَيْتٌ النِّيَّةَ *He made the intention decided; or fixed it decidedly*. (A.) It is said in a trad., لَا صِيَامَ لِمَنْ بَيْتَ لَمْرُ بَيْتٍ, (T, S, Mgh,) or لَمْرُ بَيْتٍ, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him [meaning his fasting is null] who does not decisively impose it upon himself, by intention, from the night*: (S, * Mgh:) or, *who does not form the intention of fasting before day-break, and thus cut it off from the time in which there is no fasting, namely, the night*: the intention is termed بَيْتٌ [and ابْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْرُ بَيْتٍ, from الإِبَاتَةُ, is a mistake; but لَمْرُ بَيْتٍ, from التَّبْيِيتِ, [see بَيْتٌ] is correct. (Mgh.) And it is said in another trad., ابْتَهُوا نِكَاحَ هَذِهِ النِّسَاءِ, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions*: an oblique prohibition of the kind of marriage termed النِّكَاحُ الْمُتَعَدِّ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بَيْتٌ also signifies *He made to have, or take, effect; he executed, or performed*; (Har p. 210;) and so ابْتَهَ, as in the phrase, ابْتَهَ بَيْعَتَهُ *He made his oath to have, or take, effect; he executed, or performed, it*. (M.) — سَكْرَانٌ مَا بَيْتٌ كَلَامًا (Ks, T, M,) and مَا بَيْتٌ (M,) and مَا بَيْتٌ (Ks, T, M,) *One who is drunk, who does not speak plainly, or distinctly; lit., who does not make speech plain, or distinct*; (Ks, T;) or *who does not articulate speech*; syn. مَا يَقْطَعُهُ (M:) or,*

as A₉ says, (T,) سَكَرَانُ مَا بَيَّتْ (T, A,) or لَا بَيَّتْ (S, K,) and لَا بَيَّتْ (K,) which last form of the verb is disallowed by A₉, but both are correct accord. to Fr, (T, S,) meaning *one who is drunk, who does not, or will not, [i. e. cannot,] decide an affair.* (A₉, T, S, K.) [See also بَيَّتْ.] — See also 7. — [Hence,] بَيَّتْ يَمِينَهُ (M, Mgh,) aor. ; only, inf. n. بَيَّتْ (Mgh,) *His oath had, or took, effect; was executed, or performed; syn. وَجِبَتْ:* (M:) *it was, or proved, true:* (Mgh:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See بَيَّتْ يَمِينَهُ above.] — بَيَّتْ, aor. ; inf. n. بَيَّتْ, *He was, or became, lean, or meagre.* (M, K.) [See بَيَّتْ.] — بَيَّتْ [inf. n. of بَيَّتْ] also signifies *The selling, and the weaving, a [garment of the kind called] طَلِسَان [or بَيَّت, q. v.].* (KL.)

8. بَيَّتْ, inf. n. تَبَيَّتْ, *He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the teshded denoting intensiveness of signification.* (S.) — بَيَّتْهُمْ They furnished him with [بَيَّتَات, or] travelling-provisions. (M, K.) — بَيَّتْهُمْ Give thou to them [garments called] بَيَّتَات [pl. of بَيَّت, q. v.]. (TA, from a trad.)

4: see 1, passim: — and see 7.

5. بَيَّتْ *He became furnished with [بَيَّتَات, or] travelling provisions: and he became provided with [بَيَّتَات, or] utensils and furniture of the house or tent; or household goods.* (M, K, TA.)

7. انبَت *It was, or became, cut off, severed, separated, or disunited, (Lth, T, S, M, Mgh, K,) entirely, or utterly; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M:) as also بَيَّتْ (Lth, AZ, T, M, Mgh,) aor. ; and ' (M, [so accord. to a copy of that work, but it seems to be indicated in the Mgh (see 1, near the close of the paragraph,) that it is ; only, in this case,]) inf. n. بَيَّتْ (Lth, AZ, T, M, K;) and بَيَّتْ (T, Mgh, TA,) inf. n. بَيَّتَات; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Mgh, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انقطع فلان عن فلان فانبت حبله عنه [Such a one broke off, or disunited himself, from such a one, and his tie, or bond, of union became severed from him]. (T, TA, [but in a copy of the former, for فلان, is put عن ماله from his property.]) — *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A, Mgh, TA:) quasi-pass. of بَيَّتْ and بَيَّتْ. (TA.) You say, سار حتى انبت *He journeyed until he was unable to proceed &c.* (A, Mgh, TA.) [See also مَبِيَّت.] — *His ماء, (A,) the ماء of his back, (Ks, T, K,) [i. e. his seminal fluid,] became cut off, or stopped, or ceased, (Ks, T, A, K,) by reason of age:* (A:) said of a man. (Ks, T, A.)*

بَيَّتْ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It

is sometimes used as an inf. n.; as also بَيَّتْ and بَيَّتْ, explained in the M as syn. with قَطَعَ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَيَّتْ, trans. and intrans.; as also بَيَّتْ; both of which are masc. and fem., because originally inf. ns.; but بَيَّتْ has also بَيَّتْ for its fem. The following are exs.] — اَعْطَيْتَهُ هَذِهِ الْعَطِيَّةَ [I gave him this gift, cutting it off from my property so as to make it irrevocable; or, it being cut off &c.]. (Lth, T.) And تَصَدَّقَ بِنَتَانِ، and صَدَقَهُ بِنَتَانِ، (T, S,) *Such a one bestowed an alms, or a gift for the sake of God, cut off from his property;* (T, TA;) and therefore, (TA,) parted from himself. (S, TA.) Such a gift is termed صَدَقَةٌ بِنَتَانِ، (A, Nh,) and صَدَقَةٌ بِنَتَانِ. (M.) — طَلَقَهَا بِنَتَانِ، (Mgh, K,) and بَيَّتَات، (K,) and البَيَّة، (T,) and طَلَقَهَا بِنَتَانِ، (Mgh,) and طَلَقَهَا بِنَتَانِ، (Lth, T, Mgh, TA, [in one copy of the T simply بِنَتَانِ]) *He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed طَلَقَ مَبِيَّتَ:* (Mgh:) or the first of these phrases signifies *he divorced her by a divorce either cut off, [meaning decided and irrevocable,] or cutting off.* (Mgh.) And طَلَقَهَا بِنَتَانِ، (A₉, T, S, M, Mgh,) and بَيَّتَات، (M,) *He divorced her by three divorces so as to cut her off from returning: (M, Mgh:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning].* (TA.) — حَلَفَ بِنَتَانِ، and بَيَّتْ، and بَيَّتَات، [may mean *He swore decidedly, or decisively; or irrevocably: or] he swore with effect, or execution, or performance; [see 1, near the end of the paragraph;] from the signification of "cutting," or "cutting off," &c.: (M:) [or, as also] حَلَفَ يَمِينًا بِنَتَانِ، and بَيَّتْ، (Mgh, TA,) and بَيَّتَات، (Mgh, Mgh,) and بَيَّتَات، (TA,) *he swore an oath that was, or proved, true.* (Mgh.) — طَحَنَ بِالرَّحَى بِنَتَانِ *He ground with the mill, turning it, (AZ, T,) or beginning the turning, (S,) from his left: (AZ, T, S:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning effectually; for this is the general and easier or more powerful way of turning the hand-mill:] the contrary way is termed شَرَّرًا: (AZ, T, S:) or طَحَنَ بِنَتَانِ signifies *he began in the turning [of the mill] with the left [haul].* (K: [but بِالرَّحَى is here evidently put by mistake for عَنِ الرَّحَى.] — *A kind of طَلِسَان [q. v.] called سَاج، (Lth, T,) or a [garment of the kind called] كَسَاء، (M, Mgh,) square, or four-sided, (Lth, T, M,) thick, (Lth, T, M, Mgh,) loose, or uncompact, in texture, (M,) and green [or rather of a dingy ash-colour, or dark dust-colour, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) of [the soft hair termed] وَبَر، and of wool; (M, Mgh;) and thus described in the Kifuyet el-Mutahaffidh:***

(TA:) or a طَلِسَان of [the material termed] حَزْر، (S, Mgh, K,) and the like: (S, K:) pl. بَيَّتَات، (Lth, T, S, Mgh,) or بَيَّتَات، (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبَيَّتْ. (M.)

بَيَّتْ: see بَيَّتْ. — لَا أَعْلَهُ الْبَيَّةَ. (S, M, K,) as also بَيَّتْ، (S, K,) the latter mentioned by IF, (Mgh,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive . [البَيَّةَ], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it, decidedly, or absolutely,*] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Mgh, K;) the بَيَّةَ being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْبَبُهُ قَالَ جَوْبَرِيَّةَ أَوْ الْبَيَّةَ قَالَ [I think he said *Juweyriyeh, or decidedly he said so*]; as though the speaker doubted of the female's name, and said, "I think it was *Juweyriyeh*;" then corrected, and said, "or I know," or "declare," "decidedly, (أَبَيَّتْ, i. e. أَقَطَعَ,) that he said *Juweyriyeh: I do not [merely] think.*" (Shahech of Muslim.)

بَيَّتَات: see بَيَّتْ, in seven places. — *A man is said to be عَلَى بَيَّتَاتِ أَمْرٍ, meaning *On the point of [accomplishing, or deciding,] an affair.* (S, A, K.) A rājiz says,*

وَحَاجَةٌ كُنْتُ عَلَى بَيَّتَاتِهَا

[Many a needful affair I was on the point of accomplishing]. (S.) — *Travelling provisions: (S, M, A, K:) and requisites, equipments, or furniture; syn. جَهَاز:* (S, K:) pl. أَبَيَّةَ. (S.) A verse of Tarafch cited voce بَاع exhibits an ex. of the former signification. (TA.) — Also *The utensils and furniture of the house or tent; or household goods: (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عَشْرُ الْبَيَّتَاتِ [The tithe of the utensils &c. of the house or tent shall not be taken from you]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A'Olkeyd.)*

بَيَّتْ: see what next follows.

بَيَّتَات (S, Mgh, K) and بَيَّتْ (S, K) *A maker, (S,) or seller, of the kind of garment called بَيَّتْ (S, Mgh, K.)*

بَيَّتْ: see بَيَّتْ, in three places. — *Cut off from [the possession of] reason, or intellect, by drunkenness: (AHn, M:) or drunken: (K:) and stupid, or foolish: (S, K:) and أَحْمَقُ بَيَّتْ signifies very stupid or foolish, (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابُّ, from التَّبَابُ, meaning الخَسَارُ; like as one says, أَحْمَقُ*

خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر]. (T.) [See also 1, near the end of the paragraph.] — Also *Lean, or meagre*, (S, M, K,) and *unable to rise, or stand*. (TA.)

بَتَّ : see بَتَّ.

مَبْتُونَةٌ A woman absolutely separated by divorce, so as to be cut off from return: originally مَبْتُونٌ. (Mgh, Mṣb.)

مَنْبِتٌ A man unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished; (T, M, TA;) syn. مَنْقَطِعٌ بِهِ: (S, Mgh, TA:) or who remains on his roarl unable to attain the place to which he is directing his course, the beast or camel that bore him (ظَهْرَهُ) having broken down, or stopped from fatigue, or perished. (TA.)

بَتْر

1. بَتَّرَ, (T, S, M, &c.) aor. ʔ, (M, Mgh, Mṣb.) inf. n. بَتَّرَ; (T, S, M, &c.) and ابْتَرَّ; (T;) He cut, or cut off, a thing before it was complete: (S, A, L, Mṣb:) or he cut, or cut off, (M, Mgh, K,) in any manner: (M:) or he cut off (a tail or the like, T) entirely, or utterly. (Aboo-Is-hāk, T, M, K.) — بَتَّرَهُ, (K,) aor. and inf. n. as above; (TA;) or ابْتَرَّهُ; (M, L;) He cut off his tail: (K:) or he cut, or amputated, his tail in any place. (M, L.) — بَتَّرَ رَحِمَهُ, (M,) aor. as above, (M, K,) and so the inf. n., (M,) † He cut, or severed, the ties, or bonds, of his relationship; he disunited himself from his relations. (M, K.) = بَتَّرَ, aor. ʔ, (S, Mṣb, K,) inf. n. بَتَّرَ, (S, Mṣb,) He (any beast, M) had his tail cut off: (S, Mṣb, K:) or [had either the whole or a part of his tail cut off;] had his tail cut, or amputated, in any place. (M.)

4: see 1, in two places. — [Hence,] ابْتَرَهُ said of God, He made him to bc. or become, ابْتَرَّ, (S, K,) i. e., without offspring, or progeny. (TA.)

5: see 7.

7. ابْتَرَّ It (a tail or the like, T) became cut, or cut off, (T, S, M, K, TA,) in any place, (M,) or entirely; (T, M;) and ابْتَرَّ signifies the same. (TA.)

بَتَّرَ : } see بَاتِرٌ
بَتَّرَ : }
بَتَّرَ : }

بَتَّرَ : see بَتَّرَ.

بَاتِرٌ : see بَاتِرٌ.

بَاتِرٌ A cutting, or sharp, sword; (T, S, M, K;) as also بَاتِرٌ (T, M, K) and بَتَّرٌ (M) and بَتَّرٌ. (K.) [But all of these except the first are app. intensive epithets, signifying very sharp.] — See also بَاتِرٌ.

بَتَّرَ A tail cut off entirely. (T, L.) — Any beast (M) having the tail cut off: (T, S, A, Mṣb, K:) or [having either the whole or a part of the tail cut off;] having the tail cut, or amputated, in any place: (M:) fem. بَتَّرَةٌ; with which

بَتَّرَةٌ is syn.: (Mgh, Mṣb:) pl. بَتَّرَاتٌ. (A, Mṣb.) — † A certain malignant, or noxious, serpent: (K:) or a short-tailed serpent: (Mgh; and Ed-Durr en-Netheer, an abridgment of the Nh of IATH, by El-Jelál:) or a certain species of blue serpent, having its tail [as it were] cut off, which none in a state of pregnancy sees without casting her burden: (ISh:) or the kind of serpent called شَيْطَانٌ, having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young: it is thus called only because of the shortness of its tail, as though its tail were cut off. (M.) — † A leathern water-bag, and a bucket, having no loop. (M, K.) — † Defective, deficient, incomplete, or imperfect. (Mgh.) — † In want, or poor. (M, K.) — † Suffering loss; syn. خَاسِرٌ. (M, K.) — † One from whom all good, or prosperity, is cut off. (M.) — † Having no offspring, or progeny; (Aboo-Is-hāk, T, S, M, IATH, K;) as also ابْتَرَّ (M, K) and مَبْتَرٌ. (IATH.) [The dim., مَبْتَرَةٌ, occurs in a trad., in this sense, or in some other sense implying contempt.] — † Anything cut off, (K,) or anything of which the effect is cut off, (S,) from good, or prosperity. (S, K.) [See an ex. in a trad. cited voce بَالٌ.] — † A خُطْبَةٌ بَتَّرَةٌ † A خُطْبَةٌ [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K:) particularly applied to a certain خُطْبَةٌ of Ziyád. (S, A.) — † رَكْعَةٌ بَتَّرَةٌ, (TA,) and [its dim.] مَبْتَرَةٌ, (S, TA,) † A single رَكْعَةٌ [q. v.] performed instead of the complete performance of the prayer called الوَتْرُ: or a رَكْعَةٌ cut short, or cut off, after the completion of one رَكْعَةٌ, when both were to have been performed. (TA.) — † The ass (العَيْرُ) and the slave: (ISk, S, A, K:) so called because of the little good that is in them: (ISk, S:) each is called ابْتَرَّ. (K.)

بَاتِرٌ + Short; (M, K;) as though cut off from completion. (M.) — See also ابْتَرَّ. — Also † A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, M, K;) as also بَاتِرٌ: (A:) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAqr.)

بَاتِرٌ : }
مَبْتَرَةٌ : } see ابْتَرَّ.
مَبْتَرَةٌ : }

بَتَّ

1. بَتَّ, (S, K,) aor. ʔ, (K,) inf. n. بَتَّ, (ISh, S, K,) He (a horse, K) was, or became, long in the neck, and at the same time strong in its base: (S, K:) or thick and fleshy in the neck: or strong in the neck. (ISh.) — It, (the body,) and he, (a man,) was, or became, strong in the joints. (K, TA.) = بَتَّ, aor. ʔ, He prepared, and made, the beverage called نَبِيذٌ. (Ibn-'Abbád, K.) [See بَتَّ.]

بَتَّ, with fet-h, [perhaps a mistake for بَتَّ, (see 1,)] Strength. (TA.)

بَتَّ (S, Mgh, K) and بَتَّ (S, K) [Hydromel, or] نَبِيذٌ of honey, (S, K,) that has become strong; (K;) نَبِيذٌ made of honey, as though it were wine in strength, the drinking of which is disapproved; (El-'Eyn;) an intoxicating beverage made of honey, in El-Yemen: (Mgh:) or wine made of fresh dates: (Ibn-El-Beytár, cited by Golius:) or the pure juice of grapes; (Ibn-'Abbád, K;) said by some to be so called by reason of the strength therein, from بَتَّ, [inf. n. of بَتَّ] meaning "strength of the neck:" (TA:) or the former signifies wine: (K:) or wine made of honey: (AHn:) a word of the dial. of El-Yemen: (TA:) the wine of El-Medeench is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بَتَّ, and is from honey; and that of the Abyssinians is سَكْرَكَةٌ. (Aboo-Moosà El-Ash'arec.) [See مَزْر.] = See also بَتَّ.

بَتَّ A horse long in the neck, and at the same time strong in its base: fem. with ʔ: (Aḡ, S, K:) or long in the neck. (IAqr.) You say also عُنُقٌ بَتَّ (ISh, TA) and بَتَّةٌ (TA) A strong neck: or an excessively long neck: (TA:) or a thick and fleshy neck: (ISh:) and ابْتَعَّ [in like manner] signifies full, applied to a رِجْلٌ [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رِجْلًا ابْتَعَّ: but IB thinks that the right reading is جِيدًا ابْتَعَّ [a full neck]. (TA.) — Also A tall man: (L, TA:) in this sense, accord. to the K, بَتَّ, which is a mistake: (TA:) fem. with ʔ. (L, TA.) — And Strong in the joints, applied to a body, (Lth, K,) and to a man; as also ابْتَعَّ: (K:) fem. of the former with ʔ: (TA:) and of the latter, بَتَّةٌ: and pl. of the latter, بَتَّ. (K.)

بَتَّ pl. of بَتَّةٌ, fem. of ابْتَعَّ, q. v.

بَتَّ: see بَتَّ.

بَتَّ A rintner, in the dial. of El-Yemen. (TA.) [See بَتَّ.]

بَاتِرٌ Strong. (TA.)

بَتَّ: see بَتَّ, in three places. = It is also a word used as a corroborative: you say, جَاؤُوا جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ ابْتَعُونَ [They came, all of them, or all together]: (S:) and جَاءَ الْقَوْمُ أَكْتَعُونَ [the people, or company of men, came, all of them, or all together]: (AHeyth:) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ ابْتَعُونَ [they came, all of them, all together]: these words which follow أَجْمَعُونَ being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichever of them he will, after it. (Ibn-Keysán, K.) And [the fem. is بَتَّةٌ:] you say كُلُّهَا جَمَعًا: [The tribe, all of it, all together:] in the CK, erroneously, كُتَّةً (with dāmm and ʔ) and بَصْعًا and بَتَّةً. (K.) And [the pl. of بَتَّةٌ is بَتَّاتٌ:] you say التَّاءُ بَتَّاتٌ, originally بَتَّاتٌ: you say التَّاءُ

كُلُّهُنَّ جَمَعَ كُتِعَ بَصْعَ بَتَع [The women, all of them, all together: in the CK, erroneously, جَمَعَ كُتِعَ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُتِعَ, and follow it with the word formed from جَمَعَ, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from كُتِعَ before the rest. (TA.) Fr mentions the phrases أُعْجِبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمَعًا [the house, all of it, or altogether], with the accns. case, as denotative of state; but does not allow أُجْمَعُونَ nor جَمَعَ to be used otherwise than as corroboratives: IDrst, however, allows أُجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and فَصَلُّوا جُلُوسًا أَجْمَعِينَ [And pray ye sitting, all of you, or all together]; though some make أَجْمَعِينَ [here] to be a corroborative of a pronoun understood in the accns. case, as though the speaker said, اُعْجِبَكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَ, aor. َ and ُ, (S, K,) inf. n. بَتْكُ, (S,) *He cut it; or severed it, or cut it off, (S, K,) entirely, or from its root; (TA;) and in like manner, بَتَكَ, (K,) inf. n. بَتَيْكَ; (TA;) but بَتَكَ is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانُ الْإِبْرَاهِيمِ, in the Kur [iv. 118], accord. to Abu-l-'Abbās, (TA,) means *And they shall assuredly cut, or cut off, the ears of the cattle: (S, TA;) or, as Az thinks, slit the ears of the cattle, as they did in the time of ignorance. (TA.)* — Also *He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out; (Lth, S, TA;) namely, a hair, or feather, or the like. (Lth, TA.)**

2: see 1, in two places.

5: see 7.

7. اِنْتَك *It became cut; or became severed, or cut off, (S, K,) entirely, or from its root; (TA;) and in like manner, بَتَكَ. (K.)* — Also *It became plucked out. (Lth, TA.)*

بَتْنَةٌ (S, K) and بَتْنَةٌ (K) *A piece, or portion, of a thing, cut off, or severed: pl. بَتْنٌ. (S, K.)* Hence the saying of the poet, (S,) namely, Zuhayr, (TA.)

• حَتَّى إِذَا مَا هَوَتْ كَفَّ الْغَلَامُ لَهَا
• طَارَتْ وَفِي كَفِّهِ مِنْ رِبْشِهَا بَتْنٌ

[Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand]. (S, TA.) — And [hence,] i. q.

جُزْءٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جَهْر; or a remaining portion

of darkness in the latter part of the night, accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.)

بَتُوكُ: see what next follows.

بَاتِكُ (applied to a sword, S) *Sharp, or cutting; (S, K;) as also بَتُوكُ: (K;) [but the latter is an intensive epithet, signifying very sharp; or cutting much, or keenly]: the pl. [of the former] is بَوَاتِكُ. (TA.)*

بتل

1. بَتَلَهُ, (T, S, M, &c.,) aor. َ, (S,) or ُ, (Msb,) or both, (M, K,) inf. n. بَتْلٌ, (Lth, T, S, &c.,) *He cut it off, or severed it; (M, Msb, K;) as also بَتَلَهُ, (M, K,) inf. n. تَبْتِيلٌ: (TA;) he separated it (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.)* — [Hence,] بَتَلُ الْعُمْرَةَ *He made the performance of the عمرة [or minor pilgrimage] to be obligatory, by itself. (A, TA.)* And *بَتَلُ الْعُمْرَةَ He made the عمرة to be obligatory [upon himself]; i. e., the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life. (TA.)* — بَتَلُ, aor. َ, inf. n. بَتْلٌ, [but accord. to analogy, this should rather be بَتْلٌ,] *He (a man) was, or became, wide between the shoulders. (T.)*

2: see 1, in two places: = and see also 5: = and مَبْتَلٌ.

5. تَبْتَلُ: see 7, in two places. — [Hence,] *He was, or became, alone. (TA.)* — Also, (S,) or (M, K,) and بَتَلُ, (S, K,) inf. n. تَبْتِيلٌ, (S,) *He detached himself from worldly things, and devoted himself to God: (S;) or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him: (M, K;) he forsook every other thing, and applied himself to the service of God: (Fr, T;) he devoted himself exclusively to the service of God: (Abou-Is-hāq, T;) or he abstained from sexual intercourse: (K;) or تَبْتَلُ [alone] has this signification; (M, TA;) or he separated himself from women, and abstained from sexual intercourse: and hence, is metaphorically employed to denote exclusive devotion to God. (TA.)* Hence, in the Kur [lxxiii. 8], وَتَبْتَلُ إِلَيْهِ تَبْتِيلًا, (T, S, M,) for تَبْتَلُ إِلَيْهِ تَبْتِيلًا. (T.) You say also, تَبْتَلُ إِلَى الْعِبَادَةِ *He applied himself exclusively to the service of God. (Msb.)* — تَبْتَلَتْ, said of a woman, *She adorned and beautified herself. (TA.)*

7. اِنْتَل *It was, or became, cut off, or severed; (S, M, K;) as also تَبْتَلُ. (M, K.)* You say, اِنْتَلَتِ الْفَيْسَلَةُ, (K, [in a copy of the M]) *The shoot, or offset, of the palm-tree was cut off, or severed, مِنْ أُمِّهَا [from its mother-tree]; as also تَبْتَلَتْ and تَبْتَلَتْ. (M, K.)* — اِنْتَلَتْ فِي سَبِيلِهِ *He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.)*

8: see 7.

10: see 7.

عَطَاةٌ بَتْلٌ *A gift that is [as it were] cut off;*

i. e., of which there is not the like; or after which another is not given. (M, K.) And صَدَقَةٌ بَتْلَةٌ, (M, K,) and بَتْلَةٌ بَتْلَةٌ, (TA,) *An alms, or a gift for the sake of God, cut off from its giver: (M, K;) or cut off from all the property [irrevocably], to be devoted to the cause of God. (O, TA.)* [See also art. بَت.] You say also, اَعْطَيْتَهُ هَذِهِ الْعَطَاةَ بَتْلًا بَتْلًا; see art. بَت. And طَلَقَهَا بَتْلًا بَتْلًا; (S;) or طَلَقَهَا بَتْلًا بَتْلًا; (Msb;) *[He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. بَت);] the last word being a corroborative of that next preceding it. (TA.)* And حَلَفَ بَتْلًا بَتْلًا *He swore a decided [or an irrevocable] oath. (M, TA.)* [See also a similar phrase voce بَت.] — Also *Truth; or true: whence بَتْلًا in truth; or truly. (TA.)*

أَشْوَتٌ *A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also بَتَيْلَةٌ, (A, T, S, M, K,) and بَتَيْلٌ. (M, K.)* — *A virgin, that is cut off from husbands: (S;) a woman that withholds herself from men, (T,) or that is cut off from men, (M, K,) having no desire for them, (T, M, TA,) nor need of them; (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also بَتَيْلٌ: (M, K;) with the art. ال, it is applied also to Fātimah, the daughter of Moḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect: (Aḥmad Ibn-Yahyā, T, K;) or it signifies, (S,) or signifies also, (K,) a woman detached from worldly things, and devoted to God; (S, K;) as also بَتَيْلٌ and بَتَيْلَةٌ. (Ibn-'Abbād, K.)*

بَتُولٌ: see بَتُولٌ, in three places. — Also *Slender; (Ḥam p. 589;) applied to a waist; (Ḥam, TA;) as also مَبْتُولٌ. (TA.)* — *A tree having its racemes pendulous. (K.)* [See also مَبْتُولٌ.] — *A watercourse (Ibn-'Abbād, M, K) in the lower part of a valley: pl. بَتُولٌ. (M, K.)*

بَتَيْلَةٌ: see بَتُولٌ, in two places. — Also *Any limb, or member, (Lth, T, S, M, K,) with its flesh, (Lth, T, S,) separate from others, (M, K,) or by itself: (Lth, T;) pl. بَتَائِلٌ. (Lth, T, S, &c.)* — In one dial., (M,) *The posteriors; (M, K;) because divided [or distinct] from the back. (M.)* — بَتْلًا, من رَأْيِهِ, and مَرَّ عَلَى بَتَيْلَةٍ مِنْ رَأْيِهِ, [He proceeded according to] *an irrevocable determination or resolution. (Ibn-'Abbād, K.)*

أَبْتَلٌ; fem. بَتْلَاءٌ: for the latter, see what next precedes. — عُمْرَةٌ بَتْلَاءٌ [A minor pilgrimage] *not conjoined with another. (K.)* — أَبْتَلٌ, applied to a man, *Wide between the shoulders. (T.)*

مَبْتُولٌ, (A, T, S,) or مَبْتُولَةٌ, (M, K, TA, [in the CK, erroneously, مَبْتُولَةٌ,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمْرَةٌ, (M,) *A palm-tree having a shoot, or an offset, cut off from it and independent of it; (A, T, S, M, K;) and used in like manner as a pl.; i. e., the*

first is also used as a pl. : (S:) or the first signifies solitary, or isolated: (Ibn-Habeb, TA:) or of which the racemes are pendulous. (TA. [See also *بَتِيلٌ*].)

بَتِيلٌ: see *بَتِيلٌ*. — *مُبْتَلَةٌ*, applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (*بَتَّلَ*, i. e. *فَطَعَ*), [and distributed in due proportions] upon her limbs: (M, K:) or perfect in make, (S,) whose flesh is not accumulated, one portion upon another, (S, M, K,) but distinctly disposed; this latter being said by some to be the meaning: (M:) or, accord. to Lh, (M, TA,) having a laxness, or looseness, in her limbs; (M, K, TA;) not having them compressed, one upon another; (M:) or as though the flesh were cut off from them: (TA:) and in like manner, *مُبْتَلٌ* applied to a camel: (M, K:) not applied as an epithet to a man: (S, M, K:) or *مُبْتَلَةُ الْخَلْقِ* signifies distinct in make from the generality of women; excelling them [therein]: (Abou-Sa'eed, T, TA:) or perfect in make: or having every part beautiful in itself; not dependent [for its beauty] upon another part: (T:) or beautiful in make; not with one part falling short of another [in beauty]; not being beautiful in the eye and ugly in the nose, nor beautiful in the nose and ugly in the eye; but perfect. (IAqr, TA.)

مُبْتَلٌ Cut off, or severed. (S.) — [And hence,] *عَزِيمَةٌ مُبْتَلَةٌ* An irrevocable determination or resolution. (TA.)

بت

1. *بَتَّ*, (Lth, T, S, M, A, K,) aor. *بَتَّ* (Lth, T, M, L, K) and *بَتَّ*, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding *بَتَّ* with *بَتَّ*, he not knowing any authority for it except the K, (TA,) inf. n. *بَتُّ*; (Lth, T, M, L;) and *بَتَّ*, (S, M, K,) inf. n. *بَتَّ*; (TA;) and *بَتَّ*, (K,) or this has an intensive signification; (S;) and *بَتَّ*, (S, K,) inf. n. *بَتَّ*; (S;) *بَتَّ* *بَتَّ* *بَتَّ*; (S, A, K;) he dispersed it, scattered it, or disseminated it; (Lth, T, S, M, A, K;) namely, a thing; (Lth, T, M, A, L;) or news, tidings, or information. (S, A, L, K.) You say, *بَتُّوا* *بَتُّوا* *بَتُّوا* They spread, or dispersed, the horses, or horsemen, in the hostile incursion. (T, M, A, L.) And *بَتَّ الْجُنْدَ فِي الْبِلَادِ* He (the Sultan) spread, or dispersed, the army in the provinces. (Msb.) And *بَتَّ كِلَابَهُ* He (the hunter, A, L) spread, or dispersed, his dogs (T, A, L) *عَلَى الصَّيْدِ* [against the chase, or game]. (A.) And *بَتَّ اللَّهُ الْخَلْقَ*, (aor. *بَتَّ*, inf. n. *بَتُّ*, Msb.) God spread, or dispersed, mankind, or the beings whom He created, *فِي الْأَرْضِ* [in the earth]: (T, A:) or God created them. (Msb.) means *And spread, or dispersed, and multiplied, from them two, many men, and women.* (T.) You say also, *بَتَّتِ الْبُسَطُ* The carpets were spread.

(T.) And *بَتَّ الْمَتَاعَ بِنَوَاحِي الْبَيْتِ* He spread out the furniture, or utensils, in the sides of the tent, or house, or chamber. (A.) And *بَتَّ الْعُبَارَ*, (K,) and *بَتَّ*, (S, K,) He, or it, raised the dust. (S, K.) And *بَتَّتِ التُّرَابَ* He, or it, raised the dust, or earth, and removed it from that which was beneath it. (M.) And *بَتَّتُوهُ* They uncovered him. (Hr, M, L, from a trad. respecting a dying Jew.) And *بَتَّ الْحَدِيثَ* + He spread, published, or revealed, the discourse, narration, or information. (Msb.) And, accord. to IF, *بَتَّ السِّرَّ* and *بَتَّ* + [He spread, published, or revealed, the secret]. (Msb.) And *بَتَّتُهُ مَا* *بَتَّتُهُ* *إِيَّاهُ* + I revealed, or showed, to him what was in my mind. (A.) And *بَتَّتِكَ* *سِرِّي* (S,) or *بَتَّتِكَ* (K;) and *بَتَّتِكَ السِّرَّ* (K,) inf. n. *بَتَّت*; (TA;) + I revealed, or showed, to him my secret, or the secret: (S, K:) or *بَتَّتُهُ* *سِرِّي* (T) and *بَتَّتُهُ* *سِرِّي* (A) + I acquainted him with my secret: (T, A:) and *بَتَّتِ الْحَدِيثَ* + he acquainted him with the discourse, narration, or information. (M.) And *بَتَّتُهُ* *بَتَّتُهُ* + He complained to him of his state, or condition. (M, in art. *شَقْر*.)

2. *بَتَّتِ الْخَبَرَ* He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. *بَتَّ*, q. v. (K.)

3. *بَتَّتُهُ* *سِرِّي*: see 1; last sentence but one. — *بَتَّتُهُمَا مَبَاتَةٌ* [Between them two is a mutual revealing of secrets: see 6]. (A.)

4: see 1, in six places. — *بَتَّتِكَ* [without a second objective complement,] + I revealed, or showed, or have revealed or shown, to thee my secret, (S, TA,) whence the verb in this sense is derived; (TA;) i. e., my state, (S,) or my grief, or sorrow. (S, TA.)

6. *بَتَّتُوا* + [They revealed secrets, one to another: see 3]. (K, in art. *نَجَتْ*.)

7. *بَتَّتِ* It spread; (S, A, K;) it became dispersed, scattered, or disseminated; (S, M, A, K;) namely, a thing; (M, L;) or news, tidings, or information. (S, A, L, K.) You say, *بَتَّتِ الْخَيْلُ* The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L,) in a hostile incursion. (L.) And *بَتَّتِ الْجَرَادُ فِي الْأَرْضِ* The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.)

10. *بَتَّتَهُ* *إِيَّاهُ* + He asked him, or petitioned him, to reveal it to him. (M, L, K.)

R. Q. 1. *بَتَّتِ*, inf. n. *بَتَّت*: see 1, in four places. — *بَتَّتِ الْأَمْرَ* + He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L.)

بَتَّت (A, S, M, A, K) and *بَتَّت* (A, TA,) both applied to dates, (*بَتَّت*, A, S, &c.) Scattered, strewn, dispersed, and separate, (A, S, K,) one from another: (A, S:) or separate, or disunited, not being packed, or not compact: (A:) or not well packed, (S, M,) so that they are separated, or disunited: (M:) or scattered; not

in the bag or other receptacle; like *فَتَّ*: (M:) being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like *مَاءٌ غَوَّزٌ*. (S.) = A state, or condition. (S, K.) — Grief, or sorrow, (T, S, M,) which one makes known to his companion or friend: (T:) or violent, or intense, grief or sorrow; and violent, or severe, disease or sickness; as though, in consequence of its violence, one made it known to his companion or friend: (T, TA:) or the most violent or intense grief or sorrow. (K.) *بَتَّتِي*, occurring in a trad., means My grief, or sorrow, because violent, or intense. (TA.)

بَتَّتِي *زَوَابِي* [in the Kur lxxxviii. 16] means Goodly carpets, or the like, (Bd,) spread: (A, Bd:) or, accord. to Fr, many in number. (T.)

بَتَّتِي: see *بَتَّتِي*. — Scattered dust: so in the Kur [vi. 6]. (T.) — + *بَتَّتِي* (K) from grief, or sorrow. (TA.)

بتر

1. *بَتَّرَ*, (S, M, A, Msb, K,) aor. *بَتَّرَ*, (Msb,) inf. n. *بَتَّر*; (M, Msb, K;) and *بَتَّرَ*, (S, M, Msb, K,) aor. *بَتَّرَ*, (S, M, Msb,) inf. n. *بَتَّر* (M, Msb, K) and *بَتَّرَ*; (M, K;) and *بَتَّرَ*, aor. *بَتَّرَ*; (S, Msb, K;) It (a man's face, S, M, K, or the skin, M, A, Msb) broke out with pimples, or small pustules; (S, M, A, Msb, K;) as also *بَتَّرَ*: (M, A, and some copies of the K:) or this last signifies it (a man's skin) became blistered, or vesicated. (S, Msb.)

2. *بَتَّرَ* It (tar) [made a camel to break out with small pustules; or] excoriated a camel, and made him to bleed. (Ibn-'Abbád, TA in art. *حَرَش*.)

5: see 1.

بَتَّرَ (S, M, Msb, K) and *بَتَّرَ*, (M, Msb, K,) coll. gen. ns., (Msb, MF,) originally inf. ns., (Msb,) Pimples, or small pustules; (S, M, Msb, K;) accord. to some, specially upon the face; (M, TA;) as also *بَتَّرَ*; (S, Msb;) which is the pl. of *بَتَّرَ*: (Msb:) ns. un. *بَتْرَةٌ* (S, M, Msb) and *بَتْرَاتٌ* (M, Msb:) and pl. of this last *بَتْرَاتٌ*: (Msb:) or *بَتَّرَ*, pl. of *بَتَّرَ*, signifies purulent pustules like the small-pox, upon the face and other parts of the person of a man. (T.) You say, *بَتَّرَتْ بِهِ بَتْرَةٌ* [A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And *بَتَّرَتْ بَتْرَاتٌ* [In his skin are scattered, or sundry, pimples, &c.]. (A.) *بَتَّرَ*: see *بَتَّرَ*.

بتق

1. *بَتَّقَ* (Mgh, Msb,) aor. *بَتَّقَ* and *بَتَّقَ*, (Msb,) inf. n. *بَتَّق*, (Mgh, Msb,) He made an opening for the water by breaking through the bank, or the dam that confined it. (Mgh, Msb.) And *بَتَّقَ*, inf. n. *بَتَّق* (Lth, K) and *بَتَّق*, (K, TA,) in some of the copies of the S [and in the CK] *بَتَّقَ*, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and *بَتَّقَ*, (K,) He broke [through] the bank of the river, or rivulet, in

order that the water might pour out, or flow forth; (Lth, K, TA;) as also **بَتَّق**, (K,) inf. n. **بَتَّق**; the latter not commonly mentioned. (TA.) And **بَتَّقَ السَّيْلَ مَوْضِعَ كَذَا**, aor. **بَتَّقَ**, inf. n. **بَتَّق** and **بَتَّق**, on the authority of Yaḥkoob, *The torrent broke through, and clave, such a place.* (S.) = See also 7. — **بَتَّقَتِ الْعَيْنُ**, (K,) nor. **بَتَّق**, inf. n. **بَتَّق** and **بَتَّق**, (TA,) *The eye shed tears quickly.* (AA, K.) — **بَتَّقَتِ الرَّكِيَّةُ**, (AZ, K,) aor. **بَتَّقَ**, (AZ, TA,) inf. n. **بَتَّق** *The well became full, and abundant in water.* (AZ, K.) = **بَتَّقَ**, aor. **بَتَّقَ**, [inf. n., by rule, **بَتَّقَ**,] *It (seed-produce) became affected with the disease termed بَتَّق.* (TA.)

2: see 1.

7. **انبتق** *It (water) had vent; or it poured out, or flowed forth: (S, Mṣb, K:) or it ran, or flowed, of itself, without the breaking through of a dam or the like.* (Mgh.) [For **انبتق**, in the S, Golius appears to have found **انبتق**, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — **انبتق السَّيْلَ عَلَيْهِمْ** † *The torrent came upon them without their expecting it, or thinking it.* (K, TA.) And **انبتق الماءَ عَلَيْهِمْ** † *The water came upon them.* (TA.) — **انبتق عَلَيْهِم بِالْكَلَامِ** † *He came upon them with speech without their expecting it.* (K, TA.) — **انبتقت الأرض** † *The land became abundant in herbage, or fruitful.* (TA.)

بَتَّق and **بَتَّق** *An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Mṣb:*) or the place where the bank of a river, or rivulet, is broken [through] in order that the water may pour out, or flow forth: a place where water has vent, or pours out, or flows forth: (K:) or the latter signifies a place furrowed, or hollowed out, by water: (JK:) pl. **بَتَّقَات**. (JK, K.) = Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)*

بَتَّق: see **بَتَّق**.

بَاتِق [act. part. n. of 1]. — **رَكْبَةٌ بَاتِقَةٌ** *A well full, and abundant in water.* (K.) And **مِيَاهٌ بَاتِقَةٌ** [pl. of **بَاتِق**], like **رَكْعٌ** [pl. of **رَكْع**, app. *Waters flowing forth abundantly.*] (TA.) — [Hence,] **هُوَ بَاتِقٌ الْكُورِ** † *He is abundant in generosity.* (K.)

بج

1. **بَجَحَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also بَجَحَ: (S, Mgh, K:) and the latter signifies also he magnified himself; and gloried, or boasted: (Mgh:) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also بَجَحَ: or, as some say, he magnified himself: and بَجَحَ is said to signify he was, or became, great in his own estimation.* (TA.) You say also, **بَجَحَ بِهِ**,

(S, Mṣb, K,) aor. **بَجَحَ**, (Mṣb, K,) inf. n. **بَجَحَ**; (S, K, TA;) and **بَجَحَ بِهِ**, (S, Mṣb, K,) aor. **بَجَحَ**; (Mṣb, K;) but the latter is of weak authority; (S, K;) *He rejoiced in it, or at it; (S, K;) namely, a thing; (S;) as also بَجَحَ and بَجَحَ: (TA:) or he gloried in it, or boasted of it; and so بَجَحَ. (Mṣb.) And فَلَانَ يَبْجَحُ عَلَيْنَا, and **يَبْجَحُ عَلَيْنَا**, *Such a one talks foolishly, or irrationally, [to us, assuming superiority over us,] by reason of self-conceit: and so one says in speaking of a person in jest.* (TA.) = See also 2.*

2. **بَجَحَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also ابجحه. (TA.) And بَجَحْتُهُ, (inf. n. **بَجَحْتُهُ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and بَجَحْتُهُ, aor. **بَجَحْتُهُ**, *I magnified it; namely, a thing.* (Mṣb.)**

4: see 2.

5: see 1, in five places.

6. **النِّسَاءُ يَبْجَحْنَ** *Women, or the women, vie, or contend for superiority, one with another, in beauty, or goodliness, and in glorying, or boasting.* (A, TA.)

8: see 1.

بَجَحَ *Rejoicing, glad, or happy; as in the phrase, اَنَا بَجَحُ بِمَكَانٍ كَذَا [*I am rejoicing in such a place*]; and so **بِهَ**. (A.)*

بَجَاحٌ *Joyful; [an intensive epithet] applied to a man.* (TA.)

بَاجِحٌ *Great in estimation; applied to a man: pl. بَجَاحٌ and بَجَاحٌ. (TA.)*

مَبَاجِحَةٌ [a pl. of which the sing. is app. **مَبَاجِحَةٌ**, meaning, accord. to analogy, *A cause of joy or gladness or happiness*]. You say, **لَقِيتُ مِنْهُ الْمَبَاجِحَ**, and **وَالْمَبَاجِحَ** [app. *I experienced from it, or him, the causes of success, and the causes of joy &c.*]. (A, TA.)

بَجَحَ: see **مَبَاجِحَةٌ**.

بجد

1. **بَجَدَ بِالْمَكَانِ**, (S, A, L, K,*) aor. **بَجَدَ**, (L,) inf. n. **بَجَدَ** (S, L, K) and **بَجَدَ**; (Kr;) and **بَجَدَ**, inf. n. **بَجَدَ**; (L, K;) *He remained, stayed, abode, or dwelt, (S, A, L, K,) in the place; (S, A, L;) settled, or remained fixed, in it; not quitting it.* (A.) — **بَجَدَتِ الْإِبِلُ**, (L, K,) inf. n. **بَجَدَ**; and **بَجَدَتِ**; (L;) *The camels hept to the place of pasturing.* (L, K.)

2: see 1, in two places.

بَجْدٌ *A company, or an assembly, of men: and a hundred, and more, of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. بَجْدٌ. (L.)* **أَصْلُ** *i. q. [The root, basis, or foundation; or the origin, or source; or the most essential part, or very essence; of a thing]. (K.) — And [hence, app.] The inward, or intrinsic, state or*

circumstances of a case or an affair; as also **بَجْدَةٌ** and **بَجْدَةٌ**: (S, L, K:) or the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from **بَجَدَ بِالْمَكَانِ**.

(A.) You say, **هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ**, (S, A, L,) and **بِبَجْدَتِهِ**, and **بِبَجْدَتِهِ**, (S, L,) *He is acquainted with the inward, or intrinsic, state or circumstances of thy case or affair: (S, L:) or, with the true, or real, state or circumstances thereof; with the positive, or established, truth thereof.* (A.) And **عِنْدَهُ بَجْدَةُ ذَلِكَ**, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.)

And hence, (S,) **هُوَ ابْنُ بَجْدَتِهَا**, (S, K,) *contr. of ابْنِ نَجْدَتِهَا*, (A in art, نجد), or, as in the books of proverbs, **أَنَا ابْنُ بَجْدَتِهَا**, the

[affixed] pronoun referring to **الأَرْضُ** [understood], as is said by Meyd and Z, (TA,) applied to [signify *He is, or I am,*] *the person acquainted with the thing; (S, L, K;) possessing, or exercising, the skill requisite for it; (S, L;) the discriminator, or discerner, thereof; (L;) and one*

says likewise, **هُوَ ابْنُ مَدِينَتِهَا وَابْنُ بَجْدَتِهَا**, (TA:) it is also applied to [signify *he is, or I am,*] *the skilful guide of the way [thereof]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify *he is, or I am,*]*

the person who will not quit, or depart from, his place; from the saying بَجَدَ بِالْمَكَانِ: (L:) or the person who will not depart from his saying: (K: [there explained by the words لَيْمَنْ لَا يَبْرَحَ

مِنْ قَوْلِهِ: but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, **مِنْ قَوْلِهِ** is erroneously put for **قَوْلِهِ**: also, that he who remains in a place knows that place:] or, accord. to some, **بَجْدَةٌ** signifies *dust, or earth*; so that **أَنَا ابْنُ بَجْدَتِهَا** is as though it meant *I am created of its dust, or earth.* (TA.)

— Also **أَصْحَابُ** [desert, such as is termed] **بَجْدَةٌ**. (K.) **كأب** Ibn-Zuhayr uses the phrase **أَبْنُ بَجْدَتِهَا** as meaning *Its male chameleon*; the pronoun referring to a desert (فَلَاة) which he is describing. (TA.) And you say of a land covered with black locusts, **أَصْبَحَتِ الْأَرْضُ بَجْدَةً وَاحِدَةً** [*The land became, or has become, one desert, destitute of vegetable produce*]. (L.)

بَجْدَةٌ and **بَجْدَةٌ**: see **بَجْدَةٌ**; each in two places.

بَجَادٌ *A striped garment of the kind called كَسَاءٌ*, (S, A, L, K,) *being one of the kinds of كَسَاءٌ worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed يَرْوَةٌ [app. a mistranscription for يَرْوَةٌ (see قَتْلُ يَرْوَةٌ in art. يَرْوَةٌ)], and woven with the instrument called صِيصَةٌ: pl. بَجْدٌ: a single oblong piece thereof is called فُلَيْجٌ, of which the pl. is فُلُجٌ. (L, TA.) — Also A kind of tent, of [the soft hair called] وَبَرٌ. (Ibn-El-Kelbee, TA voce نَبِيْتُ, q. v.)*

بَجَادٌ *Remaining, staying, abiding, or dwelling,*

in a place; (L;) settled, or remaining fixed, in a land. (A.)

بجر

1. بَجْرٌ, aor. - , (M, K,) inf. n. بَجَرَ, (S, M,) He (a man, S) had his navel, or the part remaining of the navel-string after it had been cut, protruding, (S, K,) elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part. (M.) — He was, or became, large in the belly. (K.) — His (a man's, TA) belly became full of milk, (K,) or pure milk, (TA,) and of water, and he was not satiated; (K;) as also مَجْرٌ: (TA:) or he drank much milk, or water, and was hardly, or not at all, satiated. (Lh, TA.)

بَجْرٌ: sec بَجْرٌ, in three places.

بَجْرٌ A swelling, or inflation, of the belly; as also بَجْرٌ: (Fr, TA:) or prominence in the belly. (Har p. 639.) = Evil; mischief: a great, terrible, or momentous, thing or case; (AZ, S, K;) as also بَجْرٌ and بَجْرِيٌّ: (TA:) a wonderful thing: (K:) a calamity, or misfortune; (S;) as also بَجْرٌ (TA) and بَجْرِيٌّ (S, K) and بَجْرِيَّةٌ: (K:) pl. of بَجْرٌ [or pl. pl., being app. pl. of the pl. of pauc. أَبَجْرٌ, and pl. pl. (as though pl. of the pl. أَبَجْرٌ, T) أَبَجْرٌ: (K:) and pl. of بَجْرِيٌّ (S, K) and of بَجْرِيَّةٌ (K) بَجَارِيٌّ. (S, K.) You say أَمْرٌ بَجْرٌ A great, terrible, or momentous, thing or case. (TA.) And قَالَ هَجْرًا وَبَجْرًا [He said a foul and] a wonderful thing. (TA.) And إِنَّهُ لَيَجِيءُ بِالْأَبَجْرِ Verily he brings to pass calamities, or misfortunes. (A.) And لَقِيتُ مِنْهُ الْبَجَارِيَّ I experienced from him calamities, or misfortunes. (AZ, S.) And إِنَّمَا هُوَ الْبَجْرُ أَوْ الْبَجْرُ [It is only the daybreak or misfortune]: a saying of Aboo-Bekr; meaning, if thou wait until the daybreak shine, thou wilt see the way; but if thou journey without a guide in the darkness, it will lead thee to evil: but the saying is recited differently; with الْبَجْرُ in the place of الْبَجْرُ. (L. [See بَجْرٌ.]) — [See also بَجْلٌ.]

بَجْرٌ inf. n. of 1 [q. v.]. (M.) — See also بَجْرٌ.

بَجْرٌ A man (TA) having his belly full of milk, (K,) or pure milk, (TA,) and of water, without being satiated: (K:) or drinking much milk, or water, and being hardly, or not at all, satiated. (Lh, TA.)

بَجْرَةٌ Prominence, or protrusion, in the navel: (Mgh:) or largeness of the belly: pl. بَجْرَاتٌ. (Yākoob, TA.) [See what next follows.]

بَجْرَةٌ A tumour, or swelling, or an inflation, in the navel; the like of which in the back is termed عَجْرَةٌ: (IAar, IAth:) or the part of the navel-string which remains after it has been cut, when it is thick at the base, and fleshy at the neck, or slender part, with wind remaining in the enlarged part; as also بَجْرَةٌ: (ISd, L:) or the navel, (L, K,) of a man and of a camel, (L,) whether large or not: (L, K:) and a knot in the belly: (L, K:) or a knotted vein in the belly; the like

of which in the back is termed عَجْرَةٌ: (L:) and (as some say, L) a knot in the face, and in the neck: (L, K:) pl. بَجْرٌ. (L.) [See also عَجْرَةٌ.] — [Hence,] ذَكَرَ عَجْرَهُ وَبَجْرَهُ I mentioned his vices, or faults, and his whole state or case: (K:) or all his affairs; those which were apparent and those which were hidden: or his secrets: or his vices, or faults. (TA.) And أَفْضَيْتُ إِلَيْكَ أَفْضَيْتُ بِعَجْرِي وَبَجْرِي I have revealed to thee my vices, or faults; meaning, my whole state or case. (S.) And أَخْبَرْتَهُ بِعَجْرِي وَبَجْرِي I acquainted him with my vices, or faults, which I conceal from others, by reason of my confidence in him. (Aq.) And أَشْكُو إِلَى اللَّهِ عَجْرِي وَبَجْرِي, said by 'Alce, I complain unto God of my sorrows and my griefs; (IAar, IAth;) meaning, all my affairs or circumstances; those which are apparent and those which are hidden. (IAth.) [See, again, عَجْرَةٌ.] — It is said in a prov., عَيْرٌ بَجِيرٌ, meaning † [Bujeyr cast reproach upon] his vices, or faults: [Bujeyr forgot his own state or condition:] or, as some say, they were two men: [so that the meaning is, Bujeyr reproached Bujarah: &c.:] (S:) accord. to El-Mufaddal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that one affected with what is termed a بَجْرَةٌ in his navel reproached another for that which was in him. (AZ, TA.)

بَجْرَةٌ: sec بَجْرَةٌ.

بَجْرِيٌّ: sec بَجْرٌ, in three places.

بَجْرِيَّةٌ: sec بَجْرٌ, in two places.

بَجِيرٌ is an imitative sequent to كَثِيرٌ. (Fr, S, K.) Accord. to AA, it signifies Abundant, or much, wealth: [or rather this seems to be the meaning of the phrase مَالٌ بَجِيرٌ: for it is added,] and in like manner [it is used in the phrase], مَكَانٌ عَمِيرٌ بَجِيرٌ [A place inhabited, peopled, well stocked with people and the like, or in a flourishing state, and large, or ample]. (TA.)

بَجْرَةٌ: sec بَجْرَةٌ.

بَجْرٌ: see what follows.

أَبَجْرٌ A man (S) having his navel, or the part remaining of the navel-string after its having been cut, protruding, (S, Mgh, K,) and elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part: (M:) fem. أَبَجْرَةٌ: (S:) pl. بَجْرٌ (S, K) and بَجْرَانٌ. (K.) — Large in the belly: pl. as above: and بَجْرٌ signifies the same: (TA:) or this latter, having a swollen, or an inflated, belly: (IAar, K:) or having a large belly and a protruding navel: and its pl. is بَجْرَةٌ, occurring in a trad., in which the tribe of Kureysh are described as أَشْحَةُ بَجْرَةٌ: or بَجْرَةٌ may here mean †hoarders and acquirers of wealth. (L.) — One says also أَفْضَيْتُ بِعَجْرِي وَبَجْرِي † A full [receptacle of the kind called] حَقِيْبَةٌ; and صَرَّرَ بَجْرٌ † full purses; and كَيْسٌ أَعْجَرٌ [or أَعْجَرُ?]: but they did not say,

كَيْسٌ أَبَجْرٌ; though analogy does not disagree to it: it is from بَجْرٌ signifying "prominence in the belly." (Har p. 639.) — And أَرْضٌ بَجْرَةٌ † Ground, or land, that is elevated, (K, TA,) and hard. (TA.) — بَجْرٌ also signifies † The rope of a ship; (K;) because of its greatness in relation to ropes in general. (TA.)

بجس

1. بَجَسَ الْمَاءَ, (S, A, Mgh, K,) aor. † (S, Mgh, K) and - , (A, K,) inf. n. بَجْسٌ, (Mgh, TA,) He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; made it to flow; syn. فَجَرَهُ, (S,) or فَتَحَهُ, (Mgh,) or شَقَّهُ: (A, K:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, K;) but in this case, the phrase is tropical: (TA:) and بَجَسَ الْمَاءَ, inf. n. تَبَجَّسَ, He (namely, God, TA) made the water to flow forth, or to flow forth copiously, syn. فَجَرَهُ, (K, TA,) from the cloud or clouds, and from the spring. (TA.) = See also 7, in two places.

2: see 1.

5: see 7, in three places.

7. ابْجَسَ It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; it poured forth; (S, A, Mgh, K;) [it burst forth;] from a cloud or clouds, and from a spring; (A;) and from a rock; (Kur vii. 160;) as also بَجَسَ, aor. †; (S, TA;) and تَبَجَّسَ: (S, K:) syn. of the first, (S, A, K, TA,) and last, (S,) ابْجَسَ: (S, A, TA:) or of the last, تَفَجَّرَ [properly signifying it poured forth copiously]: (A, TA:) ابْجَسَ signifies particularly the welling forth [of water] from a spring: or it has a general application: (K:) and بَجَسَ signifies cracking in a water-skin, or stone, or earth, so that water issues from it. (TA.) You say, السَّحَابُ يَتَبَجَّسُ بِالْمَطَرِ [The clouds pour with rain]. (TA.) And أَتَانَا بِرَيْدٍ يَتَبَجَّسُ (A,) or يَتَبَجَّسُ أَدْمًا (TA,) [He brought us crumbled bread moistened with broth, which streamed with seasoning,] meaning, by reason of the abundance of grease [in it]. (A, TA.)

مَاءٌ بَجَسَ Water having a way, passage, vent, or channel, opened for it to flow forth; having a vent; or pouring forth: (K:) and in like manner, سَحَابٌ بَجَسَ [clouds pouring forth rain]; (TA;) and [so] سَحَابٌ بَجَسَ [pl. of بَجَسَ] and بَاجِسَةٌ: (S:) and مَاءٌ بَجَسَ flowing water: (Kr, TA:) and عَيْنٌ بَجَسَ a copious spring. (K, TA.)

بَجَسَ: see بَجَسَ, in two places.

بَجَسَ: pl. بَجَسَ: see بَجَسَ.

بجل

1. بَجَلَ, aor. †, inf. n. بَجَالَةٌ and بُجُولٌ, He (a man) was, or became, such as is termed بَجَالٌ and

بَجَلٌ [i. e. magnified, honoured, &c.]. (K.) = بَجَلٌ, aor. ۲; and بَجَلٌ, aor. ۲; inf. n. بَجَلٌ and بَجُولٌ; He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life. (K.) — And He was, or became, joyful, glad, or happy. (K.) = [بَجَلَهُ He bled him (namely, a horse, or a camel,) by opening the vein called الَبَجَلُ: so accord. to analogy; like وِدَجَهُ, meaning: “ he bled him by opening the vein called الودَجُ,” &c.] لَمْ يَبْجُلْ means He had not been bled in the أَبْجَلُ. (TA.)

2. بَجَلَةٌ (Msb, K.) inf. n. تَبْجُلُ, He magnified, honoured, revered, venerated, or respected, him: (S, Msb, K:) or he said to him بَجَلٌ, meaning *Sufficient for thee* (جَسِيَدٌ) is the place [or condition or rank] which thou hast attained. (K.)

4. اِبْجَلُهُ It sufficed, or contented, him. (S, K.) — It rejoiced him. (TA.)

بَجَلٌ: see أَبْجَلٌ.

بَجَلٌ is a noun (Mughnee) syn. with حَسَبٌ: (S, Mughnee, K:*) and is also a verbal noun syn. with يَكْفِي. (Mughnee, K:*) You say بَجَلِي (S, Mughnee, K) and بَجَلِي, (S, K,) meaning حَسْبِي [My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing]: (S, Mughnee, K:) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say بَجَلِي; but this is a mistranscription for بَجَلِي, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بَجَلِي, meaning يَكْفِي [It suffices me, or will suffice me]; (Mughnee, K;) and بَجَلَكَ, meaning يَكْفِيكَ [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say بَجَلَكَ, like as they say, قَطَكَ; but not بَجَلِي, like قَطِي: (S:) or the ن in بَجَلِي is absolutely necessary accord. to him who says that بَجَلٌ is a verbal noun; and accord. to him who says that this word is syn. with حَسَبٌ, the ن is allowable. (MF.) [See, under the words قَدْ and قَطٌ, what is said respecting قَدِي and قَطِي.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee,

• لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ
• قَالَتْ نَعَادُ أَهَذَا مَا لَكُمْ بِجَلًا

[When she saw a company whose beasts of burden were few, So'ul said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning *not exceeding what I see*; or it may be for بَجَلِي, after the manner of some of the Arabs who are related, by Akh and others, to have said غَلَامًا for غَلَامِي. (Ham pp. 299 and 300.) [See also 2: and see بَجَلٌ.] = It is also a particle, (Mughnee,) meaning نَعَمْ [Yes; yea; or even so]. (Mughnee, K.)

بَجَلٌ Calumny, slander, or false accusation: or this is with damm; (K;) i. e. بَجَلٌ; (T, TA;) meaning a great calumny &c.; (K, TA;) and Az thinks that this may be a dial. var. of بَجْرٌ, with which it is syn.; because ل and ر are interchanged in many instances. (TA.) — أ ذُو البَجَلِ denotes dispraise; meaning *Content with mean things; not desirous of the means of acquiring eminence*: (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me* [or بَجَلِي] is that [state or condition] wherein I am: (O, TA:) from a saying of Lukmán Ibn-'Ád; (O, K;) as is also ذُو البَجَلَةِ, which denotes praise. (O, TA.)

بَجَلَةٌ A goodly, or beautiful, form or appearance, figure, person, mien, or external state or condition: (Sh, K:) a pleasing aspect; goodness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect. (TA.) You say, إِنَّهُ لَذُو بَجَلَةٍ [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — A small tree: pl. بَجَلَاتٌ. (K.)

بَجَلٌ and بَجِيلٌ, applied to a man, i. q. بَجَلٌ [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or bulky, or corpulent; (Aq, S;) applied to a man; (Aq, TA;) or to an old man: (S:) or the former signifies an old, or aged, lord or chief: (AA, S:) or a hulky, or corpulent, old man: or, as some say, one beyond the middle age, in whom one sees goodness of form or appearance, and advancement in years: (Mgh:) or both signify an old man, who is a great lord or chief, endowed with goodness, and with excellence, or sharpness of intellect: (K:) not applied to a woman; (TA;) i. e., a woman is not termed بَجَالَةٌ. (Mgh.)

بَجِيلٌ: see بَجَالٌ. — Also Gross, big, thick, coarse, or rough; applied to anything. (K.) — بَجِيلٌ An affair, an event, or a case, deemed strange, or evil, and great, or formidable. (TA.) — بَجِيلٌ Ample, abundant, good or wealth or prosperity. (TA.)

بَايِلٌ Being in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life; (K;) applied to a man and to a camel: (TA:) or, as Yaqkoob says, on the authority of Abu-l-Ghamr El-'Okeylec, having much fat; applied to a man and a she-camel and a he-camel. (S.) — Also Joyful, glad, or happy. (K.)

أَبْجَلٌ A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprà,) or in the hind leg or the fore leg, (TA,) corresponding to the أُضْعَلُ (S, K) of man: (S:) pl. أَبْجَالٌ. (Ham ubi suprà, TA.) You say, فَصَدَّ أَبْجَلُهُ [He opened his أَبْجَلُ]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, وَأَهَى الأَبْجَلُ [He is lax in the أَبْجَلُ]. (Ham ubi suprà.)

بَجَالٌ: see مُبَجَّلٌ.

بح

1. بَحٌّ (L,) first pers. بَحَّضْتُ, a. r. يَبْحُ, (ISk, S, L, K,) and ISd says, I see, or think, that Ll has mentioned يَبْحُ, which is extr. with respect to rule, (TA,) inf. n. بَحٌّ; (ISk, S, L, K;) and first pers. بَحَّضْتُ, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. يَبْحُ (AO, S, K) and يَبْحُ and يَبْحُ, [which last is contr. to analogy,] (L,) inf. n. بَحٌّ (AO, S, K) and بَحَّضَ and بَحَّضُ and بَحَّضُ and بَحَّضٌ and بَحَّضَةٌ and بَحَّضَةٌ; (K;) He had a hoarse, rough, harsh, or gruff, voice; (L;) he was taken with a hoarseness, harshness, roughness, or gruffness, of the voice. (K.) — It is tropically used in speaking of inanimate things; as in بَحَّ العودُ, meaning [The lute] was rough [in sound: see أَبْحٌ]. (A.)

4. ابَّحَهُ It (erying out, or vociferating,) rendered him hoarse, rough, harsh, or gruff, in voice. (S, K.)

8. هُمْ فِي أَبْتِحَاجٍ They are in a state of amplitude, and of plenty, or of abundance of herbage or of the goods or conveniences or comforts of life. (K.)

R. Q. 1. بَحَّجَ: see R. Q. 2, in two places.

R. Q. 2. تَبَجَّجَ الدَّارَ, (K,) and تَبَجَّجَهَا, (TA,) † He was, or became, [established] in the middle, or midst, [which is the best part,] of the دَارُ [i. e. abode, or district, or country, &c.], (K, TA,) and became possessed of mastery, dominion, or authority, and power, over it. (TA.) Fr, however, makes تَبَجَّجَ to be from الأَبَاحَةُ [q. v.], not from a reduplicative root. (TA.) — تَبَجَّجَ also signifies † He was, or became, settled, or established, in authority and power, (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning; (S, K, TA;) and was, or became, [established] in the middle, or midst, [or best part,] of the place of abode; (TA;) and so تَبَجَّجَ. (K, TA.) — Also; He took a wide, an ample, or a large, range. (A.) — [Hence,] تَبَجَّجَ الحَيَا [The rain became of wide extent, and had influence upon the land. (TA, from a trad.)] — And تَبَجَّجَتِ الْعَرَبُ فِي لُغَاتِهَا [The Arabs were copious, or took a wide range, in their dialects. (A.)] — And تَبَجَّجَ فِي الْمَجْدِ † He became in an ample state of glory, honour, or dignity. (TA.) — An Arab of the desert said, of a woman in labour, تَرَكْتُهَا تَبَحَّجُ عَلَى أُيْدِي, [I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)
أَبْحٌ: see بَحَّةٌ.
بَحَّةٌ (S, A, L, K) and بَحَّحٌ (L) Hoarseness, roughness, harshness, or gruffness, of the voice; (L, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which

arises from disease. (L.) You say, **فِي صَوْتِهِ بَحَّةٌ** [In his voice is hoarseness, &c.]. (S, A.)

بُحَاخٌ: see **بَحَّةٌ**.

بُحَجِي + **أَمْطِلْ** in expenditure: and having an ample place of abode. (Fr, K.)

بُحُوجٌ: see what next follows.

بُحُوحَةٌ + **الْمِثْلُ** The middle, or midst, [or best part,] syn. **وَسَطٌ**, (A'Obeyd, S, A, K,) of an abode, or a district, or country, (S, A,) or a place, (K,) and of a place where one alights and abides, (TA,) and of Paradise, and of anything, and the best part thereof; (A'Obeyd, TA;) [like **وَسَطٌ**, by which it is explained; because what is between the two extremes is generally the best: it may be well rendered the heart, or very heart, of a thing;] and **بُحُوجٌ**, also, has the former of these significations [and by implication the other likewise]. (TA, voce **بُؤُوبٌ**, where see an ex.) Jcreer says,

• **قَوْمِي تَمِيمٌ هُمُ الْقَوْمُ الَّذِينَ هُمُ**
• **يَنْفُونَ تَغْلِبَ عَنْ بُحُوحَةِ الدَّارِ**

[My people are Temem: they are the people who drive away Teghlib from the middle, or best part, of the country]. (S.) [It is said in the A, that this word, as syn. with **وَسَطٌ**, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by **وسط** be meant the "best part."]

أَبَحٌ, applied to a man, (S, L, K,) or **الصَّوْتُ**, (A,) Having a hoarse, rough, harsh, or gruff, voice: (L, K:) fem. **بَحَاءٌ**; with which **بَحَّةٌ** is syn.: (S, K:) pl. **بُحُجٌ**. (S.) **بُحُجٌ** is not allowable. (S.)—And **أَبَحٌ** applied to a lute (عُودٌ), † **Rough** (K, TA) in sound. (TA.)—Also † **The base, or thick, chord of a lute; syn. بَمْرٌ**; because of its rough sound. (TA.)—† **A [gold coin of the hind called] دِينَارٌ**; (K, TA;) because of its harsh sound [when one rings it]. (TA.)—† **A قَدَحٌ [or gaming-arrow] (S, K, TA) by means of which lots, or portions, are divided: (S, TA:) pl. بَحُجٌ (S, K:) or such an arrow that has no sound. (TA.)** Khufaf Ibn-Nudbeh says,

• **قَرَوْا أَضْيَاقَهُمْ رَبْحًا بِبَحٍ**
• **يَعِيشُ بِفَضْلِهِنَّ الْحَى سَمْرٌ**

[They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tweny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided: or, accord. to the TA, **ربحاً** here signifies **fat**, as a subst.; but this is inconsistent with the affixed pronoun relating to it]. (S.)—† **Fat**, as an epithet, not a subst. (K.)—† **كَبْرُ أَيْحٍ** [A portion of a limb, &c.,] having much fat. (TA.)

بحث

1. **بَحَّتْ**, aor. 2, (S, Mgh, K,) inf. n. **بُحُوتَةٌ**, (K,) or **بَحَّتْ**, (Mgh,) It (a thing) was, or became, un-

mixed, free from admixture, or pure: (S, K:) [and] he was unmixed, or pure, in race, lineage, or parentage. (Mgh.)

3. **بَاحَتِ الْمَاءَ**, (A,) inf. n. **مُبَاحَةٌ**, (TA,) He drunk water, or the water, not upon honey [i. e. without having eaten anything such as flesh-meat or bread or dates or grain]: (A:) or he drank water, or the water, not mixed with honey or any other thing. (TA.) And **بَاحَتِ الشَّرَابَ** He drank the wine, or beverage, pure, without any mixture. (A.) And **بَاحَتِ الرِّمْتِ** [He (a camel) ate of the shrub called **رمت** without any other pasture]. (T in art. **طَلح**.) And **بَاحَتِ دَابَّتَهُ بِالضَّرْبِيعِ وَنَحْوِهِ** He fed his beast with ضريع, (i. e. dry herbage, TA,) and the like, unmixed [with other pasture]. (K.)—**بَاحَتِ الْوَدَّ** He regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection: (S, A, K:) or he was pure, or sincere, to him in love, or affection. (M.) And **بَاحَتِ الْقِتَالَ** He fought with earnestness and energy, unmixed with leuity. (A, TA.) And **بَاحَتِ فَلَانًا** (inf. n. as above, TA) He acted openly, or undisguisedly, with, or towards, such a one. (K, TA.)

بَحْتُ Unmixed, free from admixture, or pure; (S, A, Mgh, K;) applied to anything: (A, K:) anything that is eaten alone, without seasoning or condiment or any savoury food: and in like manner, seasoning, or condiment, or any savoury food, without bread: (Aḥmad Ibn-Yahyà:) unmixed, or pure, in race, lineage, or parentage; (S, A, Mgh;) applied [for instance] to an Arab, (S, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Mgh;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use **بَحْتَةٌ** as a fem. epithet, applied [for instance] to an Arab woman; and may use the dual and pl. forms: (S:) or the fem. is [properly] with **ة**; or, as some say, the word has no dual nor pl. nor dim. form. (K.) You say **بَحْتُ شَرَابٌ** Unmixed wine or beverage: (S:) and **خُمُورٌ بَحْتَةٌ** and **بَحْتَةٌ** and **خُمُرٌ بَحْتُ** [unmixed wine and wines]. (TA.) And **خُبْرٌ بَحْتُ** Bread without anything else [to season it]. (S.) And **اللَّحْمُ بَحْتًا**, and **أَكَلَ الخُبْزَ بَحْتًا**, He ate the bread without any seasoning or condiment or savoury food, and the flesh-meat without bread. (TA.) And **قَدَّمَ إِلَيْهِ قَفَارًا بَحْتًا** He presented to him food without any seasoning or condiment. (A.) And **أَدْفَنَ بَدَنَهُ بَحْتًا** He anointed himself with ointment unmixed with any perfume. (Mgh.) And **مَشَّكَ بَحْتًا** (A, Mgh) [Unmixed, or unadulterated, and therefore] strong [-scented,] mush. (Mgh.) And **بَرْدٌ بَحْتُ نَحْتُ** Vehement, or intense, cold; (TA;) [as though unmixed with any degree of warmth;] syn. **صَادِقٌ**: (K in art. **لحت**;) the last word is an imitative sequent. (TA in that art.)

بحث

1. **بَحَّتْ**, aor. 2, inf. n. **بَحْتُ**, He scraped it up; [as one who seeks to find a thing therein;] namely, the dust, or earth: (L:) and he searched,

or sought, for it, or after it, (namely, a thing,) in the dust, or earth; as also **ابْتَحَهُ**: (L, TA:) thus each is made trans. by itself: and authors often say, **بَحْتُ فِيهِ** [meaning he searched, or inquired, into it; investigated, scrutinized, or examined, it]: (TA:) one says, **بَحْتُ فِي الْأَرْضِ** he dug up the earth; and thus it is used in the Kur v. 34: (Mgh:) but accord. to the usage commonly known and obtaining, (TA,) you say, **بَحْتُ فِي الْأَرْضِ**, (S, A, L, Mgh, K,) aor. as above, (L, Mgh, K,) and so the inf. n.; (L, Mgh;) as well as **بَحْتُهُ**; (L;) and **ابْتَحْتُ عَنْهُ**; (T, S, L, K;) [in some copies of the K **ابْتَحْتُ**, which is said in the TA to be a mistake; and **ابْتَحْتُهُ**; (see above;)] and **تَبَحْتُ عَنْهُ**; (T, L, K;) and **اسْتَبَحْتُ عَنْهُ**; (L, K;) and **اسْتَبَحْتُهُ**; (L;) [he scraped up the dust, or earth, from over it: and hence,] he searched, or sought, for it, after it, or respecting it; he inquired, and sought for information, respecting it; he searched, or inquired, into it; investigated, scrutinized, or examined, it; he inquired respecting it, and searched to the utmost after it; (S, A, L, Mgh, K;) namely, a thing, (S, L,) or an affair, or event. (Mgh.) You say also, **اسْتَبَحْتُ أَخَاهُ عَنْ بَرِّهِ** He examined his brother respecting his secret. (A in art. **نبت**.)

3. **مُبَاحَةٌ**, inf. n. **بَاحَةٌ عَنْ أَمْرٍ**, He searched, or inquired, with him into a thing; or investigated, scrutinized, or examined, with him a thing, or an affair: and particularly, in the way of disputation. [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.: see 6]. (A in art. **بعت**.)

5. see 1.

6. **تَبَاحَتُوا عَنِ الْأَسْرَارِ** They searched, or inquired, into each other's secrets. (A in art. **نبت**.)

8: see 1, in three places.—**ابْتَحْتُ** also signifies He played with the dust, or earth, termed **البَحْتَةُ**; or at the game called **البَحْتَةُ**. (K.) In a copy of the K, the verb is here incorrectly written **ابْتَحْتُ**. (TA.)

10: see 1, in three places.

بَحْتُ, (so in the K,) or **بَحِيتُ**, (so in the L,) accord. to Sh, (L,) A mine (L, K) in which one searches for gold and silver. (L.)—Also the former, A great serpent; (K;) because it scrapes up the dust or earth. (TA.)

البَحْتَةُ, (as written in the L,) or **البَحْتَةُ**, (as in the K,) accord. to Sh, (L,) and **البَحْتِيُّ**, (L, K,) accord. to Ish, (L,) A certain game with **بُحَاةٌ**, i. e., dust, or earth. (L, K.) You say, **لَعَبَ البَحْتَةَ** He played the game thus called. (L.)

إِبِلٌ بَحُوتٌ Camels that scrape up the dust, or earth, with their fore feet, backwards, (AA, T, L, K,) in going; i. e., throwing it behind them; or, as some say, with their feet. (TA.)—**سُورَةُ البَحُوتِ**, (L,) thus written in the Fāik, and if so, **بَحُوتٌ** is an intensive epithet, applying alike to a masc. and a fem. noun,

like **صُورٌ**; (TA;) or, accord. to some, **سُورَةٌ** **البُحُوثُ**, (L,) pl. of **بَحْثٌ**; (TA;) a name of *The chapter of the Kur-an called سُورَةُ التَّوْبَةِ*, (L, K,) and *البِرَاءَةِ*; (L;) [chap. ix.]; given to it because it inquires respecting the hypocrites and their secrets. (L.)

بَحِيْثٌ: see **بَحْثٌ**. — *A secret: whence the prov., بَدَا بَحِيْمُهُمْ [Their secret became apparent, or revealed].* (TA. [But in the §, in art. **نَجَتْ**, q. v., we find **بَدَا نَجِيْتُ الْقَوْمِ**; and so in Freytag's Arab. Prov. i. 159.]

بُحَاثَةٌ *Dust, or earth, (Az, K,) which is scraped up from what is searched for therein.* (Az, TA.) See **الْبُحَاثَةُ**.

الْبُحَاثِيُّ: see **الْبُحَاثَةُ**.

بَاحِثٌ [act. part. n. of 1; *Scraping up dust or earth: &c.*]. **كَالْبَاحِثِ عَنِ الشَّفْرِةِ** [Like him who is scraping up the dust, or earth, from over the great knife with which he is to be slaughtered,] is a prov.: (S, L:) and so **كَبَاحِثَةٍ عَنْ حَتْمِهَا بِظُلْمِهَا** [Like one searching for her death with her hoof]: originating from the fact of a ewe's digging up a knife in the dust, or earth, and then being slaughtered with it. (L.)

بَاحِثَةٌ *Dust, or earth, (L, K,) of the burrow of the Jerboa, (L,) resembling the [hole termed] بَاحِثَاتٌ; (L, K;) but it is not this: pl. **بَاحِثَاتٌ**. (L.)*

مَبْحَثٌ *A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutiuizing, or examining: pl. مَبَاحِثٌ.* (KL.) You say, **تَرَكْتُهُ مَبَاحِثَ الْبَقَرِ** (S, K*) [I left him in the places where the wild oxen scrape up the ground]; meaning, in a desert place, destitute of herbage, or of human beings; (S, K;) in an unknown place; (K;) i. e., so that it was not known where he was. (S.)

بحر

Q. 1. **بَحَّرَ**, [inf. n. **بَحْرَةٌ**,] *He took, drew, or pulled, a thing out, or forth; and uncovered it, laid it open, or exposed it;* (Abu-l-Jarráh, S, K;) as also **بَعَثَ**. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, **إِذَا بَعَثُوا فِي الْقُبُورِ**, [instead of **بَعَثُوا**,] meaning [When that which is in the graves is taken forth and uncovered; i. e.,] when the dead are raised to life; syn. **بَعَثَ**; and it is not improbable that **بَحَّرَ** may be composed of **بَحْثٌ** and **أَثَرَ** [app. a mistranscription for **أَثَرَ**,] accord. to the opinion of those who hold that quadrilateral and quinquilateral words are composed of two. (TA.) — *He searched, or sought, for, or after, a thing in the dust or earth, or the like; syn. بَحْثٌ* [which Ibr D thinks may be a mistake for **بَعَثَ**: but see **بَعَثَ**]. (L, K, and B) in c. 9. — *He separated, disunited, scattered, dispersed, or dissipated, (S, K,) a thing. (S.) He scattered, or dispersed, his household goods, or his commodities, and turned them over, one upon another; as*

also **بَعَثَ**. (Fr, S.) — *It (milk) curdled, or coagulated, and formed little clots of curd; syn. تَقَطَّعَ وَتَحَبَّبَ.* (S, K.)

Q. 2. **تَبَحَّرَ** *It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated.* (S, K.)

مِلْكٌ مَبْحَرٌ *Milk curdling, or coagulating, and forming little clots of curd.* (K. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed **هَادِرٌ**. (TA.)

بحر

1. **بَحَّرَ**, (TA,) [nor. ٤,] inf. n. **بَحْرٌ**, (K,) *He slit; cut, or divided, lengthwise; split; or clave; (K, TA;) and enlarged, or made wide.* (TA.) Hence the term **بَحْرٌ** [as meaning "a sea" or "great river"] is said to be derived, because what is so called is cleft, or trenched, in the earth, and the trench is made the bed of its water. (TA.) — **بَحَّرَهَا**, (M,) or **بَحَّرَ إِذْنَهَا**, (S, A, Mḡb,) aor. ٤, (M, Mḡb,) inf. n. **بَحْرٌ**, (S, M, Mḡb, K,) *He slit her (a camel's, S, M, A, Mḡb, and a sheep's or goat's, M) ear, (S, M, A, Mḡb, K,) in halves, or in halves lengthwise, (M, TA,) widely; (B;) and in like manner, بَحَّرَهُ he slit his (a camel's) ear widely: (B;) and بَحَّرَ* **أَذَانِ الْإِبْرَةِ**, inf. n. **تَبْحِيرٌ**, *He slit [&c.] the ears of the cattle.* (Az, TA in art. **بَتَكَ**.) — **بَحَّرَ**, aor. ٤, inf. n. **بَحَارَةٌ**, *It was, or became, wide, or spacious.* The inf. n. is mentioned in the A: see **بَحْرٌ**: and see also 10.]

2: see 1.

4. **ابْحَرَ** *He embarked [or voyaged] upon the sea or a great river.* (Yaḡkoob, S, M, K.) [Opposed to **أَبْرَ**.] — **أَبْرَ** *It (water, K, sweet water S, A) was, or became, salt.* (S, A, K.) — **أَبْحَرَتْ** **الْأَرْضُ** *The land abounded with places where water stagnated.* (T, K.) [In the latter, **مَنَافِعَهَا** is put by mistake for **مَنَاقِعَهَا**. See **بَحْرَةٌ**.] — **أَبْحَرَتْ** *He found water to be salt; not easy, or pleasant, to be drunk.* (K, TA. [In some copies of the K, for **لَمْ يَبْعَثْ**, we find **لَمْ يَمْتَعِ**, which is evidently a mistake.] — *He met, or met with, a man unintentionally: (M, K:) from the phrase, لَقِيْتُهُ صَحْرَةَ بَحْرَةٍ.* (TA.)

5. **تَبَحَّرَ**: see 10. — Also **أَبْحَرَ** *He (a pastor) took a wide range in abundant pasturage.* (TA.) — **أَبْحَرَ فِي الْمَالِ** *He enlarged himself, or he became, or made himself, ample, or abundant, in wealth, or camels, or the like; (K, TA;) as also استبحر فيه.* (TA.) — **أَبْحَرَ فِي الْعِلْمِ** *He went deep into science, or knowledge, and enlarged himself, or took a wide range, therein, (S, A, K,) wide as the sea; (TA;) and in like manner one says with respect to other things: (S;) and so استبحر فيه.* (A, TA.)

10. **استبحر** *It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded; (K;) as also استبحر.* (TA.) [See also **بَحْرٌ**.] — **أَبْحَرَ** *He (a poet, A, K, and a خطيب, [i. e. a speaker, an orator, or the like,]*

A) expatiated in speech; was, or became, diffuse therein. (M, A, K.) — See also 5, in two places.

بَحْرٌ [A sea: and a great river:] *a spacious place comprising a large quantity of water; (B;) a large quantity of water, (K, TA,) whether salt or sweet; (TA;) contr. of بَرٌّ; (S, A;) so called because of its depth (S, TA) and large extent; (S, Mḡb, TA;) from **الْبَحَارَةُ**; (A;) or because its bed is trenched in the earth; see 1: (TA:) or a large quantity of salt water, only; (K;) and so called because of its saltiness: (El-Uma- wee, TA: [but accord. to the A, this word as an epithet meaning "salt" is tropical:];) or rather this is its general meaning: (TA:) for it signifies also any great river; (S, M, TA;) any river of which the water does not cease to flow; (Zj, T, TA;) such as the Euphrates, for instance; (S;) or such as the Tigris, and the Nile, and other similar great rivers of sweet water; of which the great salt **بَحْرٌ** is the place of confluence; so called because trenched in the earth: (T, TA:) pl. [of pauc.] **أَبْحَرٌ** and [cf mult.] **بَحَارٌ** and **بَحُورٌ**. (S, Mḡb, K.) The dim. is **أَبْحَرٌ**, (K,) which is anomalous; and **بَحِيرٌ**, which is the regular form: accord. to the K, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.) — Hence its application in the saying of the Arabs, **يَا هَادِيَّ الْبَحْرِ**, **الْتَّيْلُ جَرَّتْ إِنَّمَا هُوَ الْبَحْرُ أَوْ الْفَجْرُ**, which Th explains by saying that the meaning is, **إِذَا جَاءَ الْبَحْرُ فِي اللَّيْلِ، تَهَيَّأْ لِلْفَجْرِ** [O guide of the night, thou hast deviated from the right way:] it is only destruction or thou wilt see the daybreak: the night is here likened to the sea [and with the night is associated the idea of destruction]: but accord. to one recital, it is **الْبَحْرُ**, instead of **الْبَحْرُ**. (TA. [See art. **بَحْرٌ**].) — Also **أَبْحَرٌ** *Salt; as an epithet, applied to water.* (S, A.) — **أَبْحَرٌ** *A fleet, or swift, and excellent, horse; (A, K;) that runs much; (A, TA;) that takes a wide range in his running; (S, A, Mḡb, B;) that runs like the sea, or a great river; or like the sea, or a great river, when it rolls wave over wave.* (Nisfaweyh, TA.) — **أَبْحَرٌ** *A generous man; (K, TA;) one who takes a wide range in his beneficence, bounty, or kindness; who abounds therein.* (TA.) You say, **لَقِيْتُهُ بِزَيْدٍ بَحْرًا** [I found, in the place of Zeyd, a man of abundant generosity or beneficence]: **ب** here denoting substitution. (The Lubáb cited in the TA voce **ب**.) And **لَقِيْتُهُ مِنْهُ بَحْرًا** [I found him to be a man of exceeding generosity]; a phrase expressing an intensive degree of generosity: and **رَأَيْتُ مِنْهُ بَحْرًا** [signifies the same]. (Mughnee in art. **ب**.) — **أَبْحَرٌ** *A man of extensive knowledge or science; one who takes a wide range in his knowledge or science.* (B.) — **أَبْحَرٌ** *Any person, or thing, that takes a wide range in a thing.* (B.) — **أَبْحَرٌ** *Land of seed-produce and fruitfulness; or a tract, or region, in which are green herbs or leguminous plants, and waters; or the part of a country near to water; syn. رِيْفٌ.* (Aboo-'Alee, K:) and the dim. **أَبْحَرٌ** is used in the same sense; or, by poetic licence, for **بَحِيرَةٌ**. (TA.) So in the Kur [xxx. 40], **ظَهَرَ السَّادُ فِي الْبَرِّ وَالْبَحْرِ**, [Corruption hath appeared in the desert, or deserts,*

and in the land of seed-produce and fruitfulness; &c.]: (Aboo-Alee, TA:) or the meaning here is, [in the desert, or deserts, and in the towns, or villages, in which is water: (see بحر:)] or in the open country and] in the cities [or towns] upon the rivers; by sterility in the former, and scarcity in the latter: (Zj, TA, and T in art. بحر:) or in the land and the sea; i. e., the land has become sterile, or unfruitful, and the supply of the sea has become cut off. (Az, TA.) See also بَحْرَةٌ. — Also, البَحْرُ, (S, K,) or بَحْرُ الرَّجْمِ, (A, Mgh,) + The bottom (عَمَقُ, S, A, Mgh, K, or قَعْرُ, IAth, TA) of the womb; fundus uteri: (S, A, Mgh, K:) whence blood of a pure red colour, (S,) or intensely red, (Mgh,) is termed بَحْرَانِيّ (S, Mgh) and بَاحِرٌ. (S.)

بَحْرَةٌ A wide tract of land: so accord. to Aboo-Naṣr: but in one place he says, a small valley in rugged land: pl. بَحَارٌ. (TA.) — A land, country, or territory, belonging to, or inhabited by, a people; syn. بَلَدَةٌ. (S, K.) One says, هَذِهِ بَحْرَتُنَا This is our land, &c.; syn. أَرْضُنَا. (S.) It occurs also in the dim. form [بَحْرَةٌ], as in the Towsheeh of El-Jelál. (TA.) — Any town, or village, that has a running river and wholesome water: (K:) and [absolutely] any town, or village: of such the Arabs say, هَذِهِ بَحْرَتُنَا This is our town, or village: and the pl. بَحَارٌ they apply to cities, as well as towns, or villages. (TA.) — Low, or depressed, land: (IAṣṣ, K:) occurring also in the dim. form [بَحْرَةٌ]. (TA.) — A meadow; or a garden; syn. رَوْضَةٌ. (T, TA:) or one that is large, (K,) and wide. (TA.) — A place where water stagnates. (Sh, K.) — The pl. is بَحَارٌ, (as in some copies of the K, [or this is a coll. gen. n. of which بَحْرَةٌ is the n. un.]) or بَحْرٌ, (as in other copies of the K and in the TA,) or بَحْرٌ, (as in the CK,) and بَحَارٌ. (K.) — لَقِيمَتُهُ صَحْرَةٌ بَحْرَةٌ, (S, K,) and صَحْرَةٌ بَحْرَةٌ, as in the Expositions of the Tesheel, &c., (MF,) and صَحْرَةٌ بَحْرَةٌ, (K,) and صَحْرَةٌ بَحْرَةٌ, (MF,) I met him out, with nothing intervening between me and him; (S, L;) both of us being exposed to open view; (TA;) without anything concealing, or intervening. (K, TA.) صَحْرَةٌ بَحْرَةٌ, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes نَحْرَةٌ is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see صَحْرَةٌ.])

بَحْرَةٌ sec. صَحْرَةٌ بَحْرَةٌ and صَحْرَةٌ بَحْرَةٌ. بَحْرِيّ Of, or relating to, or belonging to, the sea, or a great river; rel. n. of بَحْرٌ. (S, K.) — A seaman; a sailor; (TA;) as also بَحَارٌ: (K:) and [بَحْرِيّ and] بَحَارَةٌ seamen; sailors (K, TA.) — [In the dial. of Egypt, North; northern; because the Mediterranean Sea lies on the north of that country: like as, in Hebrew, יָם signifies “west;” because that sea lies on the west of Palestine.]

بَحْرِيّ: see بَحْرِيّ.

بَحْرَانٌ, a post-classical word, (S, K,) used by the physicians, signifying The crisis of a disease; the sudden change which happens to a sick person, (S, TA,) and the commencement of convalescence, (TA,) in acute diseases; (S, TA;) at a time fixed by some motion in the heavenly bodies, mostly by a motion of the moon; being a change to health or to the contrary: a word [said to be] of Greek origin. (The Nuzhch of the sheykh Dáwood El-Antákce, cited in the TA.) [Pl. بَحَارِينُ.] They say, هَذَا يَوْمٌ بَحْرَانٌ and يَوْمٌ بَحْرِيّ [This is the day of a crisis of a disease]: بَحْرِيّ being anomalous: (S, K:) [perhaps from بَحْرٌ signifying “the moon,” because the crisis of a disease is thought to be mostly fixed by a motion of the moon: or] as though it were a rel. n. of بَاحِرٌ and بَاحِرَةٌ meaning the “vehemence of heat in [the month of] تَمُوزُ.” (S.)

دَمٌ بَحْرَانِيّ + Blood of the menses; accord. to El-Kutabee: or + intensely red blood: (Mgh:) or + intensely red, and thick, and abundant, menstrual blood: (IAth:) or + black blood: (A:) or, as also دَمٌ بَاحِرٌ, (S, M, Mṣb, K,) + blood of the womb: (K:) or + blood of a pure red colour: (S, M, K:) or + such blood from the belly: (M:) or + pure blood of an intensely red colour: (Mṣb:) both from البَحْرُ signifying “the bottom of the womb:” (S:) the former is a rel. n. therefrom, (A, IAth, Mṣb,) in which the l and ن are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of البَحْرُ [in its most common sense]: (Mṣb:) or it is a rel. n. of البَحْرُ [in its most common sense], because of its abundance. (IAth.) — أَحْمَرٌ بَحْرَانِيّ, and بَاحِرٌ, (TA,) and بَاحِرِيّ, (IAṣṣ, TA,) + Intense red. (TA.)

بَحْرٌ dim. of بَحْرٌ, which see, in two places.

بَحِيرَةٌ A she-camel having her ear slit: (S, A, Mṣb, K:) [and, as a subst., or an epithet in which the quality of a subst. is predominant,] a she-camel of which the mother was a سَائِبَةٌ; (Fr, S, Mgh, Mṣb, K;) i. e., of which the mother had brought forth ten females consecutively before her, and of which the ear was slit; (Mgh;) or of which the mother had brought forth five, of which five the last, if a male, was slaughtered and eaten, but if a female, her ear was slit and she was left with her mother; (Mgh, Mṣb;) the predicament of which was the same as that of her mother; (Fr, S, K;) i. e., what was unlawful with respect to her mother was unlawful with respect to herself: (TA:) or a she-camel, or ewe, or she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women: (K:) so says Az, on the authority of Ibn-Arafah: (TA: [but it appears from the explanation in the Mṣb, quoted above, that it was the slit-eared young she-camel here mentioned, not the mother, that was thus termed:]) or a she-camel, or ewe, or she-goat, which, having brought forth ten

young ones, had her ear slit, (K,) and no use was made of her milk nor of her bach, (TA,) and she was left at liberty to pasture, (K,) and to go to water, (TA,) and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men: (K:) or one that was left at liberty, without a pastor: (K:) or, as some say, syn. with سَائِبَةٌ; i. e., say they, a she-camel which, having brought forth seven young ones, had her ear slit, and was not ridden, nor used for carrying: (Mṣb:) or a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her: (Aboo-Is-hák the Grammarian, TA: [and the like, but less fully, is said in the Mgh:]) or, applied specially to a ewe, or she-goat, one that, having brought forth five young ones, had her ear slit: (L, K, TA: [in the CK, for بَحْرَتٌ is put بَحْرَتٌ:]) it also signifies a she-camel (L) abounding in milk: (L, K:) the pl. is بَحَارٌ and بَحْرٌ; (L, K;) the latter a strange form of pl. of a fem. sing. such as بَحِيرَةٌ; and said to be the only instance of the kind except صَرِيْمَةٌ pl. of صَرِيْمَةٌ, meaning “having her ear cut off.” (TA.) It is said in a trad., that the person who instituted the practices relative to the بَحِيرَةٌ and the حَامِي, and the first who altered the religion of Ishmael, was Amr the son of Loḩei the son of Kama'ul the son of Jundab; and these practices are forbidden in the Kur v. 102. (TA.)

بَحِيرَةٌ A small sea; a lake: as though they imagined the word بَحْرَةٌ [as syn. with بَحْرٌ]: otherwise there is no reason for the ة. (M, TA.) — See also بَحْرٌ: and see بَحْرَةٌ, in two places.

بَحَارٌ: } see بَحْرِيّ.
بَحَارَةٌ: }
بَاحِرٌ: } see بَحْرَانِيّ, in three places.
بَاحِرِيّ: }

بَاحِرٌ and بَاحِرَةٌ The vehemence of heat in [the Syrian month of] تَمُوزُ or تَمُوزُ [corresponding to July, O. S.]: (S, K:) [pl. of the former بَوَاحِرٌ:] both are [said to be] post-classical words: (S:) but they are [classical words,] arabicized; for they occur in verses of the kind called رَجَزٌ of some of the [early] Arabs. (MF.) — البَاحِرُ The moon. (Aboo-Alee, K.)

بَاحِرَةٌ: see بَاحِرٌ.
بَاحِرِيّ: see بَحْرَانٌ.
بَاحِرِيّ: dim. of بَحْرٌ, q. v. (K.)

بَحْرٌ R. Q. 1. بَحْرَجٌ, (S, K,) inf. n. بَحْرَجَةٌ and بَحْرَجٌ, (TA,) [a verb imitative of the sound

which it signifies,] *He* (a camel [in a state of excitement]) *brayed*, (S, K,) so that his *شَقْفَةٌ* [or *faucial bag*] *filled his mouth*: (S:) or, as some say, *began to bray*. (TA.) — [Hence, perhaps,] *He* (a man) *said* [بَخ] or بَخ [&c.]. (TA, and Har p. 556.) — And [hence,] بَخِيخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِيخ *or* بَخ *or* بَخ &c. *to the man*. (S.)

بَخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Mṣb, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means *نِعْمَ الرَّجُلُ* and *نِعْمَ الْفِعْلُ* [*Excellent, or most excellent, is the man! and, the deed!*]; (Har p. 142;) [or simply, *excellent! or most excellent! how good! how goodly! well done! bravo! and the like;*] *فَخَمَرٌ* and *عَظَمَ الْأَمْرُ* [*great in estimation is the thing, or affair, or event, or case!*]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ (K,) and بَخ (Mṣb, K,) with kesr for its invariable termination, (Mṣb,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Mṣb,) in most cases; (Mṣb;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخِيخ and بَخِيخ [&c., meaning I say *excellent!* &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخِيخ (IAmb, S, A, K, &c.) with the خ quiescent like the ل in هَلْ and بَل (IAmb,) and بَخِيخ (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخِيخ (S, A, R, K,) and بَخِيخ (K,) and بَخِيخ (R.)

جَمَلٌ بَخِيخُ الْهَدِيرِ *A camel that fills his mouth with his شَقْفَةٌ* [or *faucial bag*] *when he brays*. (S.)

بَخِيخٌ *Camels to which one says بَخِيخ being pleased with them*: (ISd, TA:) or *large-*

bellied camels; (K;) as also مُبَخْبِخَةٌ, which is formed from the former by transposition; from بَخِيخ, or بَخِيخ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, *How goodly are they!* (TA.)

بخت

1. بَخْتَهُ *He beat, struck, or smote, him*; (JK, K;) namely, a man. (JK.) [See also بَخْتَهُ.]
2. تَبَخَّيْتُ [inf. n. of بَخْتَهُ] *The overcoming another with an argument or the like; or reducing him to silence, through inability to reply; i. q. تَبَكَّيْتُ: and the addressing an adversary in a dispute or litigation with speech so as to put a stop to his plea, or allegation: from the author of the Tekmileh. (Mgh.) — Also, as a term of the theologians, The believing at first view, without consideration of a thing: so in عَلَى التَّبَخُّيْتِ [he prayed according to the belief which he formed at first view, without consideration]; said of a person when the kibleh is doubtful, and he cannot work out a solution of the difficulty. (Mgh.)*

Q. Q. 2. تَبَخَّيْتُ: see تَبَخَّرَ.

بَخْتٌ *Fortune; or particularly good fortune; syn. جَدٌّ*, (S, A, K,) and حَظٌّ: (Mṣb, TA:) a foreign, or Persian, word, (Mṣb,) arabicized: (S, K:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, "I know not if it be Arabic or not." (TA.)

بَخْتٌ [a coll. gen. n.] *A species of camels*; (S, Mṣb;) the *Khurásánee* [or *Bactrian*] *camels*; (K;) *begot between an Arabian she-camel and a فَالَجٌ* [which is a *large two-humped camel brought from Es-Sind for the purpose of covering*]; (TA;) *long-necked*; (Nh;) [*large and strong, accord. to Ibn-Maaroof; and two-humped, accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood hairy camels, fit for winter-work; generally of Turhumán or Bactrian breed; distinct from the Arabian, which are accustomed to bear burdens in winter and summer: (Golius:)] they are also called بَخْتِيَّةٌ: (K:) n. un. بَخْتِيٌّ: (S, Mṣb;) fem. بَخْتِيَّةٌ: (S:) pl. بَخَاتِيٌّ (S, Mṣb, K,) imperfectly decl., (S,) and بَخَاتِيٌّ (K, TA [in the CK بَخَاتِيٌّ]) and بَخَاتٍ (K,) and you may say [with the article] *البَخَاتِيٌّ*, without tenween: (S, Mṣb:) it is a foreign, or Persian, word, (TA,) arabicized: but some say, it is Arabic: (S, TA:) some hesitate as to its being Arabic because بَخْتٌ, meaning حَظٌّ, is not. (Mṣb.)*

بَخْتِيٌّ and بَخْتِيَّةٌ: see بَخْتٌ; for the latter, in two places.

بَخِيخٌ, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)

بَخَاتٌ *One who acquires, as his permanent property, camels such as are termed بَخْت: (K:) and one who makes use of such camels. (TA.)*

مَبْخُوتٌ: see بَخِيخٌ.

بختر

Q. 1. بَخْتَرُ: see what next foll. ws.

Q. 2. تَبَخَّرَ (L,) inf. n. تَبَخَّرٌ; (JK, S, L, K;) and بَخْتَرٌ (L,) inf. n. بَخْتَرَةٌ; (L, K;) *He walked in a certain manner*; (S;) *with an elegant gait*; (JK, K;) *with an elegant and a proud and self-conceited gait*, (L, TA, TK,) *with an affected inclining of the body from side to side*; (TK;) or *with a twisting of the back*, (Fr, in TA, voce تَمَطَّطٌ, and Bḍ in lxxv. 33,) *and with extended steps*. (Bḍ ibid.) You say also, *فُلَانٌ يَتَبَخَّرُ فِي مَشِيَّتِهِ* and *يَتَبَخَّرِي* [*Such a one carries himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait; or with a twisting of his back, and with extended steps*]. (L.)

بَخْتَرِيٌّ and بَخْتَرِيٌّ *Elegant, or beautiful, in gait and in body*; (L, K: in [some of] the copies of the K, instead of *وَالجَسِيمُ*, is erroneously put *وَالجَسِيمُ*: TA:) applied to a man: (L:) or (so accord. to the L and TA, but in the K "and") *proud and self-conceited*: (L, K:) or *who walks in the manner termed تَبَخَّرٌ* [see Q. 2]: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with ة. (JK, L.)

بَخْتَرِيٌّ a subst. signifying *The gait denoted by تَبَخَّرٌ* [inf. n. of Q. 2]: (JK:) [and so بَخْتَرِيَّةٌ: whence the phrase *فُلَانٌ يَمْشِي الْبَخْتَرِيَّةَ* *Such a one walks in the manner termed تَبَخَّرٌ*. (S, L.)

بَخْتَرِيَّةٌ: see what next precedes.

بَخْتَرِيٌّ: see بَخْتَرِيٌّ.

بخر

1. بَخَرَتِ الْقَدْرُ (Mṣb, K,) aor. 2, (Mṣb,) or 2, (K,) inf. n. بَخْرٌ (Mṣb, K) and بُخَارٌ (TA,) *The cooking-pot sent up fume, vapour, steam, or an exhalation*. (Mṣb, K.) = بَخْرٌ (S, K,) aor. 2, (K,) inf. n. بَخْرٌ (TA,) *He had a stinking mouth [or breath; he exhaled a stinking, or fetid, odour from his mouth]*. (S, L, K.) You say, *بَخَرَتْ عَلَيْنَا* *She exhaled a stinking, or fetid, odour upon us from her mouth*. (A. [But in my copy of that work, and in the TA, it is erroneously written *بَخَرَتْ*].) And *بَخَرَ الْفَمُ*, aor. and inf. n. as above, *The mouth stunk; exhaled a stinking, or fetid, odour*. (Mṣb.) [See بَخْرٌ, below.]

2. بَخَرَتْ *She perfumed [or rather fumigated her own or another's person or clothes &c. with بَخُور]*. (A.)

4. ابْخَرَهُ *It (a thing) caused him to have a stinking mouth [or breath]*. (K, TA.)

5. تَبَخَّرَ (S, K, &c.) *He fumigated himself with perfume or the like*; (TA;) with بَخُور. (S, A,

K.) One says, *فُلَانٌ يَتَبَخَّرُ وَيَتَبَخَّرُ* [Such a one fumigates himself with perfume, and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side]. (A.)

بُخْرٌ Stench, or fetor, of the mouth [or breath] (S, A, K) &c. : (AlIn, K:) and any odour that rises and diffuses itself, (K, TA,) whether stinking or not; as also *بُخَارٌ*. (TA.)

بُخَارٌ [Fume, vapour, steam, or exhalation;] what rises from water, like smoke; (S;) any fume (K, TA) that rises and diffuses itself (TA) from what is hot, (K, TA,) or from hot water; (TA;) anything that rises and diffuses itself from hot water or from damp earth: pl. *أَبْخَرَةٌ* and *بُخَارَاتٌ*. (Msb.) — Also The stench of a noiseless emission of wind from the anus. (TA.) — See also *بُخْرٌ*.

بُخُورٌ Incense, or a substance for fumigation; syn. *دُخْنَةٌ*; (Msb;) that with which one fumigates himself: (S, A, Msb, K:) aloes-wood used for that purpose. (TA in art. *قُتْرٌ*.) — *بُخُورٌ مَرِيمٌ* [Arthanita, or sow-bread; the common cyclamen; also called *الْوَلْفُ*; the latter name, accord. to Golius, on the authority of Zeyn El-'Attár, given to it by the Syrians;] a certain plant, (K,) originally called *عَرُطْنَيْتًا*; hot; dry; (TA;) having the property of clearing the complexion, or skin; aperient; diaretic; (K;) laxative; (TA;) and very useful: (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.)

أَبْخَرٌ Having a stinking mouth [or breath]: (S, Msb, K:) fem. *بُخْرَاءٌ*: and pl. *بُخْرٌ*. (Msb.)

مَبْخَرَةٌ A thing that occasions one's knowing, or inferring, or suspecting, stench, or fetor, of the mouth [or breath]; a cause of stench, or fetor, of the mouth or breath: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

مَبْخَرَةٌ A vessel for fumigation; a censer; syn. *مَجْمَرَةٌ* [q. v.: pl. *مَبَاخِرٌ*]. (Msb in art. *جَمْرٌ*.)

مَبْخَرٌ A garment perfumed [or rather fumigated with perfume]. (A.)

مَبْخُورٌ [Affected by the fumes of wine &c.; or] affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAqr, K.)

بخس

1. *بَخَسَهُ*, aor. ϵ , inf. n. *بَخَسَ*, He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.)

You say, *بَخَسَ الْكَيْلَ الْكَيْلَ* [for *بَخَسَ الْكَيْلَ الْكَيْلَ* The measurer made defective measure]. (A.) And of a just sale, *لَا بَخْسَ فِيهِ وَلَا شَطَطٌ*, (S,) or *وَلَا شَطُوطٌ*, (T, TA,) [There is no deficiency in it nor excess.] And it is said in the *Kur* [lxvii. 13], *وَلَا يَخَافُ بَخْسًا وَلَا رَمَقًا* He shall not fear diminution of the reward of his actions, nor wrong, or injustice. (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You

say, *بَخَسَهُ حَقَّهُ* He diminished to him his right, or due; deprived him, or defrauded him, of a part of it. (S, A.) And it is said in the *Kur* [vii. 83 and xi. 86 and xxvi. 183], *وَلَا تَبْخُسُوا* [And ye shall not diminish unto men their things]: (Msb:) or the verb in this instance has the signification next following. (TA.) — He wronged him; acted wrongfully, or unjustly, towards him. (A, K.) = *بَخَسَ عَيْنَهُ*: see *بَخَصَ*.

6. *تَبَاخَسُوا* They defrauded one another in a sale. (K.)

بَخْسٌ Deficient; defective. (S.) It is said in the *Kur* [xii. 20], *وَشَرَوْهُ بِثَمَنٍ بَخْسٍ* And they sold him for a deficient, or defective, price: (S, Msb, TA:) or for a price less than was incumbent: or for an insufficient price: or for an unjust price; accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) = Land that produces herbage without being [artificially] watered: (JK, S, K:) or land which is watered by the rain; because it has deficient watering: (Mgh:) pl. *بُخُوسٌ*. (JK, TA.) — Also, (TA, as from Ibn-Málik,) or *بُخْسِيٌّ*, [which is more probably the correct form,] a rel. n. from *بَخَسَ* in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce that is not irrigated with water from a spring or well or the like, but only by the rain. (Mgh, and TA from Ibn-Málik.)

بُخْسِيٌّ: see *بَخَسَ*.

بَاخِسٌ Any one who acts wrongfully, or unjustly. (TA.) It is said in a prov., *تَحْسِبُهَا حَمَقًا*, *وَهِيَ بَاخِسٌ*; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say *بَاخِسَةٌ*; (S, K;) i. e., [Thou thinkest her stupid,] but she is wrongful, or unjust: applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-'Ambar, of Temecm, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, "Thou cheatest a woman: is not this wrongful conduct (*بَخْسٌ*)?" whereupon he replied in the words above, which became a proverb. (Th, K, TA.)

بخص

1. *بَخَصَ عَيْنَهُ*, (S, A, Mgh, Msb, K, &c.), aor. ϵ , (S, Mgh, K,) inf. n. *بَخَصَ*, (S, Mgh,) He put out his eye; syn. *فَقَّأَهَا*, (Mgh,) and *عَوَّرَهَا*: (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K:) [in the former, *مَعَ شَحْمَتَيْهَا*: in the latter, not so well, *بِشَحْمَتَيْهَا*:] or he put his finger into his eye: (Msb:) Yaqqoob says that you

should not say *بَخَسَ*; (S;) and so says ISk: (TA in art. *بَخَسَ*;) but accord. to Aq, as related by Aboo-Turáb, you say *عَيْنُهُ بِخَصٍّ* and *بَخَرَهَا* and *بَخَسَهَا*, all as meaning he put out his eye; syn. *فَقَّأَهَا*: (TA:) and IAqr says that *بَخَسَهَا* and *بَخَصَهَا* signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. *بَخَسَ*;) and signifies he put it out (*فَقَّأَهَا*) with his finger or some other thing: (Lth, Aq, and K in art. *بَخَسَ*;) but *بَخَصَ* is the better word. (Lth, IAqr, Msb.)

بخع

1. *بَخَعَ الدَّيْبِيحَةَ*, (Z, in the *Fáik*,) or *الشَّاةَ*, (Z, in the A,) or *بِالشَّاةِ*, (O, K,) [aor. ϵ , inf. n. *بَخَعٌ*] He slaughtered the beast for slaughter, or the sheep or goat, with much, or extraordinary, effectiveness, or energy, (Z, K,) so that he reached the back of the neck, (Z, in the A,) or so that he reached the *بَخَاعَ*, (K, TA, [in the *CK* *نَخَاعَ*],) cutting the bone of the neck. (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) — [Hence you say,] *بَخَعَ نَفْسَهُ*, (S, Msb, K,) aor. ϵ , (Msb, K,) inf. n. *بَخَعٌ*, (S, Msb) and *بُخُوعٌ*, (TA,) † He killed himself with grief, (S, Msb, K, TA,) or with wrath, or rage. (Msb, TA.) — And *بَانَفَعُوا فِي بَخَعِ أَنْفُسِهِمْ* † They exceeded the ordinary bounds in subduing and abasing themselves by obedienc. (TA.) — And *بُخُوعٌ*, aor. ϵ , inf. n. *بَخَعٌ*, † I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and *بَخَعَ لَهُ نَصْحَهُ*, (K, TA,) inf. n. *بَخَعٌ*, (TA,) † He acted sincerely towards him, and took extraordinary pains, in giving him good advice, or counsel. (K, TA.) — And *بَخَعَ لَهُ*, inf. n. *بَخَعٌ*, and *بُخُوعٌ*; and *بَخَاعَةٌ*; † He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, *بَخَعْتَنِي بِالْحَقِّ*, inf. n. *بُخُوعٌ*, meaning † he submitted himself to me, and gave the right, or due, freely: (Msb:) and *بَخَعْتُ لَهُ* † I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, *بَخَعٌ* signifies † he made confession, or acknowledgment, with the utmost submissiveness. (TA.) — And *بَخَعَ فُلَانًا خَبْرَهُ* † He related his information, or news, truly to such a one. (K.) — Also, *بَخَعَ الرَّكِيَّةَ*, aor. ϵ , inf. n. *بَخَعٌ*, † He dug the well until its water appeared. (Ks, K.) — And hence the saying of 'Aishah, speaking of 'Omar, *بَخَعَ الْأَرْضَ فَقَاءَتْ أُخْلَهَا*, meaning † He subdued and abased the people of the earth, [so that it disclosed] and he drew forth the treasures that it contained, and the possessions of the kings. (TA.) And *بَخَعَ الْأَرْضَ بِالزَّرَاعَةِ*, (K,) inf. n. *بَخَعٌ*, (TA,) † He exhausted the strength of the land by sowing,

tilling it continuously, and not giving it rest for a year. (K, TA.)

البخاع *A certain vein, or nerve, (عرق) in the صلب [or back-bone], (Z in the Fāik and Ksh, and K), lying within the قفا [or back of the neck]; (Z in the Ksh, and TA.) Hd says, lying within the فقار [or vertebra]; but it is said that this is a mistranscription, and that the right reading is the قفا, as in the Ksh; and it is said in the K to be running into the bone [or, as in the CK, bones,] of the neck; but this is a mistake: (TA:) accord. to an assertion of Z, (K), in his Fāik and Ksh, (TA,) it is different from the نخاع, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but I Ath says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found البخاع, with ب, mentioned in any of them. (TA.)*

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ, in the Kur [xviii. 5], (S,) means: *And may-be thou wilt kill thyself (S, K) with grief, (S,) being beyond measure eager for their becoming Muslims. (K, TA.)* These words imply an incitement to abstain from regret. (B.)

أَبْخَعٌ [More, and most, effectual to kill, and destroy]. (K voce أَخْع, q. v.) — هُمُ أَبْخَعٌ طَاعَةً {They are more sincere and more energetic in obedience than others; as though they exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA, from a trad.)

بخق

1. بَخِقٌ, aor. ٢; and بَخَقٌ, aor. ٢; *He had that affection of an eye which is termed بَخِقٌ, explained below. (K.) [And,] accord. to ISd, بَخَقَتْ عَيْنُهُ, and بَخِقَتْ, His eye went away; or perished: and i. q. عَارَتْ [his eye became blind; or became wanting; or sank in its socket]: the more approved form is [بَخَقَتْ] with fet-h [to the medial radical]: and it is also explained as meaning فُقِّتَتْ [it was put out; or was blinded; &c.]: (TA:) or, accord. to the Mj, بَخَقَتْ الْعَيْنُ signifies the flesh [app. meaning the bulb, which is also termed the شَحْمَةُ,] of the eye disappeared: and the epithet applied to the eye in this case is بَخَقَاةٌ. (Mgh.) — بَخَقَ عَيْنُهُ, aor. ٢, (S, K,) inf. n. بَخَقٌ, (S,) i. q. عَوَّرَهَا [He put out his eye; or made it to sink in its socket]; (Lth, S, K;) as also أَبْخَقَهَا: (TA:) or the former, (Mgh,) and the latter, (AA, K, TA,) i. q. فَعَّأَهَا [he put it out; or blinded it; &c.]. (AA, Mgh, K.)*

4: see 1, in two places: — and see also 7.

7. اِنْبَخَقَتِ الْعَيْنُ, so in the Moheet; accord. to the K, اِنْبَخَقَتْ, but this is wrong; i. q. نَدَرَتْ [The eye fell out from its place; or became displaced]; as in the K. (TA.)

بَخِقٌ [app. inf. n. of بَخَقٌ: and, as a simple subst.,] *The worst, or most unseemly, kind of عَوْر [or blindness of one eye, or loss thereof, &c.], and that in which there is most [of the foul matter termed] غَمَسٌ: [in the CK, for أَكْثَرُهُ غَمَسًا, is erroneously put غَمَسًا; and so I find in*

the JK:] or the state in which the edge of one's eyelid [شَفْرُ عَيْنِهِ [in the CK شَفْرُ عَيْنِهِ]] will not meet the black, or part surrounded by the white: (Lth, K:) or blindness of one eye (عَوْرٌ) by the disappearance, in the head, of the black, or part surrounded by the white: (S:) or the disappearance of that part of the eye, in the head, after blindness of the eye: (Sh, TA:) or the having the sight gone, but the eye remaining open, blind, or white and blind, but still whole. (IAq, TA.)

بَخِيقٌ, and with ة: see أَبْخَقٌ, in three places.

بَاخِقُ الْعَيْنِ: and عَيْنٌ بَاخِقَةٌ: see أَبْخَقٌ, in two places.

بَاخِقٌ وَالْعَيْنُ بَاخِيقٌ and رَجُلٌ أَبْخَقٌ and الْعَيْنُ مَبْخُوقٌ all signify the same; (K;) i. e. *A man blind of one eye; or wanting one eye; or having one of his eyes sunk in its socket; or having one of his eyes dried up; syn. أَعْوَرٌ: (TA:) [or having that affection of an eye which is termed بَخِقٌ:] and in like manner بَخَقَاةٌ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوْرًا [blind of one eye; &c.]; (Mgh, TA;) or, as some say, having an eye of which the black, or part surrounded by the white, has disappeared in the head. (Mgh.) And عَيْنٌ بَخِيقَةٌ and بَاخِقَةٌ and بَخِيقٌ and بَخِيقَةٌ i. q. عَوْرًا [An eye that is blind; &c.]: (K:) see also 1.*

أَبْخَقُ الْعَيْنِ: see مَبْخُوقُ الْعَيْنِ.

بخل

1. بَخِلٌ, (JK, S, Msh, K,) aor. ٢, inf. n. بَخَلٌ; (JK, Msh, K;) and بَخَلَ, aor. ٢, inf. n. بَخَلٌ; (Msh, K;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious: see بَخُلٌ, below. (K, TA.) You say, بَخَلَ بَكَدًا, (S, TA,) and بَخَلَ بِهِ, He was, or became, niggardly, &c., of such a thing. (TA.) And بَخَلَ عَنْهُ [He withheld, with niggardliness, from him]: and بَخَلَ عَلَيْهِ [he was niggardly to him]. (Bd and Jel in xvii. last verse.)*

2. بَخَلَهُ, (S, K,) inf. n. تَبْخِيلٌ, (K,) *He attributed, or imputed, to him بَخَلٌ [or niggardliness, &c.]: (S:) or he accused him thereof: (K:) or he called him بَخِيلٌ [or niggardly, &c.]. (TA.)*

4. اِبْخَلَهُ *He found him to be بَخِيلٌ [or niggardly, &c.]. (S, Msh, K.)*

بَخَلٌ: see what next follows.

بَخَلٌ and بَخَلَ, [both of which are properly inf. ns.,] (JK, S, K,) and بَخَلٌ, (Ks, S, Msh, K,) which is a simple subst., (Msh,) and بَخِلٌ (K) and بَخِلٌ and بَخِلٌ (TA) and بَخُولٌ (K,) of all which, the first is that which commonly obtains, (TA,) are syn., (JK, S,) signifying *Niggardliness, tenaciousness, stinginess, penuriousness, or avarice; contr. of كَرَمٌ (K, TA) and جُودٌ; and its definition is the withholding of acquired articles of property from that wherefrom it is not lawful to withhold them: (TA:) or the debarring the asher, or beggar, from what one has*

that is superabundant: (Msh:) and in the law, the refusal of what is incumbent, or obligatory. (Msh, TA.)

بَخُلٌ: see what next precedes.

بَخَلٌ: see بَخُلٌ: — and see also بَخِيلٌ.

بَخَلٌ: } see بَخُلٌ.
بَخُلٌ: }

بَخَلَةٌ *A single act, or instance, of بَخُلٌ [or niggardliness &c.]. (JK, TA.)*

بَخَالٌ: see what next follows.

بَخِيلٌ (JK, S, Msh, K) and بَاخِلٌ (S, Msh, K) *Niggardly, tenacious, stingy, penurious, or avaricious; (K;) i. e. ذُو بَخَلٍ; (Msh;) epithets from 1: (S, Msh:*) or one from whom niggardliness is experienced much or often: (TA: [app. in explanation of the former:]) and so بَخَلٌ, in inf. n. used as an epithet [and therefore implying more than the possession of the simple attribute of niggardliness &c., being a kind of personification]; (Abu-l-'Omeythil El-Aqrábee, K;) and بَخَالٌ (S, K) and بَخَالٌ (K) and مَبْخَلٌ (JK, K) i. e. شَدِيدُ الْبَخَلِ [very, or vehemently, niggardly &c.]: (S, TA:) pl. of the first, بَخَالَةٌ; (Msh, K;) and of the second, بَخَلٌ (K) and بَخَالٌ. (TA.)*

بَخُولٌ: see بَخُلٌ.

بَخَالٌ: } see بَخِيلٌ.
بَاخِلٌ: }

مَبْخَلَةٌ *A cause of, or a thing that incites to, بَخُلٌ [or niggardliness &c.]: (K:) a word of the same class as مَجْبَنَةٌ and مَهْلَكَةٌ and مَعْطَنَةٌ and مَفَازَةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الولدُ مَبْخَلَةٌ مَجْبَنَةٌ [Children are a cause of niggardliness and a cause of covarilice]; (S, TA;) because on account of them one loves property, and continuance of life. (S in art. جبن.)*

مَبْخَلٌ: see بَخِيلٌ.

بد

1. بَدَّ, aor. ٢, inf. n. بَدٌّ: see 2. — بَدَّ رِجْلَيْهِ *He parted his legs, or straddled, (S, M, K,) in the stocks, or otherwise. (M.) — بَدَّهُ, (M, K,) aor. and inf. n. as above, (M,) He removed with it, withdrew with it, drew away with it, [or drew it away, from its place,] (M, K,) namely, a thing. (M.) — He made him (namely, his companion, M) to retire, or withdraw, far away; and to refrain, forbear, or abstain; (M, K;) عَنِ الشَّيْءِ: *I will defend thee from that thing, or event, by repelling it, or averting it, from thee. (M, L.) — أَنَا أَبَدُّ بِكَ عَنْ ذَلِكَ الْأَمْرِ — It (a felt cloth) was cut, or slit, so as to be clear of the galls, or sores, on the back of the beast. (M, TA.) — بَدَّ, (M,) second pers. بَدَدْتُ, (S, K,) aor. بَدَدْتُ, (M,) inf. n. بَدَدٌ, (T, S, M, K,) He (a man) was, or became,**

wide between the thighs, (ISk, T, S, M, K,) by reason of abundance of flesh: (ISk, S, M:) or wide between the arms; (K;) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or large in make, having one part far from another. (M, K.) — Also He (a quadruped, ISk, T, S, or a horse, M) had his fore legs far apart: (ISk, T, S, M:) or he (a horse) had his fore legs far from his sides: (Lth, T:) and he (a camel) had his elbows far from his sides. (T.) = **بَدَّ قَتْبَهُ**, aor. 2, He furnished his camel's saddle with what are called **بَدَائِنَ** and **بَدِيدَانِ**. (S.) [See **بَدَادُ**.]

2. **بَدَّدَ**, inf. n. **تَبْدِيدٌ**, He separated, disunited, dispersed, or dissipated; (S, M, A, Mgh, L, K;) as also **بَدَّ**, aor. 2, inf. n. **بَدَّ**: (S, L:) or the latter has this meaning, and the former signifies he separated, disunited, dispersed, or dissipated, much. (Msb.) — He (a man) gave his equal share of the expenses for a journey. (IAgr, T.) [See also 3.] = He (a man) was, or became, weary, tired, or fatigued: (IAgr, T, M, K:) or he throwsl, or slumbered, while sitting, without sleeping. (K.)

3. **بَادَ الْقَوْمَ**, (T, K,) inf. n. **مُبَادَاةٌ** (M, K) and **بَدَادُ**, (T, M, K,) with which the subst. **بَدَادٌ** is syn., (M, and mentioned also in a MS. copy of the K, and in the CK, and in the TA, but not as from the K,) as also **بَدَادَةٌ**, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) The people, or company of men, contributed what was necessary to be expended (in a journey, T, M, L), each man giving something, and then collected the sum, and expended it among themselves. (T, M, L, K.) In a copy of the K, for **يَنْفِقُونَهُ**, is erroneously put **يُبِقُونَهُ**. (TA. [In the CK, **يُبِقُونَهُ**.] Accord. to IAgr, **بَدَادٌ** signifies The contributing equally for the purchasing of corn, or food, to eat: and also a people's having money, or property, divided into lots, or portions, and distributed in shares among them: (L:) [and] accord. to the same, the dividing property among a people in shares. (T. [See also 4.]) — Also, **بَادَهُ**, (M, A, K,) or **بَادَهُ فِي الْبَيْعِ**, (S,) inf. n. **مُبَادَاةٌ**, (S, A, K,) or **مُبَادَاةٌ**, (TA,) and **بَدَادٌ**; (S, M, A, K;) and so **بَادَا بَدَا**, (S, M, K,) or **مُبَادَاةٌ**; (A;) He chartered, or exchanged commodities, with him; syn. **عَارَضَهُ بِالْبَيْعِ**, (M, A, L,) and **بَاعَهُ مَعَارَضَةً**; (S, K:) from the saying, **هَذَا بَدِيءٌ**, and **بَدِيدَةٌ**, "this is the like of it:" (L:) from IAgr. (M.) — [See also **بَدَّ**.]

4. **أَبَدَ بَيْنَهُمُ الْعَطَاءَ**, (Aq, T,) and **أَبَدَ بَيْنَهُمُ الْعَطَاءَ**, (S, M, L, K,) and **أَبَدَهُمُ الْعَطَاءَ**, (M, A, Mgh,) He divided among them the gift, giving to each of them his lot, or share, or portion, (S, M, A, Mgh, L, K,) singly, not giving a portion to be shared by two: (Aq, T, M, Mgh, L:) said with respect to food and property and any other thing. (M.) You say, **أَبَدْتُهِمُ الْمَالَ وَالطَّعَامَ**, I divided among them, in shares, the property and the food. (IAgr, T.) [Hence,] **أَبْدِيهِمْ تَمْرَةَ تَمْرَةَ** (T, S, A, Mgh, from a trad.) [Give thou to each of them a date; or] distribute thou among them to each a date: (T:) said by Umm-Selemch, (T, Bk. I.

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) **أَبْدَادُ** in relation to a gift signifies The giving [persons] one by one; and **قِرَانٌ**, the "giving two by two." (A'Obeyd, T.) [See also 3.] — **يَبْدُهُمُ** is used by a poet, referring to a saying, and is explained by IAgr as meaning It (the saying) shall be distributed among them (**يُفْرَقُ فِيهِمْ**); opposed to **يَجْمَعُ** [i. e. **يَجْمَعُهُمْ**; which shows that the former means it shall be addressed to them one by one, or separately]. (M, TA. [The author of the former adds, "I know not, in discourse, **أَبْدَدْتُهُ** as meaning **فَرَّقْتُهُ**:" but this is not what IAgr means.] — **أَبْدَهُمَا نَعَجَتَيْنِ** Allot thou to them (namely, two lambs,) two ewes, to each lamb a ewe, to suckle it: said when one ewe is not sufficient for both the lambs. (T, S.) — **أَبَدَ ضَبْعِيهِ** He extended his upper arms, separating them from his sides, in prostrating himself in prayer. (T, A, Mgh, L.) — **أَبَدَ يَدَهُ إِلَى الْأَرْضِ** He extended his arm, or hand, to the ground, or earth, (T, S, Mgh, L,) as one does when he takes up something from it. (L.) — **أَبَدَ نَظْرَهُ** He prolonged his look. (T, L.) And **أَبَدَهُ بَصْرَهُ** (T, A, L) He prolonged his look at him, or it; as one does when he sees a thing that he dislikes. (T, L.)

5. **تَبَدَّدَ** It (a thing, S, M, L, and a people, or company of men, T, L) became separated, disunited, dispersed, or dissipated; (T, S, M, L, K;) [as also **بَدَّدَ**, for its inf. n.] **بَدَّدَتُهُ** likewise signifies the being separated, disunited, &c. (AA, T.) = **تَبَدَّدُوا شَيْئًا** They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) — **تَبَدَّدَ صَدْرَ الْجَارِيَةِ** It (an ornament) occupied the two sides, (A,) or the whole, (K,) of the bosom of the girl. (A, K.) [See an ex. voce **جَلِيْفٌ**.]

6. **تَبَادَوْا** They removed to a distance, one from another. (Ham p. 823.) — They went, or passed, two by two, each one of a pair removing, or withdrawing, with the other, or making the other to retire, or withdrawn, far away. (M.) — They went forth into the field [of battle], one to another: (A:) or they took their adversaries, or opponents, [with whom to fight,] (T, S, K,) each man his man; as also **تَلَقَوْا بَدَادَهُمْ**: (K:) or this latter signifies they met their numbers, to each man a man. (T, S.)

8. **أَبَدَاهُ بِالضَّرْبِ** They two took him on both sides of him, (T, S, K,) or came to him on both sides of him, (K,) with beating. (T, S.) — **السَّبْعَانِ يَبْتَدَانِ الرَّجُلَ** The two wild beasts come upon both sides of the man. (S, A.) — **يَبْتَدَانِ أُمَّهُمَا** (T, S, A) The two sucklings such their mother on either side, one from one breast and the other from the other breast. (T, A, TA.) You do not say, **يَبْتَدَاهَا أَبْنَاهَا**, but **يَبْتَدَاهَا**. (T, S.)

10. **اسْتَبَدَّ** He was, or became, alone; independent of others; (S, M, L, Msb, K; in the first and last expl. by **تَفَرَّدَ**; and in the others, by **انْفَرَدَ**;) exclusively of others; (L;) without any

to share, or participate, with him; or he had none to share, or participate, with him: (Msb:) **بِهِ** [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and **بَكَذَا** [in such a thing]: (S, L:) and **بِرَأْيِهِ** [in his opinion; i. e. he followed his own opinion only, with none to agree with him; or he was singular in his opinion]: (M, L:) and **بَأَمْرِهِ** [in a thing, or an affair]: (L, Msb:) and **بَأَمْرِهِ** [in his affair]; meaning he obtained [absolute] predominance, or control, over his affair, so that people would not hear [or obey] any other. (A.) It is said in a trad., **كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ**, **حَقًّا فَاسْتَبَدَّتْ عَلَيْنَا** [We used to opine that we had a right to act in this affair, and ye have been alone the actors, predominant over us]. (L.) And you say, **اسْتَبَدَّ الْأَمْرَ بِفُلَانٍ**, meaning † The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly. (A.)

R. Q. 1. **بَدَّدَتُهُ**, inf. n. **بَدَّدَتُهُ**: see 5.

بَدَّ as signifying A separating oneself, or an artifice whereby one may avoid a thing or escape from it, (MF,) or an avoiding a thing, (Msb,) is not used but in negative phrases, (Msb, MF,) except by post-classical writers. (MF.) You say, **لَا بَدَّ مِنْ كَذَا** (T, S, M, &c.) There is no separating oneself from such a thing: (AA, T, S, A, K:) or there is no artifice whereby one may avoid it, or escape from it: (M, K:) or there is no avoiding it: (Msb:) it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead. (TA.) And **مَا لَكَ مِنْهُ بَدٌّ** [Thou hast not any means, or way, of separating thyself from it, or avoiding it]. (M, L.) And **لَيْسَ لِهَذَا الْأَمْرِ بَدٌّ** There is no artifice for this affair. (T.) [It is also said, with reference to the first of these phrases, that] **بَدٌّ** signifies Amplitude; from **أَبَدٌ** meaning "wide between the legs." (Ham p. 348.) = Also, (M, K,) and **بَدٌّ** (M) and **بَدَادٌ** (IAgr, T, M, K) and **بَدَادٌ**, (K, TA,) or **بَدَادٌ**, (CK,) and **بَدَّةٌ**, (IAgr, T, M, K,) or **بَدَّةٌ**, (S, A, IATH, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sghl, (TA,) A lot, share, portion, or set portion; (T, S, M, A, IATH, K;) of anything: (M, K:) [or] the last signifies a piece, or portion, separated, disunited, or dispersed: (Ham p. 823:) the pl. of **بَدَادٌ** is **بَدَدٌ**; and of **بَدَّةٌ** is **بَدَدٌ**: (IAgr, T, M;) and of **بَدَّةٌ**, **بَدَدٌ**. (IATH, and Ham p. 823.) — Also the first, A substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing; a compensation; syn. **عَوْضٌ**: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, **الْعَوْضُ** is put in the place of **العَوْضُ**: but this is said in the TA to be a mistake.] = **بَدٌّ** is also an arabicized word, from **بَهْتُ**, (T, S, M, K,) [in a copy of the M, **بَهْتُ**] which is Persian; (T, S;) meaning An idol; (IDrd, S, M, K;) pl. **بَدَدَةٌ** (S, K) and **أَبْدَادٌ**: (K:) and (or accord. to some,

among mankind one by one, so as to include them universally? or dost thou constrain them by thy petition? from the saying, مَا لَكَ مِنْهُ بَدٌّ [“thou hast no means,” or “way,” “of separating thyself from it,” or “avoiding it”]. (M, L.)

شَمَلٌ مُبَدَّدٌ [A united state of affairs] become disunited [or discomposed or disorganized]. (S, L.)

أَمْرًا مُتَبَدِّدَةً An enaciated woman, [as though] having one part far from another. (M, L.)

بَدَّ: see أَبَادَيْدُ, in two places.

بدا

1. بَدَأَ بِهِ (T, S, M, &c.), aor. َ , (Mgh, K,) inf. n. بَدْءٌ, (T, S, M, Mṣb,) i. q. به ابتداءً (S, Mṣb, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَهُ (Mgh, Mṣb:) in the dial. of the Anṣār, به بَدَيْتُ is used in this sense of قَدَّمَهُ (M;) or به بَدَيْتُ [without َ]; (IKṭ, TA; [see بَدَيْتُ]; [and به بَدَيْتُ; see art. بَدَيْتُ] and بَدَأَ signifies the same. (Mṣb.) [So in the Kur xii. 76, وَأَنزَلَ بِأُكُوفِهِمُ الْقِدْرَةَ وَأَنزَلَ بِأُكُوفِهِمُ الْقِدْرَةَ وَأَنزَلَ بِأُكُوفِهِمُ الْقِدْرَةَ And he began with their bags, before the bags of his brother. And بَدَأَ is sometimes used in the sense of به بَدَأَ; whence, in the Kur ix. 13, وَهَمَزٌ بَدَّوْكَرًا أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bīl says, by acting with hostility, and fighting.] You say also, بَدَأَ ثَمْرًا عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. عود.) And بَدَأَ فِي الْأَمْرِ [He began, or made a beginning, in the affair.] (M.) — بَدَأَ also signifies It (a thing) began; began to be; originated; or came into existence. (Mṣb.) [See also 5.] = بَدَأَ الشَّيْءُ (S, M, K,) nor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also بَدَأَهُ: accord. to the Mṣb, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] he did the thing first, for the first time, by way of beginning, or originally; (S, M, K;) as also بَدَأَهُ and ابتداءً (M, K;) i. e., not after the example of anything preceding. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, زَيْدًا بَدَأَ nor زَيْدًا بَدَّ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhlhīl El-Hudhalee uses the phrase سَابَدَوْهُمْ بِمَشْعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, بَدَأَ أَخَذَهُ فَإِنْ كَانَ السَّبْعُ ابْتِدَاءً means [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذَلِكَ فِي ابْتِدَاءِ الْأَمْرِ That was in the beginning, or first,

of the affair. (Mṣb.) [See also بَدَأَ, below.] — He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; (Mgh;) [and] so بَدَأَهُ, said [of God, and] of a man, as the agent; (Mṣb;) and بَدَأَهُ. (Mgh in art. بَدَع.) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, and أَبَدَاهُمْ, God created, or brought into existence, mankind, or the created beings: (M, Mṣb, K:) both signify the same. (S.) مَا يَبْدِي وَيَبْدِي [in the Kur xxxiv. 48, means What doth that which is false, or the Devil, originate, or produce in the first instance? and what doth it, or he, reproduce after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance الباطل here is Iblecs; i. e., Iblecs createth not, nor raiseth to life after death. (M.) You say also, مَا يَتَكَلَّمُ بِبَدَائَتِهِ وَلَا مَا يَبْدِي وَمَا يَبْدِي عَائِدَةً (S, K,) i. e. He does not say anything for the first time, nor anything for the second time; or anything original, nor anything in the way of repetition; بَدَائَتُهُ الْكَلَامِ signifying what is said for the first time; and عَائِدَةُ الْكَلَامِ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عود:) and he has no art, artifice, or cunning. (IAṣr, TA in art. عود; and A in the present art.) — بَدَأَ الْبَيْتَ He dug the well [for the first time: see بَدَيْتُ]. (Mṣb.) = بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ (T,) or مِنْ أَرْضِهِ (K,) He went forth from a land to a land, or from his land; as also بَدَأَ. (T, K.) = بَدَيْتُ (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, Aṣ, T, S, M, K:) or the حَصْبَةُ [i. e. measles, or spotted fever]: (S, M, K:) or, as AZ says, and the حَصْبَةُ: (T:) or, as Lj says, there came forth upon him pustules resembling the small-pox: but he adds, some say, the small-pox itself: (M:) the epithet applied to a person affected therewith is مَبْدُودٌ. (AZ, Aṣ, Lj, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aīsheh occur the words, فِي الْيَوْمِ الَّذِي بَدَيْتُ فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَيْتُ فَلَانَ meaning When did such a one fall sick? is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4. ابداً: see 1, in seven places. — Also He did a new thing; a thing unknown before; or a strange, or wonderful, thing. (S, TA.) — And He voided excrement, or ordure; or broke wind; syn. نَجَا; [as also أَبْدَى]; said of a man. (M.) — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحَقَّرَ, q. v.)

5. تَبَدَّأَ He, or it, began, or made a beginning. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ الْقِصَّةَ مِنْ ذِي تَبَدَّأَتْ; but writing the last word تَبَدَيْتُ, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.]

8: see 1, in seven places. — ابْتِدَاءَهُ بَوَعْدٍ He made him a promise in anticipation; without his asking it of him. (M in art. انف.)

بَدَى inf. n. of 1; (T, S, M, Mṣb;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ الْبَدَى (M, K,) and الْبَدَى (Aṣ, TA,) and الْبَدَاةُ (S, M, Mṣb, K,) and الْبَدَاةُ (S, M, K,) and الْبَدَاةُ (L,) and الْبَدَاةُ (M, K,) and الْبَدَاةُ (S, M, K,) and الْبَدَاةُ, with َ substituted for َ, (M, Mṣr,) and الْبَدَاةُ (Mṣr, TA,) and, accord. to IKṭ, الْبَدَاةُ, but see what follows, (TA,) and الْبَدَاةُ (M, K,) and الْبَدَاةُ (AZ, TA,) It is for thee to begin, (S, M, Mṣb, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدَاةُ, mentioned above, accord. to Mṣr [and Fei], (TA,) it is a vulgar word, (Mgh, Mṣb, TA,) as IB and several others have stated, (Mṣb, TA,*) a corruption of الْبَدَاةُ (Mgh, Mṣb,) signifying the first; as also الْبَدَاةُ; and الْبَدَاةُ: (Mṣb:) but IKṭ says that it is a word of the dial. of the Anṣār; and بَدَيْتُ بِالشَّيْءِ and بَدَيْتُ بِهِ signifying قَدَّمْتُهُ [see 1:] and he cites the following verse of Ibn-Rawāḥah:

• يَا سِرَّ الْإِلَهِ وَبِهِ بَدِينَا • وَتَوَّعَدْنَا غَيْرَهُ شَقِينَا • [In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بَدَيْتُ. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدِينَا instead of بَدِينَا.] And you say, فَعَلَهُ عَوْدًا وَبَدَأًا (T, S,) and فِي عَوْدِهِ (M,) and فِي عَوْدِهِ وَعَبْدَتِهِ (S, M,) [He did it returning and beginning again; or returning to his beginning; i. e. he did it again from the beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) رَجَعَ عَوْدَهُ عَلَى بَدَيْتِهِ (S, K,) and عَوْدًا وَعَبْدًا, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and [in both of which, if correct, the verb must be intrans.] وَعَبْدَتِهِ, and فِي عَوْدَتِهِ وَبَدَائَتِهِ, [as though meaning وَبَدَأًا وَعَبْدًا, [as though meaning وَبَدَأًا وَعَبْدًا, used as a phrase denotative of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عود.] He returned in the way whence he had come: (S, K:) [accord. to the TA, the literal meaning of the first and second may be he made his returning to revert to his beginning, and he made a returning to revert to a beginning:] or the meaning of the first, (Sb, TA in art. عود, and K in that art.) and of the second, (K in that art.) is, he returned without stopping after he had gone away: (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and it returned to its first state; it recommenced:] and you say, رَجَعْتُ عَوْدِي عَلَى بَدَيْتِي, meaning I returned like as I had come.

(Sb ubi supr.) — Also *First*, or *former*; *preceding all others*, or *preceding another*; as also **بَدِيٌّ**; **بَدِيٌّ** and **بَدِيٌّ** being syn. with **الأوَّل**. (S, K.) Hence the saying, **أَفَعَلَهُ بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**, meaning *Do thou it the first thing*, or *the first of everything*; [accord. to different copies of the S;] the **ي** in **بَادِي** being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the **ء** [altogether], on account of frequent use [of the phrase], as will be stated in art. **بَدُو**, (S in the present art.) saying **بَادِي بَدِيٍّ**, and **بَادِي بَدِيٍّ**. (S in art. **بَدُو**.) You say also, **أَفَعَلَهُ بَدِيٍّ**, and **أَوَّلَ بَدِيٍّ**, (Th, M, K,) and **بَدِيٍّ**, (CK,) and **بَدِيٍّ**, (M, K,) and **بَادِيٍّ**, (A'Obeyd, T, S, M, K,) and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (M, K, [in the CK **بَادِيٍّ**],) and **بَادِيٍّ**, (M,) and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (M, K,) and **بَادِيٍّ**, (A'Obeyd, T, S, M, CK,) and **بَادِيٍّ**, which is anomalous, (M,) or **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (Fr, A'Obeyd, T, S, M,) and **بَادِيٍّ**, (S, CK,) or **بَادِيٍّ**, (K, TA,) and **بَادِيٍّ**, (M, K, TA,) the former word being the act. part. n. of **بَدِيٌّ**, which is of the dial. of the Anqir, as mentioned above, and the latter being indecl., with fet-**h** for its termination, (TA, [in the CK the latter word is written **بَدِيٍّ**],) and **بَادِيٍّ**, (CK,) and **بَادِيٍّ**, (M, K,) and **بَادِيٍّ**, (S, CK,) and **بَادِيٍّ**, (S, CK,) and **بَادِيٍّ**, (Fr, T,) and **بَادِيٍّ**, (Fr, T, S, K,) and **بَادِيٍّ**, (K, TA,) not **بَادِيٍّ** [as in the CK], (TA,) and **بَادِيٍّ**, (S, K, TA, [in the CK the last word is written **بَادِيٍّ**],) and **بَادِيٍّ**, (K,) meaning *Do thou it the first thing*; (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, *the first of everything*: (TA:) or *the first of first*; (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being **بَادِيٍّ كَوْنِكَ بَادِيٍّ**, i. e. **بَادِيٍّ** [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, **بَادِيٍّ الرَّأْيِ**, and [more commonly] **بَادِيٍّ الرَّأْيِ**, *At first thought*; or *on the first opinion*: (Lb, M:) **بَادِيٍّ الرَّأْيِ** and **بَادِيٍّ الرَّأْيِ** signifying *the first, and beginning, of the idea, thought, opinion, or judgment*; or *what is perceived before considering well or thoroughly*: (M:) [and **بَادِيٍّ** alone signifying *a first idea, thought, opinion, or judgment*; as is implied in the A, voce **صَيُور**, q. v.:] hence, **بَادِيٍّ الرَّأْيِ** [He did it at first thought, &c.]: (M:) and **بَادِيٍّ الرَّأْيِ** [Thou at first thought, &c., desirest to wrong us: and one says also, **بَادِيٍّ الرَّأْيِ**, without **ء**; meaning *on the occa-*

sion of what appeared of opinion; i. e. *at the first of what appeared thereof*; [or *at the first opinion's presenting itself*]; in which case, the phrase does not belong to this art. [but to art. **بَدُو**]: it occurs in the Kur xi. 29: (M:) AA alone there read **بَادِيٍّ**, with **ء**; all the other readers pronounced it without **ء**. (TA.) — Also *A chief, or lord*, (S, M, Mḡb, K,) *who occupies the first place in chieftainship or lordship*: (S:) or, as some say, *a youth, or young man, whose judgment, or opinion, is deemed good, and who is consulted*: (M:) or it signifies also *an intelligent youth or young man*: (K:) pl. **بَادِيٍّ**. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saʿadee, TA) says,

• ثُنَيْنَانَا إِنْ أَتَاهُمْ كَانَ بَدَاهُمْ
• وَبَدُوهُمْ إِنْ أَتَانَا كَانَ ثُنَيْنَانَا

[Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief]. (S.) — Also, and **بَادِيٍّ**, *A share, or portion, of a slaughtered camel*: (S, K:) or *the best share or portion thereof*: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also *a bone with the meat, or flesh, that is on it*: (M:) and *a joint*; syn. **مَفْصِلٌ**; (AA, T, M;) and so **بَادِيٍّ** q. v.: (AA, T:) the pl. [of pauc.] of **بَادِيٍّ** is **أَبْدَاءٌ** (S, M, K) and [of mult.] **بَدَوِيٌّ**; (S, K;) the former of which is the more common: (TA:) or this is pl. of **بَادِيٍّ**. (AA, T.) The shares above-mentioned [as commonly divided for the game called **العَيْسِر** q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiae), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — See also **بَدِيٍّ**.

بَدِيٍّ: see **بَدِيٍّ**; second sentence.
بَادِيٍّ: see **بَادِيٍّ بَدِيٍّ**, or **بَادِيٍّ بَدِيٍّ**, voce **بَدِيٍّ**.
بَادِيٍّ: see **بَدِيٍّ**, in thirteen places. — Also *The beginning, or outward course, of a military expedition*; opposed to **رَجْعَةٌ**, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i. e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) — **بَادِيٍّ**, and **بَادِيٍّ**, and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (Lb, M, TA,) and **بَادِيٍّ**, (TA,) and **بَادِيٍّ**, (Lb, M, K,) but [ISd says,] I know not how that is, (M,) and **بَادِيٍّ**, and **بَادِيٍّ**, (K,) and **بَادِيٍّ**, (Lb, M, and so in some copies of the K,) or **بَادِيٍّ**, (so in other copies of the K,) thus in the **بَاهِر** of Ibn-'Odeys [in the CK

Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state, and in our adolescence*. (TA.) — Also, (so in a copy of the M, there written **بَادِيٍّ**) or **بَادِيٍّ**, with **ء**, (K,) *A certain plant*; (M;) *a black thing, resembling a truffle* (**رُكْمٌ**, of which no use is made: so says AḤn. (M.)

بَادِيٍّ: see **بَدِيٍّ**; second sentence: and see **بَادِيٍّ**, in two places.

بَادِيٍّ: see **بَدِيٍّ**; second sentence: and see **بَادِيٍّ**.

بَادِيٍّ: see **بَادِيٍّ**.

بَادِيٍّ, with medl; [*Excrement from the anus*; as also **بَادِيٍّ**]; a subst. from **أَبْدَأُ**, as meaning **نَجَسًا**. (M.)

بَدِيٍّ: see **بَدِيٍّ**, as signifying *First, or former*; in eight places. — Also, applied to a thing, or an affair, i. q. **بَدِيٍّ**, (S, and so in a copy of the K,) or **بَدِيٍّ**: (so in other copies of the K:) [thus it signifies] *Originated; brought into being or existence; made, or produced, for the first time, not having been before, or not after the similitude of any former thing*: (TA:) and *created*: (M, K:) and *wonderful*: (M, Mḡb, TA:) and *strange, or extraordinary, as not being after the similitude of any former thing*. (TA.) — [Hence, as is implied in the Mgh,] **بَادِيٍّ** *A well newly dug*; (T, Mgh, Mḡb;) i. q. **بَدِيٍّ**; (M;) or *dug since the era of El-Islām*; (S, K;) *not ancient*; (S, Mgh, Mḡb;) as also **بَدِيٍّ**: (S:) the former epithet [in this sense] is generally pronounced [**بَدِيٍّ**] without **ء**: (T:) the well thus called is one *dug in a waste land that has no owner*: (TA:) AO says, (TA,) this epithet, and **بَدِيٍّ**, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed **خَفِيَّةٌ**; and thus the well of Zemzem is termed **خَفِيَّةٌ**, because it was Ismā'el's, and was filled up or covered over [after his time]: (T, TA:) the term **قَلْبِيٌّ** is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the **حَرِيرِيٌّ** of a well such as is termed **بَدِيٍّ** [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see **حَرِيرِيٌّ**]:) the pl. is **بَدَوِيٌّ**: (M:) and AO says that **بَادِيٍّ** is pl. of **بَدِيٍّ** applied to a well, and is syn. with **قَلْبَانٌ** [a pl. of **قَلْبِيٌّ** which I have not found elsewhere] and **رُكَايَا**, being formed by transposition of letters from **بَدِيٍّ** [which is for **بَدَانٌ**, as **بَدِيٍّ** is for **بَدِيٍّ**; the **د** and **ي** being transposed, the word becomes **بَدَانٌ**, and this, by a rule of permutation, becomes **بَادَانٌ**]. (TA.)

بَادِيٍّ: see **بَدِيٍّ**, in three places: and see **بَادِيٍّ**: and **بَادِيٍّ**, in two places.

بَادِيٍّ: see **بَدِيٍّ**, in two places: and see **بَادِيٍّ**: and for the former, see also **بَدِيٍّ**.

بَدِيَّةٌ: see بَدَّةٌ; second sentence. — Also, (M, K,) and بَدَاةٌ (K,) or بَدَاةٌ (M,) i. q. بَدِيَّةٌ (K,) and بَدَاهَةٌ (TA,) or بَدَاهَةٌ, i. e. The first occurrence of a thing, that happens to one unexpectedly: (M:) [or the first of anything: and an occurrence thereof by which one is taken unawares: accord. to explanations in the K in art. بهـ:] pl. of the first, بَدَايَا. (TA.) — [And all app. signify The faculty of extemporizing; like بَدِيَّةٌ (q. v.) &c.] You say, فُلَانٌ ذُو بَدَاةٍ حَيَّةٍ, i. e. بَدِيَّةٌ حَسَنَةٌ, [meaning] Such a one has a good faculty of extemporizing; or of uttering, or relating, things by means of the promptness of his intelligence. (TA.)

بَدَاةٌ: see بَدَّةٌ; second sentence.

بَادِيٌّ [act. part. n. of 1]: see بَدَّةٌ, in nine places.

بَادِيَّةٌ: see 1, in two places.

مَبْدَأٌ [originally noun of place and of time from 1; A place, and a time, of beginning, &c. — See بَدَاةٌ. — [Also A principle, or first rule, of a science &c.: pl. مَبَادِيٌّ. — And The primary import of a word; opposed in this sense to غَايَةٌ.]

مَبْدَأٌ: see بَدَاةٌ.

المَبْدِيُّ, applied to God, The Creator, or Originator, of the things [that exist], who hath produced them at the beginning, not after the similitude of anything pre-existing. (Nh.) And المَبْدِيُّ المَعِيدُ, so applied, He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection. (TA in art. عود.) — المَبْدِيُّ المَعِيدُ A man who has gone on warring, or warring and plundering, expeditions, time after time, and is experienced in affairs: (A'Obeyd, and K in art. عود:) and a horse upon which the owner has gone time after time on warring, or warring and plundering, expeditions; (TA in that art. ;) or well trained and exercised, (K and TA in that art.) so as to be obedient to his rider. (TA in that art.) — [For other significations of مَبْدِيٌّ, see its verb (4); and see أَحْفَرٌ.]

مَبْدَاةٌ: see بَدَاةٌ.

مَبْدُوَةٌ [pass. part. n. of 1; Begun; &c. =] See بَدِيٌّ.

مَبْتَدَأٌ: see بَدَّةٌ. — [In grammar, as correlative of مَبْدَأٌ, An inchoative.]

بدر

1. بَدَرٌ, aor. 2, inf. n. بَدَرَ, It (the moon) became full. (Mṣb.) — † He (a boy) became full-grown and round; implying comparison to the full moon. (TA.) — † It (fruit) attained to maturity. (TA, from a trad.) [See also 4.] — It rose like the full moon. (Er Rāghib.) — See also 3, in six places. — بَدَرَتْ بَوَادِرٌ غَضَبٌ: and بَدَرَتْ بَوَادِرٌ غَضَبٌ: see بَادِرَةٌ. — بَدَرَتْ الإِبِلُ She (a camel) brought forth at an earlier period of the year

than the other camels. (TA.) [See بَدْرِيَّةٌ, voce بَدْرِيٌّ. — خَرَجْتُ أَبْدُرُ † I went forth to make water. (A.)

3. ابْتَدَرَهُ, inf. n. مَبَادَرَةٌ and بَدَارٌ; and ابْتَدَرَهُ; He hastened, or made haste, or strove to be first or beforehand, in doing [or attaining or obtaining] it; (M, K, TA, TK;) namely, a thing: (M:) and بَادِرُهُ إِلَيْهِ, (M, K,) aor. 2; and بَادِرُهُ إِلَيْهِ; (M;) He hastened with another, or vied or strove with him in hastening, to it [or to do or attain or obtain it]: syn. عَاجَلَهُ, (M, K, TA,) and اسْتَرَعَ إِلَيْهِ. (TA.) [as well as بَدَرَ and ابْتَدَرَ] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إِلَى [or بِ (the former in the TA written by mistake)], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بَادِرُهُ He hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بَادِرٌ signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and بَادِرٌ إِلَيْهِ he hastened to it; (S, A;) as also بَدَرَ إِلَيْهِ, (S, Mgh, Mṣb,) aor. 2, (S,) inf. n. بَدُورٌ: (S, Mṣb:) or, accord. to Zj, agreeably with its derivation, [see بَدَرَ] he employed the fulness of his power, or force, to hasten [to it]: (TA:) and بَدَرَهُ الأَمْرُ, and بَدَرَ إِلَيْهِ, (aor. 2, inf. n. بَدَرَ, TA, [or بَدُورٌ, as above,]) the thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and, beforehand [or before he expected it]; syn. عَجَلَ, (M, K,) and سَبَقَ, (M,) or اسْتَبَقَ: (K:) [and بَدَرَ مِنْهُ قَوْلٌ, and فِعْلٌ, a saying, and an action, proceeded from him hastily, without premeditation: see بَادِرَةٌ.] It is said in a trad., بَادِرُوا بِالْأَعْمَالِ هَرَمًا [Strive ye to be before decrepitude with good works; i. e., to perform them before decrepitude]. (El-Jāmi' es-Sagheer.) And in another, بَادِرُوا بِالصُّبْحِ بِالنُّوْتِ, [Strive ye to be before daybreak with the prayers termed وَتْرٌ; i. e., to perform them before daybreak]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ الْمَغْرِبِ قَبْلَ طُلُوعِ النُّجُومِ [Hasten ye with, or to perform, the prayer of sunset before the rising of the star]. (Idem.) You say also, فُلَانٌ يَبَادِرُ فِي أَكْلِ مَالِ الْيَتِيمِ [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And بَادِرٌ كَبِيرُ الْيَتِيمِ [He hastened to be before the orphan's attaining to full age in expending his property]; said of a guardian; i. q. بَدَارًا أَنْ, (K:) and thus, بَادِرٌ فِي مَالِ الْيَتِيمِ, in the Kur [iv. 5], means hastening to be before their attaining to full age in expending their property. (Bd, Jel.) And بَادِرُهُ الغَايَةُ and بَادِرُهُ الغَايَةُ [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And بَادِرُهُ الغَايَةُ and ابْتَدَرَهُ [He strove in hastening, or strove to get first, to the goal]. (Ham p. 46.) And بَادِرٌ بَعْضُهُمْ بَعْضًا إِلَى أَمْرٍ, and ابْتَدَرُوا, and تَبَادَرُوا, They vied, or strove,

one with another, in hastening to a thing, or an affair, trying which of them would be first. (T.)

4. ابْدَرُ He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَقْمَرَ and أَشْرَقَ: (A:) or he journeyed during a night of full moon. (T, K.) = It (an unripe date) became red. (TA.) [See also 1.] = ابْدَرُ فِي مَالِ الْيَتِيمِ: see 3.

6. تَبَادَرُوا They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand. (S, TA.) You say, تَبَادَرُوا إِلَى أَخْذِ السَّلَاحِ, (TA,) and ابْتَدَرُوا السَّلَاحَ, (S, TA,) They hastened together, &c., to take the weapons. (S.) And تَبَادَرُوا الْبَاغَ [They hastened together; or vied, or strove, one with another, in hastening; to attain power, or eminence, or nobility]; as also ابْتَدَرُوا. (A.) And تَبَادَرُوا أَمْرًا: see 3, last sentence. — † هَذَا مَا يَتَبَادَرُ مِنْهُ † [This meaning is what appears from it (namely, the phrase, or sentence,) at first sight]. (A phrase of frequent occurrence in the TA &c.)

8: see 3, in four places; and see 6, in two places. — ابْتَدَرَتْ عَيْنَايَ My eyes flowed with tears. (TA, from a trad.)

Q. Q. 1. يَبْدُرُ He heaped up wheat. (K.)

بَدَرٌ, (S, A, Mṣb, K, &c.,) originally an inf. n., (Mṣb,) The full moon; (M, A, Mṣb, K;) as also بَادِرٌ; (L, K;) the moon in its fourteenth night: (S:) or the latter signifies [simply] the moon: (IAḡr, T:) the moon in its fourteenth night is called بدر because it hastens to rise before the sun sets; (S, M;) and to set before the sun rises: (TA:) or because of its fulness; (S, TA;) as being likened to a بَدْرَةٌ: or, as Er-Rāghib thinks to be most probable, it is itself a primitive word: (TA:) pl. بَدُورٌ. (M, A.) Hence, تَيْلَةُ الْبَدْرِ [The night of the full moon; which is] the fourteenth night [of the lunar month]. (S.) — † A lord, master, or chief, (M, K,) of a people: so called as being likened to the full moon. (M.) — Applied to a boy, (Zj, M, K,) † Full of youthful vigour and of flesh: (Zj:) or full, or plump: (M:) or i. q. مَبَادِرٌ [precocious]. (T, K.) [In this sense, an epithet; and so its fem. بَدْرَةٌ (q. v.), applied to an eye.] — † A cover; or a dish or plate; syn. طَبَقٌ: (Ibu-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA.) — See also بَدْرَةٌ, in two places.

بَدْرَةٌ, applied to an eye (عَيْنٌ), Quick-sighted; or that sees before others: (As, T, S, K, TA:) or that sees before [the eyes of] other horses; applied to a horse's eye: (IAḡr, T, M:) or sharp-sighted: or round and large: (M:) or full like the full moon: (S, K:) but the correct meaning is [said to be] that [mentioned above as] given by IAḡr: (M:) or, accord. to IAḡr, full; not defective. (T.) = Also, (S, M, K,) and بَدْرٌ (K,) The skin of a lamb or kid (S, M, K) when it has been weaned, (AZ, S, M,) used for milk: for [when it is killed] while it continues sucking, its skin, if used for milk, is called سَكْوَةٌ; and for clarified

butter, **عَلَّة**: when it has been weaned, its skin for milk is called **بَدْرَة**; and for clarified butter, **مَسَار**: and when it is in its second year, its skin for milk is called **وَلْب**; and for clarified butter, **نَحِي**: (AZ, S:) pl. (of the former, M) **بَدْر** and **بَدُور**: (M, K:) the former said by El-Fārisee to be the only instance of the kind except **هَضْب** pl. of **هَضْبَة**, and **بَضَع** pl. of **بَضَعَة** [or this may be pl. of **بَضَعَة**]. (M. [But the assertion of El-Fārisee is incorrect (see **حَضَبَة**), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely **قَصَع** pl. of **قَصَعَة**].) — Hence, (M,) the former word, (S, M, A, K, &c.) and † the latter also, (K,) The sum of ten thousand dirhems: (S, A:) or a purse containing a thousand, (T, M, K,) or ten thousand, dirhems, (T, M, A, K,) or seven thousand deenārs: (K:) pl. **بَدُور**, (TA,) and pl. of pauc. **بَدْرَات**. (T.)

اسْتَبَقْنَا الْبَدْرِي We strove to outrun one another, vying, one with another, in haste. (M, K.)

بَدْرِي Rain that is before (**قَبْل**), or a little before (**قَبِيل**), or in the first part of (**قَبْل**), winter. (K, accord. to different copies: the second reading is that followed in the TA.) — **بَدْرِيَّة** A she-camel whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality. (M.) — And the former, A fat young camel weaned from its mother. (K.)

بَدَارِي A lamb brought forth a little before winter. (TA.)

بَادِر: see **بَدْر**.

بَدْر a word of the dial. of El-'Irāk, (A 'Uweyd in art. **رَبْد** in the TA,) A place in which wheat, (S, Mgh, K,) or grain, (Mgh,) is trodden out. (S, Mgh, Msh, K.) — It may also mean, tropically, † The wheat and straw therein: (Mgh.) or rather, as Az says, on the authority of IAgr, it signifies [also] (Mgh) reaped grain collected together; or wheat collected together in the place in which it is trodden out; syn. **كُدْس**, (M, Mgh, K,) and **عَرْمَة**: (Mgh:) Kr restricts it to wheat. (M.) — Accord. to the Towsheeh, it is [A place] for [drying] dates. (TA in art. **جَرَن**.)

بَادِرَة Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds (**بَدْر**, in the CK **بَدْرُو**), from one in anger: (M, A, Mgh, Msh, K:) and a slip; a mistake; an error; (S, Mgh;) on an occasion of one's being angry: (S:) or a bad, an abominable, or a foul, word or saying: and a quick fit of anger: (IAgr, T:) pl. **بَوَادِر**. (S, A.) You say, **أَخَشِي** **عَلَيْكَ بَادِرَتَهُ** I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And **بَوَادِرٌ غَضِبَ مِنْهُ** **بَدْرَتٌ** Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And **بَادِرَة الشَّرِّ** signifies What hastily, or suddenly, befalls one, of evil, or

mischievous. (M.) — An intuitive knowledge, notion, or idea; or a faculty of judging rightly at the first of an unexpected occurrence; or a faculty of extemporizing; syn. **بَدِيَّة**. (S, K.) You say, **فُلَانٌ حَسَنُ الْبَادِرَةِ** Such a one has a good intuitive knowledge, &c. (TA.) — The point of a sword. (M, K.) — The extremity of an arrow, next the head. (A.) — The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K.) — The first that appears of the [plant called] **حَنَاء**. (M.) — The leaves of the [herb called] **حَوَاتَة**. (K.) — The best, and freshest in growth, of the [plant called] **وَرَس**. (M, K.) — Also, (M, K,) or **بَوَادِر**, (S, A,) which is the pl., (K,) of a man &c., (S, M,) The portion of flesh, (S, M, K,) or the portions thereof, (A,) between the shoulder-joint and the neck, (S, M, K,) or between the necks and the shoulder-joints: (A:) or the former, (K,) or its dual, (M,) of a man, the two portions of flesh that are above the **رَعْتَاوَان** and below the **تُنْدُوَة**: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the **كِرْكِرَة** [or callous lump on the breast]: or two veins on either side thereof. (M.) — **بَدْرَتٌ** **بَوَادِرِ الْخَيْلِ** † The first, or fore parts, (أَوَائِل) of the horses appeared [or suddenly came in view]. (Mgh.)

بَدْرَة مَبْدَرَة [A sum such as is termed **بَدْرَة** aggregated, made up, or completed]: the latter word is a corroborative; like the latter in **قَنَاطِيرٌ مَقْنَطَرَة**, (Ksh and Bḍ in iii. 12,) and in **أَلْفٌ مَوْثِقَة**. (Ksh ibid.)

بَدْرٌ applied to a boy: see **بَدْر**.

بدع

1. **بَدَعَهُ**: see 4, in two places. = **بَدَع**, aor. 2, inf. n. **بَدَاعَة** and **بَدُوع**, He became superlative in his hind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) = **بَدَع**, aor. 2, He was, or became, fat. (As, K.)

2. **بَدَعَهُ**, (S, K,) inf. n. **تَبْدِيع**, (K,) He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed **بَدْعَة**; expl. by **نَسَبَهُ إِلَى الْبَدْعَةِ** [which means **نَسَبَ إِلَيْهِ الْبَدْعَة**]. (S, K.)

4. **أَبَدَعَهُ** He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing; syn. **أَخْتَرَعَهُ**, **أَخْدَعَهُ**, and **أَسْتَخْرَجَهُ**, (S,) and **لَا عَلَى مِثَالِ**, (Msh,) and **أَبْدَأَهُ**; (K, TA; but in both without the pronoun;) as also **أَبْتَدَعَهُ**; (Msh;) syn. **أَبْدَأَهُ**, **أَنْشَأَهُ**, (K,) and **أَخْدَعَهُ**, (Mgh,) and **أَبْدَأَهُ**, (TA;) and so **بَدَعَهُ**, aor. 2, (K, TA,) inf. n. **بَدَع**; (TA;) but **أَبْدَع** is more commonly used than **بَدَع**. (TA.) You say, **أَبَدَعَ اللَّهُ الْخَلْقَ** God created the creation, not after any simili-

tude. (Msh.) And in the Kur [lvii. 27], we find, **وَرَهْبَانِيَّةً ابْتَدَعُوهَا** † And monkery which they originated, or innovated. (TA.) And you say, **بَدَع** **الرَّكْبَة**, (IDrd, K,) inf. n. **بَدَع**, (IDrd,) He produced, or fetched out, by his labour in digging, the water of the well; (IDrd, K;) and originated it; or made it to be for the first time, it not having been before. (IDrd.) And **أَبَدَعَ الرَّجُلُ** The man introduced an innovation, or what is termed a **بَدْعَة**; [the object being understood;] as also **أَبْتَدَع**. (TA.) And **أَبَدَعَ الشَّاعِرُ** The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, K, TA.) — **أَبَدَعَتِ الرَّاحِلَةُ**, (S, K,) or **الرَّكَابُ**, (Ks, Mgh,) The ridden camel, or travelling camel, became fatigued, or jaded, and broke down, or perished; (Ks, S, Mgh, K;) as though doing a new thing: (Ks, Mgh;) or the former phrase, (K,) followed by **بِهِ**, (TA,) she limped [with him], halted, or was slightly lame: (K, TA;) or she lay down upon her breast in the road, by reason of emaciation or disease: or she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing: (TA;) or **أَبَدَعَ** is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And **أَبْدَعَ بِالرَّجُلِ** The man's camel which he rode became fatigued, or jaded: (S;) or **أَبْدَعَ بِفُلَانٍ** (Mgh, K) such a one's camel which he rode ceased from going on, by reason of fatigue or lameness: (Mgh;) or broke down, or perished, (K, TA,) or became fatigued, or jaded, (TA,) and he became unable to prosecute his journey; (K, TA;) and his beast became so fatigued that it was left to remain where it was; or stood still with him. (TA.) [See also **أَعْبَدَ بِهِ**.] It is said in a proverb, **إِذَا أَبْدَعَ فُلَانٌ بِفُلَانٍ** [When thou seest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — **أَبْدَعَ فُلَانٌ بِفُلَانٍ** † Such a one prevented such a one from attaining his wish, (**قَطَعَ بِهِ**), and abstained from aiding, or assisting, him, and did not undertake the accomplishment of his want, (Lh, K, TA,) and was not [at hand] when he thought he would be. (TA.) — **أَبْدَعَتْ حُجَّتَهُ** † His argument, or plea, or the like, was, or became, vain, or false, or ineffectual: (Abou-Sa'eed, K:) or was, or became, weak. (A, TA.) And **أَبْدَعَتْ حُجَّتَهُ** † His argument, or plea, &c., was rendered vain, or ineffectual. (Abou-Sa'eed, K, TA.) **أَبْدَعَ بَرَهُ بِشُكْرِي وَفَضْلَهُ** † [His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description]: so in the L; but in the O and K, **قَصْدَهُ** [his intention] is put in the place of **فَضْلَهُ**; and in the K, **وَإِجَابَهُ** is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) = **أَبَدَعَ بِالْحَجِّ**, and **بِالسَّفَرِ**, He determined,

resolved, or decided, upon pilgrimage, and upon journeying. (TA.) — ابدع بيميناً He rendered an oath binding, or obligatory. (IAar.) ابدعوا They beat him, or struck him. (TA.)

5. ابدع He turned innovator. (O, K.) Ru-beh says,

• اِنْ كُنْتَ لِلّٰهِ التَّقِيَّ الْاَطْوَعَا
• فَلَيْسَ وَجْهَ الْحَقِّ اَنْ تَبْدَعَا

[If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator]. (TA.)

8: see 4, in three places.

10. استبدعه He reckoned it بديع [i. e. new, wonderful, unknown before]. (S, K.)

بَدِعٌ i. q. بَدِيعٌ, q. v., and مُبْتَدِعٌ; (S;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] A novelty; or thing existing for the first time: (K:) and i. q. بَدِيعٌ and مُبْتَدِعٌ, a first doer; as though meaning one who has none among his fellows to share, or participate, with him in a thing, or an affair: (Msb:) pl. اَبْدَاعٌ. (Akh, S.) You say, فُلَانٌ بَدِعٌ فِي هَذَا الْاَمْرِ, (S, Msb,) i. e. بَدِيعٌ, (S,) meaning Such a one is the first doer in this affair; the first who has done it. (Msb.) And hence the saying in the Kur [xvi. 8], قُلْ مَا كُنْتُ بَدِعًا مِّنَ الرَّسُلِ (S, Msb, TA) Say thou, I am not the first who has been sent of the apostles: (Msb, TA:) or the meaning is, I am not an innovator among the apostles; inviting you to that to which they do not invite you; or able to do that which they were not able to do: and accord. to one reading, it is بَدْعًا; as being [a sing. epithet] like قَبِيْرٌ; or for بَدِعٌ [in which the latter word is pl. of بَدْعَةٌ]. (Bd.) — Applied to a man, (TA.) Superlative (Ks, K) in his kind (Ks) in anything; (K:) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (K:) fem. with ة: pl. of the masc. اَبْدَاعٌ [a pl. of pauc., which is also, as is said in the L, applied to women,] and بَدْعٌ [a pl. of mult.]; and pl. of the fem. بَدْعٌ. (K.) — A man liberal in disposition; syn. غَمْرٌ. (IAar, K.) — A full body. (K.)

بَدِعٌ: see بَدِعٌ. — It is also pl. of بَدْعَةٌ, [both as a subst. and] as eu. of بَدْعٌ. (K.)

بَدْعَةٌ An innovation; a novelty; anything originated, invented, or innovated; anything made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing: (ISk:) a dissentient state or condition: (Msb:) a subst. from اَبْدَاعٌ, like رِقْعَةٌ from اِرْتِفَاعٌ, (Mgh, Msb,) and خَلْفَةٌ from اِخْتِلَافٌ: (Mgh:) subsequently and generally applied to an addition, or an impairment, in religion: (Mgh, Msb:) or a novelty, or an innovation, in religion, after the completion [thereof]: (S, K:) or an opinion declining,

or swerving, from the right way, and an action, innovated after [the time of] the Prophet: (Lth, K:) or an action at variance with the Sunneh: (KT:) [generally a heretical innovation; or a new heresy: but] there is a بَدْعَةٌ not disapproved, termed بَدْعَةٌ مُّبَاحَةٌ [an allowed, or allowable, innovation]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بَدْعَةٌ; namely بَدْعَةٌ هُدًى [an innovation of a right kind], and بَدْعَةٌ ضَلَالٌ [an innovation of an erroneous kind]. (IAth.)

بَدِيعٌ i. q. بَدِعٌ, which see in three places, (S, Msb,) and مُبْتَدِعٌ; [i. e. Originated; invented; innovated; made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, not having been or existed before, and not after the similitude of anything pre-existing;] (S, Msb, K;) new; wonderful; unknown before. (TA.) You say, جِئْتَ بِاَمْرٍ بَدِيعٍ Thou hast done a new thing; a wonderful thing; a thing unknown before: and اَمْرٌ بَدِيعٌ signifies the same as اَمْرٌ اَتَى, (S,) or جَاءَ بِالْبَدِيعِ, (S,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.) And حَبْلٌ بَدِيعٌ A new rope: (AHn:) or a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again. (K.) And رِكَابٌ بَدِيعٌ A new nose-rein of a camel. (TA.) And بَدِيعٌ بَدِيعٌ A newly-dug well. (TA.) [See also بَدِيءٌ.] And بَدِيعٌ alone, A shin for wine &c.: (S:) or a new skin for wine &c.: (K:) and a new skin for water or milk: an epithet in which the quality of a subst. is predominant. (TA.) Hence the trad., اِنَّ تِهَامَةَ كَبْدِيعِ الْعَسَلِ حُلُوٌّ اَوَّلُهُ حُلُوٌّ اَخْرَهُ [Verily Tihameh is like the shin, or new skin, of honey: the first part thereof is sweet: the last part thereof is sweet]: (S, K:) because honey does not change in flavour, whereas milk does change. (S.) — Fat; as an epithet: (As, K:) pl. بَدْعٌ. (K.) — Also i. q. مُبْتَدِعٌ [An originator, inventor, or innovator; one who makes, does, produces, causes to be or exist, or brings into existence, newly, for the first time, and not after the similitude of anything pre-existing]: (S, K:) of the measure فَاعِلٌ in the sense of the measure فَعِيْلٌ, like قَدِيْرٌ in the sense of قَادِرٌ; from بَدِعٌ. (TA.) [See also بَدِعٌ.] You say, اَللّٰهُ بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Aboo-Is-hak, S.) And hence البَدِيعُ is a name of God, meaning The Originator of the creation, according to his own will, not after the similitude of anything pre-existing. (TA.) [بَدِيعَةٌ A new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بَدَائِعٌ: see an ex. voce بَدِيءَةٌ.]

بَدِيعٌ: see بَدِيعٌ.

مُبْتَدِعٌ: } see بَدِعٌ and بَدِيعٌ, each in two
مُبْتَدِعٌ: } places.

بدل

1. بَدَّلَ inf. n. بَدَالٌ: see 2, in three places.

2. تَبَدَّلَ properly signifies [The changing, or altering, a thing; or] the changing, or altering, the form, or fashion, or semblance, or the quality, or condition, [of a thing,] to another form, &c., while the substance remains the same; (Th, T, TA;) or the changing a thing from its state, or condition; (Ibn-'Arafah, TA;) or the changing a thing without substitution: (S:) but the Arabs have used it also in the sense of اِبْدَالٌ, (Mbr, T, TA,) which signifies [the changing a thing by substitution; exchanging it; replacing it with another thing; or] the removing, or displacing, the substance [of a thing], and introducing anew another substance. (Th, T, TA.) You say, بَدَّلْتُهُ, inf. n. تَبَدَّلٌ, (M, * Msb, K,) meaning I changed it, or altered it; (M, K;) or I changed, or altered, the form, or fashion, or semblance, or the quality, or condition, of it; (Msb;) as in the phrase, بَدَّلْتُ الْخَاتَمَ بِالْحَلْقَةِ [I changed, or altered, the signet-ring into the simple ring], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بَدَّلَ اللهُ حَسَنَاتِ السَّيِّئَاتِ [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جَعَلَ and اَبْدَلْتُهُ. (Msb. [But see what follows.]) اَبْدَلْتُهُ, [in the S, بَغِيْرُهُ, without explanation,] inf. n. اِبْدَالٌ, [I changed it by substituting for it such a thing, or exchanged it for such a thing, or replaced it with such a thing,] is said when one has removed the first, and put the second in its place; (Msb;) as in the phrase, اَبْدَلْتُ الْخَاتَمَ بِالْحَلْقَةِ [I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring; or replaced the signet-ring with the simple ring]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بَدَّلْتُ, (Msb,) which is used in the sense of اَبْدَلْتُ [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5.] عَسَى رَبُّهُ اِنْ طَلَّقَنَّ اَنْ يُّبَدِّلَهُ اَزْوَاجًا خَيْرًا مِنْكَنَّ [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one reading, يُّبَدِّلُهُ. (Msb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يُّبَدِّلُ اللهُ سَيِّئَاتِهِمْ حَسَنَاتٍ [God will change their evil deeds by substituting for them good deeds]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Kur [iv. 59], كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا [Whenever their skins are thoroughly burned, we will change the condition thereof to them into the condition of other skins], the meaning is, that the first condition of their skins shall be restored;

that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, **بَدَلَهُ اللهُ** [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And **بَدَلَهُ بِهِ كَذَا** He gave him in exchange for it, or in lieu of it, such a thing: see Kur xxxiv. 15. And **بَدَلَهُ مَكَانَهُ كَذَا** He gave in exchange for it, or in lieu of it, such a thing: see Kur vii. 93 and xvi. 103.] **بَدَلُ حَسَنًا بَعْدَ سَوْءٍ**, in the Kur [xxvii. 11], means *He hath done good [by way of exchange after evil]; i. e., repented; (Jel;) or hath exchanged his sin for repentance*. (Bd.) **بَدَلُ ذَنْبِهِ بِالتَّوْبَةِ** [hath exchanged his sin for repentance]. (Bd.) **بَدَلُ الشَّيْءِ** and **بَدَلُ الشَّيْءِ** both signify The act of exchanging [a thing for another thing]; or making [a thing] to be a substitute [for another thing]; (KL, PS;) and so does **بَدَلُ الشَّيْءِ**. (KL.) You say, **بَدَلُ الشَّيْءِ مِنْ الشَّيْءِ**, (M, K, *) and **أَخَذَهُ مِنْهُ بَدَلًا**, i. e. *He exchanged the thing for the thing; or, more literally, he made the thing a substitute for the thing*. (M, K.) [In the text of the former of these, as given in the TT, instead of **أَخَذَهُ**, I find **تَحَدَّ** (a dial. var. of **أَخَذَ**) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, **أَخَذَهُ مِنْهُ بَدَلًا**, "he took it as a substitute for it:" in the M, immediately before, **أَخَذَ مِنْهُ بَدَلًا** is given as the explanation of the phrases **بَدَلُ الشَّيْءِ** and **بَدَلُ الشَّيْءِ**, and **بَدَلُ الشَّيْءِ** and **بَدَلُ الشَّيْءِ**: see 10.] You say also, **بَدَلْتُ التَّوْبَةَ بِغَيْرِهِ**, sor. 4, [inf. n. **بَدَلْتُ**, mentioned and explained above, *I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;*] and **أَسْتَبَدَلْتُهُ بِغَيْرِهِ** signifies the same. (Mgh. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [**بَدَلُهُ** in the phrases **بَدَلُهُ كَذَا** as meaning *He changed it into, or substituted for it, such a thing, and **بَدَلُهُ مِنْ كَذَا** as meaning *he changed it from, or substituted it for, such a thing, is more common than **بَدَلُهُ**, which is used in the same sense; as **بَدَلُهُ** is also; for] AO applies the term **بَدَلُ الشَّيْءِ** [in lieu of the more common term **بَدَلُ الشَّيْءِ**] to a letter that is changed from another letter, as in **مَدَحْتُهُ** for **مَدَحْتَهُ**; and this shows that **بَدَلْتُ** is trans. [and signifies *I changed, &c.*]. (Az, TA.)**

3. **بَدَلَتْهُ** and **بَدَلْتُ** signify the same, (S,) namely, The act of exchanging with another or others. (PS.) You say, **بَدَلْتُ**, inf. n. **بَدَلْتُ** and **بَدَلْتُ** [in the CK erroneously written with **بَدَلْتُ** to the **ب**], *He exchanged, or made an exchange, with him; or he gave him the like of that which he took, or received, from him*; (IDrd, * M, K;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Mgh, * in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And **بَدَلَتْهُ** *They exchanged, or made an exchange, each with the other; or each gave to the other the like of that*

which he took, or received, from him. (TA.) **بَدَلْتُ**, ending a verse of El-Kulakh, means *for whom we would take a substitute*: El-Marzookee says, it is for **بَدَلْتُ بِهِ النَّاسَ** [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.)

4. **بَدَلْتُ**, inf. n. **بَدَلْتُ**: see 2, in five places.

5. **تَبَدَّلَ** *It (a thing, M) became changed, or altered.* (M, K.) — In the saying of the rájiz,

فَبَدَلْتُ وَالدَّهْرُ ذُو تَبَدُّلٍ

the meaning is, **ذُو تَبَدُّلٍ** [i. e. the meaning of the whole is, *And, or but, she was changed, or altered; for time has the property of changing, or altering*]. (M.) — See also 10, in three places.

6: see 3, in two places.

10. **بَدَلْتُ** and **بَدَلْتُ**, **بَدَلْتُ** and **بَدَلْتُ**, (M, K, *) *He took a substitute, or a thing in exchange, for the thing.* (M.) You say, **أَسْتَبَدَلْتُ بِغَيْرِهِ**, **بَدَلْتُ**, and **بَدَلْتُ**, *He took the thing [as a substitute, or in exchange, for another; or] in the place of another.* (S.) And **أَسْتَبَدَلْتُ ثَوْبًا مَكَانَ ثَوْبٍ** [He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.]; and **أَخَا مَكَانَ أُخٍ** [a brother in the place, or in lieu, of a brother]. (Lth, T.) It is said in the Kur [ii. 58], **وَلْيَتَذَكَّرِ الْإِنْسَانُ أَن سَبَدًا لَّوْنَهُ خَيْرٌ لِّمَا كَانَتْ يَدَاؤُهُ أَلْسِنَاتٍ يَوْمَ يُنْفَخُ الْأَشْجَارُ وَمَأْتِي السَّحَابِ مِثْلُ شُجُرٍ كُنُوزٍ وَمِمَّا يَدْرِيونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ** *Will ye take in exchange that which is worse for that which is better?* (Jel. [See also other exs. in the Kur ix. 39 and xlvii. last verse.]) And **مَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ** [Whoso adopteth infidelity in lieu of faith]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) — See also 2, last sentence but one.

بَدَلْتُ: see the next paragraph, in four places.

بَدَلْتُ and **بَدَلْتُ**, (Fr, T, S, M, Mgh, K,) like **بَدَلْتُ** and **بَدَلْتُ**, and **بَدَلْتُ** and **بَدَلْتُ**, (Fr, T, S,) and **بَدَلْتُ** and **بَدَلْتُ**, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (S, TA, [but in one copy of the S, I find A'Obeyd,]) and **بَدَلْتُ**, (S, M, Mgh, Mgh, K,) all signify the same; (S, M, Mgh, K,) namely, *A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. خَلْفٌ, (M, K,) and عَوَضٌ: (Kull:) [and] بَدَلْتُ مِنْ الشَّيْءِ: [and] بَدَلْتُ الشَّيْءَ* and **بَدَلْتُ** and **بَدَلْتُ** meaning *the substitute for the thing; &c.*; (M, K;) i. e., another thing: (S:) pl. **أَبْدَالٌ**, (IDrd, Mgh, K,) which, as pl. of **بَدَلْتُ**, has few parallels. (IDrd, TA.) Sb says, [making a distinction between **بَدَلْتُ** and **بَدَلْتُ**] you say, **إِنَّ بَدَلَكَ زَيْدًا**, i. e. *Verily Zeyd is in thy place*: but if you put **بَدَلْتُ** in the place of **بَدَلْتُ**, you say, **إِنَّ بَدَلَكَ زَيْدٌ**, i. e. *Verily thy substitute is Zeyd*: and a man says to another, *Go thou with such a one; and he replies, مَعِيَ رَجُلٌ بَدَلُهُ, i. e. *With me is a man who stands in his stead and is in his place* or*

who will stand &c. (M.) You say also, **بَدَلُ كَذَا** [and **بَدَلًا مِنْ كَذَا**], meaning *Instead of, in the place of, in lieu of, or in exchange for, such a thing.* (Kull.) [And **بَدَلُ أَنْ تَفْعَلَ كَذَا** *Instead of thy doing thus.*] — **أَبْدَالٌ** (IDrd, S, M, K, &c.) and **الْبُدَلَاءُ** (TA) [The Substitutes, or Lieutenants;] *certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place*: (S:) *certain persons by means of whom God rules the earth*; (M, K;) *consisting of seventy men*, (IDrd, M, K,) *according to their assertion, of whom the earth is never destitute*; (IDrd, TA;) *forty of whom are in Syria, and thirty in the other countries*; (IDrd, M, K;) *none of them dying without another's supplying his place*, (M, K,) *from the rest of mankind*; (K;) *and therefore they are named* **أَبْدَالٌ**: (M:) accord. to Abu-l-Bakà, as stated by El-Munáwee, it seems that they meant [by this appellation] *the substitutes and successors of the prophets*; and accord. to some, they were seven, neither more nor fewer, by means of whom God takes care of the seven climates; one being successor of Abraham (El-Khaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam: (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is **بَدَلٌ** and **بَدَلٌ**, (T,) or **بَدَيْلٌ**. (IDrd, S.) — **حُرُوفُ الْبَدَلِ** (M, K) *The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of ilghám.* (M.) [The letters included under this appellation differ accord. to different authors: see De Saey's Gram. Ar. 2nd ed. i. 33.] — **بَدَلٌ** (Kr, M, K) and **بَدَلٌ**, (M, K,) applied to a man, also signify *Generous, and noble*: (Kr, * M, K:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is **أَبْدَالٌ**. (M, K.)

بَدَيْلٌ: see **بَدَلٌ**, in six places.

بَدَالٌ *A seller of eatables* (AHeyth, T, K) *of every kind*: thus he is called by the Arabs; (AHeyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AHát, TA:) the vulgar say, **بَقَالٌ**. (AHeyth, T, K.) — Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it.* (TA in art. **جَدَلٌ**) [Hence,] **هَذَا رَأْيُ الْجَدَالِيْنَ وَالْبَدَالِيْنَ** is a phrase used as meaning *This is a flimsy opinion.* (TA in the present art. and in art. **جَدَلٌ**, [but in the latter without the **و**], on the authority of AHeyth.)

بَدَيْلٌ: } see 2.
بَدَيْلٌ: }

بدن

1. **بَدْنٌ**, (T, S, M, Mgh, Mgh, K,) sor. 4; (T, S;) and **بَدْنٌ**, sor. 4; (T, S, M, Mgh, K;) inf. n.

بَدَانَةٌ (T, S, M, &c.) of the former, (ISk, T, S, &c.) and بَدْنٌ (T, S, M, K,) also of the former, (ISk, T,) or of the latter, (S,) and بَدْنٌ (M, K,) accord. to AZ, (T,) and بَدَانٌ (M, K,) or بَدُونٌ is the inf. n. of the latter verb; (Msb;) said of a man, (ISk, T, S,) and of a camel; (Msb;) and بَدْنَتْ and بَدَنْتُ, said of a woman, (AZ, T, M, K,) and of a بَدْنَةٌ, q. v.; (Zj, T, &c.) *He, and she, was, or became, big, bulky, big-bodied, or corpulent*; (ISk, T, S, M, Mgh, Msb, K;) *abounding in flesh*; (T;) *fat*: (Zj, T, M:) or the former verb has this last signification, that of fatness; and the latter verb is syn. with بَدْنٌ, q. v. (Ham p. 158.) [See also بَدْنٌ, below.]

2. بَدْنٌ, inf. n. تَبْدِينٌ, *He (a man, T, S, M) was, or became, aged*, (T, S, M, Mgh, Msb, K,) and *weak*: (M, K:) or *he was, or became, heavy by reason of age*; as also بَدْنٌ. (Ham p. 158.) = *He clad a man with a بَدْنٌ, i. e. a ذِرْعٌ [or coat of mail]*. (K, TA.)

بَدْنٌ [properly an inf. n.; see 1:] *Fatness and compactness*; as also بَدْنٌ. (S.) — And *Fat*; i. e. the substance termed شَحْمٌ. (M, TA.) = It is also a pl. of بَدْنَةٌ: (T, S, &c.) — and of بَادِنٌ. (M, TA.)

بَدْنٌ The body, without the head and arms and legs; (M, Msb, K;) so says Az: (Msb;) or the body without the arms and legs: (Mgh;) or [the part] from the shoulder-joint to the posteriors [inclusive]: (TA [as from the Mgh, in my copy of which it is not found] or the جَسَدٌ [generally meaning the body together with the members] of a man; (S;) often applied to the whole of the جَسَدٌ; (AZ, TA;) and in the Kur x. 92 it is said to mean the body without soul: (S;) pl. أَبْدَانٌ; (M, Msb;) whence the phrase, mentioned by Lh, إِنَّمَا لَحْسَةُ الْأَبْدَانِ [meaning *Verily she is beautiful in respect of the body*], as though the term بَدْنٌ were applied to every portion of her. (M.) شِرْكَةُ الْأَبْدَانِ is originally بِالْأَبْدَانِ, meaning *Copartnership in bodily labours for the acquirement of guins*. (Msb.) — And hence, ; The part of a shirt, (Mgh, Msb,) and of a [garment of the kind called] جَبَّةٌ, (Mgh,) that lies against the back and the belly, [i. e. the body thereof,] without the sleeves and the دَخَارِيسُ [or gores with which it is widened]: (Mgh, Msb:) pl. as above. (Msb.) — Also † A short ذِرْعٌ [or coat of mail], (S, M, K,) of the measure of the body: (M:) or it is [a coat of mail] like a ذِرْعٌ, except that it is short, only such as covers the body, with short sleeves: (T:) or, as some say, any ذِرْعٌ: (M:) and so it is said to mean in the Kur x. 92 by IAqr (T) and by Th; (M;) but Akh says that this assertion is of no account: (S:) pl. as above. (M, K.) — And † A small [garment of the kind called] جَبَّةٌ; as being likened to a coat of mail. (TA.) — Accord. to Kr, (M,) A limb, or member: or, specially, the limbs, or members, of a slaughtered camel: (M, K:) [in the latter of which, the former of these two explanations is improperly connected with the first in this para-

graph by the conjunction او:] to these he specially applies it in one instance: pl. as above. (M.) — Also *An old, or aged, man*: (K:) or so رَجُلٌ بَدْنٌ. (T, S, M.) [In like manner, بَادِنٌ and بَدْنٌ are said by Golius, as on the authority of the S, to signify *annosus et senior*, applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] — And *An old mountain-goat*: (M, K:) or so وَعِلٌ بَدْنٌ: (S:) [in the present day, بَدْنٌ is applied to the wild goat of the Arabian and Egyptian deserts and mountains; the *capra juvela* of Hamilton Smith; called by some an *ibex*; as is also تَيْتَلٌ, properly تَيْتَلٌ:] pl. [of pauc.] أَبْدُنٌ (M, K [in the CK, erroneously, أَبْدُنٌ]) and [of mult.] بَدُونٌ, which is extr. [with respect to rule], on the authority of IAqr. (M, TA.) The rājiz says, describing a bitch (S, M) and a mountain-goat, (M, TA.)

- قَدْ قُلْتُ لَهَا بَدَتِ الْعُقَابُ
- وَضَمَّهَا وَالْبَدْنَ الْحِقَابُ
- جِدِّي لِنَكْلِ عَامِلِ ثَوَابِ
- الرَّأْسِ وَالْأُكْرُوعِ وَالْإِهَابِ

(S, M, TA,) [I had said, when El-Ikhab appeared, and El-Ikhab comprised her and the old mountain-goat, "Exert thyself: for every worker there is a recompense: the head and the shanks and the hide shall be thine":] الْعُقَابُ is the name of a bitch, and الْحِقَابُ is a certain mountain: he says, "Catch thou this goat, and I will make thy recompense to be the head and the shanks and the hide." (TA.) [Hence Golius has been led to mistake الْحِقَابُ for a signification of أَبْدُنٌ.] — † The lineage, or parentage, of a man, and his grounds of pretension to respect or honour. (M, K.)

بَدْنٌ: see بَدْنٌ.
بَدْنٌ: see بَدْنٌ. = It is also a pl. of بَدْنَةٌ. (M, K, &c.)

بَدْنَةٌ A she-camel, (T, S, M, Mgh, Msb, K,) and a male camel, (T, M, Mgh, K,) and a cow, (T, S, M, Mgh, Msb, K,) and a bull, (M, K,) accord. to some, (Msb,) or properly the first of these, (Mgh, Msb,) and the second, (Mgh,) but made by the Sunnah to apply to a cow also, (Mgh, Msb,) that is slaughtered at Mekkeh, (S,) or that is, (M, K,) or may be, (T,) brought thither for sacrifice; (T, M, K;) so called because they used to fatten them, (S,) or because of their greatness, or bulkiness: (T, Mgh, Msb:) not applied to a sheep or goat: (T, Msb, TA:) En-Nawawc erroneously cites the T as asserting that it is thus applied; misled, it is said, by an omission in his copy: (MF, TA:) pl. بَدَنَاتٌ, (T, Mgh, Msb,) a pl. of pauc., (Mgh,) and بَدْنٌ, (T, S, M, Msb,) or بَدْنٌ, (Mgh, K,) or both, (M, Msb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِينٌ: (Msb:) one should not use بَدْنٌ as a pl. of بَدْنَةٌ; though they used to say أَحْمَرٌ وَخَشْبٌ &c. (M, TA.)

بَدْنِيٌّ Of, or relating to, the بَدْنٌ, or body corporeal. — See also بَادِنٌ.]

بَدِينٌ: see بَادِنٌ, in four places.

بَادِنٌ, applied to a man, *Big, bulky, big-bodied, or corpulent*; (ISk, T, S, M, Mgh, Msb, K;) as also بَدِينٌ (Msb, K) and مُبَدِّنٌ (M, K) [and بَدْنِيٌّ]: and *fat*; as also مُبَدِّنٌ: (T, M:) or *heavy in body*; *heavy by reason of age*: and بَدِينٌ signifies *fat*: (Ham p. 158:) بَادِنٌ is likewise applied to a woman, (S, M, Msb, K,) as are also بَادِنَةٌ (M, Mgh, K) and بَدِينٌ (S, K) and مُبَدِّنَةٌ: (T, M:) the pl. is بَدْنٌ (M, Msb, K) and بَدْنٌ (M, TA) and بَدْنٌ; (Msb, K;) the first of these being pl. of بَادِنٌ, (M, Msb,) and so the second; (M;) and the third being pl. of بَدِينٌ. (Msb.) See also بَدْنٌ.

مُبَدِّنٌ, and with ة: see بَادِنٌ, in three places.

مُبَدَانٌ That becomes fat quickly, with little fodder [or food]. (M, K.)

بده

1. بَدَهُ, (JK, S, Msb, K,) aor. -, (S, Msb, K,) inf. n. بَدَةٌ, (JK, S, Msb,) *He, or it, came upon him, or happened to him, suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares*; (JK, S, Msb, K;) as also بَادَهُ, inf. n. مُبَادَهَةٌ: (JK, Msb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَهُ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies *استَقْبَلَهُ بِهِ*, (JK, T, S, K,) i. e. *He met him, or encountered him, with a thing, or an affair, or an action*, (TK,) *suddenly, unexpectedly, or without his being aware of it*: (T, TA:) or *he began with him by it, or with it*; syn. بَدَأَهُ بِهِ: (K;) the ة being a substitute for the ا: (TA:) and بَدَهُ بِدٍ, (S, K,) inf. n. مُبَادَهَةٌ and بَدَاهُ, (K,) *he came upon him suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares*; (S, K;) with it. (K.) — See also 2.

2. بَدَهُ, inf. n. تَبْدِيَةٌ, *He answered, or replied, quickly*: (IAqr, TA:) and بَدَهُ he answered, or replied, or he spoke, extempore; without premeditation. (Har p. 64.)

3: see 1, in two places.

6. هُمَا يَتَبَادَهُانِ بِالشَّعْرِ (S, TA) *They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]*. (TA.) — See also 8.

8. ابْتَدَاهُ الخُطْبَةَ (K, TA) *He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation*. (TA.) And هُمُ يَتَبَادَهُونَ الخُطْبَةَ (K, TA) *They extemporize discourses, &c.*: here the measure تَفَاعُلٌ has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.)

بُدَّة and بَدَّة: see بُدَاهَةٌ.

بُدِيَّةٌ, and عَلَى بُدِيَّةِ.

بُدَاهَةٌ: see بُدَاهَةٌ, in two places.

بُدِيَّةٌ (S, K) and بُدَاهَةٌ (Sgh, K) and بُدِيَّةٌ (JK, S, K) and بُدَّةٌ and بَدَّةٌ (K) subst. from بُدَاهَةٌ, (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly.* (M, in explanation of the first word, in art. بدأ.)—Also the first (S, TA) and second (JK) and third (TA) *The first part of the running of a horse; (JK, S, TA;) opposed to عِلَالَةٌ, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.”* (TA.) You say, *بُدَاهَةٌ, هُوَ ذُو بُدِيَّةٍ وَعِلَالَةٌ, [He has a first running and an after-running, differing, the one from the other].* (Az, TA.) And *لَحِقَهُ فِي بُدَاهَةِ جَرِيهِ [He overtook him in the first part of his running].* (Z, TA.) ISd thinks that in all these cases the *o* is a substitute for *a*. (TA.) [Hence,] *عَمَرَ الْبُدِيَّةَ [properly Fleet in the first part of his running; meaning] [a man who takes by surprise with large bounty.* (TA, in art. عَمَرَ.)—See also the next paragraph, in three places.

بُدِيَّةٌ: see بُدَاهَةٌ, in four places. You say, *لَكَ الْبُدِيَّةُ (K),* in which ISd thinks the *o* to be a substitute for *a*, (TA,) *It is for thee to begin; (K;) and so لَكَ الْبُدَاهَةُ, with o substituted for a.* (M, Mbr, TA art. بدأ.) And *أَجَابَ عَلَى الْبُدِيَّةِ (K) He answered, or replied, on the first of his being taken unawares.* (TA.) [*عَلَى بُدِيَّةٍ* is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly; and so عَلَى بُدِيَّةٍ* by Golius, as on the authority of J, but I do not find it in the S in the present article.] And *رَأَى بُدِيَّةً* signifies *He saw him suddenly, or unexpectedly.* (TA.) And *بُدِيَّةُ الرَّأْيِ, Suddenly formed, unpremeditated, judgment or opinion.* (Msb.)—*بُدِيَّةٌ* and *بُدَاهَةٌ* both signify *The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares.* (KL.)—And the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like بَدِيْعٌ with respect to intellect: (Kull:) [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily اِرْتِجَالٌ فِي الْكَلَامِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that اِرْتِجَالٌ is quicher than بَدِيَّةٌ.* (TA.) You say, *هُوَ ذُو بُدِيَّةٍ, He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And *فَلَانَ ذُو بَدِيَّةٍ حَسَنَةً* Such a one has a good faculty of extemporizing; or of uttering, or relating, things

by means of the promptness of his intelligence. (TA, in art. بدأ: see بَدِيَّةٌ.) And *هَذَا مَعْلُومٌ فِي بَدَائِهِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively].* (K, TA.) *بَدَائِهِ* seems to be pl. of بَدِيَّةٌ, as in the phrase, (TA,) *لَهُ بَدَائِهِ, i. e. بَدَائِعُهُ [He has new, or admirable, things that he utters],* (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the *o* may be a substitute for the *ع*. (TA.)

بَدِيَّةٌ [Intuitive knowledge,] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with ضَرُورِيٌّ [and opposed to نَظَرِيٌّ]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضَرُورِيٌّ: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.)—[And hence,] *A mere simpton or fool: but this is post-classical.* (TA.)

رَجُلٌ مَبْدَةٌ (S) A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares. (Har p. 64.)

بدو

1. *بَدَا (T, S, M, &c.) aor. يَبْدُو (S, Msb,) inf. n. بَدُو (S, M, Msb, K) and بَدَا and بَدَا (M, K) and بَدَاةٌ (K) and بَدَا (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بَدُو, a repetition, (TA,) or بَدُوَّةٌ, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain, or evident: (T, S, M, Msb, K;) and تَبَدَّى [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جَشِيَ, voce جَاش, last sentence; or] he, or it, came in sight, or within sight.* (KL.)—*بَدَا لَهُ فِي الْأَمْرِ (T, M, Msb, K, and Har p. 665,) inf. n. بَدُو (M, K) and بَدَا (M, and so in a copy of the K) and بَدَا (T, M, and so in the CK,) or بَدَاةٌ and بَدَاةٌ; (as in some copies of the K;) or بَدَاةٌ فِي الْأَمْرِ بَدَاةٌ; (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ (S, K, and Har ubi suprā,) or appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprā;) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, *بَدَا لِي بَدَا لِي بَدَا* means *another opinion appeared to me: accord. to Az, بَدَا لِي بَدَا* means *my opinion changed from what it was.* (TA.)***

• لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَقَاؤُهُ •
• بَدَا لَكَ فِي تِلْكَ الْقَلُوصِ بَدَاةٌ •

[*May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel.* (M, TA.) *ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجْنَهُ بَدَا* in the Kur [xii. 35], means *بَدَا* *لَهُمْ بَدَاةٌ وَقَالُوا لَيْسَجْنَهُ* [i. e. *Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,*] because *لَيْسَجْنَهُ*, being a proposition, cannot be the agent: so says Sb. (M.) *بَدَا لَلَّهِ أَنْ يَقْتُلَهُمْ*, occurring in a trad., means *God determined that He would slay them: for, as I Ath says, بَدَاةٌ signifies the deeming to be right a thing that is known after its having been not known; and t'is may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] بَدَا لَهُ أَنْ يَفْعَلَ كَذَا, [properly signifying *It occurred to him, or appeared to him, that he should do such a thing,*] as meaning *He desired to do such a thing; [as also بَدَا لَهُ فِي فَعْلٍ كَذَا;]* and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, *بَدَا مَا بَدَا لَكَ Do thou thus as long as it seems fit to thee: see a verse of El-Ahmar eited voce جَلَّ الْقَوْمُ—بَدَا الْقَوْمُ (T, S, M, K,) inf. n. بَدُو (S,) or بَدَا (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى الْبَادِيَةِ, inf. n. بَدَاوَةٌ and بَدَاوَةٌ; (Msb;) *The people, or company of men, went forth to the بَادِيَةِ [or desert]: (M, Msb, K:) or, the former, went forth to their بَادِيَةِ: (S:) or went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts: (T:) [ISd says,] بَدُو may be used as meaning بَدَاوَةٌ which is the contr. of حَضَارَةٌ: (M:) [J says,] بَدَاوَةٌ and بَدَاوَةٌ signify the dwelling, or abiding, in the بَادِيَةِ [or desert]; the contr. of حَضَارَةٌ: but Th says, I know not بَدَاوَةٌ, with fet-h, except on the authority of AZ alone: (S:) As says that بَدَاوَةٌ and حَضَارَةٌ are with kcsr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kcsr to the ح: (T:) both are also explained as signifying the going forth to the بَادِيَةِ: and some mention بَدَاوَةٌ, with damm; but this is not known: (TA:) *بَدَا لِي بَدَا لِي بَدَا* likewise signifies *he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]; (T;) or he dwelt, or abode, in the بَادِيَةِ (S, K.)* It is said in a trad., *مَنْ بَدَا جَفَا, i. e. He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs.* (S.) And in another, *كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ, [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]* (TA.)—[Hence,] *بَدَا* *He voided his excrement, or ordure; (M, K;) as also اِبْدَى (T, K) [and اِبْدَأَ]: because he who does so goes forth from the tents or houses into the open country. (T.)* *بَدَانِي بِكَذَا, aor. يَبْدُو, is like بَدَانِي [i. e. He began with me by****

doing such a thing]. (M, TA.) = بَدَيْتِ الْأَرْضَ *The land produced, or abounded with, بَدَاةٌ, i. e. truffles: (K, TA:) or had in it truffles. (TK.)* — And *The land had in it بَدَاةٌ, meaning dust, or earth. (K, TK.)*

2. بَدَى, inf. n. تَبَدَّى, *He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.)* [See بَدَاةٌ.] — *He sent forth a horse [or beast] to the place of pasture [app. in the بَادِيَة, or desert]. (TA, from a trad.)*

3. مُبَادَاةٌ *The going, or coming, out, or forth, in the field, to encounter another in battle, or war. (TA.)* — And [more commonly] *The showing open enmity, or hostility, with any one: (KL, TA:)* [a meaning more fully expressed by the phrase بِالْعَدَاوَةِ: *for you say,] مُبَادَاةٌ بِالْعَدَاوَةِ He showed open enmity, or hostility, [with another;] syn. جَاهَرُ بِهَا; (S, K, *) as also تَبَادَى: (K:) or you say, تَبَادَا بِالْعَدَاوَةِ they showed open enmity, or hostility, one with another; syn. تَبَادَى النَّاسُ بِأَمْرِهِ, (S.) You say also, تَبَادَى النَّاسُ بِأَمْرِهِ *He showed, or revealed, to the people, or to men, his affair, or case. (TA.)* [Thus, بِالْأَمْرِ and تَبَادَى signify the same; i. e. *He showed, or revealed, to him the affair, or case.*] — And تَبَادَى بِهَا *He measured, or compared, them both together, each with the other. (A, TA.)**

4. اِبْدَاهُ *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Mḡb, K;) and it has been said [correctly, as will be seen below,] that اِبْدَى عَنَّهُ signifies the same. (MF, TA.)* It is said in a trad., مَنْ يَبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ, i. e. † *Whoso shometh, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.)* اِبْدَى لَهُ صَفْحَتَهُ also means † *He showed open enmity, or hostility, with him. (A and TA in art. صَفْح.)* And اِبْدَى عَن قَعْرِهِ, said of water, means *It showed its bottom, by reason of its clearness. (L in art. مَكْد.)* See also 3. — اَبْدَيْتَ فِي مَخْطَبِكَ *Thou deviatedst, or hast deviated, from the right way in thy speech. (S.)* — See also 1.

5. تَبَدَّى: see 1, in two places. = In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal; syn. تَغَدَّى. (TA.)*

6. تَبَادَى: see 3, in two places. — Also *He affected to be like, or imitated, the people of the بَادِيَة [or desert]. (S, K.)*

بَدَى: see بَدُو, in two places.

بَدَا *The excrement from the anus (M, K*) of a man. (M.)* [And بَدَاةٌ, from اَبْدَا, signifies the same.] — *A joint (مَفْصِل) of a man; (AA, M, K;) as also بَدَاةٌ: (AA, M:) pl. اَبْدَاةٌ. (AA, M, K.)* = بَدَاةٌ for بَدَا: see بَدُو, in two places.

بَدُو: see بَادِيَة = and see also بَادٍ = Also *The first of a thing; originally [بَدَى] with*

hemzeh: (Har p. 583:) and بَدَى, also, [originally: بَدَى] signifies the first: (TA:) [and بَدَى and بَدَا, the latter for بَدَا, are used for بَدُو. Hence,] one says, اِفْعَلْ ذَلِكَ بَادِي بَدَى, (S,) or بَادِي بَدَى, (M, K,) and بَادِي بَدَى, (Fr, S, M,) or بَادِي بَدَى, (as in some copies of the K,) or بَادِي بَدَى, (as in other copies of the K and in the TA,) and بَادِي بَدَا, (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first; (S, TA;) or, the first thing: (Fr, TA:) originally [بَادِي بَدَى, &c.,] with hemz. (S, K. [See بَدَى])* Hence also the phrase, اَلْحَمْدُ لِلَّهِ بَدِيًّا [Praise be to God in the first place]. (TA.)

بَدُو for بَدَى: see بَدُو.

بَدَاةٌ: see بَدَاةٌ = and see also بَادِيَة = Also, (K, TA,) like قَطَاةٌ, (TA, [but in the CK بَدَاةٌ, q. v.,]) *Truffles; syn. كَيْمَاءَةٌ. (K.)* — And *Dust, or earth. (K.)*

بَدْوَةٌ Either side of a valley. (AHn, M, K.)

بَدْوِيٌّ [Of, or belonging to, or relating to, the بَدُو, or desert: and, used as a subst., a man, and particularly an Arab, of the desert:] a rel. n. from بَدُو, (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be بَدْوِيٌّ; (El-Tebreezee, TA;) or it is an irregular rel. n. from بَادِيَة: (Mḡb:) and بَدَاوِيٌّ and بَدَاوِيٌّ are similar rel. ns., (M, K,) from بَدَاوَةٌ and بَدَاوَةٌ, as syn. with بَدُو and بَادِيَة, agreeably with rule; or the former of these two may be a rel. n. from بَدُو and بَادِيَة, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying of, or belonging to, or relating to, the بَدَاوَةٌ as meaning the dwelling, or abiding, in the desert, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from the بَدَاوَةٌ accord. to the opinion of Aṣ and others; and is held by Th to be the e haste form: (TA:) but بَدْوِيٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.) [The pl. is بَدَاوِيٌّ, and vulg. بَدْوَانٌ. See also بَادٍ, often applied to a man as syn. with بَدْوِيٌّ.]

بَدَوَاتٌ: see بَدَاةٌ, in three places.

بَدَاةٌ [An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion;] a subst. from بَدَا in the phrase بَدَاةٌ لَهٗ فِي الْأَمْرِ. (Mḡb.) See 1, in four places. One says also, هُوَ ذُو بَدَوَاتٍ *He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, K, and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi supra,) and sometimes in dispraise: (Kzz in Har ubi supra:) بَدَوَاتٌ is*

pl. of بَدَاةٌ, [which is therefore syn. with بَدَاةٌ,] like as قَطَوَاتٌ is pl. of قَطَاةٌ. (IDrd, TA, and Har ubi supra.) One says likewise اَبُو الْبَدَوَاتِ, meaning *The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.)* And اَلسُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ (S, [in which the context indicates it to mean *The Sultán is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultán ceases not to have some new opinion presenting itself to him. (TA.)*

بَدَاةٌ, in the common dial. of the people of El-Yemen, signifies *The morning-meal; syn. غَدَاةٌ. (TA.)*

بَدَى: see بَادِيَة = and see بَدُو, in three places. — Also, [or بَدَى] originally بَدَى, q. v. in art. بَدَا, (TA,) *A well: (T:) or a well that is not ancient: (TA:) pl. بَدْوَانٌ, formed by transposition from بَدْيَانٌ. (T.)*

بَدَاةٌ *What appears, or becomes apparent, of wants, or needful things: pl. بَدَاةَاتٌ; for which one may also say, بَدَاوَاتٌ. (T.)* These two pls. also signify *Wants that appear, or become apparent, to one. (TA.)* [The latter of them is likewise pl. of what next follows.]

بَدَاوَةٌ and بَدَاوَةٌ: see بَادِيَة = The former also signifies *The first that appears, or becomes apparent, of a thing. (Lḡ, M, K.)* [See بَدَاةَةٌ.]

بَدَاوِيٌّ and بَدَاوِيٌّ: see بَدْوِيٌّ.

بَادٍ *Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Mḡb.)* [Hence,] اِبْدَى الرَّأْيِ *At the [first] appearance of opinion; (Fr, Lḡ, M;) or according to the appearance of opinion; (Zj, S, K, *)* which may mean either *insincerely or inconsiderately: (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from بَدَاةٌ, and means at first thought, or on the first opinion. (S; and Lḡ in M, art. بَدَا: see بَدَى.)* For بَادِي بَدَى, or بَادِي بَدَى, &c., see بَدُو, in four places. — بَادِي بَدَى is sometimes used as a name for *Calamity, or misfortune: it consists of two nouns made one, like مَعْدِي كَرِبٌ. (S.)* — بَادٍ also signifies *A man going forth to the بَادِيَة [or desert]: (M, Mḡb, K, TA:) or one who is in the بَادِيَة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادُونَ and بَدَا [in the TA erroneously said to be بَدَى like هَدَى] and بَدَاةٌ: (M, K:) and بَدُو is a quasi-pl. n. of بَادٍ; (M, TA;) or is for اَهْلُ بَدُو, meaning *people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:)* بَادِيَة also signifies the same as بَادُونَ, i. e. *people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of حَاضِرَةٌ; and بَادِي [or بَادِي] is pl. of بَادِيَة. (T.)**

بَادَاةٌ: see what next follows.

بَادِيَةٌ (T, S, &c.) *A desert*; so called because of its being open, or uncovered; (TA;) *contr. of حَصْرٌ*; (M, K;) as also *بَدْوٌ*, (S, M, Mṣb, K,) and *بَادَاةٌ*, (M, K,) or *بَدَاةٌ*, (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and *بَدِيٌّ*, said to be used as syn. with *بَادِيَةٌ* in a verse of Lcbeed cited among the exs. of the preposition *ب*, p. 142, (TA,) and *بَدَاوَةٌ* (M, K) and *بَدَاوَةٌ*; (M;) [of which the last two and the second (namely, *بَدْوٌ*), seem to be originally inf. ns.; see 1:] or *a laud in which are no towns or villages or cultivated soil*: (Lth, T:) or *the places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage*; also termed *مَبَادٍ*, which is *syn. with مَنَاجِعُ*, *contr. of مَحَاضِرُ*, and pl. of *مَبْدِيٌّ*, (T,) this last signifying the *contr. of مَحَاضِرُ*: (S:) the pl. of *بَادِيَةٌ* is *بَوَادٍ*. (T, Mṣb.) — See also *بَادٍ*.

بَادِيَةٌ: pl. *مَبَادٍ*: see *بَادِيَةٌ*.

رَكِيٌّ مَبْدِيٌّ Wells showing their water; having it uncovered by dust or earth; *contr. of رَكِيٌّ غَامِدٌ*. (A in art. *غمد*.)

بدي

1. *بَدَأْتُ* and *بَدَيْتُ بِهِ* *i. q.* *بَدَيْتُ بِالشَّيْءِ*: [I began with the thing; or made it to have precedence, or to be first]; (M, K;) of the dial. of the Anṣār: (M:) the people of El-Medcneh say, *بَدَيْتْنَا*, or *بَدَيْتْنَا*, [accord. to different copies of the S,] in the sense of *بَدَأْنَا*: (S:) [the right reading seems to be *بَدَيْتْنَا*; for] IKh says, none says *بَدَيْتُ* in the sense of *بَدَأْتُ*, except the Anṣār: all others say, *بَدَيْتُ* and *بَدَأْتُ*; when the hemzch is suppressed, the *د* is pronounced with *kesr*, and therefore the hemzch is changed into *ي*. (IB, TA.) [See a verse of Ibn-Rawāḥah cited voce *بَدَا*.]

بَدَايَةٌ, said by Mṣr to be a vulgar word, and by IB to be erroneous, but by IKh to be of the dial. of the Anṣār: see art. *بَدَا* [voce *بَدَا*, second sentence, in two places]. (TA.)

بذ

1. *بَذَّ*, (M,) *sec. pers.* *بَذَذْتُ*, (S, Mgh, K,) *nor.* *بَذَذْتُ*, (L, K,) *inf. n.* *بَذَاةٌ* (S, M, Mgh, K) and *بَذَاةٌ* (S, M, K) and *بَذَذُ* (M, Mgh, K) and *بَذَاذٌ*, (K,) or *بَذَاذٌ*, with *kesr*, (TA,) [of all which, the third is the regular form,] *He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel*, (Ks, S, M, Mgh, L,) and *in an evil condition*; (M, L, K;) *slovenly with respect to his person*: (Ks, M, L:) or *he neglected the constant adornment of himself*: or *he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state*: (T, L:) or *he was humble in his apparel, not taking pleasure therein*. (IAth, L.) *بَذَاةٌ* is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The

being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) — *بَذَّ*, *aor.* *بَذَذْتُ*, (T, S, M, L,) *inf. n.* *بَذَّ* (S, M, L, K) and *بَذِيذَةٌ*, (K,) [or this may be a simple subst.,] *He overcame him*; (T, S, M, L, K;) *he surpassed him in goodness or beauty, or in any deed*: (T, L:) *he outstripped him*. (M, L.) It is said in a trad., *بَذَّ الْقَائِلِينَ* *He outstripped, or surpassed, and overcame, the speakers*. (L.)

3. *بَذَّ* *He hastened with him; made haste, or strove, to be, or get, before him*: (K, TA:) *he vied with him in glory or excellence*. (TA.)

8. *ابْتَذَّ حَقَّهُ* *He took his (i. e. his own) right, or due*. (K.)

10. *اسْتَبَذَّ بِالْأَمْرِ* *He was alone, with none to share, or participate, with him, in the affair*; (K, TA;) *i. q.* *اسْتَبَدَّ* (K) and *اسْتَقَلَّ*. (TA.)

بَذٌّ [perhaps from the Persinn *بَد*] *A man slovenly with respect to his person, and poor*. (IAgr, T, L.) And *بَذٌّ الْبَيْتَةُ*, and *بَذٌّ الْبَيْتَةُ*, *A man threadbare, and shabby, or mean, in the state of his apparel*; (Ks, T, S, Mgh, L;) and *in an evil condition with respect to it*; (L, K;) *slovenly with respect to his person*: (Ks, L:) or *one who neglects the constant adornment of his person*: or *who adorns himself one day, and another day leaves his hair in a shaggy or dishevelled, or matted and dusty, state*: (T, L:) or *humble in his apparel, not taking pleasure therein*.

(IAth, L.) — *بَذٌّ الْبَيْتَةُ* *A man having evil fortune*. (Kr, M, L.) — *بَذَّةٌ هَيْئَةُ* *A threadbare, and shabby, or mean, state of apparel*. (M.) — *حَالٌ بَذَّةٌ*, (S,) and *حَالَةٌ بَذَّةٌ*, (TA,) *An evil state or condition*. (S, TA.) — *تَمَرٌ بَذٌّ* *Dates that are separate, each one from another, not sticking together*; like *فَذٌّ*: (IAgr, M:) or *that are scattered*. (K.) — *فَذٌّ بَذٌّ* *Single; sole; that is alone, or apart from others*: (IAgr, K:) and so *أَحَدٌ بَذٌّ*. (K.)

بَذَّةٌ هَيْئَةُ, and *بَذَاةٌ*, [the latter an inf. n. (of *بَذَّ*) used as a simple subst.,] *In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness*. (T.) *بَذِيذَةٌ*, also, (sometimes written *بَذِيذَةٌ*, TA, and so in the TT but without vowel-signs,) signifies *Slovenliness with respect to one's person; or neglect of cleanliness*. (T, L, K.)

بَذِيذَةٌ, or *بَذِيذَةٌ*: see *بَذَّةٌ*. — And for the former, see also *بَذَّةٌ*.

بَذَّ: see *بَذَّ*. — Also *Any one overcoming, or surpassing*. (M, L.)

بَذَّ: see *بَذَّ*.

بذأ

1. *بَذَّوْ*, (T, M, K,) with and without *ء*, (Mgh,) *aor.* *بَذَّ*, (T,) *inf. n.* *بَذَاةٌ* and *بَذَاةٌ*, (M, K,) the former written in one copy of the K *بَذَاةٌ*, and the latter in some copies written *بَذَاةٌ*; (TA;) and *بَذَّوْ*, and *بَذِيذٌ*, (K,) *aor. of both*; (TA;) and

some say *بَدِيٌّ*, *aor.* *بَدِيذٌ*, *inf. n.* *بَدَاةٌ*; (T;) or, accord. to the Mṣb, only *بَدَا* is with *ء*, and the others are properly written *بَدِيٌّ* and *بَدْوٌ*; (TA;) *He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue*; (TA;) *evil in speech*. (T.) And *بَدَا عَلَى الْقَوْمِ*, *aor.* *بَدَا*, *inf. n.* *بَدَاةٌ* and *بَدَاةٌ*, *He behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth*. (Mṣb.) — *بَدَا* also signifies *He was, or became, evil in disposition*. (Fr, T.) — And, said of a place, *It became devoid of pasture, barren, or unfruitful*. (TA.) — *بَدَاةٌ قَبِيذَةٌ*: see 3. — *بَدَاةٌ*, (T, S, M, K,) *aor.* *بَدَا*, (T, S,) *inf. n.* *بَدَاةٌ*, (T, S,) also signifies *He dispraised it; discommended it*; (T, M, K;) namely, a thing: (M:) and *he despised him*: (T, K:) and *he saw in him (a man, S) a state, or condition, that he disliked, or hated*: (S, K:) *he did not approve him; and was not pleased with his aspect*. (TA.) And *بَدَاةٌ عَيْبِيٌّ*, (T, S, M, Mṣb,) *aor.* as above, (M,) and so the *inf. n.*, (S, M,) *My eye did not approve him, or it*; (T, S;) *I was not pleased with his, or its, aspect*; (S;) and *I saw in him, or it, a state, or condition, that I disliked, or hated*: (T:) or *my eye despised, or regarded as of light estimation, him, or it*: (M, Mṣb:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, *بَدَاةٌ مَا تَبَدَّوْهُ الْعَيْنُ*. (T.) One says also, *بَدَاةٌ الأَرْضِ* *He dispraised, or discommended, the pasture of the land*. (S, M, K.) And in like manner, *بَدَاةٌ المَوْضِعِ* (S) *He did not praise the place*. (TA.)

3. *بَدَاةٌ*, (T,) *inf. n.* *مَبَادَاةٌ*, (T, K,) in some copies of the K without *ء*, (TA,) and *بَدَاةٌ*, (T, K,) [*He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language; and he held such discourse with him*: these significations being indicated by the following exs., and by the saying that] the *inf. ns.* are *syn. with مَفَاحِشَةٌ*. (T, K.) You say, *بَدَاةٌ قَبِيذَةٌ* [*He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language, and he surpassed him therein*: in this case, the *aor.* of the latter verb is *ء*, notwithstanding the final faucial letter]. (TA.) And Esh-Shaqbee says, *إِذَا عَظُمَتِ الْحَلَقَةُ فَإِنَّمَا هُوَ بَدَاةٌ وَنَجَاةٌ* [i. e. *When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse*]: it is said that *بَدَاةٌ* here signifies *مَفَاحِشَةٌ*: (T:) the meaning is, that there is much *بَدَاةٌ* and *نَجَاةٌ*, i. e. *مَنَاجِعَةٌ*, therein. (TA in art. *نَجْو*). [But there, in the place of *هُوَ*, *فَإِنَّمَا*, I find *فَبِيٌّ*; and in the TA in the present art., *فَإِنَّمَا بِهِ*.] — Also *He contended with him in an altercation*. (T.)

4. *ابذأ* *He uttered foul, unseemly, or obscene, speech or language*. (TA.)

بَذِيٌّ *A man foul, unseemly, or obscene*, (T,

M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. بدو.] — A place in which is no pasture: (K:) and اَرْضٌ بَدِيَّةٌ a land in which is no pasture. (S, M.)

بذخ

1. بَذَخَ, aor. ʿ, inf. n. بَذَخٌ; (Mṣb;) and بَذَخَ, [aor. ʿ and ʿ, (see what follows,)] inf. n. بَذُوخٌ; (L;) It (a mountain) was high, or lofty. (L, Mṣb.) — And hence, (Mṣb,) بَذِيخٌ, (S, Mṣb, K,) aor. ʿ, (K,) inf. n. بَذَخٌ; (S, K;) and بَذَخَ, aor. ʿ and ʿ, but the former is the more approved, inf. n. بَذُوخٌ and بَذُوخٌ; (L;) † He was, or became, proud, and lofty, or haughty; (S, Mṣb, *K;) as also † بَذِيخٌ: (S, K:) † he exalted himself above others, (L, TA,) as also † بَذِيخٌ, (A,) by his speech, and his glorying, or boasting. (L, TA.) — And بَذَخَ, aor. ʿ, inf. n. بَذَخَانٌ, † He (a camel) brayed in the most vehement manner, (L, TA,) and put forth his شَقِيقَةٌ [or faucial bag]. (TA.) — بَذَخَ, aor. ʿ, inf. n. بَذَخٌ, He split, clave, rifted, slit, or rent, a thing. (Mṣb.)

3. بَادِخُهُ † He vied, or competed, or contended, with him in glorying or boasting, or in glory or excellence, or for superiority in nobleness. (L, TA.)

5: see 1, in two places.

بَذِيخٌ: see بَادِيخٌ.

بَذِيخٌ and بَذِيخٌ [for the latter of which, in the CK, we find بَذِيخٌ,] i. q. بَخٌ [Excellent! &c.]; (JK, T, K, TA;) and wonderful! (T, TA.) — بَذِيخٌ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخَ,) or in imitating his braying. (L.)

بَادِيخٌ: see بَادِيخٌ.

بَدَائِحِيٌّ Great; syn. عَظِيمٌ. (K.)

بَذَانٌ: see what next follows, in four places.

بَادِيخٌ High, or lofty; (JK, A, Mṣb;) applied to a mountain: (JK, Mṣb:) [and] a high, or lofty, mountain; an epithet in which the quality of a subst. is predominant: (L, TA:) pl. بَوَادِيخٌ (JK, S, A, L, Mṣb) and بَادِيخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) — [Hence,] رَجُلٌ بَادِيخٌ, (JK, L,) and † بَدَائِحِيٌّ, (JK, A, L,) [the latter an intensive epithet,] † A proud, and lofty, or haughty, man, who exalts himself above others, (JK, A, L,) by his speech, and his glorying, or boasting: (JK, L:) pl. of the former بَدَائِحِيَّةٌ, like as عَلَمَاءٌ is pl. of عَالِمٌ, and بَدُوخٌ. (L.) You say, In speech, he is † بَدَائِحِيٌّ; and in poetry, بَادِيخٌ. (L.) — And بَادِيخٌ † High, or exalted, nobility. (S, K, TA.) — † بَدَائِحِيٌّ, (L,) and † بَدَائِحِيٌّ, (L, K,) or † بَدَائِحِيٌّ, (A,) and † بَدَائِحِيٌّ, and † بَدَائِحِيٌّ,

(K,) † A camel that brays much, (K,) or in the most vehement manner, (L,) and puts forth his شَقِيقَةٌ [or faucial bag]. (K.)

بَدِيخٌ A large-bodied, or corpulent, woman; (S, K;) as also بَدِيخٌ. (TA.)

بذر

1. بَذَرَ, (T, S, A, Mṣb,) aor. ʿ, (Mṣb,) inf. n. بَذْرٌ, (T, Mṣb, K,) He sowed seed; (S, TA;) he cast grain upon the ground to sow it; (Mṣb;) he cast grain upon the ground, scattering it; (A;) he scattered seed (T, MF) upon the ground; as also † بَذَرَ, [but app. in an intensive sense,] (MF,) inf. n. تَبَذِيرٌ (T, MF) and تَبَذْرَةٌ: (T:) this is the primary signification. (MF.) — Also, (M,) inf. n. as above, (M, K,) He sowed land; (M, L, K;) and so † بَذَرَ, (M, L,) inf. n. تَبَذِيرٌ (L, K.) — Also, (M,) inf. n. as above, (M, K,) He scattered, or dispersed, (M, K,) a thing; (M;) and so † بَذَرَ, [or rather he scattered, or dispersed, much,] inf. n. تَبَذِيرٌ. (K.) — بَذَرَ اللهُ الخَلْقَ (M, A,) inf. n. as above, (M,) God scattered, or dispersed, mankind (M, A) in the earth. (A.) — بَذَرَ الكَلَامَ † He disseminated, scattered, or diffused, talk, or speech, (Mṣb, TA,) among the people, or mankind, like as seed is scattered: (TA:) and † بَذَرَهُ he did so much. (Mṣb.) — بَذَرَتِ الأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, K,) † The land put forth its plants, or herbage, (Aḡ, M, A, K,) in a scattered state: (Aḡ, M, A:) or put forth its بَذْرٌ. (M.) — بَذَرَ, aor. ʿ, inf. n. بَذْرَةٌ, † He divulged what was secret; he revealed what he had heard. (T, L.) — بَذَرَ, [aor. ʿ,] inf. n. بَذْرٌ, He talked much; was loquacious. (M.)

2: see 1, in four places. — بَذَرَ, inf. n. تَبَذِيرٌ, also signifies He was extravagant in expenditure; and so † بَادِرٌ, inf. n. مَبَادِرَةٌ: (TA:) or the former, he dissipated, or squandered, (his wealth, or property, S, M, and any other thing, M, TA,) by extravagant expenditure, (S, M, K, TA,) and destroyed, consumed, wasted, or ruined, it: (M, K, TA: [in the CK, جَرَبَهُ is here put for خَرَبَهُ: in the M it is أَفْسَدَهُ:]) or he expended his wealth, or property, so largely as not to leave of it that whereby he might subsist: or he expended it in acts of disobedience: (TA:) or he dissipated, or squandered, his wealth, or property, in a way that was not right: (Mṣb:) or in a way that did not behoove: it includes the meaning of أَسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبَذِيرٌ denotes excess in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and إِسْرَافٌ denotes excess with respect to quantity, and is ignorance of the values of the right objects. (MF.) [See also بَدَارَةٌ.]

3: see 2.

5. تَبَذَّرَ It became scattered or dispersed; or much scattered or dispersed. (A.) — † It (talk, or speech,) became much disseminated or scattered or diffused. (Mṣb.)

بَذْرٌ (S, M, Mṣb, K, &c.) and † بَذْرٌ, (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) Grain that is set apart for sowing; (Lth, M, K;) any seed, or grain that is sown; as also بَزْرٌ or بَزْرٌ: (Kh, Mṣb:) or grain such as wheat, that is sown; distinguished from بَزْرٌ, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Mṣb:) or [so accord. to the M, but in the K “and,”] the first that comes forth, of seed-produce and of leguminous and other plants, (M, K,*) as long as it has but two leaves: (M:) or بَذْرٌ signifies any plant, or herbage, when just come forth from the earth: (M:) or such as has assumed a colour, (M, K,) or shown its kind or species: (M:) pl. بَذُورٌ and بَذَارٌ. (M, K.) — [Hence,] بَذْرٌ signifies also † Progeny; (T, M, K;) and so † بَذَارَةٌ. (M, K.) One says, إِنَّ هَؤُلَاءِ لَبَذْرٌ سَوٌّ, † Verily these are a progeny of evil, or an evil progeny. (T, A.)*

بَذْرٌ: see بَذْرٌ.

شَذَرَ بَذْرٌ and تَفَرَّقُوا شَذَرَ بَذْرٌ They dispersed, or became dispersed, in every direction: (S, M, K:) [namely, men: and] the like is said of a man's camels: (S:) بَذْرٌ is an imitative sequent to شَذَرَ: (S:) some say that the ب in the former is a substitute for م [in مَذَرَ or مَذَرَ]; but others hold that in each case the word is an original. (TA.)

بَذَارٌ: see بَذَارَةٌ. — Also, (M, K,) and † بَذَارٌ and † بَذَارَةٌ and † بَذَارَانِيٌّ (K,) † A man who talks much; loquacious; (M, K;) and so † هَذْرَةٌ بَذْرَةٌ (IDrd, M) and † هَبْدَارَةٌ بَذَارَةٌ: (M:) irrationally, or vainly, or frivolously, loquacious; a great babbler. (TA.) — See also بَذُورٌ. — بَذَارَةٌ طَعَامٌ [Wheat, or food,] in which is بَذَارَةٌ, i. e. increase, redundance, exuberance, plenty, or abundance. (T, *M, L, K.)*

شَذَرَ بَذْرٌ: see شَذَرَ, above.

هَذْرَةٌ بَذْرَةٌ: see بَذْرٌ.

البَذْرِيُّ What is false, vain, or ineffectual; syn. الباطِلُ: (Seer, M, L, K:) [like الحَذْرِيُّ:] the radical idca denoted by it is that of dispersion. (M, L.)

بَذِيرٌ (S, M, A, K) and † بَذِيرٌ (M, K) † A man who divulges secrets; (S, M, A;) as also † بَذِيرٌ, of which the fem. is with ة: (L:) or one who cannot keep his secret: (T, K:) pl. of the first بَذِيرٌ. (T, S, M.) — Also, both the first and second, † A calumniator; a slanderer: (K, TA:) pl. of the former as above. (TA.)

بَذِيرٌ is [said to be] an imitative sequent to كَثِيرٌ; (M, K;) like بَشِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, S.) [But I think it is more probably syn. with مَبَذُورٌ, as signifying Scattered, or dispersed, like نَشِيرٌ in the sense of مَنشُورٌ, &c.; and that for this reason it is used as a corroborative of كَثِيرٌ.] — See also بَذُورٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بَذَارَةٌ Increase, redundancy, exuberance, plenty, or abundance, in wheat, or food. (Lh, *T, *M, I, K, *) You say, طَعَامٌ كَثِيرُ البَذَارَةِ Wheat, or food, in which is much increase, &c. (T, TA.) — See also بَذْرٌ.

بَذَارَةٌ, and sometimes بَذَارَةٌ, (Lh, M, K,) and بَذِيرَةٌ, (AA,) and بَذِيرَةٌ, with ن, (T, K,) i. q. تَبْذِيرٌ, (M, K.) The dissipating, or squandering, of wealth, or property, in a way that is not right. (T, TA.)

بَذِيرَةٌ: see what next precedes.

بَذِيرَانِي: see بَذِيرٌ.

بَذِيرٌ: see بَذِيرٌ.

بَذِيرَةٌ: see تَبْذِيرَةٌ: — and see also بَذِيرٌ, in two places.

بَذِيرٌ: see بَذِيرٌ.

بَذِيرَةٌ A man who dissipates, or squanders, his wealth, or property, by extravagant expenditure, and consumes, destroys, wastes, or ruins, it; (AZ, S, M, K;) as also مَبْذِرٌ and مَبْذِرٌ and مَبْذِرٌ and مَبْذِرَةٌ. (TA.)

مَبْذِرٌ: see what next precedes.

أَرْضٌ مَبْذَارٌ النَّبَاتِ [or more probably مَبْذَارٌ النَّبَاتِ]; Land that yields increase. (A.)

مَبْذُورٌ: see بَذِيرٌ. — Many; much; abundant: (K, TA:) water that is abundant; or blessed with abundance, plenty, or increase. (A.)

مَبْذَارٌ: see تَبْذِيرَةٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بذق

بَذَقٌ: see بَيِّذَقٌ, in two places.

بَذَقٌ (Mgh, K) and بَذَقٌ (K) [in my copy of the Msh erroneously written باذيق] a Persian word, arabicized; originally بَادَةٌ, which signifies Wine: (A'Obeyd, TA:) or juice of grapes cooked in the least degree, so as to be strong (Mgh, Msh, K) and intoxicating; an arabicized word; (Msh;) said to have been introduced by the Benoo-Unciyeh, (TA,) and to have been unknown to the Prophet; (Mgh;) but there is a trad. of I'Ab which is understood to mean that the Prophet forbade what is thus called: (Mgh, TA:) some assert it to mean that it existed not in his time; (TA;) but this latter assertion is weak. (Mgh.)

بَذَقٌ: see above. — It is also an imitative sequent to حَادِقٌ. (K.)

بَيِّذَقٌ [meaning A pawn] in the game of chess is from بَيِّذَقَةٌ; (TA;) which latter signifies footmen, as opposed to horsemen, (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally بَيَادَةٌ: (TA:) the pl. of بَيِّذَقٌ in بَيِّذَقٌ; for which a poet uses بَيِّذَقٌ, as though he suppressed the ي [in the sing.], making

بَيِّذَقٌ to become بَذَقٌ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjec, (JK, TA,) بَذَقٌ signifies a guide in a journey; as also بَيِّذَقٌ: (JK, K, TA:) or [in the CQ "and"] small and light or active: (K, TA:) or, as in the Tekmileh, (TA,) short and light or active: (JK, TA:) and its pl. is بَيِّذَقٌ. (JK, K.)

بَيِّذَقَةٌ: see بَيِّذَقٌ.

بذل

1. بَذَلَهُ, aor. 2 (S, M, *Msh, K) and بَذَلَ, (M, K,) inf. n. بَذْلٌ, (S, M, Msh, K,) He gave it, and was liberal, or bountiful, with it; he gave it liberally, bountifully, unsparingly, or freely; (S, Msh, K, TA;) he gave it willingly, of his own free will or good pleasure: (TA:) and he made it allowable, or lawful, to be taken or possessed or done, willingly, or of his own free will or good pleasure: (Msh:) بَذْلٌ is the contr. of مَنَعَ. (M.) [Hence,] سَأَلْتُهُ فَأَعْطَانِي بَذْلَ يَمِينِهِ I asked him, and he gave me what he was able to give. (TA.) [And بَذَلَ لَهْ نَفْسَهُ + He gave up himself to, or spent himself for, him or it; he gave, or applied, himself, or his mind, unsparingly to it, namely, an undertaking &c.: a phrase of frequent occurrence. And بَذَلَ جَهْدَهُ, and مَجْهُودَهُ, + He exerted, or put forth, or expended, unsparingly, or freely, his power, or ability, or his utmost power or ability or endeavour: also of frequent occurrence.] And فَرَسٌ لَهُ صَوْنٌ وَبَذْلٌ † A horse that reserves a portion of his run, and is unsparing with a portion thereof; not putting forth the whole at once: (TA:) or that has a run which he reserves [for the time of need], and a run which he performs unsparingly: (A in art. شَهْدٌ: see شَاهِدٌ:) and فَرَسٌ ذُو صَوْنٍ وَأَبْذَالٍ † a horse that has a running pace (حَضْرٌ) which he has reserved for the time of need, and a run (عَدْوٌ) less quick which he has performed freely, or without reservation (قَدِ ابْتَذَلَهُ). (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.] And صَوْنُهُ خَيْرٌ مِنْ بَذْلِهِ † His interior state, or disposition of mind, is better than his apparent state &c. (TA.) — See also 8.

5. تَبَذَّلَ He neglected the preserving of himself or his honour or reputation [from disgrace]; i. q. تَرَكَ التَّصَوْنَ (S) or التَّصَوْنَ; (TA;) he was careless of himself or his honour or reputation; contr. of تَصَوَّنَ; (Msh in the present art. ;) as also كَرَمٌ وَلَمْ يَتَبَذَّلْ (Msh in art. صَوْنٌ.) You say, كَرَمٌ وَلَمْ يَتَبَذَّلْ [He was generous, and was not careless of his honour or reputation]. (M and L in art. وَفَرٌ.) — and ابْتَذَلَ نَفْسَهُ فِيهِ, and تَبَذَّلَ فِي عَمَلٍ كَذَا — He employed his own self in the doing of such a thing. (T.)

8. ابْتَذَالَ is the contr. of صَيَّأَتْ; (M, K;) [i. e.] ابْتَذَلَهُ signifies He held it in mean estimation; namely, a garment or other thing; (TA;) [he was careless of it; he used it, or employed it, on, or for, ordinary, mean, or vile, occasions, or purposes;] he used it for service and work; namely, a garment &c. — ابْتَذَلَهُ (S Msh.)

he wore it (a garment) in times of service and work; as also بَذَلَهُ; (Msh, TA;) or, as IKoof says, بَذَلَهُ, [aor. 2 and 3,] inf. n. بَذَلَةٌ and بَذَلَةٌ, signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Msh.) See also 5, in two places. You say also, † ابْتَذَلَ عَدْوَهُ † [He (a horse) performed his run freely, or without reservation; opposed to صَانَهُ]. (T.) See 1.

10. اسْتَبَذَلَهُ He sought, or demanded, of him a liberal, free, or willing, gift. (TA.) And اسْتَبَذَلْتُ اسْتَبَذَلْتُ فَلَانًا شَيْئًا I asked of such a one that he would liberally, freely, or willingly, give me a thing. (T.)

بَذْلٌ A thing that is given liberally, freely, or willingly: an inf. n. [of 1, q. v.], used as a proper subst.: pl. بَذُولٌ. (Har p. 206.)

بَذَلَةٌ: see what next follows, in two places.

بَذَلَةٌ A garment that is worn (T, S, Msh) in service, or work; (S, Msh;) that is not preserved, laid up, taken care of, or reserved; (T, M, K;) as also بَذَلَةٌ (Msh) and مَبْذَلٌ. (T,) or مَبْذَلَةٌ, (S, M, K,) the pl. of which is مَبْذَالٌ: (S:) and an old and worn-out garment; (TA;) as also مَبْذَلٌ and مَبْذَلَةٌ; (M, K;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Hamzeh, who asserts it to be without ة: (IB, TA:) بَذَلَةٌ sometimes has بَذْلٌ as pl. (TA.) You say, † جَاءَنَا فَلَانٌ فِي مَبْذَالِهِ †, i. e. فِي ثِيَابِ بَذَلَتِهِ [Such a one came to us in his garments that he wore in service, or work]. (S, accord. to different copies. [I have shown that بَذَلَةٌ and بَذَلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذَلَةٌ, with fet-h, and with the unpointed ذ, applied by the vulgar to [a suit of] new clothes, is a mistake for بَذَلَةٌ, and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَذَلَةٌ commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.]) — IJ uses it metaphorically, in relation to poetry; saying, الرِّجَزُ إِنَّمَا يَسْتَعَانُ بِبَذَلَتِهِ † [The metre termed rejez is only used as an aid in the ordinary, or meaner, business of life, and on the occasion of doing one's work, and singing to camels for the purpose of urging them on, and performing service of any kind: but in this case it may be regarded as an inf. n.: see 8]. (M.)

بَذُولٌ: see بَذَالٌ.

بَذَالٌ i. q. بَذْلٌ [inf. n. of 1, The act of giving liberally, &c.]. (TA.)

بَذَالٌ A man wont to give property liberally, freely, or willingly; or who so gives it much, or frequently; as also بَذُولٌ (T, TA) [and app. مَبْذَالٌ, (like مَسْمُوحٌ &c.), of which the pl. occurs in the following saying]. هُمْ مَبْذَالٌ † [They are very liberally disposed to the exercise of beneficence, or bounty]. (TA.)

بَذَالٌ Any one who gives [liberally,] freely, or willingly. (M.)

مَبْدَلٌ : see بَذَلَةٌ, in two places.

مَبْدَلَةٌ; and its pl. مَبَادِلٌ : see بَذَلَةٌ, in three places.

مَبْدَالٌ; pl. مَبَادِيلٌ : see بَذَالٌ.

مَبْدَلٌ Held in mean estimation : as in the saying, مَالُهُ مَصُونٌ وَعَرَضُهُ مُبْتَدَلٌ [His wealth is preserved, or taken care of, and his honour, or reputation, is held in mean estimation]. (TA.) — † Language, and a proverb, which one is wont to speak or mention, or which one is fond of speaking or mentioning. (TA.) — فَلَانَ صَدَقَ المَبْدَلُ Such a one is strong, or sturdy, in the work in which he employs himself : (T:) or sharp, vigorous, or effective, in nature, or disposition; one who, when employed in a work, is found to be strong, or sturdy. (TA.) And سَيْفٌ صَدَقَ المَبْدَلُ † A sword sharp, or penetrating, in the part with which one strikes. (K, TA.)

مَبْدَلٌ (K,) or مَبْدَلٌ (M, [so in a copy of that work, accord. to the TT, but this is probably a mistranscription,]) Wearing a مَبْدَلٌ, i. e. [a garment used in service or work, or] an old and worn-out garment : (M, K:) and the latter, [if not a mistranscription for the former,] neglecting the adorning of himself, by way of humility. (TA, from a trad.) — See also what follows.

مَبْدَلٌ (T, M, K) and مَبْدَلٌ (M, K) A man who employs his own self in doing a thing; (T;) a man who performs his own work. (M, K.) — See also what next precedes.

بذو

1. بَذُو (T, S, M, &c.) aor. يَبْذُو (T, S,) inf. n. بَذَاةٌ (S, M, Mgh, K) and بَذَاةٌ (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمَلَ (S,) or بَذَاةٌ is an inf. n. of the verb with ة, but that of بذو is بَذَاوَةٌ; (IB;) and some say, بَذَى (T,) which is a dial. var. of the former, (Mgh,) aor. يَبْذَى, inf. n. بَذَاةٌ; (T in art. بَذَا) He (a man) was, or became, foul, unseemly, or obscene [in tongue]; (T, S, M, K;) evil in speech; (T in art. بَذَا) as also بَذُو (T, M, K, in that art.) and بَذَا (Mgh and K in art. بَذَا) and بَذَى (K in that art.) and بَذَى he uttered foul, unseemly, or obscene, speech or language. (TA.) And بَذَوْتُ عَلَى القَوْمِ (S, M, Mgh, K,) aor. ٢, inf. n. بَذَاةٌ; (Mgh;) and بَذَيْتُ (S, Mgh,*) or أَبْذَيْتُهُمْ (M, IB, K,) or both, (TA,) I uttered foul, unseemly, or obscene, language against the people, or company of men : (S, M, K, TA:) or behaved in a lightheaded, weak, stupid, or foolish, manner, or ignorantly, towards them; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Mgh.) And بَذَا also signifies He (a man) was, or became, evil in disposition. (TA.)

3. بَذَى (S, TA,) inf. n. مَبَادَاةٌ (TA,) [He vied with another, or strove to surpass him, in foul, unseemly, or obscene, speech or language :

or he held such discourse with another :] the inf. n. is syn. with مَفَاحِشَةٌ. (TA.)

4 : see 1, in two places.

بَذَا [inf. n. of 1, used as a subst.] Foul, unseemly, or obscene, speech or language. (S, M, K.)

بَذَى (T, M, Mgh, K,) or بَذَى اللِّسَانَ (S,) A man foul, unseemly, or obscene, in tongue : (T, S, M, K:*) or lightheaded, weak, stupid, or ignorant, in behaviour; and foul, unseemly, or obscene, in speech; and so though speaking truth : (Mgh:) fem. with ة : (S, Mgh:) and pl. أَبْذِيَاءُ. (T.)

بر

1. بَرَّ [first pers. بَرَرْتُ] aor. يَبْرُ (T, M, Mgh,) inf. n. بَرٌّ (M, Mgh, K,) He was pious [towards his father or parents, and † towards God; (see the explanations of the verb as used transitively;) and was kind, or good and affectionate and gentle in behaviour, towards his kindred; and kind, or good, in his dealings with strangers]: (Mgh:) he was good, just, righteous, virtuous, or honest : (T, Mgh:) [or he was amply, largely, or extensively, good or beneficent:] and he was true, or veracious. (M, Mgh, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بَرٌّ below.] You say also, بَرَّ فِى قَوْلِهِ (Mgh, TA,) and فِى يَمِينِهِ (S, M, Mgh, K,) first pers. بَرَرْتُ (T, A, Mgh, K) and بَرَرْتُ (K,) aor. يَبْرُ (M, Mgh) and يَبْرُ (M,) inf. n. بَرٌّ (S, M, K) and بَرٌّ (K,) or بَرُّور (Mgh,) He was true, or veracious, (S, Mgh, Mgh, K, TA,) in his saying, (Mgh, TA,) and in his oath. (S, Mgh, Mgh, K.) — بَرَّ عَمَلَهُ and بَرَّ, inf. n. بَرٌّ and بَرُّور; and بَرٌّ [His deed, or work, was, or proved, good; or was well, or sinlessly, performed;] all signify the same. (M.) And بَرَّ العَمَلَ, i. e. الْحَجَّ, a form of benediction, said to a person come from pilgrimage, May the deed, or work, i. e. the pilgrimage, have been sinlessly performed. (TA.) And بَرَّ حَجَّهُ (T, S, A, Mgh, K,) aor. يَبْرُ (T,) inf. n. بَرٌّ (S, Mgh,) or بَرُّور; (T;) and بَرَّ حَجَّهُ (Fr, T, S, M, K,) aor. يَبْرُ, inf. n. بَرٌّ; (T;) His pilgrimage was sinlessly performed : (Sh, T:) or was characterized by the giving of food, and by sweetness of speech; as explained by Mohanmad himself: was accepted: was rewarded. (TA.) — بَرَّ (A, Mgh, K,) aor. يَبْرُ (T, M, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (M, Mgh, K) and بَرٌّ and بَرُّور (M, K,) It (a saying, Mgh, and an oath, T, A, M, Mgh, K) was, or proved, true. (M, A, Mgh, K, TA.) [See an ex. voce أَلِيَّةٌ, in art. الو.] — بَرَّتْ بَرَّتْ inf. n. بَرٌّ, † His commodity, or article of merchandise, was easy of sale to me, (Abou-Sa'eed, T, A,*) and procured me gain : (A:) originally meaning it recompensed me, by its high price, for my care of it. (T.) [See also بَرَّةٌ below.] — بَرَّ وَالِدَهُ (M,) [and app. بَرَّ وَالِدِهِ, (see بَرَّ)] first pers. بَرَرْتُ (S, M, Mgh, K) and بَرَرْتُ,

(M, K,) aor. يَبْرُ (S, M, Mgh, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (S, M, Mgh, K) and مَبْرَةٌ (S, K, Mgh*) and بَرُّور (Mgh,) He treated, or behaved towards, his father with filial piety, duty, or obedience; (TA;) or with ample obedience; (B;) the inf. ns. signifying the contr. of عَقُونَ (S, M, A, K:) he treated, or behaved towards, his father with good obedience, and with gentleness, or courtesy, striving to do the things that were pleasing to him, and to avoid what were displeasing to him. (Mgh.) And [hence, app., for accord. to the A it is tropical,] بَرَّ خَاتَمَهُ (S,) or بَرَّ (A,) aor. يَبْرُ (S, A,) inf. n. بَرٌّ; (T, S, M, K;) and تَبَرَّرَهُ (S, K:*) † He obeyed his Creator, or his Lord; (S, M, A, K:*) [was pious towards Him:] served Him; rendered religious service to Him : (TA:) or rendered Him ample obedience: the obedience here meant is of two kinds; namely, that of belief and that of works; and both these kinds are meant by بَرَّتْ in the Kur ii. 172. (B.) [And app. بَرَّتْ بَرَّتْ in the Kur ii. 172. (B.)] [And app. بَرَّتْ بَرَّتْ, or بَرَّتْ بَرَّتْ, She behaved with maternal affection towards her child, or offspring. (See بَرٌّ.)] And بَرَّ (M,) and بَرَّ رَحْمَةً (T,) first pers. بَرَرْتُ (T, M,) inf. n. بَرٌّ (T, M, K,) He behaved towards him, and towards his kindred, or relations, with kindness, or goodness and affection and gentleness, and regard for his, or their, circumstances; syn. [and وَصَلَهُ]: (T, M, K:) such is said to be the signification of the verb as use in the Kur ix. 8. (M, B, TA. [See also 3.]) And اللَّهُ يَبْرُ عِبَادَهُ † God is merciful to his servants : (M, TA:) or بَرَّهَ, inf. n. بَرٌّ, said of God, means He recompensed him, or rewarded him, for his obedience. (B, TA.) [بَرَّهَ (occurring in the S and K in explanation of بَرَّهَ) may be rendered He showed kindness, &c., to him by such a thing, or such an action, &c.: and also he presented him with such a thing; like وَصَلَهُ and بَرَّهَ. (T, S, Mgh,) uor. بَرَّهَ. (Mgh,) inf. n. بَرٌّ (S,) or بَرُّور (Mgh,) God accepted his pilgrimage; (S, Mgh;) as also بَرَّهَ (T, S, M, Mgh:) the latter alone is allowed by Fr: (M, TA:) [though بَرَّهَ and عَمَلَهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] بَرَّهَ اللَّهُ عَمَلَهُ [God accepted his deed, or work, as good; approved it]. (M.) — See also 4, in three places. — بَرَّ (TK,) inf. n. بَرٌّ (S, K,) He drove sheep or goats : (IAgr, S, K:) or he called them. (Yoo.) [See also بَرٌّ below.]

3. بَرَّهَ, inf. n. مَبْرَاةٌ, He behaved towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances; or he did so, experiencing from him the same behaviour; syn. of the inf. n. مَبْرَاةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.])

4. بَرَّهَ : see 1. — بَرَّهَ, and بَرَّهَ : see 1, near the end of the paragraph. — بَرَّهَ,

(Mṣb,) and **الْبَرِّينَ**, (T, M, A, Mgh, Mṣb, K,) *He executed, or performed, the saying, and the oath, truly.* (M, A, Mgh, Mṣb, K.) Accord. to El-Aḥmar, one also says, **بَرَّرْتُ قَسِي**; but none other asserts this. (T, TA.) — **ابْرَأَ اللَّهُ قَسِيَهُ**, (T, TA,) inf. n. **إِبْرَارٌ**; and **بَرَّوهُ**, inf. n. **بَرٌّ**; *God verified his oath.* (TA.) — **ابْرَأَ فُلَانٌ قَسِرَ فُلَانٍ** *Such a one assented, or consented, to the conjurement of such a one:* **أُحْنَتُهُ** signifies “he assented not,” or “consented not, thereto.” (T, TA.) = **ابْرَأَ عَلَيْهِمُ**, (S, M, K,) inf. n. as above, (T, TA,) *He overcame them:* (T, S, M, K:) *he subdued them, or overcame them, by good or other actions;* (TA;) *by actions or sayings;* (TA;) as also **بَرَّرَهُمُ**, aor. **بَرَّرَ**: (T, K, TA:) *he was refractory, or stubborn, and overcame them.* (TA, from a trad.) You say, **ابْرَأَ عَلَى خَصْمِي** [*He overcame his adversary*]. (A.) And **ابْرَأَ عَلَيْهِمُ شَرًّا** [*He overcame them in evil*]: and hence **ابْرَأَ** is used in the sense of **فَجَرَ** [*he transgressed, &c.*]; as in the saying of a poet,

فَلَسْتُ أَبَالِي مَنْ أْبْرَأَ وَمَنْ فَجَرَ

[*Then I care not who acts wickedly and who transgresses*]. (IḤar, M.) = **ابْرَأَ** [from **بَرٌّ**] *He rode, or journeyed, upon the land.* (ISk, S, A, K.) Opposed to **ابْحَرَ**. (A.)

5. **تَبَرَّرَ** [*He affected, or endeavoured to characterize himself by, بَرٌّ, i. e. filial piety, &c.*]. — **ثَوَّبْتَ تَبَرَّرْتَ فِي أَمْرِنَا** *Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case.* (T, TA.) = **تَبَرَّرَ خَالِقَهُ**: see 1.

6. **تَبَارَوْا** *They practised mutual بَرٌّ [meaning kindness, or goodness and affection and gentleness, and regard for each other's circumstances].* (S.)

R. Q. 1. **بَرَّرَ**, inf. n. **بَرَّرَةٌ**, *He talked much, and raised a clamour, or confused noise,* (M, K,) *with his tongue:* (M:) *he cried, or cried out,* (S, K,) *and talked in anger,* (S,) *or talked confusedly, with anger and aversion.* (TA.) And **بَرَّرَ فِي كَلَامِهِ** *He was profuse and unprofitable in his talk.* (Fr.) — Also, inf. n. as above, *He (a gont) uttered a cry or cries, [or rattled,]* (M, K,) *being excited by desire of the female.* (M.)

بَرٌّ [originally **بَرَّرٌ**] (M, Mṣb, K) and **بَارٌّ** (Mṣb) *Pious [towards his father or parents, and towards God; obedient to God, serving God, or rendering religious service to God; (see 1;) and kind, or good and affectionate and gentle in his behaviour, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest:* (Mṣb:) *true, or veracious:* (M, Mṣb, K:) and both signify also *abounding in بَرٌّ [or filial piety, &c.]:* (K:) the former is [said to be] a stronger epithet than the latter, like as **عَدْلٌ** is stronger than **عَادِلٌ**: (B:) [but its pl. shows that it is not, like **عَدْلٌ**, originally an inf. n.: it is a regular contraction of **بَرَّرٌ**, like as **بَارٌّ** is of **بَارَّرٌ**:] the fem. of each is with **ة**: (Lḥ, M:) the pl. (of the former, S, M, Mṣb, or of the latter, B) is **أَبْرَارٌ**; and (of the latter, S, M, Mṣb,

or of the former, B) **بَرَّةٌ**: (S, M, Mṣb, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels.

(B.) You say, **أَنَا بَرٌّ بِوَالِدِي**, and **بَارٌّ**, *I am characterized by filial piety, dutifulness, or obedience, to my father:* (S, M, A:) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And **الْأُمُّ بَرَّةٌ بِوَلَدِهَا** [*The mother is maternally affectionate to her child, or offspring*]. (S.) And **رَجُلٌ بَرٌّ بِبَنِي قَرَابَتِهِ**, and **بَارٌّ**, *A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances.* (T.)

And **رَجُلٌ بَرٌّ سَرٌّ** *A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren:* pl. **بَرُّونٌ سَرُّونٌ**. (S, K, TA, in art. **سَرٌّ**.) And **بَرٌّ فِي قَوْلٍ**, and **فِي بَرٍّ**, and **بَارٌّ**, *True, or veracious, in a saying, and in an oath.* (Mṣb.) And **بَارَةٌ** and **بَرَّةٌ** [*A true oath; or an oath that proves true*]. (Ham

p. 811.) **الْبَرُّ** is also a name of God; (M, K;) meaning **† The Merciful, or Compassionate:** (M:) or **the Very Benign to his servants;** (IḤar;) **the Ample in goodness or beneficence:**

(B:) **الْبَارُّ** is not so used. (IḤar.) It is said in a trad., **تَمَسَّحُوا بِالْأَرْضِ فَإِنَّهَا بَرَّةٌ بِكُمْ** [*Wipe yourselves with the dust, or earth, [in performing the ceremony termed التَّيَمُّمُ,] for it is benignant towards you, like as the mother is to her children; meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death:* (IḤar:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) = **بَرٌّ** *Land; opposed to بَحْرٌ [as meaning “sea” and the like]:* (S, Mṣb, K:) from **بَرٌّ** signifying “ampleness,” “largeness,” or “extensiveness;” (Esh-Shihāb [El-Khāfjī], MF;) or the former word is the original of the latter.

(B, TA. [See the latter word.]) [*Hence, بَرٌّ وَبَحْرًا* *By land and by sea.*] — *A desert, or deserts; a waste, or wastes.* (T, TA. [See also **بَرِّيَّةٌ**, voce **بَرِّيَّةٌ**].)

So, accord. to Mujāhid [and the Jel] in words of the Kur [vi. 59], **وَيَعْلَمُونَ مَا فِي الْبَرِّ وَالْبَحْرِ**, *And He knoweth what is in the desert, or deserts, and the towns, or villages, in which is water,* (T, TA,) or *which are upon the rivers.* (Jel.) [So too in the phrase **نَبَاتُ الْبَرِّ** *The plants, or herbage, of the desert or waste; the wild plants or herbage.* And **عَسَلُ الْبَرِّ** *Honey of the desert; wild honey.*

And **حَيَوَانُ الْبَرِّ** *The animal, or animals, of the desert; the wild animal or animals.* — *A wide tract of land.* (Bḍ in ii. 41.) — [*The open country; opposed to بَحْرٌ as meaning the “cities,” or “towns,” “upon the rivers:” see the latter word.*] — *Elevated ground, open to view.* (T.) — *The tract, or part, out of doors, or where one is exposed to view; contr. of كَنْ:* used by the Arabs indeterminately; [without the article **ال**]; as in the phrase, **جَلَسْتُ بَرًّا** (Lḥ, T) meaning *I sat outside the house;* (A;) and **خَرَجْتُ بَرًّا**

(Lḥ, T) meaning *I went forth outside the [house or] town, (A,) or into the desert:* (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) — You say also, **أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا**, *I desire concealment, or secrecy, and he desires publicity.* (A.)

بُرٌّ *Wheat; and the grain of wheat; syn. قَمْحٌ*, (S, Mṣb,) or **حِنْطَةٌ**; (M, K;) but it is a more chaste word than **قَمْحٌ** and **حِنْطَةٌ**: (M:) pl. of **بُرَّةٌ**; (S, M;) or [rather] **بُرَّةٌ** is the n. un. [signifying a grain of wheat, like **قَمْحَةٌ**]: (IDrd, Mṣb:) the pl. of **بُرٌّ** is **أَبْرَارٌ**: (K;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (S.) It is said in a prov., (TA,) **هُوَ أَقْصَرُ مِنْ بُرَّةٍ** [*He, or it, is shorter than a grain of wheat*]. (A, TA.) And you say, **أُطْعِمْنَا أَبْنَ بُرَّةٍ** [*He fed us with bread*]. (A.)

بَرٌّ inf. n. of 1: (T, S, M, &c.): it is said by some to signify primarily *Ampleness, largeness, or extensiveness;* whence **بَرٌّ** as opposed to **بَحْرٌ**: then, — *Benevolent and solicitous regard or treatment or conduct [to parents and others; i. e. piety to parents; and towards God]: and goodness, or beneficence: and kindness, or good and affectionate and gentle behaviour, and regard for the circumstances of another:* (Esh-Shihāb [El-Khāfjī], MF:) or **بَرٌّ**, as opposed to **بَحْرٌ**, [or as signifying “a wide tract of land,” (Bḍ in ii. 41,)] is the original of **بَرٌّ**, (Bḍ in ii. 41, B, TA,) which signifies *ample, large, or extensive, goodness or beneficence,* (Z, in the Ksh, ii. 41, [but he regards it as the original of **بَرٌّ**], and Bḍ on the same passage, and B, K, TA,) *to men;* (TA;) or *comprehending every kind of goodness:* (Ksh and Bḍ ubi suprā:) and hence it is said to be in three things: *in the service of God: in paying regard to relations; acting well to them: and in dealing with strangers:* (Bḍ ubi suprā:) or *every deed that is approved:* (Ksh and Bḍ in ii. 172:) and [particularly] *obedience to God:* (T, S, M, &c.: [see also **بُرَّةٌ**]:) [and every incumbent duty: and hence,] the *pilgrimage to Mekkeh:* (K:) and *fidelity to an engagement:* (TA:) also a *gratuitous gift, or favour; and a bounty, or benefit;* syn. **فَضْلٌ**; (Mṣb;) and **إِحْسَانٌ**; as also **مَبْرَةٌ** [an inf. n., but when used as a simple subst. its pl. is **مَبَارٌ** and **مَبَرَاتٌ**]. (Har p. 94.) In the Kur [ii. 172], where it is said, **لَيْكِنَ الْبَرِّ مَنْ آمَنَ بِاللَّهِ**, by **الْبَرِّ** is meant **الْبَرُّ** [i. e. *But the pious, or obedient to God, is he who believeth in God*]; (T, M, Ksh, Bḍ, Jel;) and some read **الْبَارُّ**: (Ksh, Bḍ, Jel:) or the meaning is, **لَيْكِنَ الْبَرِّ بَرٌّ مِنْ آمَنَ بِاللَّهِ** i. e. *but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God:* (Sb, T, IJ, M, Ksh, Bḍ:) and this explanation is preferable to the former. (Bḍ.) It is said in a prov., (T, S,) **لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ**, (S, A, K, but in the T and M **مَا** is put in the place of **لَا**), meaning *He knows not him who dislikes him, or hates him, from him who behaves*

towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, TA:) or undutiful conduct to a parent from gentleness, or courtesy: (El-Fexāree, T, K:) or altercation, (T,) or dislike, or hatred, (K,) from honourable treatment: (T, K:) or the calling of sheep, or goats, from the driving of them: (IAqr, S, K:) or the driving of sheep, or goats, from the calling of them: (Yoo, T:) or the calling of them to water from the calling of them to fodder; (K;) which last rendering is agreeable with an explanation of بِر by IAqr [mentioned in the T]; (TA;) and بِرْبَر, also, has the signification here assigned to بِر: (K, TA:) or the crying of sheep from the crying of goats: (A'Obeyd, T, K;) i. e. the crying of sheep from the crying of goats: (A'Obeyd, T:) or the cat from the rat, or mouse: (IAqr, T, M, K:) and بِر also signifies the [species of rat called] جُرْد: (Abou-Tālib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) — Also Good, as a subst., not an adj.; syn. خَيْر: (Sh, T, Mgh, Mṣb, K;) which comprises all that has been said in explanation of بِر (Sh, T, Mgh) as used in the saying of Moḥammad عَلَيكُمْ بِالصَّدَقِ فَإِنَّهُ يَهْدِي بِرًا [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by الخَيْر; and some, by الصَّلَاح. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the Kur iii. 86: (T:) or [simply] Paradise. (K.) — Also The heart; or the mind. (K.) So in the saying, الْبِرُّ هُوَ مُطْمَئِنُّ الْبِرِّ [He is quiet, or at rest, in heart, or mind]. (TA.)

بِرَّة a subst. in the sense of الْبِرُّ, (S, M, K,) meaning Obedience [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فَجَار. See a verse of En-Nābighah in the first paragraph of art. حمل.]

بَرِير [a coll. gen. n.] The fruit of the أَرَاك [q. v.], (S, M,) in a general sense: (M:) or the first thereof; (K;) [i. e.] the first that appears, or when it first appears, and is sweet: (M:) or when it has become hard: (Mṣb:) or when it is larger in its berries (حَب) than such as is termed كَبَات, and smaller in its clusters; having a round, small, hard stone, a little larger than the حَمِص; its cluster filling the hand: (AHn, M:) n. un. with ة. (AHn, S, M, Mṣb.)

بَرِي A good, sweet, or pleasant, word or expression or saying: (K:) from بِر signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

بَرِي Of, or belonging to, or relating to, the land as opposed to the sea or a great river. — And Of, or belonging to, or relating to, the desert or waste; growing, or living, or produced, in the desert or waste; wild, or in an uncultivated state. —

بَر

And hence,] أَرْضٌ بَرِيَّةٌ Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; contr. of رَيْغِيَّة. (IAqr, M, K.) And, simply, بَرِيَّةٌ, (S, M, A, Mṣb, K,) and بَرِيْتٌ, (A'Obeyd, IAqr, Sh, S, K,) the latter a variation of the former, the ي being made quiescent, and the ة therefore being changed into ت, as in عَفْرِيْتٌ, originally عَفْرِيَّةٌ, (S,) a rel. n. from بَر, (Sh, T, Mṣb,) A desert; a waste; a spacious tract of ground without herbage; syn. صَحْرَاءُ: (S, M, A, Mṣb, K:) [see also بَر:] or a tract nearer to the desert (الْبَر) than it is to water: (Sh, T:) [but some write the latter word بَرِيْتٌ; and it is said that] بَرِيْتٌ, (T and K in art. بَرْت,) of the same measure as سَكِيْتٌ, (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

بَرِيْتٌ أَرْضٍ بَعْدَهَا بَرِيْتٌ

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that بَرِيْتٌ, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure فَعْلِيْتٌ from الْبَرُّ; and that art. بَرْت is not the place in which it should be mentioned: (TA:) Lth says, الْبَرِيْتٌ is a noun derived from الْبَرِيَّة; the ي becoming quiescent, and the ة becoming an inseparable ت, as though it were a radical letter, as in the case of عَفْرِيَّةٌ, which thus becomes عَفْرِيْتٌ: (T, TA:) the pl. of بَرِيَّةٌ is بَرَايِي; and that of بَرِيْتٌ is بَرَايِيْتٌ. (S.)

بَرِي see بَرِيْتٌ and بَرِيَّةٌ and بَرَارٌ as signifying A possessor of بَر, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

بَرَانِي External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) مَنْ مِنْ أَصْلَحِ جَوَانِيهِ أَصْلَحَ اللَّهُ بَرَانِيَهُ (T, A, K) Whoso maketh his inner man (سَرِيْرَتُهُ) to be good, God will make his outward man (عَلَانِيَتُهُ) to be good. (T.) بَرَانِي is a rel. n., irregularly formed, (K,) from بَر signifying “elevated ground, open to view;” and جَوَانِي, from جَو signifying “any low, or depressed, part of the ground.” (T.) You say, افْتَتَحَ الْبَرَانِي He opened the outer door. (A.)

بَرْبَر, (S, K,) or الْبَرْبَر, (Mgh, Mṣb,) [a coll. gen. proper name, of which the n. un., or rel. n., is بَرْبَرِي] a foreign word, (S,) [probably of African origin, the primary form of which is the source of Βάρβαρος, &c.,] arabicized; (Mṣb;) or, as some say, from بَرْبَرَةٌ in speech; (TA; [see R. Q. 1:];) and الْبَرَابَرَةُ, (S, M, Mṣb, K,) the pl. of بَرْبَر, (K,) or of الْبَرْبَر, (Mṣb,) [or of بَرْبَرِي, agreeably with what follows and with analogy,] the ة being added because the sing. is a foreign word, or [so

in the M and TA, but in the S “and,] a rel. n., (S, M,) but it may be elided; [so that one may say الْبَرَابَر;] (S;) A certain people, (S, M, Mgh, Mṣb, K,) of the inhabitants of El-Maghrib [or Northern Africa west of Egypt], (Mgh, Mṣb, K,) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, Mṣb,) and in slightness of religion, and littleness of knowledge: (Mgh:) and another people, [the Colobi mentioned by Diodorus Siculus and Strabo,] between the Abyssinians and the Zinj, who amputate [the glans of] the penis, and make it a dowry for a wife. (K.) [There are various opinions of the origins of these races. The appellation of الْبَرَابَرَةُ, sing. بَرْبَرِي, is also applied by late historians, and in the present day, to The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.]

بَرْبَر see بَرْبَر. بَرْبَر see بَر. بَرْبَرِي see بَرْبَر: — and see also بَرْبَر, in two places.

بَرْبَر One who talks much, and raises a clamour, or confused noise, (M, K,) with his tongue: (M:) who cries, or cries out, (S, K,) and talks in anger, (S,) or talks confusedly, with anger and aversion: (TA:) who vociferates much; (TA;) as also بَرْبَر (K:) and بَرْبَرِي signifies one who talks much and unprofitably. (Fr.) — الْبَرْبَر The lion; as also الْمَبْرَبَر: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — دَلْوُ بَرْبَرٍ A bucket that makes a noise (M, K) in the water. (M.)

بَرْبَرُ What is termed حَشِيْش [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, حَشِيْش, which is evidently a mistranscription,]) of wheat. (S, M, K.)

بَر; fem. with ة: see بَر, in five places.

أَبْر [accord. to analogy signifies More, and most, pious &c.: see بَر. But the only meaning that I find assigned to it in any of the lexicons is that here following. —] More, and most, distant in the desert, (T, K,) as to habitation. (T.) So in the saying, أَفْصَحُ الْعَرَبِ أَبْرَهُمُ The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K.) [In the latter, instead of أفصح, we find أَصْلَح.]

أَبْر One who overcomes. (TA.) [See 4.] — إِنَّهُ لَمَبْرٌ بِذَلِكَ means Verily he is a prudent, or sound, manager of that; syn. ضَابِطٌ لَهُ. (M, K.)

مَبْر see مَبْرَة.

مَبْرُور applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Moḥammad himself: accepted: rewarded. (TA.) مَبْرُورٌ مَأْجُورٌ [Thou art accepted, or approved, and rewarded] and مَبْرُورًا مَأْجُورًا [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial.

of Temeem; أنت being understood: the latter, of the dial. of the people of El-Hijáz; اذْهَبَ being understood. (M.) — Applied to a sale, Truly and honestly executed. (Sh, T, Mgh.)

بَرَّازٌ: see بَرَّازٌ.

برأ

1. بَرَّأَ, [aor. َ, inf. n. generally بَرَّؤُ or بَرَّاءَةٌ,] *He was, or became, clear, or free, of, or from, a thing; in the manners which will be explained below:* (Bd ii. 51.) *he was, or became, in a state of freedom or immunity, secure, or safe.* (T.) [Hence,] بَرَّأَ مِنَ الْمَرَضِ, and بَرَّأَ, (T, Mgh, Msh,) aor. َ; and بَرَّؤُ, aor. ُ; (Mgh;) inf. n. بَرَّؤُ: (T, Mgh;) or بَرَّأَ مِنَ الْمَرَضِ, inf. n. بَرَّؤُ, with damm; and the people of El-Hijáz say بَرَّأَ, inf. n. بَرَّؤُ, with fet-h: (S:) accord. to Aḡ, بَرَّأَ مِنَ الْمَرَضِ is of the dial. of Temeem; and بَرَّأَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَّأَ: (T:) or بَرَّأَ [alone], said of a sick man, aor. َ and ُ; and بَرَّأَ; and بَرَّؤُ; inf. n. بَرَّؤُ [probably a mistranscription for بَرَّؤُ] and بَرَّؤُ: or, accord. to Lh, the people of El-Hijáz say بَرَّأَ, aor. ُ, inf. n. بَرَّؤُ and بَرَّؤُ [i. e. بَرَّؤُ]; and the people of El-'Alīyah, [بَرَّأَ,] aor. َ, inf. n. بَرَّؤُ and بَرَّؤُ; and Temeem, بَرَّأَ, [aor. َ, inf. n. بَرَّؤُ and بَرَّؤُ: (M:) or بَرَّأَ, (K,) said by IKḡḡ to be the most chaste form, (TA,) aor. َ, (K,) agreeably with analogy, (TA,) and ُ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with َ for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَأَ, aor. يَقْرُؤُ, and هَنَأَ, aor. يَهْنُؤُ,] and asserted to be a bad form, (TA,) inf. n. بَرَّؤُ and بَرَّؤُ; and بَرَّؤُ, (K,) not a chaste form, (TA,) aor. ُ; and بَرَّأَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. َ, inf. n. بَرَّؤُ and بَرَّؤُ, (K, TA,) or بَرَّؤُ, (CK,) and بَرَّؤُ; (K, TA;) *He became free from the disease, sickness, or malady:* (T:) or [he recovered from it:] *he became convalescent; or sound, or healthy, at the close of disease, but was yet weak; or he recovered, but not completely, his health and strength; syn. نَقَهَ; (M, K;) i. e., he acquired that slight degree of soundness, or health, which comes at the close of disease, but with disease remaining in him.* (TA.) [And بَرَّأَ مِنَ الْجَرْحِ, or بَرَّأَ, *The wound healed; or became in a healing state:* of frequent occurrence.] And بَرَّأَ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. َ and ُ, the latter extr., (M, K,) or rather it is very strange, for IKḡḡḡ says that نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَّاءَةٌ (M, K) and بَرَّاءٌ (Lh, M, K) and بَرَّؤُ (M,) or بَرَّؤُ, (K, TA,) or بَرَّؤُ; (CK;) and بَرَّؤُ; (S, M, K, Mgh;) [He was, or became, free from the thing, or affair; or clear, or quit, thereof; clear of having or taking, or of having had or

taken, any part therein; guiltless of it: and also, irresponsible for it; as in an ex. q. v. voce عَضَاضُ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, بَرَّأَ مِنَ الْعَيْبِ, (Mgh, Msh,) or العيوبِ, (S,) inf. n. بَرَّاءَةٌ, (Mgh,) *He was, or became, free* (Msh) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Msh,) [or faults, &c.]. (S.) And بَرَّأَ مِنَ الدَّيْنِ, (T, Mgh, Msh,) or الدَّيُونِ, (S,) aor. َ, (T, Msh,) inf. n. بَرَّاءَةٌ, (T, Mgh, Msh,) *He was, or became, clear, or quit, of the debt; (or debts; S;) irresponsible for it [or them]: or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof.* (Msh.) And بَرَّأَ مِنْكَ مِنْ حَقِّكَ, inf. n. بَرَّاءَةٌ and بَرَّاءٌ (Lh, M) and بَرَّؤُ, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also تَبَرَّأَ. (M.) And بَرَّأْتُ مِنْكَ مِنْ فُلَانٍ, inf. n. بَرَّاءَةٌ, [I was, or became, or have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, S:*) [in one copy of the S, I find the phrase بَرَّأْتُ مِنْكَ, commencing the art.; but not in other copies:] this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.) — *He removed himself, or kept, far, or aloof, [from unclean things, or things occasioning blame; followed by مِنْ, with which it may be rendered he shunned, or avoided;] syn. تَبَاعَدَ and تَنَزَّهَ. (T.) [You say, مِنْ بَرَّأَ مِنَ الْأَقْدَارِ He removed himself, or kept, far, or aloof, from unclean things.] — He manifested an excuse, [or asserted himself to be clear or quit or irresponsible, like تَبَرَّأَ,] and gave warning; syn. أُنذَرَ and أَعذَرَ. (T.) Hence, in the Kur [ix. 1], بَرَّاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ *A manifestation of excuse, and a warning, from God and his apostle.* (T.) — بَرَّأَ اللَّهُ الْخَلْقَ, (Fr, T, S, M, K,) or الْخَلِيقَةَ, (Msh,) aor. َ, (T, M, &c.) inf. n. بَرَّؤُ (T, S, M, K) and بَرَّؤُ, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Msh, K,) after no similitude, or model, (TA,) [but, properly, though not always meaning so, out of pre-existing matter; for] Bd says [in ii. 51] that the primary meaning of the root بر is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in المَرِيضُ بَرَّأَ مِنَ الْمَرَضِ [both sufficiently explained above]; or by production [therefrom], as in بَرَّأَ اللَّهُ آدَمَ مِنَ الطِّينِ [God produced, or created, Adam, from, or out of, clay]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Kur lvii. 22,] مِنْ قَبْلِ أَنْ تَبْرَأَهَا [Before our creating it, if ها refer to مُصَيَّبَةٌ, preceding it; but, as Bd says, it may refer to this, or to الأَرْضِ, or to أَنْفُسِ: (M:) but البَرَّؤُ has a more particular application than الخَلْقُ; the former being particularly applied to the creation of animate beings,**

with few exceptions: you say, بَرَّأَ اللَّهُ النَّسِمَةَ وَالْأَرْضَ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بَرَّأَ, or to both, بَرَّأَ is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بَرَّأَ, inf. n. تَبَرَّؤَةٌ: see 4, in four places. [Hence,] لَا التَّبَرُّؤَةَ *The ى that denies in a general manner, absolutely, or to the uttermost; i. e. the ى that is a universal negative.* (Mughnee &c.) — Also *He verified his being free [from a thing], clear, or quit, [of it,] guiltless [of it], or irresponsible [for it].* (Mgh, TA.)

3. بَرَّأَهُ, (T, S, M, Mgh, K,) inf. n. مُبَارَاةٌ (T, M, Mgh) and بَرَّأَهُ, (M,) *He made him (his co-partner) free, clear, quit, or irresponsible, the latter doing to him the same:* (Mgh:) *he compounded, or made a compromise, with him (his hired man, T, M) for their mutual separation:* (M:) *he separated himself from him (his co-partner, S, O), the latter doing the same.* (S, O, K.) And بَرَّأْتُ الرَّجُلَ *I became free, clear, quit, or irresponsible, to the man, he becoming so to me.* (M.) And بَرَّأَ الْمَرْأَةَ, (T, M, K,) or أَمْرَاتَهُ, (S,) inf. n. as above, (M,) *He compounded, or made a compromise, with the woman (or his wife, S) for their mutual separation; (M, K;) i. e. he divorced her for a compensation [which she was to make him, such as her giving up a portion of her dowry remaining due to her, in order that they might be clear, each of the other]: it occurs also [without َ] in art. بَرَّأَ. (TA.)*

4. اِبْرَأَهُ *He (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ الْمَرَضِ [from the disease, sickness, or malady]. (S.) — [from the disease, sickness, or malady]. (S.) — بَرَّأَكَ مِنَ الْأَمْرِ and بَرَّأَكَ (M, K*) *He (i. e. God, TA) made thee, pronounced thee, or held thee, or hath made thee, &c., or may He make thee, &c., to be free from the thing or affair, or clear or quit thereof, or guiltless thereof, or irresponsible for it; (TA;) [or He acquitted thee, or hath acquitted thee, or may He acquit thee, thereof; or He showed thee, or hath showed thee, or may He show thee, to be free from it, &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (M.) You say, بَرَّأَهُ مِنَ الْعَيْبِ *I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice.* (Msh.) It is said in the Kur [xxxiii. 69], فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا *But God showed him to be clear of that which they said.* (Bd.) You say also, بَرَّأَهُ مِنَ الدَّيْنِ *I made him, pronounced him, or held him, to be clear, or quit, of the debt; irresponsible for it; or in a state of immunity with respect to it; i. e., exempt from the demand thereof:* (Msh:) and اِبْرَأَهُ مِمَّا لِي عَلَيْهِ *I acquitted him of that which he owed me:* (S:) and اِبْرَأَهُ [alone] *I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had***

upon him, or a due or right that he owe me. (Mgh.) = ابرا [in the T (as on the authority of Abou-Amr Esh-Sheybānee) اَبْرَى] He entered upon [the night, or day, called] البراءة, q. v. (K.)

5: see 1, in three places. تبرأ منه also signifies He asserted himself to be free from it; or clear, or quit, of it; namely, a fault, or the like. (Mgh.) [And He declared himself to be clear of him; to be not connected, or implicated, with him; he renounced him: see Kur ii. 161 and 162, &c.]

6. تَبَرَّأْنَا We separated ourselves, each from the other. (TA.) [See 3.]

10. استبرأ (T), استبرأ مِنَ الْبَوْلِ (Mghb,) He took extraordinary pains, or the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it: (T:) or he purified, or cleansed, himself from urine; syn. تَنَزَّهَ عَنْهُ: (Mghb:) or استبرأ (M), or استبرأ الذَّكَرَ (K, TA,) signifies he took extraordinary pains, or the utmost pains, in cleansing the penis from urine; or he cleansed it entirely from urine; (M, K, TA;) and so استبرأ الفرج: and in like manner, استبرأ الفرج said of a woman: (El-Munáwce, TA:) but the lawyers make a distinction between استبرأ and استنقأ [which are made syn. in the M and K]: see the latter word. (TA.)—And استبرأ الجارية (T, S, Mgh,) or المرأة (M, Mghb, K,) He abstained from sexual intercourse (T, M, K) with the girl whom he had purchased or whom he had taken captive, (T,) or with the woman, (M, K,) until she had menstruated (T, M, K) at his abode, once, and then become purified: (T:) the meaning is, (T,) he sought to find her free from pregnancy. (T, Mgh, Mghb.)—Hence, (Mgh,) استبرأ الشيء (Z, Mgh, Mghb,) or الأمر (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Mghb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Mghb, TA.) You say, استبرأت ما عندك [I searched, or sought to find or discover, or I have searched, &c., the uttermost of what thou hast, of knowledge &c.]. (S, TA.) And استبرأ أرضاً وجد ضالته [He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jāmi' es-Sagheer that استبرأ is an expression denoting The seeking, or seeking leisurely and repeatedly, to obtain knowledge of a thing, until one knows it; considering it with the endeavour to obtain a clear knowledge of it; taking, in doing so, the course prescribed by prudence, precaution, or good judgment. (Mgh.)

براءة A hunter's lurking-place or covert: (T, S, M, K:) pl. بَرَاء. (T, S, M.) El-Aqshà says,

بها براء مثل الفصيل المكمم

[At it (a source of water mentioned in the context) were hunters' lurking-places, like young palm-trees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

براءة: see بَرِيءٌ, in six places. — البراءة The first night of the [lunar] month; (El-Mázinee, T, S, K;) called thus, (S,) or نَيْتَةُ الْبَرَاءِ (M,) because the moon has then become clear of the sun: (S, M:) or the first day of the month: (AA, T, K:) or the last night thereof: (Aq, T, K:) or the last day thereof; (IAq, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAq, T;) but most hold that the last day of the month is termed النَحْوَةُ; (TA;) as also ابْنُ الْبَرَاءِ (K:) or this is the first day of the month: (IAq, T, TA:) pl. أَبْرَاءَةٌ. (Th, M.)

براءة: see بَرِيءٌ, in two places.

براءة Free, (Mghb,) منهُ from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mghb;) and, also followed by منهُ, clear, or quit, of it; irresponsible for it; or in a state of immunity with respect to it; i. e. exempt from the demand thereof; namely a debt, (Mghb,) or a claim, or due, or right; (Mgh;) as also بَرِيءٌ and بَرَاءَةٌ. (Mghb.) You say, أَنَا بَرِيءٌ مِنْهُ [I am free from it, &c.]; (T, S, M, K;) and بَرَاءَةٌ, used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and بَرِيءٌ: (S, M:) the pl. of بَرِيءٌ is بَرِيءُونَ (T, S, K) and بَرَاءَةٌ (T, S, M, K) and بَرَاءَةٌ (T, M, K,) of the measure فُعَالٌ (T,) like رُخَالٌ (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بَرَاءَةٌ, and has tenween because it resembles [words originally of the measure] فُعَالٌ, and that the rel. n. formed from it is بَرِيءٌ (TA,) but it is mentioned by AAF as a pl. of بَرِيءٌ, and as being like رُخَالٌ, and Fr mentions بَرَاءَةٌ as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and بَرَاءَةٌ (S, M, K) and أَبْرَاءَةٌ (S, K) and بَرَاءَةٌ (T, S, K,) the last two anomalous: (TA:) the fem. of بَرِيءٌ is بَرِيئَةٌ; pl. بَرِيَّاتٌ (T, S, M, K) and بَرِيَّاتٌ (Lh, M, K) and بَرِيَّاتٍ. (T, S, M, K.) You say, أَنَا بَرِيءٌ مِنْهُ and أَنَا بَرِيءٌ مِنْهُ [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and خَلَاةٌ مِنْهُ and أَنَا بَرَاءَةٌ مِنْهُ (S;) and نَحْنُ مِنْكَ الْبَرَاءَةُ (M:) and أَنَا الْبَرَاءَةُ مِنْهُ and الْخَلَاةُ [We are clear, or quit, of you]; (Fr, T;) i. e., ذُو الْبَرَاءَةِ: so says Abou-Is-hák; and Aq says the like of what Fr says. (T.) It is said in the Kur [xl.iii. 25], إِنِّي بَرَاءَةٌ مِمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or بَرِيءٌ, or بَرَاءَةٌ; accord. to different readers. (Bd.) بَرِيءٌ occurs in several places in the Kur. (M.) Accord. to IAq, it signifies Clear of evil qualities or dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God: and it signifies sound in body and intellect. (T.) See also بَرِيءٌ, in two places.

براءة A writing of [i. e. conferring] immunity or exemption: from بَرِيءٌ مِنَ الدَّيْنِ and العَيْبِ, of

which it is the inf. n.: pl. بَرَاءَاتٌ, with medd: بَرَاوَاتٌ is [pl. of بَرَاءَةٌ, and both of these are] vulgar. (Mgh.)

بَرِيءٌ: see بَرِيءٌ.

الْبَرِيَّةُ The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: (T, S, M:) pronounced without ة; (T, S;) originally with ة, like نَبِيٌّ and ذَرِيَّةٌ; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ة: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ة in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيلَةٌ in the sense of مَفْعُولَةٌ (Mghb,) from بَرَأَ اللهُ الْخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from الْبَرِيءُ ["earth" or "dust"], it is originally without ة: (Fr, T, S:) pl. بَرِيَّاتٌ and بَرِيَّاتٍ. (S in art. برو and بَرِيءٌ.)

بَرِيءٌ (K,) or بَرِيءٌ مِنْ مَرَضٍ (Lh, S, M,) [Recovering from his disease, sickness, or malady: or] convalescent; or becoming sound, or healthy, at the close of his disease, but being yet weak; or recovering, but not completely, his health and strength: [see 1:] (M, K:) as also بَرِيءٌ: (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. بَرِيَّاتٌ (M, K,) like as صَبَّاحٌ is pl. of صَبَّحٌ, accord. to Lh, so that he holds it to be pl. of بَرِيءٌ; or it may be pl. of بَرِيءٌ, like as جَبَّاعٌ is pl. of جَبَّاعٌ, and صَبَّابٌ of صَبَّابٌ. (M.) بَرِيءٌ is sometimes written and pronounced بَرِيءٌ [in all its senses]. (Kz.)—See also الْبَرِيءُ = بَرِيءٌ, applied to God, The Creator; (T, S, Mghb;) He who hath created the things that are created, not after any similitude, or model; (Nh;) or He who hath created those things free from any incongruity, or faultiness, (Mgh, and Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. الْمَصْوُورُ [q. v.]. (M.)

بربخ

بربخ The passage, or conduit, of water, called بِالْوَعَةِ and اِبْدَبَةِ [q. v.], made of baked clay: (K:) or بَرَابِخٌ [the pl.] signifies the baked-clay conduits of privies, which convey [the water &c.] from the house-top to the ground. (S, but omitted in some copies.)—The canal of the urine [from the kidney to the bladder; i. e. the ureter]: (L, KL, TA:) of the dial. of Egypt. (TA.)

بربط

بربط [The Persian lute:] a certain musical instrument (Lth, Mghb) of the عَجَمِ [or Persians]; (Mghb;) i. q. عَوْدٌ: (Lth, K:) an arabicized word, (K,) from بَرَبِطٌ (IAth,) or بَرَبِطٌ; meaning "the breast of the duck, or goose;" because of its

resemblance thereto; (K;) for **بُر**, in Persian, signifies the "breast;" (TA;) [and **بَت** and **بَط** or **بَطَّ**, like the Arabic **بَطَّ**, "a duck," or "goose;"] or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the **عجم**. (Mṣb.)

برثن

بُرْتَن, of the lion, (AZ, T,) and of any animal of prey, (AZ, Aṣ, T, S, M, K,) and of birds, (Aṣ, S,) [The toe; i. e.] *what corresponds to the اصبع of a man;* (AZ, Aṣ, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, *idem quod anile in homine*; but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the **مِخْلَب** is its claw, i. e., nail: (AZ, Aṣ, T, S:) or the **پار** (**كَف**), (M, K,) *altogether*, (M,) *with the اصابع [or toes]*: (M, K:) or the **clam**, i. e. *nail*, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, *corresponding to the ظفر of man*: Th says, of man, it is [termed] the **ظفر**; of animals having the kind of foot called **خَف**, the **مَسِير**; of solid-hoofed animals, the **حَافِر**; of cloven-hoofed animals, the **ظَلْف**; of beasts and birds of prey, the **مِخْلَب**; and of birds that do not prey, and of dogs and the like, the **بُرْتَن**; though it may be also used [in like manner] of all animals of prey: (Mṣb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] **صَب**, (S, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is **بُرَاتِن**, (T, S, M, TA,) metaphorically applied, by Si'ideh Ibn-Ju-eiyeh, to the *ingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, TA.)—**بُرْتَنُ الْأَسَدِ** also signifies † *A certain brand, or mark made with a hot iron, upon camels*, (K, TA,) *in the form of the claw of the lion*. (TA.)—This, also, is the name of a sword of Marthad Ibn-'Alas. (K.)—**بُرْتَنَةٌ** seems to signify the same as **بُرْتَن** or **بُرَاتِن**: for Temecm are termed in a trad. the **بُرْتَنَة** and **بُرْجَمَة** of the tribes of Muḏar; and El-Khattābee says that it should be the **بُرْتَنَة**, i. e. † [The *claw*, or] the *claws*; meaning thereby their impetuous valour, and strength: but **بُرْتَنَة** may be a dial. var. of **بُرْتَن**, or the **ر** may be substituted for the **ن** for the purpose of assimilation [to **بُرْجَمَة**]. (TA.)

برج

1. **بَرَجَ** [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is **بَرَجَ**] *It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated*: whence **بَرَجَ**, applied to a certain kind of structure. (TA.)—**بَرَجَ**, [aor. ʿ.] inf. n. **بَرَجَ**, [also signifies] *He had that quality of the eye which is termed بَرَجَ*, explained below.

(M, TA.)—Also, (**ك**), or **بَرَجَ أَمْرَهُ**, (TA,) aor. ʿ., *His state, condition, or case, became ample in respect of eating and drinking*. (IAṣr, K, TA.) 2: see 4.

4. **أَبْرَجَ** *He (a man, TA) built a بَرَجَ [or tower, &c.]; as also بَرَجَ, inf. n. تَبْرِجَ. (K.)*

5. **تَبَرَّجَتْ** *She (a woman) showed, or displayed, her finery, or ornaments, (S, Mṣb, K,) and beauties of person or form or countenance, (S, Mṣb,) to men, (S, K,) or to strangers, or men distantly related to her; (Mṣb;) to do which is culpable; but to do so to the husband is not: (TA:) or she showed her face: or she showed the beauties of her neck and face: or she did so exhibiting a pretty look: (TA:) or she showed, or displayed, her finery, or ornaments, and what excites a man's lust. (Abou-Is-hāq, TA.)* Fr, referring to verse 33 of ch. xxxiii. of the Kur, says that in the time when Abraham was born, the women used to wear a shirt of pearls, not sewed at the two sides; or, as some say, they used to wear garments which did not conceal their persons. (TA.)

بُرْجَ [Gr. *πίργος*, (Golius,) *A tower*;] *an angle*, syn. **رُكْن**, (S, K,) of a fortress, (S,) or of a city: (TA:) and sometimes *a fortress itself*: (S, K:) so called from its conspicuousness and construction and height: (TA: [see 1:]) or the primary signification of **برج** is *strength*; whence **أَبْرَجَ** in a sense explained below: (Ḥar p. 286:) pl. [of mult.] **بُرُوجَ** and [of pauc.] **أَبْرَاجَ**: (S:) the **بُرُوجَ** of the wall of a city or fortress are *chambers* (**بُيُوتَ** [meaning *towers*]) *built upon the wall*: and such chambers (**بُيُوتَ**) *built upon the sides of the angles of a قصر [i. e. pavilion or palace &c.]* are sometimes thus called. (Lth.) [Hence,] **بُرْجَ حَمَامٍ** [*A pigeon-turret; a pigeon-house; being generally constructed in the form of a turret, or of a sugar-loaf; a lodging-place of pigeons*: pl. as above. (Mṣb.)—Also † [*A sign of the Zodiac*]; *one of the بُرُوجَ of the heaven*; (S, K;) *which are twelve in number*; every one having a distinct name: (TA:) the Arabs in ancient times did not know them: (Ḥam p. 560:) pl. **أَبْرَاجَ** as well as **بُرُوجَ**: (Mṣb, TA:) these are meant by the **بُرُوجَ** mentioned in the Kur xv. 16 and xxv. 62 and lxxxv. 1: (Bḏ, Jcl:) or in the last of these instances, (Bḏ,) by the **بُرُوجَ** in the heaven are meant the *Mansions of the Moon*: (Bḏ, Mṣb:) or the *stars or asterisms or constellations*: (TA:) or the *great stars or asterisms or constellations*; (Bḏ, Mṣb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the *gates of heaven*: (Bḏ, Mṣb:) or, as some say, i. q. **قُصُورَ** [i. e. *pavilions &c.*]. (TA.)

بَرَجَ *Such a constitution of the eye that the white entirely surrounds the black, (S, M, K,) no part of the black being concealed: (S, M:) or width of the eye: or width of the white of the eye, and largeness of the eyeball, and beauty of the black part: or clearness of the white and black parts thereof: (M, TA:) or width of the eye, and largeness of the eyeball: (Ḥam p. 560:) or*

width of the eye with intense whiteness of the person: (TA:) and distance between the eyebrows. (L, TA.) [See also بَلَجَ.] = Goodly, elegant, or pretty; beautiful of face: or [so in copies of the K, and in the TA, but in the CK "and"] shining, or splendid; conspicuous; and well known. (K.)

أَخْلَقَ بَارِجَ *A large, or liberal, disposition; syn. وَاسِعَ. (Ḥam p. 560.)*

أَبْرَجَ *A man having that quality of the eye which is termed بَرَجَ: (M, TA:) fem. بَرَجَاءَ; applied to a woman; (S;) and also to an eye (عَيْنَ) having the quality termed بَرَجَ: (M, TA:) pl. بَرَجَ. (Ḥam p. 560.) = هَذَا أَبْرَجُ مِنْ هَذَا This is stronger than this. (Ḥar p. 286.)*

أَبْرَجَ *The vessel, or receptacle, [generally a skin,] in which milk is churned, or beaten and agitated, or in which the butter of the milk is extracted, or fetched out, by putting water in it, and agitating it; syn. مُمَخَضَةٌ. (S, K.)*

تَوْبُ مَبْرَجَ *A garment whereon are figures of بُرُوجَ [or towers]: (Zj, TA:) or whereon are depicted figures resembling the بُرُوجَ [or towers] of the wall of a city or the like: (T, A, TA:) or figured with eyes, of the garments termed حَنْدَلُ; from البُرْجَ. (S.)*

برجم

بُرْجَمَة (in the Ḥam p. 352 **بُرْجَمَة**) is the sing. of **بُرْجَمَاتَ** (S, Mgh, Mṣb, K) and **بُرْجَمَاتَ**; (T, TA;) and signifies [*A knuckle, or finger-joint; the outer, or the inner, joint, or place of division, of the fingers: and (as some say, TA) the middle toe of any bird: (K:) or بَرَاجِمُ signifies all the finger-joints: (A'Obeyd, K;) as also رَوَاجِمُ [a mistranscription for رَوَاجِبَ]: (A'Obeyd, TA:) or the parts of the fingers that are protuberant when one clinches his hand: (Ḥam ubi suprā:) or the backs of the finger-bones: (K:) or the finger-joints (S, Mgh) that are between the أَشَاجِعَ and the رَوَاجِبَ; (S;) i. e. (S, Mgh) [the middle knuckles; (see أَشَاجِعَ and رَاجِمَة);] the heads of the سَلَامِيَّاتَ (S, Mgh, Mṣb, K,) on the back, or outer side, of the hand, (S, Mṣb,) which become protuberant when one clinches his hand: (S, Mgh, Mṣb, K:) or, as in the Kf, the heads of the سَلَامِيَّاتَ; and their inner and outer sides are termed the رَوَاجِبَ: (Mṣb:) accord. to the T, the wrinkled parts at the joints of the fingers; the smooth portion between which is called رَاجِمَة; or, as in another place, in the backs of the fingers; the parts between them being called the رَوَاجِبَ: in every finger are three بُرْجَمَاتَ, except the thumb: or, as in another place, in every finger are two of what are thus termed: it is also explained as signifying the joints in the backs of the fingers, upon which the dirt collects. (TA.) The phrase **الْأَخْذُ بِالْبُرْجَمِ**, meaning *The seizing**

with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْتَن.]

برج

1. **بَرَجَ** is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَجُ حَتَّى تَقْضَى حَاجَتِي I will not go away, or depart, or withdraw, (لَا أَزُولُ), and لَا أَتَنَحَّى (لَا أَتَنَحَّى) until thou accomplish my want: from بُرَجَ الْمَكَانِ, inf. n. بَرَّاحٌ, he went away, or departed, from the place; *syn. with* زَالَ مِنْهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرَجَ مَكَانَهُ, (S, A, L, K,) aor. ʔ, (K,) inf. n. بَرَّاحٌ (S, L, K) and بُرَّوْحٌ (L, TA, and Ham p. 250) and بَرَّحَ (L,) or بَرَّحَ, (as in a copy of the TA,) He went away, or departed, from his place; (S, L, K, and Ham ubi suprâ;) and he became in the بَرَّاحِ [or wide, uncultivated, or uninhabited, tract]. (S, L, K.) And مَا بَرَجَ مَكَانَهُ He did not quit his place. (Msh.) And بَرَجَ [alone], aor. ʔ, inf. n. بَرَّاحٌ, It (a thing) went away, or departed, (زَالَ), from its place; (Msh;) as also تَبَرَّحَ (L.) In the phrase لَا بَرَّاحَ [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لَا is used in the manner of لَيْسَ; (S, K;) as in the following saying of Saʕd Ibn-Mâlik, [in the TA, in one place, Ibn-Nâshib,] in a poem of which the rhyme is with *rafâ*, (S, I Ath,) alluding to El-Hârith Ibn-Abbâd, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wâil: (I Ath, TA:)

• مَنْ فَرَّعَنْ نَيْرَانَهَا • فَأَنَا ابْنُ قَيْسٍ لَا بَرَّاحَ •

[Whoso fleeth from its fires, (i. e. نَيْرَانَ الْحَرْبِ the fires of the war,) let him do so: but as for me, I am the son of Keys: to me there is not, or shall not be, any quitting of place]. (S, I Ath. [See also Ham p. 250, where, for مَنْ فَرَّ, we find بَرَّحَتْ *whoso turneth away.*]) [Hence,] بَرَّحَتْ بِالرَّيْحِ The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Msh.) [Hence also, accord. to some,] بَرَّحَ الْحَقَاءُ, (T, S, K, &c.,) and بَرَّحَ, (Ibn-El-Lihyânee, Z, and TA, [thus written in a copy of the A,]) † The state of concealment departed, or ceased: or † what was in a state of concealment became apparent; from بَرَّاحٌ meaning "what is open and apparent" of land: or † what I was concealing became apparent: (T, TA:) or † the affair, or case, became manifest, (S, A, K,) and its concealment ceased, (A,) [or] as though the secret departed, and ceased: (S:) or, as some say, † the secret became apparent: (TA in art. خَفَى:) or, lit., the low ground became high and apparent; meaning † what was concealed became revealed: (Har pp. 133—4:) the first who said

it was Shik̄k̄ the Diviner. (Ird, TA.)—[Using it as a non-attributive verb,] you say, لَا أَبْرَجُ أَفْعَلُ ذَلِكَ I will not cease, or I will continue, مَا بَرَجَ يَفْعَلُ (لَا أَزَالُ) to do that: (S, A:*) and كَذَا [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Msh:) and مَا بَرَجَ زَيْدٌ قَائِلًا [Zeyd ceased not to be, or he kept, or continued, starding]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَّاحٌ. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لَا أَبْرَجُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذَلِكَ [i. e. I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas]: (Mgh:) or it means لَا أَزَالُ أَسِيرٌ [I will not cease journeying]: (Bd, Jel:) or (لَا أَزُولُ) here may mean I will not depart from that upon which I am intent, namely journeying and seeking; and I will not relinquish it; so that it does not require the predicate. (Bd. [He gives a third explanation, paraphrastic and strained, which I omit.] = بَرَّحَ, (S, K,) aor. ʔ, (L, TA, [but it is implied in the K that it is ʔ, which is contr. to rule,]) inf. n. بَرَّوْحٌ, It (a gazelle, S, K, and a bird, and any wild animal, that is hunted or shot, TA) turned its left side towards the spectator, passing by (S, K*) from the direction of his right hand towards that of his left hand: (S:) or passed by from the direction of the spectator's left hand towards that of his right hand: (Abou-Amr Esh-Sheybânee, IF, L, Msh, in art. سَنَحَ:) [the former appears to be accord. to the usage of the Hijâzees; and the latter, accord. to that of the Nejdées, in general: see بَارَحَ:] contr. of سَنَحَ. (S.) = بَرَّحَ, aor. ʔ, [contr. to rule,] (K,) inf. n. بَرَّوْحٌ, (TA,) He was angry. (K.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرَّحَ عَلَيْهِ [How violently angry was he with him!]: (L.)

2. **بَرَّحَتْ** بِي الْحُمَّى The fever affected me with its severity, violence, or sharpness, termed بَرَّحَاتٌ. (TA.)—Hence, (TA,) from بَرَّحَاتٌ, (S, K,) inf. n. تَبَرَّحٌ, It (an affair, an event, or a case,) affected him severely; afflicted, distressed, or harassed, him: (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning it hurt him severely, or greatly. (Msh.) Also said of a man, meaning He importuned him, or pressed him, with annoyance, or molestation: (A, TA:) he annoyed him, or molested him, by importuning or pressing; as also بَرَّحَ: (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.) تَبَرَّحٌ signifies The act of annoying, molesting, or hurting: (Mgh:) and in a trad., (in which it is forbidden, TA,) the killing, or putting to death, in an evil [or a cruel] manner; such as throwing live fish,

and lice, into the fire. (Mgh, TA.) = بَرَّحَ اللَّهُ عَنْكَ May God remove from thee the بَرَّحَ [i. e. difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.)

4. **أَبْرَحُهُ** He made him, or caused him, to go away from, depart from, or quit, his place. (A, L.) = He, or it, pleased, or rejoiced, him; excited his admiration and approval; induced in him wonder, or admiration, and pleasure, or joy. (S, K.) One says also, مَا أَبْرَحَ هَذَا الْأَمْرُ How greatly does this affair, or event, please, or rejoice! how greatly does it excite admiration and approval! or how greatly does it induce wonder, or admiration, and pleasure, or joy! (S.)—He treated him with honour, or honoured him, and magnified him: (S, K:) or, as some say, he found him to be generous, or noble. (TA.)—He judged him, or it, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) to be excellent, or to excel, (A, TA,) and wondered at, or admired, him, or it. (A.) = أَبْرَحَ also signifies He exceeded the usual bounds, degree, or mode. (A, S, TA.) You say, أَبْرَحْتَ كَرَمًا, and لَوْثًا, (A, TA,) Thou hast done a thing exceeding the usual bounds [in generosity, or nobleness, and in meanness, or ignobleness]; or extravagant; or excessive. (TA.)—See also 2.

5: see 1.

بَرَّحٌ Difficulty, distress, affliction, or adversity; evil, or mischief; (K, TA;) annoyance, molestation, or hurt; severe punishment; trouble, inconvenience, or fatigue; (TA;) a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing or event: (Ham p. 135:) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA:) and بَرَّحٌ, [and app. بَرَّحٌ also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also بَرَّحٌ, and بَرَّوْحٌ, (K;) pl. بَرَّاحَاتٌ and بَرَّوْحَاتٌ, (TA.) [See also تَبَرَّحَ.] You say, لَقِيتُ مِنْهُ بَرَّحًا, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A, K,*) a phrase having an intensive signification, (K, TA,) like لَيْلٌ لَيْلٌ [and لَيْلٌ لَيْلٌ]; and so بَرَّحًا بَرَّحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بَرَّحَ لِعَيْنَيْكَ بَارِحًا [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, بَرَّحَ بَرَّحًا, (S, A,) and لَقِيتُ مِنْهُ بَرَّاحَاتَ بَرَّحٍ, (S, A,) I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, لَقِيتُ مِنْهُ الْبَرَّاحِينَ, and بَرَّحِينَ, (S, K,) and بَرَّحِينَ, (K;) or, accord. to some copies of the K, الْبَرَّاحِينَ, and الْبَرَّحِينَ, and بَرَّحِينَ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بَرَّحِينَ, and it is not mentioned in the

L; but the dual form *بَرْحَيْنِ* is there mentioned:] it seems as though the sing. of *بَرْحِينِ* [or *بَرْحِينِ*] were *بَرْحَةٌ* [or *بَرْحَةٌ*], and that the pl. is formed by the termination *ون* to compensate for the rejection of the *ة*, as is virtually the case in *أَرْضُونِ*; [or because the signification is regarded as that of a personification;] and that the pl. only is used. (L.) It is said in a prov., *بَنْتٌ بِرَّحٍ شَرُّكَ عَلَى رَأْسِكَ* [Calamity is, or be, a snare upon thy head]. (TA.)

بَرْحٌ: see *مَبْرَحٌ*.

صِرْحَةٌ بَرْحَةٌ, or *صِرْحَةٌ بَرْحَةٌ*, &c.: see art. *صِرْحٌ*.

بَرْحَةٌ The best of anything: (TA:) and [particularly] one of the best of she-camels: (S, K:) or, of he-camels: (T:) pl. *بَرْحٌ*. (T, S, K.) You say, *هَذِهِ بَرْحَةٌ مِنَ الْبَرْحِ*, (S, K,*) or *هَذِهِ بَرْحَةٌ مِنَ الْبَرْحِ*, (T,) This is a she-camel, (S, K,*) or he is a camel, (T,) of the best of camels. (T, S, K.)

بَرْحِي a word that is said when one misses the mark in shooting or casting; like as *مَرْحِي* is said when one hits the mark. (S, ISd, A, K.)

بَرْحَةٌ Severity, violence, or sharpness, (As, A, TA,) or vehement molestation, (S, K,) of a fever (As, A, S, K) &c.: (S, K:) [a paroxysm; used in this sense by modern physicians:] and vehement distress of mind arising from the oppression caused by inspiration or revelation; such as is said to have affected the Prophet; [but most probably a paroxysm of that species of catalepsy which physicians term *ecstasy*]; occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, *أَصَابَتْهُ الْبَرْحَةُ* [The paroxysm, or severe fit, has befallen him]. (TA.)

بَرْحٌ and *الْبَرْحِينِ* &c.: see *بَرْحٌ*.

بَرْحٌ inf. n. of *بَرْحٌ*, q. v.; whence the phrase *بَرْحٌ*, explained above. (S, L, K.) = A wide, or spacious, tract of land, (S, A, K,) having in it no seed-produce nor trees: (S, K:) or land having in it no building nor habitation: (Ham p. 237:) and applied as an epithet to land, signifying wide, or spacious, open, or conspicuous, and having in it no herbage nor habitation: and what is open, uncovered, and wholly apparent, of land: (TA:) or a place having no trees nor other things to cover or conceal it; as though such things had departed; (Mgh;) a place free from trees &c.: (Msb:) or an elevated and open tract of land. (Har p. 134.) — *بَرْحٌ* is an appellation given to †A lion: and †a courageous man: as though each of them were bound with ropes, (K, TA,) and did not quit his place. (TA.) = An affair, a thing, or a case, that is plain, evident, or manifest; (K, TA;) or open, or public. (TA.) You say, *جَاءَنَا بِالْأَمْرِ بَرْحًا* [He told us, or did to us, the thing] plainly [or openly]. (S.) And *جَاءَ بِالْكَفْرِ بَرْحًا* [He uttered, or committed an act of, infidelity plainly, or openly, and evil, or mischief, unmixedly]. (A, TA.) — Counsel, or an opinion, that is disapproved, or deemed evil. (K.) = *بَرْحٌ*, (El-Mufaddal, S, A,

&c.) and *بَرْحٌ*, with *ḍamm* and without tenween, (AZ, El-Mufaddal,) a name of *The sun*: (S, A, &c. :) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, *بَرْحٌ* means *بَارِحَةٌ*; like as *كَسَابٌ*, a name applied to a hunting-bitch, means *كَاسِبَةٌ*. (TA.) You say, *دَلَّكَتْ بَرْحٌ* The sun set [or declined from the meridian]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ktr, Fr reads *رَاحٌ*; *دَلَّكَتْ رَاحٌ* being pl. [or rather a quasi-pl. n.] of *رَاحَةٌ*, meaning the "hand" [or "palm of the hand"]: (S, TA:) accord. to which reading, the poet means *The sun had set, or had declined from the meridian, while they put their hands, or the palms of their hands, over their eyes, looking to see if it had set, or had declined from the meridian: or he who says, دَلَّكَتِ الشَّمْسُ بَرْحًا* means *the sun had almost set*: the two readings *بَرْحٌ* and *بَرَّاحٌ* are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, *دَلَّكَتْ بَرْحًا*, with tenween, and *بَرْحًا*, without tenween. (TA.) [See also *رَاحَةٌ*, in art. *رَوْحٌ*.]

بَرْحٌ: see *بَارِحٌ*.

بَرْحِي: see *بَارِحٌ*. = Also The croaking of the *غُرَابٌ* [or crow, of whatever species, as raven, carrion-crow, &c.]. (L.) — [Hence,] *بَرْحِي*: so in the K: in the S, *أَمْرٌ بَرْحِي*; but IB and Abou-Zekereyà say that only the former is right: (TA:) [in one copy of the S, however, I find both of these:] *بَرْحِي* [or crow, as a generic term, applying to the raven, carrion-crow, &c.]: (S, K, &c. :) so called because of its cry: a determinate appellation: for the pl., the expression used is *بَنْتَاتُ بَرْحِي*. (TA.) — See also *بَرْحٌ*. = *بَرْحٌ* A saying by which one pronounces a person to have said, or done, right. (L.)

بَرْحٌ, (S, K, &c.) as also *بَرْحٌ* and *بَرْحٌ*, (K,) applied to a gazelle, (S,) or what is hunted or shot, (K, TA,) of gazelles and birds and wild animals [in general], (TA,) *Turning his left side towards the spectator, (S,) passing from the direction of the right hand of the latter towards the direction of his left hand: (S, K:) or turning his right side towards the spectator, passing from the direction of the latter's left hand towards that of his right: (Abou-'Amr Esh-Sheybānee, IF, A, L, Msb,*) in art. سَنَحٌ*: (S,*) TA:) pl. *بَرْحٌ*. (L in art. سَنَحٌ.) The Arabs [who apply the epithet in the latter sense] regard the *بَرْحٌ* as an evil omen, and the *سَنَحٌ* as a good omen; because one cannot shoot at the former without turning himself: (S:) but some of them hold the reverse: (Abou-'Amr Esh-Sheybānee and L in art. سَنَحٌ:) the people of Nejd hold the *سَنَحٌ* to be a good omen; but sometimes a Nejdæe adopts the opinion of the Hijāzee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning *In-*

auspicious; ill-omened. (A.) It is said in a prov., *مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ* (TA) i. e. [Who will be responsible to me] for a fortunate, or lucky, event, after an unfortunate, or unlucky? (K in art. سَنَحٌ:) applied in the case of a man's doing evil, and its being said, "He will at a future time do good to thee:" originally said by a man on the occasion of gazelles' passing before him in the manner of such as are termed *بَارِحَةٌ*, and its being said to him, "They will present themselves to thee in the manner of such as are termed *سَانِحَةٌ*." (TA.) And in another prov. it is said, *إِنَّمَا هُوَ كَبَارِحِ الْأَرْوَى* [It, or he, is only like the mountain-goat passing in the manner of such as is termed *بارح*]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (S, K:) applied in the case of an extraordinary occurrence: (K:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) — Hence, *فِتْنَةٌ بَارِحَةٌ* i. q. *شَرْطَةٌ* [i. e. †A manner of twisting contrary to that which is usual: see *شَرَّرَ*]. (A.) — And *فَعَلَةٌ بَارِحَةٌ* †This is an action that has not happened rightly. (A.) — [Hence,] *بَنْتٌ بَارِحٌ*: and [perhaps] *تَقِيَتْ بَرْحٌ*: and *بَرْحٌ* *بَرْحِي*: and *بَرْحٌ* *بَرْحِي*: and *بَرْحٌ* *بَرْحِي*: and *بَرْحٌ* *بَرْحِي*: [And hence, perhaps, because of its evil effect; or because it comes, accord. to some, from the left, i. e. northerly direction, or, accord. to others, from the right, i. e. southerly direction; or] from *بَرْحٌ* as signifying "a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event;" (Ham p. 135;) *بَارِحٌ* signifies also *A hot wind*: (S:) or *a hot wind in the صَيْفِ* [i. e. summer or spring]: (K:) or *a hot wind coming from the direction of El-Yemen*: (Ham p. 135:) or *a wind that carries up, raises, or sweeps up and scatters, the dust*: (Msb:) pl. *بَرْحٌ*. (S, K, &c. :) or the *بَرْحٌ* are *hot north, or northerly, winds in the صَيْفِ*: (AZ, Az, S:) this Az found to be the sense in which the term was used by the Arabs in his time: (TA:) or *violent winds that carry with them the dust by reason of their violence*: (TA:) or this name (the pl.) was given by the Arabs to all winds in the time of the stars of the *قَيْظِ* [or summer]: they mostly blow in the time of the stars of *Libra*; [app. meaning when *Libra* is on, or near, the meridian at nightfall, agreeably with a statement in modern Arabic almanacs, that the periods of the beginning and end of the winds thus called are the 30th of May and the 9th of July;] and these winds are what are termed the *سَمَائِرُ* [pl. of *سَمِيرٌ*]. (Ibn-Kunásch, TA.) — *بَرْحٌ* is also said by some to signify *الْأَنْوَاءُ* [pl. of *أَنْوَاءٌ*, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.)

بَارِحَةٌ The next, or nearest, past, or preceding, night; *yesternight*: (S, A, Mgh,*) *مَسْبُورٌ* *بَرْحٌ* from *بَرْحٌ* signifying *زَالَ* ["he, or it, went away" &c.].

(S, A.) [In modern Arabic, *Yesterday*: as also البَارِحَ.] It has no dim. formed from it. (Sb, in S, in art. أَمَسَ; and TA.) You say, لَقَيْتُهُ الْبَارِحَةَ [I met, or met with, him, or it, last night, or yesternight]: and لَقَيْتُهُ الْبَارِحَةَ الْأُولَى [I met, or met with, him, or it, the night before last; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلُ الْبَارِحَةِ, generally pronounced أَوَّلُ أَمْبَارِحَةَ or أَوَّلُ أَمْبَارِحَ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of أَمْرٌ for أَلْ: see art. أَمْرٌ]. (S.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِي مَنَامِي [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ الْبَارِحَةَ [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Msh:]) or one says, كَانَ كَذَا وَاللَّيْلَةَ [Such and such things happened to-night] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ الْبَارِحَةَ [It happened last night, or yesternight]. (Yoo, Secr.) The Arabs say,

• مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةَ •

How like is this night wherein we are to the former night that has departed? (TA:) [or, this night to yesternight?]: originally occurring in a poem of Tarafel: used as meaning "how like is the child to the father!" and applied to [any] two things resembling each other. (Har p. 667.)

أَبْرَحٌ is formed [from بَرَحَ for بَرَحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented trilateral-radical verb:] or it is like أَحْنَكَ, having no proper verb. (L.) You say, هَذَا أَبْرَحٌ عَلَيَّ مِنْ ذَلِكَ (A, L, Msh) This is more difficult, distressing, or afflicting, to me than that. (L, Msh.) And هَذَا الْأَمْرُ أَبْرَحٌ مِنْ هَذَا This affair, event, or case, is more difficult, or distressing, than this. (S.) And قَتَلُوهُمْ أَبْرَحَ قَتْلَ [They slew them with a most severe slaughter]. (S.)

تَبْرِيحٌ [inf. n. of 2, used as a simple subst.] is said by some to be sing. of تَبَارِيحٌ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies Difficulties, distresses, afflictions, or adversities: [see also بَرَحَ:] or the difficulties, or obligations, incurred by troublesome, or inconvenient, means of obtaining subsistence: (TA:) and تَبَارِيحُ الشَّوْقِ the burning, or fierce burning, [or the burnings, &c.,] of the yearning, or longing, of the soul, or of longing desire. (S, K.)

أَنَا مَبْرَحٌ بِئِ I am importuned, or pressed, with annoyance, or molestation. (A, TA.) [See the verb (2).]

مَبْرَحٌ and مَبْرَحٌ, applied to an affair, an event, or a case, signify the same; (K, TA;) i. e.

Severe, afflicting, distressing, or harassing: (TA:) and the former, to a beating, (S, A, Mgh, TA,) meaning the same; (TA;) or hurting (S, Mgh) severely: (S:) and to a man, meaning annoying, or molesting, by importuning, or pressing. (TA.) [See 2.] لَقَيْتُ مِنْهُ بَرَحًا مُبْرَحًا: see بَرَحٌ.

بَرَحٌ (K,) thus correctly written, with the ي before the ب; [not بَرُوح, as in the CK; in Chald. ܒܪܚܐ, the word corresponding to the sing. of the Hebr. בַּרְחָא in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or بَرُوحٌ [the idol-like بَرُوح]; (TA;) The root, or lower part, of the wild لُقَاح [or mandrake, not to be confounded with another plant to which the name of لُقَاح, q. v., is also applied], (K,) which is known by the names of قَاوَانِيَا and عُوْدُ الصَّلِيْبِ [names now given to the peony], and called by MF البَرُّ [or the wild apple, but perhaps this is a mistranscription for البَرُّ,] said by him to be an appellation used by the vulgar; (TA;) resembling the form of a man; (K;) and of two sorts, male and female; called by the people of Greece عَبْدُ السَّلَامِ: (TA:) it torpifies, (K,) and strengthens the two appetites [namely that of the stomach and that of the generative organ]: (TA:) if ivory is cooked with it for six hours, it renders it soft; and if a part affected by [the disease termed] بَرَشٌ is rubbed with its leaves for a week, (K,) without interruption, (TA,) it removes it without causing ulcers, or sores: (K:) the root of the wild لُقَاح is the بَرُوح: it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it. (Kz, voce لُقَاح.)

برد

1. بَرَدٌ, aor. ٢, inf. n. بُرُوْدَةٌ; (S, M, Mgh, Msh, K;) and بَرَدٌ, aor. ٢, (M, Msh, K,) inf. n. بَرَدٌ; (M, Msh;) It (a thing, S, Msh, and the latter said of water, Msh) was, or became, cold, chill, or cool; [see بَرَدٌ below;] (S, M;) its heat became allayed. (Msh.) The latter verb is also used transitively, as will be shown below. (Msh.) — [Hence,] بَرَدٌ مَضْجَعُهُ [lit. His bed, or place of sleep, became cold; meaning] † he went on a journey. (A.) — بَرَدٌ also signifies † He died; (As, T, S, A, K;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For — بَرَدٌ, (MF,) aor. ٢, (Mgh,) inf. n. بَرَدٌ, (MF,) likewise signifies † It was, or became, still, quiet, or motionless; (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And † It (beverage of the kind called نَبِيذٌ) became still, and without briskness. (TA, from a trad.) You say, رَعِبَ قَبْرَهُ مَكَانَهُ † [He became frightened, and remained motionless in his place; مَكَانَهُ meaning فِي مَكَانِهِ: and hence,] † he became

amazed, or stupified. (A.) And بَرَدَتْ عَيْنُهُ † The pain in his eye became allayed, or stilled. (L.) And بَرَدَ أَمْرُنَا † Our affair, or case, became easy. (TA, from a trad. [See also بَارَدٌ.]) — Also, inf. n. بَرَدٌ, [which see below,] † He slept. (T.) — And hence, † It remained, or became permanent, or fixed, or settled. (T.) So in the saying, لَمْ يَبْرُدْ بِيَدِي مِنْهُ شَيْءٌ † There did not remain, or become permanent or fixed or settled, in my hand, thereof, anything. (T, L.) You say also, بَرَدَ أَسِيرًا فِي أَيْدِيهِمْ † He remained safely a captive in their hands. (A.) And بَرَدَ فِي أَيْدِيهِمْ سَلْمًا † He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded. (L.) And بَرَدَ الْمَوْتُ † Death fixed, or settled, [upon his face and extremities, or] upon his limbs, or upon his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ الْمَوْتُ عَلَيْهِ † [Death became impressed upon him;] the marks, or signs, of death became apparent upon him. (A.) — [And hence, app.,] † It (a right, or due,) became incumbent, or obligatory, (M, K, TA,) and established. (TA.) You say, بَرَدَ لِي حَقِّي عَلَى فُلَانٍ † My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, A, TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ † What hath become incumbent, or obligatory, to thee, on such a one, and established against him? or what hath become owed, or due, to thee, by, or from, such a one? as also مَا ذَابَ لَكَ عَلَيْهِ. (S.) And بَرَدَ لِي عَلَيْهِ كَذَا مِنَ الْمَالِ † Such an amount of the property, or of property, became incumbent, or obligatory, to me, on him, and established against him; or became owed, or due, to me, by, or from, him. (S.) — Also, (K,) aor. ٢, inf. n. بَرَدٌ, (TA, [but see the next sentence,]) † He (a man) was, or became, weak; and so بَرَدٌ, a verb like عَنَى. (K.) And, inf. n. بَرَادٌ and بُرُودٌ, (M, K,) † He was, or became, languid, (K,) or weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And بَرَدَ مَخَهُ, (A, K,) aor. ٢, inf. n. بَرَدٌ, (TA,) † He was, or became, lean, or emaciated; (A, K;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) — † It (a sword [or the like]) was, or became, blunt. (M, K.) — بَرَدَةٌ, (S, Msh, K,) aor. ٢, (Msh,) inf. n. بَرَدٌ; (K;) and بَرَدَةٌ, (S, M, Msh, K,) inf. n. تَبْرِيدٌ; (S;) He made it, or rendered it, (for ex., water, M, Msh, K,) cold, chill, or cool: (S, &c.) but the latter has an intensive signification [he made it, or rendered it, very cold, or very cool]: (Msh:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K:) one does not say بَرَدَهُ, except in a bad dialect. (S.) بَرْدِيَّةٌ, being used by a poet for بَرْدٌ, has been erroneously supposed to mean "Make thou it hot." (M.) You say, بَرَدْنَا اللَّيْلَ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, The night affected us with its cold. (M, K.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فَوَادَهُ, (S, M,) aor. and inf. n. as above, (S,) I gave him to drink a draught

that cooled his heart: (S, M:) or **بَرَدَتْ بِهَا فُؤَادَهُ** [with which I cooled his heart]. (So in the T.) And **فُؤَادَكَ بِشَرْبَةِ بَرْدٍ** Cool thy heart by a draught. (A.) And **اسْقِنِي سَوِيْقًا اُبْرِدُ بِهِ كَبِدِي** [Give thou me to drink سَوِيْقٍ with which I may cool my liver]. (T.) And **بَرَدَ عَيْنَهُ بِالْكُحْلِ** (A'Obeyd, T, M,) or **بِالْبُرُودِ**, (S, Mgh, K,) aor. and inf. n. as above, (M,) [He cooled his eye with the collyrium, or] he applied the cooling collyrium to his eye, (T, S, M, Mgh, K,) and allayed its pain. (M.) The following words, cited by IAqr,

• **بَرَدُوا غَوَارِبَ اَيْنَتِي حُدْبٍ**

[lit. They cooled the fore parts of the humps, or the backs, of humped she-camels], mean † they put off from them their saddles, that their backs might become cool. (M.) You say also, **بَرَدَ ظَهْرَ فَرَسِكَ سَاعَةً** [lit. cool his back] awhile. (A.) And **لَا تُبْرِدْ عَن فُلَانٍ** † Do not thou alleviate the punishment [in the world to come] due to the offence of such a one by thy reviling him, or cursing him, when he has acted injuriously to thee. (T, S, M, A, L.) And **بَرَدَ الخُبْزَ**, (T, L, K,) **بِالْمَاءِ**, (T,) He poured [cold] water upon the bread, (T, L, K,) and moistened it [therewith: see **بُرُودٌ**]. (T, L.) — **بُرِدَ** (a verb like **عُنِيَ**, K) It (a company of men) was hailed upon. (S, M, K.) And **بُرِدَتِ الارضُ** The land, or ground, was hailed upon. (S.) — **بُرِدَ**, (S, M, &c.,) aor. †, (TA,) inf. n. **بُرْدٌ**, (Mgh, TA,) also signifies He filed (M, Mgh, K) iron, (S, M, &c.,) and the like, (M,) with a **مِبْرَدٌ**. (S, M, Mgh, Mgh, K.) — **بُرِدَهُ** and **اِبْرَدَهُ** He sent him as a **بُرِيدٍ** [or messenger on a post-mule or post-horse]. (K.) And **بُرِدَ بَرِيدًا**, (M,) and **اِبْرَدَهُ**, (A,) He sent a **بُرِيدٍ**. (M, A.) And **اِبْرَدَ اِلَيْهِ**, (T, TA,) or **اِبْرَدَ اِلَيْهِ**, (S,) **اِبْرَدَ اِلَيْهِ** He sent to him a **بُرِيدٍ**. (T, S.)

2: see **بُرْدَةٌ**, in four places. — **بُرِدَهُ عَلَيْهِ** † He made it incumbent, or obligatory, on him. (M, A.) — And **بُرِدَهُ**, (K, TA, but omitted in the CK,) inf. n. **تَبْرِيدٌ**; (TA;) and **اِبْرَدَهُ**; (M, K;) † It (a thing, M) made him, or rendered him, weak; weakened him; (K;) or made him, or rendered him, weak and languid. (M.) — **بُرِدَ** [also signifies, as is indicated in the TA voce **حَبَابٌ**, It (a locust) spread forth its wings; which are termed its **بُرْدَانٍ**: see **بُرْدٌ**.]

4. **اِبْرَدَ** He entered upon a cold, or cool, time: (Mgh, Mghb;) he entered upon the last part of the day: (M, K:) he entered upon the time when the sun had declined: (Mohammad Ibn-Kasb, T:) and he entered upon the cool season, at the end of the summer. (Lth, T.) [Hence,] **اَبْرُدُوا بِالطَّعَامِ** Delay ye to eat food until it is cool: occurring in a trad. (El-Munawee.) And **اَبْرُدُوا بِالطَّهْرِ** (T, A, Mgh, Mghb) Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed. (Mgh, Mghb.) And **اَبْرُدْ عَنكَ مِنَ الطَّهْرِ** Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. **فَجَح**.) — **اِبْرَدَ لَهُ**

He gave him to drink what was cold, or cool. (M, K.) You say also, **سَقَيْتَهُ فَاَبْرَدَتْ لَهُ**, meaning I gave him to drink what was cold, or cool. (A'Obeyd, S.) — **اِبْرَدَهُ** He brought it cold, or cool. (M, K.) — See **بُرْدَةٌ**, first sentence. — And see 2. — See also 1, in four places; last three sentences.

5. **تَبِرَدَ فِيهِ** He descended into it, (i. e., into water, TA,) and washed himself in it, to refresh himself by its coolness. (M, K.) See also 8. — **تَبِرَدَ** also signifies † He became weakened. (TA.)

8. **اَبْتَرَدَ** He washed himself with cold water: (S:) and likewise, (S,) or **اَبْتَرَدَ المَاءَ**, (K,) he drank water to cool his liver: (S, K:) or the latter signifies he poured the water cold upon himself, (M, K,) meaning, upon his head: (M:) and **تَبِرَدَ بِالْمَاءِ**, (T, A,) and **اَبْتَرَدَ**, (A,) he washed himself with water, or with the water. (T.)

10. **اَسْتَبْرَدَ عَلَيْهِ لِسَانَهُ** † He let loose his tongue and used it like a file against him. (A.)

بُرْدٌ and **بُرْدَةٌ** [originally inf. ns.] Cold; coldness; chill; chilness; cool, as a subst.; coolness; the former, *contr.* of **حَرٌّ**; (S, M, A, Mghb;) and the latter, of **حَرَارَةٌ**. (S.) — And [hence] the former, † Pleasantness; enjoyment; ease; comfort: as in the saying, **نَسَأَلُكَ الجَنَّةَ وَبُرْدَهَا** † We ask of Thee Paradise and its pleasantness, &c. (L.) — Also † Sleep: (T, S, M, A, K:) [an inf. n. used as a subst.:] so in the Kur lxxviii. 24: (S, M, K:) for sleep cools a man: (TA:) or, accord. to I'Ab, it there means the coldness, or coolness, of beverage. (T.) You say, **مَنَعَ البُرْدَ البُرْدَ** † The hail prevented sleep. (A.) — And † Saliva: (Th, T, M, K:) so, accord. to Th, in the saying of El-'Arjee,

• **وَإِنْ شِئْتَ لَمْ أَطْعَمْ نَقَاحًا وَلَا بَرْدًا**

And if thou desire, I will not taste sweet water, nor saliva [from any lips but thine]. (T, M, TA. [But this is cited in the S as an ex. of **بُرْدٌ** signifying sleep.]) — See also **بَارِدٌ**. — [Hence,] **اَبْرَدَانِ**: see **اَلْاَبْرَدَانِ**, voce **اَبْرَدٌ**.

بُرْدٌ A kind of garment; (S;) a kind of striped garment: (M, K:) accord. to some, of the description termed **وَشِيٌّ** [or variegated]: (M:) or particular kinds thereof are distinguished by such terms as **بُرْدٌ عَصَبٌ** and **بُرْدٌ وَشِيٌّ**; (Mghb:) also, (as a coll. gen. n., TA,) garments of the kind called **اُكْبِيَّةٌ**, [pl. of **كِبَاءٌ**] which are wrapped round the body; (K;) one of which is called **بُرْدَةٌ**; (M, K:) or, as Lth says, the **بُرْدُ** is [a] well-known [garment], of the kind called **بُرُودٌ** and **بُرُودٌ الوَشِيٌّ**; (T;) but the **بُرْدَةٌ** is a garment of the kind called **كِبَاءٌ**, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mgh, Mghb, TA:) or this latter (the **بُرْدَةٌ**) is a striped garment of the kind called **شَمْلَةٌ**: (T:) or it is an oblong piece of woollen cloth, fringed: (M:) Sh says, I saw an Arab of the desert wearing a piece of woollen cloth resembling a napkin, wrapped round the body like an apron; and on my saying to him, What dost thou call it? he answered, **بُرْدَةٌ**: (T:) [the modern **بُرْدَةٌ**, in every case in which I have

seen it, I have observed to be an oblong piece of thick woollen cloth, generally brown or of a dark or ashy dust-colour, and either plain, or having stripes so narrow and near together as to appear, at a little distance, of one colour; used both to envelop the person by day and as a night-covering: the **بُرْدَةٌ** of Mohammad is described as about seven feet and a half in length, and four and a half in width, and in colour either **أَخْضَرٌ** or **أَحْمَرٌ**, i. e. of a dark or ashy dust-colour or brown; for such are the significations of these two epithets when applied to a garment of this kind, and in some other cases:] the pl. of **بُرْدٌ** is **اَبْرَدٌ** (M, K) and **اَبْرَادٌ** [both pls. of pauc.] and **بُرُودٌ** (S, M, K) and **بُرْدٌ**, (IAqr, T,) or this last is pl. of **بُرْدَةٌ**, (S, M,) and **بِرَادٌ**, like as **قِرَاطٌ** is pl. of **قِرْطٌ**, or this, also, is pl. of **بُرْدَةٌ**, like as **بِرَامٌ** is pl. of **بُرْمَةٌ**. (M.) — **دُو بُرْدٌ**, as opposed to **دُو كِبَاءٌ**, means † A rich man. (S in art. **عَج**.) — **وَدَعَّ بَيْنَهُمَا قُدُّ بُرُودٍ يَمِينَةٌ** (so in copies of the K, in the TA **يَمِينَةٌ** or **بُرُودٌ** (so in a copy of the A,) † [There happened between them two the rending of **بُرُودٌ** of the fabric of El-Yemen, accord. to the reading in the K, or of costly **بُرُودٌ**, accord. to the reading in the A,] means they arrived at a great, or severe, state of affairs; (K;) or is said of two men who have contended together in vehement altercation so that they have rent each other's garments; (A;) [accord. to the reading in the K,] because **يَمِينٌ**, [in the CK **يَمِينٌ**,] which are **بُرُودٌ** of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (K.) — **هَمَا فِي بُرْدَةٍ** † **أَخْمَاسٌ** means † They two do one deed; or act alike; (IAqr, M, K;) and resemble each other, as though they were in one **بُرْدَةٌ**: (IAqr, M:) or they two have become near together, and in a state of agreement. (K in art. **خَمْس**, q. v.) — And **سَلَبَ الصَّبَاةَ بُرْدَتَهَا** † He, or it, deprived the wine of its colour. (A.) — And **بُرُودَا الجِرَادِ**, (T,) or **الجُنْدَبِ**, (S,) † The two wings [of the locust, or of the species called **جندب**]. (T, S.) — And **بُرْدَةٌ الصَّانِ** † A certain sort of milk. (K.)

بُرْدٌ Hail; what descends from the clouds, resembling pebbles; (M, Mghb;) frozen rain; (Lth, T;) what is called **حَبُّ الغَمَامِ** (S, A, Mghb, K) and **حَبُّ المَزْنِ** (Mghb) [i. e. the grains, or berries, of the clouds: a coll. gen. n., of which the n. un. is with **ة**, signifying a hailstone].

بُرْدٌ Possessing coldness or coolness: an epithet applied to the [plant called] **صَلْبَانٌ**. (S.) — **سَحَابٌ بُرْدٌ**, (S, K,) and **اَبْرَدٌ**, (S, K,) **سَحَابٌ بُرْدٌ** Clouds containing hail (T, S, M, K) and cold. (T.) You say also **سَحَابَةٌ بُرْدَةٌ** A cloud containing hail (T, S, M, A) and cold; (T;) but not **سَحَابَةٌ بُرْدَاءٌ**. (M.)

هِيَ لَكَ بُرْدَةٌ: see **بَارِدٌ**: — and see also **بُرْدَةٌ**. — **هِيَ لَكَ بُرْدَةٌ** She is purely thine; (Fr, A'Obeyd, T, S, M;) syn. **خَالِصَةٌ**: (M:) A'Obeyd explains it by **خَالِصًا**, (T, S, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) — **هُوَ لِي بُرْدَةٌ يَجِينِي**

(A'Obeyd, M,) or هُوَ لَبْرَدَةٌ يَمِينِي (S,) He, or it, is known to me. (A'Obeyd, S, M.) = بَرْدَةٌ a proper name applied to The eve. (K.)

بَرْدَةٌ: see بَرْدٌ, in five places.

بَرْدَةٌ (T, S, M, A, &c.) and بَرْدَةٌ (T, M, K) Indigestion; a malady arising from unwholesome food: (S, M, A, L, Mgh, K:) or heartiness of food to the stomach: (IAqr, T, L:) so termed because it makes the stomach cold. (T, L, Mgh.) It is said in a trad., أَصْلُ كُلِّ دَاءٍ الْبَرْدَةُ [The origin of every disease is indigestion]. (T, S, M, A.) = Also, the former, The middle of the eye. (K.)

بَرْدَةٌ An ague; i. e. a fever attended by a cold fit, (K,) or by shivering. (TA.)

بَرْدِيٌّ A well-known kind of plant, (S, M, K,) of which the kind of paper termed قُرْطَاسٌ is made; (TA in art. قرطس, q. v. ;) [namely, papyrus; and] of which mats are made; (Mgh;) [app. meaning rushes in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n. :] n. un. بَرْدِيَّةٌ. (M, TA.) Hence, قُطْنُ الْبَرْدِيِّ The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement. (Golius, from Ibn-Muaroof.) — [Also, a rel. n. from the same, meaning Of, or belonging to, or resembling, the plant so called. Hence the saying,] لَهَا سَاتٌ بَرْدِيَّةٌ [She has a shank like a papyrus-stalk]. (A.)

بَرْدِيٌّ One of the most excellent sorts of dates: (S, Mgh:) an excellent sort of dates, (AHn, M, K,) resembling the بَرْنِيٌّ: (AHn, M:) or a sort of dates of El-Hijaz. (TA.)

بَرْدَانٌ Feeling cold or chilly or cool: fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بَرَادٌ: see بَارِدٌ. = Also Weakness of the legs, from hunger or fatigue. (Ibn-Buzurj, T.) [See also 1.]

بَرُودٌ: see بَارِدٌ. — Beverage that cools the heat of thirst. (T.) — Also, (T, L, K,) and مَبْرُودٌ (T, M, A, L, K,) Bread upon which water is poured; (T, L, K;) which is moistened with cold water: (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is بَرِيدٌ (A.) — بَرُودٌ [as an epithet in which the quality of a subst. predominates] also signifies Cold water which one pours upon his head. (M.) — Anything with which a thing is rendered cold, or cooled. (S, M.) — A collyrium which cools the eye; (Lth, T, M, Mgh;) also termed بَرُودُ الْعَيْنِ. (T, S.) — بَرُودُ الظِّلِّ † Pleasant in social intercourse: applied alike to the male and the female. (TA, from a trad.) — ثَوْبٌ بَرُودٌ A garment without nap: (K:) and a garment that is not warm nor soft. (TA.)

بَرِيدٌ: see بَرُودٌ. = Also A mule appointed [for the conveyance of messengers] in a رِبَاطٌ [or public building for the accommodation of travellers and their beasts, or in a سَكَّةٌ, which is a house or the like specially appropriated to messengers and the beasts that carry them: thus it signifies a post-mule: afterwards, it was applied also to a post-horse, and any beast appointed for the conveyance of messengers]: (Mgh:) [this is what is meant by the words in the S and K, الْبَرِيدُ الْمُرْتَبُّ: it is a word of Persian origin, (Z in the Fäük,) arabicized, from بَرِيدَةٌ ذُرٌّ, (Z in the Fäük, and Mgh,) i. e. “docked,” or “having the tail cut off;” for the post-mules (بِغَالُ الْبَرِيدِ) had their tails cut off in order that they might be known: (Z in the Fäük:) [or perhaps it is from the Hebrew פָּרָד “a mule:”] or it is applied to the beast appointed for the conveyance of messengers (دَابَّةُ الْبَرِيدِ) because he traverses the space called بَرِيدٌ [defined below: but the reason before given for this appellation is more probable: it is like the Lat. “veredus”]: (T, Mgh:) pl. بَرِيدٌ (Z, Mgh, Mgh) and بَرِيدٌ, which is a contraction of the former, like as رَسُلٌ is of رَسُلٌ. (Z.) You say, حَمِيلُ فُلَانٍ عَلَى الْبَرِيدِ [Such a one was borne on the post-mule or post-horse]. (S.) Imra-cl-Keys speaks of a بَرِيدٌ of the horses of Barbar. (S.) — Having been originally used in the sense first explained above, it was afterwards applied to A messenger borne on a post-mule [or post-horse]: (Z in the Fäük, and Mgh:) or messengers on beasts of the post: (M, K:) or a messenger that journeys with haste: (A:) or [simply] a messenger: (S, Mgh, K:) pl. as above. (M, Z.) Hence the saying, فEVER IS THE MESSENGER OF DEATH: (T, Mgh:) because it gives warning thereof. (T.) Hence also الْبَرِيدُ applied to The animal called الْفَرَانِقُ, (said to be the jachul, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And صَاحِبُ الْبَرِيدِ [The master of the messengers that journey on post-mules or post-horses]. (S.) [And حَمِيلُ الْبَرِيدِ, occurring in many histories &c., The post-horses, that carry messengers and others.] — Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to The space, or distance, traversed by the messenger thus called; (Mgh, Mgh;) the space, or distance, between each سَكَّةٌ and the سَكَّةٌ next to it; the سَكَّةٌ being a structure of either of the kinds called بَيْتٌ and قَبَّةٌ, or a رِبَاطٌ [explained above], in which the appointed messengers lodge; (Z in the Fäük;) the space, or distance, between two stations, or places of alighting; or two parasangs, or leagues; (M, K;) [six miles;] each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or twelve miles; (S, A, Mgh, K;) i. e. four parasangs, or leagues: (Mgh, TA:) [for] the space, or distance, between each station termed سَكَّةٌ and the next to it is either two parasangs or four: (Z in the Fäük:) the distance of twelve miles is [also] termed سَكَّةُ الْبَرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بَرِيدٌ, or forty-eight miles,

renders it allowable to shorten prayers; which miles are of the Húshimee measure, such as are measured on the road to Mekkeh. (T.) — Also The course, or pace, of a camel along the space thus called: so in the following verse of Muzarrid, in praise of 'Arábeh El-Owsee:

• فَدَتِكَ عَرَابَ الْيَوْمِ أُمِّي وَخَالَتِي •
• وَنَاقَتِي التَّاجِي إِلَيْكَ بَرِيدَهَا •

[May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arábeh, (the name being contracted,) this day!]. (S.)

بَرَادَةٌ Filings; (M, Mgh, K;) what falls from iron [&c.] when filed. (S.)

بَرُودٌ: see بَرْدٌ.

بَرَادَةٌ A vessel which cools water: (M, K:) or a كُؤَاظَةٌ [app. meaning either a stand, or a shelf, upon which mugs (كُؤُوزٌ, pl. of كُؤُوزٌ) are placed; erroneously in the K, كُؤَاظَةٌ, and كُؤَاظَةٌ, as I find it in different copies;] upon which water is cooled: (Lth, T, K:) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, بَانَتْ كُؤُوزَانَهُمْ عَلَى الْبَرَادَةِ Their mugs passed the night upon the بَرَادَةِ. (A, TA.)

بَارِدٌ (S, M, Mgh, K) Cold; chill; cool; (S, Mgh;) applied to water [&c.]; (M, K;) as also بَرْدٌ, [originally an inf. n., like عَدَلٌ, used as an epithet,] (M, K,) and بَرُودٌ, (S, M, K,) and بَرْدٌ; (M, K;) but the last two are intensive forms [signifying very cold or chill or cool]. (TA.) — † Anything loved, beloved, liked, or approved. (TA.) [Hence,] † عَيْشٌ بَارِدٌ † An easy and a pleasant life, or state of life. (ISK, T, M, A, L, K.) And بَرْدَةٌ الْعَيْشِ, and تَبَلَّةُ بَارِدَةِ الْعَيْشِ, [the latter written in the TT بَرْدَةُ الْعَيْشِ,] † A night of easy and pleasant life. (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — † سَوْمٌ بَارِدٌ † A hot mind that is constant, continual, permanent, settled, or incessant. (S, L.) — † لِي عَلَيْهِ أَلْفٌ بَارِدٌ † A thousand [pieces of money &c.] are incumbent, or obligatory, on him, to me, and established against him; or are owed, or due, to me, by, or from, him. (S, M.) — † جَاءَهُ فُلَانٌ بَارِدًا مُخْتَهُ, and بَارِدُ الْعِظَامِ, † Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مُخْتَهُ, and حَارُّ الْعِظَامِ. (A, TA.) — [بَارِدٌ also signifies † Blunt; applied to a sword and the like: see 1. — And, contr., † Sharp: for you say,] مَرْهَفَاتٌ بَارِدَاتٌ [pl. of بَارِدَةٌ, meaning] † Sharp, or cutting, swords: (TA:) or slaying swords. (S.)

بَارِدَةٌ † Spoil acquired without fatigue; (IAqr, T;) also termed بَارِدَةٌ غَنِيمَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also † Gain made by merchandize at the time of one's buying it. (IAqr, T.)

أَبْرَدٌ [More, and most, cold, or chill, or cool]. — [Hence,] الْبَرْدَانِ and الْبَرْدَانِ The morning

between daybreak and sunrise, and the evening, between sunset and nightfall; (T, S, M, K;) also called العَصْرَانِ (S, K) and الصَّرْعَانِ and الرَّوْفَانِ: (T:) or (as in the S, but in the M and K "and") the morning-shade and evening-shade: (S, M, K:) so called because of their coldness, or coolness. (TA.) — See also بُرْدٌ — ثَوْرٌ أَبْرَدٌ A bull upon which are spots, or patches, of white and black: (S, M:) of the diul. of El-Yemen. (M.) — And الأَبْرَدُ The leopard: fem. with ة: (T, K:) [but in the TT, the fem. is written like the masc.:] pl. الأَبْرَادُ. (T, K.) The female is also called الخَيْمَةُ. (T.)

أَبْرَدَةٌ (S, M, &c.) with kesr (S, Mgh, K) to the. and the ر, (Mgh, TA,) [in the Cك أَبْرَدَةٌ] Cold in the belly, or inside; (M, K;) a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the act of coition: (S, Mgh:) and a dripping of the urine, which prevents a man's taking pleasure in women. (T, L.) — Also Coldness of the damp earth, and of rain. (M, L.) An Arab says, إِنَّمَا تَبَارِدَةُ الْيَوْمِ [Verily it (the morning, الغدَاةُ, L) is cold to-day]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِيَ أَبْرَدَةُ الثَّرَى [It is not cold: it is only the coldness of the damp earth]. (S, L.)

أَرْضٌ مُبْرَدَةٌ [pass. part. n. of 4]. You say, مُبْرَدٌ see مَبْرُودٌ.

جِئْنَاكَ مُبْرِدِينَ [act. part. n. of 4]. You say, مُبْرِدٌ We came to thee when the heat had become allayed. (T.) — Also One sending, or who sends, a بَرِيدٍ [or بُرْدٌ, i. e., a messenger on a post-mule or post-horse, or messengers on post-mules or post-horses]. (S.)

مُبْرَدٌ (S, K, &c.) A file; (M;) syn. سُوْهَانٌ; (M, K;) which is a Persian word: (M:) pl. مَبَارِدٌ. (Mgh.) — [Hence,] جَعَلَ لِسَانَهُ عَلَيْهِ مَبْرَدًا [He made his tongue like a file upon him; i. e.] he annoyed him, or hurt him, with his tongue, and vituperated him. (A.) [See a saying of Moosà Ibn-Jábir voce جِنٌّ.]

مُبْرَدَةٌ [A cause of coldness or coolness]. You say, هَذَا الشَّيْءُ مُبْرَدَةٌ لِلْبَدَنِ [This thing is a cause of coldness, or coolness, to the body]: and Aq relates that he said to an Arab of the desert, "What induceth thee to take a sleep in the morning while the sun is yet low?" and he answered, إِنَّمَا مُبْرَدَةٌ [Verily it is a cause of coolness in the summer, and a cause of warmth in the winter]. (S, A.)

مُبْرَدٌ: see what follows.

مَبْرُودٌ Made, or rendered, cold or chill or cool: (S, Mgh, K:) [and مُبْرَدٌ signifies the same in an intensive manner:] applied to water [&c.: or signifying mixed with snow: see بُرْدَةٌ]. (K.) — أَشْجَرَةٌ مَبْرُودَةٌ A tree deprived of its leaves by the cold. (AHn, M.) — أَرْضٌ مَبْرُودَةٌ (M, A, K) and مَبْرُودَةٌ (K) Land, or ground, hailed upon: (M,

K:) or snowed upon. (A, TA.) — See also بُرُودٌ.

برذع

بِرْدَعَةٌ: see بُرْدَعَةٌ.

برذع

بِرْدَعٌ: see what next follows.

بِرْدَعَةٌ (S, Mgh, Mgh, K) and بُرْدَعَةٌ (Mgh, K) A [cloth of the kind called] حَلْسٌ which is put beneath the [saddle called] رَجُلٌ (S, Mgh, Mgh, K) of the camel: (Mgh:) pl. بَرَادِعٌ (Mgh, Mgh) and بَرَادِعٌ. (Mgh.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

وَتَحْتِ أَحْنَاءِ الرِّحَالِ البِرْدَعُ

[And beneath the curved pieces of wood of the camels' saddles are the bardha'ahs]. (TA.) — This is the primary signification: but in the conventional language of our time, it is applied to An ass's saddle; the thing upon which one rides on an ass, like the سَرَجُ to the horse; (Mgh;) [i. e. a pad, or stuffed saddle; generally stuffed with straw; and used for a mule as well as for an ass;] or an ass's بِرْدَعَةٌ is a saddle like the رَجُلٌ and قَتَبٌ. (TA voce إِكَّافٌ, q. v.) = بُرْدَعَةٌ also signifies Land which is neither hard nor soft: (K:) pl. as above. (TA.)

بَرَادِعِيٌّ A maker of بَرَادِعٍ, pl. of بُرْدَعَةٌ: a rel. n. similar to أَنَاطِيٌّ. (TA.)

برذن

Q. 1. بُرْذَنٌ (M, K,) inf. n. بُرْذَنَةٌ (T,) He (a horse) went in the manner of the بُرْذُونُ, q. v. (T, M, K.) — He (a man) was, or became, heavy, or sluggish: whence IDrd thinks بُرْذُونٌ to be derived: (M, Mgh:) but this opinion is of no account. (M.) — He was unable to reply, (T, K,) when asked respecting a thing. (T.) — He subdued, overpowered, or overcame: (K:) [expl. by قَهَرَ and غَلَبَ; but I think that the right reading may be قَهَرَ and غَلَبَ, meaning he was, or became, subdued, &c.:] said of a man. (TA.)

بُرْذُونٌ [A horse of mean breed, or of coarse make; a jade: but commonly applied to a hack, or hackney; a horse for ordinary use, and for journeying:] دَابَّةٌ (S, K,) not in an absolute sense, but of a particular sort, namely, (MF,) a horse that is not of Arabian breed: (T, MF:) or a heavy, or sluggish, دَابَّةٌ: (so in a copy of the S:) or a coarse horse: (Towsheeh, TA:) or a horse of coarse make, hardy so as to endure travel upon the mountain-roads and rugged ground, not of Arabian breed, mostly brought from Er-Room [meaning Asia Minor or Greece]: (TA, from the Expos. of the 'Irâkceyeh of Es-Sakháwee:) or a horse of large and coarse make, with thick limbs; whereas those of Arabian breed are light of flesh, lank in the belly, and more slender in the limbs: (El-Bájee, TA:) or a Turkish horse; opp

horse; syn. رَهْوَانٌ: (TA voce هَمْلَاجٌ:) fem. with ة; (Ks, S, M, Mgh, Mgh, K;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Mgh:) pl. بَرَادِينٌ. (T, S, Mgh, K.)

مَبْرُودٌ A. owner of a بُرْذُونٌ: (K:) or a rider thereon. (TA.)

برز

1. بَرَزَ (S, A, Mgh, K,) aor. 2, (S, TA,) inf. n. بَرُوزٌ (S, Mgh, TA,) He (a man, S) went, or came, or passed, out, or forth; he issued. (S, A.) He (a man, TA) went, or came, or passed, out, or forth, into the field, plain, or open tract or country: (K:) or did so to satisfy a want of nature: (TS, TA:) as also, in the former sense, (K,) or in the latter, (S,) تَبْرُزٌ (S, K, TA;) and بَرِزٌ; (Sgh, TA;) and so, in the former sense, بَرِزٌ, inf. n. تَبْرِيْزٌ; (Har p. 510;) [and in the latter sense, بَارِزٌ, accord. to an explanation of its part. n. مَبَارِزٌ in Har p. 566:] or تَبْرُزٌ signifies he voided his excrement, or ordure. (Mgh, Mgh.) You say, بَرَزَ إِلَى الْقَرْبِ فِي الْحَرْبِ He went, or came, out, or forth, into the field to his adversary in battle or war. (TA.) — He, or it, (a man, TA, or thing, Mgh, or anything, Fr,) appeared, or became apparent, (Fr, Sgh, Mgh, K,) after concealment, (Fr, K,) or after obscurity; (Sgh;) as also بَرِزَ. (Sgh, K.) — [It was, or became, prominent, or projecting: often used in this sense.] = بَرِزَ (Mgh, K,) inf. n. بَرَاةٌ (Mgh,) He (a man) was, or became, such as is termed بَرِزٌ, q. v.: (Mgh, K:) and in like manner, بَرِزَتْ, inf. n. as above, she (a woman) was, or became, such as is termed بَرِزَةٌ. (A.)

2. بَرَزَهُ (inf. n. تَبْرِيْزٌ, S, K,) He made it apparent, manifest, plain, or evident; he showed, or manifested, it; (S, A, K;) namely, a writing, or book, (A,) or other thing; (S, A;) as also بَرِزَهُ: (A, Mgh:) or أَبْرَزَ الْكِتَابَ signifies he put forth, or produced, the writing, or book; syn. أَخْرَجَهُ: (TA:) and [as it often signifies in the present day,] published, it; syn. نَشَرَهُ. (K, TA.) [See also 4 below.] It is said in the Kur [xxvi. 91 and lxxix. 36], وَبُرِزَتِ الْجَحِيمُ, meaning And Hell shall be uncovered. (A.) — بَرَزَ رَاكِبَهُ He (a horse) saved his rider. (K.) — See also 1. — [Hence,] بَرِزَ الْفَرَسَ (S, Mgh,) or بَرِزَ عَلَى الْخَيْلِ (K,) inf. n. تَبْرِيْزٌ (Mgh,) The horse outstripped (S, Mgh, K) the [other] horses (Mgh, K) in the race-ground: (Mgh:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and بَرِزَ عَلَى الْغَايَةِ [He (a horse) passed beyond the goal]. (A.) — Hence, بَرِزَ فِي الْعِلْمِ, inf. p. as above, He surpassed, or excelled, his fellows in knowledge. (Mgh.) And [simply] بَرِزَ He surpassed his companions (S, K) in excellence, or in courage. (K.) And بَرِزَ عَلَى أَقْرَانِهِ [He surpassed, or excelled, his fellows, or his opponents]. (A.) — See also 4, last signification.

3. بَارِزُهُ فِي الْحَرْبِ (A, Mgh, K, K,) inf. n.

مَبَارَزةٌ and بَرَّازٌ, (S, A, Mṣb, K,) *He went, or came, out, or forth, in the field, to [encounter] him (i. e. his adversary) in battle, or war.* (K, TA.) — See also 1.

4. ابرزه *He made, or caused, him (a man) to go, or come, or pass, out, or forth:* (S:) [or to go, or come, or pass, out, or forth, into the field, plain, or open tract or country: (see 1:)] and *he made, or caused, it (a thing) to go, or come, or pass, out, or forth; or he put it, or took it, or drew it, out, or forth; syn. أَخْرَجَهُ; as also استبرزه.* (K.) See also 2, in two places. — *He determined, resolved, or decided, upon journeying:* (IAqr, K:) the vulgar say بَرَّز. (TA.)

5: see 1, in two places.

6. هُمَا يَتَبَارَزَانِ *They two (meaning two adversaries) go, or come, out, or forth, into the field, each to [encounter] the other, in battle or war.* (K, TA.) — *They bath separated themselves, each from his company, and betook themselves each to the other.* (K.)

10: see 4.

بَرَّزٌ *A man characterized by pleasing or goodly aspect, and by intelligence: fem. with ة:* (S, TA:) or *a man of open condition or state:* (TA:) or *pure in disposition; (TA:) abstaining from what is unlawful and indecorous; (S, A, Mṣb:) of great dignity or estimation: (Mṣb:) fem. with ة: (A, Mṣb:) pl. fem. بَرَّزَاتٌ: (A:) or, as also بَرَّزِيٌّ, a man who abstains from what is unlawful and indecorous, and in whose intelligence, (K.) or, as in some copies of the K, in whose excellence, بَفْضَلِهِ, but this is app. a mistranscription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed: (K:) and بَرَّزَةٌ a woman whose good qualities or actions, or whose beauties, are apparent: (K:) or open in her converse; syn. مَتَّجَاهِرَةٌ: or, as in some correct lexicons, disclaimful of mean things; syn. مَتَّجَاةٌ: or of middle age, (كَهْلَةٌ,) who is not veiled or concealed like young women: (TA:) or of great dignity or estimation: (AO, TA:) or who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent: (TA:) or who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed: (Mgh, Mṣb:) or open in her converse, (مَتَّجَاهِرَةٌ,) of middle age, (كَهْلَةٌ,) of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous: (K:) or in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed: (TA:) or who does not veil her face from a man and bend her head down towards the ground. (IAqr, on the authority of Ibn-Ez-Zubeyr.)*

بَرَّزِيٌّ: see بَرَّزٌ.

بَرَّازٌ *A field, plain, or wide expanse of land,*

(S, Mṣb, K,) *without trees; (Mṣb;) as also بَرَّازٌ; but this latter form is rare: (Mṣb:) or an open tract of land destitute of herbage and trees and without hills or mountains: (Mgh, Mṣb:) or a place in which is no covert of trees or other things: (Fr, S:) an open place in which is no covert. (TA.) — [Hence,] إِلَى الْبَرَّازِ*

† *He went forth to satisfy a want of nature.* (A.) And إِذَا أَرَادَ الْبَرَّازَ أُعْبِدَ † [When he desired to satisfy a want of nature, he went far off]: a trad.; respecting which El-Kharrābee says that the relaters of traditions err respecting the word, pronouncing it with kesr, for بَرَّازٌ is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) — [It is further said,] بَرَّازٌ, (Mgh, Mṣb,) or بَرَّازٌ, (S, K,) is metonymically applied to † *Excrement; human ordure; (S, Mgh, Mṣb, K;) the feces of food.* (S.)

بَرَّازٌ: see بَرَّازٌ, in three places.

بَارِزٌ act. part. n. of بَرَّزَ [q. v.]. — *Wholly, or entirely, apparent or manifest.* (TA.) — *أَرْضٌ بَارِزَةٌ Land that is apparent, open, or uncovered, (Bḍ and Jel in xviii. 45, and TA,) upon which is no mountain nor any other thing, (Jel,) or that has no hill nor mountain nor sand.* (TA.)

بَرَّزِيٌّ: see what next follows.

إِبْرِيْزِيٌّ (Sh, IAqr, A, Mṣb, K) and إِبْرِيْزِيٌّ (Sh, IAqr, K,) the latter of which is incorrectly written in [some of] the copies of the K إِبْرِيْزِيٌّ (TA.) *Pure gold: (Sh, Mṣb, K:) or an ornament of pure gold: (IAqr:) the former an arabicized word [app. from the Greek ἰβριζιον, as also the latter]: (Mṣb:) of the measure إِبْرِيْزِيٌّ; the . and ي being augmentative. (IJ.)*

مَبْرُزٌ [lit. *A place to which one goes forth in the field, or plain, or open tract or country;] a privy, or place where one performs ablution; syn. مَتَّوَضًا; (S:) [as also مَتَّبَرُزٌ, occurring in the TA in art. جَوْز.]*

مَبْرُوزٌ (S, Mṣb, K,) and كِتَابٌ مَبْرُوزٌ (K,) *A writing, or book, put forth, or published; syn. مَنَشُورٌ: (S, K:) or made apparent, shown, or manifested: (Mṣb:) † the latter anomalous; (S, Mṣb;) being from مَبْرُزٌ; (Mṣb;) and AHát disapproved it; and thought that it might be a mistake for مَبْرُورٌ, meaning “written;” but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُوزُ, some read المَبْرُزُ; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُوزُ is for المَبْرُورُ.*

(TA.) You say, قَدْ أَعْطَوْهُ كِتَابًا مَبْرُوزًا *They had given him a writing, or book, published; i. e., مَنَشُورًا.* (TA.)

مَبْرُوزٌ: see مَبْرُزٌ, throughout.

مَبْرُزٌ: see مَبْرُزٌ.

برز

بَرَّزٌ *A thing that intervenes between any two things: (L:) or a bar, an obstruction, or a thing*

that makes a separation, between two things: (S, A, L, K:) so in the Kur lv. 20: pl. بَرَّازٌ. (L.)

— *The interval between the present life and that which is to come, (S, A,) from the period of death to the resurrection, (S, A, K,) upon which he who dies enters; (S, K;) the period, or state, from the day of death to the day of resurrection: so in the Kur xxiii. 102. (Fr.) — بَرَّازُ الْإِيمَانِ What is between the beginning of faith, (L, K,) which is the acknowledgment, or confession, of God, (L,) and the end thereof, (L, K,) which is the removal of what is hurtful from the road: (L:) or what is between doubt and certainty. (L, K.)*

برسر

Q. 1. بُرْسِمٌ *He (a man) was affected with the disease termed برسر; (S, Mgh, Mṣb, K;) as also بُرْسِمٌ. (TA.)*

بُرْسَامٌ, (in the T with fet-ḥ, [بُرْسَامٌ] Mgh,) *A certain malady, or disease, (S, Mṣb, K,) well known, (S, Mṣb,) attended by delirium: (K:) [in the present day, this term is applied to the pleurisy, as also ذَاتُ الْجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, pleurodyne: lut] in some of the books of medicine, it is said to be a tumour, (Mṣb,) or a hot tumour, (TA,) that is incident to the septum which is between the liver and the bowels, [app. meaning the upper parts of the greater and lesser omentum,] and then reaches to the brain: (Mṣb, TA:) also pronounced بُرْسَامٌ: (ISK, Mṣb:) i. q. مَوْمٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Mṣb;) or seems to be so; composed of بَرٌّ and سَامٌ; the former of these, in Persian, signifying the “breast,” or “chest;” and the latter, “death” [and “fire” and “a swelling;” of which three meanings, the second and third are agreeable with the two explanations of برسر given above]: so says Az. (TA.)*

بُرْسِيمٌ, with kesr, (K,) vulgarly pronounced with fet-ḥ to the ب, [بُرْسِيمٌ] (TA,) [*Alexandrian trefoil or clover; trifolium Alexandrinum; described by Forskål in his Flora Aegypt. Arab. p. 139; the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed رِبَّةٌ; and so is the third; but this is generally left for seed: when dry, it is termed دَرِيْسٌ: if his words have not been perverted by copyists, F explains it as] the grain of the قَرْطُ, حَبُّ الْقَرْطِ [but I think it probable that this is a mistranscription, for حَبُّ الْقَرْطِ, i. e., the best of the (species of trefoil, or clover, called) قَرْطُ, resembling the رَطْبِيَّةُ [or رَطْبِيَّةُ, or superior to this latter in size, or quality (أَجَلٌ مِنْهَا): (K:) the قَرْطُ resembles the رَطْبِيَّةُ, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (أَجَلٌ مِنْهَا), and larger in the leaves, and is what is called in Persian شَبْدَرٌ [or شَبْدَرٌ]: (AHn, TA.)*

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

ابريسر (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ة], accord. to IAg., (M,) [and] with fet-ḥ to the س; (K;) or ابريسر (M;) and [app. ابريسر] with dumm to the س; (K;) or it has three dial. forms; accord. to ISk, it is ابريسر [app. ابريسر]; others say that it is ابريسر [app. ابريسر], with fet-ḥ; IAg. says that it is ابريسر, with kesr to the . and the ر, and with fet-ḥ to the س, and he says that there is not in the language an instance of افعيلل, with kesr, but there are instances of افعيلل, as افعيلل [q. v.] and ابريسر; (§; [but I find that in two copies of that work, and in the L, this passage is mutilated; for it runs thus; "ISk says that it is ابريسر, with kesr to the . and ر, and with fet-ḥ to the س," &c.;]) or one of its dial. forms is ابريسر, with kesr to the . and the ر and the س; but ISk disallows this, [or, probably, as appears from what has been said above, we should read here, "accord. to ISk, but others disallow this,"] saying that there is not in the language an instance of افعيلل with kesr to the [former] ل, but with fet-ḥ, as افعيلل and افعيلل; and the second form is ابريسر, with fet-ḥ to those three letters; and the third is ابريسر, with kesr to the ., and fet-ḥ to the ر and the س; (Mgh;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce ابريسر with fet-ḥ to the . and the ر, and some pronounce it with kesr to the ., and with fet-ḥ to the س; (TA;) Silk; syn. حرير: (M, K;) or, accord. to some, specially, raw silk: (TA:) [it is said that] حرير is the same as ابريسر: (Mgh in art. حر:) or dressed silk; syn. ابريسر مطبوخ: (Mgh and Mgh in that art. :) or stuff wholly composed of silk: or of which the woof is silk: (Mgh in that art., from the Jemā et-Tefāreḥ:) [and it is also said that] قز is the same as ابريسر: (K in art. قز:) or a kind thereof: (§ in that art. :) or that whereof ابريسر is made: (Lth, Az, Mgh, TA, all in that art. :) [medicinal properties are ascribed to it: it is said that] it is exhilarating, warming to the body, moderate in temperament, and strengthening to the sight when used as a collyrium: (K:) the word is arabicized, (§, Mgh, K, [but in the last it is said, after the explanation of the meaning, "or it is arabicized,"]) from [the Persian] ابريسر [i. e. ابريسر]: (TA:) and is perfectly decl., even if used as a proper name, in the manner of a surname, because it was arabicized in its indeterminate state, not like إسحاق &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (§.)

ابريسي or ابريسي [&c.] A manufacturer [or seller] of ابريسر. (TA.)

مبوسر A man affected with the disease termed برص; (Mgh, Mgh, K;) as also مبوسر. (Mgh, TA.)

برش

1. برش, aor. -, inf. n. برش, i. q. برص, aor. -, inf. n. برص: (Mgh:) [or rather, used allusively for the latter verb: see أبرش. See also برش, below.]

2. أبرش, inf. n. إبرشاش, He (a horse) was, or became, marked with small specks, called برش, differing from the rest of his colour. (§.)

برش, in the hair of a horse, Small specks, differing from the rest of the colour; (§, K;) as also برشة: (K:) or both signify a colour in which one speck is red and another black or dust-coloured or the like. (TA.) — And hence, (TA,) the former, (A, TA,) or both, (K,) A whiteness that appears upon the nails. (Ibrāhīm El-Harbee, A, K.) — And the former, White specks in the skin. (A.) — [See also 1.]

برشة: see برش, in two places.

بريش: see أبرش.

أبرش, applied to a horse, (§, K,) or to one of the sort termed برذون (Lh,) Marked with the small specks termed برش; (Lh, §, K;) as also بريش. (K.) Also, شاة برشة, A ewe, or she-goat, marked with specks of various colours. (TA.) And حية برشة A serpent black speckled with white, or white speckled with black. (TA.) — [Hence,] i. q. أبرص: fem. برشة: pl. برش: (Mgh:) [or rather, used allusively for أبرص; for] Jedheemeh (§, A, K) Ibn-Malik (§, TA) Ibn-Fahm, (TA,) the king [of El-Heereh], (K,) was surnamed الأبرش in allusion to his being أبرص; (§, A, K;) the Arabs fearing to apply to him this latter epithet: (K:) or he was thus called because he was marked with black or red specks caused by a burn. (Kh.) — مكان أبرش A place of various colours, abounding in plants or herbage: (K:) and أرض برشة, and سنة برشة, land, and a year, in which is abundance of herbage (Ks, K) of various colours; (Ks;) as also ريشة and ريشة. (TA.)

برص

1. برص, (§, [so in two copies, in one mentioned by Freytag برص, which is a mistake,] M, Mgh, K,) aor. -, (Mgh, K,) inf. n. برص, (M, Mgh,) He (a man, §) was, or became, affected with برص [or leprosy (see برص below)]. (§, M, Mgh, K.) [See also أبرش.]

2. تبرص رأسه (A,) inf. n. تبرص, (K,) He shaved his head. (Ibn-'Abbād, A, §gh, K.) — برص المطر الأرض (TK,) inf. n. as above, (K,) The rain fell upon the land before it was ploughed, or tilled. (Ibn-'Abbād, §gh, K.)

4. أبرص He begot a child that was أبرص [or leprosy]. (K.) = أبرص الله God rendered him, or caused him to be or become, أبرص [or leprosy]. (§, K.)

5. تبرص الأرض He (a camel, A, TA) found no pasture in the land without depasturing it; (§gh, K;) left no pasture in the land. (A.)

برص, with fet-ḥ, A certain small reptile (دويبة) that is in the nell. (Ibn-'Abbād, §gh, K. [In the CK, فى البعير is put by mistake for فى البئر.]) [Perhaps it is the same as is called برص, (see this word below,) which may be a vulgar pronunciation; and if so, this may be the reason why the author of the K has added, contr. to his usual rule, "with fet-ḥ."]

برص i. q. وزعة [A lizard of the species called gecko, of a leprous hue, as its name برص indicates; so applied in the present day]; (TA;) and أبو برص (M,) or أبو برص (TA,) is a surname of the same. (M, TA.) [See also برص; and see برص, voce أبرص; and برص.]

برص [Leprosy; particularly the malignant species thereof termed "leuc";] a certain disease, (§, TA,) well known, (TA,) which is a whiteness; (§;) a whiteness incident in the skin; (M;) a whiteness which appears upon the exterior of the body, by reason of a corrupt state of constitution. (A, K.) — What has become white, in a beast, in consequence of his being bitten. (K, TA.)

برص + i. q. بلوفة; (Ish;) pl. براص, (Ish, K,) which signifies White places, (Ish,) or portions distinct from the rest, (K,) in sand, which give growth to nothing. (Ish, K.) — The pl. also signifies The alighting-places of the jinn, or genii: (K:) [reminding us of our fairy-rings:] in which sense, also, it is pl. of برصة. (TA.) — Also, the sing., An aperture in clouds, or mist, through which the face of the shy is seen. (M, TA.)

أبرص: see أبرص, voce أبرص.

بريص A shining, or glistening; syn. بصيص (A, K) and بریق. (A.) = Also A certain plant, resembling the سعد [or cyperus], (AA, K,) growing in channels of running water. (AA.) = أبو بريص: see برص.

أبو بريص dim. of أبرص, q. v. = أبو بريص: see برص. = أبو بريص is also the name of A certain bird, otherwise called بلعة, [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the K in art. بلص. (TA.)

دابة صغيرة A certain small reptile (دابة صغيرة), smaller than the وزعة; when it bites a thing, the latter is not cured. (M, TA.) [See also برص; and see أبرص, voce أبرص.]

أبرص [Leprous;] having the disease called برص: (§, M, K:) fem. برصاء: (M, Mgh:) pl. برص (Mgh, TA) and برصان. (TA.) — أبرص (S, M, Mgh, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (§, Mgh;) and أبرص, as one word, the former being indecl. with fet-ḥ for its termination, and the latter being imperfectly decl., (§, Mgh,) in this and in the former instance; (Mgh;) and أبرص (as in some copies of the K in art. أبرص; i. q. الوزعة [The species of lizard described above, voce برص]: (M, and so in the JK and K in art.

وزغ) or such as are large, of the **وَزَغ** [whereof **وَزَغَةٌ** is the n. un.]: (A, Mṣb:) or [one] of the large [sorts] of the **وَزَغ**: (S, K:) determinate, as a generic appellation: (S, TA:) Aṣ says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see **بَرَصٌ**:] its blood and its urine have a wonderful effect when put into the orifice of the penis of a child suffering from difficulty in voiding his urine, (K, TA,) relieving him immediately; (TA;) and its head, pounded, when put upon a member, causes to come forth a thing that has entered into it and become concealed therein, such as a thorn and the like: (K:) the dual is **أَبْرَصٌ**: (S, M, Mṣb, K:) and the pl. is **أَبْرَصٌ**: (S, M, A, Mṣh, K,) **أَبْرَصٌ** having no dual form nor pl.; (M;) or, (K,) or sometimes, (Mṣb,) or if you will you may say, (S,) **السَّوَامُ**, without mentioning **أَبْرَصٌ**; and **الْبَرَصَةُ**: (S, Mṣh, K;) and **الْأَبْرَاصُ**: (S, M, A, Mṣb, K;) without mentioning **أَبْرَصٌ**; (S, Mṣb, K;) the last of these pls. being as though formed from a rel. n., [namely, **أَبْرَصِي**,] although without [the termination] **ة**, like as they said **الْمَهَابِ** [for **الْمَهَابَةُ**]. (M.) — **الْأَبْرَصُ** The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, **بِتَّ** **أَبْرَصٌ** [I passed the night, none but the moon cheering me by its presence]. (A, TA.) — **أَبْرَصَةٌ** A serpent having in it, (K,) i. e., in its skin, (M, TA,) white places, distinct from the general colour. (M, K, TA.) — **أَرْضٌ أَبْرَصَةٌ**; **أَرْضٌ أَبْرَصَةٌ**; (A;) of which the herbage has been depastured (K, TA) in some places, so that it has become bare thereof. (TA.)

برطل

Q. 1. **بَرَطَلَ**, (inf. n. **بَرَطَلَةٌ**, TK,) He placed a long stone (**بَرَطِيلٌ**) in the fore part (**أَوَّلَهُ**, q. v.) of his watering-trough. (Lth, K.) — [He gave him a **بَرَطِيلٌ**, or bribe;] he bribed him. (K.) And **بَرَطَلَ** He was bribed. (TA.)

Q. 2. **تَبَرَطَلَ** He received a [**بَرَطِيلٌ**, or] bribe. (K.)

بَرَطِيلٌ A long stone: pl. **بَرَطَائِلٌ**: (S:) or a broad stone: (TA in art. **بَرَمٌ**;) or a stone (Seer, A, K) of an oblong form (A, TA) a cubit in length, (Seer, TA,) or an iron, long, broad, and hard by nature, (K,) not such as is made long, or sharpened or made sharp-pointed, by men, (TA,) with which the millstone is pecked (**تَنْقَرُ** [i. e., wrought into shape, and roughened in its surface, by pecking]): so says Lth: (TA:) to this is sometimes likened the muzzle, or fore part of the nose and mouth, of a she-camel of high breed: (Lth, TA:) [and hence,] it signifies also † the muzzle, or fore part of the nose and mouth, of an old bear: (TA:) some say that the dual signifies two elongated stones, of the hardest kind, slender, and sharp-pointed, with which the millstone is pecked (**تَنْقَرُ** [explained above]). (TA.) Also, (K,) accord. to Sh, (TA,) A pickaxe, or stone-cutter's pick; syn. **مِعْوَلٌ**: (Sh, Mṣb, K:) pl. as

above: accord. to IAṣr, what is called in Persian **اسكنه** [app. a mistranscription, or a dial. var., of **إِسْكَنْدُ**]. (TA.) = A bribe; syn. **رَشْوَةٌ**: (Mṣb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-ḥ to the **ب** is a vulgarism, since there is no such measure as **فَعْلِيلٌ**: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying "an oblong stone;" as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a **مِعْوَلٌ**; because therewith a thing is got out; (Mṣb;) and so El-Munáwec asserts it to be: (TA:) pl. as above. (Mṣb, K.) Hence the phrase, **أَتَقَمَهُ الْبَرَطِيلُ** [He tipped him the bribe; conveyed it to him in like manner as one puts a morsel into another's mouth; somewhat like our phrase *he greased his fist*]. (TA.) And the saying, **الْبَرَطَائِلُ تَنْصُرُ الْإِبْطَائِلَ** [Bribes render victorious false allegations]: (Mṣb, TA:) a prov. (Mṣb.)

أَبْرَطَلَ الرَّأْسَ A man having a long head. (A in art. **كوز**.)

برع

1. **بَرَعَ الْجَبَلَ** He ascended, or ascended upon, the mountain. (TA.) — And **بَرَعَ صَاحِبَهُ** He was, or became, superior to his companion; he excelled him; (IAṣr;) he overcame him. (K.) = **بَرَعَ**, (S, Mṣb, K,) aor. ʿ; (Mṣb, MṢ, PṢ, [accord. to the TA, which is followed in the TK, ʿ, which is evidently a mistake,]) and **بَرَعٌ**, aor. ʿ; (S, Mṣb, K;) and **بَرَعٌ**, aor. ʿ; (Sgh, K;) inf. n. **بَرُوعٌ**, (M, K,) which is of **بَرَعَ**, (TA,) and **بَرَاعَةٌ**, (S, M, Mṣb, K,) which is of **بَرَعَ** [and is the more common]; (Mṣb, TA;) He excelled in knowledge, or courage, or other qualities: (Mṣb;) or he excelled his companions in knowledge &c.: (S, K:) or he was, or became, accomplished, perfect, or complete, in every excellence, and in goodliness. (M, K.)

5. **تَبَرَعَ بِالْعَطَاءِ** He gave what was not incumbent, or obligatory, on him; he gave supererogatorily: (K:) or he gave gratuitously, unasked, or unbidden: (TA:) as though he affected **بَرَاعَةٌ** [or excellence] therein, and generosity. (Z, TA.) And **تَبَرَعَ بِالْأَمْرِ** He did, or performed, the thing, or affair, disinterestedly; not seeking, or desiring, a compensation. (Mṣb.) And **تَبَرَعَ بِالْجِهَادِ** [He engaged unbidden, or disinterestedly, in war against unbelievers]. (Mṣb in art. **طوع**.)

بَرِيعَةٌ: see **بَارِعٌ**.

بَارِعٌ Anything overtopping. (IAṣr.) — Excelling in knowledge, or courage, or other qualities: (Mṣb:) or excelling his companions in knowledge &c.: (S, K:) or accomplished, perfect, or complete, in every excellence, and in goodliness: (K:) fem. with **ة**. (K.) And **بَرِيعَةٌ**, applied to a woman, (IAṣr,) Excelling in goodliness, or beauty, and in intelligence. (IAṣr, K.) And

بَارِعَةٌ, applied to a girl, Goodly, or beautiful. (TA.) — **أَمْرٌ بَارِعٌ** A case, a state, or condition, or an affair, exalted, or of high estimation; (TA;) goodly, or comely. (K, TA.) — **سَعْدٌ الْبَارِعِ** A certain **نَجْمٌ** [or asterism]. (TA, [in which it is here said to be "of the Mansions," i. e., of the Mansions of the Moon; but it seems that **لَيْسَ**, or the like, has been omitted by a copyist; for it is said in art. **سعد**, (q. v.,) on several authorities, to be not of the Mansions of the Moon.])

هَذَا أَكْبَرُ مِنْهُ This is larger, bigger, or more bulky, than he, or it. (K, TA.)

فَعَلَهُ مَتَبَرِّعًا He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. **مُتَطَوِّعًا**. (S, K.)

برعم

Q. 1. **بَرَعِمَتِ الشَّجَرَةَ** The tree put forth its **بَرَاعِيمَ** [pl. of **بَرَعِيمٌ**, (S,) or its **بَرَعِمَةٌ**. (M, K.)

بَرَعِمٌ: } see what next follows.
بَرَعِمَةٌ: }

بَرَعِمَةٌ and **بَرَعِيمَةٌ** (S, K) and **بَرَعِيمَةٌ** and **بَرَعِمَةٌ** (K) The calyx of the fruit, or produce, of a tree: (K:) and blossoms, or white blossoms, syn. **نَوْرٌ**, (K, TA,) before they open: (TA:) or flowers, (S, and Mṣb in explanation of the first word in art. **زهر**,) or the flower of a tree, (K,) before the opening thereof: (S, Mṣb ubi supra, K:) pl. **بَرَاعِيمٌ**. (S, TA.) — **بَرَاعِيمٌ** also signifies The heads, or tops; or round, high, slender tops; or peaks; (S, TA.) of mountains: (AZ, K:) sing. **بَرَعِيمَةٌ**. (AZ, TA.)

بَرَعِيمَةٌ: see **بَرَعِيمٌ**, in two places.

برغت

بَرَعُوْتُ, (S, K,) also, accord. to Es-Suyootce, with fet-ḥ and with kesr to the first letter, and Dmr says the like; [so that it is app. written also **بَرَعُوْتُ**, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except **صَعْفُوقٌ**; and **بَرَعُوْتُ**, like **بَرَدُونٌ**, for there is no word of the measure **فَعْلُولٌ**;] but each of these two forms requires proof; (MF;) [like the Hebr. **פָּרַעַלַא**, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance;" The flea;] a certain insect (**دَوْبِيَّةٌ**), resembling the **حُرْقُوقُوسُ**; (TA;) well known: (K:) [a coll. gen. n.: n. un. with **ة**:] pl. **بَرَاعِيْمٌ**. (S.)

برق

1. **بَرِقَ**, (S, Mgh, K,) aor. ʿ, (S, Mgh,) inf. n. **بَرُوقٌ**, (S,) or **بَرِيقٌ**, (Mgh, K,) or this is a simple subst., (S,) and **بَرِقٌ** and **بَرِقَانٌ**, (K, TA, but in

the CK **بَرُوقٌ**, as in the §, *It* (a thing, Mgh, K, a sword, &c., §, and the dawn, K, TA) *shone, gleamed, or glistened.* (§, Mgh, K, TA.) — Also said of a cloud, aor. as above, inf. n. **بَرِيقٌ** and **بَرِيقٌ** and **بَرِيقَانٌ**, *It gleamed or shone [with lightning]*; and so **أَبْرُقُ**, (JK,) and **تَبْرُقُ**. (K in art. حَلَج.) And **بَرَقَتِ السَّمَاءُ**, (§, Mgh, K,) aor. as above, (Mgh, TA,) inf. n. **بَرَقَانٌ** (Aq, S, Mgh, K) and **بَرُوقٌ** (Mgh, TA) and **بَرُوقٌ**, (K,) *The sky lightened*; (Mgh, K;) as also **أَبْرَقْتُ**: (AO, AA, K:) or *gleamed or shone [with lightning]*: (§, K:) or *lightened much before rain*; as also **أَبْرَقْتُ**. (TA in art. رَعَد.) And **بَرَقَ الْبَرِيقُ** *The lightning appeared.* (K.) — And [hence] said of a man, (JK, Mgh, K,) or **رَعَدَ وَبَرِقَ**, (§,) *He threatened*; (JK, S, K;) or *he threatened with evil*; (Mgh;) [or *he threatened and menaced*]; or *he frightened* (§ and K in art. رَعَد) and *threatened*; (§ in that art. ;) and **أَبْرُقُ** signifies the same; (JK, Mgh, K;) and so **أَرَعَدَ وَأَبْرُقُ**: (K:) or, accord. to Aq, **أَرَعَدَ** and **أَبْرُقُ** are not allowable. (TA, and § in art. رَعَد, q. v.) But **بَرَقْتُ**, inf. n. **بَرِيقٌ**, said of a woman, (K,) or **رَعَدْتُ وَبَرَقْتُ**, (§,) means *She beautified* (§ and A in art. رَعَد, and K) and *adorned herself*, (§, K,) [as also **تَبَرَقْتُ**, (occurring in the K in art. اتق, coupled with its syn. تَزَيَّنْتُ,) and *showed, or presented, herself*, (A in art. رَعَد, and TA,) **لِي** to me: (A in art. رَعَد.) or *she exhibited her beauty intentionally*: (TA:) and **أَبْرَقْتُ** means the same, (Lh, K,) inf. n. **تَبْرِيقٌ**; (TA;) and so **أَبْرَقْتُ**: (K:) you say, **أَبْرَقْتُ** *She beautified herself in her face and the rest of her person*: (Lh, TA:) and **أَبْرَقْتُ** *She showed her face.* (JK, Ibn-'Abhád, K.) — Also, said of a star, or an asterism, *It rose.* (Lh, K.) One says, **لَا أَفْعَلُهُ مَا بَرِقَ النُّجُومُ فِي السَّمَاءِ** *I will not do it as long as the star, or asterism, [by which may be meant the asterism of the Pleiades,] rises in the sky.* (Lh, TA.) — **بَرِقَ الْبَصْرُ**, (§,) or **بَصْرُهُ**, (K,) *The eye or eyes, or his eye or eyes, glistened*, (§, K,) *being raised, or fixedly open*: (§:) or *became raised, or fixedly open*: occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or *the eye, or his eye, became open by reason of fright.* (TA.) **بَرِقَ** has a different meaning, which see below. (§.) — **بَرَقْتُ**, said of a she-camel, *She put her tail between her thighs, making it to cleave to her belly, without being pregnant*: (IAqr, TA:) or *she raised her tail, and feigned herself pregnant, not being so*; as also **أَبْرَقْتُ**, (Lh, S, K,) and **أَبْرَقْتُ بِذَنْبِهَا**: (TA:) or **أَبْرَقْتُ** signifies *she smote with her tail at one time upon her vulva and another time upon her buttocks*; and also, *she feigned herself pregnant, not being so.* (JK.) — **بَرِقَ** *He feared, so that he was astonished or amazed or stupified, at seeing the gleam of lightning*: (TA voce بَحْر:) or *his (a man's) sight became confused in consequence of his looking at lightning.* (Bd in lxxv. 7.) And hence, (Bd ibid.) **بَرِقَ الْبَصْرُ**, (§, Bd,) or **بَصْرُهُ**, (K,) aor. ϵ ; (§, K;) and **بَرِقَ**, aor. ϵ ; (K;) or the latter has [only] a meaning explained above; (§) inf. n. **بَرِيقٌ**, which is of the former verb;

(§;) accord. to the K, **بَرِقَ**; but this is wrong; (TA;) and [of the latter verb,] **بَرُوقٌ**; (Lh, K;) *The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids*: (§, K:) or *became confused, so as not to see.* (K.) **بَرِقَ بَصْرُهُ** signifies also *His eye or eyes, or his sight, became weak*: whence **بَرَقَتْ قَدَمَاهُ** *His two feet became weak.* (TA.) Also **بَرِقَ** alone, (TA,) inf. n. **بَرِيقٌ**, (Fr, K, TA,) *He (a man, TA) was frightened*; or *he feared, or was afraid*: (Fr, K, TA:) and *he became confounded, or perplexed, and unable to see his right course.* (K.) — **بَرِقَ** said of a skin, aor. ϵ , (JK, K,) inf. n. **بَرِيقٌ**, (JK,) so in the O, in which, as in the K, the part. n., being **بَرِيقٌ**, indicates that the verb is like **فَرِحَ**; (TA;) and **بَرِقَ**, (K,) so in the L, (TA,) aor. ϵ , (K,) inf. n. **بَرِيقٌ** and **بَرُوقٌ**; thus in the L, which indicates that the verb is like **نَصَرَ**; (TA;) *It became affected by the heat so that its butter melted and became decomposed*, (Aq, JK, K,) and *did not become compact.* (K.) — **بَرِقَ** **طَعَامًا**, (JK,) or **بَرِقَهُ بَزَيْتٍ أَوْ سَمْنٍ**, (§, K,) aor. ϵ , (JK,) inf. n. **بَرِيقٌ** (JK, S) and **بَرُوقٌ**, (L,) *He poured upon the food, (JK,) or put into it, (§, K,) somewhat, (JK,) or a small quantity, (§, K,) of olive-oil (JK, S, K) or of clarified butter.* (§, K.) And **بَرَقْتُ لَهُ** *I made his food [somewhat] greasy for him with clarified butter.* (TA.) And **أَبْرَقُوا الْمَاءَ بَزَيْتٍ** *Pour ye upon the water a little olive-oil.* (§.) — **بَرَقَتْ** **الغَنَمُ**, aor. ϵ , (§, K,) inf. n. **بَرِيقٌ**, (§,) *The sheep, or goats, had a complaint in their bellies from eating the بَرُوقُ*: (§, K:) and in like manner, **الْإِبِلُ** *the camels.* (TA.)

2. **بَرِقَ بَعِينِهِ**, (JK,) or **بَرِقَ بَصْرُهُ**, (TA,) *He glistened with his eyes by reason of looking hard, or intently.* (JK, TA.) And **بَرِقَ عَيْنُهُ**, inf. n. **تَبْرِيقٌ**, *He opened his eyes wide, and looked sharply, or intently.* (Lh, S, K.) — **بَرَقْتُ**, said of a woman: see 1. — And **بَرِقَ** *He decorated, or adorned, his place of abode.* (El-Muärrij, K.) — **بَرَقْتُ وَعَرَقْتُ** *Thou madest a sign with a thing, that had nothing to verify it, [app. meaning thou madest a false display, or a vain promise,] and didst little.* (IAqr.) — Also **بَرِقَ**, (inf. n. as above, TA,) *He (a man) journeyed far.* (El-Muärrij, K.) — **بَرِقَ فِي الْمَعَاصِي** *He persisted, or persevered, in acts of disobedience.* (El-Muärrij, K.) — **بَرِقَ بِي الْأَمْرِ** *The affair was unattainable, or impracticable, to me.* (K.)

4: see 1, in eight places. — **أَبْرُقُ**, (Aboo-Naqr, S, K,) or **أَبْرُقَ بِسَيْفِهِ**, (JK,) said of a man, (Aboo-Naqr, JK, S,) *He made a sign with his sword [by waving it about so as to make it glisten].* (Aboo-Naqr, JK, S, K.) — And **أَبْرُقُ** *He betook himself, or directed his course, towards the lightning.* (TA.) — *He entered into [a tract wherein was] lightning.* (TA.) — *He saw lightning.* (TA.) Tufeyl uses the phrase **أَبْرَقْنَ الْخَرِيفَ** as meaning *They (women borne in vehicles upon camels) saw the lightning of [the season, or the rain, called] the خَرِيف.* (AAF, TA.) — *He was smitten, or assailed, or affected, by lightning.*

(§, K.) = **أَبْرَقَهُ الْفَرَعُ** [app. *Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way*: see **بَرِقَ**]. (TA.) — [And hence, perhaps,] **أَبْرَقَ الصَّيْدَ** *He roused the game, or chase.* (K.)

5: see 1, in two places.

10. **أَسْتَبْرُقُ** *It (a place, and the horizon,) shone, or gleamed, with lightning.* (TA.)

بَرِقٌ [Lightning:] *what gleams in the clouds, (TA,) or, from the clouds*; from **بَرِقَ** [in the first of the senses explained above], said of a thing, inf. n. **بَرِيقٌ** and **بَرِيقٌ**: (Bd in ii. 18:) or *an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires [issue from them]: (Mujáhid, K:) or a whip of liút with which the angel drives the clouds*: (I'Ab, TA:) sing. of **بَرُوقٌ**, i. e., of the **بَرُوقُ** of the clouds: (§, K:) or it has no pl., being originally an inf. n. (Bd ubi suprà.) **بَرِقُ الْخَلْبِ** and **بَرِقُ خَلْبٍ** and **بَرِقٌ خَلْبٌ** signify *That [lightning] which is without rain.* (§. [See also art. خَلْب.]

بَرِقٌ [Lizards of the species called] **ضَبَابٌ**, pl. of **ضَبٌ**. (IAqr, K.) It is app. pl. of **بَرُوقٌ** or of **أَبْرُقٌ**: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards. — See also **بَرِقَةٌ**.

بَرِقٌ *A lump*; syn. **حَمَلٌ** [q. v.]: (§, K:) a Persian word, (§,) arabicized; (§, K:) originally **بَرَةٌ**: (K:) pl. [of mult.] **بَرَقَانٌ** (§, K) and **بَرَقَانٌ** and [of pauc.] **أَبْرَاقٌ**. (K.)

بَرِقٌ [part. n. of **بَرِقَ**: and particularly explained as meaning] *A skin affected by the heat so that its butter melts and becomes decomposed, (JK, O, K,) and does not become compact.* (K.)

بَرِقَةٌ [app. an inf. n. of un., signifying *A flash of lightning*]. (M, TA in art. وَبَس.) = *A fit of confusion, or perplexity, affecting one in such a manner that he is unable to see his right course.* (K, TA.)

بَرِقَةٌ *A quantity of lightning*: (Bd in xxiv. 43, TA:) pl. **بَرِيقٌ**; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is **بَرِيقٌ**, also pronounced **بَرِيقٌ**. (Bd ubi suprà.) = *Rugged ground in which are stones and sand and earth mixed together, (§, K, TA,) the stones thereof mostly white, but some being red, and black, and the earth white and of a whitish dust-colour, and sometimes by its side are meadows (رَوْضٌ); (TA;) as also **أَبْرُقٌ** and **بَرِقَةٌ**: (§, K, TA:) or a portion of such land (أَرْضٌ) as is termed **بَرِقَةٌ**, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed **أَبْرُقٌ**: (JK:) [and] a mountain mixed with sand; as also **أَبْرُقٌ**: (IAqr, TA:) the pl. of **بَرِقَةٌ** is **بَرِيقٌ** (K, TA) and **بَرِيقٌ**; (JK, S;) and that of **أَبْرُقٌ** is **أَبْرَاقٌ**, (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of **بَرِقَةٌ** is **بَرِقَاتٌ**. (Aq, IAqr, S, K.) The **بَرِقُ** of the*

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as *برقة الأحماد* and *برقة الأجاول* &c. (K.) One says *قنفذ برقة* [A hedge-hog of a برقة], like as one says *ضب كدية*. (S.) — [The colour denoted by the epithet *أبرق*: in a mountain, a mixture of blackness and whiteness: see *حقبه*, voce *أحقب*.] = Paucity of grease or gravy (JK, TA) in food. (TA.)

برقان Shining much in the body: (JK, K:) applied to a man. (JK.) = Locusts when they become yellow, and have variegated stripes or streaks: (JK:) or locusts that are variegated (K, TA) with white and black: (TA:) [a coll. gen. n.]: n. un. with ة. (K.) — [See also *برق*, of which it is a pl.]

برقوق (K,) with damm, (TA,) [vulg. *برقوق*, The plum; or] *إحاص* [or plums]; (K;) known in Syria by the name of *جابرک*: (TA:) and (as some say, TA) the *مشمش* [or apricot]: a post-classical word [probably arabicized from the Persian *برقوق*, which is applied to both the fruits above mentioned]. (K.)

البراق A certain beast which Muhammad rode on the night of the ascension [to heaven]; (S, Mgh, * K;) or which the apostles ride in ascending to heaven; resembling a mule; (Mgh;) or less than the mule, but greater than the ass: (K:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.)

بروق A she-camel raising her tail, and feigning herself pregnant, not being so; as also *مبروق*: (S, K:) and *بارق* a she-camel putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAqr, TA:) pl. of the first *بروق*; (TA;) and of the second *مباريق*. (S, K.) The Arabs say, *دعني من تذبذبك وتأنامك* [Let me alone and cease from thy lying and thy sin like the she-camel's raising of her tail and feigning herself pregnant when she is not so]: *شولان* being in the accus. case as an inf. n.: i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. *بروق* is also applied to scorpions, as meaning *Raising their tails like the she-camel termed بروق*. (TA.) — Also, applied to a man, *Fearful, or timid*; (JK;) or *cowardly*. (TA.)

بروق A certain kind of plant (JK, S) which camels do not feed upon except in cases of necessity; (JK;) a small, feeble tree, which, when the sky becomes clouded, grows green: (K:) n. un. with ة: (S, K:) it was described by an Arab of the desert to AHn as follows: a feeble, juicy plant, having slender branches, at the heads of which are small envelopes (*قماجل صغار*) like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth, or drought, express from it a bitter juice,

then work it together, or knead it, with *هبيد* [or colocynths, or the pulp, or seeds, thereof], or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse, or rough, we fear drought: accord. to another of the Arabs of the desert, the *بروقة* is a bad kind of herb, or leguminous plant, that grows among the first of the herbs, or leguminous plants: it has a reed like the *سباط* [so I render *السباط* مثل *قصة* لها, but I think that the right reading is, لها *قضب* مثل *السباط*, like whips, agreeably with the description next preceding, in which it is said to have slender branches,] and a black fruit, or produce. (TA.) Hence, *أشكر من بروقة* [More grateful than a *barmaqah*]; (S, K;) because it grows green when it sees the clouds, (S,) or by means of the least moisture falling from the sky: (TA:) a prov. (S.) And *أضعف من بروقة* [Weaker than a *barmaqah*]. (TA.)

بريق [accord. to the Mgh and K an inf. n. of *برق*, but accord. to the S a simple subst.,] A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.)

بريقة Milk upon which is poured a little grease or clarified butter: (ISk, S, K:) or food in which is milk: and such as has a little clarified butter, and grease, put into it: (TA:) or food that has a little olive-oil poured upon it: (JK:) or condiment in which is put a little olive-oil or grease: (L:) pl. *برائق*; (JK, S, L, K;) with which *تباريق* [pl. of *تبروق*] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or *تبروق* signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and *تباريق* is its pl. (JK.)

براق Shining, gleaming, or glistening, much, or intensely. (TA.) See also *إبريق*, and *بارق*. — *فتى براق الشنأيا* A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning: meant to imply cheerfulness of countenance. (TA.) — *براقة* A woman characterized by beauty and splendour or brilliancy [of complexion or skin]: (K, * TA:) or, as some say, who shows her beauty intentionally. (TA.) [See *إبريق*.]

برواق A certain plant also called *خنتى* [i. e. the asphodel, called by both these names in the present day]: the eating of its fresh, juicy stalk, boiled with olive-oil and vinegar, counteracts jaundice; and the smearing with its root, or lower part, removes the two kinds of *هق* [q. v.]. (K.)

بارق Shining, gleaming, or glistening. (Mgh.) — Clouds (*سحاب*) having, or containing, [or emitting,] lightning. (S.) You say also *سحابة بارقة* [A cloud having, or emitting, lightning]: (S, TA:) and *سحابة بارقة* signifies the same [but in an intensive manner: see *براق*]. (TA.)

بارقة: (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. *بوارق*; (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi supr.) Hence the trad. of Ammâr, *الجنة تحت البارقة* [Paradise is beneath the swords]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, *رأيت البارقة*, meaning I saw the shining, or glistening, of the weapons. (Lh, TA.) — See also *بروق*.

بورق (JK, Mgh,) with fet-h to the ب, (Mgh,) or *بورق*, with damm, (K,) A certain thing, or substance, that is put into dough, (JK, Mgh, TA,) and causes it to become inflated; (Mgh;) or into flour; (TA voce *بورق*;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum*: but] it is of four kinds; *مائي* [or the water-kind], and *جبلي* [or the mountain-kind], and *أرميني* [or Armenian], and *مصري* [or Egyptian], which is the *نطرون* [q. v., i. e. *natron*]: (K:) the best thereof is the *ارمني*; and this is said to be meant by the term when it is used absolutely: this is called also *بورق الصاغة* [a term now applied to borax, as is *بورق* alone, and *ملح الصاغة*], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called *بورق الخبازين* [the بورق of the bakers, or makers of bread]: the *نطرون* is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin lustraceous fragments; and this, if light and hard, is the *إفريقي*: and the best thereof is that which is produced in Egypt: (TA:) bruised, or powdered, the belly is smeared with it, near to a fire, and it expels worms: and moistened with honey or with oil of jasmine, the male organs of generation are anointed with it, for it is excellent for the venereal faculty. (K.) — Also A man in whom one does not trust, or confide: pl. *بوارق*. (JK.)

بورقي [or *بورقى*] A seller of بورق [or بورق]. (TA.)

أبرق A rope (*حبل*) having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain (*جبل*, JK, K) in which are two colours, (K, TA,) black and white: (TA:) and (so in the S, but in the K "or,") anything having blackness and whiteness together. (S, K.) You say *تيس أبرق* and *عنز برقة* [A black and white he-goat and she-goat]: (S, K:) and *شاة برقة* a ewe whose white wool is cleft, or divided, by black streaks [or streaks]: (K:) *أبرق* and *برقة* applied to sheep or goats are like *أبلق* and *بلقاء* applied to beasts of the equine kind, and *أبقع* and *بقعاء* to dogs. (Lh, TA.) — *برقة* is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual *برقاوان*. (TA.) And *عين برقة* signifies An eye black in the iris, with whiteness [of the rest] of the bulb. (TA.) — *روضة برقة* A meadow, or garden, in

which are two colours. (TA.) — See also **بُرْقَةٌ**, in seven places. — **أَبْرُقُ** also signifies *A certain bird.* (Tekmileh, K.) — And [the pl.] **بُرُقٌ** is used as a name for *The [locusts, or crickets, termed] جَنَادِب.* (IB, TA.) — Also *A certain Persian medicine, good for the memory.* (Sgh, K.)

إِبْرُقِي, a Persian word, (S, Mgh, K.) arabicized, (S, Mgh, K.) originally **رَبْرُقِي**; (CK; [in a MS. copy of the K and in the TA, incorrectly, **رَبْرُقِي**]; [*A ewer, such as is used for wine, and also such as is used for water to be poured on the hands; each having a long and slender spout, and a handle;*] a well-known vessel; (TA;) a vessel having a spout (Mgh, and Bḷ and Jel in lvi. 18) and a handle: (Bḷ and Jel ibid:) accord. to Kr, **كُوز**; and so says AHn in one place; but in another he says that it is like a **كُوز**: (TA:) [it is somewhat like a **كُوز** with the addition of a spout:] pl. **أَبْرُقِي** (S, Mgh) [and sometimes **أَبْرُقَةٌ**]. — *A sword such as is termed **بُرْقٌ** (K;); i. e. (TA) a sword that shines, gleams, or glistens, much, or intensely: (S, Kr:) or simply a sword: or, as some say, a bow: (JK:) or it signifies also a bow in which are **تَلَامِيْع** [or places differing in colour from the rest, and, app., glistening]: (K:) thus, accord. to Az, in a verse of 'Amr Ibn-Aḥmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that **سَيْفٌ إِبْرُقِي** signifies a sword having much lustre, and much diversified with wavy marks or streaks, or in its grain. (TA.) — *A woman who is beautiful, and splendid, or brilliant, (Lh, JK, K, TA,) in colour [or complexion]: (Lh, TA:) or, as some say, who shows her beauty intentionally. (TA.) [See also **بُرْقَةٌ** (voce **بُرْقٌ**)].**

أَبْرُقٌ dim. of **إِسْتَبْرُقٌ**, q. v. (S, K.)

إِسْتَبْرُقٌ, (IDrd, S, K, &c.) sometimes with the conjunctive **ا**, (TA,) *Thick دِيْبَاج [or silk brocade]: (Ed-Dahḥak, S, K, and so Bḷ and Jel in xviii. 30, &c.) or دِيْبَاج made [or interwoven] with gold: (K:) or closely-woven, thick, beautiful دِيْبَاج made [or interwoven] with gold: (TA:) or closely-woven cloths, or garments, of silk, like دِيْبَاج: (IDrd, K:) or thick silh: (IAth, TA:) or a red thong cut from an untanned skin (قَدَّةٌ حَمْرَاءُ), as though it were [composed of] pieces of bow-strings, or chords: (Ibn-'Abbād, K:) it is an arabicized word, (IDrd, S, K,) from **إِسْتَرَوْه**, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which **إِسْتَبْرُق** and **سَبْرُق** signify “thick,” absolutely, whence **سَبْرُقَةٌ** and **إِسْتَبْرُقَةٌ** are particularly applied to signify “thick دِيْبَاج,” and then the latter is arabicized by substituting **ق** for the **س**: so says Esh-Shihāb El-Khaffājee: or the **ا** and **س** and **ت** are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be **أَبْرُقٌ**; for in forming the dim., a word is reduced to its root. (TA.)*

بُرُقٌ; pl. **تَبَارِيْقٌ**: see **بُرَيْقَةٌ**, in four places.

مَبْرُقٌ [*A shining, gleaming, or glistening: or a time thereof*]. You say, **جَاءَ عِنْدَ مَبْرُقِ الصُّبْحِ** [*He came at the shining, &c., or at the time of the shining, &c., of the dawn; or] when the dawn shone, or gleamed, or glistened. (K, TA. [In the latter, مَبْرُق is said to be here a meemee inf. n.]*

مَبْرُقٌ: see **بُرُقٌ**.

برقش

Q. 1. **بُرْقَشَةٌ**, (S, A, TA,) inf. n. **بُرْقَشَةٌ**, (TA,) *He variegated it with divers, or different, colours: (S, TA;) from أَبُو بَرَقِشٍ, the bird so called: (S:) or he adorned him, or it. (A.) [See also **بُرْقَشَةٌ**, below.] — Hence, **بُرْقَشَ قَوْلَهُ** + *He embellished his saying. (Har p. 235.)**

Q. 2. **تَبْرَقَشَ** *He adorned himself (A, K) with various colours. (K.)* You say, **تَبْرَقَشَ لَنَا** *He adorned himself with various colours for us: (K:) or with various colours of every kind. (TA.)* And **تَبْرَقَشَتْ** *She assumed various colours: or she varied in dispositions: syn. تَلَوْنَتْ. (A.)* And **تَبْرَقَشَ الْبَيْتُ** *The house, or chamber, or tent, became variegated. (TA.)* And **تَبْرَقَشَتِ الْبِلَادُ** *The countries became adorned with various colours; from أَبُو بَرَقِشٍ. (TA.)*

بُرْقِشٌ *A certain bird, (S, K,) different from that called بَرَقِشٌ, أَبُو بَرَقِشٍ, (K, accord. to the TA, [for we there read طَائِرٌ آخِرٌ; the bird called بَرَقِشٌ ابو having been mentioned before; but in the CK, in the place of آخِرٌ, we find أَخْضَرٌ, i. e., green;]) of small size, (S, TA,) that assumes various colours, of the kind called حَمْرٌ, (TA,) like the sparrow, (S, TA,) and called شُرَشُورٌ (S, K) by the people of El-Hijāz: (S, TA:) but Az states his having heard certain of the Arabs of the desert call it **ابو بَرَقِشٍ**. (TA.)*

بُرْقَشَةٌ *The diversity of colour of that which is termed أَرَقَشٌ. (K.) [See also 1.]*

أَبُو بَرَقِشٍ *A certain bird that assumes various colours; (S;) a small wild bird, like the قَنْغَذُ [or hedge-hog, but قَنْغَذُ is probably a mistranscription for قَنْبَرٌ, or lark], the upper part of whose feathers is dust-coloured (أَغْبَرٌ, as in the K, accord. to the TA,) or white (أَغْرٌ, as in some copies of the K,) and the middle red, and the lower part black, so that when it is roused, or provoked, it ruffles its feathers and becomes variously changed in colour: (Lth, K:) or a certain bird that is found in the trees called عِضَاءُ, and the colour of which is between blackness and whiteness, having six قَوَادِمُ [or primary feathers], three on each side, heavy in the rump, that makes a noise with its wings when it flies, and assumes various colours: (IKh:) a certain variegated bird. (TA in art. ابو.) — [Hence,] **هُوَ أَبُو بَرَقِشٍ** + *He is varying, or variable, in dispositions. (A, TA.)**

الْحَاكِمُ النَّاقِشُ *The neighbour that is variable*
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in his actions; like **الْجَارُ الْيَبْرُوعِيُّ**. (IAar, TA in art. **جور**.)

برقع

Q. 1. **بُرْقَعَةٌ**, (S, K,) inf. n. **بُرْقَعَةٌ**, (TA,) *He attired him with a بُرْقَعٌ: (S, K:) and بُرْقَعُ النِّمْرَةِ* *he attired the woman with a بُرْقَعٌ. (Mgh.) —* **بُرْقَعٌ لِحْيَتَهُ** [*He veiled his beard with a بُرْقَعٌ;*] *he assumed the guise of such as wear the بُرْقَعٌ; (TA;) i. e. صَارَ مَأْبُونًا [he became effeminate, or a catamite]. (K, TA.)* A poet says,

• **أَلَمْ تَرَ قَيْسَ عَيْلَانَ بَرَقَعَتْ**
• **لِحَاها وَبَاعَتْ نَبَلَهَا بِالْمَغَازِلِ**

[*Do not thou not see that Qays, Qays-Eylán, have veiled their beards, and sold their arrows for spindles?]. (TA.) —* **بُرْقَعٌ فَلَانًا بِالْعَصَا**, (K,) inf. n. as above, (TA,) *He struck such a one with the staff, or stick, between his ears, (S, TA,) so that it became like the بُرْقَعٌ upon his head. (TA.)*

Q. 2. **تَبْرَقَعَتْ** *He attired himself with a بُرْقَعٌ: (S, K:) and تَبْرَقَعَتْ she (a woman) attired herself with a بُرْقَعٌ. (Mgh.)*

بُرْقَعٌ: see what next follows.

بُرْقَعٌ (IAar, S, Mgh, Mgh, K) and **بُرْقَعٌ** (IAar, S, Mgh, K,) but some disallow this latter, (Mgh,) and **بُرْقُوعٌ**, (IAar, S, K,) but AHāt disallows this, as well as the second, (TA,) *A thing pertaining to women and to horses or similar beasts, (K,) or to horses or similar beasts and to the women of the Arabs of the desert; (S;) a thing with which a woman veils her face; (Mgh;) having in it two holes for the eyes: (Lth:) a small piece of cloth, or rag, pierced for the eyes, worn by horses or similar beasts and by the women of the Arabs of the desert: (Mgh:) [or, accord. to the general fashion of the present time, a long strip of cotton or other cloth, black, blue, or of some other colour, or white, concealing the whole of the face of the woman wearing it, except the eyes, and reaching nearly to the feet, suspended at the top by a narrow band, or other fastening, which passes up the middle of the forehead, and which is sewed, as are also the two upper corners, to a band which is tied round the head, beneath the head-veil: (see my “Manners and Customs of the Modern Egyptians,” ch. i. :)] **بُرْقَعَةٌ** if correct, is a more particular term: (Mgh:) the pl. is **بُرْقَاعٌ**. (Lth, Mgh.) [See **نَقَابٌ**.] — **الْبُرْقَعُ** *The curtain of the door of the Ka'bah.* — See also **بُرْقَعٌ**.*

بُرْقَعٌ: see what next follows.

بُرْقَعٌ, (S, K, TA,) imperfectly decl., (S, TA,) and **بُرْقَعٌ**, (Fr, Az, Ibn-'Abbād,) of a rare form, like **هَجْرَعٌ**, (Fr, Az, S) or **الْبُرْقَعُ** and **الْبُرْقَعُ**, (K, TA,) but perhaps this last is a mistranscription, for **بُرْقَعٌ**, (TA,) a name of *The heaven, or sky: (Fr:) or the seventh heaven: (AAF, S, K:) or the fourth heaven: (Lth, Az, K:) or the first heaven; (K;) i. e. the lowest heaven: IDrd says, so they assert; and in like manner says*

IF; and he says, the ب is augmentative, the radical letters being ر ق ع, for every heaven is termed رَقِيعٌ, and the heavens [together] are termed أَرْقِيعَةٌ: (TA:) or the lowest heaven is termed الرَّقِيعُ. (S, TA.) [See an ex. vocc سِدْرُ.]

بَرْقَعَةٌ }
بَرْقُوعٌ } see بَرْقُوعٌ.

فَرَسٌ أَمْرٌ مَبْرُوعٌ (TA,) or فَرَسٌ مَبْرُوعٌ (Mgh.) A horse having what is termed مَبْرُوعَةٌ (TA:) or a horse having the whole of his face white. (Mgh.) And شَاةٌ مَبْرُوعَةٌ A sheep, or ewe, having the head white. (S, K.)

غُرَّةٌ مَبْرُوعَةٌ A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks [for which يَنْظُرُ is erroneously substituted in the CK] in blackness; (S, L, K;) [i. e.] this whiteness passing downwards to the cheeks without reaching to the eyes. (L, TA.)

برك

1. بَرَكَ (S, Mgh, K,) aor. ٤, (S, TA,) inf. n. بَرُوكٌ (S, Mgh, Mgh, K) and تَبْرَأَكَ (K,) said of a camel, (S, Mgh, Mgh, K) i. q. اسْتَنَاحٌ [i. e. He lay down, or kneeled and lay down, upon his breast, with his legs folded]; (S, K;) he made his breast to cleave to the ground; (Mgh;) he fell upon his بَرَكِ, i. e. breast; (Mgh;) he threw his برك, i. e. breast, upon the ground; (TA;) and in like manner, بَرَكَ (TA, and so in some copies of the K,) inf. n. تَبْرِيكٌ. (TA.) And بَرَكَتِ النعامةُ The ostrich lay upon its breast. (TA.) And بَرَكَ is also said of a lion, and of a man. (K vocc رِبَضُ.) [Of the latter, one also says, بَرَكَ عَلَى رِجْلَيْهِ He fell, or set himself, upon his knees; he kneeled.] The بَرُوكُ of a man praying, which is forbidden, is The putting down the hands before the knees, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stiffl-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بَرُوكٌ, (TA,) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with - for its aor.; for] you say, بَرَكَ لِلْعِتَالِ, aor. ٤, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكَ, aor. ٤. (TA.) [See also a similar signification of 8.] — † It (the night) was, or became, long, or protracted; as though it did not quit its place. (A and TA in art. قَعَسُ.) — See also 8, in two places.

2: see 1. — تَبْرِيكٌ also signifies The praying for بَرَكَةٌ (S, K, TA,) for a man, &c. (TA.) You say, تَبْرِيكْتُ عَلَيْهِ, inf. n. تَبْرِيكٌ, I said to him, بَارَكَ اللَّهُ عَلَيْكَ [or فِيكَ &c., God bless thee! &c.]. (TA.) And بَرَكَ عَلَى الطَّعَامِ He prayed for, or invoked, a blessing on the food. (TK.)

3. بَارَكَ عَلَيْهِ He kept, or applied himself, constantly, or perseveringly, to it; (Lh, K;) namely, an affair, (TA in art. حَفِظَ,) or commerce, or

traffic, &c. (Lh, TA.) — بَارَكَ اللَّهُ فِيكَ (Fr, S, Mgh, K,) and بَارَكَكَ (S, K,) and عَلِيكَ (S, K,) and بَارَكَكَ (Fr, S, K,) inf. n. مَبَارَكَةٌ, (TK,) [God bless, beatify, felicitate, or prosper, thee;] God put in thee, (TA,) give thee, make thee to possess, (T, K,) بَرَكَةٌ [i. e. a blessing, good of any kind, prosperity or good fortune, increase, &c.]. (TA, TK.) بَارَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means Continue Thou, or perpetuate Thou, (O God,) to Moḥammad and to the family of Moḥammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Moḥammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from بَرَكٌ said of a camel, meaning “he lay down upon his breast in a place and clave thereto.” (TA.) And اللَّهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ, in another trad., means [O God, bless us] in the state to which death will bring us. (TA.) The Arabs say to the beggar, بَرُوكَ فِيكَ [Mayest thou be blest; and, in the present day, God bless thee]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made بَرُوكٌ a noun: a poet [in Ḥar شريش العدوى (app. Shercees, not Sherceesh, El-'Adawee), in the TA Abou-Fir'own,] says,

تَظُنُّ أَنَّ بَرُوكًا يَكْفِينِي
إِذَا خَرَجْتُ بِأَسْبَاطِ يَجِينِي

[She imagines that the saying “Mayest thou be blest” will suffice me when I go forth stretching out my right hand for an alms]. (Ḥar p. 378. [This verse is differently cited in the TA; for there, instead of تَظُنُّ and خَرَجْتُ, we find نَحَبٌ and غَدَوْتُ.] — [You also say of a man, بَارَكَ فِيهِ, and لَهُ, &c., meaning He blessed him; i. e. he prayed God to bless him.] — See also 6.

4. اِبْرَكَهُ He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say, اِبْرَكَتُهُ فَبَرَكَ I made him to lie down upon his breast, and he lay down upon his breast: but this is rare: the more common phrase is اِنْتَحَاهُ فَاسْتَنَاحَ. (S.) — See also 8. — اِنْتَحَاهُ [How blessed is he, or it?] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5. تَبَرَّكَ بِهِ i. q. تَبَرَّكَ بِهِ [He had a blessing; and he was, or became, blest; by means of him, or it: so accord. to explanations of تَبَرَّكَ in the KL: but very often signifying he looked for a blessing by means of him, or it; he regarded him, or it, as a means of obtaining a blessing; he augured good from him, or it; تَبَرَّكَ بِهِ being opposed to تَشَامَرَهُ; as in the K in art. طِير, and in Bḍ in xvii. 14, &c.]: (S, K:) and تَبَارَكَ تَبَارَكَ He augured good from the thing. (Lh, K.) One says so of a man. (K in art. مَسَحَ.) And one says, تَبَرَّكَ بِأَسْمِ اللَّهِ [He looked for a blessing by means of uttering the name of God, or saying اللَّهُ]. (Ksh, on the بِسْمَلَةِ; &c.)

6. تَبَارَكَ, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from البَرَكَةُ; and so say the lexicologists [in general]. (TA.) [Hence,] تَبَارَكَ اللَّهُ means [Blessed is, or be, God; or] hallowed is, or be, God; or far removed is, or be, He from every impurity or imperfection, or from everything derogatory from his glory; (K;) or highly to be exulted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbās, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. بَارَكَ, like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (S:) accord. to I Amb, it means [that] one looks for a blessing by means of [uttering] his name (تَبَرَّكَ بِأَسْمِهِ) in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or تَبَارَكَ signifies He is abundant in good; from البَرَكَةُ, which is “abundance of good:” or He exceeds everything, and is exalted above it, in his attributes and his operations; because البَرَكَةُ implies the meaning of increase, accession, or redundancy: or He is everlasting; syn. دَامَ; from بَرُوكَ الطَّيْرِ عَلَى الْمَاءِ [“the continuing of the birds at the water”]; whence البَرَكَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bḍ in xxv. 1:) it is an attributive peculiar to God. (K.) — تَبَارَكَ بِأَلْسِنَتِي: see 5.

8. اِبْتَرَكَ He (a man) threw his بَرَكِ [i. e. breast] upon the ground (as the camel does in lying down), or upon some other thing. (S.) — He (a sword-polisher) leaned upon the polishing-instrument, (K,) on one side. (TA.) And He (a horse) inclined on one side in his running. (TA: [accord. to which, this is from what next follows.] — He hastened, or sped, and strove, laboured, or exerted himself, in running: (S, K:) and بَرُوكٌ, inf. n. بَرُوكٌ, (K,) or, as some say, this is a subst. from the former verb, (TA,) He strove, laboured, or exerted himself. (K.) — † It (a cloud) rained continually, or incessantly: (TA:) and اِبْتَرَكَتِ السَّمَاءُ † the sky rained continually; as also اِبْرَكَتِ, (K,) and اِبْرَكَتِ; but Sgh says that the first of these three is the most correct. (TA.) And اِبْتَرَكَتِ السَّحَابَةُ † The cloud rained vehemently. (K, TA.) — اِبْتَرَكَ فِي عَرَضِهِ, and عَلَيْهِ, † He detracted from his reputation, censured him, or impugned his character, and reviled him, (K, TA,) and laboured in vituperating him. (TA.) اِبْتَرَكَوا فِي الْحَرْبِ † They fell upon their knees in battle, and so fought one another. (K, TA.) [See بَرَاكَةٌ, below.] — اِبْتَرَكَتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرَكِ [i. e. breast]. (S.)

Many camels: (S, K:) or a herd of camels lying down upon their breasts: (K:) or any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun or by reason of

satiety: (TA:) or all the camels of the people of an encampment, that return to them from pasture in the evening, or afternoon, to whatever number they may amount, even if they be thousands: (K:) one thereof is termed بَارِكْ; (K;) the two words being like تَجْرُ and تَجْرُ; (TA;) fem. بَارِكَةٌ: (K:) pl. بُرُوكْ, (S, K,) i. e., pl. of بَرِكْ. (S.) — Also, (S, Mgh, K,) and بَرِكَةٌ, which is with kesr, (S, K,) The breast (S, Mgh, K) of a camel: (Mgh, TA:) this is the primary signification: (TA:) as some say, the former signifies the breast of the camel with which he crushes a thing beneath it: (TA:) and (K) accord. to Lth, (TA,) the latter is the part next to the ground of the skin of the breast of the camel; (or, as in the 'Eyn, of the skin of the belly of the camel and of the portion of the breast next to it; TA;) as also the former: (K:) or, as some say, the former is the middle of the breast, where [the two prominences of flesh called] the قَبْدَتَانِ conjoin at their upper parts: (Ham p. 66:) or the latter is pl. of the former, like as حَلِيَّةٌ is of حَلِيٌّ: or the former is of man; and the latter, of others: or the former is the interior of the breast; (or, as Yaḥḥoob says, the middle of the breast; TA;) and the latter, the exterior thereof: (K:) or the former is the breast, primarily of the camel, because camels lie down (تَبْرُكُ) upon the breast; and metaphorically of others. (Ham p. 145.) — Hence, بُرُوكُ الشِّتَاءِ † The first part of winter; (L, TA;*) and the main part thereof. (L.) — And hence, (TA,) الجُبُودُ is an appellation applied to † The stars composing the constellation of the Scorpion, of which are الزُّبَانِيُّ and الإِخْلِيلُ and القَلْبُ and الشُّوَّةُ [the 16th and 17th and 18th and 19th of the Mansions of the Moon], which rise [aurorally] in the time of intense cold; as is also الجُّنُومُ: (L, TA;*) or, accord. to IF, to a نَوْءٌ of the أَنْوَاءِ of الجُّوَرَاءِ; because the انواء thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (تَبْرُكُ) by reason of the vehemence of the cold and rain. (TA.)

بُرُوكٌ: see بَرِكٌ.

بُرُوكَةٌ: see بَرِكَةٌ.

بُرُوكٌ Remaining fixed (بَارِكٌ) at, or by, a thing. (IAqr, K.) So in the phrase بُرُوكٌ عَلَى جَنْبِ الْإِنَاءِ [Remaining fixed at, or by, the side of the vessel], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAqr.) — † Incubus, or nightmare; as also بَارُوكٌ. (K.) — † A coward; and so † the latter word. (K, TA.) — Also, [and by contraction † بُرُوكٌ, as in a verse cited in the M and TA in art. رُبُوصٌ] A name of the month ذُو الْحِجَّةِ; (AA, K;) one of the ancient names of the months. (AA.)

بُرُوكَةٌ (S, K,) or بَرِكَةٌ (Mgh,) A certain aquatic bird, white, (S, Mgh, K,) and small: (K:) [the former applied in Barbary, in the present day, to a duck:] pl. بُرُوكٌ (S, Mgh, K) and أَبْرَاكٌ and بُرُوكَانٌ and [pl. of pauc.] أَبْرَاكٌ; (K;)

or, in the opinion of ISd, اِبْرَاكٌ and بُرُوكَانٌ are pls. of the pl. [بُرُوكٌ]. (TA.)

بُرُوكَةٌ A mode, or manner, of بُرُوكٌ [i. e. of a camel's kneeling and lying down upon the breast]; (S, O, K;) a noun like رِكْبَةٌ and جَلْبَةٌ. (S, O.) One says, مَا أَحْسَنَ بَرِكَةَ هَذِهِ الْأَنْاقَةِ [How good is this she-camel's manner of lying down on the breast!]. (S.) — See also بُرُوكٌ. — A حَوْضٌ [i. e. watering-trough or tank]: (K:) or the like thereof, (S, TA,) dug in the ground, not having raised sides constructed for it above the surface of the ground; (TA;) and بُرُوكٌ signifies the same: (Lth, K;) said to be so called because of the continuance of the water therein: (S:) pl. بُرُوكٌ, (S, Mgh, K,) which Az found to be applied by the Arabs to the tanks, or cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its watering-places; sing. بُرُوكَةٌ; and sometimes a بَرِكَةٌ is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called أَصْنَاعٌ, sing. صِنْعٌ: (TA:) [بُرُوكَةٌ] often signifies a basin; a pool; a pond; and a lake: and in the present day, also a bay of the sea: and a reach of a river:] also a place where water remains and collects, or collects and stagnates, or remains long and becomes altered. (ISd, K.)

بَرِكَةٌ [A blessing; any good that is bestowed by God; and particularly such as continues and increases and abounds:] good, (Jel in xi. 50,) or prosperity, or good fortune, (Fr, K,) that proceeds from God: (Fr, in explanation of the pl. as used in the Kur xi. 76:) increase; accession; redundancy; abundance, or plenty; (S, Mgh, K, Kull;) whether sensible or intellectual: and the continuance of divinely-bestowed good, such as is perceived by the intellect, in, or upon, a thing: (Kull:) or firmness, stability, or continuance, coupled with increase: (Ham p. 587:) or increasing good: (Bd in xi. 50:) and abundance of good; implying the meaning of increase, accession, or redundancy: (Bd in xxv. 1:) or abundant and continual good: (so in an Expos. of the Jāmi' es-Ṣagheer, cited in the margin of a copy of the MS:) and, accord. to Az, God's superiority over everything. (TA.)

بُرُوكَةٌ: see بَرِكَةٌ.

بُرُوكٌ بُرَاكٌ (S, K,*) like قَطَامٌ (K,) said in war, or battle, (S,) means أَبْرُوكُوا [Be ye firm, steady, or steadfast: in the CK, erroneously, أَبْرُوكُوا]. (S, K.)

بُرُوكٌ A woman that marries having a big son (S, K) of the age of puberty. (S.)

بُرُوكٌ A hastening, speeding, striving, labouring, or exerting oneself, in running; a subst. from ابْتَرَكُ: and inf. n. of بَرِكُ in a sense in which it is explained above with the former verb. (K: but see 8.)

مُبَارَكٌ: see بَرِكٌ.

بُرَاكَةٌ (S, K) and بُرَاكَةٌ (TA) Firmness, steady-

ness, or steadfastness, in war, or battle; (IDrd, S;) and a striving, labouring, or exerting oneself [therein]; from البُرُوكُ [inf. n. of بَرِكُ]: (S:) or a falling upon the knees in battle, and so fighting; as also بُرُوكَةٌ. (K.) — Also The field of battle: or, accord. to Er-Rāghib, بَرَاكَةُ الْحَرْبِ and بُرُوكَاؤُهُمَا signify the place to which the men of valour cleave. (TA.)

بُرُوكَةٌ: see what next precedes, in two places.

بُرُوكَانٌ and بُرُوكَانِيٌّ (Fr, Mgh, Mgh, K) and بُرُوكَانٌ (S, Mgh, Mgh, K,) which is the form commonly obtaining, (Mgh,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and بُرُوكَانِيٌّ (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, بُرُوكَانِيٌّ and بُرُوكَانِيٌّ, but he says that it is not Arabie, (TA,) A kind of [garment such as is called] كِسَاءٌ, (S, Mgh, Mgh,) [similar to a بُرْدَةٌ,] well-known; (Mgh;) the black كِسَاءٌ; (Fr, Mgh, K;) a woollen كِسَاءٌ having two ornamental borders: (Fr, TA in art. بُرُوكَانِيٌّ:) [in Spanish barangue: (Golius:)] pl. بُرُوكَانِيٌّ. (IDrd, K.) بُرُوكَانٌ, without teshdeed, is not mentioned by any one. (Mgh.)

بُرُوكَانِيٌّ and بُرُوكَانِيٌّ and بُرُوكَانِيٌّ: see بُرُوكَانٌ, in four places.

بَارِكٌ, fem. with ة: see بَرِكٌ, in two places: — and see بُرُوكٌ.

بُرُوكٌ i. q. بُورُوكٌ (K;) that is put into flour, (TA,) or into dough. (JK and Mgh and TA in explanation of the latter word.)

بُرُوكٌ, as a noun: see 3.

بَارُوكٌ: see بَرُوكٌ, in two places.

مَبْرُوكٌ A place where camels lie upon their breasts: pl. مَبْرُوكٌ. (Mgh.) You say, فَلَانٌ لَيْسَ بِمَبْرُوكٍ [Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.)

مُبَارَكٌ is originally مُبَارَكٌ فِيهِ [or لَهُ or عَلَيْهِ, accord. to those who know not, or disallow, بَارِكٌ as trans. without a preposition; and signifies Blessed, beautified, felicitated, or prospered; gifted with, or made to possess, بَرِكَةٌ, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.]; (Mgh;) abounding in good; (Ksh and Bd in iii. 90;) abounding in advantage or utility: (Bd in vi. 92 and 156, and xxxviii. 28, and l. 9:) the pl. applied to irrational things is مُبَارَكَاتٌ. (Mgh.) You say also بُرَيْكٌ as meaning مُبَارَكٌ فِيهِ: (K;) or طَعَامٌ بُرَيْكٌ is as though meaning مُبَارَكٌ [i. e. Blessed food; or food in which is a blessing, &c.]. (S.)

مُبْتَرِكٌ, [in the CK مُبْتَرِكٌ,] applied to a man; † Leaning, or bearing, upon a thing; applying himself [thereto] perseveringly, assiduously, or constantly. (K, TA.) — Also, applied to a cloud; † Bearing down [upon the earth], and paring off the surface of the ground [by its vehement rain: see 8]. (TA.)

مَتَّارِك [app. applied to God (see its verb)]
High, or exalted. (Th, TA.)

برم

1. بَرَمَ: see 4, in two places. = بَرَمَ, aor. ٤; and تَبَرَّمَ; He was, or became, affected with disgust, loathing, or aversion; (M, K;) he was vexed, grieved, disquieted by grief, or distressed in mind. (M.) You say, بَرَمَ بِهِ, inf. n. بَرَمَ; (T, S, M, Mṣb, K;) and تَبَرَّمَ بِهِ; (T, S, Mṣb, K;) He was, or became, disgusted by it, or by reason of it; he loathed it; (T, S, M, Mṣb, K;) he was vexed, grieved, disquieted by grief, or distressed in mind, by it, or by reason of it. (T, M, Mṣb, K.) — بَرَمَ بِحُجَّتِهِ, aor. ٤, † [He was unable to adduce, as he had intended, his argument, allegation, or evidence,] is said when one has intended to adduce an argument, allegation, or evidence, and it did not present itself to him. (A, K, TA.)

4. اِبْرَمَهُ, (inf. n. اِبْرَامَ, T,) He made it (a rope, AHn, M, K, or a thread, or string, T) of two strands, or distinct yarns or twists, and then twisted it; (AHn, T, M, K;) as also بَرَمَهُ [aor. ٤, inf. n. بَرَمَ]: (T:) or he twisted it well; namely, a rope. (M.) — And hence, (T, TA.) † He made it (a thing, S, or an affair, T, M, K, or a compact, Mṣb) firm, strong, solid, or sound; he established it, settled it, or arranged it, firmly, strongly, solidly, soundly, or thoroughly; (T, S, M, Mṣb, K, TA;) as also بَرَمَهُ, (M, K,) [aor. ٤,] inf. n. بَرَمَ. (K.) — † He thought, or meditated, upon it; (namely, a thing;) or did so looking to its end, issue, or result; or he did it, performed it, or executed it, with thought, or consideration. (Mṣb.) = He affected him with disgust, loathing, or aversion; (T, S, M, Mṣb, K;) caused him to be vexed, grieved, disquieted by grief, or distressed in mind. (T, S, M, Mṣb.) You say, لَا تَبْرَمْنِي بِكَثْرَةِ فَضُولِكَ [Disgust me not, or vex me not, by the abundance of thy meddling, or impertinent, speech]. (T, TA.) = اِبْرَمَ It (a vine) put forth grapes in the state in which they are termed بَرَمَ, q. v. (Th, M, K.)

5: see 1, in two places.

7. اِنْبَرَمَ [It (a rope, or a thread, or string,) was made of two strands, or distinct twists, and then twisted: or was twisted well: see 4, of which it is quasi-pass. — And hence,] † It [(a thing, or an affair, or] compact, Mṣb) was, or became, firm, strong, solid, or sound; it was, or became, established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. (Mṣb, KL.)

بَرَمَ The fruit of the [trees called] عَضَاهُ (S, M, K:) n. nn. with ٥: (S, M:) in its first stage it is termed فَتْلَةٌ; then, بَلَّةٌ; then, بَرَمَةٌ: AHn has erred in saying that the تَلَّةٌ is above the بَرَمَةٌ [in degree]: (M:) that of every kind of عَضَاهُ is yellow, except that of the عُرْفُطِ, which is white, (S, M,) as though its filaments, or fringe-like appertenance, were cotton, and it is like the button of a shirt, or somewhat larger: (M:) that of the سَكَمِ is the sweetest in odour, (S, M,) and this is yellow, and is eaten, being sweet, or pleasant: (M:) accord. to AA, the fruit of the طَلْحِ

[or acacia gummifera, which is of the trees called عَضَاهُ]: n. un. with ٥: (T:) sometimes, also, بَرَمَةٌ is applied to a fruit of the اُرَاكِ (M, K, TA) before it has become ripe and black; for when ripe, it is called مَرْدٌ; and when black, كَبَابٌ: (TA:) and the pl. is بَرَامٌ (M, K) and بُرْمٌ (M,) or بَرَمٌ. (K: [but the last is a coll. gen. n.]) — Also Grapes when they are above, (M,) or when they are like, (K,) the heads of young ants. (M, K.) = † One who does not take part with others in the game called المَيْسِرُ [q. v.], (As, T, S, M, K,) nor contribute with them anything, (TA,) by reason of his avarice, (Har p. 382,) though he eats with them of the flesh-meat thereof; (As, TA;) but sometimes he shuffles, or deals forth, (بَيْفِضُ,) the yaming-arrows for the players: (S in art. جَمِدُ:) likened to the بَرَمِ of the اُرَاكِ, because he is of no use: (Har ubi suprâ:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَةٌ of the اُرَاكِ; or] the ٥ being added to give intensiveness to the meaning: (M:) the pl. is اِبْرَامٌ. (T, S, M, K.) And hence, † Avaricious, or niggardly; mean, or sordid: (Har ubi suprâ:) or heavy, or sluggish; (K, TA;) destitute of good. (TA.) It is said in a prov., اَبْرَمًا قَرُونًا! [Art thou (تَكُونُ being understood after اَبْرَمًا) one taking no part with others in the game of المَيْسِرُ, as is implied in the S, or art thou] heavy, or sluggish, (K, TA,) destitute of good, (TA,) yet eating two dates at once each time? (S, K, TA.)

بَرَمَ part. n. of بَرَمَ [and therefore meaning Affected with disgust, loathing, or aversion; or vexed, grieved, disquieted by grief, or distressed in mind]. (M, Mṣb.)

بَرَمَةٌ A cooking-pot (T, M, &c.) of stone, (T, Mgh, Mṣb,) or of stones: [see مَبْرَمٌ:] (M, K:) or [simply] a cooling-pot, (S, TA,) as some say, in a general sense, so that it may be of copper, and of iron, &c.: (TA:) pl. بَرَامٌ (T, S, M, Mgh, Mṣb, K) and بُرْمٌ (T, M, &c.) and [coll. gen. n.] بَرَمٌ. (T, M, K.) = Also A certain thing which women wear upon their arms, like the bracelet. (TA.)

بَرَمَةٌ [originally n. un. of بَرَمَ]: see بَرَمَ.

بَرَمٌ A rope composed of two twists twisted together into one; as also مَبْرَمٌ: (S:) or a thread, or string, twisted of two distinct yarns or twists: (T:) or a thread, or string, twisted of white and black yarns: (Ham p. 704:) or a twisted rope in which are two colours, (A'Obeyd, S,) or two threads, or strings, of different colours, (IAqr, T, M, K,) red and yellow, (M,) or red and white, (K,) sometimes (A'Obeyd, S) bound by a woman upon her waist, and upon her upper arm: (A'Obeyd, S, K:) a rope of two colours, adorned with jewels, so bound by a woman: (M, K:) or a thread, or string, (Lth, A'Obeyd, T,) with beads strung upon it, (Lth, T,) or of different colours, (A'Obeyd, T,) which a woman binds upon her waist: (Lth, A'Obeyd, T: [see also حَوَطٌ:] or a string of cowries, which is bound upon the waist of a female slave. (Abou-Sahl El-Harawee in art. بَزْمِ of the TA.) — Anything in which are

two colours (T, M, K) mixed together: (M, K:) and any two things mixed together and combined. (M.) — An amulet (M, K, TA) that is hung upon a boy; because of the colours therein. (TA.) — A garment, or piece of cloth, in which are silk (قَزٌ) and flax. (T.) — Also, (K,) or the dual thereof, (AO, T, S,) which latter is the right, (TA,) The liver and hump [of a camel], (AO, T, S, K,) cut lengthwise, and tied round with a string or thread, or some other thing, (S, K,) in some copies of the S, or with a gut; (TA;) said to be thus called because of the whiteness of the hump and the blackness of the liver. (S, K.) So in the phrase, اَشْوِ لَنَا مِنْ بَرِيصِيهَا [Roast thou for us some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, بَرِيصِيهَا: and in the CK, بَرِيصِيهَا.]) — Also, the sing., Water mixed with other [water &c.]. (TA.) — Tears mixed with [the collyrium termed] اِنْبَدٌ; (M, K;) because having two colours. (TA.) — A mixed company of people. (M, K.) — An army; (S, K;) because comprising a mixed multitude of men; (K;) or because of the colours of the banners of the tribes therein: (S, K, TA:) or an army in which is a mixed multitude of men: (M:) or an army having two colours: (T:) and the dual, two armies, Arabs and foreigners. (IAqr, T.) — A number of sheep and goats together. (IAqr, T, M, K.) — The light of the sun with the remains of the blackness of night: (IAqr, T:) or the dawn; (M, K;) because of its combining the blackness of night and the whiteness of day: or, as some say, بَرِيمُ الصُّبْحِ means the tint (خَيْطٌ [q. v.]) of the dawn that is mixed with two colours. (M.) — † Inducing suspicion, or evil opinion; [as though of two colours;] (IAqr, T;) suspected. (IAqr, T, Sgh, K.)

بَرِيمَةٌ, with fet-h, and with teshdeed to the ر, which is meksoorah, A ذَائِرَةٌ [or feather, or portion of the hair naturally curled or frizzled, in a spiral manner, or otherwise,] upon a horse, whereby one judges of its goodness or badness: pl. بَرَائِمٌ. (TA: [and used in this sense in the present day.]) — See also بَرِيمٌ.

بَرِيمٌ The [implement called] عَتَلَةٌ: or particularly the عَتَلَةٌ of the carpenter: (M, K:) [i. e.,] an auger, a wimble, or a gimlet; [called in the present day بَرِيمَةٌ; accord. to Mirḳāt el-Loghah, cited by Golius, who writes the latter word without teshdeed, the former signifies such an implement ("terebra") of a large size;] that with which the carpenter perforates: and also said to signify that with which the saddler perforates leather: (KL:) also a well-known kind of [implement such as is called in Persian] تَبِيئَةٌ [i. e., a hatchet, or the like]: (PṢ:) AO said, the بَرِيمٌ is the عَتَلَةٌ of the carpenter: or he said, the عَتَلَةٌ is the بَرِيمٌ of the carpenter: (T:) this word, (M,) the بَرِيمٌ of the carpenter, (S,) is Persian, (S, M,) arabicized. (S.)

بَرِيمٌ: see بَرِيمٌ. — Also A garment, or piece of cloth, of which the thread is twisted of two yarns, or distinct twists. (S, K.) And hence, (S,) A certain kind of garments, or cloths. (S, K.) — [† A thing, or an affair, or a compact,

made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — And hence, مُبْرَمٌ قَضَاً †Ratified destiny; such as is rendered inevitable.]

مُبْرَمٌ [act. part. n. of 4. — And also] A gatherer of بَرَمٌ [q. v.]: (M:) or, of the بَرَم of the عَصَا: (K:) or, specially, a gatherer of the بَرَم of the اَرَاك. (M.) — A maher of بَرَام [or stone cooking-pots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) — And hence, (M,) †A heavy, or sluggish, man; as though [in the CK لَتَهُ is erroneously put for كَاتَهُ] he cut off for himself something from the persons sitting with him: (M, K:*) or, as some say, [so in the M; but in the K, “and”] bad, or corrupt, in discourse; (M, K;) who discourses to others of that in which is no profit nor meaning; (TA;) from the same word as signifying “a gatherer of the fruit of the اَرَاك,” (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one who is a burden upon his companion, without profit and without good; like the بَرَم who takes no part with others in the game of المَيْسِر, though he eats of the flesh-meat thereof. (As, TA.)

مُبْرَمٌ sing. of مَبَارِمٌ, (TA,) which signifies The spindles with which the twisting termed اِبْرَام is performed. (M, K, TA.) [See 4.]

برن

بَرْنِيٌّ A sort of dates, (T, S, M, Msh, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Msh,) red, intermixed, or tinged, with yellow, having much لَحْمٌ [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with ة: (M:) it is an arabicized word, originally بَرْنِيكٌ, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., بَارَنِيٌّ meaning fruit, and نِي denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بَر meaning fruit; and هِنِيٌّ good or excellent [or wholesome]: the Arabs introduced it into their language: (Msh:) or, accord. to the Mojam of El-Bekree, it is from بَرْن, the name of a town, or village. (TA.) It is converted by a rájiz into بَرْنَج; the double ي being changed into [double] ج. (S, M.) — You say also نَخْلٌ بَرْنِيٌّ and نَخْلَةٌ بَرْنِيَّةٌ [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

بَرْنِيَّةٌ n. un. of بَرْنِيٌّ. — Also A kind of vessel, (S, Mgh, Msh, K,) well known, (Msh,) of baked clay: (S, Mgh, K:) or, as some say, of those that are termed قَوَارِيرٌ [i. e. flasks, or bottles, generally of glass]; such as are used by the seller of perfumes: (Mgh:) or a thing like a vessel of baked clay, big, or bulky, and green: and sometimes of the kind termed قَوَارِيرٌ: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed قَوَارِيرٌ that are thick,

with wide mouths: (Lth, T:) pl. بَرَانِيٌّ. (Mgh.) — And A cock: (IAqr, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-'Irāq: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. تَبْرِنَسٌ He more, or clad himself with, a بَرْنَسٌ. (S.)

قَنْسُوَةٌ A long قَنْسُوَةٌ, (S, Msh, K,) which the devotees used to wear in the first age of El-Islām: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a ذِرَاعَةٌ or a مِطْرٌ or a جَبَّةٌ; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to a hooded cloah, mostly of white woollen stuff; but often, of cloth of any colour:] pl. بَرَانَسٌ: (Msh:) [some say] it is from البَرْنَسُ, meaning “cotton,” and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) — بَرْنَسٌ الحُسْنُ †Comely, or goodly, hair. (TA in art. مَلَأَ.)

برنك

بَرْنَكٌ and بَرْنَكَانٌ and بَرْنَكَانِيٌّ: see بَرْنَكٌ in art. بَرَك.

بره

1. بَرَهٌ, aor. َ, inf. n. بَرِهٌ, or, as in some copies of the K, بَرَهَانٌ, (TA, [and so I find in an excellent copy of the K, but in the CK بَرَهَانٌ,]) His body returned to a healthy state, or his health of body returned to him, or his bodily condition become good, after having been altered by disease. (IAqr, K:*) [The ه is perhaps a substitute for و: see بَرِيٌّ.] — And He was, or became, white in person, or body and members. (K.) — See also بَرَهٌ, below.

4. اَبْرَهٌ He adduced the evidence or proof: (Msh, K:) but as to بَرَهَانٌ, meaning he manifested the evidence or proof, it is said, on the authority of IAqr, to be post-classical; the former being the correct word: (AA, T, Z, Msh, TA:) or the former signifies he adduced, or uttered, or did, wonderful things, and overcame men. (K.)

Q. Q., or, as some say, Q., 1. بَرَهَانٌ: see 4; and see art. برهن.

بَرَهٌ [perhaps an inf. n., of which the verb is بَرِهَ] Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also بَرَهْرَهَةٌ. (TA.)

بَرَهَةٌ: see what next follows.

بَرَهَةٌ and بَرَهَةٌ A long space or period of time: (JK, S:) or a long time: (ISk, K:) or they have a more general sense; (K;) i. e. a space, or period, of time: pl. of the former بَرَهَةٌ and بَرَهَاتٌ and بَرَهَاتٌ and بَرَهَاتٌ. (Msh.) You say, بَرَهَةٌ and اَنْتَ عَلَيْهِ بَرَهَةٌ مِنَ الدَّفْرِ [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بَرَهَانٌ: see art. برهن.

بَرَهْرَهَةٌ A white (IAqr, JK, Msh) girl (IAqr,

Msh) or female: (JK:) or a woman (S, K,) white and youthful: or soft, or tender: (K:) or that quivers, (K,) or almost quivers, (S,) from sappiness, softness, or tenderness: (S, K:) or that shines, or glistens, by reason of her clearness [of complexion]: or thin-skinned; appearing as though water were running upon her, by reason of her softness, or tenderness: (TA:) of the measure فَعْلَعَلَةٌ, (S, TA,) from بَرَهٌ: (TA:) dim. بَرِيْبَةٌ (JK, TA) and بَرِيْبَةٌ (JK,) or بَرِيْبَةٌ; but بَرِيْبَةٌ is bad, and seldom used. (TA.) Imra-el-Kays says,

• بَرَهْرَهَةٌ رُوْدَةٌ رَحْصَةٌ • كَحْرَعُوْبَةُ الْبَايَةِ الْمَقْطِرِ •

[White, or white and youthful, &c., soft, or beautiful, tender, like the shoot of the ben-tree breaking forth with leaves: the last word being made masc. by poetic license, for the sake of the metre.]. (S.) — [Hence, app.,] it is said to signify also A white knife, of clear, pure, or bright, iron. (TA.) — See also بَرَهٌ.

بَرِيْبَةٌ and بَرِيْبَةٌ: } see بَرَهْرَهَةٌ.
بَرِيْبَةٌ, or بَرِيْبَةٌ: }

اَبْرَهٌ [app.] Having the body in a healthy state, or in good condition, after disease: and white in person, or body and members: [but whether it have both these significations, or only the latter of them, is not clear:] fem. بَرَهَاءٌ. (K.)

برهن

Q., or, as some say, Q. Q., 1. بَرَهْنٌ He adduced, (T, Z, Msh,) or established, (S, K, and Ham p. 7,) the بَرَهَانُ, (T, Z, Msh, K,) i. e. the evidence or proof [&c.]; (T, S, Msh, &c.;) or he adduced his evidence or proof [&c.]; (T, Msh;) عَلَيْهِ [against him, or it, or (as in اِسْتَدَلَّ عَلَيْهِ) of it], (S, K, and Ham p. 7,) and لَهُ [to him, or for him]: (Ham ubi suprā:) but this verb is said by Az and Z, on the authority of IAqr, to be post-classical; the correct word, they say, being اَبْرَهٌ: (Msh:) this they assert on the ground of the opinion that بَرَهَانٌ [q. v.] is of the measure فَعْلَانٌ; but J holds the ن to be a radical. (TA.)

بَرَهَانٌ An evidence, or a proof: (T, S, Msh, K, and Ham p. 7:) and a demonstration; i. e. the manifestation of an evidence or proof: (Msh:) or a decisive and manifest evidence or proof: (TA:) or the firmest, strongest, or most valid, evidence or proof; which is such as ever necessarily implies truth, or veracity, as its consequence, or concomitant; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. بَرَاهِيْنٌ:] some say that the ن in this word is augmentative; (Msh, and Ham p. 7;) that it is of the measure فَعْلَانٌ, from البَرَهٌ [app. البَرَهٌ] signifying the “act of cutting:” (Ham ubi suprā:) others, that it is radical: Az mentions both of these opinions: J confines

himself to the latter opinion: Z, to the former, saying, on the authority of IAqr, that the word is derived from *بَرَهْمَةٌ*, meaning "white," [or "fair in complexion,"] applied to a girl: (Mṣb:) Abu-l-Fet-ḥ [i. e. IJ] says that he holds it to be of the measure *فَعْلَانٌ*, like *قُرْطَاسٌ* and *قُرْنَسٌ*, the ن not being augmentative, as is shown by the verb above mentioned: (Ḥam ubi suprā:) but [it has been stated above that] this verb is said, on the authority of IAqr, to be post-classical. (Mṣb, TA.)

برو

1. *بَرَوَتْهَا*, i. e. *الْبَاتَّةُ*: see 4. = *بَرَوْتُهُ* (M, Mṣb, K,) aor. ʔ, (Lth, T,) inf. n. *بَرَوْ* (M,) *I formed it, or fashioned it, by cutting; shaped it out; or pared it;* (K;) namely, a reed for writing, (Lth, T, M, Mṣb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.] a dial. var. of *بَرَيْتُهُ* (Lth, T, M, Mṣb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] *بَرَاهُ*, aor. ʔ, inf. n. *بَرَوْ*, *He (i. e. God) created him, or it:* (Fr, S, K:) [but] they affirm that it is originally *بَرَاهُ* with hemz: (MF:) so says IAth: (TA:) or it is from *بَرَا* or *بَرَى*, signifying "dust," or "earth." (Fr, S.) = *بَرَا*, aor. ʔ, is also a bad dial. var. of *بَرَا* [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. *بَرَوُ*. (TA.)

4. *أَبْرَيْتَهَا* (S, M, K,) i. e. *الْبَاتَّةُ* (S, M,) *I put a [ring such as is termed] بَرَّةٌ in her (a camel's) nose;* (S, M, K;) as also *بَرَوَتْهَا*: (IJ, M, K:) and *أَبْرَيْتُهُ*, namely, a camel, *I put him a بَرَّةٌ.* (Mṣb.) = *أَبْرَى* *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. *بَرَى*.)

بَرَّةٌ (in which the final radical letter is elided, [and replaced by ʔ,] Mṣb) *A ring (T, S, M, &c.) of brass, (Lth, Lḥ, T, S, M, [in a copy of the Mṣb, مِنْ صَفْرِ مِنْ صُوفِ] is erroneously put for *صَفْرِ* or of silver, (Lth, T,) or of some other material, (Lḥ, M,) slender, and bent at the two ends [lest it should open at the place where the two ends meet], that is put in the nose of a she-camel, (Lth, T,) or put in the nose of the camel, (M, Mṣb, K,) or in the flesh of the nose of the camel, (Lḥ, S, M, K,) or, as Aṣ says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient; (MF:) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed *خَزَامَةٌ*; (Aṣ, S, Mṣb;) and when of wood, *خَشَاشٌ*: (Mṣb:) Abou-'Alee mentions, and explains in like manner, *بَرَوَةٌ* and *بَرَى*; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Abou-'Alee says that *بَرَّةٌ* is originally *بَرَوَةٌ*, because it has *بَرَى* for a pl., like as *قَرِيَةٌ* has *قَرَى*; but Abou-'Alee does not say this; he only desires to show that the final radical letter of *بَرَّةٌ* is و by the fact that *بَرَوَةٌ* is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of *بَرَّةٌ* is *بَرَوَةٌ*, assert that it is correctly *بَرَوَةٌ*: (TA:) *بَرَوَةٌ* also signifies an anklet: (M, K:) or any ring; such as a bracelet*

and an earring and an anklet and the like of these: (S:) the pl. (in the former and the latter senses, M, TA) is *بَرَاتٌ* (S, M, K,) in [some of] the copies of the K erroneously written *بَرَاةٌ* (TA,) and *بَرَى* (T, S, M,) and *بَرُونَ*, contr. to analogy, (Mṣb,) or *بَرِينٌ* (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that *بَرُونَ* and *بَرِينٌ* are dial. vars., like *سَنُونَ* and *سَبِينٌ*,]) and *بَرِينٌ*. (M, K: [in a copy of the former of which, accord. to the TT, *بَرَى* and *بَرَى* are put in the place of the last two of these pls.]

بَرَا or *بَرَى*, *Dust, or earth:* (Fr, S, M, Mṣb, K, mentioned in the M and K in art. *بَرَى*;) whence *بَرَاهُ*, [if not originally *بَرَاهُ*,] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, *بِغِيَةِ الْبَرَا*, or *الْبَرَى*, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

بَرَوَةٌ *Cuttings, chips, parings, or the like, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like.* (TA.) = See also *بَرَوَةٌ*.

بَرَوَةٌ: see *بَرَّةٌ*.

الْبَرِيَّةُ *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: originally with ʔ: (S:) but not pronounced with ʔ: (IAth, TA in art. *بَرَى*;) or, accord. to Fr, if from *بَرَا*, or *بَرَى*, i. e. "dust," or "earth," it is originally without ʔ: pl. *بَرِيَّاتٌ* and *بَرَايَا*. (S.)*

مُبْرَاةٌ *A she-camel (T, S) having a [ring such as is termed] بَرَّةٌ put in her nose:* (T, S, K:) pl. *مُبْرِيَّاتٌ*. (TA in art. *عَرَفَ*.)

بَرَّةٌ مَبْرُوءَةٌ (T, M, K) *A بَرَّةٌ made, or manufactured.* (T, TA.)

برى

1. *بَرَى* (T, M, K,) first pers. *بَرَيْتُ* (T, S, Mṣb,) aor. ʔ, (T, K,) inf. n. *بَرَى* (T, S, M, Mṣb, K,) *He formed, or fashioned, by cutting; shaped out; or pared;* (Aṣ, T, M, K;) a reed for writing, (Lth, Aṣ, ISk, T, S, M, Mṣb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also *أَبْرَى*: (M, K:) and *بَرَوْتُ* (Mṣb,) aor. ʔ, (Lth, T,) is a dial. var., (Mṣb,) used by some, who say, *هُوَ يَقْلُو الْبَرَّ* [instead of *يَقْلَى*]. (Lth, T.) — And hence, (Aṣ, T,) aor. and inf. n. as above, (Aṣ, T, M, K,) † *He (a man) fatigued, or jaded, and made to lose flesh, (Aṣ, T, S,) a she-camel, (Aṣ, T,) or a camel: (S:) or it (journeying) rendered him lean, or emaciated: (M, K:) and in like manner one says of a year of dearth or drought. (TA.)* And *بَرَيْتُ سَامًا بِسَبْرِي عَلَيْهَا* [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aqshā. (M.) = See also 3: — and see 5, in two places.

3. *بَارَاهُ* (T, S, M, &c.,) inf. n. *مُبَارَاةٌ* (T, TA,) *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ*; (S, M, Mṣb, K;) i. e., (TA.)

he did the like of what he (the latter) did, (ISk, T, S, Mṣb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprā); as also *أَبْرَى* له, aor. ʔ, inf. n. *بَرَى*; and *أَبْرَى* له: (Aṣ, T:) and *he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodness; he emulated, or rivalled, him therein; syn. بَاهَاهُ*: (TA in art. *بَهَجَ*;) and *he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him.* (TA.) You say, *فُلَانٌ يَبَارَى الرَّيْحَ* [*Such a one vies with the wind in bounty*]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ḥam p. 445.) = *بَارَى* *أَمْرَاتَهُ* *He compounded, or made a compromise, with his wife for their mutual separation;* (K:) as also *بَارَاهَا* [which is the original]. (TA.)

4. *أَبْرَى*: see art. *بَرَوَ*. = Also *He found, or met with, sugar-canes.* (K.) = See also *أَبْرَا*, in art. *بَرَا*, last signification.

5. *التَّبَرَّى* signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing;* (KL;) and so *التَّبَرَّى*. (KL, PṢ.) You say, *تَبَرَّى* له *He presented, addressed, applied, or betook, himself to him, i. e., one man to another man; advanced, came forward, or went forward, to him; or opposed himself to him; syn. تَعَرَّضَ; as also تَبَرَّاهُ; and تَبَرَّى* له, aor. ʔ, (T:) and *أَبْرَى* له signifies [as above; or] *he betook himself, and advanced, or went forward, to it, namely, an action; (Ḥam ubi suprā); and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ: (Ḥam p. 541:)* [meaning as above, for it is syn. with *تَعَرَّضَ* and *أَعْتَرَضَ*; or it happened to him, befell him, or occurred to him]: (M:) and *أَبْرَى* is also syn. with *عَرَّضَ* [meaning it happened, befell, or occurred]. (Ḥar p. 56.) You say also, *تَبَرَّى* لِعَرُوفِهِ, i. e. *تَعَرَّضَ* له (ISk, S, K) or *أَعْتَرَضَ* (M) [both of which explanations mean *He presented, addressed, applied, or betook, himself, or he advanced, came forward, went forward, or attempted, to obtain his favour, or bounty; or he sought it, or demanded it*]; as also *تَبَرَّى* مَعْرُوفَهُ. (M, TA.) And *تَبَرَيْتُ وَدَهْمٌ* [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And *أَبْرَى* لِبَطِي سَاطِهِ, i. q. *أَعْتَرَضَ*, meaning, in this instance, *He hastened to cut short his speech.* (Ḥar p. 280.) And *بَرَيْتُ* لِنَشَائِهِ [or لِنَشَائِهِ], meaning *He addressed himself to reciting poetry, or verses.* (Ḥar p. 34.) And *أَبْرَى* مِنْ الْجَمَاعَةِ, i. q. *أَعْتَرَضَ* [He presented himself, or advanced, or came forward, from the company]. (Ḥar p. 647.)

6. *تَبَارَى* *They vied, competed, or contended for superiority, each with the other; emulated, or rivalled, each other; imitated each other;* (S, K,

TA;) they did each like as the other did. (T, S, TA.) [See the part. n., below.]

7. انبرى (K, TA,) or ابترى (so in a copy of the M,) It was, or became, formed, or fashioned, by cutting; shaped out; or pared: (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — and see 5, in six places.

8: see 1: — and see also 7.

برى, or برا: see art. برو.

براة: see مبراة. — See also برأة, in art. برا.

براة: see مبراة.

براة: see برائة.

برى, applied to an arrow, i. q. مبرى [i. e. Formed, or fashioned, by cutting; shaped out; or pared]; (T, M, K;) or (M, K) completely; (T, M, K;) but not feathered, nor headed: for an arrow when first cut is termed قطع; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed برى; and when straightened, and fit to be feathered and headed, it is a قذح; and when feathered and headed, it becomes a سهم. (T.) — It is also sometimes used for برى. (K, TA in art. برا.)

البرية: see art. برو.

برائة (T, S, M, K) and برأة (S, M, K,) in which latter the . is originally ي, (I, M,) Cuttings, chips, parings, or the like; (S, M, K;) what falls from a thing that is formed, or fashioned, by cutting. (T, S.) — [Hence,] مطر برائة †Rain that pares and peels the ground. (TA.) — And هو من برائتهم or lowest or meanest sort, of them. (M, TA.) — But ذو برائة, applied to a camel, means †Enduring travel: (T, S, M:) or having fat and flesh: (S:) and ذات برائة, applied to a she-camel, has the latter meaning: or the former: (M, K:) or strong when fatigued and emaciated by travel: (TA:) or, as some say, برائة in both cases means the remains of fatness and compactness, or of fat, and of strength. (M, TA.) حث البرائة is said to mean †Fleet, or swift, when emaciated by travel; for the subst. برائة is said to be here put for the inf. n. برى. (L in art. حث, q. v.)

برائة a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called قلم except after the برائة [i. e. the shaping, or paring]. (Msb.)

براة A maker of arrows, who forms, or fashions, them by cutting; who shapes them out, or pares them: or who does so completely: (K:) and a maker of spindles, who forms, or fashions, them by cutting: and a cutter, or parer, of aloes-wood, that is used for fumigation: (TA:) [and in like manner, قسي بارى a fashioner, or shaper, of bows: whence the saying,] أعط القوس باريها [Give thou the bow to its fashioner]; meaning †commit thou thine affair to him who will execute it well:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]

براة: see مبراة.

براة قسي: see براة.

براة: see in art. بور.

مبرى القلم [The place where the paring is commenced of the reed for writing]. (K in art. جلف.)

مبراة The iron implement, (S,) or knife, (AHn, M, K,) with which one forms, fashions, shapes out, or pares, (AHn, S, M, K,) a bow; (AHn, M, K;) as also مبراة (K, TA,) with teshdeed and medd, (TA,) or مبراة (so in a copy of the M,) or مبراة (CK, and so in a MS. copy of the K.)

برى: see مبرى.

المتباريان part. n. of 6. It is said in a trad., لا يجابان ولا يؤكل طعامهما [The two persons who vie with each other in the expensiveness of their entertainments shall not have their invitations accepted, nor shall their food be eaten]. (El-Jámi' es-Sagheer of Es-Suyooṭce.) The متباريان whose food is forbidden, in a trad., to be eaten, are They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) — المتباريان is also an appellation of The night and the day. (Har p. 377.)

بز

1. بزة, nor. 2, (S, TA,) inf. n. بز (S, K, TA,) He took it away; or seized it, or carried it away, by force; (S, TA;) as also ابتزه (S, K,) and بزوه (K:) he took it away unjustly, injuriously, and forcibly; as also ابتزه (K, TA:) he gained the mastery over it: (K, TA:) he pulled it up or out or off; removed it from its place; displaced it; (K, TA;) as also ابتزه, and بزوه. (TA.) It is said in a prov., من عز بز He who overcomes takes the spoil. (S, A.) And you say, ابتزه, and بزوه, He took away from him, or seized or carried away from him by force, his garment. (A.) It is said in a trad., فيبتز ثيابي ومَتاعِي And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force. (TA.) You say also, بز ثيابه He pulled off from him his clothes. (TA.) And ابتز الرجل جاريته من ثيابها The man stripped his slave-girl of her clothes. (Mgh, TA.) — Also بز ثوبه, or, as above, He pulled his garment towards him, or to him: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. ريب, but with this difference, that بجر is there put in the place of بز]. (S, TA.) — بز is also explained in the TA by حبسه; but without any ex.; and I think it probable that حبسه is a mistake for جذبه.

8: see 1, in six places. — ابتزت من ثيابها She stripped herself of her clothes. (A.)

R. Q. 1. بززة: see 1, in two places. — بززة [the inf. n.] also signifies The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct: and the rel. n. is بززي. (TA.)

بز inf. n. of 1. (S, &c.) — [Hence, app.,] بز He was brought without any means of avoiding it; (A, TA;) willingly or against his will: (TA in art. عز:) [as though originally signifying by being overcome and despoiled.] — Cloths, or stuffs, or garments; syn. ثياب: (Iamb, Mgh, K:) [see also بزة:] or a kind thereof: (Lth, Mgh, Msh:) or such as are the goods of the بزاز (S, A,) or of the merchant: (Msh:) or the furniture of a house or tent, consisting of cloths or stuffs (ثياب, IDrd, Mgh, Msh, K) and the like: (K:) in the dial. of the people of El-Koofeh, cloths, or stuffs, or garments, (ثياب,) of linen and of cotton; not of wool nor of خز: (Mgh:) pl. خزوز; (A;) meaning, in conjunction with بزوز (i. e., خزوز و بزوز,) good cloths or stuffs or garments. (A.) [Golius explains it as "Chald. ܒܪܝܢ, Byssus, seu potius pannus lineus, bombacinus, etiam sericus:" as on the authority of the S and K (though he omits the explanations in both those lexicons) and Mejd and Ibn-Muaroof (who explains it only by the Persian word جامه, meaning cotton or linen cloth, or a garment,) and the Mirkát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — Weapons, or arms; or a weapon; syn. سلاح: (S, Mgh, K;) as also بزة (S, A, Msh, K,) and بز (K,) and بززي (TA:) the first of these four words including in its application coats of mail and the مغفر and the sword: (TA:) or it signifies a sword: (IDrd, A, TA:) and بزوز accord. to AA, complete arms. (TA.) You say, تَلَدَ بَرًا حَسَنًا He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck. (A.) And عز في بزة كاملة He went to war in complete arms. (A.)

بز Constraint, or force: as in the saying, لن يأخذه أبدا بزة متي He will never take it by constraint, or force, from me. (Ks, TA.) — Outward appearance; state with regard to apparel and the like; syn. هيئة (S, A, Mgh, Msh, K, TA,) and شارة: (TA:) garb; mode, manner, or fashion, of dress: (TA:) apparel. (A, Mgh.) You say, رَجُلٌ حَسَنُ الْبَزَةِ A man of goodly outward appearance, or state of apparel and the like: (Mgh, Msh:) or as some say, clothes and arms. (Mgh.) And إنه لذو بزة حسنة Verily he has a goodly outward appearance and dress. (A, TA.) — See also بز, latter part, in two places.

بز: see بز, latter part, in two places.

بزاة The trade of the بزاز. (Mgh, Msh, K.)

بزاز The seller of the cloths or stuffs or the like called بز. (S, A, Mgh, K.)

بَزِيْرِي a subst. from بَز in the first of the senses explained above; The act of taking away; or spoliation; or the act of seizing, or carrying away, by force: (S, TA:) the act of taking, or obtaining, by superior power or force. (K, TA.) It is said in a trad., **ثُمَّ يَكُونُ بَزِيْرِي وَأَخَذَ أَمْوَالَهُمْ بِغَيْرِ حَقٍّ** Then it shall be by spoliation, and the taking of possessions without right: or, as some relate this trad., **بَزِيْرِيًّا**; but accord. to Az, this is naught. (TA.) You say also, **رَجَعَتِ الْخِلَافَةُ بَزِيْرِي** [The office of Khaleefeh became reduced to be a thing taken by superior power or force]; was not taken by desert. (A, TA.) = See also بَز, latter part.

بَزِيْرِي: see R. Q. 1, and بَزِيْرِي.

بزخ

1. **بَزَخَ**, aor. **بَزَخَ**, (S, L, K,) inf. n. **بَزْخٌ**, (S, L, K,) *He had a prominent breast and hollow back*: (S, L, K:) or *he had the lower part of his belly prominent, and the part between the hips, or hauuches, [behind,] hollow, or depressed*: or *he had the middle of his back hollow, or depressed, and the lower part of his belly prominent*: or *he had his back retiring from his belly*: or *he had his belly depressed, and the ثَمَّة [here app. meaning the pubes], and the part next thereto, prominent*: (L:) **بَزْخٌ** is similar to **قَعَسَ**: [see **قَعَسَ**]: (A:) and **بَزْخٌ** signifies the same as **بَزْخٌ**. (IAar, TA.) The epithet applied to a man is **بَزْخٌ** and to a woman, **بَزْخَاءٌ**. (S, A, L, K.) — Also, inf. n. as above, *He (a horse) [was saddle-backed; i. e.,] had a hollow back, and prominent croup and withers*. (ISd, L.)

6. **بَزَخَ** *He walked, or sat, in the manner of him who is termed بَزْخٌ*. (L.) And **تَبَزَخَتْ** *She (a woman) made her posteriors to stick out*: (S:) or *she had prominent posteriors*: (K:) or *she (an old woman, in walking,) erected her backbone, and made the part between her shoulders to recede, and bent the part above it, next her neck*: (L:) or *she had her posteriors prominent, and the upper part of her back, next the neck, bent*. (TA.) — *He (a horse) bent his hoof towards his belly, because of the shortness of his neck, at the time of drinking*. (TA.) — **بَزَخَ عَنِ الْأَمْرِ** *He drew back, held back, or hung back, from the thing, or affair; would not go forward in it*. (S, A, K.)

7: see 1.

بَزْخٌ A man having a prominent breast and hollow back: &c.: (see 1:) fem. **بَزْخَاءٌ**. (S, A, L, K.) — A horse having a depressed croup and backbone: (S:) or [saddle-backed; i. e.] having a hollow back, and prominent croup and withers. (ISd, L.) It is applied to a horse such as is termed **بَزْدُونٌ**. (L.) — And the fem., A she-camel having a plain, or even, croup, or rump. (L.)

بَزَخَتْ *He (a man) walked like an old woman affecting, or: constraining herself, to erect her backbone, so that the part between her*

shoulders recedes: (A:) or, like an old woman having her posteriors prominent, and the upper part of her back, next the neck, bent. (TA.)

بز

1. **بَزَرَ الْقَدْرَ**, (Mgh,) [aor. **بَزَرَ** or **بَزَرَ**, accord. to the rule of the K,] inf. n. **بَزْرٌ**; (K;) and **بَزْرَاهَا**, (A,) inf. n. **بَزْرِيْرٍ**; (TA;) *He threw, or put, [i. e. seeds for seasoning the food,] into the cooking-pot*. (A, Msh, K.) — [Hence,] **بَزَرَ** *He seasoned [تَوَبَّلَ] [meaning he embellished] his speech, or language*. (A.) — **بَزَرَ**, (TK,) inf. n. **بَزْرٌ**, (K,) also signifies *He sowed (K, TK) seeds*; (TK;) i. q. **بَذَرَ**. (K, TA.)

2: see 1, in two places.

بَزَرَ: see what next follows, in five places.

بَزَرَ and **بَزْرٌ**, (S, Msh, K,) the former the more chaste, (T, S, Msh,) or the only form used by persons of chaste speech, (ISk, T, Msh,) *The seed of herbs or leguminous plants, (S, A, Mgh, Msh,) and of other plants*: (S, A, Msh:) or *small seed or grain, such as that of herbs or leguminous plants and the like*: (TA:) or *any seed, or grain, that is sown (Kh, Msh, K) for vegetation*; (K;) as also **بَذَرَ** [q. v.]: (Kh, Msh:) pl. **بَزْرٌ**. (K.) — And *Seeds that are used in cooking, for seasoning food*; syn. **تَابَلٌ**: pl. **أَبْزَارٌ** and **أَبْزِيرٌ**; (K;) the latter of which is pl. of **أَبْزَارٌ**; (TA;) or of this word and of **أَبْزَارٌ**; both of which are sings.; arabicized [from the Persian **أَفْزَارٌ**]; the former of them anomalous, being of a pl. form: (Msh:) **أَبْزَارٌ** and **أَبْزِيرٌ** are syn. with **تَوَابِلٌ**: (S:) or **أَبْزَارٌ** and **تَوَابِلٌ** both signify that *with which food is seasoned*; but the former of these is applied to *what is moist and what is dry*; and the latter, to *what is dry only*: this distinction, however, appears to be conventional [and modern]; for the [classical] language of the Arabs does not indicate it. (MF.) — Hence, **أَبْزَارٌ** also signifies **إِثْبَاتٌ** [or embellishments] in speech. (A.) — **بَزَرَ** and **بَزْرٌ** signify also *Oil of بَزْرٌ [i. e. of seeds]*. (S.) **بَزْرٌ** **الْكَتَانِ** [commonly meaning *Linseed*] signifies *linseed-oil* in the dial. of the people of Baghdád. (K.) — Also **بَزْرٌ**, (Mgh,) or **بَزْرٌ الْقَزِّ**, (Msh,) *The eggs of the silk-worm*. (Mgh, Msh.) — And **بَزْرٌ** the former of these, **إِثْبَاتٌ**. (K, TA.) One says, **مَا أَكْثَرَ بَزْرَهُ** *How numerous is his offspring!* (TA.)

بَزْرَةٌ: see **بَزْرٌ**.

بَزْرِيْرِي *One who expresses the oil of بَزْرٌ*. (TA.)

بَزْرٌ *One who sells بَزْرٌ الْكَتَانِ*, i. e., *linseed-oil*, in the dial. of the people of Baghdád. (K.)

بَزْرٌ *A man who induces in one, or throws one into, doubt or suspicion*; from the phrase **بَزْرٌ كَلَامَهُ**. (A.)

أَبْزَارٌ and **أَبْزِيرٌ**: pl. **أَبْزِيرٌ**: see **بَزَرَ**, in three places.

أَبْزَارِي [One who sells **أَبْزَارٌ** or **أَبْزَارٌ**]. (K.)

مَبْزَرٌ *Seasoned with أَبْزَارٌ*, i. e. **تَوَابِلٌ**. (Mgh.) [See **بَزَرَ**.]

مَبْزُورٌ *Having many children*; applied to a man: and so **بَزْرَاءٌ** applied to a woman. (K, TA.)

بزغ

1. **بَزُوغٌ** [inf. n. of **بَزَغَ**] signifies *The beginning to rise, or come forth*: this is the primary meaning: mentioned by Zj. (TA.) — Hence, (TA,) **بَزَغَ**, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (S, Msh, K,) [aor. **بَزَغَ**,] inf. n. **بَزُوغٌ**, (Msh,) *It came forth*; (S, Msh, K;) *it clave the flesh, and came forth*. (A.) — And hence, (A, TA,) **بَزَغَتِ الشَّمْسُ**, (JK, S, A, Msh, K,) aor. **بَزَغَتْ**, (TK,) inf. n. as above (JK, S, K) and **بَزَغَ**, (K,) *The sun began to rise*; (JK, TA;) *as though it clave the darkness with its light*: (A, TA:) or *rose*, (S, Msh, K,) *with spreading light*: (TA:) or **بَزُوغٌ** has the meaning first explained above; the *beginning to rise, or come forth*. (K.) And in like manner one says, **بَزَغَ الْقَمَرُ** [The moon began to rise: or rose]. (A, TA.) — **بَزَغَ**, (S, Mgh, Msh, K,) aor. **بَزَغَ**, (Msh,) inf. n. **بَزْغٌ**, (JK, Msh,) *He (a cupper, and a farrier,) scarified, (S, Msh, K,) and made the blood to flow*: (Msh:) *he (a farrier) scarified a beast (JK, Mgh, TA) in its اشْعَر [or part next the hoof (in the TA, erroneously, شعر)], (JK,) with a مَبْزُغٌ (JK, Mgh, TA) of iron*; (JK;) as also **بَزَغَ**, inf. n. **بَزْغٌ**: (JK, TA:) **أبو-أدنان** says that **تَبَزِيْعٌ** and **تَبْرِيْبٌ** signify the same, namely, the *making a slight incision, or stab, such as does not reach the sinews, or tendons*. (TA.) — And *He made his blood to flow*. (TA.)

2: see 1.

7. **أَبْزَغَ الرَّبِيْعَ**, (S, and so in a copy of the K,) or **أَبْزَغَ**, (so in other copies of the K and in the TA,) *The first, or beginning, of the [season, or rain, or herbage, called] ربيع came*. (S, K.)

8: see 7.

بَزْغٌ, (TA,) and **بَزْغَةٌ**, (Msh,) and **بَزْغٌ**, (JK, A,) [A moon, and a sun, and stars,] *beginning to rise*: (JK, TA:) or *rising*. (Msh, TA.)

مَبْزُغٌ *A lancet (S, Mgh, K) of a cupper and of a farrier*. (JK, Mgh, TA.)

بزق

1. **بَزَقَ**, (S, Msh, K,) aor. **بَزَقَ**, (Msh, TA,) inf. n. **بَزْقٌ**, (S, TA,) or **بَزَقٌ**, (Msh,) [but see the latter below,] i. q. **بَصَقَ** (S, Msh) or **بَسَقَ** (K) [*He spat*: see also 5]: but it is of weak authority, or rare; the most chaste being **بَصَقَ**. (TA in art.)

بَزَقَ = **بَزَقَ** *He sowed the land*: (Az, K:) of the dial. of El-Yemen. (TA.) = **بَزَغَتِ الشَّمْسُ** i. q. **بَزَغَتْ**; (Az, K;) so in a trad., meaning *The sun rose*: the latter is that which is [commonly] known; but the former may be a dial. var.;

though the right reading seems to be بَرَقَتْ. (Az, TA.)

4. ابزقت She (namely, a ewe, JK, or a camel, K) excerned the milk [or biestings into her udder before bringing forth]; (Yz, JK, K, TA;) i. q. ابسقت [q. v.]. (TA.)

5. ابزق He ejected his spittle, as the faster is commanded to do. (Mgh.)

بزاق is well known; (K;) i. q. بَصَاقُ [Spittle, or saliva, when it has gone forth from the mouth]: (S;) or saliva that flows. (TA in art. رَضِب.) [See also 1.]

مَبْرَقَةٌ A spittoon, or vessel in which to spit; syn. مَبْرَقَةٌ. (TA in art. تَغَل.)

بز

1. بزَّه (Mgh, K,) aor. 2, (TA,) inf. n. بَزَلٌ, (Mgh, TA,) He clave it, split it, or slit it; (K;) as also بَزَّه (K,) inf. n. بَزِيلٌ. (TA. [But the latter verb probably has an intensive or a frequentative sense, or applies to many objects.] — He broached it, or pierced it, and drew forth what was in it. (Mgh.) — He broached, or pierced, the vessel containing it, (IDrd, K, TA,) and drew it forth; (IDrd, TA;) namely wine, &c.; (IDrd, K, TA;) as also ابزله and بزله. (K, TA.) You say, ابزرت الشراب لنفسي [I broached its vessel, and drew forth the wine, or beverage, for myself]. (TA.) — He removed it, or took it off, namely, the clay [that closed the mouth,] from the head of the دَنْ [or wine-jar]. (Har p. 140.) — He cleared it, or clarified it; namely, wine, or beverage; (K;) as also ابزله; but Az says, I know not البزول as signifying "the act of clearing, or clarifying." (TA. [بَزَلْتُ الشَّرَابَ] is mentioned, but not explained, in the S. The meaning there intended may be either the third or the last given above.) — He decided it, (K, TA,) and settled it firmly; (TA;) namely, a case, or an affair; or an opinion: (K, TA:) and † he decided it; namely, the judicial sentence. (TA.) — † He originated it, or devised it; namely, his opinion. (TA.) — † ما عنده بلغة تَبْرُلُ حاجةً † He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) — بزَلٌ (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. بَزُولٌ (S, Mgh, K) and بَزَلٌ (K, TA, [in the CK بَزَلٌ,]) It (the ناب [or tush] of a camel) claves the flesh, and came forth: (K, TA:) or his (a camel's) ناب [or tush] claves the flesh, and came forth; (S, Mgh;) [or he became such as is termed بازل; generally] by his entering the ninth year. (Mgh.) — [And hence, as being likened to a camel that has attained his full strength,] inf. n. بزالة [written without any indication of the syll. signs, but most probably بزالة, though the verb seems to be بزَلٌ, not بَزَلٌ,] † It (an opinion, or a judgment,) was, or became, right. (Mgh.)

2: see 1.

5. ابززل and ابززل (K, TA,) or ابززل, (so the latter is written in the CK,) It clave, split, or slit; intrans.: (K:) or the former signifies it clave, split, or slit, much, in several places, or

often; syn. تَشَقَّقَ: and † the second, said of a طَلْع, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] it clave, split, or burst. (S.) — Also, the first, said of the body, It burst forth, or flowed, with blood: and in like manner one says of a water-skin تَبْرُلُ and تَبْرُلُ بِالماء [it burst forth, or flowed, with water, or the water]. (TA.) — See also 1.

7: see 5, in two places.

8: see 1, in three places — and see 5.

10. استبزله He opened it; namely, a دَنْ [or wine-jar]. (Har p. 140.)

أمر ذو بزل A distressing, an afflictive, or a calamitous, affair or event or case. (S, K.)

سقاء فيه بزل A water-skin that bursts forth, or flows, with the water: pl. بَزُولٌ. (TA.)

بَزْلَةٌ † A great calamity or misfortune or disaster. (IDrd, K, TA.) — † Difficulties, distresses, or afflictions. (IDrd, K.) You say, هُوَ نَهَاضٌ هُوَ نَهَاضٌ † He is one who manages great affairs; (S, K, TA;) who has ability and strength to overcome difficulties. (TA.) — † Good judgment or opinion or counsel. (S, K.) — مَا لِفُلَانٍ بَزْلَةٌ † Such a one has not determination, resolution, or decision, of judgment, whereby to live. (TA.) — هُوَ ذُو بَزْلَةٍ † He has a firm, or well-established, way, or manner, of acting, or conducting himself. (TA.) — خُطْبَةٌ بَزْلَةٌ † A great event that distinguishes that which is true and that which is false. (K, TA.)

بَزَالٌ The place that is broached, or pierced, in a vessel containing wine &c.; (K;) the place whence issues the thing [or liquid] whereof the containing vessel is broached, or pierced. (IDrd.)

مَبْرُلٌ An iron instrument with which the مَبْرُلُ [or مَبْرُلُ?] of a wine-jar is opened. (Sgh, K.)

بَزُولٌ: see بازل, in two places.

مَبْرُولٌ applied to wine or beverage, i. q. † مَبْرُولٌ [which may mean either That whereof the containing vessel has been broached and which has been drawn forth, or that which is cleared or clarified; but more probably the former]. (Ibn-'Abbād.)

بازلٌ, applied to a camel, the male and the female, (S, Mgh, Msh, K,) That has cut its ناب [or tush]; (S, Mgh, K;) by its entering the ninth year; (Mgh;) or in its ninth year; (S, Mgh, K;) for then it cuts that tooth; (S, K;) or, as is sometimes the case, in the eighth year; (S;) and after this there is no age named: (IAar, K:) or a she-camel that has completed her ninth year, and attained her full strength: (Ham p. 506:) and † بَزُولٌ signifies the same, applied to the male and the female: (IDrd, K:) or, accord. to AZ, a she-camel is not termed بازل; but the epithet † بَزُولٌ is applied to her that has completed a year after cutting the tooth above mentioned, until she is termed ناب: (MF, TA:) the pl. (of بازل, S, Mgh) is بَزُولٌ (S, Mgh, K) and بَزَلٌ (S, K) and بَزَلٌ (S,) or بَزُولٌ, like كُتِبَ (K.) بازلٌ عامرٌ and بازلٌ عامرٌ signify That has passed a year, and two years, after cutting the tooth above mentioned.

(MF, TA.) — Also The tooth that has come forth at the time above mentioned: (S, K:) pl. بَزُولٌ. (IAar, K.) — And † A man perfect in his experience and his intellect: (K, TA:) or rendered firm, or sound, in judgment by age and experience: so says IDrd: likened to the camel thus termed: (TA:) or old: opposed to جَدَعٌ, q. v. (IAar in art. جَدَع of the TA.) — And † A case, or an affair, and an opinion, firmly settled or established. (TA.) — † A difficult, a distressing, or an afflictive, thing, affair, or business. (TA.) You say also, بَزَلٌ بِأَشْبَبِ بَزَلٍ † He was afflicted with a difficult and distressing thing or event. (TA. [See also art. شَبَب.] — شَجَّةٌ بَزْلَةٌ A wound in the head from which the blood flows: (S:) or such as is termed حَارِصَةٌ (K,) i. e. مَتَلَحِمَةٌ (TA,) [but see these two words, and see شَجَّةٌ,] that cleaves the shin, but does not penetrate beyond it: (K:) the mulct for which is said to be three camels. (TA.) — مَا بَقِيَتْ لِهِمْ بَزْلَةٌ is like the saying مَا بَقِيَتْ لِهِمْ رَاغِيَةٌ وَلَا رَاغِيَةٌ, i. e. † [There remained not to them] one [sheep or goat, or camel]. (S, TA.) You say also, مَا عِنْدَهُ بَزْلَةٌ, i. e. † There is not in his possession anything of property, or of camels &c.: (Ynqkoob, S, K:) or, a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) And لَا تَرَكَ اللَّهُ عِنْدَهُ بَزْلَةً † [May God not leave in his possession] anything. (S.) And لَمْ يُعْطِهِمْ لَمْ يُعْطِهِمْ † [He did not give them] anything. (S.)

[بَزَالٌ app. The mouth of a wine-jar: see بازل.]

مَبْرُلٌ A strainer, or thing with which wine, or beverage, is cleared, or clarified; (S, K, TA;) as also † مَبْرُولَةٌ. (K.) — An instrument for broaching, piercing, or perforating. (Msh.)

مَبْرُولَةٌ: see مَبْرُولٌ.

بَزِيلٌ: see مَبْرُولٌ.

بزوم

بَزَامٌ: see what follows.

بَزِيمٌ (S, Mgh, K, &c.) and بَزِيمٌ (K) [A buckle;] the thing that is at the head [or end] of the [zone, or waist-belt, called] مَنْطِقَةٌ (S, K) and the like, and that has a tongue, into which [thing] the other extremity [of the مَنْطِقَةٌ] enters; (K;) a ring with a tongue, which is at the head of the مَنْطِقَةٌ and the like, and with which it is fastened; (Mgh;) the ring that has a tongue which enters into the hole in the lowest part of the shoulder-belt of the sword, and upon which the ring then bites, or presses; the ring altogether [with the tongue] being termed بَزِيمٌ; (lSh, TA;) the iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the مَنْطِقَةٌ: (IB, TA:) pl. أَبَازِيمٌ. (S.) — Also A lock; and so بَزِيمٌ. (TA.) — You say, إِنَّ فُلَانًا لَبَزِيمٌ, meaning † Verily such a one is a niggard. (TA.)

بزو

1. بَزَا, aor. بَزُو, i. q. تَطَاوَلٌ [app. as meaning He stretched out his neck, looking at a thing fur

off]; and تَأَسَّ [here meaning the same, or he looked, raising his head; said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that بَزْزِ is [originally] of the measure فَعْلُ from this verb: (TA: [and it is said in the K that بَزْزِ seems to be hence derived:]) [or تطاول may here be used in another sense; for, accord. to Fci,] بَزَّ, aor. as above, signifies he overcame, or subdued; and hence is derived بَزَّ. (Msb.) You say also, بَزَّ عَلَيْهِ, aor. as above, meaning تطاول [i. e., thus followed by عليه, He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him; or overpowered, subdued, or oppressed, him]. (S.) And بَزَّى بِالْقَوْمِ The people, or company of men, were overcome, or subdued. (TA.) And بَزَّاهُ, aor. as above, (K,) inf. n. بَزْوٌ, (TA,) He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also بَزَّى بِهِ (K:) or this last signifies he overcame him, and subdued him: (S:) and بَزَّاهُ, he wronged him; or treated him wrongfully, or injuriously: and بَزَّاهُ may signify the same; or this may mean he induced him to become ابْتَزَى, q. v.: (Ham p. 502:) and accord. to Aboo-Riyāsh, بَزَّى signifies he pressed heavily upon his adversary, or imposed on him that which he was unable to do, or to bear, in order to treat him wrongfully, or injuriously. (Ham pp. 104 and 105.) [It is said that] بَزْوَانٌ [an inf. n. of which the verb, if it have one, is بَزَّ,] signifies the act of Leaping; syn. وَثَبَ. (S: [but I think it not improbable that this may have been taken from a mistranscription of تَزْوَانٌ, an inf. n. of تَزَّى = تَزَّى, (K,) nor. :; (Ham p. 502;) and بَزَّاهُ, aor. :; (K;) inf. n. بَزَّاهُ (S, K, TA) and بَزْوٌ, (TA,) He (a man, TA) had what is termed بَزَّاهُ; (K;) i. e., prominence of the breast and depression of the back: (S, K, and Ham ubi suprā:) or depression of the back and prominence of the belly: or, as some say, prominence of the breast and depression of the lower part of the belly: (Ham ubi suprā:) or depression of the breast and prominence of the lower part of the belly: (Ham p. 105:) or a bending in the back next the posteriors: (K, TA:) or a projecting of the middle of the back over the posteriors: or a backward bulging of the posteriors: (K:) or he was as though his posteriors projected over the hinder part of the thighs: or he had the breast bulging forward and the posteriors backward, so that he appeared unable to straighten his back. (T, TA.) [See also 4.] The epithet is ابْتَزَى: fem. بَزْوَاءٌ. (S, K.)

4. ابْتَزَى: see 1, in three places. = Also, (S, K,) inf. n. ابْتَزَاءٌ, (A 'Obeyd, S,) He (a man, A 'Obeyd, S) elevated his posteriors; (A 'Obeyd, S, K;) as also ابْتَزَى: (S, K:) or the latter signifies he acted in such a manner in his walk as to cause it to be imagined that he was ابْتَزَى; (Ham p. 105;) or he moved his posteriors in walking, like as does a woman; or he bent, or bowed, himself to others. (TA.) Accord. to IAqr, ابْتَزَاهُ [probably a mistranscription for ابْتَزَاءٌ] signifies الصلف [i. e. الصِّلْفُ, app. meaning An extravagant affecting of elegance of carriage, such as is common with women]. (TA.)

6. تَبَازَى: see 4. — Also He stepped wide. (K.) — And He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; or invested himself with that which did not belong to him. (K.)

بَزْوٌ The equal, equivalent, or like, of a thing. (S, K.) You say, أَخَذْتُ مِنْهُ بَزْوً كَذَا [I took from him, or of it, the equal, equivalent, or like, of such a thing]. (S.)

بَزَّ (S, Msb, K) and بَزَّ [mentioned in art. بوز] (Msb, TA, and so in some copies of the K in this art.) and بَزَّ [mentioned in art. بَزَّ] and بَزَّى (TA) [A name given to several varieties of the hawk, or falcon;] a species of صَقْرٌ, (K,) that preys, or hunts or catches game; (S;) the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon (شَاهِين), and hence the varieties of form &c. in different individuals of the species: that of which the prevailing colour is white is the best, and the fullest in body, and the boldest, and the easiest to train: this variety (the أَشْبَبُ) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also بَشَقٌ:] respecting the derivation, see 1, in two places: the pl. (of بَزَّ, S, ISd, Msb) is بَزَّاءٌ (S, ISd, Msb, K) and بَزَّوَاتٌ; (ISd, K;) and (of بَزَّ, Msb) بَزَّانٌ (Msb, K) and أَبْوَزٌ, (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally a pl. of pauc., (TA,) or the former is originally بَزَّانٌ [and therefore a pl. of بَزَّ]; (IKh, TA in art. اميد;) and (of بَزَّ, K in art. بَزَّ) أَبْوَزٌ [a pl. of pauc.] and بَزْوَزٌ (K in this art. and in art. بَزَّ) and بَزَّانٌ. (K in the latter art.)

بَزَّى: see بَزَّى.

ابْتَزَى, applied to a man, (S, Mgh,) Having what is termed بَزَّاهُ; (S, K;) i. e., prominence of the breast and depression of the back, (S, Mgh, K, and Ham p. 105,) or of the part between the shoulder-blades: (Ham ubi suprā:) &c.: [see 1, latter part:] fem. بَزْوَاءٌ. (S, K:) the masc. is sometimes coupled with ابْتَزَخَ; and the fem., with بَزَّخَاءٌ, applied to an old woman who, when she walks, is as though she were bowing down her head and body: and the fem. is said by some to signify sticking out her posteriors to be seen of men. (TA.)

هُوَ مَبْزُؤٌ بِهَذَا الْأَمْرِ He is strong, or able, to perform this affair; a prudent, or sound, manager thereof. (S.)

بس

1. بَسَّ signifies The act of breaking: or breaking in pieces: syn. حَطَّرَ. (TA.) — [And The act of mixing: see بَسِيَّةٌ. This, or the former, is probably the primary signification.] — [And hence, app.,] بَسَّهْ, aor. :; inf. n. بَسٌّ, (M, Msb,) He broke it, crumbled it, or bruised or brayed it; said of wheat, &c.; thus making it what is termed بَسِيَّةٌ: (Msb:) or he mixed it, namely,

سَوِيْقٌ [or meal of parched barley or wheat], and flour, &c., with clarified butter, or with olive-oil; thus making it what is termed بَسِيَّةٌ: (M:) or he moistened it, namely, سَوِيْقٌ, and flour, with a little water; (ISk, Msb;) but making it more moist than one does in the action termed لَتَّ: (Yaakoob, cited in the S; and ISk, in the Msb:) or بَسَّ signifies the making, or preparing, بَسِيَّةٌ, by stirring about, or moistening, سَوِيْقٌ, or flour, or ground أَقْطٌ, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked. (S.) — [And hence the saying in the Kur lvi. 5.] وَبَسَّتِ الْجِبَالُ بَسًّا And the mountains shall be crumbled with a vehement crumbling, (Lh, M, A, K,) like flour, and سَوِيْقٌ, (A,) and become earth: (Fr, K:) or become dust cleaving to the earth: (AO, M, TA:) or be levelled: (M, TA:) or mixed with the dust: (Zj, M, TA:) or reduced to powder and scattered in the wind. (TA.)

بَسِيَّةٌ Wheat, &c., broken, or crumbled, or bruised: (Msb:) or سَوِيْقٌ [or meal of parched barley or wheat], and flour, &c., mixed with clarified butter, or with olive-oil: (M:) or what is stirred about with olive-oil, or with clarified butter, and not wetted [with water]: (Lh, M:) or سَوِيْقٌ, or flour, or ground أَقْطٌ, stirred about, or moistened, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked: (S:) or سَوِيْقٌ, and flour, moistened with a little water, (ISk, Msb,) but more moist than such as is prepared in the manner termed لَتَّ; (Yaakoob, cited in the S; and ISk, in the Msb;) and used as travelling-provision: (TA:) and bread dried and pounded, and [mixed with water so that it is] drunk like as سَوِيْقٌ is drunk: (M, K:*) IDrd thinks it to be what is termed قُتُوْتٌ: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to Aq, anything that one mixes with another thing: such as سَوِيْقٌ with أَقْطٌ, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, TA:) pl. بَسْسٌ, (IAqr, TA,) which is explained in the K as signifying messes of سَوِيْقٌ moistened, or stirred about with water, &c. (أَسْوَقَةٌ مَلْتَوَةٌ). (TA.)

بنا

1. بَنَى بِهِ, and بَنَى; (S, M, K;) aor. :; (M, K;) inf. n. بِنَاءٌ and بِنْوَةٌ (S, M, K) and بِنَاءٌ, (M, K,) all of the former verb; (M;) and بِنَاءٌ, (M, K,) of the latter; (M;) He was, or became, sociable, friendly, or familiar, with him; (namely, a man, S, TA;) or cheered, or gladdened, by his company or converse, or by his presence. (S, M, K.) — بِنَاءٌ بِالْأَمْرِ, inf. n. بِنَاءٌ and بِنْوَةٌ, He was, or became, accustomed, or habituated, to the affair, or case. (M, K, TA.) — [And hence,] بِنَاءٌ بِهِ He despised, or made light of, him, or it. (M, K.)

4. ابْنَأْتَهُ I made him sociable, friendly, or familiar; or cheered him, or gladdened him, by my company or converse, or by my presence. (S, K.)

بَسْرٌ A she-camel that offers no opposition to her milker, (S, K,) being of a good disposition, and accustomed to him. (TA.)

بَسْت accord. to some: بَسْتَان accord. to others.

بَسْتَان [accord. to its etymology (which will be explained below) and to general modern usage, A garden of sweet-scented flowers and trees: but accord. to the Arabic Lexicons,] a [garden such as is termed] جَنَّة (Mgh, Mshb:) or a [garden, or walled garden, such as is termed] حَدِيقَة (M, K, TA,) of palm-trees; as in a poem of El-Ashshà: (TA:) said by Fr to be an Arabic word; (Mgh, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِيّ [or Greek]: (Mshb:) [but correctly] it is an arabicized word, from [the Persian] بَوَسْتَان [bóstán], (K, [in which the ن is regarded as a radical letter,] Shifā el-Ghaleel, MF,) meaning "taking odour, or fragrance," or, as some say, "a place where odour, or fragrance, collects, or is collected:" (Shifā el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies "a place of odour, or fragrance:"] afterwards applied to trees: (TA:) pl. بَسَاتِين (Mshb, K) and بَسَاتُون (K,) like شَيْاطِين and شَيْاطُون. (TA.)

بَسْتَان [an arabicized word from the Persian] بَسْتَان [an arabicized word from the Persian] بَسْتَان, i. q. بَسْتَانِيّ, which is the more common; A gardener, or [a keeper of a] بَسْتَان. (TA.)

بَسْتَانِيّ: see what next precedes.

بسل

بَسْل an arabicized word, [because س and ل do not occur in any one Arabic word, (Mshb, voce [أُسْتَاذُ])] Coral; syn. مَرَجَان. (K.)

بسو

1. بَسْرٌ He took anything when it was fresh, juicy, moist, or not flaccid; (TA:) as also ابْتَسْرٌ [which is more commonly used]. (M, K, TA.) [Hence,] بَسْرَتُ النَّبَاتِ aor. ١, inf. n. بَسْرٌ, I pastured [beasts] upon the herbage when it was fresh and juicy, I being the first to do so. (TA.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (M,) i. q. أُعْجِلُ [as meaning † He was quick, or beforehand, or before the proper time, with a person or thing, or in doing, or seeking, a thing]. (M, K.) [Hence,] بَسْرُ النَّاقَةِ (A, S, M, K,) aor. and inf. n. as above; (M;) and ابْتَسْرَهَا (S, A,) and تَبَسْرَهَا; (T;) † He (the stallion) covered the she-camel without her desiring it: (A, S, A:) or before she desired it. (M, K.) And in like manner, بَسْرٌ and تَبَسْرٌ † He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And ابْتَسْرٌ † He deflowered the girl before she had attained to puberty. (A, and Mshb in art. قَض.) And بَسْرٌ and ابْتَسْرٌ † He fecundated a palm-tree before the proper time for doing so. (M, K.) And بَسْرُ النَّقَاةِ (K,) inf. n. as above, (S,) † He drank the milk of the shin, (K,) or gave it to

be drunk, (S,) before it had become thick, and fit for churning. (S, K.) And بَسْرٌ (M, K,) aor. as above, (M, A,) and so the inf. n., (S, M,) † He broke a pustule: (A:) or he squeezed a pustule, or a boil, before it was ripe: (TA:) or he laid it open by peeling off its crust, or scab, before it was ripe; (S, M, K;) as also ابْتَسْرٌ (K.) And, inf. n. as above, † He dug rivers when water was scarce: or sought for, or after, water [when it was scarce]: and so, accord. to Az, تَبَسْرٌ (L. [But for اِذَا عَزَّ الْمَاءُ اَوْ طَابَهُ, as part of the explanation, I read اِذَا عَزَّ الْمَاءُ اَوْ طَابَهُ]) And بَسْرُ النَّهْرِ † He dug a well in [the bed of] the river, it being dry. (L. [But here, for اِذَا عَزَّ الْمَاءُ, I read اِذَا عَزَّ الْمَاءُ]) Also بَسْرٌ (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بَسْرٌ; (M;) and ابْتَسْرٌ (M, A, K) and تَبَسْرٌ and ابْتَسْرٌ; (M, K;) † He sought, sought for or after, demanded, or desired, a thing that he wanted, or needed, in an improper time: (M, K:) or in an improper place: (S, M:) or in an improper manner: (Jm:) or before its time. (A.) And the first of these verbs, † He required a debt to be paid before the time when it was due. (K, TA.) And † He required his debtor to pay a debt before the time when it was due: from بَسْرُ النَّاقَةِ, explained above. (Sh, TA.) — Also, inf. n. بَسْرٌ, † He began a thing; and so ابْتَسْرٌ (K.) And بَسْرٌ بِهِ (TK) and ابْتَسْرٌ بِهِ (TA, TK) † He began with it. (TA, TK.) — Also, aor. ٢, inf. n. بَسْرٌ, He mixed بَسْرٌ [or full-grown unripe dates] with others, in beverage of the kind called نَبِيذ: the doing of which is forbidden in a trad.: (S:) or he mixed بَسْرٌ with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And بَسْرٌ تَمْرًا (M, K,) aor. and inf. n. as above; and بَسْرَةٌ (M) and ابْتَسْرَةٌ (K;) He made, of dry dates, that kind of beverage, and mixed بَسْرٌ with it. (M, K.) — Also, (M, K,) aor. ٢, inf. n. بَسْرٌ and بَسْرٌ, (M,) He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely; (M, K;) as also بَسْرٌ وَجْهَهُ, inf. n. بَسْرٌ: (S:) or he did so excessively: (Jel in lxiv. 22:) or he looked with intense dislike or hatred. (TA.)

2: see 1; last sentence but one.

3. بَسْرَتْ, inf. n. مَبَسْرَةٌ, † She (a mare) desired the stallion when she had only begun to feel the excitement of lust. (AO.)

4. ابسر: see 1, in three places. — Also † He dug in ground that had not been dug before. (K.) — ابسر التخلل The palm-trees had dates in the state in which they are called بَسْرٌ: (S, M:) or produced dates that did not ripen. (TA.)

5. تبسر: see 1, in four places. It signifies also † He sought for, or after, fresh water recently produced by rain. (S. [See بَسْرٌ]) And † He dug for plants before they came forth: (M, TA:) [or] تبسر نباتا has this meaning. (TA.) And † He (a [wild] bull) came to the roots of dry plants, and ate them. (K.)

8. ابسره له: see 1, in seven places. — ابسره له Made searchable using ScribeTools.com

† His colour changed, (K, TA,) and became like that of بَسْرٌ [or full-grown unripe dates]. (TA.)

بَسْرٌ: see بَسْرٌ: — and see also بَسْرٌ.

بَسْرٌ Anything fresh, juicy, moist, not flaccid. (IF, M, Mshb, K.) You say بَسْرٌ نَبَاتٌ A fresh plant: (Mshb:) or a plant that has risen from the surface of the ground, but not grown tall; because it is then fresh and juicy: (TA:) or such is called بَسْرَةٌ [fem. of بَسْرٌ]; as also what is fresh, juicy, moist, or not flaccid, of the plant called بَهْمِيّ (M.) A plant, or herbage, when it first appears in the ground is termed بَسْرٌ; then, جَمِيْرٌ; then, بَسْرَةٌ; then, صَعْفَاءٌ; and then, [when it is dry,] حَشِيْشٌ. (S.) — Fresh water, (S, M, K,) recently produced by rain; (S, M;) as also بَسْرٌ: (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بَسْرٌ; (S, K;) like as رَمَاحٌ is pl. of رَمِيْحٌ. (S.) — † A young, or youthful, man, and woman: (K, TA:) or young, or youthful, and fresh; fem. with ة: (M, A:) applied, respectively, to a man and a woman; (M;) or to a boy and a girl. (A.) — And, with ة, † The sun when it has just risen, (S, K, TA,) and is red, and not yet clear. (A, TA.) [Accord. to the A, this meaning seems to be derived from that next following.] — بَسْرٌ and بَسْرٌ (S, M, K) [the former, only, mentioned in the A and Mshb &c., as the latter is rare; coll. gen. us., signifying Full-grown unripe dates; dates before they have become coloured, but have not become ripe; (TA;) dates that have begun to colour, i. e., to become red or yellow; (Mshb in art. بَلَح;) dates beginning to ripen: (IAth, TA in art. بَلَح;) so called because fresh and juicy, and not flaccid: (M:) n. un. بَسْرَةٌ and بَسْرَةٌ: (S, M, K:) pl. بَسْرَاتٌ (S) [or بَسْرَاتٌ] and بَسْرَاتٌ: (M:) Sb says that بَسْرَةٌ [or بَسْرَةٌ or each of these] has no broken pl.; but he allows بَسْرَانٌ and تَمْرَانٌ, as meaning two sorts of بَسْرٌ and of تَمْرٌ. (M.) [J says,] بَسْرٌ in their first stage are termed طَلْعٌ; then, خَلَالٌ; then, بَلَحٌ; then, بَسْرٌ; then, رَطْبٌ; then, تَمْرٌ: (S:) but this saying of J is not good: the original thereof is termed طَلْعٌ; and when they have become organized and compact (اِذَا اِنْتَعَدَ), they are termed سَيَابٌ or سَيَابٌ [accord. to different copies of the K]; and when they have become green and round, خَلَالٌ and سَرَادٌ and جَدَالٌ; and when they have become somewhat large, بَعُوٌّ; and when they have become large, [or full-grown,] بَسْرٌ; then, جُمَّةٌ; then, مُوَكَّتٌ; then, تَدْنُوْبٌ; then, جُمَّةٌ [in the CK جُمِيَّةٌ]; then, نَعْدَةٌ and خَالِعٌ and مَعُوٌّ and رَطْبٌ; and when completely ripe, مَعُوٌّ and خَالِعَةٌ; then, تَمْرٌ. (K.) — [Hence,] بَسْرَةٌ signifies also † The head, or extremity, of the penis of a dog. (K, TA.) — And † A kind of bead; syn. حُرْزَةٌ. (K.)

بَسْرٌ: see بَسْرٌ.

بَسْرَةٌ fem. of بَسْرٌ as an epithet, and n. un. of the same as a subset: explained with the latter.

بَسْرَةٌ n. un. of بَسْرٌ, a dial. var. of بَسْرٌ, q. v.

بَسْرٌ and بَسْرٌ, the latter an inf. n. used as an epithet, A face frowning; or contracted; or grinning, or displaying the teeth, with a frowning, or contraction, or a stern, an austere, or a morose, look. (M.) [See 1, last sentence.] وَوُجُوهُ يَوْمَئِذٍ بِأَسْرَةٍ, in the Kur lxxv. 24, means *And faces on that day shall be excessively frowning or contracted, &c.*: (Jel:) or expressive of dislike or hatred, and contracted. (K.) [See also بَسِيلٌ.]

بَسُورٌ A well-known disease; (K;) a swelling, or tumour, which nature drives to every part of the body, from a humour that comes from the anus (المقعدة), and the testicles, and the edges of the labia majora of the pudendum muliebri, and other parts; and when in the anus, attended by a swelling of the veins; (Msb;) sing. of بَوَاسِيرٌ; (S, K;) which signifies a certain disease that arises in the anus (المقعدة), [namely, the hemorrhoids, or piles, to which this term generally applies when it is used absolutely,] and also in the inside of the nose; (S;) what resembles boils in the anus: (Mgh:) sometimes the س is changed into ص: (Mgh, Mgh:) and it is said that the word is not Arabic. (Msb.)

مُبَسِّرٌ: see what next follows.

مِيسَارٌ, نَخْلَةٌ مِيسَارٌ, (M, K,) and مِيسِيرٌ, without ة, as though a possessive epithet, (M,) A palm-tree of which the dates do not ripen. (M, K.) [See also 4.]

مَبْسُورٌ Affected by the disease termed بَوَاسِيرٌ, pl. of بَسُورٌ. (TA.)

مَبَايِرَةٌ † A mare desiring the stallion (AO, K*) when she has only begun to feel the excitement of lust, (AO,) or before she is fully excited by lust. (K.) [See also مَبَايِرٌ.]

بسط

1. بَسَطَهُ, (M, Msb, K,) aor. 2, (M, TA,) inf. n. بَسَطٌ, (S, M, Msb,) contr. of قَبَضَهُ; (M, TA;) as also بَسَطَهُ, (M, TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] He spread it; spread it out, or forth; expanded it; extended it; (S, Msb, K, B;) as also بَسَطَهُ: (K:) and he made it wide, or ample: these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَسَطٌ is the same as بَسَطٌ, (S, and K in art. بَصَطٌ,) in all its meanings. (K.) You say, بَسَطَ الثَّوْبَ [He spread, spread out, expanded, or unfolded, the garment, or piece of cloth]. (Msb.) And بَسَطَ رِجْلَهُ [He stretched forth, or extended, his leg]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and بَسَطَهَا, † He spread his fore arms upon the ground; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ, (M, Msb, K) † He stretched forth, or extended, his arm, or hand; (M, K;) as in the saying بَسَطَ إِلَيَّ يَدَهُ بِمَا أَحِبُّ وَأُحِبُّ [He stretched forth, or extended, towards me his arm, or hand, with, i. e. to do to me, what I liked and

disliked]: (M, TA:*) or he stretched forth his hand opened. (Msb.) It is said in the Kur [v. 31], لَنْ يَدْرَكَ لِيَدِي لِيَدِي بِتَقْتُلِي † [Assuredly if thou stretch forth towards me thy hand to slay me]. (M, TA.) and الكَفِّ and بَسَطَ الْيَدِ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Kur [lx. 2], وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّتْمَةَ † [And they will stretch forth towards you their hands and their tongues with evil]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِي الْإِنْفَاقِ † [He stretched forth his hand, opened, or] was liberal or bountiful or munificent [in expenditure]: (Msb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA.) † بَسَطَتْ يَدَهُ عَلَيْهِ † [His hand was stretched forth against him]; i. e. he was made to have dominion over him by absolute force and power. (K, TA.) And sometimes to denote seeking, or demanding: [as in] بَسَطَ كَفَيْهِ † He expanded his two hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسَطٌ, below. (TA.) — [And hence,] بَسَطْتُ لَهُ أَمْرِي † I displayed, or laid open, to him my state, or case, or affair; syn. فَرَشْتُهَ أَيَّاهُ: (A in art. فَرَشَ:) and أَمْرُهُ [his state, &c.]. (TA in that art.) — [Hence also,] اللَّهُ يَسْطُ الْأَرْوَاحَ فِي الْأَجْسَادِ عِنْدَ الْحَيَاةِ † [God diffuses the souls in the bodies at the time of their being animated]. (TA.) — [Hence also,] بَسَطَ اللَّهُ الرِّزْقَ † God multiplied, or made abundant, and amplified, enlarged, or made ample or plentiful, the means of subsistence. (Msb, K,*) It is said in the Kur [ii. 246], وَاللَّهُ يَقْبِضُ وَيَبْسِطُ † [He largely extended to them equity, or justice]; as also بَسَطَهُ. (TA.) — [Hence also,] † فَلَانَ يَسْطُ عَيْدَهُ ثُمَّ يَقْبِضُهُ † [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قَبِضَ.) — [Hence also,] بَسَطَ وَجْهَهُ † It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ † It dilated his heart: see remarks on قَبِضَ and بَسَطَ, as used by certain of the Soofees, near the end of 1 in art. قَبِضَ. And بَسَطَهُ, alone, [signifies the same; or] † it rejoiced him; rendered him joyous, or cheerful: (M, K, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَبْسِطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohammad: thus in a trad. respecting Fāṭimeh, مَا يَبْسِطُنِي مَا يَبْسِطُنِي † [What rejoices her rejoices me]: (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] † أَبْسَطُنِي [as signifying † it rejoiced me] is a mistake of the vulgar [obtaining

in the present-day]. (TA.) — [Hence also,] الخَيْرُ بَسَطُهُ وَالشَّرُّ يَبْسِطُهُ † [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قَبِضَ.) — [Hence also,] بَسَطَ مِنْ فَلَانٍ † He rendered such a one free from shyness, or aversion: (S, O, K, TA:) he emboldened him; incited him to [that kind of presumptuous boldness which is termed] ذَالَةٌ. (Har p. 155.) [In the CK, بَسَطَ فَلَانًا مِنْ فَلَانٍ is erroneously put for بَسَطَ اللَّهُ بَسَطَ فَلَانًا مِنْ فَلَانٍ.] — [Hence also,] بَسَطَ اللَّهُ † God made, or judged, such a one to excel me. (Z, Sgh, K, TA.) — [Hence also,] بَسَطَ الْمَكَانَ الْقَوْمَ † The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And هَذَا فِرَاشٌ يَبْسُطُكَ † This is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And فَرَشَ لِي فِرَاشًا لَا يَبْسُطُنِي † He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (Isk, S.) — [Hence also,] بَسَطَ الْعُذْرَ † He accepted, or admitted, the excuse. (S, K, TA.) — All these significations of the verb are ramifications of that first mentioned above. (TA.) — بَسَطَ, aor. 2, (M, K,) inf. n. بَسَاطَةٌ, (M,) † He was, or became, free, or unconstrained, (مُنْبَسِطٌ,) with his tongue. (M, K.)

2: see 1, in four places.

3. بَسَطَهُ, inf. n. مَبَاسِطَةٌ and بَسَاطٌ † [He conversed, or acted, with him without shyness, or aversion; boldly; in a free and easy manner; or cheerfully]: (TA:) he met him laughingly, or smilingly, so as to show his teeth. (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مَبَاسِطَةٌ † [Between them two is conversation, or behaviour, free from shyness, or aversion; bold; free and easy; or cheerful]. (TA.)

4: see 1, latter half.

5: see 7. — تَبَسَّطَ فِي الْبِلَادِ † He journeyed far and wide in the countries. (S, TA.) — خَرَجَ يَتَبَسَّطُ † He went forth betaking himself to the gardens and green fields: from بَسَاطٌ signifying “land having sweet-smelling plants.” (TA.)

7. تَبَسَّطَ quasi-pass. of بَسَطَهُ; as also تَبَسَّطَ is of بَسَطَهُ; both signifying It became spread or spread out or forth, or it spread or spread out or forth; it became expanded, or it expanded, or it expanded itself; it became extended, or it extended, or it extended itself: [&c.]. (M, K, TA.) You say, انبسط الشيء على الأرض [The thing became spread or spread out, &c., upon the ground]. (S.) And انبسط النهار † The day became advanced, the sun being high: it became long: (M, K, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) — [And hence, † He expatiated. — And] انبسط وجهه † [His countenance became unwrinkled, as though dilated; i. e. it became open, or cheerful; and so انبسط alone; or he became open, or cheerful, in countenance, as is said in the KL.]. (TA.) [And انبسط, alone, † He became dilated in heart; or he rejoiced; or

became joyous, or cheerful: see بَسَطَهُ.—[Hence also,] انبسط † He left shyness, or aversion; he became free therefrom: (S, TA:) he was, or became, bold, forward, presumptuous, or arrogant: (KL, PS:) he became emboldened, and incited to [that kind of presumptuous boldness which is termed] دَالَّة. (Har p. 155.) And انبسط إليه † [He was open, or unreserved, to him in conversation: and he acted towards him, or behaved to him, without shyness or aversion; or with boldness, forwardness, presumptuousness, or arrogance: and he applied himself to it (namely, an affair,) with boldness, forwardness, presumptuousness, or arrogance.] (TA.)

بَسَطٌ, as signifying *A certain intoxicating thing, [a preparation of hemp,]* is post-classical. (TA.)

بَسَطٌ :
بَسَطٌ :
بَسَطٌ : } see بَسِطٌ, in seven places.

بَسَطَةٌ *Width, or ampleness; syn. سَعَةٌ*: (S, Sgh, Mṣb:) and *length, or height*: (Sgh:) pl. بَسَاطٌ: (Sgh:) and *increase: or redundance, or excess*: (TA:) and, (M, K,) as also بَسَطَةٌ, (K,) *excellence*; (M, K;) in science and in body: (M:) or in science, exultation, or dilatation: (K:) or *profit to oneself and others*: (TA:) and in body, height, or tallness; and *perfection, or completeness*. (K.) It is said in the Kur [ii. 24] وَزَادَهُ بَسَطَةً فِي الْعِلْمِ وَالْجِسْمِ [And hath increased him in excellence, &c., in respect of science, or knowledge, and body]: (M, TA:) Zcyd Ibn-'Alee here read بَسَطَةٌ. (TA.)—[An arm's length.] See بَاسِطٌ. — *A woman beautiful and sleek in body*: and in like manner, ظَبِيَّةٌ *a gazelle that is so*. (M.)

بَسَطَةٌ: see بَسَطَةٌ, in two places.

أُذُنٌ بَسَطَاءٌ † *A wide and large ear*. (M, K, TA.)

بَسَطِيٌّ *A seller of بسط [or carpets, &c.]*: pl. بَسَطِيُونَ. (TA, but only the pl. is there mentioned and explained.)

بَسَطَانٌ :
بَسَطَانٌ : } see بَسِطٌ.

بَسَاطٌ *Land (أَرْض) expanded and even*; as also بَسِيطَةٌ: (M, K:) and *wide, or spacious*; (AO, S, K;) as also بَسَاطٌ, (Fr, K,) in his explanation of which Fr adds, *in which nothing is obtained*; (TA;) and بَسِيطٌ; (K;) and بَسِيطَةٌ: (AO, K:) and in like manner, a place; (S, TA;) as also بَسَاطٌ; (TA;) and بَسِيطٌ: (S, TA:) and *land in which are sweet-smelling plants*: (TA:) or بَسِيطَةٌ is a subst., (IDrd, M,) as some say, (M,) and signifies the *earth*. (IDrd, M, Mṣb, K.) You say, وَنَحْنُ فِي بَسَاطٍ وَسَعَةٍ † [We are in an ample and a plentiful state]. (TA.) And بَيْنَنَا وَبَيْنَ الْمَاءِ مِيلٌ بَسَاطٌ [the last word thus, without any vowel-sign to the ب,] † *Between us and the water is a long mile*. (TA.) [See also بَاسِطٌ.] And مِثْلُ فَلَانٍ † *There is not*

upon the earth the like of such a one. (TA.) And † ذَهَبَ فِي بَسِيطَةٍ, a dim., imperfectly decl., *He (a man, TA) went away in the earth, or land*. (A, O, L, K.)—Also *A great cooking-pot*. (Sgh, K.)

بَسَاطٌ *A thing that is spread or spread out or forth*; (S, M, K, B;) *whatever it be*; a subst. applied thereto: (B:) [and particularly a carpet; which is meant by its being said to be] *a certain thing well known*; the word being of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ, like كِتَابٌ in the sense of مَكْتُوبٌ, and فِرَاشٌ in the sense of مَفْرُوشٌ, &c.: (Mṣb:) pl. [of mult.] بَسَطٌ (M, Mṣb, K) and بَسَطٌ and [of pauc.] أَبْسَطَةٌ. (TA.)—See also بَسِيطٌ; near the middle of the paragraph.— *أَنْبَرِيٌّ لَطِيٌّ بَسَاطُهُ* is a phrase meaning † *He hastened to cut short his speech*. (Har p. 280.)—Also *The leaves of the tree called سَمَرٌ that fall upon a garment, or piece of cloth, spread for them, the tree being beaten*. (M, K.)—See also بَسَاطٌ, in three places.

بَسِيطٌ, and بَسِيطَةٌ: see بَسَاطٌ, in six places.— وَقَعَ الْغَيْثُ بَسِيطًا مُتَدَارِكًا *The rain fell spreading widely upon the earth, continuously, or consecutively*. (TA.)— *فُلَانٌ بَسِيطٌ الْجِسْمِ* † [Such a one is tall of body]. (S, TA.)— *بَسِيطُ الْوَجْهِ*: *A man (M) having the countenance [unwrinkled, or] bright with joy*: (M, K, TA:) pl. بَسَطٌ. (M, K,*)— *بَسِيطُ الْمَدِينِ* † *A man large, or extensive, in beneficence*; (M, TA;) *liberal, bountiful*: (K, TA:) pl. بَسَطٌ: (M, K:) [and so] *بَسِيطُ الْبَاغِ*, (S,) [and] *بَسِيطُ الْبَاغِ*. (TA.) And † *بَسِيطٌ يَدُهُ*, (S, K,) like *طَحْنٌ* in the sense of *مَطْحُونٌ*, and *بَسِيطٌ* in the sense of *مَقْطُوفٌ*, (TA,) and † *بَسِيطٌ*, (Z, K,) like *أَنْفٌ* and *نَجْحٌ*, (Z,) and (Z, K) by contraction, (Z,) † *بَسِيطٌ*, (Z, K,) and † *مَبْسُوطَةٌ*, (TA,) † *His hand is liberal*; syn. *مُطْلَقَةٌ*, (S, K, TA,) and *طَلْقٌ*; (TA;) or *he is large in expenditure*. (TA.) It is said in the Kur [v. 69] *بَلْ يَدَاهُ مَبْسُوطَتَانِ*; (TA;) and accord. to one reading, † *بَسَطَانِ*; (S, K;) and accord. to another, with damm, [as though it were † *بَسَطَانِ*], (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore † *بَسَطَانِ*, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like *غُفْرَانٌ* and *رُضْوَانٌ*; or, accord. to some, it is most probably [† *بَسَطَانِ*], like *رَحْمَانٌ*; and Talhah Ibn-Muḡarrif read † *بَسَاطَانِ*: (TA:) the meaning is, † *Nay, his hands are liberal, or bountiful*; the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., *يَدَا اللَّهِ بَسَطَانٌ* † *بِسْمِ اللَّهِ الْبَارِحِ حَتَّى يَتُوبَ*, (K, TA,) or, accord. to one relation, † *بَسَطَانِ*, (TA,) meaning † *God is liberal in forgiveness to the evil-doer of the day-time until he repent [in the night, and to the evil-doer of the night-time until he repent in the day]*: for a king is said to be *بَسِيطٌ* † *liberal*

when he is † *liberal in his gifts by command and by sign, although he gives nothing thereof with his hand, nor stretches it forth with them at all*. (Sgh, TA.)— *مُبَسِطٌ* † *اللِّسَانُ*, (Lth,) or *مُبَسِطٌ بِلِسَانِهِ*, (M, K,) † [*Free, or unconstrained, in tongue, or with his tongue,*] applied to a man: (M:) fem. with ة. (K.)— *البَسِيطُ* is also the name of *A certain kind of metre of verse*; (S, M, K;) namely, *the third*; the measure of which consists of *فَاعِلُنْ فَاعِلُنْ* eight [a mistake for four] times: (K:) so called because of the extension of its *أَسْبَابُ*, commencing with a *سَبَبٌ* immediately followed by another *سَبَبٌ*, as is said by Aboo-Is-hāq. (M.)— *بَسِيطٌ* is also used in philosophy as signifying † *Simple; uncompounded*.]

بَسِيطَةٌ, as an epithet; and as a subst.: see بَسَاطٌ, in four places.— [In philosophy, † *A simple element*: pl. بَسَائِطٌ.]

بَسَاطٌ فِي بَسِيطَةٍ: see بَسَاطٌ.

بَسَاطٌ act. part. n. of بَسَطٌ.— It is said in the Kur [vi. 93] *وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ*, meaning † *The angels being made to have dominion over them by absolute force and power*. (K, TA.) And again, in the Kur [xiii. 15] *كَبَسَطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ* † *Like the supplicator of water, making a sign to it [with his two hands], in order that it may [reach his mouth, and so] answer his prayer*; (K, TA;) or, but it will not answer his prayer. (O, TA.)— *إِلْبَاسٌ* † *God, who amplifies, or enlarges, or makes ample or plentiful, the means of subsistence, to whosoever He will*, (K, TA,) by his liberality and his mercy: (TA:) or *who diffuses (يَبْسُطُ) the souls in the bodies at the time of [their] being animated*. (TA.)— *مَاءٌ بَاسِطٌ* † *Water that is distant from the herbage, or pasturage*, (M, K, TA,) but less so than what is termed *مُطْلَبٌ*. (M, TA.) And *خَمْسٌ بَاسِطٌ* † *A difficult [journey of the hind termed] خَمْسٌ [i. e. of five days, whereof the second and third and fourth are without water]*; syn. *بَائِضٌ*. (Sgh, K.) And *عُقْبَةٌ بَاسِطَةٌ* (ISk, S, M, K [in the CK, erroneously, عَقْبَةٌ]) † [*A stage of a journey, or march or journey from one halting-place to another,*] *that is far, or distant*, (ISk, S,) or *long*: (TA:) or *in which are two nights to the water*. (M, K.) You say, *يَرُونَا بَاسِطَةً* † [*We journeyed a stage, &c.,] that was far, or distant, or long*. (ISk, S, TA.)— *رَكِيَّةٌ قَامَةٌ بَاسِطَةٌ*, [in the CK *بَاسِطَةٌ*,] and *قَامَةٌ بَاسِطَةٌ*, as a prefixed n. with its complement imperfectly decl., as though they made it determinate, i. q. *قَامَةٌ وَبَسِيطَةٌ* [A well measuring, or of the depth of, a man's stature and an arm's length]. (O, K.) AZ says, *حَفَرَ الرَّجُلُ قَامَةً بَاسِطَةً*. (O, K.) *The man dug to the depth of his stature and his arm's length*. (L, TA.)

مُبَسِطٌ *Width, or extent*; syn. *مَتَّعٌ*: (K:) as in the phrase *بَلَدٌ عَرِيضٌ الْمُبَسِطُ* [A region wide in extent]. (TA.) [See also بَسَطَةٌ.]

يَدَاهُ and يَدُهُ مَبْسُوطَةٌ and مَبْسُوطُ الْيَدِ : مَبْسُوطَاتَانِ : see مَبْسُوطَةٌ.

مَبْسُوطَاتَانِ : see مَبْسُوطَةٌ.

بسق

1. بَسَقَ النَّخْلُ (aor. 2, Mgh.) inf. n. بَسُوقٌ, The palm-trees were, or became, tall, (JK, S, Mgh, K,) and full-grown : (JK :) or exceedingly tall. (Mgh.) — بَسَقَ عَلَيْهِمْ (inf. n. as above, TA,) † He overcame them, excelled them, or was superior to them; (JK, S, K;) namely, his companions : (S :) he surpassed them in excellence. (TA.) And بَسَقَهُمُ † He became exalted above them in fame, or renown. (TA, from a trad.) — بَسَقَ فِي عِلْمِهِ † He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it. (Mgh.) = بَسَقَ (JK, S, &c.) [aor. 2,] inf. n. بَسُوقٌ (S, TA,) or بَسَاتٍ (Mgh,) [but see the latter below,] i. q. بَصَقَ (JK, S, * Mgh, K) and بَزَقَ (TA) [He spat]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Mgh:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) = بَسَقَتِ الشَّمْسُ i. q. بَزَقَتْ [and بَزَغَتْ, i. e. The sun rose]. (TA.)

2. تَبَسَّقَ عَلَيْنَا (JK, K,) inf. n. تَبَسُّوقٌ, † Be not thou prolix, or tedious, to us; syn. لَا تَطُولْ (JK, K, TA,) or لَا تَتَطَوَّلْ (TA,) both of which signify the same. (TK.) [بَسَقٌ and تَبَسَّقَ are syn.; or] تَبَسَّقَ signifies † The being prolix, or tedious, (تَطَوَّلَ) and heavy, or sluggish. (TA.)

4. ابسقت She (a camel) excerned the first milk, or biestings, into her udder, before bringing forth : (Ag, S, K:) or she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed; or, as is sometimes the case, when she was not pregnant. (T.) Also She (a girl being a بَطْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard. (TA.) — She (a ewe) had a long udder. (TA.) — And She (a ewe) was, or became, pregnant. (Bd in l. 10.)

5: see 2.

حَبْرَةٌ [or one that is somewhat elevated; as also بَصْفَةٌ:] pl. بَسَاتٍ. (K.)

بَسَاتٍ i. q. بَصَاتٍ [Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see بَزَاتٍ: see also 1]. (S, K.) [بَسَاتَةٌ is app. its n. un. And hence,] — بَسَاتَةُ الْقَمَرِ Stone of a clear white colour, that glistens; as also with ص. (TA.)

مَبْسَاتٌ and مَبْسَاتٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) Having a

long udder : (JK, K:) or i. q. مَبْسَاتٌ, applied to a ewe. (JK.)

بَسِقٌ [act. part. n. of 1]. نَخْلَةٌ بَسِيقَةٌ A tall palm-tree: [or an exceedingly tall palm-tree; see 1:] pl. بَسِيقَاتٌ and بَسِيقٌ. (Mgh.) The former of these pls. occurs in the Kur l. 10, meaning tall: (S, Bd, TA:) or bearing fruit; from أَبَسَقْتُ said of a ewe, as signifying "she was, or became, pregnant;" so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفَعَلَ: accord. to one reading, it is بَصِيقَاتٌ, because of the ق. (Bd.) The latter of the pls. also signifies The first portions of clouds: (AHn, TA:) [app. the portions that first appear above the horizon:] or what are elongated of the heads, or summits, (فُرُوعُ) of a cloud: and hence, of [the plant called] أَفْحَوَانٌ [or chamomile]. (TA.) And بَسِيقَةٌ signifies A cloud of a clear white colour [as being always very high in the sky]. (Sgh, K.) — بَسِيقُ الْأَخْلَاقِ † Endowed with elevated, or noble, natural dispositions or mental qualities. (Ham p. 369.) = A sweet yellow fruit. (Sgh, K.) [Golius appears to have found ثَمْرَةٌ in the place of ثَمْرَةٌ.]

مَبْسِقٌ A she-camel excerning the first milk, or biestings, into her udder before bringing forth: (Ag, S, K: [see 4:] and see also بَسُوقٌ:) pl. مَبْسِيقٌ. (S, K.) And A girl that is a بَطْر [see 4] having milk flowing into her breast. (TA.)

مَبْسَاتٌ: see بَسُوقٌ.

بسل

1. بَسَلٌ (inf. n. of بَسَلَ, M) is The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting; syn. مَنَعَ; the primary meaning; (Bd in vi. 69;) and إِعْجَالٌ (M, K) and حَبْسٌ; (AA, K;) [both syn. with مَنَعَ;] and بَسَلٌ [inf. n. of 4, q. v. infra,] signifies the same. (Bd ubi suprâ.) You say, بَسَلَنِي عَنْ بَسَلَتِي, inf. n. as above, He prevented me from accomplishing my want; syn. أَعْجَلَنِي. (M.) = بَسَلَ (M, K,) aor. 2, (M,) inf. n. بَسُولٌ, He (a man, TA) frowned, contracted his face, or looked sternly or austere, or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (عَبَسَ;) by reason of courage, or of anger; as also بَسَلٌ: (M, K:) and [so in the M, but in the K "or"] بَسَلٌ وَجْهَهُ (M, and so in some copies of the K,) or بَسَلٌ [alone], (so in other copies of the K, and in the TA,) His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect: (M, K:) and بَسَلٌ لِي He (a man) was displeasing, or odious, in aspect to me. (TA.) — And [hence], (M, K,) inf. n. بَسُولٌ, (TA,) said of milk, and of نَبِيذٌ [or must &c.], † It was, or became, strong: (K: [in the CK, بَسَلٌ is here erroneously put for بَسَلٌ; and بَسَلَةٌ, which should next follow, is omitted:]) or, said of the former, it was, or became, displeasing, or odious, in taste, and sour; and, said of the latter, it was, or

became, strong, and sour. (M, TA.) Also, said of vinegar, † It, having been left long, became altered, or corrupted, in flavour. (Az in art. حَذَق, TA.) And, said of flesh-meat, † It stank, or became stinking. (AHn, M, TA.) = بَسَلَ [aor. 2,] inf. n. بَسَالَةٌ (S, M, Mgh, K) and بَسَالٌ [respecting which latter see what follows in the next sentence,] (M, K,) He was, or became, courageous, or strong-hearted, on the occasion of war, or fight: (S, M, Mgh, K:) from بَسَلَ meaning "forbidden," or "prohibited," because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteiah says,

• وَأَحْلَى مِنَ الثَّمْرِ الْجَبِيِّ وَفِيهِمْ
• بَسَالَةٌ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَسَالُهَا may be here altered by curtailment from بَسَالَتِهَا. (M.) You say, مَا أَبَانَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَسَلَهُ (M, K,) inf. n. تَبَسُّيلٌ (K,) He made it (a thing) to be an object of dislike, disapprobation, or hatred; syn. كَرِهَهُ: (M:) or he disliked it, disapproved of it, or hated it; syn. كَرِهَهُ. (K.)

3. مَبَسَالَةٌ [inf. n. of مَبَسَلَ] The act of assaulting, or assailing, in war. (S, PS.)

4. بَسَلٌ [inf. n. of بَسَلَ] i. q. بَسَلَ as explained in the first sentence of this art.; i. e., The act of preventing, hindering, withholding, debarring, (Bd in vi. 69,) forbidding, or prohibiting. (S, K, and Bd ubi suprâ.) = ابسله (inf. n. as above, TA) He pledged, or gave in pledge, him, or it, (M, Mgh, K,) كَذَا [and بَكَذَا, as will be shown below, both meaning for such a thing]: and he gave in exchange, or as an equivalent, him, or it, كَذَا [and app. بَكَذَا also, as above, for such a thing]; syn. عَرَضَهُ: (M, K:) and he gave him up, delivered him, delivered him over, or consigned him, to destruction, (S, K,) or to punishment. (Az, TA.) 'Owf Ibn-El-Ahwas says,

• وَإِبْسَالِي نَبِيٍّ بِغَيْرِ جُرْمٍ • بَعُونَاهُ وَلَا بِدِرْمٍ مَرَاتٍ

[And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) أَنْ تُبَسَلَ نَفْسٌ بِمَا كَسَبَتْ, in the Kur [vi. 69], means Lest a soul should be given up, or delivered, &c., (AO, S, Bd, Jel, TA,) to destruction, (Bd, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bd, Jel, TA,) of evil: (Bd:) or be given in pledge. (Bd, TA.) And أُوْنِيكَ الَّذِينَ أُبْسَلُوا بِمَا كَسَبُوا, in the same [ubi suprâ], means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bd,) for their sins: (El-Hasan, Bd, * TA:) or, who are given in pledge: (Mgh, TA:) or are disgraced, or put to shame, by the

exposure of their sins : or, as Katādech says, are imprisoned. (TA.) — **بَعِيْلُهُ** and **بَعِيْلُهُ** *He left him to his work, not interfering with him therein.* (M, K.) — **ابسل نَفْسَهُ لِلْمَوْتِ**, (M, K,) as also **استبسل** [alone], (M, K, and Ham p. 291), and **تبسل**, and **بسل**, [which last may be either **بَسَل** or **بَسَل**, or perhaps it is a mistranscription for **أَبَسَل**,] (Ham ibid.) *He disposed and subjected his mind, or himself, to death,* (M, K, Ham,) and *felt certain, or sure, of it:* (Ham, TA:) and in like manner, **لِلصَّرْبِ** [to beating, i. e., to being beaten]: (TA:) and **لِلْمَوْتِ** **استبسل** *He submitted himself to death:* (TA:) and **استبسل** *He threw himself into war, or battle, or fight, desiring to slay or be slain,* (S, K,) inevitably. (S.) — **مَا أَبَسَّهُ** *How courageous, or strong-hearted, is he, on the occasion of war, or fight?* (TA.)

5. **تبسل** *He affected courage, or strength of heart, on the occasion of war, or fight; emboldened himself; or became like a lion in boldness.* (TA.) — See 4. — See also 1, in four places.

8. **ابتسل لِلْمَوْتِ** : see 4.

10: see 4, in two places.

بَسَل [an inf. n. (see 1) used as an epithet;] *Forbidden; prohibited; unlawful:* (S, M, K:) and *allowed; permitted; lawful:* (AA, IAqr, M, K:) thus having two contr. significations: (AA, K:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K.) You say, **هَذَا بَسَلٌ عَلَيْكَ** *This is forbidden, prohibited, or unlawful, to thee.* (Bḷ in vi. 69.) And **دَمِي نَكْرٌ بَسَلٌ** *My blood is, or shall be, allowed, permitted, or lawful, to you.* (M.) — See also **بَسِلٌ**, in two places.

بَسِلٌ : see **بَسِلٌ**.

بَسَلِي [more commonly written in the present day **بَسَلَةٌ**] *A certain kind of grain like the lupine (تَرْمِسٌ), or less than this; [the pea termed by Linnæus *pisum arvense*:] a word of the dial. of Egypt.* (TA.)

بَسُولٌ : see **بَسِلٌ**, in two places.

بَسِيلٌ : see **بَسِلٌ**, in three places.

بَسَالَةٌ inf. n. of **بَسَل**, q. v. (S, M, &c.) — Also [i. q. **بَسُولٌ**, inf. n. of **بَسَل**, q. v.; meaning] *A frowning, contracting the face, or looking sternly or austere, or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger.* (Ham p. 14.) — And *Dislike, disapprobation, displeasure, or hatred.* (Ham ibid.)

بَسِيلٌ *Courageous, or strong-hearted, on the occasion of war, or fight;* (S, M, Mḡb, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bḷ in vi. 69;) as also **بَسِيلٌ** (Mḡb) and **بَسُولٌ**: (Ham ubi suprā:) pl. of the first **بَسَلٌ** (S, M, K) and **بَسَالَةٌ**. (M, K.) — *Frowning, contracting the face, or looking sternly or austere, or morosely; or doing so with grinning, or displaying the teeth; or con-*

tracting the part between the eyes; by reason of courage, or of anger; (M, K;) as also **بَسَلٌ**, (M, TA,) in the K **بَسَلٌ**, but this is incorrect, (TA,) and **بَسِيلٌ**: (M, K:) and **بَسِيلٌ** *frowning, &c., much, or vehemently; applied to the face:* (TA:) and **بَسَلٌ** (IAqr, K) and **بَسِيلٌ** (IAqr, S, K) *displeasing, or odious,* (IAqr, S, K,) *in face,* (IAqr, S,) or *aspect.* (K.) — *The lion;* (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bḷ in vi. 69;) as also **بَسُولٌ** (TA) and **مَبْسِيلٌ**. (K.) — Applied to a saying, *Hard, or severe, and displeasing, or odious.* (M, K.) — Applied to milk, and to **نَبِيذٌ** [or must &c.] † *Strong:* (K:) or, applied to the former, *displeasing, or odious, in taste, and sour;* and applied to the latter, *strong and sour.* (M, TA.) And, applied to vinegar, † *Altered, or corrupted, in flavour, from having been left long;* as also **مَبْسِيلٌ**. (Az in art. حَذَق, TA.) — Applied to a day, † *Distressing, afflictive, or calamitous.* (M, TA.)

مَبْسِيلٌ }
مَبْسِيلٌ } see **بَسِيلٌ**.

مُسْتَبْسِلٌ *Disposing and subjecting one's mind, or oneself, to death, or to being beaten:* (S: [see also its verb:]) or, as some say, *falling into a displeasing, an odious, or an evil, case, from which there is no escape.* (TA.)

بسر

1. **بَسَرٌ** : see 5, with which it is syn. — [Hence,] **مَا بَسَرْتُ فِي الشَّيْءِ**; *I did not taste the thing.* (K, TA.)

5. **بَسَرَ**; and **ابْتَسَرَ**; and **بَسَرٌ**, aor. , inf. n. **بَسَرٌ** (S, M, Mḡb, K) and **مَبْسَرٌ**; (K, TA;) [*He smiled;*] these verbs signify less than **ضَحِكَ** [so that they are properly explained by the Latin *subrisit*]: (S, Mḡb;) or *he opened his lips like him who displays to another his teeth:* (Lth, TA:) or *he laughed in the least degree and in the most beautiful manner:* (M, K:) or *he laughed a little without any sound:* (Mḡb:) or **تَبَسَّرَ** is the *beginning of ضَحِكَ* [or *laughter*]: (Towshech, and Neseem er-Riyād, in TA art. ضَحِكَ, q. v. :) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] **ابْتَسَرَ السَّحَابُ** **انْكَرَلْ عَنْهُ**, (M,) or **تَبَسَّرَ عَنْهُ**, (TA,) i. q. **عَنْهُ** [i. e. † *The clouds displayed a faint flashing of lightning*]. (M, TA.) — And **تَبَسَّرَ الطَّلَعُ** *The extremities of the طلع [i. e. the spadix, or the spathe, of the palm-tree,] burst asunder.* (TA.)

8: see 5, in two places.

بَسَامٌ (S, M, K) and **مَبْسَامٌ** (S, K) epithets from **بَسَرَ**, (M, K,) applied to a man, (S, M,) meaning **كَثِيرُ التَّبَسُّمِ** [*That smiles much*]. (S.)

بَسَامٌ part. n. of **بَسَرَ** [meaning *Smiling*]. (K, TA.)

بَسْرٌ i. q. **نَعْرٌ**, (S, K,) meaning *The front*

teeth: (TK:) [and sometimes, perhaps, the **مَبْسَمُ** mouth:] so called as being the place of **التَّبَسُّمِ** [or smiling: pl. **مَبْسِمٌ**]. (TA.) One says, [of women or girls,] **هُنَّ غُرُّ الْمَبْسِمِ** [*They are white in the front teeth*]. (TA.)

بَسَامٌ : see **بَسَامٌ**.

بسل

Q. 1. **بَسَمَلٌ**, (T, S, &c.) inf. n. **بَسَمَلَةٌ**, (S, Mḡb,) *He said,* (S, Mḡb, K, KL,) or *wrote,* (T, Mḡb,) **بَسَمِ اللَّهُ** [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Mḡb, K, KL:) or **بَسَمِ اللَّهُ الرَّحْمَانَ الرَّحِيمَ** [In, or with, the name of God, the Compassionate, the Merciful]: (KL:) a verb of the kind termed **مَنْحُوتٌ**, i. e. compounded of two [or more] words; like **حَمْدٌ** and **حَوْقَلٌ** and **حَسْبٌ** &c.: (Mḡb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as JSk and Mḡr; and occurring in the poetry of 'Omar Ibn-Abec-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مَبْسَلٌ *Discourse,* (TA,) or *amorous behaviour, and coquettish boldness,* (Mḡb,) *accompanied by the saying بِسْمِ اللَّهِ:* (Mḡb, TA:) occurring in a verse of 'Omar Ibn-Abec-Rabee'ah [referred to above]. (TA.)

بس

4. **بَسِنٌ**, said of a man, *He was, or became good, or beautiful, in respect of his سَجِيَّة* [i. e. *natural disposition*], accord. to the copies of the K, but correctly, as explained by IAqr, *his سَخْنَةٌ* [i. e. *aspect, or colour, &c.*]. (TA.)

بَسَنٌ an imitative sequent to **حَسَنٌ**: (S, M, K:) [or it may signify *Beautiful in aspect &c.*, from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alc El-Kālee, originally **بَسَسٌ**, inf. n., used in the sense of the pass. part. n., of **بَسَّ السَّوِيقَ**, meaning "he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness;" one of the two **س**s being suppressed, and **ن** being added; so that it means *complete, or perfect.* (MF. [But this derivation seems to be extremely far-fetched.])

بش

1. **بَشٌّ**, first pers. **بَشَيْتُ**, aor. **بَشَيْتُ**, (S, K,) and, accord. to a relation of a verse of Ru-beli, **بَشَيْتُ**, so that perhaps **بَشَيْتُ** was also said, (TA,) inf. n. **بَشَانَةٌ** (S, A, K) and **بَشٌّ** (A, K) and **بَشِيشٌ**, (TA,) *He was, or became, cheerful in countenance.* (S, A, K.) You say, **بَشَيْتُ بِهِ** *I was, or became, cheerful in countenance [by reason of meeting] with him:* (S:) or **بَشَّ بِهِ**, (TK,) inf. n. **بَشٌّ** (Lth, K) and **بَشَانَةٌ**, (K,) signifies *he rejoiced in him, or was pleased with him, namely, a friend,* (Lth, K,) *at meeting:* (Lth:) or *he showed joy, or pleasure, at meeting him.* (TK.) You say

also, *بش* [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally *بَشَّش*; the middle *ش* being changed into *ب*: (Yaak'ooob, S:) or *بِه* *بَشَّش* signifies *he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him*: syn. *آنَسَ*, and *واصَلَهُ*: (K:) but when said of God, it means *He regarded him with favour, and honoured him*, (IAmb, K,) and received him graciously, and drew him near to Him. (IAmb.) — Also *بَشَّش* (TK,) inf. n. *بَشَّ* (IDrd, K) and *بَشَّاشَةٌ*, (K,) *He presented a favourable aspect to him; or met him kindly, namely, his brother; syn. أَقْبَلَ عَلَيْهِ*: (K:) *he behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. ضَحِكَ إِلَيْهِ*, (IDrd, K,) and *أَبْسَطَ*. (IDrd.) — And *بَشَّشَ لَهُ فِي السَّأَلَةِ*, (TK,) inf. n. *بَشَّ* (IAar, A, K) and *بَشَّاشَةٌ*, (A, K,) *He was courteous, or gracious, to him in asking*. (IAar, A, K.) — And *بَشَّ لِي بِخَيْرٍ* *He gave me [something good]*. (A, TA.)

4. *أَبْسَطَتِ الْأَرْضُ* *The land had tangled, or luxuriant, plants, or herbage*: (A, K:) or *produced its first plants, or herbage*. (K.)

5: see 1.

R. Q. 2: see 1, in two places.

بَشَّشَ *A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein]*; (S, TA;) as also *بَشَّاشٌ*. (TA.) [See also art. *هَشَّ*.]

بَشَّشِ *The face, or countenance*. (Ibn-'Abbād, K.) You say, *فَلَانٌ مُضِيٌّ الْبَشَّشِ* *Such a one is bright in countenance*. (Ibn-'Abbād.)

بَشَّشَ: see *بَشَّشَ*.

أَبْسَطَ [More, and most, cheerful in countenance]. You say, *مَا رَأَيْتُ أَبْسَطَ مِنْهُ بِاللَّاقِي* [I have not seen any one more cheerful in countenance than he to the meeters]. (A.)

بشـ

1. *بَشَّرَ*, aor. *بَشَّرَ*, (S, Mṣb,) inf. n. *بَشَّرَ*; (S, Mṣb, K;) and *ابَشَّرَ*, (A,) inf. n. *أَبَشَّرَ*; (K;) *He pared* (S, A, Mṣb, K) a hide, (S, A, Mṣb,) removing its *بَشْرَةٌ*, (S,) or *face, or surface*, (A, Mṣb,) or the *skin upon which the hair grew*: (TA:) or, as some say, *removing its inner part with a large knife*: or, accord. to Ibn-Buzurj, some of the Arabs say, *بَشَّرَتِ الْأَدِمَةَ*, aor. *بَشَّرَ*, meaning *I removed from the hide its بَشْرَةٌ*; and *أَبَشَّرْتُهُ* as meaning *I exposed to view its بَشْرَةٌ that was next to the flesh*; and *أَدَمْتُهُ* *I exposed to view its أَدَمَةٌ upon which the hair grew*. (TA.) [But see *أَدَمَةٌ*.] — Hence the saying in a trad., *مَنْ أَحَبَّ الْقُرْآنَ قَلْبِيْشُرٌ*, accord. to him who recites it thus, with *دَamm* to the *ش*; meaning *Whoso loveth the Qur-án, let him make himself light of flesh, [by not eating more than will be*

sufficient, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — Hence also, *بَشَّرَ الْأَرْضَ*, (TA,) inf. n. as above, (S, K,) *It (a swarm of locusts) stripped the ground; (TA;) ate what was upon the ground, (S, K,) i. e., upon its surface; as though the exterior of the ground were its بَشْرَةٌ*. (TA.) — And *بَشَّرَ*, aor. *بَشَّرَ*, (TA,) inf. n. as above, (K,) *He clipped his mustache much, so that the بَشْرَةٌ (i. e. the exterior of the shin, TA) became apparent*. (K, TA.) This the Muslim is commanded to do. (TA.) — *بَشَّرَنِي فُلَانٌ بِوَجْهِ حَسَنٍ*. *Such a one met me with a cheerful countenance*. (S.) See also 2, in two places. — And see 3. — *بَشَّرَ*, aor. *بَشَّرَ*; (IAar, S, Mṣb, K;) and *بَشَّرَ*, aor. *بَشَّرَ*, (IAar, K,) inf. n. *بَشَّرَ* and *بَشَّرَ*; (TA;) and *ابَشَّرَ*, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of *بَشَّرَ*, like *اقشع* and *اعرض* and *احنح* and *انصح* and *انجح* and *احجج* and *اخلج*, (added in the TA in art. *اخلج*,) (S, A, Mgh, K,) inf. n. *أَبَشَّرَ*; (S;) and *استبشَّرَ*; (S, A, Mṣb, K;) and *تبشَّرَ*; (A;) [originally, *He became changed in his بَشْرَةٌ (or complexion) by the announcement of an event: see بَشَّرَ: and hence, he rejoiced, or became rejoiced*; (IAar, S, A, Mṣb, K;) *بَكَدًا [at, or by, such a thing; or at, or by, the announcement of such a thing]*. (IAar, S, K.) You say, *أَتَانِي أَمْرٌ بَشَّرْتُهُ بِهِ* *An affair happened to me whereat I rejoiced, or whereby I became rejoiced*. (S.) And *بَشَّرْتُهُ بِمَوْلُودٍ* *He rejoiced [at the announcement of a new-born child]*. (S.) And *بَشَّرْتُهُ بِخَيْرٍ* *Rejoice thou [at the announcement of a good event]*. (S, K.) And in the same sense *أَبَشَّرُوا* is used in the Kur xli. 30. (S.)

2. *بَشَّرَهُ*, (S, A, Mṣb, &c.) the form used by the Arabs in general, (Mṣb,) inf. n. *تَبَشَّرَ*; (S, Mṣb, K, &c.) and *بَشَّرَهُ*, aor. *بَشَّرَهُ*, (S, Mgh, Mṣb,) of the dial. of Tihámeh and the adjacent parts, (Mṣb,) inf. n. *بَشَّرَ* and *بَشَّرَ*; (S, K) and *بَشَّرَ*, (TA,) or this last is a simple subst.; (Mṣb;) and *ابشروه*; (S, A, Mgh, K;) and *استبشروه*; (K, TA;) are syn.; (S, K, &c.) originally signifying *He announced to him an event which produced a change in his بَشْرَةٌ [or complexion]: and hence, (El-Fakhr Er-Rázce,) he announced to him an event which rejoiced him*: (A, El-Fakhr Er-Rázce:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see *بَشَّرَ*, and an ex. below in this paragraph]: (El-Fakhr Er-Rázce:) or *he rejoiced him [by an announcement]*: (Mṣb:) and *he announced to him an event which grieved him*: [or *he grieved him by an announcement*:] both these significations are proper. (El-Fakhr Er-Rázce.) You say, *بَشَّرَهُ بِالْأَمْرِ* [generally meaning *He rejoiced him by the announcement of the event*]; and *بَشَّرَهُ بِهِ*, aor. and inf. ns. as above; &c. (TA.) And *بَشَّرْتُهُ بِمَوْلُودٍ* [I rejoiced him by the announcement of a new-born child]. (S.) And it

is said in the Kur [iii. 20, &c.], *بَشَّرَهُمْ بَعْدَابُ الْبَيْرِ*, [Grieve thou them by the announcement, or denunciation, of a painful punishment]. (S.) You say also, of a she-camel, *بَشَّرَتْ بِاللِّقَاجِ*, meaning *She made it known that she had begun to be pregnant*. (TA. [See also 4.]

3. *بَشَّرَ الْمَرْأَةَ*, (K, &c.) inf. n. *مُبَاشَرَةٌ* (S, Mgh, TA) and *بَشَّرَ*, (TA,) *He was, or became, in contact with the woman, skin to skin*: (TA:) *he enjoyed [contact with] her skin*: (Mgh:) *he became in contact with her, skin to skin, both being within one garment or piece of cloth*: (K:) *he lay with her, [skin to skin; or in the sense of] فِي الْفَرْجِ*: (S, K:) i. q. *وَوَطَّنَهَا*, both *بَشَّرَهَا*, inf. n. and *خَارِجًا مِنْهُ*: (TA:) [and so *بَشَّرَهَا*, inf. n. *بَشَّرَ*; for] *بَشَّرَ* and *مُبَاشَرَةٌ* are syn. [in the sense of *congressus venereus*, as is shown by an ex. in the S.]. (S, K.) — *بَشَّرَهُ التَّعْبِيرُ* [Enjoyment attended him; as though it clave to his skin]. (A.) — *رُوحُ الْيَقِينِ*, or *فَبَشَّرُوا رُوحَ الْيَقِينِ*, is a metaphorical expression, [app. meaning *And they felt the joy and happiness that arise from certainty*,] occurring in a trad. of 'Alec. (TA.) — *بَشَّرَهُ*, (S, A, &c.) inf. n. *مُبَاشَرَةٌ*, (S,) *He superintended, managed, or conducted, the affair himself, or in his own person*: (S, K, TA:) or *he was present, himself, at the affair*: (A, TA:) or, [properly,] *he managed, or conducted, the affair with his بَشْرَةٌ, i. e., his own hand*: (Mgh, Mṣb:) and hence a later application of the verb in the sense of *لَا حَظَّ* [He regarded, or attended to, the thing, or affair, &c.]. (Mṣb.)

4. *ابشرو*: see 1, first sentence, in two places. — *ابشرو الأمر وجهه* *The affair made his countenance beautiful and bright*: in the K we read, *أَبَشَّرَ الْأَمْرَ حَسَنَهُ وَنَصْرَهُ*; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], *ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ*, meaning *That is it with which God will make beautiful and bright the faces of his servants*: so in the L. (TA.) — See also 2. — [Hence,] *أَبَشَّرَتِ النَّاقَةُ* *The she-camel conceived, or became pregnant*: (K:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) — And *أَبَشَّرَتِ الْأَرْضُ* *The earth put forth its herbage appearing upon its surface*. (S, K.) — See also 1, latter part, in four places.

5: see , latter part.

6. *تَبَشَّرَ الْقَوْمُ* *The people, or company of men, announced, one to another, a joyful event, or joyful events*. (S.) And *تَبَشَّرُونَ بِذَلِكَ الْأَمْرِ* *They rejoice one another by the announcement of that event*. (TA.)

10. *استبشرو*: see 1, latter part. — *استبشرو* *He demanded of him a reward for an announcement of joyful tidings*. (M.) — See also 2.

بَشَّرَ: see *بَشَّرَ*. — It is also a contraction of *بَشَّرَ*, which is pl. of *بَشَّرَ* (TA) or *بَشَّرَ*. (TA in art. *نشر*.)

بَشَّرَ *Cheerfulness, or openness and pleasantness,*

of countenance: (Mgh, Mṣb, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البشور* He is cheerful, or open and pleasant, in countenance. (S.)

بَشْرٌ: see **بَشْرَةٌ**. — [Hence,] **البشر** † *Mankind*: (S, Mṣb, K:) and *the human being*: (Mṣb, K:) applied to the male and to the female; and used alike as sing. and pl. (Mṣb, K, TA) and dual: (TA:) so that you say, *هو بشر* He is a human being, and *هي بشر* She is a human being, and *هم بشر* They (more than two) are human beings, and *هما بشر* They two are human beings: (TA:) but sometimes it has the dual form; (Mṣb, K;) as in the Kur xxiii. 49; (Mṣb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, **أَبْشَارٌ**. (K.) This is a secondary application of the word: (Mṣb:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his **بَشْرَةٌ** is bare of hair and of wool. (MF.) [Hence,] **أَبُو الْبَشْرِ** [The father of mankind; meaning] Adam. (K.)

بَشْرَةٌ (Lth, S, M, A, Mgh, Mṣb) and **بَشْرٌ** (S, K,) or the latter is pl. of the former, (Mṣb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like **قَصْبَةٌ** and **قَصْبٌ**, (Mṣb,) and **أَبْشَارٌ** is pl. of **بَشْرٌ**, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Mṣb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or **بَشْرَةٌ** signifies the exterior of the skin of the head, in which grows the hair; as also **أُدْمَةٌ** and **شَوَاةٌ**: (Aboo-Safwān:) or the upper skin (Lth, M) of the head (M) and of the face and body of a human being; (Lth, M;) that upon which the hair grows: (M:) or, as some say, that which is next the flesh. (M.) It is said in a prov., *إِنَّمَا يَعْتَابُ الْأَدِيمُ ذُو الْبَشْرَةِ*: see **أَدِيمٌ**. — **بَشْرَةٌ** sometimes means The complexion, or hue: and fineness, or delicacy. (TA.) — **بَشْرَةٌ** † *The herbage appearing upon the surface of the earth*. (S, A, K.) You say, *مَا أَحْسَنَ بَشْرَتَهَا* † How goodly is its herbage appearing upon its surface! (S, A.) And **بَشْرَةٌ** [alone] signifies † *Leguminous plants; herbs, or herbage*. (TA.) — **بَشْرَةٌ** is used also as signifying † *A man's hair*. (Mṣb.) [See 3, last sentence.]

بَشْرِي (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and **بَشْرَةٌ** and **بَشْرَةٌ** [but respecting this last see **بَشْرَةٌ** below] (S, Mṣb, K) and **بَشْرٌ** (Mṣb) are subst. from **بَشْرَةٌ** (S, Mṣb, K) [originally signifying *An annunciation which produces a change in the بَشْرَةٌ (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news*]:

and **بَشْرِي** [q. v. infra] signifies the same as **بَشْرِي**: (S, K:) **بَشْرَةٌ**, when used absolutely, relates only to good; (S, Mṣb:) not to evil unless when expressly restricted thereto by an adjunct: [sec 2:] (S:) its pl. is **بَشْرَاتٌ** and **بَشَائِرٌ**. (A.) **يَا بَشْرَايَ**, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, **بَشْرَايَ**, or **بَشْرِي**, which is a dial. var. of the same, or **بَشْرِي**, which, as some say, was the name of a man,) meaning *O my joyful annunciation, or joyful tidings, or good news!*, is like **عَصَايَ**: and in the dual you say, **يَا بَشْرَتَيَّ**. (S.) You say also, **تَتَابَعَتِ الْبَشْرَاتُ** and **الْبَشَائِرُ** [The joyful annunciations followed consecutively]. (A.) See another ex. voce **بَشِيرٌ**. — See also **بَشْرَةٌ**.

[**بَشْرِي** Human; of, or belonging to, or relating to, mankind or a human being.]

بَشَارٌ † The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAḡr, K.)

بَشُورٌ: see what next follows, in three places.

بَشِيرٌ i. q. **مُبَشِّرٌ**, (S, Mgh, K,) [and so **بَشُورٌ**, as will be seen by an ex. in what follows,] *One who announces to a people [or person] an event, either good or evil; (TA;) but meaning the former oftener than the latter: (Mṣb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. بَشِيرَاتٌ (A) and بَشِيرٌ (TA in art. نَشْر) or this is pl. of بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], *وَهُوَ الَّذِي يُرْسِلُ وَهُوَ الَّذِي يَرْسِلُ الْوَيْلَ وَالرِّيحَ بَشِيرًا*, and **بَشِيرًا**, and **بَشْرِي**, and **بَشْرًا**; [accord. to different readings, meaning † *And He it is who sendeth the winds announcing coming rain;* in which **بَشِيرٌ** is pl. of **بَشُورٌ**, [syn. with **بَشِيرٌ** and **مُبَشِّرٌ**, but both masc. and fem.,] (TA,) or of **بَشِيرٌ**, (Bd,) or of **بَشِيرَةٌ**; (TA in art. نَشْر) and **بَشْرًا** is a contraction of the same; and **بَشْرِي** is syn. with **بَشْرَةٌ**; and **بَشْرًا** is the inf. n. of **بَشْرَةٌ** in the sense of **بَشْرَةٌ**. (TA.) [But the reading commonly followed in this passage is **نَشْرًا**, with **ن**: another reading is **نَشْرًا**: another, **نَشْرًا**: and another, **نَشْرًا**.] And **مُبَشِّرَاتٌ**, (A,) or **مُبَشِّرَاتٌ**, (S,) signifies † *Winds that announce [coming] rain: (S, A:) so in the Kur xxx. 45. (TA.)* — Also *Goodly; beautiful; elegant in form or features; (S, K;) applied to a man, and to a face: (TA:) fem. with ة; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, neither emaciated nor fat: or, accord. to Aboo-Hilāl, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. بَشَائِرٌ: (S:) and **مُبَشَّرَةٌ** signifies *beautiful in make and colour; (IAḡr, K;) applied to a girl. (IAḡr.)***

بَشْرَةٌ Goodliness; beauty; elegance of form or features. (S, K, TA.)

بَشْرَةٌ What is pared off from the face of a hide: what is pared off from its back is called **بَحْلِي**. (Lh.) — See also **بَشْرَةٌ**: — and see **بَشْرِي**.

بَشْرَةٌ; pl. **بَشْرَاتٌ** and **بَشَائِرٌ**: see **بَشْرِي**, in three places; and see also **بَشَائِرٌ**. — Also *A gift to him who announces a joyful event; and so بَشْرَةٌ: (K, TA:) or the latter, which is like the عَمَالَةٌ of the عامل, has this signification; (IAth;) and so بَشْرِي: (M;) and بَشْرَةٌ [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce بَشْرِي. (IAth.) You say, *أَعْطَيْتُهُ ثَوْبِي بِشْرَةٌ* I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)*

هُوَ أَبْشَرُ مِنْهُ He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)

بَشِيرٌ, in the handwriting of **بَشِيرٌ**, [and so in my copies of the S,] a word of which there is not the like except in the instances of **تَنْوِطٌ** [or **تَنْوِطٌ**], a certain bird, and **وَادِي تَهْلِكٌ** [or **تَهْلِكٌ**?] and **وَادِي [تَحْيَبٌ]** and **وَادِي تَحْيَبٌ** [or **تَحْيَبٌ**], (TA,) *A certain bird, called the صَفَارِيَّةُ*: (S, K:) n. un. with ة. (K.)

بَشَائِرٌ, as though it were pl. of **بَشِيرٌ**, inf. n. of **بَشْرٌ**; (A;) a word which has not its like except in the instances of **تَعَايِبٌ** and **تَعَايِبٌ** and **تَفَائِيرٌ** [and **تَبَاكِيرٌ** and **تَبَاكِيرٌ**, and probably a few others]; (TA;) † [Annunciations; foretellers; foretellers; prognostics; earnest; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (S, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also **بَشَائِرٌ**: (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Hajjiz, **بَشِيرٌ** occurs as meaning † the commencement of rain. (TA.) One says, *فِيهِ مَخَائِلٌ* [In him are indications of right conduct, or belief, and its earnest]. (A.) See also **بَشْرِي**. — † *Streaks of the light of daybreak in the night. (TA.)* — † *Streaks that are seen upon the surface of the ground, caused by the winds. (Lth, K.)* — † *The colours of palm-trees when their fruit begins to ripen; (K;) as also تَبَاكِيرٌ. (TA.)* — † *Such as bear fruit early, or before others, of palm-trees. (K.)* — † *Marks of galls upon the side of a beast. (K.)*

رَجُلٌ مُؤَدَّمٌ مُبَشِّرٌ † *A perfect man; as though he combined the softness of the أُدْمَةٌ [or inner skin] with the roughness of the بَشْرَةٌ [or outer skin]: (S:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (Aḡr:) and أَمْرَةٌ مُؤَدَّمَةٌ مُبَشِّرَةٌ † *a woman perfect in every respect. (TA.)* [See also art. ادمر.]*

بَشِيرٌ and **مُبَشِّرَاتٌ**: see **بَشِيرٌ**.

مُبَشَّرَةٌ: see **بَشِيرٌ**, last sentence.

حَجْرٌ مُبَشِّرٌ [so in two copies of the S: in Golius's Lex. **مُبَشَّرَةٌ**:] *A mare [so I render حَجْرٌ, which Golius renders "vulva,"] desiring the stallion. (S.)* [See also **مُبَشَّرَةٌ**, with س.]

بشع

1. **بَشِعَ**, aor. ʿ, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشَع**, (K,) said of a thing, (S,) or of food, (K, TA,) *It was, or became, disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness. (K, TA.)* — **بَشَعَ الرَّجُلُ**, (K, TA,) aor. ʿ, (K,) inf. n. **بَشَع** (S, K) and **بَشَاعَةٌ**, (K,) *The man was, or became, disagreeable in the odour of the mouth, (S, K,) from eating food disagreeable in taste, and choking; (S:) not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick. (K.)* You say, **بَشَعَ مِنْهُ** [*He was, or became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — And [hence,] † *The man was, or became, evil in his disposition, and in his social intercourse. (Mṣb.)* You say also, **فِي خَلْقِهِ بَشَاعَةٌ**, (TA.) — **بَشَعَ** also signifies, in relation to wood, † *The abounding in knots. (TA.)* — Also *The fauces' being straitened, or choked, by coarse, or rough, food. (TA.)* [And **بَشَعَ مِنْهُ** means *He experienced a straitened state, or choking, of the fauces from it; namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.*] — And [hence,] **بَشِعَ**, [or **بَشَع** **بِالْمَاءِ**,] aor. ʿ, † *It (a valley) was, or became, choked, surcharged, or overfilled, with the water. (K.)* And **بَشِعَ بِالنَّاسِ** † *It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.)* — [Hence also,] **بَشِعَ بِالْأَمْرِ**, (K,) inf. n. **بَشَع** and **بَشَاعَةٌ**, (TA,) † *He was unable to do, or accomplish, the thing, or affair. (K, TA.)* — **بَشِعَ بِالشَّيْءِ**, and **بَشِعَ بِهِ**, inf. n. **بَشَع**, *He seized the thing in a violent and an abominable manner. (L, TA.)*

4. **أَبَشَعَنِي الطَّعَامُ** *The food caused me to experience a straitened state, or choking, of the fauces, (حَمَلْنِي عَلَى البَشَعِ) by reason of its coarseness, or roughness. (IAḡr.)* [See 1.]

10. **عَدَّهُ بَشَعًا** i. q. **اسْتَبَشَعَهُ** [*He reckoned it disagreeable in taste, and choking; or disagreeable, or unpleasant, as having in it dryness and bitterness*]; (S, Mṣb, K;) namely, a thing. (S.) — And [hence,] **اسْتَبَشَعَ فِي مَحَلِّ كَذَا** † *He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode; syn. اسْتَبَشَعَهُ.* (TA.) — **اسْتَبَشَعَ** also signifies *The being bad, unpleasant, or disapproved. (KL.)*

بَشِعَ A thing disagreeable in taste, and choking; or **بَشِعَ** has this signification: (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable, or unpleasant, food, having in it dryness and bitterness; (Lth, Z, K;) like the taste of the myrobalan: (TA:) or food rough, or coarse, and disagreeable in taste: or dry food, in which is no seasoning, or*

condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so † applied to clothing; (IAḡr, Nh;) and † to speech, or language; (Nh;) and † applied to speech, or language, signifies † rough, or coarse, and disagreeable. (IAḡr.) — Applied to a man, (S, TA,) as is also **بَشِعَ**, in the same sense, (TA, [but in what sense is not there said,]) it signifies *Disagreeable in the odour of the mouth, (Mṣb, K,) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ʿ: (TA:) and one who has eaten a thing such as is thus termed, (S, K, TA,) and not swallowed it easily, (TA,) and has become disagreeable in the odour of the mouth from it, or has experienced a straitened state, or choking, of the fauces from it. (S, TA: [the last words of the explanation being مِنْهُ])* — Also † *One whose soul is heavy, or heaving, or agitated by a tendency to vomit. (ISH, K, TA.)* — And † *Evil in disposition, (K, TA,) and in social intercourse. (TA.)* You say also, **هُوَ بَشِعَ الخَلْقِ** † *He is evil in disposition. (TA.)* — Also, (K, TA,) or **بَشِعَ المَنْظَرِ**, (Mṣb,) † *Foul, or ugly, in aspect; (Mṣb, K;) not pleasing to the eyes. (TA.)* — Also, (K,) or **بَشِعَ الوَجْهِ**, (ISH, Mṣb,) † *Having a frowning, a contracted, a stern, an austere, or a morose, countenance. (ISH, Mṣb, K.)* — **خَشْبَةٌ بَشَعَةٌ** † *A piece of wood abounding in knots. (K, TA.)*

بَشِعَ: see **بَشِعَ**, in three places.

بشق

1. **بَشَقَ**, aor. ʿ; and **بَشَقَ**, aor. ʿ; *He struck, smote, or beat, another with a staff or stick. (Nawādir el-Aḡrāb, K.)* — *He looked sharply, or intently: (Ibn-'Abbād, K:) inf. n. بَشَقَ.* (JK.) — Also the former verb, *He hastened, or was quick; as also بَشَكَ.* (IDrd, TA.) — And the former, [but the aor. is not mentioned,] *He cut a garment, or piece of cloth, in a light, or prompt, manner; as also بَشَكَ.* (TA.) — And **بَشَقَ**, inf. n. **بَشَقَ**, *He took, or seized. (Mṣb.)*

نَظَرَ بَشَقًا *A sharp, or an intent, look. (JK.)*

بَاشِقٌ (JK, Mṣb, K) and **بَاشِقٌ**, (Mṣb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in **خَاتِرٌ** and **دَانِقٌ** and **طَابِعٌ** and the like; (Mṣb;) perhaps derived from **بَشَقَ** meaning the “looking sharply,” or “intently;” (JK;) or from **بَشَقَ** meaning “he took,” or “seized;” (Mṣb;) or it is arabicized, (Mṣb, K,) from [the Persian] **بَاشَه**; (K;) *A certain bird; (K;) [the musket, or sparrow-hawk; fulco nisus;] a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size: (Kzw:) it is of the birds called صُغُورُ, [pl. of صَغْرٌ,] as are also the بَازِي and the شَاهِين and the زُرُق and the يُوَيْوُؤُ: (AHḡt in “the Book of Birds,” TA:) pl. بَواشِقُ.* (Mṣb.)

بشمر

1. **بَشِمِرٌ**, aor. ʿ, inf. n. **بَشِمِرٌ**, *He (a man, S, TA, or an animal, Mṣb) suffered, or became affected*

with, indigestion, (S, Mṣb, K,) in consequence of much eating: (Mṣb:) or he was heavy in consequence of food: (Ham p. 363:) or he became distressed, or oppressed, by eating much food. (TA.) You say, **بَشِمِرْتُ مِنَ الطَّعَامِ** *I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi suprā.)* And **بَشِمِرَ الفِصْلُ مِنَ كَثْرَةِ شُرْبِ اللَّبَنِ** *The young camel suffered indigestion from drinking much milk. (S.)* Accord. to IDrd, **بَشِمِرٌ** specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) — Also † *He became affected with disgust, aversion, loathing, or nausea. (S, K, TA.)* You say, **بَشِمِرْتُ مِنَ الطَّعَامِ**, (S,) or **عَنِ الطَّعَامِ**, (TA,) † *I turned away with disgust from the food; was averse from it; loathed it; nauseated it. (S, TA.)* And **بَشِمِرَ اللَّبْنِ عَنِ الفِصْلِ** † [*The young camel turned away with disgust from the milk; was averse from it; &c.]. (K in art. دَق.)*

4. **أَبَشِمَهُ** *It (food) caused him to suffer, or be affected with, indigestion: (S, K, TA:) or † loathing, or nausea. (K.)*

بَشِمِرٌ part. n. of 1, meaning *Suffering, or affected with, indigestion. (Mṣb.)* — [And † *Affected with disgust, aversion, loathing, or nausea.*]

بَشَامٌ [*The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. ex. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic شَامٌ, which is a mistake for بَشَامٌ; a certain odoriferous kind of tree, (S, K,) of sweet taste, (TA,) the leaves of which, (AHḡn, K,) pounded, and mixed with الحِنَّاءُ [or the leaves of the Lawsonia inermis], (AHḡn,) blacken the hair; (AHḡn, K;) it is a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the [species of marjoram called] صَعْتَرٌ, and having no fruit; [but only, as Forskål states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk; (AHḡn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ʿ. (TA.)* In a trad., mention is made of persons having no food but the leaves of the **بَشَامِ**. (TA.)

بشنين

بَشْنِينٌ, with fet-ḥ, and then sukoon, and then kesr, *I. q. نِيلُوفَرٌ [i. e. نِيلُوفَرٌ and نِيلُوفَرٌ and نِيلُوفَرٌ, the nymphæa lotus, or white lotus: and the nymphæa cærulea, or blue lotus: see art. نِيلُوفَرٌ]: a word of the dial. of Egypt. (TA.)*

بص

1. **بَصَّ**, aor. **بَيَّصَ**, inf. n. **بَيِّصٌ** (S, A, K) and **بَصَّ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.)* — **هُوَ يَبِيصُ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **البَصَاصَةُ** signifying “the eye.” (TA.) [By rule it should be **يَبِيصُ**.]

2. **بَصَّ بِسَيْفِهِ** *He made a sign with his sword, waving it, or moving it about [so that it shone, or glistened].* (TA.)

R. Q. 1. **بَصَّصَ**, (S, K,) or **بَصَّصَ بِذَنبِهِ**, (M,) inf. n. **بَصَّصَةٌ**, (TA,) *He* (a dog, S, M, K, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) *wagged, or moved about, his tail*; (S, K;) which a dog does by reason of cupidity, or fear; (TA;) as also **تَبَصَّصَ**: (S:) or *he* (a dog) *struck with his tail.* (ISd.) The inf. n. **بَصَّصَةٌ** has a pl., namely, **بَصَّصَاتٍ**; as in the following ex.:

• حَتَّى إِذَا أَبْصَرْتَهُ وَعَلَيْمَتُهُ

• حَتَّى إِذَا أَبْصَرْتَهُ وَعَلَيْمَتُهُ

[Until, when they see him and know him, they greet him with waggings of the tails]. (TA.) It is said in a prov., respecting the flight and submissiveness of the coward,

• بَصَّصْنَ إِذْ حُدِينَ بِالْأَذْنَابِ

[They wagged the tails when they were urged on by the driver's singing]. (An.) **بَصَّصَتِ الْإِبِلُ** *The camels performed quickly their night-journey to water.* (K.) [See **بَصَّصَاتٍ**.]

R. Q. 2. **تَبَصَّصَ**: see R. Q. 1.

بَصَّ, and **بَصَّ نَارٍ**, *Live coals*; because they shine, or glisten: n. un. with δ : so in the present day; but probably only post-classical: or, accord. to the TA, in art. **بَصَو**, the word **بَصَّة** is used by the vulgar, for **بَصْوَةٌ**.]

بَصَّاصٌ [Shining, or glistening: or rather, skinning, or glistening, much]. — [Hence,] **الْبَصَّاصَةُ** *The eye*: (S, A, K:) an epithet in which the quality of a subst. predominates: (TA:) said to be so called (TA) because it shines, or glistens. (K, TA.) — [And hence **بَصَّاصٌ** is applied in the present day to *An officer employed as an inspector by a police-magistrate.*]

بَصَّانٌ a name of [The month afterwards called] **رَبِيعُ الْآخِرِ**: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, **وَبَّانٌ**, and **وَبَّانٌ**: (see art. **وَبَّ**;) or **وَبَّانٌ**, and **وَبَّانٌ**: (see art. **بَصَنَ**;) the author of the K mentions it in art. **بَصَنَ**; [where it is said to be also written **بَصَّانٌ**, i. e., without teshdeed;] but this is its proper place, for it is from **الْبَصِيسِ** [inf. n. of **بَصَّ**]. (TA.)

بَصَّاصٌ, (T, K,) or **بَصَّاصٌ**, (S,) *A laborious, (T, S, K,) fatiguing, (T,) night-journey to water, (T, K,) or journey in which the second and third and fourth days are without water; in which is no flagging*: (S:) [as also **بَصَّاصٌ**.] — **يَوْمٌ بَصَّاصٌ** *A vehemently-hot day.* (TA.)

بصر

1. **بَصَّرَ**, [aor. δ], (Sb, M, K,) and **بَصَّرَ**, [aor. ϵ], (Lh, K,) inf. n. **بَصْرٌ** and **بَصَّارَةٌ**, (M, K,) [He saw; i. e.] *he became seeing*; syn. **صَارَ مُبْصِرًا**;

(Sb, M, K;) with **ب** prefixed to the noun following. (K.) But see 4, in four places. **بَصَّرَ** is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) — [Hence,] **بَصَّرَ**, [and **بَصَّرَ**,] inf. n. **بَصَّارَةٌ** [and **بَصْرٌ**], *He was, or became, endowed with mental perception; or belief, or firm belief; or knowledge, understanding, intelligence, or skill.* (S, M, TA.) And **بَصَّرَ بِهِ**, (S, M, B,) and **بَصَّرَ بِهِ**, and sometimes **بَصَّرَهُ** and **بَصَّرَهُ**, but more chastely with **ب**, inf. n. **بَصَّارَةٌ** and **بَصْرٌ**; (M, B;) and **أَبْصَرَهُ**; (B;) *He perceived it mentally*; (B;) *he knew it [or understood it].* (S, M, B.) **بَصَّرَتْ بِيَا لَمْ يَبْصُرُوا بِهِ**, in the Kur [xx. 96], means *I knew that which they knew not.* (S.) = **بَصَّرَ الْأَدِيمِينَ**, nor. δ , (T, K,) inf. n. **بَصْرٌ**, (S, M, K,) *He put the two hides together, and sewed them, like as the two edges of a garment, or piece of cloth, are sewed, one being put upon the other; which [mode of sewing] is contrary to, or different from, that in which a garment, or piece of cloth, is sewed before it is sewed the second time*: (S:) or *he put together the two edges of the two hides, when they were being sewed, (M, K,) like as a garment, or piece of cloth, is sewed.* (M.)

2. **بَصَّرَ** *He* (a whelp) *opened his eyes.* (M, K.) = **بَصَّرَهُ**, (S, K,) inf. n. **تَبَصُّيرٌ**; (TA;) or **أَبْصَرَهُ**; (accord. to some copies of the K; [see **مُبْصِرٌ**, as confirmatory of the latter; but both seem to be correct.]) *It [or he] made him [or caused him] to see, or to have sight: or to have mental perception, or knowledge, or skill*: syn. **جَعَلَهُ بَصِيرًا**. (S, K.) — And the former, (K,) inf. n. as above, (S, K,) *He made him to know.* (S, K.) You say, **بَصَّرْتَهُ بِهِ**, (A, M, B,) inf. n. as above, (M, B,) *I made him to know it; acquainted him with it.* (A, M, B.) And **بَصَّرَهُ الْأَمْرَ**, inf. n. as above and **تَبَصَّرَهُ**, *He made him to understand the affair, or case.* (M.) — Also *He rendered it apparent, or plainly apparent, conspicuous, manifest, or evident.* (S, K.) = **بَصَّرَتْ بِدَمَامٍ**, said of the feathers of an arrow, *They were besmeared by the blood*: (S:) or *were strengthened and fastened with glue.* (M.) = Also **بَصَّرَ**, inf. n. **تَبَصُّيرٌ**; (S, K;) and **أَبْصَرَ**; (K;) *He went, (S,) or came, (M, K,) to the city of El-Basrah (البصرة).* (S, M, K.)

3. **بَصَّرَهُ** *He looked with him at a thing, trying which of them two would see it before the other.* (M.) And **بَصَّرَا** *They two looked, trying which of them would see first.* (K.) — *He elevated himself, or rose up, or stood up, so as to be higher than the surrounding objects, (أَشْرَفَ,) looking at him, or towards him, from afar.* (S.) — See also 4.

4. **أَبْصَرَهُ**, (Lh, S, M, A, &c.) inf. n. **إِبْصَارٌ**, (M, B,) *He saw him, or it, (Lh, S, A, M, B,) by the sight of the eye*; (M, B;) as also **بَصَّرَ بِهِ**: (A:) or *he looked (M, K) at, or towards, him, or it, (M,) trying whether he could see him, or it*; (M, K;) as also **بَصَّرَ بِهِ**, inf. n. **بَصْرٌ** and **بَصَّارَةٌ** and **بَصَّارَةٌ**; (M;) and **بَصَّرَ بِهِ**;

(Lh, M;) and **تَبَصَّرَهُ**; (M, K;) and **بَصَّرَهُ**: (M:) or, accord. to Sb, **بَصَّرَ** [is used when no object of sight is mentioned, and] signifies *he [saw, or] became seeing*: and **أَبْصَرَهُ** is said when one mentions that upon which his eye has fallen. (M.) You say also, **أَبْصُرْ لِي** *Look thou at me: or turn thy face towards me.* (Ibn-Buzurj, TA.) — See also 1. = And see 2. = **أَبْصُرْ بِهِ وَأَسْمِعْ**, in the Kur [xviii. 25], means *How clear is his sight! and how clear his hearing!* the pronoun relating to God; (Bd, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And **أَسْمِعْ بِهِمْ وَأَبْصُرْ**, in the same [xix. 39], means *How clearly shall they hear! and how clearly shall they see!* (S, Bd, Jel:) or the meaning is, *do thou make them to hear, and make them to see, the threats of that day which is afterwards mentioned, and what shall befall them therein.* (Bd.) = **أَبْصَرَ** also signifies *He relinquished infidelity, and adopted the true belief.* (IAar.) = See also 10. = *He hung upon the door of his dwelling a بصيرة, i. e. an oblong piece of cotton or other cloth.* (TA.) = See also 2, last sentence.

5. **تَبَصَّرَهُ** *He looked at it; namely, a thing: or looked long at it: or glanced lightly at it: like رَمَقَهُ: (TA:) or *he sought, or endeavoured, to see it*: (Mgh:) or *i. q. أَبْصَرَهُ*, in a sense explained above; see 4. (M.) You say also, **تَبَصَّرْ لِي فَلَانًا**, [Consider thou, or examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him]. (TA.) And **تَبَصَّرَ فِي شَيْءٍ** *He considered a thing, endeavouring to obtain a clear knowledge of it; he looked into it, considered it, examined it, or studied it, repeatedly, until he knew it: he sought, or sought leisurely, or repeatedly, after the knowledge of it, until he knew it.* (S, K, TA.) And **تَبَصَّرَ فِي رَأْيِهِ** signifies the same as **أَسْتَبْصِرُ فِيهِ**, i. e. *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil.* (M.)*

6. **تَبَاصَرُوا** *They saw one another.* (M, K.) — [Also signifies *He feigned himself seeing, either ocularly or mentally; contr. of تَعَامَى*.]

10. **أَسْتَبْصِرُ** [He sought, or endeavoured, to see, or to perceive mentally]. You say, **أَسْتَبْصِرُ فِي رَأْيِهِ**: see 5, last sentence. — *He had, or was endowed with, [mental perception, or] knowledge, (M, B,) [or understanding, intelligence, or skill: as in the phrase,] [He had a mental perception, or knowledge, &c., of, or in relation to, a thing].* (S.) [See **مُسْتَبْصِرٌ**.] = *It (a road, TA) was, or became, plain, clear, manifest, or conspicuous*; (K, TA;) as also **أَبْصَرَ**. (A.)

بَصَّرَ: see **بَصَّرَهُ**, in four places: and see **بَصَّرَهُ**.

بَصْرٌ *The thickness of anything*; (M;) as of the heaven, (TA,) or of each heaven [of the seven heavens], (S, A, TA,) and of the earth, [or of each of the seven earths,] and of the skin of a

man, (TA,) and of a garment, or piece of cloth. (A.) You say **ثَوْبٌ جَدِيدُ الْبَصْرِ** *A thick garment or piece of cloth.* (M.) **صَبْرٌ**, formed by transposition, signifies the same. (§ in art. **صبر**.) — *A side:* (S, M, K:) *the edge of anything:* (S, K:) formed by transposition from **صَبْرٌ**. (M.) — *Cotton:* (K:) whence **بَصِيرَةٌ** signifying “an oblong piece of cotton cloth.” (TA.) = See also **بَصْرَةٌ**.

بَصْرٌ: see **بَصْرَةٌ**, in five places.

بَصْرٌ *The sense of sight,* (Lth, S,) or *of the eye:* (M, K:) or *the light whereby the organ [of sight] (البصائر) perceives the things seen (البحيرات):* (Mghb:) pl. **أَبْصَارٌ**. (M, Mghb, K.) [Hence,] **صَلَاةُ الْبَصْرِ** *The prayer of sunset:* or, as some say, *of daybreak:* because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called **صَلَاةُ الشَّاهِدِ**: (TA in art. **شهد**;) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And **لَقِيَهِ بَصْرًا** *He met him when eyes saw one another:* or *at the beginning of darkness, when there remained enough light for objects to be distinguished thereby:* [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And **رَأَيْتَهُ بَيْنَ رَأْيَيْهِ** *I saw him in a vacant tract of land, or of the earth, where nothing but it heard or saw me.* (A.) [See also **سَمِعَ**, in two places.] — See also **بَصِيرَةٌ**, first sentence, in four places. — Also *The eye;* [and so **بَاصِرَةٌ**]; syn. **عَيْنٌ**; but of the masc. gender: (TA:) pl. as above: (K̄ur ii. 6, &c.): but the sing. is also used in a pl. sense [like **سَمِعَ**]. (TA in art. **سمع**.) See two exs. voce **بَصِيرَةٌ**.

بَصْرَةٌ *Soft stones;* (AA, M, Mghb;) i. q. **كَذَّانٌ**; (AA, M;) as also **بَصْرٌ** (M, Mghb) and **بَصْرٌ**; or, accord. to Zj, this last is not allowable: (Mghb:) or *soft stones in which is whiteness:* (K:) or *in which is some whiteness:* (TA:) or *soft stones inclining to white;* as also **بَصْرٌ**, with **كسر** if without **ة**: (S:) [i. e. *whitish soft stones:*] or *soft white stone;* as also **بَصْرٌ** (M) and **بَصْرٌ**: (TA:) or *glistening stones;* as also **بَصْرٌ**: (Fr:) pl. **بَصَارٌ**: (M:) and *rugged ground:* (K:) or *stones of rugged ground;* (TA:) as also **بَصْرٌ** and **بَصْرٌ** and **بَصْرٌ**: (Kz, TA:) or these three words, without **ة**, signify *thick, or rough, or rugged, stone:* (K:) or the same three, *hard, or strong, and thick, or rough, or rugged, stone:* (Lh, M:) and **بَصْرَةٌ** signifies, also, *land that is as though it were a mountain of gypsum:* (Ish, L:) or *land of which the stones are gypsum;* (M, TA:) as also **بَصْرَةٌ** and **بَصْرَةٌ**; (so in a copy of the M, but accord. to the TA **بَصْرَةٌ** and **بَصْرَةٌ**;) but the last is app. an epithet: (M: [see **بَصْرَةٌ**, below; and **بَصْرَةٌ**]); also *tough clay in which is gypsum;* (TA:) and **بَصْرَةٌ** signifies *tough clay:* (M, TA:) or **بَصْرَةٌ**, (M,) or **بَصْرٌ**, (TA,) *tough and good clay, containing pebbles.* (Lh, M, TA.)

بَصْرَةٌ [in the TA, as on the authority of ISd, **بَصْرَةٌ**] *Good red land.* (M, K.) See also **بَصْرَةٌ**.

بَصْرَةٌ: } see **بَصْرَةٌ**.
بَصْرَةٌ: }

بَصْرَةٌ *Land in which are stones that cut the hoofs of beasts.* (TA.) See also **بَصْرَةٌ**, in two places.

بَصِيرٌ *Seeing;* i. q. **مُبَصِّرٌ**; (M, K;) *contr. of ضَرِيرٌ: (S:) of the measure **فَعِيلٌ** in the sense of the measure **مُفَعِّلٌ**, (M,) or of the measure **فَاعِلٌ** [i. e. **بَاصِرٌ**]: (TA:) pl. **بُصْرَاءٌ**. (M, K.) One says, **إِنَّهُ لَبَصِيرٌ بِالْعَيْنَيْنِ** *Verily he is one who sees with the two eyes.* (Lh, M.) [Hence,] **الْبَصِيرُ**, as a name of God, *The All-seeing; He who sees all things, both what are apparent thereof and what are occult, without any organ [of vision].* (TA.) And *The dog;* (M;) as also **بَصِيرٌ**: (Mghb:) because it is one of the most sharp-sighted of animals. (M.) — *Endowed with mental perception;* (B;) *knowing; skilful; possessing understanding, intelligence, or skill:* (S, M, A, Mgh, K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I am knowing in it, or respecting it.* (Mghb.) And **إِنَّهُ لَبَصِيرٌ بِالْأَشْيَاءِ** *Verily he is knowing, or skilful, in things.* (Lh, M.) And **رَجُلٌ بَصِيرٌ بِالْعِلْمِ** *A man knowing, or skilful, in science.* (M.) And **هُوَ مِنَ الْبُصْرَاءِ بِالتَّجَارَةِ** *He is of those who are knowing, or skilful, in commerce.* (A.) — It is also an epithet applied to a blind man; (A'Obeyd, M, B;) and so **بَصِيرٌ**: (TA in art. **عور**;) so applied as meaning *endowed with mental perception;* (B;) or as meaning *a believer;* (A'Obeyd, M;) or as an epithet of good omen: (M:) and **بَصِيرٌ** is used as meaning **الْأَعْمَى** [the weak-sighted, &c.,] for this last reason. (M.) = See also **بَصِيرَةٌ**.*

بَصِيرَةٌ *Mental perception; the perceptive faculty of the mind;* as also **بَصْرٌ**: (B:) *knowledge;* (Mghb;) as also **بَصْرٌ** (S, Mghb) and **اسْتِبْصَارٌ**: (Mghb:) *understanding; intelligence; skill:* (M, K:) **الْبَصِيرَةُ** signifies **الْإِسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (S:) and **بَصْرُ الْقَلْبِ** [in like manner] signifies *mental perception or vision or view; idea, or opinion, occurring to the mind:* (M, K:) the pl. of **بَصِيرَةٌ** is **بَصَائِرٌ**; (M, B;) and the pl. of **بَصْرٌ**, as syn. therewith, **أَبْصَارٌ**. (B.) [Sometimes it is opposed to **بَصْرٌ**, as in the first and second of the following exs.] **عَمِيَ الْأَبْصَارُ أَهْوَنُ مِنْ عَمِيَ الْبَصَائِرُ** [Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind]. (A.) When Mo'awiyeh said to Ibn-'Abbás, **يَا بَنِي هَاشِمٍ تُصَابُونَ فِي أَبْصَارِكُمْ** [O sons of Hâshim, ye are afflicted in your eyes], the latter replied, **وَأَنْتُمْ يَا بَنِي أُمَيَّةٍ تُصَابُونَ فِي بَصَائِرِكُمْ** [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, **أَعْمَى اللَّهُ بَصَائِرَهُ** *May God blind his faculties of understanding!* And one

says, **لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ**, and **بَصَائِرُهُ**, *He possesses true intuitive perception.* (A.) And **رَأَيْتَ عَلَيْكَ** **رَأَيْتَ عَلَيْكَ** [I saw impressed upon thee the signs of perceptive faculties of the mind]. (A.) — Also *Belief, or firm belief, of the heart, or mind.* (M, K.) And **عَلَى بَصِيرَةٍ** *According to, or agreeably with, knowledge and assurance:* (TA:) and *purposely; intentionally.* (M, TA.) And **عَلَى غَيْرِ بَصِيرَةٍ** *Without certainty.* (M, TA.) — *Constancy, or firmness, in religion.* (TA.) — *An evidence, a testimony, a proof, an argument, or the like;* as also **مُبَصْرَةٌ** (S, K) and **مُبَصْرٌ**. (K.) — [And hence,] **بَصْرَةٌ** (M,) or *somewhat thereof,* (As, S, K,) *by which one is directed to an animal that has been shot, or to the knowledge thereof:* (As, AA, S, M, K:) or *blood upon the ground;* (AZ, S;) *what sticks upon the ground, not upon the body:* (M:) *what adheres to the body is termed* **جَدِيَّةٌ**: (AZ, S;) or *a portion of blood of the size of a dirhem:* (TA:) or *what is of a round form, like a shield:* or *what is of an oblong form:* or *what is of the size of the فَرْسَنُ [or foot] of the camel:* in all these explanations, blood being meant: or *blood not flowing:* or *what flows thereof at one single time:* (M:) or *a portion of blood that glistens:* (B:) and (as some say, M) *the blood of a virgin:* (M, K:) and *blood-revenge:* and *a fine for homicide:* (TA:) pl. **بَصَائِرٌ**, as above: (S, M:) and **بَصِيرٌ**, which occurs in a verse cited by AHn, may also be a pl. of **بَصِيرَةٌ**, applied to blood, [or rather a coll. gen. n., of which **بَصِيرَةٌ** is the n. un.,] like as **شَعِيرٌ** is of **شَعِيرَةٌ**; or it may be for **بَصِيرَةٌ**, the **ة** being elided by poetic license; or it may be a dial. var. of **بَصِيرَةٌ**, like as one says **بَيَاضٌ** and **بَيَاضَةٌ**. (M.) El-As'ar El-Joafee says,

• رَأَوْا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ •
• وَبَصِيرَتِي يَبْغِدُونَ بِهَا عَدُوَّيَّ •

[They went with their blood upon their shoulder-blades; but my blood, a ready and swift and strong horse runs with it]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (S, M:) but see another explanation in what follows. (S. [See also Ham p. 59.]) — † *A witness:* (Lh, S, M, Mgh, K:) *an observer and a witness.* (A.) **بَلَّ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةً**, in the K̄ur [lxv. 14], means **نَآءٌ** *the man shall be witness against himself:* (S, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, **أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ**: (S:) the **ة** is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in **عَلَامَةٌ** and **رَأْوِيَةٌ**; (B;) or because the meaning is **بَصِيرَةٌ**. (Mgh.) You say also, **اجْعَلْنِي بَصِيرَةً عَلَيْهِمْ** *Make thou me an observer of them and a witness against them.* (Lh, M, A.) — *An example by which one is admonished:* (K:) pl. **بَصَائِرٌ**; which is said to be used agreeably with this interpretation

in the *Kur* xxviii. 43. (TA.) You say, **أَمَا لَكَ** **بَصِيرَةٌ فِيهِ** *Hast thou not an example whereby thou shouldst be admonished in him?* (TA.) = *A shield*: (AO, S, M, K:) or *a glistening shield*: or *an oblong shield*: (TA:) and *a coat of mail*: (AO, S, M, K:) and *any defensive armour*: (M, TA:) and *any arms that are worn*: and **بَصَارٌ**, as well as **بَصَائِرٌ**, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus:

حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ

and the meaning is, [*They bore*] *their shields* [*upon their shoulder-blades*]; or *their coats of mail*. (S.) = *An oblong piece of cloth* (K, TA) *of cotton or other material*. (TA.) [See **بَصْرٌ**.] Such is hung upon the door of a dwelling. (TA.) And you say, **رَأَيْتَ عَلَيْهِ بَصِيرَةً**, i. e. **شَقَّةً مَلْفَقَةً** [app. meaning *I saw upon him a garment composed of two oblong pieces of cloth joined and sewed together*]. (TA.) — *What is between the two oblong pieces of cloth* [i. e. *between any two of such pieces*] of a **بَيْتٍ** [or *tent*]; (S, K;) and *what is between the two pieces of a مَزَادَةٍ and the lihs; what is sewed, thereof, in the manner termed بَصْرٌ [inf. n. of **بَصَرَ**: see 1, last sentence]: (B:) pl. **بَصَائِرٌ**: (S:) and **بَصِيرَةٌ** signifies [in like manner] *what is joined and sewed together* (**مَلْفَقَةٌ**) *between two oblong pieces of cloth or two pieces of rag*. (TA.)*

بَاصِرٌ: see **بَصِيرٌ**. — **لَمَحَ بَاصِرًا** *An intent, or a hard, glance*: (M, K:) or *a very intent or hard glance*. (S.) You say, **أَرَيْتَهُ لَمَحًا بَاصِرًا**, *I showed him a very intent or hard glance*: (S, M:*) **بَاصِرًا** being here used for the augmented epithet (**مُبَصِّرًا**); (M;) or it is a possessive epithet, (Yaqqoob, M,) like **لَابِنٌ** and **تَامِرٌ**, meaning **دُو بَصِيرٌ**, from **أَبْصَرْتُ**, like **مَوْتُ مَائِتٌ** from **أَمِتٌ**; and it means *I showed him a severe thing*. (S.) And **لَقِيَ مِنْهُ لَمَحًا بَاصِرًا** *He experienced from him a manifest, or an evident, thing*. (M.) [See also art. **لَمَحَ**.] And **رَأَى فُلَانٌ لَمَحًا بَاصِرًا** *Such a one beheld a terrible thing*. (Lth, TA.) And **أَرَانِي الزَّمَانَ لَمَحًا بَاصِرًا** *Fortune showed me a terrifying thing*. (A.) — It is said in a prov., **خَيْرُ الْغَدَاءِ بَوَاصِرُهُ وَخَيْرُ الْعَشَاءِ بَوَاصِرُهُ**, [the word **بَوَاصِرٌ** being pl. of **بَاصِرَةٌ**] meaning [*The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof*] in which the food is seen, before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) — **بَاصِرَةٌ** [as an epithet in which the quality of a subst. predominates]: see **بَصْرٌ**. — See also **بَصِيرَةٌ**, last sentence.

بَاصِرَةٌ: see **بَصْرٌ**: and see **بَاصِرٌ**.

بَاصُورٌ: see **بَاصُورٌ**.

بَصِيرٌ: see art. **بَصِيرٌ**.

أَبْصُرٌ [*More, and most, sharp-sighted or clear-sighted*: see an ex. voce **حَيَّةٌ**].

مُبَصِّرٌ: see **بَصِيرَةٌ**.

مُبَصِّرٌ and its fem. **مُبَصِّرَةٌ**: see the next paragraph, in three places.

مُبَصِّرٌ: see **بَصِيرٌ**. — [Hence,] **مُبَصِّرٌ** or **المُبَصِّرُ**, set in a garden. (A.) — And **المُبَصِّرُ** † *The lion*, which sees his prey from afar, and pursues it. (K.) = [Making, or causing, to see, or to have sight: and hence, giving light; shining; illuminating: and conspicuous; manifest; evident; apparent: also making, or causing, to have mental perception, or knowledge, or skill.] **وَالنَّهَارُ مُبَصِّرًا**, in the *Kur* [x. 68, &c. (in the CK **مُبَصِّرًا**)], means, *And the day* [causing to see; or] *in which one sees*; (K;) *giving light; shining; or illuminating*.

(TA.) And **فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً**, also in the *Kur* [xxvii. 13], † *And when our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill; expl. by تَجَعَّلْتُمْ بَصِيرًا: (Akh, S, K:) or *giving light; shining; or illuminating*: (S:) or *being conspicuous, manifest, or evident*: or we may read **مُبَصِّرَةً**, meaning *having become manifest, or evident*. (Zj, M.) And **آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً**, also in the *Kur* [xvii. 61], † *And we gave to Thumood the she-camel, by means of which they had sight, or mental perception, or knowledge, or skill*: (Akh:) or *a sign giving light, shining, or illuminating*; (Fr, T;) and this is the right explanation: (T:) or *a manifest, or an evident, sign*: (Zj, L, K:) and some read **مُبَصِّرَةً**, meaning *having become manifest, so as to be seen*. (Zj, L.) And **جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً**, also in the *Kur* [xvii. 13], † *We have made the sign of the day manifest, or apparent*. (K, TA.) = *One who hangs upon his door a بَصِيرَةٌ*, i. e. *an oblong piece of cloth* (K, TA) *of cotton or other material*. (TA.)*

مُبَصِّرَةٌ: see **بَصِيرَةٌ**.

مُسْتَبْصِرٌ *One who seeks, or endeavours, to see a thing plainly or clearly* [either with the eyes or with the mind]. (TA, from a trad.) — **وَكَانُوا مُسْتَبْصِرِينَ**, in the *Kur* [xxix. 37], means, *And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill*: (Jel:) or *they clearly perceived, when they did what they did, that the result thereof would be their punishment*. (M.) And you say, **هُوَ مُسْتَبْصِرٌ فِي دِينِهِ**, *He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions*. (TA.)

بصط

1. **بَصِطٌ**, [inf. n. of **بَصِطٌ**], i. q. **بَصِطٌ**, in all its meanings: (K:) the **ص**, with **ط**, is changed into **ص** because of the nearness of the places of utterance. (L.)

بصع

1. **بَصَعٌ**, aor. **بَصَعٌ**, (K,) inf. n. **بَصَعٌ**, (S,) *He collected*: (K:) [J says,] *I have heard from certain of the grammarians that **البَصْعُ** is syn. with **الجمعُ**, but I know not what is the truth of the matter*. (S.)

أَبْصَعُ is a word used as a corroborative, and is pronounced by some with the pointed **ض**, but this is not of high authority: you say, **أَخَذْتُ حَقِّي** **أَبْصَعُ** [I took my right, or due, altogether]: and [the pl. is **أَبْصَعُونَ**]: you say, **جَاءَ الْقَوْمُ جَاءَةً** **أَبْصَعُونَ** [The people, or company of men, came all together]: and the fem. is **بَصَعَاءٌ**: you say, **جَمَعَاءُ بَصَعَاءُ**: and [the pl. of **بَصَعَاءُ** is **بَصَعٌ**: you say,] **رَأَيْتُ النِّسَاءَ جَمَعَ بَصَعٌ** [I saw the women all together]: it is a corroborative occurring in a particular order, never before **جمع**. (S.) [See **أَبْصَعُ**.]

بصق

1. **بَصَقَ**, (Lth, JK, S, K,) [aor. **بَصَقَ**], inf. n. **بَصَقٌ**, (S,) i. q. **بَزَقَ** (Lth, S, K) or **بَسَقَ** (JK) [*He spat*]: it is the most chaste of these three verbs. (TA in art. **بَسَقَ**.) **بَصَقَ فِي وَجْهِهِ** [lit. *He spat in his face*,] means † *he held him in contempt, or despised him*. (TA.) = *He milked a ewe when she was with young*. (K.)

4. **أَبْصَقَتْ** *She* (a ewe) *excerned the milk* [or *biestings into her udder before bringing forth*]; (JK, K;) like **أَبْصَقَتْ** [q. v.]. (TA.) — **أَبْصَقَ** is also said of the **قَصَدُ**, or small juicy branches, in the [species of mimosa termed] **عُرْقُطٌ** [app. as meaning *They excerned a matter like spittle*]. (TA.)

حَرَّةٌ بَصَقَةٌ *A* [stony tract such as is termed] *somewhat elevated*; [as also **بَصَقَةٌ**]: pl. **بِصَاقٌ**. (AA, K.)

بِصَاقٌ *Spittle, or saliva, that has gone forth from the mouth*: as long as it is in the mouth, it is termed **رَيْقٌ**: (K:) [or *saliva that flows*: see **بُرَاقٌ**]: i. q. **بُرَاقٌ** (S, K) and **بُصَاقٌ**: (K:) but it is more chaste than either of these. (TA.) [**بِصَاقَةٌ** is app. its n. un. And hence,] **بِصَاقَةُ الْقَمَرِ** *White glistening stone*: (S:) or *stone of a clear white colour*. (JK, K.) [Also written with **س**.] = *A species of palm-tree*. (S, K.) = *The best of camels*: both sing. and pl. (IDrd, K.)

بِصُوقٌ *A ewe having the least quantity of milk*. (K, TA.)

بصل

2. **تَبَصَّلَ** *The act of stripping, or divesting; [like as when one strips an onion (بَصَلَةٌ) of its coats;]* (K;) as also **تَبَصَّلَ**. (Fr, K.) You say, **بَصَلْتُ الرَّجُلَ عَنْ ثِيَابِهِ** [and **تَبَصَّلْتَهُ**] *I stripped the man of his clothes*. (TA.)

5. **تَبَصَّلَ** *It* (a thing) *was, or became, several fold, or many fold, like the coats of the بَصَلُ [or onion]*. (Z, TA.) See also **مَتَبَصَّلٌ**. — It is also trans.: see 2, in two places. — [Hence,] **تَبَصَّلُوهُ** † *They begged of him so much that all that he had became exhausted*. (Sgh, K.)

بَصَلٌ [*The onion; allium cepa: or onions, collectively*]: what it signifies is *well known*: n. un. with **ة**. (S, M, Mgh, K.) Hence the prov., **أَكْفَى مِنْ البَصَلِ** [*Having more coats, or coverings,*

than the onion]. (TA.) — [Also Any kind of bulb, or bulbous plant.] بَصَلُ الزَّعْفَرَانِ [The bulb of the saffron], which is buried in the ground, is like the بَصَلُ [or onion] commonly known. (Mgh.) بَصَلُ الْفَارِ is the same as الإِسْقِيلُ and الإِسْقَالُ and العَنْصَلُ (K in art. سقل), also written بَصَلُ العَنْصَلِ (K in art. عصل), or العَنْصَلُ (KL voce زيز, [and so as written by Golius,]) [Scilla, or squill; particularly scilla maritima, or officinal squill; called by all these names, except, perhaps, الإِسْقَالِ, in the present day;] also called زيز, and البَصَلُ الْبَرِّي [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprâ.) بَصَلُ الذَّيْبِ, and بصل الزير, (Golius on the authority of Zeyn El-Attâr,) or بصل الرند, (so in the TA in art. بلبس,) i. q. بلبوس Bulbus esculentus, (Golius, from Zeyn El-Attâr,) or البلبوس, with fet-h, [thus generally written, though it would seem to be correctly بلبوس,] the leaves of which resemble those of the سَدَابِ [or ruc]: (TA in art. بلبس:) the بلبوس is the wild onion (in Pers. بياز صحرایی). (KL voce بلبوس. [This last assertion suggests that the زير and الرند may be mistranscriptions for الزيز; the زيز mentioned before.]) Bullus vomitorius; mentioned by Golius; and by Dioscorides, (l.ii. c.201,) as being emetic and diuretic.] — Also, (K,) or بَصَلَةٌ (M,) † A helmet (M, K) of iron, (K,) pointed in the middle; so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بَصَلُ. (S.)

مُتَبَصِّلٌ (Ish, K) and دُو تَبَصِّلٌ (Ish, TA) A covering of any kind (قَثْرٌ) consisting of many coats; thick; (Ish, K;) like the coats of the بَصَلُ [or onion]. (Ish, TA.)

بصر

بَصْرٌ The space that is between the extremity of the little finger and that of the third finger [when they are extended apart]: (S, M, K;) mentioned on the authority of AO, (S,) or on that of Aboo-Mâlik alone. (M.) The عَنَبِ is the space between the third finger and the middle finger; the رَتَبِ, that between the middle finger and the first finger; [but see these two words;] the قَثْرِ, that between the first finger and the thumb; the شَبْرِ, that between the thumb and the little finger; and the فَوْتِ, that between every two fingers, in length. (S.) — دُو بَصْرٌ Thick, or coarse; applied to a man, (M, K,) or a garment, or piece of cloth: (K;) or you say ثَوْبٌ لَهُ بَصْرٌ, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.)

بصن

بُصَانٌ (M, K,) so accord. to Ktr, (M,) and بُصَانٌ (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of The month ربيع الآخر (M, K,) in the Time of Ignorance: (M;) pl. [of pauc.] أَبْصَانٌ (M, K) and [of mult.] بَصَانٌ (M, TA;) the latter erroneously written in the copies of the K بُصَانَاتٌ: (TA:) so says Ktr; but other lexicologists hold that it is بُصَانٌ, like سَبْعَانٌ,

and وَبَصَانٌ, like شَقْرَانٌ; and this is the correct opinion: Aboo-Is-hâk says that it was so named because of the وَبِيسُ, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وَبِيسُ of the K to be وَبِصَانٌ and وَبِصَانٌ: and Sgh holds بُصَانٌ to be correct because بَصٌ and وَبِيسٌ signify the same. (TA.)

بض

1. بَضُّضَتْ, and بَضُّضَتْ, (S, TA,) and بَضُّضَتْ also, (accord. to one copy of the S,) [third pers., accord. to rule, بَضُّضَ, (accord. to Golius and Freytag بَضُّضَ or بَضُّضَ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first بَيَّضَ, and of the second بَيَّضَ, and of the third بَيَّضَ,] inf. n. بَضَاضَةٌ and بَضُوضَةٌ (S, TA,) Thou (O man) wast, or becamest, such as is termed بَضٌ; i. e. thin-skinned and plump; &c.: (S:) or very white or fair, with fatness: or delicate and clear in complexion, and such that the least thing made a mark, or an impression, upon thee. (TA.) = بَضُّضَ الماءَ, aor. بَضُّضَ, inf. n. بَضُّضَ (S, K) and بَضُّضَ and بَضُّضَ (K,) The water flowed by little and little: (S, K;) or exuded upon a rock or the ground. (TA.) And بَضَّتْ الرَّكِيَّةَ, and بَضَّتْ بِهَائِهَا, The well had, or yielded, little water; or its water became little. (TA.) It is said in a trad. respecting Tabook, [The source, or spring, yielding scantily somewhat of water]. (TA.) And you say, بَضَّتْ العَيْنُ, aor. as above, inf. n. بَضُّضَ and بَضُّضَ, The eye shed tears. (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبِضُّ عَيْنُهُ [His eye does not shed tears]. (TA.) And بَضَّتْ الحَلِيَّةُ The nipple streamed with milk. (TA.) It is said in a trad., مَا تَبِضُّ بِلَالٌ or her. (TA.) And in another trad., سَقَطَ مِنَ الفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعَرُوضٌ وَجْهَهُ يَبِضُّ مَاءً أَصْفَرَ [He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water]. (TA.) One should not say, بَضُّضَ السَّقَاءِ, nor القَرِيَّةُ: but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like, بَضُّضَ, aor. as above, meaning Water flowed from it like sweat; water oozed from it. (TA.) — Hence the saying, مَا يَبِضُّ حَجَرَهُ † No good is obtained from him; (TA;) i. q. مَا تَنْدِي صَفَاتُهُ (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضُّضَ لَهُ, [aor., accord. to the TA, يَبِضُّضُ, but this is evidently a mistake,] † He gave him a little; as also لَهُ † ابْضُضَ (Sh, K,) inf. n. ابْضَاضٌ: (TA:) and بَضُّضَ لَهُ † He did him a small benefit; as also نَضُّضَ. (Aq.)

- 4. ابْضُضَ لَهُ: see 1, last sentence.
- 5. تَبَضُّضْتُ I took everything belonging to him. (Ibn-'Abbâd, K.) — تَبَضُّضْتُ حَقِّي مِنْهُ I took the whole of my right, or due, from him by little and little: (S, K;) [as also تَبَضُّضْتُ مِنْهُ.]
- 10. خَذُ مَا آسَبِضُ Take thou what is easily

attainable; what offers itself without difficulty. (AA, TA in art. نذب.)

بَضٌّ A man thin-skinned, or fine-skinned, and plump: (S:) or a man having a thin, or fine, and plump, shin, upon which the least thing makes a mark, or an impression: (Mgh:) or a man (Aq) soft, or tender, in body; not particularly implying whiteness: (Aq, S:) or soft, or tender, in body, thin-skinned, or fine-skinned, and plump: (K:) fem. with ة; (S, K, &c. ;) signifying a girl, (S,) or a woman, thin-skinned, or fine-skinned, and soft, or tender, or delicate, (TA,) if tanny or white: (S, TA:) or soft, or tender, in body; not particularly implying whiteness: (Aq, S:) or fleshy and white: (AA:) or thin-skinned, or fine-skinned, in whom the blood appears [through the shin]: (Lh:) or soft, or tender, or delicate, compact in flesh, and very white or fair in complexion: (Lth:) and بَضُّضَةٌ and بَضُّضَةٌ and بَضُّضَةٌ, applied to a girl, signify the same as بَضَّةٌ; (K, TA;) compact in flesh, plump, or soft and thin-skinned and plump, with a very white or fair complexion: (TA:) and بَضُّضَةٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.)

بَضُّضٌ Little water. (S, K.)

بَضَّاضٌ: see بَضُّضٌ, at the end of the paragraph. بَطْرٌ بَضُّوضٌ (K,) رَكِيَّةٌ بَضُّوضٌ (S,) A well having little water: (S:) or of which the water comes forth by little and little: (K:) pl., in some copies of the K, بَضَّاضٌ: in others, بَضَّاضٌ. (TA.)

بُضَاضَةٌ مِنْ مَاءٍ (K,) or مَا فِي السَّقَاءِ بُضَاضَةٌ (TA,) and بُضِيضَةٌ (K,) There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Aboo-Sa'eed. (TA.)

بَضِيضَةٌ: see بَضُّضٌ, near the end of the paragraph. = Rain little in quantity. (Sgh, K.) — See also بَضَّاضَةٌ = A thing which the hand possesses. (K.) You say, أَخْرَجْتُ لَهُ بَضِيضَتِي I produced to him what my hand possessed. (TA.)

بَضَّاضَةٌ: see بَضُّضٌ, near the end of the paragraph.

بَاضَةٌ: see بَضُّضٌ, near the end of the paragraph.

مَا فِي البَطْرِ بَاضُوضٌ There is not any moisture in the well. (Ibn-'Abbâd, K.)

هُوَ أْبَضُّ النَّاسِ He is the most delicate, or fine, in complexion, of men, and the most beautiful of them in external skin. (TA.)

بضع

1. بَضَعَهُ (S, Mgh) aor. َ, (Mgh) inf. n. بَضْعٌ (S, Mgh, Mgh, K,) He cut it; (S, Mgh, Mgh, K;) namely, flesh, or flesh-meat: (S, TA:) and it (a sword) cut a piece off from it; namely, a thing: (Aq, S:) and he cut it in pieces; namely, flesh, or flesh-meat: (K, TA:) and بَضَعَهُ, inf. n. بَضْعٌ, has the first of these significations: (K: [but only the inf. n. is there mentioned:]) or this latter signifies he cut it much, or in several pieces, or in many pieces. (Mgh, TA.) — He slit it; or cut it lengthwise; (S, Mgh, Mgh, K;) namely,

flesh, or flesh-meat, (Mṣb,) or a wound, (S, TA,) and a vein, and a hide. (S.) — [And hence,] بَضْعًا, (Sb, Mṣb, TA,) aor. ٤, (Mṣb,) inf. n. بَضَعُ (K, TA) and بَضَعٌ, like كَفَّرٌ and شَغَلٌ and كَفَّرٌ, for نَعْلٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Mṣb,) but accord. to others it is a simple subst., (TA.) † *Inivit eam; he lay with her, or compressed her*; (Sb, Mṣb, K, TA;) as also بَضَعَهَا, (Mṣb,) inf. n. مَبَاضَعَةٌ (S, Mgh, Mṣb, K) and بَضَاعٌ: (S, Mṣb, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بَضْعًا, i. e. جَمَاعًا. (Mṣb.) And it is said in a prov., † كَمَعَلِيَّةِ أُمِّهَا الْبِضَاعُ † [Like her who teaches her mother the making of marriage]. (S.) — بَضَعٌ also signifies † The taking in marriage: (K, TA:) and بَضَعٌ, as an inf. n., † The making a contract of marriage. (Mṣb.)

2: see 1.

3: see 1, in two places.

4. ابْضَاعٌ, (Mgh, Mṣb, K,) inf. n. ابْضَعُ, (Mgh, Mṣb,) † *He gave her in marriage*. (Mgh, Mṣb, K.) It is said in a trad., (TA,) نُسْتَأْمَرُ ابْضَاعِ النِّسَاءِ † *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mṣb, TA:) or, accord. to one relation, ابْضَاعِيْنٌ, (Mgh, Mṣb,) which [virtually] means the same; (Mṣb;) but this is a pl., namely, of بَضَعٌ. (Mgh, Mṣb.) — ابْضَعُ الشَّيْءِ *He made the thing to be بَضَاعَةٌ* [i. e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also ابْضَعْتُهُ الشَّيْءَ: (S, K:) or اسْتَبْضَعْتُ signifies *I made [or took] the thing as بَضَاعَةٌ [an article of merchandise] for myself*: and you say, ابْضَعْتُهُ غَيْرِي [I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Mṣb,) and ابْضَعَهُ الْبِضَاعَةَ *he gave him the article of merchandise*. (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تَبْضِعُ طَيْبَهَا, meaning † *It gives the good that it possesses to its inhabitants*; as explained by Z; but accord. to the relation commonly known, it is تَنْضَعُ, with ن and with the unpointed ص; [meaning “it purifies;” (L in art. نَصَع);] and there are two other relations, which are تَنْضَعُ and تَنْضَعُ. (TA.)

7. ابْضَعُ *It was, or became, cut, or cut off*. (K, TA.)

8. ابْضَعُ مِنْهُ *He took, or received, [merchandise] from him*. (TA: [in which the word بَضَاعَةٌ requires to be supplied in the explanation, and is indicated by the context.]

10. اسْتَبْضَاعٌ denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's desiring sexual intercourse with a man only to obtain offspring by him: a man of them used to say to his female slave or his wife, ارْسَلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ [Send thou to such a one, and demand of him

sexual intercourse to obtain offspring]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) — See also 4, in two places.

بَضَعٌ: see بَضَعٌ, first sentence, and near the end: and see also بَضَعَةٌ.

بَضَعٌ *Initus; sexual intercourse*: (Mgh, Mṣb, K:) a subst., (Mgh, Mṣb, TA,) accord. to some; but accord. to others, an inf. n.; (Mṣb;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نِكَاحٌ; (ISk, S, Mṣb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكَ بَضْعًا فُلَانٌ [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) † *the pudendum muliebre; the vulva*; (Az, Mgh, Mṣb, K, TA;) and so in the saying, in a trad., عَتِيَ بَضْعُكَ نَاخْتَارِي † *Thy vulva hath become freed, therefore choose thou whether thou wilt remain with thy husband or separate thyself from him*; (TA;) and in the saying, نُسْتَأْمَرُ النِّسَاءَ فِي ابْضَاعِيْنٌ, accord. to those who thus relate it, others saying ابْضَاعِيْنٌ; (see 4;) ابْضَاعٌ being pl. of بَضَعٌ. (Mgh, Mṣb.) — Also † *The marriage-contract*. (K.) — And † *A dowry; or gift given to, or for, a bride*: (K, TA:) pl. بَضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Ma'adee-Kerib,

• وَفِي كَعْبٍ وَإِخْوَتِهَا كِلَابٌ •
• سَوَامِي الطَّرْفِ غَالِيَةُ الْبُضُوعِ •
[And among Ka'ab, and their brethren Kilab, are females lofty in look, or] proud, and dear in respect of dowries. (TA.) — Also † *Divorce*: (Az, K:) thus having two contr. significations. (K.) — And † *The authority possessed over a woman by her guardian who affiances her*. (TA.) — And † *An equal*; particularly as a suitor in a case of marriage: as in the saying, in a trad., هَذَا الْبِضْعُ لَا يُقْرَعُ أَنْفَهُ † *This equal's marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected*. (TA.)

بَضَعٌ (S, Mgh, Mṣb, K, &c.) and بَضَعٌ (S, Mṣb, K,) some of the Arabs pronouncing it with kesr, (S, Mṣb,) [A number under ten; and an odd number, meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebreman; (K;) i. e. Mohammad Ibn-'Alee Ibn-Isma'eel the Lexicologist, Mebreman being his surname: (TA:) or from three to nine; (S, Mṣb, K) [in the first and last the ns. of number being in the fem. gender; but in the second, masc.]; so accord. to Ka'adeh; (Mgh;) from three to less than ten: (Fr [the ns. of number in the masc. gender]:) or not less than three nor more than ten; (Sh [the first n. of number in the fem. gender, and the second masc.];) from three to ten: (Mgh [the ns. of number in the masc. gender]:) or to seven: (Mujahid, Mgh:) or to five: (AO, K [the n. of number in the fem. gender]:) or from one to four: (AO, O, K [the

ns. of number in the masc. gender]:) or to five; an explanation ascribed to AO: (TA:) or from four to nine; (ISd, K [the ns. of number fem.];) and this is the signification preferred by Th: (TA:) or it signifies five: (Mukatil [this n. of number masc.]:) or seven; (Mukatil, K [in the K this n. of number being fem.];) so accord. to some: (AO:) or ten: (Ed-Dahhak [this n. of number masc.]:) or an undefined number; غَيْرٌ مَحْدُودٌ; so says Sgh; [and the like is said in the Mṣb;] in the K, erroneously, غَيْرٌ مَعْدُودٌ; (TA;) because it means a portion, (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, with ten, [in like manner; i. e. ten and a number under ten; or the like: as] from thirteen to nineteen. (Mṣb.) When used as signifying from three to nine, (Mgh, Mṣb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Mṣb:) you say بَضَعُ رَجُلًا *From three to nine [&c.] men*: and بَضَعُ نِسْوَةً *From three to nine [&c.] women*: (Mṣb:) and بَضَعُ بَيْنِيْنٌ *From three to nine [&c.] years*: (S:) and فِي بَضَعِ بَيْنِيْنٌ [in from three to nine, &c., years]: (Kur xxx. 3:) and فَلَبِثَ فِي السِّجْنِ بَضَعٌ *And he remained in the prison from three to nine, &c., years*. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Mṣb,) with a masc. n. it is with ة, (بَضَعَةٌ,) and with a fem. n. it is without ة: (ISk, Mgh, Mṣb, K:) you say بَضَعَةٌ عَشْرَ رَجُلًا *From thirteen to nineteen [&c.] men*: and بَضَعٌ عَشْرَةَ أَمْرَأَةً *From thirteen to nineteen [&c.] women*: (S, Mgh, TA:) like as you say ثَلَاثَةَ عَشْرَةَ رَجُلًا and ثَلَاثَ عَشْرَةَ أَمْرَأَةً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Mṣb,) it is not used: (S, Mṣb, K:) you do not say بَضَعٌ وَعِشْرُونَ, (S, K,) but بَضَعٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (S:) or you do say بَضَعٌ وَعِشْرُونَ: (Sgh, K:) accord. to AZ, (Mṣb,) you say بَضَعَةٌ وَعِشْرُونَ رَجُلًا (Mgh, Mṣb, K) meaning *Twenty and odd men*: (AZ, TA:) and بَضَعٌ وَعِشْرُونَ أَمْرَأَةً (Mgh, Mṣb, K) meaning *twenty and odd women*: (AZ, TA:) but not the reverse: (K:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بَضَعٌ is not mentioned save with ten and twenty to ninety; (IB, K;) not with what exceeds this: (IB:) you do not say مِائَةٌ بَضَعٌ nor مِائَةٌ وَعِشْرُونَ, (IB, K,) but مِائَةٌ وَعِشْرُونَ [and مِائَةٌ وَعِشْرُونَ]: (IB:) it occurs in trads. with وَعِشْرُونَ and with ثَلَاثُونَ. (TA.) — بَضَعٌ and بَضَعٌ also signify A part, or portion, of the night: (K:) a time thereof. (Lh.) You say, مَضَى بَضَعٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جَوْشٍ, q. v. (TA.)

بَضَعَةٌ (S, Mṣb, K,) with fet-h, other words of like meaning being with kesr, as قِطْعَةٌ and فِئْدَةٌ and فِئْرَةٌ, (S,) and sometimes with kesr, [بَضَعَةٌ]

(K,) and **بُضْعَةٌ** also is mentioned, (TA,) of which the first is the most chaste, though Esh-Shiháb asserts the second to be more common, (TA,) *A piece, or lump, or portion cut off; (TA;) particularly of flesh, or flesh-meat, (S, Mgh, K,) in a compact, or collective, state: (TA:) pl. بُضَعٌ, [or rather this is a coll. gen. n., of which بُضْعَةٌ is the n. un.,] and بُضْعٌ, (S, Mgh, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of بُضْعَةٌ agreeably with analogy,] and بُضَاعٌ, and بُضَعَاتٌ, (Mgh, K,) and [quasi-pl. n.] بُضِيعٌ, which is extr., like رَمِينٌ and كَلِيبٌ and مَعِيزٌ [&c.]. (TA.) Hence the saying [of Mohámmad] in a trad., **فَاطِمَةُ بَضْعَةٌ مِنِّي يَرِيئِي مَا رَأَيْتَهَا وَيُؤَلِّبُنِي مَا آرَأَاهَا** *Fátimé is a part of me: [that displeases and disquiets me which has displeased and disquieted her, and that hurts me which has hurt her:]* or, accord. to one relation, he said **بُضْعَةٌ** [a little part]. (TA.) One says also, **إِنَّ فُلَانًا مُبْضِعٌ** meaning *Verily such a one is corpulent and fat.* (TA.)— See also **بُضْعَةٌ**.*

بُضْعَةٌ: see **بُضْعَةٌ**.

بُضْعَةٌ: see **بُضْعَةٌ**: and, as a noun of number, see **بُضْعٌ**, latter half of the paragraph.

بُضْعَةٌ. The sound of cutting of swords: occurring in the sayi., **سَمِعْتُ لِلسَّيَاطِ خُضْعَةً وَلِلسُّيُوفِ بُضْعَةً**, *I heard a sound of falling of the whips, and a sound of cutting of the swords: (TA:) but in the S and A in art. خضع, and by IB, خضعة and بضعة are written خُضْعَةٌ and بُضْعَةٌ; and IB explains the former as signifying the sounds of swords; and the latter, the sounds of whips. (TA in art. خضع.) [See also **بُضَاعٌ**.]*

بُضَاعٌ [The giving and receiving merchandise;] a subst. from **أَبْضَعَهُ** **البِضَاعَةَ** and **أَبْضَعُ مِنْهُ**; [or rather an inf. n. of which the verb, **بُضِعَ**, is not used;] similar to **قِرَاضٌ**. (TA.)

دَابَّةٌ كَثِيرَةٌ **بُضِيعٌ** **Flesh.** (Aq, S.) You say, **دَابَّةٌ كَثِيرَةٌ** **بُضِيعٌ** *Flesh.* (Aq, S, TA) *A beast abounding in what is distinct from the rest of the flesh of the thigh: n. un. with ة. (TA.)* And **رَجُلٌ خَاطِي البُضِيعِ** (Aq, S) *A fat man.* (TA.) And **سَاعِدٌ خَاطِي البُضِيعِ** [A fore arm, or an upper arm,] full of flesh. (IB.) [See also **بُضْعَةٌ**, of which it is a quasi-pl. n.]

بُضَاعَةٌ *Merchandise; or an article of merchandise; (TA;) a portion of one's property which one sends for traffic; (S;) a portion of property prepared for traffic, (Mgh, Mghb,) or with which one traffics; from بضع signifying the act of "cutting," or "cutting off;" and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بُضَاعٌ. (Mgh, TA.)*

بُضَاعٌ *A sword that cuts off a piece of a thing that it strikes: (S, TA:) or a sharp, or cutting, sword: (K:) or a sword that cuts everything: (TA:) pl. بُضَعَةٌ. (K:) Fr says that بُضْعَةٌ signifies swords; and خُضْعَةٌ, whips: but some say*

the reverse. (TA.) [See also **بُضْعَةٌ** above.]— [See also the next paragraph.]— [A broker who acts as an intermediary between the sellers and buyers of camels;] the same with respect to camels as the **دَّلَالٌ** with respect to houses: (O, L, K:) or one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale: (Ibn-'Abbád, Sgh, K:) it is said in the A that **بُضَاعُ السَّيِّ** signifies the person who carries the articles of merchandise of the tribe. (TA.)

بُضَاعَةٌ *A wound by which the head is broken, (S, Mgh, Mghb, K,) which cuts the skin, and cleaves the flesh (S, K) in a slight degree, (K,) and brings blood, but does not make it to flow: (S, K:) or which wounds the skin, and cleaves the flesh: (Mgh:) or which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow: (Mghb:) that from which the blood flows is termed **دَامِيَةٌ** [app. a mistake for **دَامِعَةٌ**]. (S, Mghb.)— *A large flock (فَرْقٌ [in the CK, erroneously, فَرْقٌ,]) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. بَوَاضِعٌ: you say, فَرْقٌ بَوَاضِعٌ. (Lth.)**

أَبْضَعُ as a corroborative after **أَجْمَعُ**: see **أَبْضَعُ**, with the unpointed **ص**. Az says that it is an evident mistranscription. (TA.)

مِضْعٌ *A lancet; an instrument with which a vein is cut: (S, Mgh, K, TA:) and [a carrier's knife] with which leather is cut: (S, TA:) [pl. مِبَاضِعٌ: accord. to the Mirkát el-Loghah, as cited by Golius, it signifies a farrier's flcam; differing from مِشْرَطٌ, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]*

مِضْوَعَةٌ [used as a subst.] *A bow: a bow cut from a branch. (TA.)*

كَمِضْبِيعٍ تَهْرٌ. It is said in a prov., **كَمِضْبِيعٍ تَهْرٌ إِلَى هَجْرٍ** [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (مَعْدِنٌ) of dates. (S.) **مِضْبِيعٌ** is here made trans. by means of **إِلَى** because it has the meaning of **حَامِلٌ**. (TA.)

بط

1. **بَطٌّ**, (S, Mgh, Mghb, K,) aor. **بَطَّ**, inf. n. **بَطٌّ**, (Mgh, Mghb,) *He slit a wound, (S, Mgh, Mghb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.)* [See also R. Q. 1.]

2. **بَطَّطٌ**, inf. n. **تَبْطِيطٌ**, *He trafficked in the birds called بَطٌّ, q. v. (K.)*

4. **أَبْطَأُ**, (IAqr, K,) inf. n. **أَبْطَاطٌ**, (IAqr,) *He purchased [or became possessed of] a بَطَّةٌ [q. v.] for oil, or of oil. (IAqr, K.)*

R. Q. 1. **ضَرَبَهُ فَبَطَّطَهُ** *He struck him and clave his skin, or his head. (TA.)* [See L.]— See also **بَطَّطَةٌ**, below.

بَطٌّ *A kind of water-fowl; (S, O, Mghb;) [the*

*duck, or ducks; and the goose, or geese; but generally the former of these birds; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the small, and أُوزٌ to the large;] i. q. أُوزٌ, (K, TA,) both the small thereof and the large: (TA:) a Persian word (عَجَمِيٌّ), arabicized; [originally **بَتٌّ**, or **بَطٌّ**, or **بَطٌّ**;] or, accord. to IJ, an imitation of its cries: n. un. **بَطَّةٌ**, (S, Mgh, K,) which is applied to the male and to the female, (S, Mghb,) like **حَمَامَةٌ** and **دَجَاجَةٌ**: (S:) pl. **بَطَاطٌ**. (TA.)*

بَطَّةٌ n. un. of **بَطٌّ**, q. v.— *Also A kind of bottle, or pot, of glass; syn. دَبَّةٌ; (K, TA; [in the CK, erroneously, دَبَّةٌ,]) in the dial. of the people of Mekkeh; so called because made in the form of a living بَطَّةٌ: (Lth, TA:) or a vessel like the [flask, or bottle, called] قَارُورَةٌ; (K;) [a kind of leathern pot, or bottle, of which the body is nearly globular, with a short and wide neck;] in which oil &c. are put: pl. **بَطَاطٌ**. (TA.)*

بَطَاطٌ *A maher of بَطٌّ, pl. of بَطَّةٌ. (TA.)*

بَطَّطَةٌ [app. an inf. n., of which the verb is **بَطَّطَ**,] *The crying, or cry, of the بَطٌّ; (K;) after which it [the bird] is named, accord. to IJ, as mentioned above: (TA:) or its diving in water. (K.)*

مِضْعَةٌ *The مِضْعُ [or scurifying instrument] (K, TA) with which a wound is slit. (TA.)*

بطا

1. **بَطُوٌّ**, aor. **بَطَّ**, inf. n. **بَطُّ**, (S, Mgh, K) and **بَطَّاءَةٌ**, with fet-h and medd, (Mghb,) or **بَطَّاءٌ**, like **كِتَابٌ**; (K;) and **أَبْطَأُ**; (S, Mgh, K;) *He was, or became, slow, tardy, dilatory, late, or backward; contr. of أَسْرَعُ; (K;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (S, Mghb;) meaning [as above; or] his coming was late, or backward; (Mghb;) [and is app. elliptical, for **أَبْطَأَ مَشِيَّتَهُ** he made his pace, or going, slow, &c.; or the like; see **أَسْرَعُ**.] and **بَطُوٌّ** [denotes what is as it were an innate quality; see, again, **أَسْرَعُ**; or] is said of one's coming; [meaning it was, or became, slow, &c.]; (S, Mghb;) **بَطُّ** being the contr. of **سُرْعَةٌ**. (S.) One should not say **أَبْطَأْتُ** for **أَبْطَأْتُ**. (S.) [See also 6.]— **بَطُوٌّ ذَا خُرُوجًا**: see **بَطَّانٌ**.*

2. **بَطَّأَ بِهِ** [and **بَطَّأَهُ**, inf. n. as below, *It made him slow, tardy, dilatory, late, or backward;] it kept him, or held him, back; or put him back, or backward. (TA.)* It is said in a trad., **مَنْ بَطَّأَ بِهِ نَسَبُهُ** *Him whom his evil deeds heap, or hold, back, or put back, or backward, his nobility of lineage will not profit, [or advance, or put forward,] in the life to come, or in the world to come. (TA.)* **مَا بَطَّأَ بِكَ** and **مَا أَبْطَأَ بِكَ** signify the same [What made thee, or hath made thee, slow? &c.]; (S, TA;) and **مَا بَطَّأَكَ**. (TA.) And you say, **بَطَّأَ عَلَيْهِ بِالْأَمْرِ**, inf. n. **تَبْطِيطٌ**; and

بها; *He delayed to him [the doing of] the thing, or affair.* (K.)

4: see 1 and 2; each in two places. — *أَبْطُوا* Their beasts on which they rode were, or became, slow. (AZ, S, K.) — *مَا أَبْطَأَ* How slow, or tardy, &c., is [he, or] it! (S.)

6. *أَبْطَأَ* [accord. to general analogy, *He feigned, or affected, to be slow, tardy, &c.*: or] *he was slow, or sluggish; or he made delay; in going, or pace: and he held back from work, or action.* (KL.) You say of a man, *أَبْطَأَ فِي مَسِيرِهِ* [*He feigned, or affected, to be slow, &c., in his going, course, or pace.*] (S.)

10. *اِسْتَبْطَأَ* (S, TA) *He deemed him, or reckoned him, slow, tardy, &c.* (KL.) You say, *كَتَبَ إِلَيَّ يَسْتَبْطِئُنِي* [*He wrote to me, deeming me, or reckoning me, slow, &c.*] (TA.)

أَبْطَأَ inf. n. of 1. (S, Mṣb, K.) — One says, in the dial. of Benoo-Yarbooa, (TA,) *لَمْ أَفْعَلْهُ أَبْطَأًا* [*I never did it, lit.*] *I did it not ever, O thou! i. e. أَلَمْ تَفْعَلْهُ.* (K, TA.)

أَبْطَأَ: see *أَبْطَأَ*.

أَبْطَانًا and *أَبْطَانًا* (S, K) but the latter is extr., (TA,) *i. q. أَبْطَوْا* [*Slow, or very slow, or how slow, is this in coming forth!*] (S, K); the fet-ḥah in [the last syllable of] *أَبْطَوْا* is transferred to the ن of *أَبْطَانًا*, and the ḡammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; *i. e. مَا أَبْطَأَهُ*. (S, TA.) [*أَبْطَانًا* is an enunciative placed before its inchoative: and, being originally *أَبْطَوْا*, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply "it was slow," &c., and may be used as co-ordinate to *رَمَى*, meaning "excellent is he in his shooting" &c., and *قَضَى* "excellent is he in his judging!" &c.: or it may be equivalent to *مَا أَبْطَأَ*, as it is said to be in the S. See also *سَرَعَانًا*.]

أَبْطِئًا *Slow, tardy, dilatory, late, or backward;* applied to a man, (S, Mṣb, TA,) and to a horse or the like: (S, TA:) pl. *أَبْطَاءُ*. (S, K, TA.) — Also an imitative sequent to *أَبْطِئًا*. (S in art. حَطَا.)

أَبْطَأَ *More, and most, slow, &c.* (Meyd, &c.)

أَبْطِئًا for *أَبْطِئًا* is mentioned by AO. (TA on the letter ط.)

بطخ

1. *أَبْطَحَ*, aor. ʿ, (Mṣb, TA,) inf. n. *أَبْطُحٌ*, (Mgh, TA,) *He spread it; spread it out, or furth; expanded it; extended it.* (Mgh, Mṣb, TA.) — Also, (S, A, K,) or *أَبْطَحَ عَلَى وَجْهِهِ*, (Mgh, Mṣb,) aor. as above, (K,) and so the inf. n., (TA,) *He threw him down upon his face.* (S, A, Mgh, Mṣb, K.) — See also 2.

2. *أَبْطَحَ*, (TA,) inf. n. *أَبْطُحٌ*; (K;) and *أَبْطَحَ*; (TA;) *He strewed pebbles in the mosque, and made it plain, or level [in its ground,*

or floor]: (K, TA:) and أَبْطَحَهُ, [inf. n. of أَبْطَحَ,] occurring in a trad., also signifies the making it plain, or level. (TA.)

4: see 2.

5. *أَبْطَحَ*: see 7. — Also *It (a torrent) flowed widely: (ISd, A:) or spread widely in the أَبْطَحًا. (S, K.) — Also, [and أَبْطَحَ,] It (a place &c.) spread; spread out, or forth; became expanded or extended. (TA.) = And i. q. اِنْتَصَبَ [It became set up or upright, erected, &c.: thus the verb bears two contr. significations]. (TA.) = Also *He (a man) took the أَبْطَحَ as a place of abode. (A, TA.)**

7. *اِنْبَطَحَ* *It (water) went to the right and left in a place. (AA.) — See also 5. — He became thrown down upon his face: (S, A, K:) or he lay, or lay as though thrown down or extended, upon his face: (Mgh, Mṣb:) or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground; as also أَبْطَحَ. (TA.) — It (a valley) became wide; (K, TA;) as also اِسْتَبْطَحَ. (TA.)*

10: see 7.

أَبْطَحَ: see *أَبْطَحَ*, in two places.

أَبْطَحَةٌ *The stature of a man [app. in a lying posture]: as in the phrase هُوَ أَبْطَحَةٌ رَجُلٌ [It is of the stature of a man]. (K.) — بَيْنَهُمَا أَبْطَحَةٌ* *Between them two is a far-extending distance or space or interval. (L.) — See also أَبْطَحٌ.*

أَبْطَحَ: see *أَبْطَحَ*, in four places.

أَبْطَاحٌ [*Many wide water-courses in which are fine, or minute, or broken, pebbles: the former word is pl. of أَبْطَحَ or of أَبْطَحَةٌ*]: a phrase like *أَعْوَابُ عَوْمٍ*. (As, A'Obeyd, S.)

أَبْطِئَةٌ: see *أَبْطَحَ*.

أَبْطِئًا applied to a man, *i. q. مُتَبَطِّئٌ* [part. n. of 7, q. v.]. (Ḥam p. 244.)

أَبْطِحَ, originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet, (Ḥam p. 21,) *A wide water-course, or channel of a torrent, in which are fine, or minute, or broken, pebbles; (S, A, K, and Ḥam ubi suprà;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7;] (AA;) as also أَبْطَحَةٌ, (S, A, K, Ḥam,) fem. of the former, and, like it, an epithet converted into a subst.; (Ḥam ubi suprà;) and أَبْطِئَةٌ, (S, K,) and أَبْطِحَ: (K;) or a water-course, or channel of a torrent, in which are sand and pebbles; as also أَبْطَحَةٌ: (Mgh:) or a wide place [app. in a water-course]; as also أَبْطَحَةٌ [app. أَبْطَحَةٌ, which is explained by Freytag, but without his stating on what authority, as signifying a depressed place through which water flows, abounding with pebbles; as is also أَبْطَحَةٌ; and in like manner Golius explains the former, but mentions the latter as a pl. of أَبْطِئَةٌ]: (Mṣb:) or, accord.*

to AḤn, the bottom of a water-course, or channel of a torrent, producing no plants or herbage: (TA:) or أَبْطَحَةٌ signifies soft earth of a valley, such as has been drawn along by the torrents: (ISd, TA:) or the soft pebbles in the bottom of the water-course, or channel of a torrent, of a valley; as also أَبْطِحَ: (IAth, TA:) or the soft earth, such as has been drawn along by the torrents, in the bottom of a تَلْعَةٌ [meaning a water-course &c.] and of a valley; and the أَبْطِحَ and أَبْطَحَةٌ of a valley are its earth and soft pebbles: (En-Nadr, TA:) and accord. to AA, أَبْطِحَ signifies sand in a أَبْطَحَةٌ: (TA:) the pl. is أَبْطِئَاتٌ and أَبْطَاحٌ (S, A, K) and أَبْطَاحٌ; (K;) the first of these, and the second also, contr. to analogy, being pls. of أَبْطِحَ; (S;) or both are pls. of أَبْطَحَ, contr. to analogy; (Ḥam p. 251;) or the first is pl. of أَبْطِحَ, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of أَبْطَحَ, as is also أَبْطِئَاتٌ; (TA;) and the third is pl. of أَبْطِئَةٌ. (M, TA.)

أَبْطِئَةٌ [part. n. of 7, q. v. : often applied to anything *Spread out, expanded, or flat*]: see *أَبْطِحَ*.

بطخ

4. *أَبْطَخُوا* *They had abundance of أَبْطِئَاتٍ* [or melons, or water-melons]. (S, A, L, K.)

5. *أَبْطِئًا* *He ate* *أَبْطِئًا*. (A, TA.)

أَبْطِئَةٌ, and *أَبْطِئَةٌ*, *رجالٌ أَبْطِئَةٌ*, *Large, big, bulky, or corpulent, camels, and men*: and *رَجُلٌ أَبْطِئَةٌ* *a large, big, bulky, or corpulent, man.* (K, TA.)

أَبْطِئَةٌ: see what immediately precedes.

أَبْطِئَةٌ, (S, Mṣb, K, &c.,) vulgarly and incorrectly pronounced *أَبْطِئَةٌ*, (ISk, Mṣb,) and in the dial. of El-Ḥijáz called *أَبْطِئَةٌ*, (Mṣb,) *A certain well-known fruit*; (Mṣb;) [the melon, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the water-melon; cucurbita citrullus: or a plant] of the kind called *أَبْطِئَةٌ*, that does not grow tall, but extends itself upon the surface of the ground: (K, TA:) and also *أَبْطِئَةٌ* [or *أَبْطِئَةٌ*, a Persian word, and applied to the water-melon, by the Turks termed by this name, and in their own language *قَارْبُوزُ*: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:])] or *أَبْطِئَةٌ البندى* [the Indian *أَبْطِئَةٌ* is what is called in Persian the *أَبْطِئَةٌ* is applied to many varieties of the water-melon, distinguished by different epithets; as *الأخضرُ* the red, *الأصفرُ* the yellow, *الأبيضُ* the white, *الأجربُ* the mangy, *التمشُّ* the speckled, *البرُّلسيُّ* that of *El-Burullus*, &c.: it is a coll. gen. n.:] n. un. with *ة*. (S, K.)

مَبْطُخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) A place where بطخ grow: (S, A, Mgh, &c. :) pl. مَبَاطِخُ. (A, TA.)

بطر

1. بَطَرَ, aor. ʿ, inf. n. بَطْرٌ, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: or he exulted by reason of wealth, and behaved with pride and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire: syn. of the inf. n. أَشْرٌ (S, A, L, Mṣb, TA,) and مَرَحٌ (L, TA;) the former of which signifies شِدَّةَ المَرَجِ (S, A,) and مُجَاوِزَةَ الحَدِّ فِي مَرَجٍ (A:) he was, or became, stupified, deprived of his reason, confounded, or amazed, (S, K, Er-Rághib,) bearing wealth ill, or in an evil manner, performing little of the duty imposed on him by it, and turning it to a wrong purpose: (Er-Rághib, TA, *TK:) this is said to be the primary signification: (TA:) he was, or became, stupified, or confounded, and knew not what to prefer nor what to postpone: (TA:) he was, or became, confounded, perplexed, or amazed, by reason of fright: (Aḡ, S voce بَحْرٌ:) he behaved exorbitantly, or insolently, with wealth, (K, TA,) or on the occasion of having wealth: and this, also, is said to be the primary signification: (TA:) he had, or exercised, little of the quality of bearing wealth [in a becoming, or proper, manner]: (K:) he behaved proudly: (TA:) he regarded a thing with hatred, or dislike, without its deserving to be so regarded: he was, or became, brisk, lively, or sprightly: (K:) accord. to some, he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (TA.) It is said in a trad., لَا يَنْظُرُ إِلَّا زَارَةَ بَطْرًا [God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence, or pride: meaning one who wears too long a wrapper of the lower part of the body]. (TA.)— بَطَرْتُ عَيْشَكَ † [Thou exultedst, or exultedst greatly, or excessively, and behavedst insolently and unthankfully, or ungratefully, &c., in thy manner of life.] is a phrase similar to رَشِدْتُ أَمْرَكَ (S, TA;) and in like manner بَطَرْتُ مَعِيشَتَهَا in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of فِي understood before it. (Aboo-Is-hák.) — لَا أَبْطُرُ الغنى † I do not, or will not, domineer, or assume superiority, over others when I am rich. (Ham p. 517.) — بَطَرَ النِّعَةَ † He held wealth, or the favour, or benefit, in light estimation, and was unthankful, or ungrateful, for it. (A.) — بَطَرَ هِدَايَةَ أَمْرِهِ † He refused the right direction as to the management of his affair, and was ignorant of it. (TA.) — It is said in a trad., that pride is بَطْرُ الحَقِّ, which means † The considering as false, or vain, what God has pronounced to be the truth, or our duty; namely, the confession of his unity, and

the obligation of rendering Him religious service: or the being confounded at considering truth, or duty, and not seeing it to be true, or incumbent: (TA:) or the disdainng the truth, or right, and not accepting it or not admitting it. (K.) = بَطَرَهُ, aor. ʿ (S, K) and ʿ, (K,) inf. n. بَطْرٌ (S, Mṣb,) He cut it, or divided it, lengthwise; slit it; split it. (S, Mṣb, K.) Hence the appellation بَيْطَارٌ (S, Mṣb.)

4. ابْطَرَهُ It rendered him such as is termed بَطْرٌ; it (wealth) caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: &c.: [see بَطْرٌ:] (S, A:) it stupified him, deprived him of his reason, confounded him, or amazed him. (S, K.) You say, مَا أَمْطَرْتُ حَتَّى أَبْطَرْتُ (S, K.) It (the sky) rained not until it caused [men] to exult, or to exult greatly, &c. (A.) — ابْطَرُ حِلْمَهُ † It (the ignorance of a person) caused his (another's) clemency, moderation, or gravity, to become converted into inordinate exultation, and insolence, or the like, and levity. (A.) — ابْطَرُ حِلْمَهُ † It stupified, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity. (TA.) — ابْطَرَهُ ذَرْعَهُ † He imposed upon him more than he was able to do; (S;) what was above his power: (K:) ذَرْعٌ is here a substitute for its antecedent to indicate an implication therein: (A:) you say this when a slow-paced camel has endeavoured in vain to keep pace with another camel; and when any man has imposed upon another a difficulty beyond his power: (TA:) or the meaning is, he cut off his means of subsistence, and wasted his body: (IAḡr, K:) ذَرْعٌ signifying the "body." (IAḡr.)

Q. Q. 1. بَيْطَرٌ, inf. n. بَيْطَرَةٌ, He practised [farricry, the veterinary art, or] the art of the بَيْطَارِ (Mṣb.) — هُوَ يَبَيْطِرُ الدَّوَابَّ He treats beasts, or horses and the like, medically, or curatively. (TA.)

ذَهَبَ دَمُهُ بَطْرًا † His blood went unrevenged, (Ks, S, A, K,) being held in light estimation. (A.)

بَطْرٌ part. n. of بَطَرَ (Mṣb, TA,) Exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: or exulting by reason of wealth, and behaving with pride and self-conceitedness, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: see its verb. (A, Mṣb, TA.)

بَطِرٌ Cut, or divided, lengthwise; slit; split; (K;) as also مَبْطُورٌ. (TA.) = See also بَيْطَارٌ.

أَمْرَاةٌ بَطِيرَةٌ A woman who behaves with much بَطْرٌ, i. e. exultation, and insolence and unthankfulness, or ingratitude, &c.: [see بَطْرٌ.] (A.) [See also what next follows.]

بَطْرِيرٌ Clamorous; long-tongued: and one who perseveres in error: fem. with ة: (K:) but it [the former] is mostly used in relation to women, (TA,) and as signifying a woman who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully, (تَبَطِرٌ) and perseveres in error: (ADḡ:) [it is said in the TA that some say بَطْرِيرٌ, and that this

is the more approved; but Az says,] Lth cites, from ADḡ, the phrase أَمْرَاةٌ بَطْرِيرٌ as meaning a clamorous, long-tongued woman; لِأَنَّهَا قَدْ بَطَرَتْ وَأَشْرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is أَمْرَاةٌ بَطْرِيرٌ; her tongue being likened to the بَطْرٌ: but Lth adds, the saying of ADḡ is preferable in my opinion, and more correct. (T in art. بَطِرٌ.)

بَيْطَرٌ: see بَيْطَارٌ.

بَيْطَرٌ: see بَيْطَارٌ. — [Hence,] A tailor. (Sh, S, *K.) A poet says, (calling a tailor a بَيْطَرٌ, like as one calls a skilful man an إِنْسَافٌ, Sh, TA,)

شَقَّ البَيْطَرِ مِذْرَعَ الهِمَامِ

[Like as the tailor cuts lengthwise, or slits, the woollen tunic of the valiant chief]. (Sh, S.)

بَيْطَرَةٌ [Farricry; the veterinary art;] the art of the بَيْطَارِ (S, K.) [See Q. Q. 1.]

بَيْطَارٌ (S, Mṣb, K) and بَيْطَرٌ (S, K) and بَيْطَرٌ (K) and مَبَيْطَرٌ (S, K) [A farricr; one who practises the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بَطَرَهُ, explained above. (S, Mṣb.) أَشْهَرُ مِنْ رَايَةِ البَيْطَارِ [More commonly known than the sign of the farricr, app. meaning a sign which, I suppose, the itinerant farricr carried about with him,] (A, TA) is one of the proverbs of the Arabs. (TA.) — You say, also, هُوَ بِهَذَا عَالِمٌ بَيْطَارٌ † [He is knowing and skilful in this: see also بَيْطَرٌ.] (A.)

بَيْطِيرٌ: see مَبْطُورٌ.

بَيْطَارٌ: see مَبَيْطَرٌ.

بطرق

قَائِدٌ بَطْرِيْقٌ [or leader of an army], in the language of the روم [or Greeks of the Lower Empire]; (JK;) one who is to the روم like the قائد to the Arabs; (Mgh, Mṣb;) [i. c.] a leader of an army (قائد) of the روم; (S, K;) accord. to Kudámch, (Mgh,) one who is over ten thousand men: (Mgh, K:) next to him is the طَرْخَانُ [in the CK طَرْخَان], over five thousand: then, the قَوْمَسِ, over two hundred: (K:) but in art. طَرْخ in the K, it is said that طَرْخَانٌ signifies "a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قَمَسِ, that قَوْمَسِ signifies "a commander," or the like, syn. أَمِيرٌ; and قَمَاسَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بَطْرِيْقٌ (S, Mgh, Mṣb, K,) as also بَطَارِيْقٌ, for which بَطَارِقٌ is used in a verse of Aboo-Dhuyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin "patricius;"] or, as some say, of the language of the روم and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleekee and others, in the language of the روم it is بَتْرَكٌ: some say that it signifies skilled in war and its affairs, in the language of the روم; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a proud and self-conceited

man; (JK, K;) so says Ibn-'Abbád: (TA:) and *fat*; applied to a bird (JK, K) &c.: (JK:) pl. *بَطْرَاقَةٌ*. (K.) — [See also *بَطْرُوكٌ*, and *جَائِلِيٌّ*.]

بطرك

بَطْرُوكٌ and *بَطْرُوكٌ* i. q. *بَطْرِيٌّ*, (Aḡ, K,) i. e. *A leader of the Christians*: (TA:) or the *chief of the Magians*: (K:) [in the present day, the former is applied to a *Patriarch of a Christian church*; as also *بَطْرِيْكٌ*: (see *جَائِلِيٌّ*): pl. *بَطْرَاكَةٌ* and *بَطْرَايِكٌ*: adventitious; not Arabic. (Az, TA.)

[*بَطْرُوكِيٌّ* *Patriarchal*; i. e. of, or belonging to, or relating to, a *Patriarch of a Christian church*; as also *بَطْرِيْكِيٌّ*: both modern terms.]

[*بَطْرُوكِيَّةٌ* *A patriarchate*; i. e. the office, or jurisdiction, of a *Patriarch of a Christian church*; as also *بَطْرِيْكِيَّةٌ*: both modern terms.]

بَطْرِيْكٌ: see *بَطْرُوكٌ*.

بَطْرِيْكِيٌّ: see *بَطْرُوكِيٌّ*.

بَطْرِيْكِيَّةٌ: see *بَطْرُوكِيَّةٌ*.

بطش

1. *بَطَشَ بِهِ*, (S, A, Mgh, Mḡb, K,) aor. - and ², (S, Mḡb, K,) the former of which is that adopted by the seven readers (Mḡb, TA) in chap. xlv. verse 15 of the *Kur*, (TA,) inf. n. *بَطَشَ*, (S, Mgh, Mḡb,) *He seized him violently; laid violent hands upon him*: (S, Mḡb:) *assaulted him*: (S:) or *he seized him with violence and assault*: (A, K:) or *he seized him vehemently, in anger*: (Mgh:) and *he laid hold upon him* (Mgh, TA) *vehemently*, (TA,) *in making an assault*: (Mgh, TA:) and *بَطَشَهُ* signifies the same as *بَطَشَ بِهِ*, (K,) but is rare, occurring in the words [of the *Kur* xlv. 15], *يَوْمَ نَبُطِشُ الْبَطْشَةَ الْكُبْرَى*, accord. to the reading of El-Ḥasan and Ibn-Rejā, [meaning *On the day when we make the greatest assault*:] or, accord. to AḤūt, [and Bḍ says the like,] the meaning is, [on the day when] *we give power over them to such as shall assault them [with the great assault; or make to assault with the great assault]*. (TA.) — Also *He took it*, namely, anything, or *took hold of it*, (Lth, K, TA,) or *clung to it*, (TA,) *strongly*. (Lth, K, TA.) In the saying of El-Ḥulwānee, *وَمَا لَا يَقَعُ عَلَيْهِ الْعَيْنُ وَلَا يَبْطِشُهُ الْكَفُّ*, [meaning *And that upon which the eye falls not, and of which the hand does not take hold,*] the prep. [ب] is understood; or the verb is thus used as implying the meaning of *الْأَخْذُ* and *التَّنَاوُلُ*. (Mgh.) — *بَطَشَتْ بِهِمْ أَهْوَالُ الدُّنْيَا* [The terrors of the world assaulted them]. (A.) — *بَطَشَتْ يَدُ* *The hand worked, wrought, or laboured*. (Mḡb.) — *فَلَانَ يَبْطِشُ فِي الْعِلْمِ بِبَاطِئِ* [Such a one labours in science with extensive ability]. (A, TA.) — *بَطَشَ مِنَ الْحُمَى* *He recovered from the fever, being still weak*. (Aboo-Málik, A, K.)

3. *بَاطِئُهُ*, (S, TA,) inf. n. *مَبَاطِئُهُ* (S, K) and *بَطَّاشٌ*, (TA,) *He laboured, strove, struggled, con-*

tended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. *مُعَالَجَةٌ*. (K, TA.) — *بَاطِئًا*, (TK,) inf. n. *مَبَاطِئَةٌ*, (K,) *Each of them two stretched forth his hand towards the other to seize him violently* (K, TA) *and to assault him quickly*. (TA.)

4: see 1, where two meanings are assigned to it.

5. *تَبَطَّشَ* [for *تَبَطَّشَ*] *The travelling-camels walk with slow steps* (تَرَحُّفٌ [for *تَبَطَّشَ*]) *with their burdens, hardly moving*. (Ibn-'Abbád, Z, Sgh, K.)

بَطَشَ inf. n. of 1 [q. v.]. — Also *Might, or strength, in war or fight*: or *courage; valour, or valiantness; prowess*: syn. *بَأْسٌ*. (K.) You say, *رَجُلٌ شَدِيدُ الْبَطْشِ* [A man of great might, &c.]. (K, TA.) — And *Anger*. (Ḥar p. 258.)

الْبَطْشَةُ *An assault; a violent seizure*. (S.) *الْبَطْشَةُ الْكُبْرَى* [The greatest assault], in the *Kur* xlv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bḍ.)

بَطِيشٌ i. q. *شَدِيدُ الْبَطْشِ*. (K;) [see *بَطَشَ*]; applied to a man; as also *بَطَّاشٌ*. (TA.)

بَطَّاشٌ: see *بَطِيشٌ*.

[*مَبِطِيشٌ*, or *مَبِطِيشٌ*, *A place of assault, or the like*; sing. of *مَبَاطِشٌ*, of which the following is an ex.] *سَلَكُوا أَرْضًا بَعِيدَةً الْمَسَالِكِ قَرِيبَةَ الْمَهَالِكِ* [They traversed a land whereof the roads were far-extending, whereof the places of destruction were near, and they were prostrated, or left sick, in its places of assault, and were not saved from its places of thirst]. (A, TA.)

بطق

بَطَاقَةٌ *A piece of paper*: (IAḡr, M, Sgh, TA:) in the K, *الْحَدَقَةُ* is erroneously put for *النُّورَةُ*: (TA:) *a ticket that is attached to a garment, or piece of cloth*, (T, S, M, L, K,) *bearing the mark, or inscription, of its price*; (T, S, L, K;) or *a ticket marked, or inscribed, with the weight, and the number, of a thing*: (TA:) of the dial. of Egypt (T, S, L) and the neighbouring parts: (T, L:) so called, (K,) or said (by Sh, TA) to be so called, (S,) because it is tied by a twist, or thread, (*بَطَاقَةٌ*), of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, *πιρτάκιον*, as observed by Freytag; and hence probably derived:] accord. to some, it is [*نَطَاقَةٌ*] with ن, because it tells (*تَبَطَّقُ*) what is marked, or inscribed, thereon; but this is strange. (TA.) It is said in a trad., that a man will be brought on the day of resurrection, and ninety-nine scrolls, or records, inscribed with his sins will be produced; and there will be produced for him a *بَطَاقَةٌ* bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)

بطل

1. *بَطَّلَ*, (S, Mḡb, K,) aor. ², (S, Mḡb,) inf. n.

seems to be the most common,] (S, Mḡb, K, KL, &c.) *It (a thing) was, or became, بَطْلٌ*, as meaning *contr. of حَقٌّ*; (S;) [i. e.,] *it was, or became, false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account*; (Mḡb;) *it went for nothing, as a thing of no account, (S, Mḡb, K,) or as a thing that had perished or become lost*. (K.) [It is said of an assertion or allegation and the like, and of a deed, &c.] Hence the saying in the *Kur* [vii. 115], *وَبَطَّلَ مَا كَانُوا يَعْمَلُونَ* [And what they were doing became vain, or null; or went for nothing, as a thing of no account]. (TA.) And *ذَهَبَ دَمُهُ بَطْلًا* *His blood went for nothing, [unretaliated, and uncompensated by a mulct,] as a thing of no account*. (S, Mḡb.) And *بَطَّلَ دَمَهُ* [signifies the same; or] *He was slain without there being obtained for him either blood-revenge or blood-wit*. (Er-Rághib, TA.) — See also the inf. n. *بَطُولٌ* below, voce *بَطَالٌ*. — *بَطَّلَ الْقَوْلَ* [Hom false, untrue, wrong or incorrect, &c., is the saying!] is said in wonder at that which is *باطلٌ*. (TA.) — *بَطَّلَ مِنَ الْعَمَلِ*, (S, K,) or *بَطَّلَ*, (Mḡb,) aor. ², (TA,) inf. n. *بَطَالَةٌ* (S, Mḡb, K, KL) and *بَطَالَةٌ*, which is mentioned by one of the expositors of the *Mo'allakát*, and said to be the more elaste, and sometimes one says *بَطَالَةٌ*, to make it accord with its contr. *عَمَالَةٌ*, (Mḡb,) *He (a hired man, or hireling,) was, or became, idle, unoccupied, or without work*. (S, Mḡb, K, KL. [See also 5.]) [Hence, *يَوْمٌ بَطَالَةٌ* *A day of idleness; a holiday*.] — *بَطَالَةٌ*, with *kesr*, also signifies *The being diverted from that which would bring profit in the present life or in the life to come*. (TA.) — See also 2. — *بَطَّلَ فِي حَدِيثِهِ*, (K,) aor. ²; so it seems to be from the context in the K, but correctly *بَطَّلَ*, aor. ², as in the *Jm*; (TA;) inf. n. *بَطَالَةٌ* (K) [und app. *بَطُولٌ* also; see *بَطَالٌ*]; *He jested, or joked, or was not serious or in earnest, in his discourse*; as also *باطلٌ*. (K.) — *بَطَّلَ*, aor. ², (Mḡb,) inf. n. *بَطَالَةٌ* (S, Mḡb, K, KL) and *بَطَالَةٌ* (Lth, Mḡb, TA) and *بَطَالَةٌ* (TA) and *بَطُولَةٌ*, (S, K, KL,) *He (a man) was, or became, courageous, brave, or strong-hearted, on the occasion of war, or fight; such as is termed بَطْلٌ*, q. v.; (S, Mḡb, K, KL;) as also *تَبَطَّلَ*: (K:) or this last signifies *he affected courage, &c.; he made himself, or constrained himself to be, courageous, &c.*; syn. *تَشَجَّعَ*. (TA.) — *بَطَّلَ الرَّجُلُ* [How courageous, &c., is the man!] is said in wonder at *التَّبَطُّلُ* [i. e. courage, &c., or the affecting of courage, &c.]. (TA.)

2. *فَعَلَ الْبَطَالَةَ* [inf. n. of *بَطَّلَ*] signifies *باطلٌ*, [in which the latter word is written in the TA without any indication of the vowel of the ب] i. e. *The pursuit of vain, or frivolous, diversion or sport, and foolish, or ignorant, conduct*. (TA.) [See *بَطَالَةٌ*, above, and the phrase next following it.] — See also 4.

4. *باطلٌ* *He said, or spoke, what was false,*

or untrue; (Mgh, Mṣb, K;) [contr. of **أَحَقُّ**]; he lied: (Mgh:) he made a false, or vain, claim or demand; he claimed, or demanded, for himself that which was not right, or just. (Lth, TA.) — See also **ل**. **أَبْطَلَهُ** [and vulgarly **أَبْطَلَهُ**] He made it, or rendered it, [and he proved it to be,] **بَاطِلٌ**, i. e. false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable, (S, *L, K, TA,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; (Mṣb, TA;) he nullified it, annulled it, abolished it, cancelled it; whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) he made it to go for nothing, as a thing of no account, or as a thing that had perished or become lost. (K.) Hence, **أَبْطَلُ شَهَادَتِهِ** He annulled his testimony. (TA in art. **زور**.) And **لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ**, in the Kur [viii. 8, meaning That He might establish that which is true, and annul that which is false]. (TA.)

تَبَطَّلُوا **بَيِّنَةً** They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. **تَدَاوَلُوا الْبَاطِلَ**. (Az, K.) — [تَبَطَّلَ, said in the Mṣb to be from **الْبَطَالَةُ**, (see **بَطَلٌ**, or **بَطْلٌ مِنَ الْعَمَلِ**) app. signifies, as its part. n. (q. v. voce **بَطَالٌ**) indicates, He became unoccupied and lazy.] — See also **ل**, near the end of the paragraph.

بَطْلٌ [originally an inf. n. of **ل**, and mentioned therewith, first sentence:] i. q. **بَاطِلٌ**, q. v. (Ham p. 114.)

بَطْلٌ, said to be the only epithet of its measure except **حَسَنٌ**; (TA in art. **حسن**;) applied to a man, Courageous, brave, or strong-hearted, on the occasion of war, or fight; [commonly used as a subst., meaning a man of courage or valour, a brave man, a hero;] (S, Mṣb, K;) as also **بَطَالٌ**; (K;) one whose wound goes for nothing, so that he does not care for it, (Lth, K,) and it does not withhold him from the exercise of his courage; (Lth, TA;) or the blood of whose adversaries goes for nothing with him, (K,) unrevenged: (TA:) or for this reason he is thus called; (TA;) or because life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Mṣb,) or by his sword, and made to be of no account: (TA:) and so **بَطْلَةٌ** applied to a woman; (S, Mṣb, K;) accord. to one of the expositors of the Hamāsch; (Mṣb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of **بَطْلٌ** is **بَطَالٌ**. (Mṣb, K.)

بَطْلَةٌ: see **بَاطِلٌ**: — and see also **بَطْلٌ**.

بَطْلَانٌ One whose powers have become weak: but this is a vulgar word. (TA.)

بَطْلَاتٌ (pl. of **بَطْلٌ**, TA) False, or vain, things; or unprofitable sayings. (Ibn-'Abbād, K.) You say, **جَاءَ بِالْبَطْلَاتِ** He uttered false, or vain things; &c. (El-Moḥeet, TA.)

بَطَالٌ, applied to a man, signifies **بَيْنٌ** **دُوَ بَاطِلٌ** **بَيْنٌ** **دُوَ بَاطِلٌ** [app. meaning Having a vain, or false,

object or pursuit; manifesting the having such an object or pursuit: or, accord. to an explanation of **دُوَ بَاطِلٌ** by Bḍ in xxxviii. 26, i. q. **مُبْطِلٌ** and **عَابِثٌ**, i. e. jesting, or joking; (see **بَطْلٌ فِي** **حَدِيثِهِ**, or **بَطْلٌ**;) or saying what is untrue: and playing, or sporting, and doing that in which is no profit; as also **بَاطِلٌ**, q. v.]: (K:) one who jests, or jokes, in his discourse: one who is diverted from that which would bring profit in the present life or in that which is to come: (TA:) idle; unoccupied: (S, Mṣb:) or exceedingly, or extremely, idle: (KL:) or unoccupied and lazy; as also **مُبْطِلٌ**. (Mgh.) [In the present day it is commonly used as signifying Bad, worthless, and useless; applied to a man and to anything.] — See also **بَطْلٌ**.

بَطْلٌ contr. of **حَقٌّ**; (S, K;) i. e. False, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PṢ,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no effect; (Mṣb;) that proves, when inquired into, or investigated, to be false, wrong, unfounded, unsound, or not established; applying to a saying, and [sometimes] to a deed: (TA:) [going for nothing, as a thing of no account, or as a thing that has perished or become lost: (see the verb, **ل**, first sentence:) often used as a subst., meaning a false, or vain, saying, or assertion, or allegation; a lie; a falsehood: and a false, or vain, deed, or action, or affair, or thing; &c.:] and **بَطْلٌ** is syn. therewith, (Ham p. 114,) and so are **أَبْطُولَةٌ** and **أَبْطَالَةٌ**: (K:) the *pl. of **بَاطِلٌ** is **بَوَاطِلٌ**; (Mṣb;) and **بَطْلٌ** occurs as a pl. of the same; (Ham p. 360;) or its pl. is **أَبْطَالٌ**, contr. to analogy, (S, Mṣb,) as though the sing. were **أَبْطِيلٌ**; (S;) or, accord. to AHát, this is pl. of **أَبْطُولَةٌ**, or, as some say, of **أَبْطَالَةٌ**, (Mṣb,) or, accord. to Aḡ and AHát and IDrd, of both these; (TA;) and signifies false, or vain, sayings and actions or deeds. (K in art. **هتر**, &c.) You say, **قَدِ قُلْتَ بَاطِلًا** [Thou hast said a false, or vain, saying; a lie; a falsehood]; like as you say, **قَدِ قُلْتَ حَقًّا**. (Ham p. 360.) And **يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ** [They devour the possessions of men by false pretence]. (Kur ix. 34.) And **بَيْنَهُمُ أَبْطُولَةٌ** and **أَبْطَالَةٌ** [Between them is false, or vain, speech, or discourse, &c.]; syn. **بَاطِلٌ**. (K.) — The belief in a plurality of Gods: so explained as occurring in the Kur xlii. 23. (TA.) — See also **بَطَالٌ**, in two places. [Hence,] **بَاطِلًا** In play, or sport; acting unprofitably; or aiming at no profit. (Jel in iii. 188 and xxxviii. 26.) — **الْبَاطِلُ** Iblees: so in the Kur [xxxiv. 48], where it is said, **مَا يَبْدِي أَلْبَاطِلُ** **مَا يَبْدِي** [explained in art. **بدأ**]: (Kátádeh, K:) and again [xli. 42], where it is said, **لَا يَأْتِيهِ** **أَلْبَاطِلُ** **مِنْ بَيْنِ يَدَيْهِ** **وَلَا مِنْ خَلْفِهِ**, [accord. to some,] meaning that Iblees shall not add to the Kur-án nor diminish therefrom: (TA:) **بَطْلَةٌ** [is its pl., and] signifies devils: (A, TA:) or enchanters. (O, K.)

إِبْطَالَةٌ: } see **بَاطِلٌ**; for each in three places.
أَبْطُولَةٌ: }

مُبْطِلٌ One who says a thing in which is no truth, or reality: (Er-Rághib, TA:) one who embellishes speech with lies: (Bḍ in xxx. 58:) one who says, or does, false, or vain, things. (Jel ibid.) [See also its verb, 4.]

بَطَالٌ: see **بَطَالٌ**.

بَطْرٌ

بَطْرٌ (S, K) and **بُطْرٌ**, (K,) the latter allowable accord. to IAḡr, (TA,) The **حَبَّةُ خَضْرَاءَ** [or fruit of the terebinth-tree, to which this latter appellation is given in the present day, i. e., of the pistacia terebinthus of the botanists]; (S, K;) so accord. to the people of El-'Áliyah; and the like is said on the authority of Aḡ: (TA:) or the tree thereof; (K;) [which is called **بُطْرٌ** in the present day;] so accord. to AIIn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that **الضَّرْوُ** [meaning the cancamum-tree, also called **كَمَكَامٌ**, but said by IAḡr to be the **حَبَّةُ خَضْرَاءَ**,] is nearly like it: (TA:) its fruit is heating, diuretic, strengthening to the venereal faculty, good for the cough, and for the [disease of the face called] **نَقْرَةٌ**, and for the kidney; and the overspreading of the hair with its dry and sifted leaves causes it to grow, and beautifies it. (K.)

بَطْنٌ

بَطْنٌ, aor. **بَطَنَ**, (K,) inf. n. **بَطَانَةٌ**, (TA,) He (a man) was, or became, big, or large, in the belly, (K, TA,) in consequence of much eating. (TA.) — And **بَطْنٌ**, aor. **بَطَنَ**, inf. n. **بَطْنٌ**, He (a man) was, or became, big, or large, in the belly, in consequence of satiety, (S, TA,) and disordered therein: (TA:) he was, or became, in a state of repletion, or much filled with food. (TA.) — And [hence,] **بَطْنٌ** signifies also **أَشْرٌ** and **بَطْرٌ** [He exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully: &c.]. (TA.) — **بَطْنٌ** He (a man, S, TA) had a complaint of, or a disease in, or a pain in, his belly. (S, Mṣb, TA.) — **بَطْنَةٌ**, (S, K,) aor. **بَطَنَ**, (S, TA,) inf. n. **بَطْنٌ**, (TA,) He struck, or beat, his belly; as also **بَطْنٌ**, (S, K,) accord. to some, or the **ل** is added [only] in verse; (S;) and **بَطْنَةٌ**, (K,) inf. n. **تَبَطْنٌ**. (TA.) — It (a disease) entered into him: [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. **بَطُونٌ**. (TA.) And **بَطْنَتْ بِهِ الْحُمَى** The fever produced an effect within him. (TA.) — He entered into it; namely, a valley; (S, TA;) in which sense it has for its inf. n. **بَطْنٌ**; and **تَبَطْنَةٌ** signifies the same: or the latter, he went about in it; namely, the valley; as also **أَسْتَبَطْنَةٌ**. (TA.) — [He penetrated into it mentality;] he knew it; (Mṣb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA:) [he knew the inward, or intrinsic, state or circumstances thereof;] (S, Mṣb, TA;) i. e., of a case, or an affair; (S,

TA;) as also **اِسْتَبْنَهُ** (K, A, TA:) and **تَبْنَهُ** † he entered into it so that he knew its inward, or intrinsic, state or circumstances. (Ham p. 688.) — **بَطْنٌ بِفُلَانٍ**, accord. to the § and M, but in the K **فُلَانٍ**, (TA,) † He became one of his particular, or special, intimates, friends, or associates, (§, K, TA,) entering into his affair [or affairs]: (TA:) or **بَطْنٌ بِهِ**, aor. 2, inf. n. **بَطُونٌ** and **بَطَانَةٌ**, means † he entered into his affair [or affairs]. (TA.) — And **بَطْنٌ**, (Mṣb, K,) aor. 2, said of a thing, (Mṣb,) It was, or became, unapparent, hidden, concealed, or covert; (K, TA;) contr. of **ظَهَرَ**. (Mṣb.) — See also 4.

2. **بَطْنَهُ**, inf. n. **تَبِينٌ**: see 1. — See also 4. — He put a **بَطَانَةٌ**, i. e. a lining, to it; namely, a garment, or piece of cloth; (§, K;) as also **ابطنه**. (K.) — **بَطْنٌ لِحَيْتِهِ**, inf. n. as above, He took, or cut off, from that part of his beard which was beneath the chin and lower jaw. (Sh, Nh, TA.) Accord. to the copies of the K, **تَبِينٌ** **لِلْحَيْتِ** signifies the not doing so: but this is wrong. (TA.)

3. **بَاطَنُ صَاحِبِي** i. q. شدته [app. a mis-transcription for **شاورته**, meaning † I consulted with my companion in order to know what was in his mind]. (TA.)

4. **ابطن البعير**, (IAḡr, §, K,) inf. n. **ابطنان**, (§,) He bound, or made fast, the camel's **بَطْنَان** [or belly-girth]; (§, K;) as also **بَطْنَهُ**, accord. to the copies of the K; but this is a mistake for **بَطْنَهُ**, aor. 2, inf. n. **بَطْنٌ**; which last verb, however, though said by Az to be a dial. var., is disallowed by IAḡr and by AHeyth. (TA.) — **ابطن السيف كحجي** (§, TA) I put the sword beneath my waist. (TA.) And **ابطن بطنه** † He made his sword to be his **بَطَانَةٌ** [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next following.] — **ابطن الرجل** † I made the man to be one of my particular, or special, intimates, friends, or associates; (§, TA;) took him as a **بَطَانَةٌ**. (TA.) One says also, **اِسْتَبْنْتُ** **فُلَانًا** **دُونَكَ** (Ham p. 688; [there rendered by **خامسته**, app. a mis-transcription for **خصصته**; meaning † I took, or chose, such a one particularly, or specially, for my companion, in preference to thee: it is said in explanation of the phrase **مُسْتَبِينًا** **سَيْفِي** which seems to mean † taking my sword as my special companion, or putting it beneath my waist; so that **اِسْتَبْنُ** is similar to one, or both, of two phrases mentioned above in this paragraph.] — See also 2.

5. **تَبطن** He filled the [meaning his] belly. (Har p. 176.) — **تَبطن جارية** (Sh, §, TA) He made his **بَطْن** to be in contact with that of a girl, skin to skin: (Sh, TA:) or **inivit puellam**; i. e. **أولج ذكره فيها**. (TA.) — **تَبطن اكلًا** He was, or became, in the middle, or midst, of the herbage: (TA:) or **he went round about in the herbage**. (§) See also 1, in two places.

6. **تباطن** It (a place) was far-extending; one part thereof being remote from another. (TA.)

8. **اِسْتَبْنْتُ** **الناقة عشرة ابطان** I assisted the she-camel in bringing forth, or delivered her of her young, ten times. (§, TA. [Golius and Freytag render the verb by “ventre enixa fuit:” and the former renders the phrase above (incorrectly printed in his Lex.) by “peperit camela decem vicibus.”])

10. **اِسْتَبطن الفرس** He sought to find what young was in the belly of the mare. (TA.) — **اِسْتَبطن الفحل الشول** The stallion covered the she-camels raising their tails, so that they conceived, or received his seed into their wombs; as though [meaning] he deposited his seed in their bellies. (TA.) — **اِسْتَبطنه** He, or it, entered [or penetrated] into his, or its, belly, or interior; [or was, or became, or lay, within it;] like as the vein enters [or penetrates] into [or lies within] **اِسْتَبطن** the flesh. (A, TA.) You say, **اِسْتَبطنت الشيء** [I entered, or penetrated, into the thing, whether actually or mentally]. (§) See 1, in two places. — See also 4, in two places. — **اِسْتَبطن** also signifies The having, or holding, [a thing] concealed within. (PS.) [This explanation seems to be given to show that, in the opinion of the author of the PS, **اِسْتَبطنت الشيء** in the § means I had, or held, the thing concealed within.]

بَطْنٌ The belly, or abdomen; i. e. the part of the body which is separated from the **جوف** [i. e. chest, or thorax,] by the **حجاب** [i. e. midriff, or diaphragm]; containing the liver and the spleen and the stomach and the lower intestines &c.; (Zj in his “Khalk el-Insán;” [in which it is erroneously said to comprise also the lungs;]) contr. of **ظَهَرَ**; (§, Mṣb, K;) of a man and of any animal: (TA:) of the masc. gender, (§, K,) and, accord. to AO, fem. also: (AḤāt, §:) pl. **اَبطن** and **بَطُونٌ** (Az, Mṣb, K) and **بَطْنَانٌ**; (K;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] **ذو البطن** [What is in the belly: but generally meaning] excrement, ordure, or dung. (K, TA.) You say, **القى ذا بطنه** He (a man) ejected his excrement, or ordure. (TA.) And **اَلقت ذا بطنها** She (a woman, TA) brought forth; (K;) as also **وَضعت ذات بطنها**: (TA in art. ذو:) and she (a hen) laid an egg. (K.) And **ذات بطنها**, (T and Mgh in art. نثر,) and [elliptically] **نثرت بطنها**, (T and A and Mgh in that art.,) She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) **الذئب ابطن** [The wolf is envied for what is in his belly]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, K,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) **ماتت في بطن**, a phrase occurring in a trad., means She (a woman) died in childbirth. (TA.) See also **بطنه**. **بطن** means † Such a one is solicitous for his belly. (Er-Rághib. TA in art. **بطن**.) [Many phrases in which

the word **بَطْن** occurs will be found explained under other words of those phrases; as **ظَهَرَ**, and **اَحَد**, and **عُضُورٌ**, &c.] **بَطْنُ الحوت**: see **الرثاة**. — Also The inside, or interior, of anything; syn. **جوف**: and so **بَاطِنٌ**; syn. **داخِلٌ**: (K:) pl. of the former as above. (TA.) Thus **وَادِ بَطْنٌ** means The interior of a water-course or river-bed [or valley; i. e. its bottom, in which flows, occasionally or constantly, its torrent or river]. (MA.) And **بَطْنٌ مَكَّةَ** means The interior of Mekkeh. (Bd in xlvi. 24.) [Hence,] it is said of the **كُر-ان**, **بَطْنٌ** **وَبَطْنٌ**, **لِكُلِّ آيَةٍ مِنْهَا ظَهَرَ وَبَطْنٌ**, meaning † To every verse thereof is an apparent sense and a sense requiring development. (TA.) [See **ظَهَرَ**.] See also **بَاطِنٌ**. [And its pl. **بَطْنَانٌ** is also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus,] **بَطْنَانُ الجنة** means The middle, or midst, of Paradise: (§, TA:) and **بَطْنَانُ العرش**, The lower, or lowest, part, or the foundation, of the **عرش** [vulgarly held to be the throns of God]. (TA.) You say also **بَطْنُ الكف** [and] **بَطْنُ الكف** † The palm of the hand [opposed to **ظَاهِرُهُ** and **ظَهْرُهُ**]: and **بَطْنُ القَدَمِ** [and] **بَطْنُ القَدَمِ** † The sole of the foot [likewise opposed to **ظَاهِرُهُ** and **ظَهْرُهُ**]: (Zj in his “Khalk el-Insán:” and **بَطْنُ الحافر** (§ in art. **نسر**) and **بَطْنُ الحافر** (M and K in that art.) † [The sole of the solid hoof;] the part of the solid hoof in which is the **نَسْر**, q. v. (§ and M and K in that art.) **بَطْنُ الرَّاحَةِ** is well known [as another name for **بَطْنُ الكف**, explained above; for **الرَّاحَةُ** is often used as syn. with **الكف**]: and **بَطْنُ الخف** is [said to be] † The part of the foot of a camel or the like that is next the leg: and one says, **بَطْنُ الإبط**, [meaning † The armpit, or hollow of the inner side of the shoulder-joint,] but not **بَطْنُ الإبط**: (TA:) [and **بَطْنُ العنق** the throat.] The **بَطْن** of a feather is: The long, (§,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. **بَطْنَانٌ**; (§, K, TA;) which is explained as signifying the parts beneath the shaft: opposed to **ظَهْرَان**, pl. of **ظَهْرٌ** [q. v.]. (TA.) — Also A low, or depressed, tract, or portion, of land, or ground; (§, TA;) and so **بَاطِنٌ**: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to **ظَهْرٌ** [q. v.]: (TA in art. **ظهر**;) pl. of the former, (§,) or of the latter, (K,) **بَطْنَانٌ**, (§, K,) a pl. of mult., (TA,) and **اَبطنَة**, (K,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like **بَطْنٌ**: (AḤn, TA:) and accord. to ISh, **بَطْنَانُ الأَرْضِ** signifies the low, or depressed, tract, or tracts, of land, of the plain, or soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates: and such tracts are also called **بَوَاطِنٌ** and **بَطُونٌ**. (TA.) — **بَطْنُ السماء** and **ظَهْرُ السماء** both signify † The apparent, visible, part of the sky. (Fr, T voce **ظهر** [q. v.].) — Also

‡ A tribe below that which is termed قَبِيلَة (S, Mgh, K, TA:) or next below the عِمَارَة (S and TA voce شَعْب, &c.): or below the فَخْد and above the عِمَارَة (K: [but for this I have found no other authority:]) of the masc. gender: (TA:) or [properly] fem.: but if حَي [said by some to signify a tribe, absolutely,] be meant thereby, it is masc.: (Mgh:) or fem. if used in the sense of قَبِيلَة (TA:) pl. [of pauc.] أَبْطُن and [of mult.] بَطُون. (Mgh, K.) [See شَعْب.]

بَطْن Disease of the belly, (K, TA,) being a state of enlargement thereof arising from satiety; and so بَطْن; whence the phrase مَاتَ بِالْبَطْنِ He died by the disease of the belly. (TA.)

بَطْن One whose object of care, or anxiety, is his belly: (K:) or who has an inordinate desire, or appetite, for food; (S;) whom nothing causes care, or anxiety, but his belly; (S, TA;) as also مَبْطَان: (TA:) or the former, (TA,) or †the latter, (S,) ever large, or big, in the belly in consequence of much eating: (S, TA:) or †both signify voracious; not ceasing from eating. (K.) — And [hence,] † One who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully: (TA:) or who does so, being abundant in wealth. (K, TA.)

بَطْنَة Repletion; the state of being much filled with food (S, K) and drink. (So in a copy of the S.) It is said in a prov., الْبَطْنَةُ تَذْهَبُ الْفَطْنَةَ [Repletion banishes intelligence]. (TA.) — And [hence,] † Exultation, or great or excessive exultation, and insolent and unthankful, or ungrateful, behaviour. (K, TA.) — [Hence also,] مَاتَ فُلَانٌ بِبَطْنَتِهِ † Such a one died with his wealth complete, not having expended, or dispensed, anything thereof: or, accord. to A'Obeyd, this prov. relates to religion, and means † he went forth from the present world in a state of integrity, without any infringement of his religion. (TA.) [See also تَغَضُّضٌ, in two places.] [Hence also,] نَزَتْ بِهِ الْبَطْنَةُ † Richness caused him to exult, or exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.)

الْبَطْنَةُ i. q. الدُّبُرُ [The back, hinder part, posteriors, &c.]. (TA.) — بَطْنَاتُ الْوَادِي The roads, or beaten tracks, of the valley. (TA.)

بَطْن [The belly-girth of a camel: or] the girth of the [kind of saddle called] قَتَب (S, K,) which is put beneath the belly of the camel, and is like the تَصْدِير to the رَحْل (S:) or the girth of the [saddle called] رَحْل (Mgh:) pl. [of pauc.] أَبْطِنَة and [of mult.] بَطْن. (K.) [Hence,] حَلَقَتَا الْبَطْنِ [The two rings of the belly-girth met]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And رَجُلٌ عَرِيضُ الْبَطْنِ † A man in ample and easy circumstances; or in an easy, or a pleasant, state or condition; or easy, or unstraitened, in mind. (K, TA.) [See also art. عَرِيض.] And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ الْبَطْنِ, meaning, accord. to A'Obeyd, † Such a one died broad in the fleshy parts (الْمَلَاجِر); nothing of him

having gone. (TA. [But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.]

بَطْن, applied to a man, (K,) Big, or large, in the belly; (S, K;) as also مَبْطَان: the former occurs, in a description of 'Alee, used as an epithet of praise: and signifies also big, or large, in the belly in consequence of much eating: and having the belly full; as also † the latter: pl. of the former بَطَان. (TA.) — Hence, † Full; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطْنُ الْكُرْزِ † [lit. A man having the pair of provision-bags full]; meaning † a man who conceals his travelling-provision in a journey, and eats that of his companion. (TA.) — † Far; far-extending. (S, K, TA.) So in the phrase شَأْوُ بَطْنٍ † [A far-extending heat, or single run to a goal or limit], (S, TA,) and شَوْطُ بَطْنٍ [signifying the same]. (TA.) — † Wide, and low, or depressed; applied to a tract of land or ground. (Ham p. 506.)

الْبَطْنِ One of the Mansions of the Moon; (S, K;) namely, the Second; (Kzw, &c.;) three small stars [ε and π and ν], (S, K,) disposed in the form of an equilateral triangle, (S,) as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram; (S, K;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَل though it properly signifies a lamb;] the شَرْطَان being its two horns; and the بَطْن, its belly; [or, accord. to our configuration of Aries, the rump;] and the تُرْبَان, its rump, or tail; (S;) three obscure stars, forming the points of a triangle, in the belly of the Ram, between the شَرْطَان and the تُرْبَان; (Kzw, Mir-ât ez-Zemân, &c.;) the three stars of which two are on the tail and one on the thigh of the Ram, forming an equilateral triangle. (Kzw in his description of Aries.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] The Arabs assert that it has no نَوْء [here meaning effect upon the weather], except wind. (TA.)

بَطَانَة The lining, or inner covering, of a garment, or piece of cloth [&c.]; contr. of طِبَانَة; (S, Mgh, K;) as also بَاطِنَة: (JK in art. ظَهَرَ:) pl. of the former بَطَانٌ. (TA.) — † A secret (K, TA) that a man conceals. (TA.) One says, هُوَ ذُو بَطَانَةٍ بِفُلَانٍ, i. e. † He is one who possesses knowledge of the inward, or intrinsic, state or circumstances of the case, or affair, of such a one. (TA.) — † A particular, or special, intimate, friend, or associate; (S, K, TA;) one who is particularly distinguished by entering into, and becoming acquainted with, the inward, or intrinsic, state or circumstances of one's case or affair; (TA;) an intimate and familiar friend or associate; (Zj, TA;) a confidential friend, who is consulted respecting one's circumstances: (TA:) it is from the same word in the sense first explained above, relating to a garment, or piece of cloth: (Mgh, Er-Rághib:) and is used in a pl. sense, as meaning intimate and familiar friends or associates, to whom one is open, or unreserved, in conversation, and who know the

inward state or circumstances [of one's case or affair]: (Zj, TA:) or one's family; and one's particular, or special, intimates, friends, or associates. (Mgh.) You say, هُوَ بَطَانَتِي † [He is my particular, or special, intimate, &c.]: and هُمُ بَطَانَتِي and أَهْلُ بَطَانَتِي † [They are my particular, or special, intimates, &c.]. (A, TA.) See also 4. — Coupled with عَلَاوَة, it signifies What is put beneath [the things that compose the main load of a camel], such as a water-skin and the like. (TA.) — See also بَاطِنَة.

بَاطِن Unapparent; hidden; concealed; covert: (K, TA:) [and inward; inner; interior; internal; intrinsic; esoteric: in all these senses] contr. of ظَاهِر. (Mgh, TA.) — بَاطِنٌ أَمْرٌ [The inward, or intrinsic, state or circumstances, of a case or an affair]; (TA, &c.;) [and so بَطْنٌ أَمْرٌ; whence the phrases,] † أَفْرَشْتَنِي ظَهْرَ أَمْرِهِ وَبَطْنَهُ † [He displayed, or laid open, to me the outward state or circumstances of his case or affair, and the inward state or circumstances thereof]; and هُوَ بَاطِنٌ أَمْرٍ † [He is one who possesses experience of the inward, or intrinsic, state or circumstances of affairs], as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) — الْبَاطِنُ [The internal, inward, or intrinsic, state, condition, character, or circumstances, of a man: and the heart, meaning the secret thoughts; the recesses of the mind; the state of mind; the inward, or secret, disposition of the mind: opposed to الظَّاهِر. — Also,] an epithet applied to God, meaning He who knows the inward, or intrinsic, states or circumstances of things: (S:) or He who knows the secret and hidden things: or He who is veiled from the eyes and imaginations of created beings. (TA.) — [بَاطِنًا Covertly; secretly.] — See also بَطْنٌ, in eight places. — بَاطِنٌ also signifies A water-course, or place in which water flows, in rugged ground: pl. بَطْنَانٌ (K) and بَطْنٌ. (TA.)

بَاطِنَة: see بَطَانَة. — Also The middle, and the retired part, of a كَوْرَة [i. e. province, or district, or city]: in the copies of the K erroneously written بَطَانَة, and explained as meaning the “middle of a كَوْرَة.” (TA.)

الْبَاطِنُ A certain vein in the interior of the arm of the horse; one of two veins which are called الْبَاطِنَان (S:) accord. to AO, these are two veins that penetrate into the interior of the arm until they become hidden among the sinews of the shank. (TA.)

مَبْطِنٌ, applied to a man, Lank in the belly: (S, K, TA:) fem. with 3. (S.) — Applied to a horse, White in the back and belly. (K.) — Lined; having a بَطَانَة put to it. (TA.)

مَبْطِنٌ: see بَطْنٌ, in two places: and see بَطْنٌ, in three places.

مَبْطُونٌ Having a complaint of, or a disease in, or a pain in, his belly: (S, Mgh, Mgh, K:) one who dies of disease of his belly, as dropsy and the like: such is reckoned a martyr. (TA.)

بطى or بطو

1. **بَطَا**, aor. **يَبْطُو**, is said by Z and Meyd to signify *He, or it, was, or became, wide*: and hence **بَاطِيَةٌ**, meaning *نَاجُود*. (TA.)

4: see what next follows.

بَاطِيَةٌ, with kesr, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless **بَاطِيَةٌ** be a dial. var. of **أَبْطَاتٌ**, (K, TA,) like as **أَحْبَنَاتٌ** is of **أَحْبَنِيَّتٌ**; in which case it is thence derived as meaning *The state [of being slow, &c.]*; and is not to be regarded as formed by substitution [of **بَاطِيَةٌ** for **أَبْطَاتٌ**], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the S and the F and the *Jāmi' el-Loghah* of Kz and in other lexicons, that one should not say, **أَبْطِيَّتٌ**, with **بَاطِيَةٌ**, but **أَبْطَاتٌ**, with **أَبْطِيَّتٌ**. (MF, TA.)

بَاطٍ part. n. of **بَطَا**, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (S;) *أَجُود* [or vessel into which wine is put]; (AA, S, Mgh, K;) *a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it [into their cups]*, (Az, Mgh, TA,) and *drink*: (Az, TA:) [a wine-vase, of glass or of earthenware; an amphora; an earthen jar; now applied to a vessel of this kind into which wine and oil &c. are put:] said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized:" (S;) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. **بَظَرْتُ**, [aor. **بَظَرَ**, inf. n. **بَظْرٌ**,] said of a woman, [She had a **بَظَرٌ** (q. v.), or a long **بَظَرٌ**; or] she was uncircumcised. (Mgh.) [But see **بَظْرٌ**, below.] — And **بَظَرٌ**, inf. n. **بَظْرٌ**, *He had what is termed a **بَظَرَةٌ** [q. v.] in his upper lip.* (S.)

2. **بَظَرْتُ**, inf. n. **تَبْظِيرٌ**, *She circumcised a female.* (K.) — **هُوَ يُبْظِرُ وَيَبْظِرُ** (M, K) *He says to him, أَمُصَّ بَظْرَ فُلَانَةَ*: (K:) a prov. of the Arabs. (TA.)

بَظْرٌ, (Lh, T, S, M, &c.,) also pronounced **بَظْرٌ**, (T,) and **بَظْرَةٌ** [which see below] (Lh, T, S, M, K) and **بَظْرَةٌ** (M, K) and **بَظْرٌ** (Lh, T, M, K) and **بَظْرٌ**, (K,) *A certain thing*, (S, M, Mgh, K,) or *piece of flesh*, (A,) *between the two sides of the vulva (الشفران) (S, M, K, or الشفران) (A, or شفران الفرج, Mgh) of a woman*, (M, A, Mgh, K,) *which is cut off in circumcision*, (A,) *not yet cut off*; (S;) *a piece of flesh between the two sides of the vulva (الشفران) of a woman*; i. e. *the prepuce (فُلْدَةٌ) that is cut off in circumcision*; (Mgh;) also called **كَيْنٌ** and **رَقْرَقٌ** and **نَوْفٌ** (Lh, T) and **قَنْبٌ** [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and K in art. **قَنْبٌ**;) and *likened to a cock's comb*: (Mgh in art. **عَرَفٌ**;) [the last of these explanations plainly shows that what is meant thereby is the prepuce of the clitoris;

which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the **بَظَر** is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be a distinct excrescence from the prepuce of the clitoris: it has been described to me as a caruncle a little in front of the meatus urinarius: many of the Egyptians assert that it is the clitoris itself that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term **بَظَر** in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see **بَوْبَرٌ**: Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundancy of the **بَظَر** when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the clitoris: the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as "an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease (المرض الذنبى); and this," he says, "should be amputated, like as the **بَظَر** is amputated" when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term "caudatio" is defined as "an elongation of the clitoris;" inconsistently with the foregoing description of "the caudal disease:" the pl. [of mult.] of **بَظْرٌ** is **بُظُورٌ**, (M, Mgh, K,) and [pl. of pauc.] **أَبْظُرٌ**. (Mgh.) **يَا أَبْنَ مَقْطَعَةِ الْبُظُورِ** [O son of her who amputates the **بُظُورِ**!] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظْرٌ The *having a **بَظَرٌ***: (T, S;) or the *having a long **بَظَرٌ***: (K:) a subst., (K,) or an inf. n., (T,) having no verb, (T, M,*) because it denotes an inherent quality, not one that is accidental. (T.) [But see **بَظَرْتُ**.]

بَظْرَةٌ, or **بَظْرَةٌ**: see **بَظْرَةٌ**.

بَظْرَةٌ: see **بَظْرَةٌ**.

بَظْرَةٌ The lower extremity, (M,) or a thing in the extremity, (S, K,) or a protuberant, or prominent, thing in the lower part, (Lh, T, M,) of the vulva (Lh, T, S, M) of a ewe or goat, (Lh, T, S, M, K,) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See **بَظْرٌ**. — Also, (Lh, S, T, M, &c.,) and **بَظْرَةٌ**, (M, K,) or **بَظْرَةٌ**, (IAar, T,) *The thing (M, K) protuberant, (M,) or a protuberant thing, (S, A, Mgh,) in the upper lip, (S, M, A, Mgh, K,) in the middle thereof, (M, A, Mgh, K,) when it is somewhat long, (S,) or somewhat large: (M:) or a pro-*

tubercle in the lip: (IAar, T:) when not long, it is called **حُرْمَةٌ**: (S:) it is not every one that has it: (Mgh:) dim. **بُظْرِيَّةٌ**. (T.)

بُظْرِيَّةٌ: see what next precedes.

بُظْرِيَّةٌ + *A long-tongued, (M,) clamorous woman*: (M, K:) [in the CK, erroneously, with **بُظْرِيَّةٌ**:] but some say **بُظْرِيَّةٌ** [q. v.]. (M.) [See **أَبْظُرٌ**.]

بُظْرٌ: see **بَظْرٌ**.

بُظْرٌ: see **بَظْرٌ**. — **يَا بَيْظَرُ** is an expression of contumely addressed to a female slave. (K.)

أَبْظُرٌ *A man uncircumcised.* (M, K.) And the fem., **بَظْرَةٌ**, *A woman, (T, S, Mgh,) or a female slave, (M, K,) having a **بَظَرٌ***; (T, S, Mgh;) or *having a long **بَظَرٌ***: (M, K:) or a woman uncircumcised: (Mgh:) pl. **بُظُرٌ**. (T.) **يَا أَبْنَ الْبُظُرَاءِ** *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) — *A man having what is termed a **بَظْرَةٌ** in his upper lip*; (S, A, Mgh;) [i. e.] *having a **حُرْمَةٌ** somewhat long*; (S in art. **حُرْمَةٌ**;) *having a long (T, M) and projecting (M) upper lip, with a protuberance in the middle of it.* (T, M.) — Accord. to some, **بُظْرِيَّةٌ**; *Clamorous; long-tongued.* (Mgh.) [See **بُظْرِيَّةٌ**.]

مُبْظِرٌ *A circumciser*: (M, L:) and **مُبْظِرَةٌ** *a woman who circumcises females.* (K.)

بعث

1. **بَعَثْتُ** signifies *The removing of that which restrains one from free action.* (TA.) [And hence,] — **بَعَثَهُ**, (S, A, &c.,) aor. **بَعَثَ**, (A, K,) inf. n. **بَعَثٌ** (Mgh, L, Mgh, TA) and **بَعَثٌ**, (L, TA,) *He sent him*; (S, A, Mgh, Mgh, K;) namely, a messenger; (Mgh;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.]; as also **بَعَثَهُ**: (S, A, Mgh, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, **بَعَثَ بِهِ**: (Msb:) [thus,] **بَعَثَهُ** signifies *he sent him, or it, alone, by himself, or by itself*; and **بَعَثَ بِهِ**, *he sent him, or it, by, or with, another, or others*: (L:) but El-Fárâbec says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him, or it.* (Mgh.) Hence, **بَعَثَ عَلَيْهِمُ الْبَعَثَ** *The being sent to the war was appointed them and imposed upon them as an obligation.* (Mgh.) You say, **بَعَثَهُ لَكَذَا** [He sent him for such a thing or purpose]. (A, TA.) [And **بَعَثَ إِلَيْهِ بَكْدًا** *He sent to him such a thing*; lit., *he sent to him a messenger with such a thing.*] And **بَعَثَ الْجَنْدَ إِلَى الْغَزْوِ** [He sent the army to the war]. (TA.) And **بَعَثَ عَلَيْهِمُ الْبَلَاءَ** [He sent upon them trial, or affliction;] *he caused trial, or affliction, to befall them.* (TA.) — Also, (A, L, TA,) inf. n. **بَعَثٌ** (Mgh, L, TA) and **بَعَثٌ** (L) and **تَبَعَثٌ** [an intensive form], (TA,) *He roused him, excited him, or put him in motion or action*; (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] *an animal lying down, or a person sitting.* (L, TA.) You say, **بَعَثَ النَّائِثَةَ**

He roused, or put in motion or action, the she-camel; (S, Mgh, K, TA;) i. e., loosed the cord that bound her shank to her arm, and dismissed her; or he roused her, or made her to rise, she being lying down. (TA.) It is said in a trad. respecting 'Aishah, **فَبَعَثْنَا الْبَعِيرَ إِذَا الْعَقْدُ تَحْتَهُ** [And we made the camel to rise, and lo, the necklace was beneath him]. (TA.) You say also, **بَعَثَهُ عَلَى الْأَمْرِ**, (A,) or **الشَّيْءِ**, (L,) *He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing.* (L.) — Also, accord. to El-Farábee, (Mgh,) or **بَعَثَهُ مِنْ مَنَامِهِ**, (S, A, K,) inf. n. **بَعَثَ** and **بَعَثَ**, (TA,) *He roused him, or awoke him, from his sleep; (S, A, Mgh, K;) as also ابْتَعَثَهُ*. (TA, from a trad.) — **بَعَثَ** (S, K, TA) and **بَعَثَ** (TA) also signify *The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, TA;) by God, (TA,) on the day called يَوْمَ الْبَعْثِ (S, TA) the day [of resurrection,] when those who are in the graves shall be raised.* (A, Mgh.) You say, **بَعَثَ اللَّهُ الْخَلْقَ**, and **الموتى**, *God quickened, vivified, revived, or raised to life, mankind, and the dead.* (TA.) — **بَعَثَ**, aor. ٤, (inf. n. **بَعَثَ**, TK,) *He (a man, TA) was sleepless, or wakeful.* (K, TA.) [See **بَعَثَ**.]

5: see 7, in two places.

6. **تَبَاعَثُوا** [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, **تَوَاصَوْا بِالْخَيْرِ وَتَبَاعَثُوا عَلَيْهِ** [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

7. **انْبَعَثَ** *He became sent; [i. e. he went, being sent;] quasi-pass. of بَعَثَهُ, as signifying "he sent him:" (S, Mgh, K:) he rose, and went away: (TA:) he rose to go forth.* (Bd in ix. 46.) You say, **انْبَعَثَ لَكَذَا** [He went, being sent, or he rose, and went away, or he rose to go forth, for such a thing or purpose]. (A, TA.) And **انْبَعَثَ فُلَانٌ لِشَأْنِهِ** *Such a one rose, and went away, to perform his affair.* (TA.) And **انْبَعَثَ فِي السَّبْرِ** *He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace.* (S.) And **انْبَعَثَ الشَّيْءُ**, i. e. **انْدَفَعَ** [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also **تَبَعَثَ**. (TA.) [Thus] you say, **انْبَعَثَ الْمَاءُ** [The water poured out, or forth, as though impelled or propelled]. (TA in art. فجر; &c.) And [hence,] **انْبَعَثَ مِنِّي الشَّعْرُ**, i. e. **انْبَعَثَ** [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالَ): so in the S and K: but in some of the copies of the S, in the place of سَالَ, we find سَارَ. (TA.) And **انْبَعَثَ بِشْرٌ** [He broke forth with evil, or mischief]. (JK in art. بوق.) — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, **انْبَعَثَتِ النَّاقَةُ** *The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA:) quasi-pass. of بَعَثَ النَّاقَةَ [q. v.]. (Mgh, TA.)*

And **فُلَانٌ كَسْلَانٌ لَا يَنْبَعِثُ** [Such a one is sluggish, lazy, or indolent: he will not become roused, &c.]. (A.) — *He became roused, or awakened, from his sleep; or he awoke from his sleep.* (TA.)

8: see 1, in two places.

بَعَثَ an inf. n. used as a pass. part. n.; *Sent; as also بَعِثَ and مَبْعُوثٌ: pl. of the first بَعُوثٌ; and of the second بَعِثَ.* (L, TA.) — And [used as a subst., signifying] *A person sent; a messenger: pl. بَعَثَانٌ.* (L.) You say also, **مُحَمَّدٌ خَيْرٌ مَبْعُوثٌ** [Mohammad is the best person that has been sent]. (A.) And **بَعِثَكَ** **مَبْعُوثٌ** and **مَبْعُوثٌ** [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — *A people sent from one place to another; as also بَعِثَ: (L, TA:) a people sent in any direction; a word similar to سَفَرٌ and رَشَبٌ.* (TA.) **بَعِثَ النَّارَ**, occurring in a trad., means *The people sent to the fire [of Hell].* (L.) — *An army; (S, Mgh, Mgh, K;) because sent; (Mgh;) as also بَعِثَ: (K) and بَعِثَ: (TA:) pl. of the first بَعُوثٌ; (S, A, Mgh, Mgh, K;) and of the last بَعِثَ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Mgh.) You say, **كُنْتُ فِي بَعِثِ فُلَانٍ**, *I was in the army of such a one, that was sent with him.* (S.) And **خَرَجَ فِي الْبَعُوثِ** *He went forth among the forces that were sent to the frontiers.* (A.) — See also **بَعِثَ**.*

بَعِثَ: see **بَعِثَ**.

بَعِثَ: see **بَعِثَ**, in two places: — and see what next follows.

بَعِثَ (A, L, K) and **بَعِثَ** (L, TA) and **بَعِثَ**, (L) or **بَعِثَ**, (TA,) *Sleepless, or wakeful: (K:) a man incessantly, (A,) or often, (TA,) awaking from his sleep: (A, TA:) a man whose anxieties, or griefs, incessantly render him sleepless, or wakeful, and awakes him from his sleep: pl. أَبْعَاثٌ.* (TA.)

بَعِثَةٌ [inf. n. of un. of 1; and particularly signifying] *An occasion, or occurrence, of raising, rousing, exciting, stirring up, or provoking, of sedition, or the like: pl. بَعِثَاتٌ.* (TA, from a trad.)

بَعِثَ: see **بَعِثَ**, in three places.

بَاعِثٌ [act. part. n. of 1; *Sending: &c. — And hence, Occasioning, or causing: an occasion, or a cause; and a motive.* — **الْبَاعِثُ** one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection.* (TA.)

الْبَاعُوثُ, (L, K,) or, accord. to some, **الْبَاعُوثُ**, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] *the استِسْقَاةُ of the Christians; (K;) or [rather] what is to the Christians as the استِسْقَاةُ is to the Muslims: a Syriac word.* (L.)

مَبْعُوثٌ [a noun of place and of time from 1; *A place, and a time, of sending: &c. Hence, الْمَبْعُوثُ is particularly applied to The time of the mission of Mohammad: and it is also applied to the mission itself.* (A, TA.)

مَبْعُوثٌ: see **بَعِثَ**, in three places.

مَبْعُوثٌ: see **بَعِثَ**.

بعثر

Q. 1. **بَعَثَرَهُ**, [inf. n. **بَعَثَرَةٌ**,] *He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (S, K;) as also بَحَثَرَهُ: (S:) he raised what was in a thing, (S, K,) and caused it to come forth.* (S.) Hence, in the Kur [c. 9], **إِذَا بُعْثِرَ مَا فِي الْقُبُورِ** *When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also بَحَثَرَهُ:] or the meaning is, when the dust, or earth, in the graves is turned over, and the dead in them are raised: (Zj:) or when what is in the graves, of gold and silver, comes forth; after which the dead are to come forth.* (Fr.) — Also *He examined; he searched.* (K.) — *He searched for, or after, or into, news, or tidings.* (TA.) — *He scattered, or dispersed, a thing, and turned it over, one part upon another: (K:) he scattered, or dispersed, his household goods, or his commodities, (Fr, S,) and turned them over, one upon another; (Fr, Zj, S;) as also بَحَثَرَهُ, (Fr, S,) and بَعَثَرَهُ. (Yaḥkoob.) — He demolished a watering-trough or tank, and turned it upside-down.* (AO, S, K.)

بعج

1. **بَعَجَهُ**, aor. ٤, (T, S, A, K,) inf. n. **بَعَجٌ**, (T, S,) *He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also بَعَجَهُ. (K.) — بَعَجَتْ **بَعِجًا** † [She brought forth many children to her husband; i. q. تَبَرَّتْ: see **بَعِجٌ**.] (K.) — **بَعَجْتُ لَهُ بَطْنِي** † *I disclosed, or revealed, to him my secret [or my whole mind].* (A.) Esh-Shem-mákh uses the phrase **بَعَجْتُ إِلَيْهِ الْبَطْنَ** [meaning the same]. (TA.) — **بَعَجَ بَطْنَهُ لَكَ** signifies [also] † *He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel.* (K, TA.) — **بَعَجَ أَرْضَهُ** † *He clave, or furrowed, or trenched, his land.* (A.) — **بَعَجَ الْأَرْضَ أَبَارًا** † *He dug many wells in the ground.* (A.) — **بَعَجَ الْأَرْضَ وَبَجَعَهَا** † *He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests.* (TA.) — **بَعَجَتْ لَهُ الدُّنْيَا مَعَاها** † *The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad.* (TA.) — **بَعَجَتْ هَذِهِ الْأَرْضَ** † *A tract of good land intervened in the middle of this land [as though clearing it].* (L.) — **بَعَجَهُ الْحُبُّ** † *Love threw him into mourning, or sorrow; brought grief to him:**

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبُّ فُلَانٍ* meaning † the love of such a one occasioned him intense grief, and he mourned for him: Az says that *لَعَجَهُ الحُبُّ* is more correct than *بَعَجَهُ*: but he afterwards mentions *بَعَجَهُ الأَمْرُ* as meaning † the affair caused him to mourn, or sorrow. (L, TA.)

2: see 1. — *بَعَجَ المَطَرُ الأَرْضَ* (S,) or *في الأَرْضِ* (L, TA,) inf. n. *تَبَعِجٌ*, † The rain dug up the stones of the earth by its vehemence. (S, L, TA.)

5. *تَبَعَجَ السَّحَابُ* (S, A, K,) and *انْبَعَجَ* (K,) (TA,) † The clouds clave asunder, with, or by reason of, rain, (S, A, K, TA,) and vehement rain. (TA.)

7. *انْبَعَجَ* It [a belly] became slit, ripped, or rent. (S, K, TA.) — He had his belly slit, or ripped, or rent, with a knife, so that what was in it became displaced and apparent, hanging down. (TA.) — See also 5. — † It (anything, as, for instance, a valley,) became wide, or ample. (TA.) *انْبَعَجَتْ دُفْعَةً مِنَ المَطَرِ* † [A fall of rain burst forth]. (A.) And *انْبَعَجَ السَّيْلُ* † [The torrent burst forth]. (A.)

بَعِجٌ: see *بَعِجٌ*. — Also † A man who walks weakly, as though his belly were slit, or ripped, or rent. (S, K.)

بَعِجٌ A belly (S) slit, ripped, or rent, (S, K,) with a knife, (S,) so that what was in it is displaced and apparent, hanging down; (TA;) as also *بَعِجٌ*, thought to be after manner of a rel. n.; (L, TA;) and *مَبْعُوجٌ*. (S, K.) — Hence, *بَطْنِي*, an expression used by Aboo-Dhu-eyb, meaning † My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous. (TA. [In a reading given in the S, *بالكرام* is substituted for *للكرام*]) [Or it may mean † My secret is disclosed, or revealed, to the generous: or my whole mind.] — *بَعِجٌ* is also applied to a man, and, without *ة*, to a woman, as signifying *Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down*: pl., masc. and fem., *بَعِجِي*. (TA.) — And [hence,] † A woman who has brought forth many children (*بَعِجَتْ بَطْنَهَا*), and *تَبَرَّتْ*, [see 1, and see art. *تَبَرَّتْ*] to her husband. (K.)

بَاعِجَةٌ † The wide part of a valley; (S, K;) the place where it becomes wide. (TA.) — Also † Plain, or soft, land, that produces [the plant called] *نَصِي*: or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed *فُفٌّ* [or high, or high and rugged, ground]: and [the pl.] *بَوَائِجٌ* signifies places, in sand, which are of little depth [of sand], and which, if *نَصِي* grow therein, are of least depth, and best. (TA.)

بَعِجٌ: see *بَعِجٌ*.

بعد

1. *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدٌ*; (S, L, Mṣb, K;)

and *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدٌ*; (L, K;) and *ابعد*, inf. n. *ابْعَادٌ*, which is also trans.; (Mṣb;) and *تباعد*; (S, Mṣb, K;) and *استبعد*; (S, K, &c.); He, or it, was, or became, distant, remote, far off, or aloof: he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off: he alienated, or estranged, himself: he stood, or kept, aloof: contr. of *قَرَبَ*: (S, L:)

[but *بَعَدَ* generally has the first of these significations; and *ابعد*, the others, as also *تباعد* and *استبعد*:] it is the general opinion of the leading lexicologists that *بَعَدَ*, as well as *بَعَدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعَدَ* is more chaste than *بَعَدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعَدَ*, meaning *It extended far*.] And *ابعد*, meaning *تباعد* [i. e. *Zeyd went, or removed, to a distance, or far, from the place of alighting or abode*]. (IKṭ, Mṣb.) And *تباعد*, and *ابتعد*, and *تبعده*, [He went, or removed, to a distance, or far, from me; he alienated, or estranged, himself from me; he shunned, or avoided, me;] (A;); and *تباعد* *عَنِّي* and *تباعد* *عَنِّي* signify the same. (Mṣb in art. *كشع*.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الْحَاجَةِ ابْعُدْ* (L, Mṣb,) a trad., (Mṣb,) meaning *When one of you desires to accomplish that which is needful, (i. e. to ease nature,) he goes far, or to a great distance*. (L.) And *تباعدتُ في المذهب*, meaning *تباعدتُ*, (Mṣb,) *I went far, or to a great distance, to the place of ease, i. e., to ease nature*. (L.) — [*بَعَدَ*] referring to a saying or the like, and an event, means *It was far from being probable or correct; it was improbable, extraordinary, or strange*: (see *بَعِيدٌ*, and see also 10:) often occurring in these senses.] And *ابعد* *في نوعه* *It reached the utmost point, or degree, in its kind, or species*. (IAth.) And *ابعد* *في السوم* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *Recent and old griefs took hold upon him*: a saying similar to *أَخَذَهُ مَا قَدَّمَ وَمَا حَذَّرَ*. (Mgh in art. *قَدَّمَ*.) — [*بَعَدَ*] is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into *بَعَدَ*, like *حَسَنَ*; as in the phrase, in a verse of Imra-el-Khays, *بَعَدَ مَا مَتَأَمَلِي* (in which *ما* is redundant) *Distant, or far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant, &c.!* — *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدٌ*; (S, L, Mṣb, K;) and *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدٌ*; (L, K;) also signify *He, or it, perished*: (S, L, Mṣb:) *he died*: (K:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying “he perished,” and both occur in different readings of v. 98 of ch. xi. of the Kur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify *he became far distant from his home or native country; became a*

stranger, or estranged, therefrom: (L, TA:) or the Arabs say, *بَعَدَ الرَّجُلُ* and *بَعَدَ* in the sense of *تباعد*, when not reviling; but when reviling, they say, *بَعَدَ*, only. (Yoo, TA.) You say, *لَا تَبْعُدْ عَنِّي* [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, *بَعِدْتُ*, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where *بَعِدْتَايَ هَلَكْتَ* is an evident mistake for *بَعِدْتُ أَيْ هَلَكْتُ*.)] And *بَعِدْتُ أَيْ هَلَكْتُ* *May God alienate him, or estrange him, from good, or prosperity!* or, *curse him!* (A, * K, TA;) i. e. may he not be pitied with respect to that which has befallen him! like *سُحْقًا لَهُ*: the most approved way being to put *بَعَدَ* thus in the accus. case as an inf. n.; but the tribe of Temcem say, *بَعِدْ لَهُ*, and *سُحْقًا لَهُ*, like *غَلَامٌ لَهُ*. (TA.) — *بَعَدَ* is made trans. by means of [the preposition] *ب*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *بَعِدْهُ عَنِ السُّوءِ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *بَعِدْهُ* *He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was*. (TA in art. *جنب*.) — See also 4, in seven places.

4. *ابعد*, inf. n. *ابْعَادٌ*: see 1, in seven places. — *باعدته* (S, Mṣb, K;) and *باعدته* (S, K,) inf. n. *مِبَاعِدَةٌ* and *بَعَادٌ*; (K;) and *بَعِدْهُ* (S, K,) inf. n. *تَبْعِيدٌ*; (S;) and *بَعِدْهُ* (Mṣb;) *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*. (S, Mṣb.) You say, *بَاعِدْ نَفْسَكَ عَنِ زَيْدٍ* [Remove thyself far from; or avoid thou, Zeyd]: and *بَاعِدْ زَيْدًا عَنكَ* [Remove thou Zeyd far from thee]. (TA, voce *إِيًّا*.) And *تَبَعِدْتُ بَيْنَهُمَا*, inf. n. *تَبْعِيدٌ*, [I made a wide separation between them two]; as also *بَاعِدْ اللهُ*, inf. n. *مِبَاعِدَةٌ*. (Mṣb.) And *اللهُ بَاعِدٌ* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعِدْ*. (TA.) And *رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا*, or *بَعِدْ*, [O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the Kur xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Hadramee read *رَبَّنَا بَاعِدْ* [Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبْعَدَ اللهُ* means *May God alienate him, or estrange him, from good, or prosperity!* or, *curse him!* (K;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, *أَبْعَدَ اللهُ الأَخْرَجَ*: see *أَخْرَجَ*.] — See also 10. — *مَا أَبْعَدَهُ مِنَ الصَّوَابِ* [How far is it (namely the saying) from what is right, or correct!]. (A.)

5: see 1.

6. تباعد: see 1, in six places. — [It also signifies *He became alienated, or estranged, from his family or friends.* — And تباعدوا *They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.*] You say, كانوا متقاربين فتباعدوا [They were near, one to another, and they became distant, or remote, one from another]. (A.)

8: see 1.

10. استبعده *He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) بعيد [i. e. distant, or remote; or, if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ابعدته. (A.)* — See also 1, first sentence, in two places.

بعد an adv. n. of time, signifying *After, or afterwards*: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after, or behind*: (TA:) *contr. of قبل*: (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Msb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases من بعد [Afterwards] and أفعل هذا بعدا [I will do this afterwards], as having been used by the Arabs. (K, TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جاء زيد بعد عمرو *Zeyd came after Amr.* (Msb.) And رأيت بعدك *I saw him after thee.* (L.) The words of the Kur [xxx. 3], لله الأمر من قبل ومن بعد, meaning *To God belonged the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read بعد ومن بعد, when each complement is intended to be understood as to the meaning and the letter, and also بعد ومن بعد, meaning To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, من بعد ذلك and من بعد ذلك *After that*: and فعلت ما فعلت من بعد ما فعلت and فعلت ما فعلت من بعد ما فعلت*

فعلت *After I did, or after my doing, such a thing: &c.*] Also جئت بعدكما, meaning *I came after you two.* (K.) And هذا ميا بعدكما, *This is of the things after, or beyond, which there is not any extreme degree in respect of goodness, and in respect of badness: and, by way of abridgment, ليس بعده [with nothing following this]: and hence, app., the saying of Moḥammad, وإن كان ليس بالذي لا بعد له, meaning [And though] it be not in the utmost degree in respect of goodness: بعد being thus used as a decl. noun. (Mgh.) [بعدي and the like are also frequently used as meaning بعد عهدي and the like; as in the phrase, قد تغيرت بعدي *Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee.* And similar to this are many phrases in the Kur; as, for instance, in ii. 48, ثم اتخذتم العجل من بعده *Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away.* (Bd.) أما بعد (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the *contr. of قبل*: (TA:) you say, أما بعد فقد كان كذا, meaning [Now, after these preliminary words, (Abu-l-'Abbās in TA voce خطاب,) I proceed to say, that such a thing has happened: or] after my prayer for thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaḥb Ibn-Lu-eī; (K;) or Kuss Ibn-Sa'ideh; or Yaḥrub Ibn-Ḳaḥṭān. (TA.) — You also use the dim. form, saying بعدة [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Msb.) You say also, رأيت بعدات بين *بعدياته*, (S, K,) and *بعدياته*, (K, TA, [in the CK *بعدياته*]) *I saw him a little after a separation*: (S, K:) or, *after intervals of separation*: (S, L:) or, *after a while.* (A'Obeyd, A.) And إنها تتضحك بين *بعديات* *Verily she laughs after intervals.* (L.) [See also art. بين.] بعد is used only as an adv. n. of time. (S, L.) — بعد also sometimes means *Now; yet; as yet.* (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in لم يموت بعد *He has not died yet.* The following is one of the instances of its having this meaning in affirmative phrases: سبي الحولي من أولاد البقر تبعاً لأمه بعد *The yearling of the offspring of cows is called تبع because he yet follows his mother*: occurring in the Mgh &c., in art. تبع.] — It occurs also in the sense of مع; as in the words of the Kur [ii. 174 and v. 95], فمن اعتدى بعد ذلك, i. e., (as some say, MF,) مع ذلك [And whoso transgresseth notwithstanding that; lit., with that]. (Msb.) — It has been said that it also means *Before, in time*; thus bearing two *contr. significations*: that it has this meaning in two instances; in the Kur [lxxix. 30], where it is said, والأرض بعد ذلك*

وحاماً [as though signifying *And the earth, before that, He spread it forth*]; and [xxi. 105] where it is said, ولقد كتبنا في الزبور من بعد الذكر [as though meaning *And verily we wrote in the Psalms before the Kur-ān*]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and the الذكر in the latter of these instances means *the Book of the Law revealed to Moses*: (Bd:) or الزبور means *the revealed Scriptures*; (Bd, Jel;) and الذكر, *the Preserved Tablet*, (Bd,) [i. e.] *the Original of the Scriptures, which is with God.* (Jel.)

بعد [as an inf. n. used in the manner of a subst. signifies] *Distance, or remoteness*; (S, A, L, K;) and so بعد (L, K,) accord. to most of the leading lexicologists, (TA, [see بعد,]) [and بعدة, for] you say, بيننا بعدة, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) — [Remoteness from probability or correctness; improbability, or strangeness: see بعد. Hence the phrase, هذا من البعد *This is improbable, or extraordinary, or strange*: often occurring in the TA &c.] — Also i. q. بعد (L, K:) this latter (S, L, Msb, K) and بعد (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بعد,]) signifying *Perdition*; (S, L, Msb;) or *death.* (K.) — Judgment and prudence; as also بعدة: so in the phrase, إنه ل ذو بعد *Verily he is possessed of judgment and prudence*: (K:) or *penetrating, or effective, judgment; depth, or profundity; far-reaching judgment.* (TA.) [See also أبعد.] ذو البعد also signifies *A man who goes to a great length, or far, in hostility.* (L.) — *A cursing; execration; malediction*; as also بعدا. (K.) You say, بعد له, as well as بعداً له: see 1, last sentence but one. (TA.)

بعد: see بعد, in two places: — and بعيد, in five places.

بعد: see أبعد, in two places.

بعده: see بعد, in three places.

بعاد: see بعيد: — and see also باعد.

بعاد: see بعد.

بعيد *Distant; remote; far; far off*; (S, L, K;) as also بعاد, and باعد (L, K:) pl. (of the first, S, L) بعدان (S, L, K) and (of the first also, L, TA) بعد (L, K) and بعاد (TA) and (of the first and second, L) بعدة (L, K) and (of the third, بعد, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as حادم is of حادم. (S.) As signifying *Distant with respect to place*, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its *contr. قريب*: (L:) you say, هي بعيد منك [She is distant from thee; or it is] as though you said, مكانها بعيد:

(L:) also **بَعِيدٌ** مَا أَنْتَ مِنَّا بِبَعِيدٍ [Thou art not distant from us], and **مَا أَتَمَّرَ مِنَّا بِبَعِيدٍ** [Ye are not distant from us]: and in like manner, مَا أَنْتَ مِنَّا بِبَعِيدٍ, and مَا أَتَمَّرَ مِنَّا بِبَعِيدٍ. (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جَلَسْتُ بَعِيدًا مِنْكَ and بَعِيدَةٌ بَعِيدَةٌ are phrases mentioned as signifying *I sat distant, or remote in place, or at a distance, or aloof, from thee*; and مَكَانًا [and نَاحِيَةً or the like] being understood. (L.) You say also, مَنْزِلٌ بَعِيدٌ. A distant, or remote, place of alighting or abode. (K.) And **غَيْرُ بَعِيدٍ** (S, K) and **غَيْرُ بَاعِدٍ** and **غَيْرُ بَعِيدٍ** (K) [Retire thou not far;] meaning *be thou near*: (S, K:) [or] the second and third of these phrases mean *retire thou not in an abject, or a mean, or contemptible, or despicable, state*. (S, A.) And **انْطَلِقْ يَا فُلَانٌ غَيْرُ بَاعِدٍ** [Depart thou, O such a one, not far;] meaning *mayest thou not go away!* (L.) [And **رَأَيْتَهُ مِنْ رَاجَاءِ** *I saw him, or it, from afar*: and **مِنْ رَاجَاءِ** *He came from afar*: and the like. And **بَعِيدٌ** as applied to a desert and the like, meaning *Far extending*.] And **بَعْدُ بَاعِدٌ** A far distance. (K.) [And **بَعِيدَةٌ** *A distant, far-reaching, or far-aiming, intention, purpose, or design*.] And **فُلَانٌ بَعِيدُ الْبَهْمَةِ** [Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition]. (A.) And **هِيَ بَعِيدَةُ الْعَبْدِ** [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with ة, must be used. (L.) And **قَوْلٌ بَعِيدٌ** [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And **أَمْرٌ بَعِيدٌ** An extraordinary thing or affair or case, of which the like does not happen or occur. (L.) — Also *Distant with respect to hindred or relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. قَرِيبٌ,] by universal consent. (TA.) [Its pl. **بُعْدَاءُ** signifies *Strangers, that are not relations*. (IAth.) You say also, **فُلَانٌ مِنْ بَعْدَانِ الْأَمِيرِ** [meaning *Such a one is of the distant dependents, or subjects, of the governor, or prince*]. (S.) And **إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ** *If thou be not of the particular companions, or familiars, of the governor, or prince, then be of his distant dependents, or subjects*; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) — **رَأَيْتَهُ بَعِيدَاتٍ** *see* **بَعْدُ**, in the latter half of the paragraph. — See also **بَاعِدٌ**.

بَعِيدٌ and **بُعْدَاتٍ**: see **بَعْدُ**, in four places.

بَاعِدٌ: see **بَعِيدٌ**, in four places. — Also *Perishing*: (S, L: [in the K it is implied that it signifies *dying*; and so **بَعِيدٌ** and **بُعْدَاءُ**]) or *far distant from his home, or native country; in a state of estrangement therefrom*. (L.)

أَبْعَدُ *More, and most, distant or remote; further, and furthest*: by poetic licence written **أَبْعَدُ**: (L:) [pl. **أَبْعَادُ**; as in the saying,] **فُلَانٌ يَسْتَجِرُّ** *Such a one draws forth*

talk, or discourse, or news, or the like, from its most remote sources. (A.) — *More, and most, extreme, excessive, egregious, or extraordinary, in its kind*. (IAth.) [Hence, perhaps,] **إِنَّهُ لَتَجِبُّ** [in the CK **أَبْعَدُ**] and **بَعْدُ** *Verily there is no good in him*: (K:) or, *no depth in him in anything*: (IAar:) [or, *he is not extraordinary in his kind*: see also **بَعْدُ**] said in dispraising one. (TA.) And **مَا عِنْدَهُ أَبْعَدُ** and **بَعْدُ** [He has not what is extraordinary in its kind: or] *he possesses not excellence, or power, or riches: or he possesses not anything profitable*: (L, K:) said only in dispraising one: (AZ:) or it may mean *he possesses not anything which one would go far to seek; or, anything of value: or what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess*. (MF.) — *Remote from good*: [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also *remote from him or those in whose presence this epithet is used, both as to place and as to moral condition*:] and, *from contiuece*: (L:) and *stupid; foolish; or having little, or no, intellect or understanding*; syn. **خَائِنٌ**: (so in a copy of the S and in the L and TA:) or *treacherous, or unfaithful*; syn. **خَائِنٌ**. (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, **هَلْكَ الْبَعْدُ** [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, **هَلَكْتَ الْبَعْدِي**. (En-Nadr, Az.) One says also, **كَبَّ اللَّهُ الْبَعْدُ لِفِيهِ**, meaning [May God cast down prostrate such a one, the remote from good, &c., upon his mouth! or,] *cast him down upon his face!* (S.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slyly applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term **الْبَعْدُ**, or **الْبَعِيدُ**, as meaning the remote from good, &c., and also the remote from the person or persons present. See also **الْأَخْرُ**, which is used in a similar manner.] — *A more distant, or most distant, or very distant, relation*; (Lth;) contr. of **أَقْرَبُ**: (Mgh:) pl. **أَبْعَادُ** (Lth, S, A, Mgh, K) and **أَبْعَدُونَ**; (Lth;) contr. of **أَقْرَبُ** (Lth, S, K) and **أَقْرَبُونَ**. (Lth.)

مِبْعَدُ A man who makes far journeys. (K.)

بعر

1. **بَعَرٌ**, aor. ٤, (S, Mgh, Mgh, K,) inf. n. **بَعَّرَ**, (S, Mgh,) said of an animal having the kind of foot called **خَفَّ**, (Mgh, Mgh, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Mgh, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) *He voided dung*. (S, Mgh, Mgh)

(A.) — **بَعَّرَتْ**, said of a widow, *She threw the piece of بَعْرٌ*; i. q. **رَمَتْ بِالْبَعْرَةِ**; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again*. (A.) [It seems to have been customary for the widow to collect a number of pieces of **بَعْرٌ**, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means *She threw the last piece of بَعْرٌ*.] = **بَعَّرَ**, aor. ٤, (K,) inf. n. **بَعَّرَ**, (TA,) *He (a camel) became بَعِيرٌ*. (K.)

2: see 4.

3. **بَاعَرَتْ** **حَالِيَهَا**, [inf. n., app., **بَعَارَ**, q. v.,] said of a ewe or she-goat, (K,) and of a she-camel, (TA,) *She befouled her milker with her dung*. (TA voce **بَعَارَ**) = **بَاعَرَتْ إِلَى حَالِيهَا** *She (a ewe or goat, and a camel,) hastened to her milker*. (TA.)

4. **بَعَّرَ** *He cleansed an intestine, or a gut, of its بَعْرٌ*; as also **بَعَّرَ**, inf. n. **تَبَعَّرَ**. (K.)

بَعْرٌ (S, A, K) and **بَعْرٌ** (Mgh, K) [coll. gen. ns. signifying *Camels', and sheeps', and goats', and similar, dung*;] **دُجٌّ** (Mgh, K) *of animals having the kind of foot called خَفَّ*, (A, Mgh, Mgh, K,) [i. e.,] *of the camel, and also of the sheep and goat, (S,) and of cloven-hoofed animals (A, Mgh, Mgh, K) of the wild kind of bull and cow, but not of the domestic kind, and of the gazelle-kind, beside the two other cloven-hoofed kinds, and of the hare or rabbit*: (TA:) n. na. with ة: (S, Mgh, K:) and pl. **أَبْعَارٌ**. (S, Mgh, K.) One says, **هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يُرْمَى بِهَا كَلْبٌ** [He is a lighter thing to me than a piece of بَعْرٌ that is thrown at a dog]. (A.) And it is said in a prov., **أَنْتَ كَمَا صَاحِبِ الْبَعْرَةِ** [Thou art like the owner of the piece of بَعْرٌ, or صَاحِبِ الْبَعْرَةِ] *Thou art in a condition like that of the owner of the piece of بَعْرٌ*; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;) originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of بَعْرٌ, and said, "I am about to throw this my piece of بَعْرٌ at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also **بَعَّرَتْ**, above.

بَعْرٌ: see **بَعْرٌ**.

بَعَارٌ, a subst., [or inf. n. of 3,] *The befouling of her milker with her dung, by a ewe or she-goat, (K,) or a camel*: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ, (S, Mgh, K, &c.,) sometimes pronounced **بَعِيرٌ**, (K,) which latter is of the dial. of Benoo-Temeem, but the former is the more chaste, (TA,) *A camel, male or female*; (S, Mgh, K;) as applied to a camel, like **إِنْسَانٌ** applied to a human being; (S, Mgh;) whereas **جَمَلٌ** is applied only to a male camel, and **نَاقَةٌ** to a she-camel;

بَكْرٌ and بَكْرَةٌ are respectively terms like فَتَى and فَتَاةٌ; and قَلْوَصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutahaffidh, that the terms جَمَلٌ and نَاقَةٌ are applied only when the animal has entered the seventh year: (Mṣb:) but بَعِيرٌ is more commonly applied to the male camel; (Mṣb, K;) and only to one that has entered its fifth year; (S, K;) or that has entered its ninth year: (K:) the pl. is أَبْعَرَةٌ [a pl. of pauc.] and بَعْرَانٌ (S, Mṣb, K) and بَعْرَانٌ (K) and بَعْرٌ (TA) and (pl. of أَبْعَرَةٌ TA) أَبَاعِرٌ (S, Mṣb, K) and أَبَاعِيرٌ. (K.) If one say, أَعْطُونِي بَعِيرًا [Give ye to me a *بعير*], the persons so addressed, accord. to Esh-Sháfi'ee, are not to give a she-camel: (Mṣb:) but the following phrases are transmitted from the Arabs: صَرَعْتَنِي بَعِيرِي My she-camel threw me down prostrate: (S, A:) and حَلَيْتُ بَعِيرِي I milked my camel: (A, Mṣb:) and شَرِبْتُ مِنْ لَبَنِ بَعِيرِي I drank of the milk of my camel: (S:) and كَلَا هَذَيْنِ الْبَعِيرَيْنِ نَاقَةً Each of these two camels is a she-camel. (A.) لَيْلَةُ الْبَعِيرِ [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — Also An ass: (IKh, K:) so in the Kur xii. 72; but this signification is of rare occurrence: (IKh:) and anything that carries: (IKh, K:) so in the Hebrew language [בְּעִירָא (see Gen. xlv. 17)]. (TA.)

بَاعِرٌ A widow throwing the piece of بَعْرٌ; meaning ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again. (A.) [See 1.]

مَبْعَرٌ and مَبْعَرَةٌ [and مَبْعَرَةٌ (occurring in the K in art. خور)] The place [or passage (as is shown in the Lexicons in many places)] of the بَعْرٌ; [i. e. the rectum; the intestine, or gut, containing the بَعْرٌ;] of any quadruped: (K:) pl. مَبَاعِرٌ. (TA.) It is said in a prov., إِنَّ هَذَا الدَّاعِرَ مَا زَالَ يَنْحَرُ الْأَبَاعِرَ وَيَنْشَلُ الْمَبَاعِرَ [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.)

مَبْعَرٌ : } see مَبْعَرٌ.
مَبْعَرَةٌ : }

مَبَاعِرٌ A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (تَبَاعِرُ) her milker. (K, TA.) [See مَبَاعِرٌ.]

بعض

1. بَعْضُ الْبَعُوضِ [aor. ٤,] inf. n. بَعْضٌ, The *بعوض* [or gnats, or mosquitoes,] bit him; and annoyed, or molested, him. (TA.) And بَعْضُوا They were bitten by the *بعوض*: (A:) or were annoyed, or molested, thereby. (K.) بَعْضُهُ is not used in relation to anything but *بعوض*. (TA.) A poet says, praising a man who passed the night within a كَلَّةٌ [or thin curtain used for protection

from gnats, or mosquitoes], which is also called أَبُو دِنَارٍ,

• نَعِمَ الْبَيْتُ بَيْتَ أَبِي دِنَارٍ •
• إِذَا مَا خَافَ بَعْضُ الْقَوْمِ بَعْضًا •

[Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance, or molestation, from gnats, or mosquitoes]: by بعضًا meaning عَضًا. (TA.)

2. بَعْضُهُ, inf. n. تَبْعِيضٌ, He divided it into parts, or portions, (S, A, Mṣb, K,) distinct, or separate, one from another. (Mṣb.) You say, أَخَذُوا مَالَهُ فَبَعْضُوهُ They took his property and divided it into parts, or portions. (A, TA.) And عَضَى الشَّاةُ وَبَعْضَهَا [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] مِنْ in certain cases, and ب in the like cases, as in the saying شَرِبْتُ بِمَاءٍ كَذَا ["I drank of," i. e. "some of, such water"], are said to be لِلتَّبْعِيضِ [For the purpose of dividing into parts, or portions]. (Mṣb.)

3. بَعْضُوا They had *بعوض* [or gnats, or mosquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.)

4. تَبْعِضُ It was, or became, divided into parts, or portions. (S, K.)

بَعْضٌ Some, or somewhat or some one, (lit. a thing,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Mṣb, TA;) except Hishám, as will be seen hereafter: (TA:) or a part, or portion, (A, Mṣb, K,) of a thing, (Mṣb,) or of anything; (A, K;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Mṣb:) [thus it signifies some one or more; and it relates to persons and to other things:] pl. أَبْعَاضٌ; (S, IJ, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ الْبَعْضِ [Some kinds of evil are easier to be borne than some]. (A.) And جَارِيَةٌ حَسَّانَةٌ يُشْبِهُ بَعْضَهَا بَعْضًا [A very beautiful girl, parts of whom resemble other parts]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا Some of them beat some; i. e. they beat one another.] And لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [We have tarried a day or part of a day]. (Kur xviii. 18.) And one says to a man of a company of men, "Who did this?" and he answers, بَعْضَنَا or أَحَدُنَا [Some one of us]; meaning himself. (A.) The article ال should not be prefixed to it, (K, TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (K, TA) and Ez-Zejjájee; for they said الْبَعْضُ and الْكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الْكُلُّ nor الْبَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (K, TA:) a remark, says MF,

which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told Aṣ that he had seen in the book of [that celebrated and chaste author] Ibn-El-Muḥaffa', وَلَكِنْ أَخَذَ الْبَعْضُ خَيْرٌ مِنْ الْعُلْمِ كَثِيرٌ [Science is large; but the acquiring of part is better than the neglecting of the whole]; and that Aṣ disapproved of it most strongly, saying that the article ال is not prefixed to بَعْضٌ and كُلٌّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Mṣb, TA,) though Aṣ disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Mṣb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْضٌ, because this word is equivalent to حِزْبٌ, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْضٌ the contr. meaning of All; or the whole: adducing as a proof thereof the words of the Kur [xl. 29], يُصِيبُكُمْ بَعْضُ الَّذِي، بِصِبْغِكُمْ بِبَعْضِكُمْ as meaning All of that with which he threateneth you will befall you: and the saying of Lebeed,

• أَوْ يَعْتَلِقُ بَعْضُ النَّفُوسِ حِمَامَهَا •

[as meaning Or their death shall cling to all living creatures: or, accord. to another relation, او يَعْتَلِقُ, which means the same as او يَرْتَبِطُ; thus also AHeyth explains the above-cited verse of the Kur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بعض is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, "This punishment will befall you in the present world;" which is part (بعض) of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفوس he means himself. (TA [app. from ISd].)

أَرْضٌ بَعْوضٌ A land abounding with *بعوض* [or gnats, or mosquitoes]; (K;) as also مَبْعُوضَةٌ, like as you say مَبْعُوثَةٌ. (TA.) And لَيْلَةٌ مَبْعُوضَةٌ A night in which are many *بعوض*; as also مَبْعُوضَةٌ. (A, K.)

بَعُوضٌ [Gnats, or mosquitoes;] i. q. بَقٌّ [which signifies both gnats, or mosquitoes, (called in Egypt, نَامُوسٌ) and also bugs]: n. un. with ٤: (S:) or pl. of مَبْعُوضَةٌ, (K,) which signifies i. q. بَقَّةٌ. (A, K.) A poet speaks of the humming of the *بعوض* of the water. (TA.) The author of the K says, in the B, that the word is taken from بَعْضٌ, because of the smallness of the body of the *بعوض* in comparison with other living things. (TA.) You say, كَلَّفَنِي مَخَّ الْبَعُوضِ † He imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.)

• أَرْضٌ مَبْعُوضَةٌ • } see بَعْضَةٌ.
• لَيْلَةٌ مَبْعُوضَةٌ • }

بعق

1. بَعَقَ, (TA,) [aor. ٤,] inf. n. بَعَاقٌ, (Lth, K, TA,) said of a man, and a camel, &c., (TA,) *He uttered a vehement sound, or cry.* (Lth, *K, TA.) — Also, inf. n. as above, said of a vehement rain, descending in large drops, *It clave, or furrowed, the ground, and made it to flow.* (K, *TA.) — And, inf. n. بَعَقٌ, *He stabbed, or stuck, a camel in the نَحْرُ, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow; (TA;) and (TA) so بَعَقٌ.* (A'Obeyd, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — Also, (K,) inf. n. بَعَقٌ, (TA,) *He dug a well.* (Z, K.) — بَعَقٌ also signifies *The act of slitting, ripping, or rending; like بَعَجٌ: (TA;) and تَبَعِقٌ the same; (S;) or the doing so much. (K.)* You say, *بَعَقْتُ زِقَّ الخَمِيرِ*, inf. n. تَبَعِقٌ, *I slit, or ripped, or rent, the wine-skin.* (S.) — بَعَقَهُ عَنْ بَعَقَهُ, (K,) inf. n. بَعَقٌ, (TA,) *He removed it, took it off, or stripped it off, from over, or before, such a thing, which it covered, or concealed.* (Ibn-'Abbád, K.)

2: see 1, in three places.

5: see 7, in two places.

7. ابْتَعَقَ *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) — *ابْتَعَقَ المُنْزُنُ* [The clouds, or white clouds, or clouds containing water,] *clave usunder, with, or by reason of, ruin, or violent rain; syn. ابْتَعَجَ* *ابْتَعَجَ*; (S, K, TA;) or *opened vehemently with ruin; (Z, TA;) and تَبَعِقٌ signifies the same. (S.)* — *ابْتَعَقَ فُلَانٌ بِالْجُودِ وَالْكَرَمِ* [Such a one was profuse in bounty and generosity]. (TA.) — *ابْتَعَقَ فِي الكَلَامِ* (S, K) + *He was profuse in speech; (K, TA;) as also تَبَعِقٌ (K) and ابْتَعَقَ. (Sgh, K.)*

8: see 7.

بَعَاقٌ: see what next follows, in two places.

بَعَاقٌ + *Clouds (سَحَابٌ) pouring forth [rain] with vehemence. (S.)* — Also, and بَعَاقٌ and بَعَاقٌ and بَعَاقٌ, + *Rain coming suddenly, or unexpectedly, with vehemence, in large drops. (K, TA.)* *جَمْرُ البَعَاقِ*, in a trad. respecting prayer for rain, means + *Copious, abundant, extensive rain. (TA.)* — And + *all these four words, + A torrent vehemently driving; (K, TA;) that carries away everything. (AHu, TA.)*

بَعَاقٌ }
بَعَاقٌ } see بَعَاقٌ, in two places.

أَرْضٌ مَبْعُوقَةٌ *Land upon which what is termed بَعَاقٌ [i. e. either the rain or torrent so termed] has fallen, or descended. (Nawádir el-Aqráb, TA.)*

بعل

1. بَعَلَ, (S, Mgh, K,) aor. ٤, (K,) or ٢ [contr. to rule]; (Mgh;) or the pret. is بَعَلٌ; (so in the Ham p. 337;) inf. n. بَعُولَةٌ (Mgh, K) and بَعَاةٌ also (Ham ubi suprâ) [and app. بَعَلٌ, for it is said in the Ham p. 359 that the primary signification

of البَعْلُ is التَّنَاحُ]; *He (a man, S) became a husband; (S, K;) as also استَبَعَلَ: (K:) he married, or took a wife. (Mgh.)* And in like manner, بَعَلَتْ, inf. n. بَعُولَةٌ, *She became a wife: (TA;) [and it seems to be indicated in the Ham p. 359 that بَعَلَتْ and بَعَلَتْ signify the same:] and بَعَلَتْ she took to herself a husband. (K.)* — *بَعَلَ عَلَيْهِ* [as though originally signifying *He became a بَعْلُ, or lord, over him:*] *he was in-compliant, or unyielding, to him; he resisted him, or withstood him. (K.)* Hence, in a trad., فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ *And whose resisteth and disobeyeth your command, slay ye him. (TA.)* — *بَعَلَ, (S, K,) بِأَمْرِهِ, aor. ٤, (K,) + He became confounded, or perplexed, so that he was unable to see his right course, (S, K,) by his affair, or case, and feared, and was disgusted, (K,) and remained fixed in his place like as do the palm-trees termed بَعْلُ, (TA,) not knowing what to do. (K.)*

3. باعلت: see 1. — *باعل القوم قوماً* *The people intermarried with a people. (K.)* You say also, *بَنُو فُلَانٍ لَا يُبَاعِلُونَ* *The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe]. (Ham p. 337.)*

— [The inf. n.] بَعَالٌ signifies also *The playing, or toying, together, of a man with his wife; (S, Mgh, Mgh, K;) and so مُبَاعَلَةٌ [also an inf. n. of the same verb], (Mgh, K,) and تَبَاعُلٌ [inf. n. of 6]. (K.)* You say, *باعل امرأته* *He played, or toyed, with his wife. (Mgh.)* And *تَبَاعَلَ زَوْجَهَا* *She plays, or toys, with her husband. (S.)* And *بَيْنَهُمَا مُبَاعَلَةٌ* *Between them two is playing, or toying. (TA.)* And *هَمَا يَتَبَاعَلَانِ* *They two play, or toy, together, each with the other. (TA.)* — And metonymically, (TA,) بَعَالٌ signifies also + *I. q. جَمَاعٌ; (Az, K, TA;) and so مُبَاعَلَةٌ. (TK.)* You say, *بَاعَلَهَا*, meaning + *He lay with her. (TK.)* — And *بَاعَلَ فُلَانٌ فُلَانًا* + *Such a one sat with such a one: (K, TA;) the idea of playing, or toying, being imagined to be implied. (TA.)*

5. تبعلت: see 1. — Also *She was obedient to her husband; (K;) [so too بعتلت, as will be seen from what follows;] and so تَبَعَلَتْ زَوْجَهَا*: (TA:) or *she adorned herself for her husband. (K.)* You say + *أَمْرًا حَسَنَةً ابْتَعَالًا* *A woman who is good in obedience to her husband. (TA.)*

6: see 3, in two places.

8: see 1: — and see also 5, in two places.

10. استبعل: see 1. — Also, said of palm-trees (نَخْلٌ), *They became what are termed بَعْلُ, q. v., (S, TA,) and great. (TA.)* — And, said of a place, *It became what is termed بَعْلُ: (K:) or it became elevated. (TA.)*

بَعْلٌ *A husband: (S, Mgh, Mgh, K;) pl. بَعُولَةٌ (S, Mgh, K) and بَعُولٌ and بَعَالٌ. (K.)* And *A wife; as also بَعْلَةٌ; (S, Mgh, K;) like زَوْجٌ and زَوْجَةٌ. (S, Mgh.)* — *A lord, a master, an owner, or a possessor, (S, Mgh, K,) of a thing, (K,) such as a house, and a beast, (TA,) or a she-camel: (S:) a head, chief, ruler, or person of authority. (El-Khattábee, TA.)* — [And hence,] *A certain*

idol, (S, K,) of gold, (TA,) belonging to the people of Ilyás, (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vi. 85,) or the son of the brother of Aaron: (Jel ibid. :) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, it belonged to the people of Jonas; and so in the Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means a deity that is not God: (TA:) or a certain hing: (IAqr, K:) but [SM says,] the correct explanation is the first: (TA:) or a certain idol belonging to the people of Bekk, in Syria; i. e., of the town now called Bouhu-Bekk: so in the Kur: (Bd, Jel:) or it means in the dial. of El-Yemen a lord; and so in the Kur. (Bd.) — Also *One whom it is a necessary duty to obey; as a father, and a mother, and the like. (TA.)* — And *A family, or household, whose maintenance is incumbent on a man. (TA.)* — And it may be a contraction of بَعْلُ, as meaning *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.)* — Also + *A weight, or burden. (K, TA.)* You say, *أَصْبَحَ فُلَانٌ بَعْلًا عَلَى أَهْلِهِ* + *Such a one became a weight, or burden, upon his family; because of his ascendancy over them. (Er-Rághib, TA.)* — + *Elevated land, (S, K,) upon which comes neither running water nor torrent, (S,) or that is not rained upon more than once in the year: (K:) or + land elevated above other land; as being likened to the man who is thus termed. (Er-Rághib, TA.)* — + *Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K:) or + palm-trees (نَخْلٌ) that imbibe with their roots, and so need not to be watered: (S, Mgh, Mgh, K:) metaphorically so applied: (Mgh.)* AA says that it is syn. with عَدَى, meaning *what is watered by the rain: but Aq says that this latter word has the meaning just given, whereas بعل signifies what imbibes with its roots, without irrigation or rain: (S, Mgh:) or palm-trees growing in land whereof the supply of water is near [to the surface], so that it suffices without their having irrigation or rain: (TA:) or large, so as to imbibe with the roots: (Er-Rághib, TA:) and + a male palm-tree; (K, TA;) likened to the man who is thus termed: (TA:) and Az says that it is used as meaning + [dates such as are termed] قَسَبٌ. (TA.)* — And + *The tax, or impost, that is given for the watering of palm-trees. (K.)*

بَعْلٌ part. n. of بَعَلَ, *Confounded, or perplexed, &c. (K.)* And *Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.)* — With ٥, applied as an epithet to a woman, (S,) and meaning *One who does not dress, or wear clothes, well, (K, TA,) nor well adjust her personal state or condition. (TA.)*

بغت

1. بَغَتَهُ, (S, A, &c.,) aor. ٤, (A, Mgh, K,) inf. n. بَغْتَةٌ and بَغْتَةٌ (S, A, Mgh, K) and بَغْتٌ (MF) and بَغْتَةٌ (K) and بَغْتَةٌ, with teshdeed to the ت, of the same measure as جَرَبَةٌ, accord. to AA's

reading of the Kur in a passage which will be found below, without a parallel among inf. ns., (Z.) [and said by some to have an intensive signification,] *He, or it, came upon him, or happened to him, suddenly, unexpectedly, without his being aware of it, or without any previous cause; surprised him; took him by surprise, or unawares;* (S, A, Mgh, K;) as also *بَاغَتْهُ*, (A, Mgh,) inf. n. *مَبَاغَتُهُ* (S, K) and *بَغَاتُ*. (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, *إِذَا جَاءَ نَهْرُ السَّاعَةِ بَغْتَةً* [When the hour of the resurrection shall come upon them suddenly, unexpectedly, &c.]. (Z.) And you say, *جَاءَهُ بَغْتَةً* *He, or it, came to him suddenly, &c.* (A, Mgh.) And *بَغْتَهُ لَقِيَهُ* *He met, or found, him, or it, suddenly, &c.* (S.) And *لَسْتُ أَمِنُ بَغَاتِ الْعَدُوِّ* *I am not secure from, or free from fear of, the enemy's comings [upon me] unawares.* (S.)

3: see 1.

الْبَاغُوتُ *The festival, (A,) or a certain festival, (IAth, K,) of the Christians; (A, IAth, K;) [namely, Easter;] thus called accord. to some; but accord. to others, الباغوث [q. v.], with the unpointed ع and the three-pointed ث. (IAth.)*

مَبْغُوتٌ i. q. *مَبْهُوتٌ* [Confounded, or perplexed, and unable to see his right course]: so in the saying, *لَا رَأْيَ لِمَبْغُوتٍ* [There is no judgment to one who is confounded, &c.]. (A.)

بغث

1. *بَغْثٌ*, (Mgh, K,) *nor. - , (K,) inf. n. بَغْتَةٌ*, (Mgh,) or this is a simple subst., and the inf. n. is *بَغْتٌ*, (TA.) *He (a bird) was, or became, of a colour resembling that of ashes: (Mgh:) or he (a sheep or goat) was of the mixed colours of those to which the epithet بَغْتَةٌ is applied. (K, TA.)* [See *أَبْغَثُ*, and *بَغْتَةٌ*, and *بَغْتٌ*.]

بَغْثٌ *Dust-colour. (A.)* [But see *بَغْتَةٌ*. Accord. to the TA, the former is the inf. n. of 1, q. v.]

بَغْتَةٌ *Whiteness inclining to خَضْرَاءُ [which here app. means a dark, or ashy, dust-colour]: (T:) [or, in a bird, a colour resembling that of ashes: (see 1:)] or the colour of sheep or goats to which the epithet بَغْتَةٌ is applied. (K, TA.)* [See *أَبْغَثُ*.]

بَغْتَةٌ: see *أَبْغَثُ*, of which it is the fem.

بَغَاتٌ (T, S, A, Mgh, Mgh, K) and *بُغَاتٌ* and *بَغَاتٌ*; (A, Mgh, K;) only the second of these three mentioned by Sb; (TA;) but the second and third asserted to be correct by Yoo; (AZ, TA;) and the last heard by Az; (TA;) or neither of these two is allowable; (Mgh;) *A bird that does not prey, and such as one does not desire to make an object of prey because it is not eaten: (T, Mgh:) or small birds that do not prey, such as sparrows and the like; [a coll. gen. n.]; n. un. with ة: (Mgh:) or [accord. to Lth,] a certain dust-coloured bird, (T, A, K,) of the birds of the water, ash-coloured, and long-necked; as also *أَبْغَثٌ*; pl. [of the latter] *بُغْثٌ* and *أَبَاغْثٌ*: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the *بَغَاتُ* and the *أَبْغَثُ* to be*

one, asserting them to be of aquatic birds; but in my opinion, the former is different from the latter: as to the latter, it is a well-known kind of aquatic bird, so called because it is of the colour termed *بَغْتَةٌ*, i. e. white inclining to خَضْرَاءُ [explained above, voce *بَغْتَةٌ*]: but as to the *بَغَاتُ*, it is any bird that is not one of prey: and the word is said to be a coll. gen. n., signifying the class of birds that are objects of prey: (TA:) ISk says that the *بَغَاتُ* is a bird of a colour inclining to that of dust, (S, Mgh,) a little less than the *رُخْمَةُ* [or vultur percnopterus], (S,) or less than the *رُخْمَةُ*, (Mgh,) slow in flight: (S, Mgh:) but IB says that this is a mistake in two points of view; first, because *بَغَاتُ* is a [coll.] gen. n., of which the n. un. is with ة, like as is that of *حَمَامٌ*; and secondly, because it applies to the class of birds that do not prey; but the *أَبْغَثُ* is a bird of the colour of dust, and this may be a bird of prey, and it may be not a bird of prey: (TA:) AZ says that *بَغَاتُ* signifies the [species of vulture called] *رُخْمٌ*; and the n. un. is with ة: others, the young ones of the *رُخْمِ* and birds of the crow-kind: or [birds] like the [hawks called] *سَوَادِقُ* [pl. of *سَوْدَقٌ*], not predaceous: in the T, it is said to be [a kind of bird] like the [hawk called] *بَاشِقٌ*, that does not prey upon any other bird: (TA:) or *بَغَاتٌ* and *بُغَاتٌ* (ISd, K) and *بَغَاتٌ* (K) signify the worst [or most ignoble] of birds, (ISd, K, [the latter giving this as a second and distinct signification,]) and such as do not prey: (ISd, TA:) Fr says, *بَغَاتُ الطَّيْرِ* signifies the worst of birds, and such as do not prey; and *بُغَاتٌ* and *بَغَاتٌ* are dial. vars.: (S:) the pl. is *بُغَاتَانُ*, (Sb, T, S, Mgh, K,) accord. to those who make *بَغَاتُ* a sing., (Yoo, S, Mgh, TA,) or accord. to those who make the sing. to be with ة; (T, TA;) or those who apply *بُغَاتَةٌ* [as a n. un.] to the male and the female make *بُغَاتٌ* to be pl. [or rather a coll. gen. n.]; (Yoo, S, Mgh;) as is done in the case of *نَعَامَةٌ* and *نَعَامٌ*: (Yoo, S:) ISd says that *بُغَاتَةٌ*, with fet-h, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with damm or with kcsr to the first letter: (Mgh:) but Yoo asserts both of these forms to be used: (AZ, TA:) and *بُغَاتَةٌ* is said to signify a weak bird. (TA.) It is said in a prov., *إِنَّ الْبُغَاتَ بِأَرْضِنَا يَسْتَسْبِرُ* (S, A, Mgh, K*) *Verily the بغاث in our land becomes [like] a vulture, or become [like] vultures: (Mgh:) applied to the low person who becomes of high rank: (A:) meaning [the weak in our land becomes strong: (Mgh:) or he who makes himself our neighbour becomes mighty, strong, or of high rank, by our means, (S, K, TA,) acquiring the might, or strength, of the vulture, after having been low, or mean, in condition. (TA.)*

بُغَيْثٌ *Wheat (حَنْطَلَةٌ and طَعَامٌ [both of which signify the same, though the latter, q. v., has a larger application,]) adulterated by being mixed with barley; (Th, K;) as also غَلِيْثٌ and نَغِيْثٌ. (Th, TA.)*

بُغَيْثَةٌ [dim. of *بُغَاتٌ* fem. of *أَبْغَثُ*, q. v.,] The

place of the *حَقِيْبَةُ* [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.]

أَبْغَثُ *Of a white colour inclining to خَضْرَاءُ [which here app. means a dark, or ashy, dust-colour]: (T:) [or of a colour resembling that of ashes: (see 1:)] or dust-coloured: (A:) or of a colour near to that of dust: (S:) an epithet, like *أَحْمَرٌ*: [fem. *بَغْتَةٌ*; and] pl. *بُغْثٌ*: and sometimes, when used as a subst., it has for pl. *أَبَاغْثُ*. (IB, TA.) You say *طَائِرٌ أَبْغَثٌ* *A bird of the colour above described: (T, S:) whether it be a bird of prey or not: see بَغَاتٌ in two places: (IB, TA:) and صَقْرٌ أَبْغَثٌ [a hawk of that colour]; (ISH, A;) as well as *أَحْوَى* and *أَبْيَضٌ*; i. e., that where-with men take game. (ISH, TA.) *بُغْتَةٌ* applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like *رُقَطَاءٌ*; (S, K;) [Black speckled with white; or the reverse;] or in which are blackness and whiteness, with predominance of the latter colour: (TA:) or *شَاةٌ بَغْتَةٌ* and *غَمْرٌ بَغْتٌ* signify a sheep or goat, and sheep or goats, in which are blackness and whiteness. (A.)—Also, [as a subst.,] *A certain bird, (K, TA,) dust-coloured, in truth different from the بَغَاتُ, as shown above: see the latter word: (TA:) pl. هُوَ مِنْ أَبَاغْثٍ*. (T, TA.) You say, *هُوَ مِنْ أَبَاغْثٍ الطَّيْرِ* [He is of the birds thus called]. (A.)—And *الْأَبْغَثُ* signifies *The lion; (TS, K;) because he is of the colour termed بَغْتَةٌ. (TA.)*—And *الْبُغْتَاءُ* † *The medley, or mixed or promiscuous multitude or collection, of men or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (S, A, K;) the commonalty, or vulgar, and collective body, of the people. (S.)* One says, *خَرَجَ فُلَانٌ فِي الْبُغْتَاءِ* and *الْبُغْتَاءِ* † *Such a one went forth among the medley, &c., of the people. (A.)* And *دَخَلْنَا فِي الْبُغْتَاءِ* † *We entered among the commonalty, or vulgar, and the collective body, of the people. (S.)***

بغض

1. *بَغْضٌ*, *nor. - , (S, K,) inf. n. بَغْضَةٌ*, (S,) *The shy rained a rain such as is termed بَغْضَةٌ*, q. v. (S, K.)—*بُغْضَتِ الْأَرْضُ* *The land was watered by a rain such as is termed بَغْضَةٌ*, (S,) or *بَغْضٌ*. (TA.)

بَغْضٌ: see what next follows.

بَغْضَةٌ *A weak shower of rain; (S, K:) above what is called طَسَّةٌ: (S:) or weak rain, small in its drops; as also بَغْضٌ [originally an inf. n.]: or both signify a cloud that pours forth its rain in one shower: As says that the lightest and weakest of rain is that called طَلٌّ; then, the رَدَادٌ; then, the بَغْضُ: the dim. of the last is بُغْضٌ. (TA.)*

مَطَرٌ بَاغْضٌ *Weak rain. (S, K.)*

أَرْضٌ مَبْغُوضَةٌ *Land watered by a rain such as is termed بَغْضَةٌ*, (S,) or *بَغْضٌ*. (TA.)

بغض

1. *بَغْضٌ*; (S, A, Mgh, K;) and *بُغْضٌ*; *nor. [of*

her young one: (K:) or uttered a weak cry, below that [grumbling cry] which is termed رَغَاءٌ. (Ham p. 233.) [See an ex. in a verse of Dhu-r-Rummeh cited voce الأ.] And بَغَمٌ and بَغْمٌ said of the تَيْتَل and إِبِل and وَعِل, [all of which words are said to signify the mountain goat,] He uttered a cry. (K.) — بَغْمَةٌ, (S, K,) and بَغْمٌ, (TA,) † He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him; (S, K;) taken from the بَغَامُ of the she-camel; because it is a cry not uttered clearly. (TA.)

3: باغمة, (K,) inf. n. مِبَاغِمَةٌ, (S,) † He talked with him with a soft, or gentle, voice: (S, K, TA:) or المِبَاغِمَةُ is like المِنَاغِمَةُ, and means the speaking [with another] faintly; taken from the بَغَامُ [see 1] of the gazelle and the she-camel: (Ham p. 233:) or the holding amatory and enticing talk, or conversation, with another, with a soft, or gentle, voice. (TA.)

5: see 1, in three places.

6. تَبَاغَمَتْ They (gazelles) uttered cries, or their softest or gentlest cries, one to another. One says, مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَمُ فِيهَا الظَّبَاءُ [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and بَغَزَلَانِ يَتَبَاغَمَانِ [by gazelles uttering cries, &c., one to another]. (TA.)

بَغْمَةٌ A thing like the قِلَادَةٌ, [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish بُوغْمُقُ. In the present day, it is applied to A necklace of pearls.]

بَغَامٌ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

بَغْوَمٌ A female gazelle uttering, or that utters, the cry termed بَغَامٌ. (S, K.) — † A woman having a soft, or gentle, voice. (JK, TA.)

مَبَغْوَمٌ A young gazelle, and a young camel, to which the cry termed بَغَامٌ is addressed by its mother. (JK.) — One says, also, بَغَامٌ مَبَغْوَمٌ [A cry &c. uttered]; like as one says, قَوْلٌ مَقْوَلٌ. (TA.)

بغو

1. بَغَا الشَّيْءَ, inf. n. بَغْوٌ, He looked at the thing [to see] how it was; (K:) as also بَغَى, (K in art. بَغَى) inf. n. بَغَى. (TA in that art.)

بغى

1. بَغَى, (S, K, &c.) aor. َ, (Msb, K,) inf. n. بَغَاءٌ, (S, Mgh, K, &c.) or this is a simple subst., and the inf. n. is بَغَى, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بَغَى, (Lb, K,) but the first is better known, and is the chaste form, and some say, بَغَى, (TA,) and بَغِيَةٌ and بَغِيَةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغِيَةٌ, with fet-h, (TA,) and بَغَايَةٌ, (As, S, TA,) He sought; sought for, or after; sought, desired, or endeavoured, to find, and take,

or get; (S, Mgh, Msb, K, &c.) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh, Msb, K, TA,) good or evil; (Lh, TA:) as also ابْتَغَى and بَتَغَى (S, Msb, K) and استَبَغَى: (K:) or ابْتَغَى signifies he sought, &c., diligently, studiously, scdulously, or earnestly: (Er-Rághib, TA:) and بَغَى signifies also he loved, or affected, a thing: (MF, TA:) or, accord. to Er-Rághib, the inf. n. signifies the seching to exceed the just bounds in respect of that which one aims at, or endeavours after, whether one actually exceed or do not; and sometimes it is considered in relation to quantity; and sometimes, in relation to quality. (TA.) You say, بَغَاهُ بَشْرٌ [He sought him with an evil purpose; or sought to do him evil]. (S and K in art. عَقَبَ) — And بَغَاهُ He sought, &c., a thing for him; like بَغَى لَهُ. (Lh, Mgh, K, K.) You say, ابْغَاهُ الشَّيْءَ He sought, &c., the thing for him; (S, K;) as also ابْغَاهُ الشَّيْءَ: (K:) thus you say, ابْغِ لِي and ابْغِنِي كَذَا or ابْغِنِي كَذَا Seek thou for me such a thing; (TA:) and ابْغِنِي شَيْئًا Seek thou for me my stray-beast: (Mgh:) or ابْغَاهُ الشَّيْءَ signifies He aided, or assisted, him to seek the thing: (K, K:) or ابْغِنِي كَذَا signifies Seek thou for me such a thing; and also Aid thou me to seek such a thing. (JK.) It is said in the Kur [ix. 47], يَبْغُونَكُمْ الفِتْنَةَ They seek, or desire, for you discord, or dissension; or they seeking, &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا Ye seek, or desire, for it, namely, the way [of God], crookedness; or ye seeking, &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition ل. (TA.) — [Hence, app.,] بَغَانِي دَاءٌ It procured to me disease; it caused disease to befall me. (Ham p. 794.) And إِنَّهُ لَذُو بَغَايَةٍ Verily he is one who makes much gain: (JK, K:) but in the M, ذُو بَغَايَةٍ meaning a seeker of gain. (TA.) And مَا بَغَى لَهْ Good was not appointed to betide him. (TA.) — بَغَى عَلَى أَخِيهِ, inf. n. بَغَى, He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself: so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., البَغَى عِقَالُ النَّصْرِ [Envy is the shackle of aid from God against an enemy or a wrongdoer]. (TA.) — Hence, (Lh, TA,) بَغَى signifies The acting wrongfully, injuriously, or tyrannically; (Lh, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lh, TA:) or the seeking, or endeavouring, to act corruptly, wrongly, or unjustly: (Az, TA:) or the exceeding the due bounds, or just limits, in any way: (S:) accord. to Er-Rághib, it is of two kinds: one of these is approved, and this is the passing beyond the bounds of equity to exercisc beneficence, and beyond the bounds of obligatory duties to do what is not obligatory: the other is disapproved, and this is the passing beyond the bounds of that which is true, or right, to do that which is false, or

wrong, or to do acts of a doubtful nature: but in most instances it is that which is disapproved. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بَغَى عَلَى النَّاسِ, (Az, Msb,) aor. َ, (K,) inf. n. بَغَى, (Msb, K,) He exalted himself against him, or above him; overpowered, or oppressed, him; (Fr, S, K;) acted wrongfully, injuriously, or tyrannically, towards him; and deviated from the right way: (K:) and he acted wrongfully, injuriously, or tyrannically, towards men, or the people, (Az, Msb,) and sought to annoy them, or hurt them. (Az, TA.) Lh mentions, on the authority of Ks, the saying, مَا لِي وَلْيَبِغَ بَعْضُكُمْ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for وَلْيَبِغِي; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ي. (TA.) بَغَى also signifies He occupied himself with corrupt, wrong, or unjust, conduct: [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. َ, (TA,) inf. n. بَغَى, (Az, TA,) He magnified himself; or behaved proudly, haughtily, or insolently: (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) — And [hence,] بَغَى فِي مَشِيَّتِهِ, (K,) inf. n. بَغَى, (TA,) He [app. a horse, and perhaps a man also,] was proud, or self-conceited, and quick, in his gait: (K:) or بَغَى in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the being proud, or self-conceited, with exceeding briskness or liveliness or sprightliness. (JK, S, TA.) — And بَعَتْ السَّمَاءُ, (S, K,) inf. n. بَغَى, (TA,) The sky rained vehemently: (A'Obeyd, S, K:) or exceeded, in rain, the limit of what was wanted. (Er-Rághib, TA.) And بَغَى الْوَادِي The valley flowed with water reaching to a place to which it had not reached before. (S, TA.) — بَعَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. َ, (JK, Mgh,) inf. n. بَغَاءٌ, (IKh, JK, S, Mgh, Msb, TA,) or بَغَى, (ISd, K,) [but the former, only, is commonly known,] She committed fornication, or adultery; she prostituted herself; (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also بَاغَتْ, (IKh, S, Msb, K,) inf. n. بَغَاءٌ, (IKh, K,) and مِبَاغَةٌ, (K,) said of a female slave: (Msb:) or مِبَاغَةٌ signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33], وَلَا تَكْرَهُوْا فِتْيَانَكُمْ, [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, خَرَجَتِ الْمَرْأَةُ تَبَاغَى [The woman went forth for prostituting herself]. (S.) Accord. to the Jemā et-Tefüreek, بَغَاءٌ signifies The knowing of a woman's committing fornication or adultery, or prostituting herself, and approving, or being content: but this, if correct, is an amplification in speech. (Mgh.) — بَغَى الْجُرْحُ, (JK, S, Msb,) aor. َ, inf. n. بَغَى, (JK,) The wound swelled, (S,) and became in a corrupt state, (JK, S, Msb,) and produced thick

purulent matter. (JK.) And **بَرَأَ جُرْحَهُ عَلَى بَغَى** *His wound healed having somewhat of corruption in it.* (S.) — **بَغَى**, (K,) aor. -, inf. n. **بَغَى**, (TA,) also signifies *He lied; said what was untrue.* (K.) **مَا تَبَغَى**, in the *Kur* [xii. 65], is said to mean *We do not lie: and we do not act wrongfully: or it may mean what do we seek, or desire?* (TA.) — Also, (K,) inf. n. **بَغَى**, (TA,) *He looked at a thing [to see] how it was;* (K;) and so **بَغَا**, inf. n. **بَغُو**: mentioned by Kr. (TA.) — And, (K,) with the same inf. n., (TA,) *He looked, watched, or waited, for a person or thing.* (Kr, K.)

3: see 1, latter part, in two places. — Lh mentions the saying, addressed to a pretty woman, **إِنَّكَ لَجَمِيلَةٌ وَلَا تُبَاغَى**, as meaning *Verily thou art pretty, and mayest thou not be smitten by the [evil] eye:* (TA in this art. :) but accord. to some, the verb in this instance belongs to art. **بَوَّغَ** or art. **بَوَّغَ**. (TA in art. **بَوَّغَ**.)

4: see 1, in five places. — **ابغاه الشيء** also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it.* (S.)

5: see 1, first sentence.

6. **تَبَاغَوْا** *They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another.* (S, TA.)

7. **انْبَغَى** is said in the S to be quasi-pass. of **بَغَى**, like as **انْكَسَرَ** is of **كَسَرَتْهُ**; and Esh-Shiháb says of the aor. that it is quasi-pass. of **بَغَاهُ**, aor. **بَغَى**, in the sense of **طَلَبَهُ**: (TA:) [Fci says,] it has been asserted that **انْبَغَى** is quasi-pass. of **بَغَى**; but a verb of the measure **انفعل** is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of **كَسَرَتْهُ**, of which the quasi-pass. is **انْكَسَرَ**; which **انْبَغَى** does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with **انْطَلَبَ**, as quasi-pass. of **طَلَبَ**, and means *It was, or became, suitable, fit, meet, or proper;* (Zj, TA:) [or *right, and allowable; and good: or very requisite:* (see explanations of exs. following:) or *it behooved: and] it was, or became, facilitated, or easy;* (Er-Rághib, K;) and *practicable, or manageable.* (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the uor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khattábee on the authority of Ks; and was often used by Esh-Sháfi'ce: it is, however, very rare. (TA.) You say, **إِنِّي لَأَنْبَغِي لَكَ أَنْ تَفْعَلَ كَذَا** [*It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing.*] (S, TA.) And, accord. to Zj, **انْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ**, as meaning *It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing.* (TA.) And **مَا يَنْبَغِي لَكَ أَنْ تَفْعَلَ هَذَا**, (Lh, K,) and **مَا يَنْبَغِي**, (K, TA,) with **فعل-ه** to the **غ**, (TA,) and **مَا أَنْبَغَى**, and **مَا أَنْبَغَى**, (Lh, K;) of which four phrases, the first is given by Lh as

explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.;* but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And **مَا يَنْبَغِي أَنْ يَكُونَ كَذَا** *It is very requisite that it should be so, or that such a thing should be; [or it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;] it is not well that such a thing should be neglected, or left undone.* (Msb.) And Ks is related to have heard, from the Arabs, the phrase, **مَا يَنْبَغِي أَنْ يَكُونَ كَذَا**, meaning *It is not right that it should be so, or that such a thing should be: or it is not good &c.* (Msb.) It is said in the *Kur* [xxxvi. 69], **وَمَا عَلَّمْنَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ**, i. e. [*And we have not taught him poetry, or versification, nor is it right, proper, fit, or meet, for him:* (Bd:) or *nor is it easy to him, (Bd, Jel, Er-Rághib,) or practicable to him.* (Bd, Er-Rághib.)

8: see 1, first sentence, in two places: — and see also 7, in two places.

10: see 1, first sentence. — You say also, **اسْتَبَغَى الْقَوْمَ بَعْوَهُ** and **بَعُوَ لَهُ** [*He asked the people, or company of men, to seek a thing for him, and they sought it for him.*] (Lh, K.)

بَغَى [originally an inf. n. (see 1)] *Much of rain; or much rain:* in [some of] the copies of the *K*, **المطر** is erroneously put for **المطر**: (TA:) [and in some, **البغى** for **البغى**: in a MS. copy, I find **المطر الكثير من السماء**: and in the *CK*, **البغى الكثير من السماء** signifies *the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky.* (As, Lh, JK, S, TA.) Hence the saying, **دَفَعْنَا بَغَى السَّمَاءِ خَلْفَنَا** (As, S, TA) or **عَنَا** (Lh, TA) [lit. *We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed; as is shown in art. دفع.*]

بَغَى: see what next follows.

بَغَى and **بَغَى** (JK, S, Msb, K) and **بَغَى** (K) *A thing sought; (JK, K;) as also **بَغَا** [originally an inf. n. (see 1)]: (JK:) or a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair:* (S, Msb:) as in the saying, **لِي فِي بَنِي بَغَى** [*I have among the sons of such a one an object of want*]: (S:) or the first signifies *a state that one seeks; and the second, a thing itself that one wants:* (As, S, Msb:*) and the first, (JK,) or third, (K,) signifies also *a stray beast that is sought:* (JK, K:) the pl. of the second is **بَغَى**. (JK.) [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.)

بَغَى: see what next follows.

بَغَى accord. to some, of the measure **فَعِيل**; **بَغَى**

accord. to others, of the measure **فَعُول**, originally **بَغَوَى**; [if of the former, originally meaning "sought;" and if of the latter, originally meaning "seeking;" and therefore [in either case] not admitting the affix **ة**: (TA:) *A fornicatress, an adulteress, or a prostitute;* (JK, S, Mgh, Msb, K;) as also **بَغَوَى** [of the measure **فَعُول**, and therefore anomalous, like **نَبَوَى**]: (M, K:) **بَغَى** is not applied to a man, (Lh, Msb,) nor **بَغَى** to a woman: (Lh, TA:) pl. **بَغَايَا**. (S, Mgh, Msb.) [See an ex. voce **مَهْر**.] — Also *A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not;* (TA:) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or *a free woman who is a fornicatress or an adulteress or a prostitute: so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave:* (TA:) and *a female singer, though chaste; because of fornication's being originally attributable to such a person:* (Msb:) pl. as above. (JK, S, TA.) One says, **قَامَتْ عَلَى رُؤُوسِهِمُ الْبَغَايَا** [*The female slaves stood over their heads.*] (S.) — **بَغَايَا** also signifies *The scouts, or companies of scouts, that precede an army:* (S, K, TA:) but the sing. of this is **بَغِيَّة**. (TA.)

بَغِيَّة: see **بَغِيَّة**. — Also, pl. **بَغَايَا**: see **بَغَى**, last sentence.

بَغِيَّة: see **بَغِيَّة**.

بَاغ *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get:* pl. **بَغَاة** and **بَغِيَان** (K) and **بَغَاة**. (TA: [there mentioned as a pl., but not said to be of **بَاغ**, nor explained.]) **بَاغٌ وَهَادٍ**, lit. *A secher of [stray] camels and a guide of the way, mentioned in a trad. respecting the Hijrah (as said by Abó-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error.* (TA.) One says, **قَرَّبُوا لِهَذِهِ الْإِبِلِ**, i. e. [*Disperse ye, for these camels, sechers*] to scatter themselves in search thereof. (S.) — *Acting wrongfully, injuriously, or tyrannically, [&c.,] towards others:* pl. **بَغَاة**. (Msb. [See 1.]) **غَيْرَ بَاغٍ**, in the *Kur* ii. 168, [&c.,] means *Not being a revolter from the Muslims, (Jel,) or, against the Imám:* (TA:) or it means *not desiring to eat for the sake of enjoyment: or not seeking to exceed the limit of his want:* (Az, TA:) or *not seeking what he should not seek.* (Er-Rághib, TA.) **فِرْقَةٌ بَاغِيَّةٌ** *A company of men revolting from the just Imám.* (K.) **بَاغِيَّةٌ** *A party occupying itself with corrupt, wrong, or unjust, conduct.* (Msb.) — *A camel that does not impregnate, or get with young.* (Kr, K.) — *A horse that is proud, or self-conceited, with exceeding brishness or liveliness or sprightliness:* (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) — [The pl.] **بَغِيَانٌ** also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase.* (JK.)

مَبَغَى [*A place where a thing is sought: and*

hence, a way, or manner, in which a thing is, or should be, sought: this is meant in the saying, **بَغَيْتَ الْمَالَ مِنْ مَبْغَاتِهِ** [I sought wealth by the way, or manner, whereby it should be sought]; like as **أَتَيْتَ الْأَمْرَ مِنْ مَاتِيهِ** (S.)

مَبْغَاةٌ: see what next precedes.

الْمُبْتَغِي, (K,) or, as in the Tekmilch, **الْمُبْتَغِي**, (TA,) *The lion*: (K:) because he is always seeking prey. (TA.)

الْمُبْتَغِي: see what next precedes.

بَق

1. **بَقِيَ**, (JK, M,) aor. **بَقِيَ**; and **بَقِيَ**, [first pers. **بَقَيْتُ**,] aor. **بَقَيْتُ** [in the TA **بَقِيَ**, which, being anomalous, is probably a mistake,] inf. n. **بَقِيَ** and **بَقِيَ** [which is of the latter verb accord. to analogy] and **بَقِيَ**; (M;) *He spoke, or talked, much; was, or became, loquacious*; (JK, M, TA;) as also **بَقِيَ** (JK, S, M, TA) and **بَقِيَ**. (M, TA.) And **بَقِيَ كَلَامًا** [in which case the aor., accord. to rule, unless the noun be a specifier, is **بَقَيْتُ**] and **بَقِيَ بِكَلَامٍ** [*He was, or became, profuse in speech*]. (M.) And **بَقِيَ عَلَى الْقَوْمِ**, (Zj, K,) or **بَقِيَ كَلَامَهُ**, (M,) inf. n. **بَقِيَ** and **بَقِيَ**, (K,) *He spoke, or tolled, much against the people, or company of men*; (Zj, M, K;) ns also **بَقِيَ**. (K.) Hence, (TA,) **قَدَّ مَلَأَتِ الْأَرْضَ بَقَاً** [*Thou hast filled the earth, or land, with much discoursing*], said, in dispraise, to a voluminous writer. (M, TA.) — **بَقَتْ** and **بَقَتْ**, said of a woman, *She had many children*: (JK, S, M, K;) or, as Sb says, **بَقَتْ وَوَلَدًا** *she brought forth many children*. (M, TA.) — **بَقَّتِ السَّمَاءُ**, (S, M, K,) and **بَقَّتْ**, (M, TA,) *The sky rained much, and consecutively, or uninterruptedly*: (M, TA:*) or *rained vehemently*. (S, M, K.) — **بَقِيَ**, (M, K,) aor. **بَقِيَ**, (M,) or **بَقِيَ**, (TA,) inf. n. **بَقِيَ**, (M, TA,) *He gave largely, or amply*: (IF, M, K, TA:) in some of the copies of the K, **بَقِيَ** is erroneously put for **بَقِيَ**. (TA.) And **بَقِيَ لَنَا الْعَطَاةُ** *He made the gift large, or ample, to us*. (M.) — **بَقِيَ مَالَهُ** *He distributed, or dispersed, or scattered, his property*; (K;) as also **بَقَعَهُ**. (JK, K.) — **بَقِيَ الْخَبْرَ**, inf. n. **بَقِيَ**, *He spread, and sent forth, the news, or information*. (M.) — **بَقِيَ الشَّيْءَ**, aor. **بَقَيْتُ**, *He put forth, or took forth, what was in the thing*. (M, TA.) Hence, (M,) **بَقِيَ عِيَابَهُ**, (M, L, TA,) in the K, erroneously, (TA,) *He spread out (K, TA) his [receptacles of skin, or leather, termed] عِيَاب, and put forth, or took forth, what was in them*. (TA.) — **بَقِيَ**, *He clave, slit, ripped, or rent, the thing*. (JK.) So in the phrase **بَقِيَ الْجِرَابُ** [*He slit, ripped, or rent, and opened, (see مَبْقُوقٌ,) the bag, or receptacle, for travelling-provisions &c.*]. (K.) — **بَقِيَ**, (IF, K,) inf. n. **بَقُوقٌ**, (TA,) said of a plant, [app. from its cleaving the earth,] *It came forth*. (IF,

K, TA.) = **بَقِيَ الْمَكَانَ**, [aor., app., **بَقَيْتُ**, or **بَقَيْتُ**] *The place abounded with بَقِيَ [i. e. gnats, or mosquitoes; or bugs]; as also بَقِيَ*. (M, TA.)

2: see 1.

4: see 1, in five places. — **أَبَقَ وَوَلَدَ فُلَانٌ**, inf. n. **أَبَقَاتُ**, *The children of such a one multiplied; became many, or numerous*. (TA.) — **أَبَقَّتِ الْغَنَمُ** **فِي الْجَدْبِ**, accord. to the K, (TA,) or **أَبَقَّتْ** **فِي الْجَدْبِ**, (JK, and thus in the O, TA,) *The ewes, or she-goats, being lean, or meagre, brought forth [in drought, or scarcity, or in a year of drought or scarcity]*. (JK, O, K, TA.) — **أَبَقَ الْوَادِي** *The valley put forth its plants, or herbage*. (O, L, TA.) In the K, **أَبَقَاتُ** is erroneously put for **أَبَقَاتُهُ**. (TA.) — **أَبَقَ**, or **أَبَقَ**, or **أَبَقَ**, *He did to him much, or ample, good, or evil*. (Ibn-'Abbád, JK, K.)

7: see 4.

R. Q. 1. **بَقِيَ الْكُوزُ**, (S, M,) **بَالَمَاءِ**, (M,) [inf. n. **بَقِيَّةٌ**, q. v. infra,] *The mug made a [gugling or gurgling] sound with the water [on being dipped into it or on one's pouring out from it]*. (S, M.) And **بَقِيَّتِ الْقِدْرُ** *The cooking-pot boiled [so as to make a sound of bubbling]*. (M.) — See also 1. — **بَقِيَ عَلَيْنَا الْكَلَامُ** i. q. **فَرَقَهُ** [lit. *He scattered speech (app. meaning he jabbered) at us, or against us: compare عَلَى الْقَوْمِ*, or **بَقِيَ كَلَامَهُ**, above]. (K.)

بَقِيَ: see **بَقِيَ**. — **بَقِيَّةٌ** A woman having many children: (Ibn-'Abbád, JK, K;) and **بَقِيَّةٌ** a woman that brings forth many children. (M, TA.) — **أَبَقَتْ** [A trace, mark, track, impression, or the like,] that is plainly apparent, or conspicuous. (JK, TA.) = Also, a pl. n.; (S, TA;) [or rather a col. gen. n.]; sing., (S, TA,) or n. un., (JK, M, Mṣb, K,*) **بَقِيَّةٌ**; (JK, S, M, &c.;) *Gnats, or mosquitoes; syn. بَعُوضٌ*: (S, M, K:*) or *large بعوض*: (JK, M, Mṣb:) the poet 'Abd-er-Rahmán Ibn-El-Hakam, cited by IB, speaks of their singing [or humming]. (TA.) **بَقِيَّةٌ** [O eye of a gnat or mosquito] denotes smallness of the person of him to whom it is said; or of the eye, as being likened to the eye of the gnat or mosquito. (Har p. 619. [See an ex. voce **حُرُقٌ**].) — Also, [in the M is here added "it is said," but this implies uncertainty where none exists,] *A kind of insect, [namely, bugs,] (M, K,) resembling the louse, (M, TA,) [but larger,] wide, (K,) red, and stinking, (M, K,) [and hence termed **بَقِيَّةٌ**,] found in bed-frames, or couch-frames, and in walls, [and therefore termed **بَقِيَّةٌ** and **بَقِيَّةٌ**,] (M, TA,) called also **بَقِيَّةٌ** [from being found in mats]; (TA;) *when one kills them, he smells [what resembles] the odour of bitter almonds proceeding from them*. (M, TA.) — **بَقِيَ شَجَرَةُ الْبَقِيَّةِ** [*The elm-tree*]: see **دَرْدَارٌ**.*

بَقَعَهُ: see what next follows.

بَقِيَ A man who speaks, or talks, much; loquacious; talkative; garrulous; a great talker;

(S, K;) whether incorrectly or correctly; (M;) or such is termed **بَقِيَ**; (so written in a copy of the M;) as also **بَقَعَهُ**, (JK, S, K,) but this has a more intensive signification, (S, TA,) and **بَقِيَ**, (M, Sgh, K,) and **بَقِيَ**, (JK, S, M,) or **بَقِيَ**, (K,) and **بَقِيَ**, (K,) which last occurs in a trad., but accord. to one recital it is **بَقِيَ**, in which the former word signifies "cast away," and the latter is an imitative sequent thereto: (TA:) **بَقَعَهُ**, also, [app. pl. of **بَقِيَ**,] is syn. with **كَثُرُوا** [great talkers, &c.]: (IAar, TA:) and **بَقِيَ** [thus written without teshdeed] signifies a babbler; nonsensical, irrational, foolish, or delirious, in his talk; one who speaks confusedly and improperly; or who speaks, or talks, much and badly, or erroneously. (M.) [See also 1, of which it is an inf. n.] — Also, (K,) n. un. with **بَقِيَ**, (JK, K,) *A kind of clamorous bird*: (JK, K:) but Sgh writes it [**بَقِيَ**,] with teshdeed. (TA.) = Also *The worthless, or mean, or vile, articles of the furniture or utensils of a house or tent, or of household-goods*. (M, K.)

بَقَعَهُ: see **بَقِيَ**.

بَقِيَ: see **بَقِيَ**, in two places.

بَقِيَّةٌ a word imitative of The [gugling or gurgling] sound of a mug (JK, S, K) [when dipped in water, (JK, K,) and the like: (K:) and of a cooking-pot in its boiling. (TA.) [See also R. Q. 1.]

بَقِيَ: see **بَقِيَ**, in two places. — Also *The mouth*. (K.)

بَقِيَ: see **بَقِيَ**. — **بَقِيَّةٌ** [its fem.]: see **بَقِيَ**.

بَقِيَ **أَرْضٌ مَبْقَاةٌ** *A land abounding with بَقِيَ [i. e. gnats, or mosquitoes; or bugs]; (M, TA;) like as you say مَبْقَاةٌ*. (TA in art. بعض.)

بَقِيَ **جِرَابٌ مَبْقُوقٌ** [*A bag, or receptacle, for travelling-provisions &c.] opened: (JK:) or slit, ripped, or rent, and opened*. (Ibn-'Abbád, TA.)

بَقِر

1. **بَقَرَ**, (S, K, &c.) aor. **بَقَرَ**, (JK, S, A, Mgh, Mṣb,) or **بَقَرَ**, (K,) [but this seems to be a mistake,] inf. n. **بَقَرَ**, (S, Mṣb,) *He slit; ripped; split; cut, or divided, lengthwise*. (S, Mṣb, K, &c.) *He slit, or ripped open, an animal's belly*. (A, Mgh.) One says, **بَقَرَ عَنْ جَنِينِهَا** *Rip thou open her [a camel's] belly so as to disclose her factus*. (S.) [See **بَقِيرٌ**.] — *He opened, or laid open*. (S, A, Mṣb.) — *He widened; made wide, or ample*. (S, K.) — *He opened, and widened, or made wide, a house, or tent*. (TA, from a trad.) — *He opened and revealed to a person a story*. (TA, from a trad.) — **بَقَرَ الْأَرْضَ**, said of a هُدْهُد [or hoopoe], *It looked for the place of water and saw it*: (K:) [or it clave the ground and discovered water:] occurring in a trad. respecting the هُدْهُد of Solomon [mentioned in the Qur ch. xxvii.] (T.) — **بَقَرَ لِي بَنِي فُلَانٍ** *He knew the state, condition, case, or affair, of the sons of such a one, and examined, or inspected, them*. (K.) — **بَقَرَ عَنِ الْعُلُومِ** *He inquired, and searched*

to the utmost, after sciences. (A.) — بَقْرُ الْعِلْمِ: see 5. — بَقْرٌ, nor. ٤, He (a dog) became confounded, (S, K,) and stupified, (TA,) with joy, (K,) at seeing بَقْرٌ, (S, K,) i. e., بَقْرُ الْوَحْشِ [wild oxen, or wild bulls or cows]; (TA;) like as one says غَزَلَ meaning "he sported," or "played," "at seeing a gazelle," or "a young gazelle;" as also بَقِرَ: or the former, he feared, so that he was astonished, amazed, or stupified, at seeing many بَقْرٌ: (TA voce بَحَرَ:) and † the latter signifies also [simply] he became confounded, or perplexed: (IAar, TA:) and he doubted respecting a thing. (K.) — Also, aor. as above, inf. n. بَقِرَ (S, K) and بَقِرَ; (K;) but Az says, El-Mundhirce has informed me that AHeyth disallowed بَقِرَ, saying that it is accord. to analogy بَقِرَ, as the verb is intrans.; (TA;) He (a man) became tired, or fatigued, (S, K,) so that he could hardly see; (K;) and he became weary, or jaded; (S, K;) as also بَقِرَ. (S, K,*)

2. بَقِرَ الْقَوْمَ مَا حَوْلَهُمْ The people dug the tract around them, and made wells. (Aq.)

5. تَبَقَّرَ It (a she-camel's belly) became ripped open; as also ابْتَقَرَ and ابْتَقِرَ. (TA.) — It became open. (Aq.) — And i. q. تَوَسَّعَ; (Aq, K;) as also تَبَيَّنَ. (K.) So in the phrase تَبَقَّرَ فِي الْعِلْمِ [He enlarged himself, or took a wide range, in science, or knowledge]; (S, A, Mṣb;) and تَبَقَّرَ الْعِلْمَ, inf. n. بَقِرَ, signifies the same. (TA.) And so in the phrase تَبَقَّرَ فِي الْمَالِ, (S, A, Mṣb,) and فِي الْأَهْلِ, (TA,) i. e., He enlarged himself, or he became, or made himself, large, or abundant, in wealth, or camels or the like, and in family; as explained by Aq. (A'Obeyd.) You say also, تَبَقَّرَ الْكَلَامَ, [meaning فِي الْكَلَامِ] i. e., He was diffuse, or profuse, in speech; syn. تَفَتَّقَ بِهِ. (A.)

7: see 5.

8: see 5.

Q. Q. 1: see 1, in three places.

Q. Q. 2: see 5.

بَقْرٌ a gen. n., (S, Mṣb,) a word of well-known meaning, (S, Mṣb, K,) [The bovine genus; the ox, or bull, and cow; and oxen, or bulls, and cows; neat; black cattle;] applied to the domestic and the wild: (TA:) [but the wild have also distinctive appellations, as will be seen below:] n. un. بَقْرَةٌ, (S, Mṣb, K,) [but in the K it is said that بَقْرٌ is pl. of بَقْرَةٌ,] which is applied to the male and the female; (S, Mṣb, K;) the ٤ being added only to restrict it to unity: (S, Mṣb:) the pl. of بَقْرٌ is أَبْقَرٌ [a pl. of pauc.], (M,) and أَبْقَارٌ, meaning herds of oxen, or bulls, or cows: (Mṣb and TA in art. اهل:) and the pl. of بَقْرَةٌ is بَقَرَاتٌ (S, Mṣb, K) and بَقَارٌ (K) and بَوَاقِرٌ (Aq, T, K) and أَبْقُورٌ; (K;) [or rather this last is a quasi-pl. n.]; and the following [also] are quasi-pl. ns., namely, بَقُورٌ, (K,) which is syn. with بَقْرٌ, (S,) and بَقِيرٌ, (K,) or this signifies a collection, or herd, of بَقْرٌ, (S,) and بَاقِرٌ, (K,) or this signifies a collection, or

herd, of بَقْرٌ with their pastors, (Lth, S,) and بَاقُورٌ, and بَاقُورَةٌ, (K,) or this last is syn. with بَقْرَةٌ in the dial. of the people of El-Yemen: (S:) or بَاقُورٌ and بَيَّقُورٌ and أَبْقُورٌ are all syn. with بَقْرٌ; and so, accord. to Ktr, is بَاقُورَةٌ. (Mgh.) — بَقْرُ الْوَحْشِ [and البَقْرُ الْوَحْشِيُّ] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. بَقْرَةُ الْوَحْشِ and البَقْرَةُ الْوَحْشِيَّةُ; masc. and fem.: in Egypt, these appellations are applied to the antelope defassa of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early Arabs: it is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas antilope bubalis; by others, alcephalus bubalis, or acronotus bubalis; and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity: thus we find بَقْرُ الْوَحْشِ explained as meaning] a kind of animal of which there are four different species: the first called مَهَا [i. e. مَهَا, a coll. gen. n. of which the n. un. is مَهَاةُ]; the second, ايل [i. e. ايل]; the third يَحْمُور [i. e. يَحْمُور, or يامور]; the fourth, ثينل [or ثَيْتَل], and also [i. e. يَامُور]; and وَعَل [i. e. وَعَل]: (Ed-Demerece, cited by De Sacy, erroneously written by him "Domairi," in his Chrest. Ar. sec. ed. ii. 435 ct seq.) or what is called in Persian كوزن [كوزن] (see also اَيْل in art. اول); it has a great horn, with branches; an additional branch growing upon its horn every year; and its horn is solid, thus differing from the horns of other animals, for their horns are hollow: when it hears singing, and the sounds of musical instruments, it listens thereto, and then it takes no care to guard itself from the arrows, by reason of its intense delight therein: when it raises its ear, it hears sounds; and when it relaxes it, it hears not anything. (Kzw: also cited by De Sacy, ubi supra.) The Arabs regard بَقْرٌ [meaning بقر الوحش] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) — مِلْءُ مَسْكِ الْبَقْرَةِ [The quantity that fills the hide of the bull, or cow,] means † a large quantity. (A.) — الظَّبَاءُ عَلَى الْبَقْرِ [or الظَّبَاءُ] and الْكِرَابُ عَلَى الْبَقْرِ [or الْكِرَابُ, and الْكِرَابُ] are provs. of the Arabs. (TA.) [See arts. ظبي and كرب and كلب.] — عَيْنُ الْبَقْرِ † [The buphthalmum, or ox-eye;] i. q. بَهَارٌ, q. v. (S in art. بهر.) — عِيُونُ الْبَقْرِ † A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to † A species of إِبْجَاص [or plum]. (K, TA.) — بَقْرٌ is also applied to † A family, or household; those who dwell with a man, and whose maintenance is incumbent on him. (TA.) You say, جَاءَ فَلَانٌ يَجُرُّ بَقْرَهُ † Such a one came dragging along his family, or household. (A, TA.) And عَلَى فَلَانٍ بَقْرَةٌ مِنْ عِيَالٍ † Upon such a one is dependent a troop, or large number, of his family, and of camels or the like. (A, TA.)

فَلَانٌ فِي بَقْرِ مِنَ النَّاسِ. (A.) And كَرِشٌ مِنْ عِيَالٍ † Such a one is among a large company of men. (A.)

بَقِيرٌ Slit; ripped; split; cut, or divided, lengthwise; as also مَبْقُورٌ. (K.) — A she-camel having her belly ripped open so as to disclose her fetus. (S.) — A mare's colt or foal that is born in a [membrane such as is called] مَسَكَةٌ or سَلَى: (K:) so termed because this is ripped open over it. (TA.) — Also, and بَقِيرَةٌ, A garment of the kind called بُرْدٌ, which is slit [in the middle], and worn (As, K) by a woman, who throws it upon her neck, [putting her head through the slit,] (As,) without sleeves, (As, K,) and without a جَيْب [or an opening at the bosom]; (As;) i. q. اِنْبُ [q. v.], which is a kind of shirt without sleeves, worn by women. (S.) = Sec also بَقِرَ.

بَقِيرَةٌ: see بَقِيرٌ.

بَقَّارٌ A grave-digger; syn. حَفَّارٌ. (TA.) — A worker in iron; a blacksmith. (K.) = An owner, or a possessor, [or an attendant,] of بَقْرٌ [or oxen, or bulls, or cows]. (K.)

عَصَا بَقَّارِيَّةٌ A strong staff or stick [such, app., as is used for driving oxen or bulls or cows]. (K.)

البَاقِرُ The lion: (K:) because, when he catches his prey, he rips open his belly. (TA.) — بَاقِرٌ and بَاقِرَةٌ, [the latter an intensive epithet,] A man who inquires, and searches to the utmost, after sciences. (A.) And بَاقِرٌ عِلْمٍ One who enlarges himself, or takes a wide range, in science, or knowledge. (Mṣb.) — فَتَنَةٌ بَاقِرَةٌ, (S, K,) occurring in a trad., (TA,) † A sedition, discord, dissension, or the like, that severs society; (K;) that corrupts religion, and separates men: or that is wide-spreading and great: (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid: (S:) or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) = Sec also بَقِرَ.

بَاقِرَةٌ: see بَاقِرٌ.

بَيَّقُورَةٌ Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.)

بَاقُورٌ: }
بَيَّقُورٌ: } see بَقْرٌ; each in two places.
بَاقُورَةٌ: }

أَبْقُورٌ: }
مَبْقُورٌ: see بَقِيرٌ.

بقس

بَقْسٌ and بَقْسِيٌّ, (K,) the latter written, in some copies of the K, بَقْبِيْسٌ, (TA,) [The box-tree; Greek πωξος;] a certain kind of tree, resembling the أَسِي [or myrtle] in leaves and berries: or i. q. شَمَشَاد [a Persian word, also applied to the box-tree]: (K:) it grows in the country of the Greeks; and spoons and doors are made of it, because of its hardness: and it may be with شِ بَقْسٌ, which is explained by Sgh and in the K as

a kind of tree called in Persian خُوش سَای; and this, also, is a name of the box-tree: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed وَئِي (K,) i. e., a fracture [of the flesh]. (TA.)

بَقْسِ: see بَقْس, above.

بقش

بَقْش A certain kind of tree, called in Persian خُوش سَای (Sgh, K,) which means "good in shade;" [and also is applied to the box-tree;] as has been said before, voce بَقْس, which may be the same: IDrd says that بَقْش is a post-classical word. (TA.)

بقع

1. بَقِع, aor. ٢, (Msb, K,) inf. n. بَقْع, (S, Msb, K,) It (a bird, and a dog,) was black and white; syn. بَلَقَ; (K;) [or rather بَقِع in birds and dogs is like بَلَقَ in beasts that are ridden, or horses and the like: (S, K:) or it (a crow, &c.,) was party-coloured, or pied. (Msb.) — He (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) had his body sprinkled with the water, so that some parts of it became wetted. (L, K.) — مَا أَدْرِي أَيْنَ بَقِعَ I know not whither he went; (S, K;) as though one said, to what بَقْعَة of the بَقَاع of the earth he went; (S;) not used except negatively; (TA;) as also بَقِعَ (Fr, K.) — بَقِعْتَهُمُ الدَّاهِيَةَ The calamity, or misfortune, befell them. (TA.) — بَقِعَ, (S, K,) like عَنِي (K,) He was assailed with bad, or foul, speech, or language: (S, O, K:) or with calumny, slander, or false accusation. (S.) And بَقِعَ بِقَبِيحٍ He was assailed with foul, evil, or abominable, speech, or language. (L.)

2. بَقِعَ التَّوْبَ He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.) — بَقِعَ تَوْبَةً He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted. (Mgh.) — بَقِعَ التَّبْقِيعَ, inf. n. التَّبْقِيعُ, The rain fell in places of the land, not universally. (TA.) — مَا أَدْرِي أَيْنَ بَقِعَ: see 1.

7. انْبَقِعَ He went away quickly; (K;) and ran. (TA.)

8. ائْتَبَعَ, with damm, i. q. ائْتَبَعَ, and ائْتَبَعَ; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. His colour changed, (TA,) by reason of grief, or sorrow. (Har p. 244.) The last of these three verbs is the best. (Har ubi suprâ.)

بَقْعَةٌ A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see بَاقِعَةٌ:) this is what is meant, app., by its being said that] بَقَاعٌ, which is its pl.,

signifies the contr. of مَسَارِعُ [or watering-places to which men and beasts are accustomed to come]. (TA.) — See also what next follows.

بَقْعَةٌ (S, Mgh, Msb, K) and بَقْعَةٌ (AZ, Mgh, K,) but the former is the more common, (Msb,) and more chaste, (TA,) A piece, part, portion, or plot, (Mgh, Msb, K,) of land, or ground, (S, Mgh, Msb, K,) differing [in any manner,] in colour, (Mgh,) or in appearance, or external state or condition, (K,) from that which adjoins it, or is next to it: (Mgh, K:) this is the primary signification: (Mgh:) [a patch of ground:] pl. بَقَاعٌ, (S, K,) or this is pl. of بَقْعَةٌ, (Msb, TA,) and the pl. of بَقْعَةٌ is بَقْعٌ. (Mgh, Msb, TA.) You say اَرْضٌ فِيهَا بَقْعٌ مِنَ الْجَرَادِ [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And فِي الْأَرْضِ بَقْعٌ مِنَ تَبْتٍ In the land are small portions of herbage. (AHn.) And بَقْعَةٌ مِنَ كَلْبٍ A patch of herbage. (TA in art. بَقَطُ.) — [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. بَقْعٌ Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And بَقْعٌ مِنَ الْمَاءِ Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) — هُوَ حَسَنُ الْبَقْعَةِ عِنْدَ الْأَمِيرِ He has a good station with the prince, or commander. (TA.) [See also جَلْبِيَّة.]

بَقْعٌ مِنَ الْجَرَادِ اَرْضٌ بَقْعَةٌ [meaning bare places occasioned by the locusts]: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.)

بَقَاعٌ, like قَطَامٌ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بَقَاعٌ, and بَقَاعٌ, (AZ, TA,) Dust and sweat came upon him, and discolorations produced thereby remained upon his body: (AZ, K:) by بَقَاعٌ is [lit.] meant land, or a land: so says AZ: and عَلَيْهِ بَقَاعٌ is said to mean upon him is sweat which has become white upon his shin, like what are termed لَبْعٌ. (TA.)

بَقِيعٌ A place in which are roots of trees of various kinds: (S, K:) or a wide, or spacious, place: or a place in which are trees: (Msb:) or a wide, or spacious, piece of land; but not so called unless containing trees; (TA;) though بَقِيعُ الْغُرْقَدِ continued to be the name of a burial-ground of El-Medcneh after the trees therein had ceased to be. (Msb, TA.)

بَاقِعَةٌ A bird (K, TA) that is cautious, or wary, and cunning, or wily, that looks to the right and left when drinking, (TA,) that does not come to drink to the مَسَارِعُ [or watering-places to which men and beasts are accustomed to come], (K, TA, [but in the CK, for مَسَارِعُ is put مَسَارِبُ,]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the بَقْعَةٌ, i. e., the place in which water remains and stagnates. (K, TA.) — Hence, as being likened thereto, I Any one that is cautious, or wary, cunning, or wily,

and skilful: (TA:) ; a man possessing much cunning: (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (بَقَاع) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened I a man knowing, or skilful, in affairs, who investigates them much, and is experienced therein; the ٤ being added to give intensiveness to the signification: (TA:) and I sharp, or quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled, or circumvented: (K, TA:) pl. بَوَاقِعُ. (TA.) You say مَا فُلَانٌ إِلَّا بَاقِعَةٌ مِنَ الْبَوَاقِعِ Such a one is none other than a very cunning man of the very cunning. (TA.) — Also I A calamity, or misfortune, (S, TA,) that befalls a man. (TA.)

أَبْقِعُ, applied to a غُرَابٌ [or bird of the crow-kind], In which is blackness and whiteness; (S, TA;) and so applied to a dog: (Lh, TA voce أَبْرُقُ, q. v.:) or, applied to the former, having whiteness in the breast; and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called غُرَابٌ البَيْنُ: (see art. بَيْن:) or, applied to a غُرَابٌ &c., party-coloured, or pied: (Msb:) or the white-winged غُرَابُ: (ISH, TA in art. حَذَف:) pl., when thus applied, بَقْعَانُ, (TA,) or بَقْعَانُ, with kesr; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is بَقْعَاءُ,] its pl. is بَقْعٌ. (Msb.) — Hence, as being likened to such a bird, I Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — And I Leprous. (TAqr, K.) — بَقْعَانُ الشَّامِ (S, K,) with damm, (K,) mentioned in a trad., (S,) I The servants and slaves of Syria; because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is termed أَبْقِعُ; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeyd says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, البَقْعَانُ signifies I those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called ابْقِع: how then should the Greeks be called بَقْعَان when they are purely white? and he adds that he thinks the meaning to be, the offspring of Arabs, who are black, [which is not to be understood literally, but rather in the sense of swarthy,] by female slaves of the Greeks, who are white. (TA.) — بَقْعٌ is also applied to Waterers (سَعَاءُ); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — رَأَيْتُ قَوْمًا بَقْعًا I saw a people wearing patched garments; said by El-Hajjáj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) — ذَوْدُ بَقْعِ الذَّرَى A herd of camels having white humps. (TA.) — الِابْقِعُ The mirage; because of its varying, or assuming different hues.

(TA.) — أرض بقلعة Land containing [or diversified with] small pebbles. (TA.) — سنة بقلعة † A barren, or an unfruitful, year: (S, K:) or a year in which is fruitfulness and barrenness. (S, Mṣb, K.) And عام أبقيع † A year in which the rain falls in places of the land, not universally. (TA.) And عام أبقيع (K,) the dim. form being used to denote terribleness, (TA,) † A year of little rain. (K, TA.)

أبقيع, dim. of أبقيع, which see, last sentence.

هو مبعق الرجلين He has his legs matted by water in some places, so that their [general] colour is different from the colour of those places. (TA.)

بقل

1. بقل: see 4, in two places. — [Hence,] said of a boy's face, (S, Mgh, K,) aor. ٤, inf. n. بَقُولُ, (S,) † It put forth its beard, (S, TA,) or hair; (K;) as also بقل and بقل; (K;) or this last is not allowable: (S:) similar to اخضر said of a boy's mustache. (Mgh.) — And said of a camel's tush, † It cut, or came forth. (ISk, S, TA.) — † It (a thing, TA) appeared: (K, TA:) derived from بقل, q. v. (TA.) — He collected [plants, or herbs, of the kind termed] بقل for his camel. (Fr, K.) — بقل البقل He cut the بقل: so in the "Mufradat." (TA.)

2. بقل, inf. n. بَقِيلُ, He (a pastor) left camels to pasture upon بقل. (TA.) — And, [hence, app.,] inf. n. as above, i. q. ساس. (Sgh, K.) You say, بقل الدابة, i. e. ساسها, meaning He tended, or took care of, the beast well. (TK.) — See also 1.

4. اقبلت الارض The land produced [plants, or herbs, of the kind termed] بقل: (Mṣb:) or produced its بقل: (S:) or produced plants, or herbage: (K:) or became green with plants, or herbage: (Mgh:) and بقلت signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, اقبل, (JK, Mṣb,) from بقل. (Mṣb.) — اقبل الرمث The [tree, or shrub, called] رمث became green; as also بقل: (K:) or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent. (S. [See also حنط.]) And اقبل الشجر The trees put forth their باقل [q. v., app. buds,] in the days of the ربيع [or spring], before their leaves became apparent: (JK:) or they put forth, in the time of the ربيع, in their sides, what resembled the necks of locusts. (TA.) — See also 1. — اقبل القوم The people, or company of men, found [plants, or herbs, such as are termed] بقل. (Mṣb.) — See also 8. — اقبل وجهه † He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard. (TA.)

5. تبقل He went forth seeking [plants, or herbs, of the kind called] بقل. (K.) — See also 8, in three places.

8. ابتقل الحمار, and تبقل; (S;) or ابتقلت

الماشية (K,) or الإبل (JK,) and تبقلت; (JK, K;) The ass, or the beasts, or camels, pastured upon [plants, or herbs, of the kind called] بقل: (S, K:) or became fat from pasturing upon بقل. (JK.) — And ابتقل القوم The people, or company of men, had their cattle pasturing upon بقل; as also تبقلوا and ابقلوا: (K:) or they pastured their cattle upon بقل. (JK.)

بقل a word of which the meaning is well known; (S;) [Leguminous, or tender, plants; such as we term herbs; i. e. plants, or vegetables, that may be gathered with the hand, or depastured down to the ground, and that are only annuals;] plants which are neither shrubs nor trees; (Lth, JK, Mgh;) such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining [when they have been depastured]: (Lth, Mgh:) or the herbs, or herbage, produced by [the rain, or the season, called] the ربيع: (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K,*) not upon a permanent أرومة [i. e. root-stock, or root]: (AHn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed بَقُولُ [pl. of بقل, meaning sorts, or species, of بقل], not of those termed فواكه: (Mgh:) or the kind of which the root and branch do not last in the winter: (Er-Rāghib, TA:) or, it is said, (S, Mgh,) any plants, or herbs, whereby the earth becomes green: (S, IF, Mgh, Mṣb:) [pl. of pauc. ابقال: the pl. of mult. has been mentioned above:] the n. un. is with ة, i. e. بقلعة. (S, K.) Hence the prov., لَا تَبْقُلُ إِلَّا الْحَقْلَةُ [Nothing produces the leguminous, or tender, plant, or herb, but the clear and open piece of good land]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. حقل.) The saying باع الزرع وهو بقل means [He sold the seed-produce] when it was green, not yet ripe. (Mgh.) — البقلعة, also, and البقلعة الحقة (S,) or بقلعة (S, K,) or all these, (TA,) signify the same as الرجانة [i. e. Purslane; called by these names in the present day]; (S, K;) and so البقلعة اللينة and البقلعة المباركة: or this last, i. q. البندباة [i. e. wild and garden succory, or endive]. (K.) — الكرنب i. q. الكرنب [or الكرنب, q. v., the name now given to Cabbage: in the CK الكرنب]. (K.) — بقلعة الخطاطيف [Chelidonium, or celandine; thus called in the present day;] i. q. العروق. (K.) — بقلعة الهلك i. q. الشاهترج [Fumaria officinalis, or common fumitory]. (K.) — البقلعة الباردة i. q. اللبلاب [now commonly applied to the Dolichos lablab of Linnæus; but Golius explains the former appellation by hedera, i. e. ivy, though only as on the authority of the K]. (K.) — البقلعة الذهبية i. q. القطف [or القطف, a name now given to Atriplex, or orache: Golius explains the former appellation by spinachium seu atriplex; and the latter, in its proper art., by atriplex herba, and androsænum]. (K.) — البقلعة اليهودية [Sonchus, or son-thistle; thus called

in the present day]. (TA voce خباز, q. v.) — البقلعة اليمانية [Blitum, or blite; and particularly the species called strawberry blite;] a certain herb. (K.) — البقلعة الأترجية [Citrago, or balm-gentle;] a certain herb. (K.) — بقلعة الصب and بقلعة الرماة and بقلعة الرمل and [in the CK "or"] بقلعة البراري and البقلعة الحمصاة, (K, TA,) or البقلعة الحامضة, (CK,) are also Certain herbs. (K.) — بقول الأوجاع A certain plant proved by experience to remove pains from the belly. (K, TA.)

مبقل and بلد بقل [A country, or region, or district, producing plants, or herbs, of the kind termed بقل]. (JK.) And أرض بقلعة, (Mṣb, K,) [in the CK بقلعة, but it is] like فرحة, (TA,) and مبقل and مبقل, (JK, Mṣb, K,) Land producing بقل: (Mṣb:) or producing plants, or herbage: (K:) and the first and † second of these, (K,) and بقلعة, erroneously written in the copies of the K بقالة, without teshdced, (TA,) and مبقل and مبقل, (K,) land having, or containing, بقل (K, TA) of [the rain, or season, called] the ربيع: (K:) or مبقل [used alone, as a subst.,] signifies a land having, or containing, بقل; (JK;) or a place of بقل: (S:) and باقل [app. as meaning producing بقل] is applied as an epithet to a place; (JK, Mṣb;) but not مبقل; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بقل The [plants, or herbs, termed] بقل of [the rain, or season, called] the ربيع. (JK, K, TA.)

أرض بقلعة: see بقل, in two places.

بقل Of, or relating to, the plants, or herbs, termed بقل: from the pl. بَقُولُ.]

بقل [properly A green-grocer; i. e.] a seller of تره [Persian for بقل]: and [by extension of its application] a shop-keeper: (KL:) or a seller of dry fruits: (Ibn-Es-Sem'ance, TA:) vulgarly, a seller of eatables [of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer]; correctly, بدال. (AHeyth, T in art. بدل, K.) — أرض بقلعة: see بقل.

باقل: see بقل. — Also, as an epithet applied to the [tree, or shrub, called] رمث, (S, K,) Becoming green: (K:) or putting forth what resemble young wingless locusts, and showing the greenness of its leaves: they did not say مبقل [in this sense], in like manner as [it is commonly asserted that] they did not say مورس, from أورس, but وارس. (S.) — Also What comes forth, or come forth, in the sides of trees, in the days of the ربيع [or spring], before their leaves become apparent. (JK.) [See 4.]

باقل and باقلا, (JK, S, Mgh, Mṣb, K,) the former with teshdced and the latter without teshdced, (S, Mgh, Mṣb,) and باقلى, (K,) [every one with tenween when it has not the article ال,

for] the n. un. is with ة, (S, Mgh, Mṣb, K,) i. e. **بَاقِلَةٌ** and **بَاقِلَةٌ** (S, Mgh, Mṣb) [and **بَاقِلَةٌ**] or the sing. and pl. are alike, (El-Aḥmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce **هَنْدَب**, asserts **بَاقِلَةٌ** to be, and therefore in every case without tenween,] i. q. **فُول** [Beans; or the bean; *fabā sativa* of Jussieu; *vicia faba* of Linnæus]; (JK, K;) a name of the dial. of the Sawād [of El-'Irāk]; its produce is called **الجرجير**; (TA; [but see **جرجير**; and see **تُرْمَس**]; [or it is applied to the plant and to its produce;] a certain well-known **حَب** [or grain]: (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and **سَدْر**, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (**تَخْصِيبُ الْبَدَنِ**); when properly qualified [app. by seasoning or by some admixture] (**إِذَا أُصْلِحَ**), it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is **بَاقِلٌ**: and the dim. of **بَاقِلِي** is **بُوقِلَةٌ** and **بُوقِلِيَّةٌ**, the latter with the ل quiescent because kesreh is disapproved in so long a word; [both forms indicating that in **بَاقِلِي** is held to be fem.;] and that of **بَاقِلَةٌ** is **بُوقِلَةٌ** [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds **بَاقِلَةٌ** to be fem.] may say **بُوقِلَةٌ**, suppressing the augmentative mehdleh, and adding ة to indicate the fem. gender; and that of **بَاقِلَةٌ** is **بُوقِلَةٌ**. (TA.) — **الْبَاقِلِيُّ الْقَبِيطِيُّ** [app. the same as **الْبَاقِلِيُّ الْمِصْرِيُّ** mentioned in the K voce **تُرْمَس**, &c., i. e. *The Egyptian bean*; an appellation said to be applied by some in the present day to the *colocasia*; but what it properly denotes is doubtful;] a certain plant, the grain of which is smaller than the **فُول** [or bean]: (K:) the people of Egypt know it by the name of **الْجَامِيسَةُ**, with **جَمِير**, and with the unpointed **سِين**: he who says that it is the **تُرْمَس** is in error. (Ibn-Beyṭār, cited by De Sacy in his "Relation de l'Égypte par Abd-allatif," q. v., p. 97.)

بَاقِلَةٌ and **بَاقِلِيٌّ** rel. ns. of **بَاقِلِي** and **بَاقِلَةٌ**, respectively. (Mgh.)

بَاقُولٌ, (JK, A, O,) or **بُوقَالٌ**, (K,) A mug having no **عُرْوَةٌ** [or handle]; (JK, O, K;) i. q. **كُوبٌ**. (A, TA:) [in Spanish *bohal*, (Golius,) which favours the form in the K; but the Spanish word may be from **بُوقَالَةٌ**, if from the Arabic:] pl. **بُوقَائِلٌ**. (JK, A, TA.)

بُوقَالٌ: see what next precedes.

بُوقَالَةٌ A kind of drinking-vessel, like a **طَاسٌ**, or like a **كَاسٌ**; syn. **طَرْحَمَارَةٌ**. (IAḥr, TA.) [See also **بُاقُولٌ**.]

بُوقِلَةٌ: }
بُوقِلَةٌ: } see **بَاقِلِي**, in four places.
بُوقِلِيَّةٌ: }

مُبْقَلٌ: see **بَقِلٌ**, in three places: — and see **بَاقِلٌ**.

مُبْقَلَةٌ: }
مُبْقَلَةٌ: } see **بَقِلٌ**, in three places.

بَقْمَرٌ

بَقْمَرٌ [Brazil-wood; the wood of the Brazil-tree, a species of *Cæsalpinia*;] a well-known dye; (S, Mṣb;) i. q. **عَنْدَمَرٌ**; (S;) [or rather the wood from which a well-known dye is prepared;] the wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root, or lowest part, is an instantaneous poison: (K:) the word is said by some to be Arabic; (Mṣb;) others say that it is arabicized; (S, Mṣb, TA;) [perhaps from the Persian **بَقْمَر**, or **بَكْمَر**;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (S, TA,) or seven: (TA:) if used as a proper name, it is imperfectly decl., because determinate and of the measure of a verb. (S.)

بَقُو

1. **بَقُوَةٌ** [and **بَقَاوَةٌ**] inf. n. **بَقَاهُ** بِعَيْنِهِ, as will be seen from what follows, like **رَحْمَةٌ**, *He looked*, (Lh, JK, ISd, K,) or *looked long, or glanced lightly*, (JK,) at him, or it; (Lh, JK, ISd, K;) and so with **ي** for the last radical: (JK:) and **بَقَاهُ** [alone], with **و** and with **ي** for the last radical, (K in art. **بَقِي**), first pers. **بَقَوْتُهُ** and **بَقَيْتُهُ**, (Lh, TA,) *he looked at him, or it*: (Lh, K:) or *he watched, or observed, him, or it*: (K in art. **بَقِي**;) and **بَقَوْتُهُ** *I looked, watched, or waited, for him, or it*: (K:) a dial. var. of **بَقَيْتُهُ**, which is the more approved. (TA.) [Hence,] **أَبَقَهُ** **بَقَوْتَكَ** and **بَقَاوْتَكَ** *Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property.* (M, Tekmilch, K.)

بَقُوِيٌّ and **بَقُوِيٌّ**: see art. **بَقِي**.

بَقِي

1. **بَقِيٌّ**, aor. **بَقِيَ**, inf. n. **بَقَاءٌ** (JK, S, Mṣb, K) and **بَاقِيَةٌ**; (Mṣb; [but see this latter below;]) [and accord. to the CK, **بَقِيٌّ** and **بَقِيٌّ**; but this is a mistake; **وَبَقِيٌّ** and **وَبَقِيٌّ** being there erroneously put for **وَبَقِيٌّ** and **وَبَقِيٌّ**, explained by what here follows;] and **بَقِيٌّ**, [by some written **بَقَاٌ**,] (JK, S, Mṣb, K,) aor. as above, (JK,) inf. n. **بَقِيٌّ**, (K,) of the dial. of Bellāriḥ Ibn-Kaṣb, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say **بَقَتٌ** instead of **بَقِيَّتٌ**, (S, TA,) and the like is done in other verbs of the same class, (S, Mṣb,) whether the kesreh and the **ي** be original, as in **بَقِيٌّ** and **نَسِيٌّ** and **فَنِيٌّ**, or accidental, as in the pass. verbs **هَدِيٌّ** and **بُنِيٌّ**; (Mṣb;) [*He, or it, namely, a thing, remained, continued, lasted, endured: and was, or became, permanent, or perpetual; or continued, lasted, or existed, incessantly, always, endlessly,*

or for ever: syn. **دَامَ**, and **قَبِيَّتٌ**; (Mṣb;) *contr. of فَنِيٌّ*: (K:) **بَقَاءٌ** signifies a thing's remaining, continuing, lasting, or enduring, in its first state, to a period determined by the will of God, either with respect to its corporeal substance, as in the case of a heavenly orb, or with respect to its kind only, as in the case of the human and other animal races; and the continuing, lasting, or existing, for ever, either by self, as in the instance of God alone, or otherwise, and thus either with respect to the corporeal substance, as in the case of an inhabitant of Paradise, or with respect to kind only, as in the case of the fruits of the inhabitants of Paradise. (Er-Rāghib, TA.) [Hence,] **دَارُ الْبَقَاءِ** [The abode of everlasting existence;] the world to come. (T in art. **دَوْر**.) The verb is said of a thing; and in like manner of a man, as in **بَقِيَ زَمَانًا طَوِيلًا**, i. e. *He lived [or continued in life] a long time.* (S.) [You say also, **بَقِيَ عَلَيَّ** **حَالُهُ** *He, or it, remained, or continued, in his, or its, state, or condition; i. e., as he, or it, was.* And **بَقِيَ عَلَيَّ الشَّدَّةُ** *He endured, or bore up against, difficulty, distress, or adversity.*] And **بَقِيَ مِنَ الشَّيْءِ بَقِيَّةٌ** [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S.) And **بَقِيَ مِنْهُ كَذَا** *Such a thing remained, over and above, and behind, thereof; as also* **بَقِيَ**. (Mṣb.) — **بَقَاهُ**, with **ي** and with **و** for the last radical, (K,) first pers. **بَقَيْتُهُ** (Lh, S) and **بَقَوْتُهُ**, (Lh, TA,) aor. of the former **بَقِي**, (S,) inf. n. **بَقِيٌّ**, [of the former verb,] (K,) *He looked at him, or it*: (Lh, S, K:) or [so in the K, but in the S "and,"] *he watched, or observed, him, or it*: (S, K:) and **بَقَيْتُهُ** *I looked, watched, or waited, for him, or it*; (TA in art. **بَقُو**;) as also **بَقَوْتُهُ**; (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. **بَقُو**.] You say also, **فَلَانَ بَقِيَ الشَّيْءُ بِبَصَرِهِ** *Such a one looks at the thing, and watches, or observes, it.* (JK.) And it is said in a trad., **بَقَيْنَا رَسُولَ اللَّهِ** *We looked, watched, or waited, for the Apostle of God.* (S.)

2: see 4, in two places.

4. **تَبَقَاهُ** (S, Mṣb, K) and **بَقَاهُ** and **بَقَاهُ** (S, K) all signify the same, (S,) and **بَقَاهُ** likewise, (K,) *He made, or caused, [and he suffered,] him, or it, to remain, continue, last; to be, or become, permanent, or perpetual; to continue, last, or exist, incessantly, always, endlessly, or for ever; he continued it; he perpetuated it.* (Mṣb, K.) You say, **أَبَقَاهُ اللَّهُ** [God preserved him, or prolonged his life; or may God preserve him, or prolong his life; or] *God made him, or caused him, or may God make him, or cause him, to continue in life.* (S.) And **أَبَقَى أَصْلَ الشَّيْءِ** *He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God, or of religion.* (TA in art. **حَبَس**.) And **أَبَقَيْتُ مَا بَيْنَنَا** *I was sparing of marring, i. e., forbore from marring much, or exceedingly, that [state of union or amity] which subsisted between us.* (K.) And **بَقِيَ نَعْلِكَ وَأَبْدَلُ قَدَمَيْكَ** [Pro-

(Bd and Jel in xix. 79,) or *good works*, (Bd in xviii. 44,) of which the fruit remains for ever: (Bd in both those places, and Jel* in the former:) and, as included therein, [so Bd, but in the K "or,"] *the five prayers*; (Bd, K;) and *the performance of the pilgrimage*; and *the heaping the fast of Ramadán*; (Bd in xviii. 44;) and [so Bd, but in the K "or,"] *the saying, سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا حَوْلَ*; (Jel ibid. :) or, accord. to Er-Rághib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God*: see also *بَقِيَّة*, last explanation. (TA.) — *بَقِيَّة* is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) *syn. with بَقَاة*; (S, Msb, TA;) with which *بَقِيَّة*, also, is *syn.* (TA in art. *سرع*.) So in the Kur [lxix. 8], *قَبَل تَرَى لَهُمْ مِنْ بَاقِيَةٍ* [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, *بَقِيَّة* [i. e. a remnant]: (TA:) or *جَمَاعَةٌ بَاقِيَةٌ* [a company remaining]: (Er-Rághib, TA:) or *نَفْسٌ بَاقِيَةٌ* [a soul, or person, remaining]: (Bd, Jel:) or the *ة* is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining*; (Jel, TA;) and this is also allowable and good: one says, likewise, *مَا بَقِيََتْ بَاقِيَةٌ وَلَا وَقَاهُمْ مِنْ اللَّهِ وَاقِيَةٌ* [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

أَبْقَى Longer continuing. (Bd and Jel in xx. 74, &c.) — *أَكْثَرُ إِبْقَاءًا عَلَى هُوَ أَبُو الرَّجُلَيْنِ قَوْمَهُ* [He is the more merciful, or pitiful, or compassionate, of the two men, towards his people]. (TA.)

بَقَاةٌ *نَاقَةٌ* A she-camel [that retains some milk;] that does not exhaust her copious supply of milk. (JK.) — *مُبْقِيَاتُ الْخَيْلِ*, (K,) or rather *المُبْقِيَاتُ مِنَ الْخَيْلِ*, (TA,) The horses whose running continues after the running of other horses has ceased: (M, K:) or, that reserve somewhat of their running. (T, TA.) — And *المُبْقِيَاتُ* The places that retain some of the pools in which water has collected, and do not drink it up. (TA.)

بَكَ

1. *بَكَتُ*, aor. *بَكَتْ*; and *بَكَوْتُ*, aor. *بَكَتْ*; inf. n. *بَكَةٌ* (S, K) and *بَكَةٌ* (AZ, TA) and *بَكَةٌ*, or *بَكَةٌ*, (accord. to different copies of the K,) or *بَكَةٌ*, (as in the O and CK,) and *بَكَوَةٌ*, (S, K,) which is inf. n. of *بَكَوٌ*, (S, TA,) as is also that next preceding it, (TA,) and *بَكَةٌ*, (AZ, K, TA,) in some copies of the K: *بَكَتُ*, (TA,) She (a camel, S, K, or a ewe or goat, S) had little milk; her milk became little: (S, K, TA:) or, as some say, her milk ceased, or stopped. (TA.) — And [hence,] *بَكَتُ عَيْنِي* † My eye had few tears. (TA.) — And *بَكَوْتُ*, inf. n. *بَكَةٌ*, [app. † He became poor; had little wealth; being] said of a man. (TA.) [See also 4.] — And *بَكَتُ* † He failed of attaining the object of his want. (TA.)

4. *قَدَّ أَبْكَأَ الدَّرَّ*, occurring in a verse, [see Ham p. 758,] is asserted by Aboo-Riyásh to mean *He (the milker) has found the milk to be little in quantity*; like as *أَحْمَدُهُ* signifies "he found him to be such as is praised:" ISd holds that it may signify *he has made the milk to be little in quantity* [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) — *أَبْكَأَ* also signifies † *He (a man) became poor*; or *in the condition of having little, or no, wealth*. (TA.) [See also *بَكَوٌ*.]

بَكَةٌ [originally inf. n. of 1, q. v.: and hence,] † *Poverty*; or *paucity of wealth*. (TA.) — And † *Paucity of speech, except as to things requiring speech*. (TA.)

بَكِيَةٌ and *بَكِيَّةٌ* A she-camel, (S, K,) or a ewe or she-goat, (S,) having little milk; whose milk has become little: (S, K, TA:) or, as some say, whose milk has ceased, or stopped: (TA:) pl. *بَكَاةٌ* (S, K) and *بَكَايَا*. (K.) — And [hence,] *دَرَّ بَكِيٌّ*: † [Milk, or a flow of milk, little in quantity]. (TA.) — And *رَكِيَّةٌ بَكِيَّةٌ* † A well of which the water has sunk into the earth; or become low: the latter word having its *ء* changed into *ي* to assimilate it to the former. (TA.) — And *عُيُونٌ بَكَاةٌ* † Eyes having few tears. (TA.) — And *أَيْدٍ بَكَاةٌ* † Hands of which the gifts are few. (TA.) — And *رَجُلٌ بَكِيٌّ* † [app. A poor man; a man having little wealth: or of few words: or unable to speak: see *بَكَةٌ*; and see *بَكِيٌّ*, in art. *بَكَي*]: pl. *بَكَاةٌ*. (TA.)

بَكَتْ

1: see 2, in four places.
2. *بَكَتَهُ*, inf. n. *بَكَتَةٌ*, He reprehended, re-proved, blamed, chid, or reproached, him, for an affair, or for a crime or the like; (S, A, Msb, K;) accord. to some, with justice; (TA;) or he did so severely; (S,* TA;) and threatened him; (TA;) and declared his deed to be evil; (Msb;) as when one says, "O wicked man! wast thou not ashamed? didst thou not fear God?" (TA:) and sometimes this is done by using an enunciative phrase, such as the saying of Abraham, [mentioned in the Kur xxi. 64,] "Nay, the chief of them, this, did it;" for thus he said to reprove their worship of idols; (Msb;) and it may be by means of the hand, and a staff or stick, and the like. (Hr, TA.) — He accused him, to his face, (*أَسْتَقْبَلَهُ*, q. v.,) of that which he disliked, or hated; (A, A, K;) as also *بَكَتَهُ*, (A, K,) aor. *بَكَتْ*, inf. n. *بَكَتٌ*. (TA.) — He overcame him, *بَكَتَهُ* [with the argument, allegation, or plea]; (S, A, K;) as also *بَكَتَهُ*; (A, TA;) and both, he obliged him to be silent by reason of his inability to reply. (A,* TA.) You say, *بَكَتَهُ حَتَّى* † *بَكَتَهُ*, and *بَكَتَهُ*, He overcame him [by an argument, &c.,] so that he silenced him. (A, TA.) — Also, (Lth, TA,) and *بَكَتَهُ*, (K, TA,) aor. and inf. n. as above, (TA,) He beat, struck, or smote, him (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like. (Lth, TA.)

مَبَكَّتْ A woman who usually brings forth a male

child after a female. (K, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.]

بَكَرَ

1. *بَكَرَ* and *غَدَا* both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. *بَكَرَ*, inf. n. *بَكَوْرٌ*; (T, S;) and *بَكَرَ*, (T, S, A,) inf. n. *بَكَوْرٌ*; (T, S;) and *بَكَرَ*, and *بَكَرَ*, (S, A,) and *بَكَرَ*; (S;) all signify the same; (S;) He (a traveller, A) went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; *سُورَةُ فِي الْبَكْرِ*:

(T, A:) or *بَكَرَ*, inf. n. *بَكَرٌ*, signifies he entered upon that time: (T:) one should not say *بَكَرَ* nor *بَكَرَ* in the sense of *بَكَرَ* [&c.]. (S.) — You say also, *بَكَرَ إِلَيْهِ*, and *عَلَيْهِ*, and *فِيهِ*, inf. n. as above; and *بَكَرَ*, and *بَكَرَ*, and *بَكَرَ*; and *بَكَرَهُ*; meaning *أَتَاهُ بَكْرَةً* [i. e. He came to him, or it, early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and he did it at that time: or *بَكَرَ* &c. with *فِيهِ* following may be rendered he occupied himself at that time in doing it]. (K.) — And [hence,] *بَكَرَ إِلَيْهِ*, [and *عَلَيْهِ*,] aor. and inf. n. as above; (Msb;) and *بَكَرَ إِلَيْهِ*, aor. *بَكَرَ*; (ISd, K;) [but see a remark respecting this verb above;] and *بَكَرَ إِلَيْهِ*, (S, Msb, TA,) and *عَلَيْهِ*; (TA;) and *بَكَرَ إِلَيْهِ*, (S, K,) and *عَلَيْهِ*; [and *بَكَرَهُ*;] and *بَكَرَهُ*; (TA;) signify also † *He hastened [or betook himself early] to it, or to do it, at any time*, (S, Msb, K, TA,) morning or evening. (TA.) You say, *بَكَرْتُ عَلَى الْحَاجَةِ* † [I hastened to do, or accomplish, or attain, the thing needed], inf. n. as above: and in like manner, *بَكَرْتُ عَلَى الْوَرْدِ* † [I hastened to come to water]: (AZ, S:) and *بَكَرَ الْوَرْدَ*, (TA,) and *الْغَدَاةَ*, (AZ, S, TA,) † *He hastened to come to water, and to take the morning-meal*. (TA.) Lebeed says,

بَكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحْرَةٍ

meaning † *I hastened to be before the crowing of the cock, at the close of night, in obtaining what was wanted [of it, namely, of wine,] by me*: (TA:) *حَاجَتِي إِلَيْهَا* being for *حَاجَتِي إِلَيْهَا*, i. e., *إِلَى الْخَمْرِ*. (EM p. 170: but the first word is there written *بَادَرْتُ*.) [See also 2, below.] — [It is also said that] *بَكَرَ*, [app. *بَكَرَ*,] inf. n. *بَكَرٌ*, [app. *بَكَرٌ*,] signifies † *He possessed the quality of applying himself early, or of hastening*; expl. by *كَانَ صَاحِبَ بُكُورٍ*. (Msb.) [But see *بَكَرَ*.]

2. *بَكَرَ*, inf. n. *بَكَوْرٌ*: see 1, in three places: and see 8. You say also, *بَكَرَ إِلَى الْجُمُعَةِ* † *He went forth to the [prayers of] Friday at the commencement of the time thereof*. (A.) And *بَكَرَ* [alone], inf. n. as above, † *He came to prayer at the commencement of its time*. (K, TA.) And *بَكَرَ بِالصَّلَاةِ* † *He performed the prayer at the commencement of its time*: (A, Mgh, Msb, TA:) he was regardful of it, and performed it early. (TA.) And *بَكَرُوا بِصَلَاةِ الْمَغْرِبِ* † *Perform ye*

the prayer of sunset at the setting of the [sun's] disc. (S.) And *بَكَرَتِ النَّخْلَةُ بِحَمْلِهَا*; [The palm-tree was early with its fruit]. (A.) — Also † *He was, or became, or went, before; preceded; had, or took, precedence; syn. تَقَدَّمَ*; and so *بَكَرْتُ فِي* and *تَبَكَرْتُ*. (K, TA.) You say, *بَكَرْتُ فِي كَذَا* † *I was, or became, or went, before, &c., in such a thing; syn. تَقَدَّمْتُ*. (IJ, IB, TA.) And *بَكَرَ عَلَى أَصْحَابِهِ* † [*He was, or became, or went, before his companions; preceded them; or had, or took, precedence of them*]. (M, K.) = *بَكَرَهُ عَلَى أَصْحَابِهِ* signifies *جَعَلَهُ يَبْكَرُ عَلَيْهِمْ* † [*He made him to be, or become, or go, before his companions; to precede them; or to have, or take, precedence of them*]; and so *ابْكَرَهُ عَلَيْهِمْ*. (M, K.) — See also 4. — *بَكَرَ الْفَاحِشَةَ*: see 8.

3: see 1, in four places.

4: see 1, in seven places: and see 2 as meaning *تَقَدَّمَ*. — *ابْكَرَ* also signifies *He had camels coming to water early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*. (S, K.) = It is also trans. of *بَكَرَ*: (S, Sgh, Mgh:) you say, *أَبْكَرْتُ غَيْرِي* [*I made another to go forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and I made another to go to a person &c. at that time; and † to hasten, or betake himself early, to a thing at any time, morning or evening: and بَكَرْتُ غَيْرِي app. signifies the same*]. (S.) — You say also, *ابْكَرَهُ عَلَى أَصْحَابِهِ*: see 2.

5: see 2.

8. *ابْكَرَ*: see 1, in two places. — Also † *He arrived [at the mosque on the occasion of the Friday-prayers] in time to hear the first portion of the خطبة*: (S, K:) or *he heard the first portion of the خطبة*: (A, Mgh:) [and] *ابْكَرَ الْخُطْبَةَ* has this meaning. (Mgh.) *وَأَبْكَرَ* respecting [the prayers of] Friday, (S,) means † *Whoso hasteneth, (S, Mgh,) and arriveth in time to hear the first portion of the خطبة*: (S,) or *heureth the first portion thereof*: (Mgh:) or *whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time: or, accord. to Aboo-Sa'eed, whoso hasteneth to the Friday-prayers, before the call to prayer, and arriveth at the commencement of their time: or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning*. (TA. [See 2.]) — You say also, *ابْكَرَهُ*, meaning † *He took, (A, Mgh,) or obtained possession of, (S, TA,) its بَاصُورَةَ*: (S, TA,) i. e., (TA,) *the first of it*: (A, Mgh, TA:) which is the primary signification [of the trans. verb]. (TA.) — And *ابْكَرَ*, (K,) or *ابْكَرَ الْفَاحِشَةَ*, (A, Mgh, Mgh,) and *بَكَرَهَا*, (TA,) † *He ate the first that had come to maturity of fruit, or of the fruit*. (A, Mgh, Mgh, K.) — And hence, (Mgh,) *ابْكَرَ الْجَارِيَةَ* † *He took the girl's virginity*: (A, Mgh:) or *he did so before she had attained to*

puberty. (Mgh in art. قَض, and TA in art. خَضِر.) — And *ابْكَرَ عَجِينًا* † [*He took, or made use of, fresh dough for preparing bread*]. (K in art. غَرَض.) = And *أَبْكَرْتُ*, (Abu-l-Beydâ,) or *ابْكَرْتُ*, (AHeyth,) *She brought forth her first offspring*: (AHeyth, Abu-l-Beydâ:) or the former signifies *she (a woman) brought forth a male at her first birth*. (K.)

بَكَرَ (S, Mgh, Mgh, K, &c.) and *بُكَرَ*, (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and *بُكَرَ*, (ISd, TA,) *A youthful he-camel; one in a state of youthful vigour: fem. with ة*: (S, Mgh, Mgh, K;) and also *بَكَرَ*, without ة: (TA:) the term *بُكَرَ*, applied to a camel, corresponds to *قَتِي*, applied to a human being; and *بُكَرَةٌ*, to *قَتَاةٌ*; and *قَلُوصٌ*, to *جَارِيَةٌ*; and *بَعِيرٌ*, to *مَرَاةٌ*; and *نَاقَةٌ*, to *رَجُلٌ*; and *جَمَلٌ*, to *إِنْسَانٌ*: (AO, S:) or the *offspring, or young one, of a she-camel*: (K;) thus indefinitely explained: (TA:) or *a camel in his sixth year* (ثَنِي) [and] *until he becomes a جَذَعٌ*: [but it seems that the reverse must be meant; for a *جَذَعٌ*, of camels, is one in his fifth year:] or *a camel in his second year* [and] *until he enters his sixth year: or a camel in his second year, or that has entered his third year, or that has completed his second year and entered his third year; syn. ابْنُ ثَلَاثٍ*: (K:) and *a camel that has just entered upon his fourth year: and a camel in his fifth year*: (IAqr, Az:) or *a camel that has not entered his ninth year*: (K:) and sometimes it is metaphorically applied to a human being; [meaning † *a young man*]; and *بُكَرَةٌ* to † *a young woman*: (TA:) the pl. (of pauc., S) is *أَبْكَرٌ*: (S, K;) and *أَبْكَرُونَ* occurs as pl. of the dim. of *أَبْكَرٌ*: (S, TA;) and (pl. of mult., S, TA) *بُكَارٌ*, (S, Mgh,) like as *فِرَاحٌ* is pl. of *فَرَحٌ*: (S;) or this is pl. of *بُكَرَةٌ*: (Mgh, K;) and there are other pls. of *بُكَرٌ*, namely, *بُكَرَانٌ* (K) and *بُكَارَةٌ*: (S, Mgh, K;) and [quasi-pl. n.] *بُكَارَةٌ*. (K.) Hence the well-known prov., (TA,) *صَدَقَنِي سِنَّ بُكَرِهِ*, and *سِنَّ بُكَرِهِ*, meaning *He hath told me what is in his mind, and what his ribs infold: a saying originating from the following fact: a man bargained with another for a youthful camel (بُكَرٌ), and said, "What is his age (سِنَّ)?" the other answered, "He is in his ninth year:" then the young camel took fright and ran away: whereupon his owner said to him, وَهَدَعُ هَدَعُ; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said, صَدَقَنِي سِنَّ بُكَرِهِ [He hath told me truly the age, or as to the age, of his youthful camel: or the age of his youthful camel has spoken truly to me]: if سِنَّ is in the accus. case, the meaning [of the verb] is *عَرَفَنِي*, (K,) and سِنَّ is in the accus. case as a second objective complement; (TA;) or *خَبَّرَ سِنَّ* is meant; [in the CK, erroneously, *سِنَّ*; or *فِي سِنَّ*; the prefixed noun [خَبَّرَ] or the proposition [فِي] being suppressed [and سِنَّ being therefore in the accus. case]: but if سِنَّ is in the nom. case,*

veracity is attributed to the [animal's] age, by an amplification: (K:) or, as some say, the buyer said to the owner of the camel, "How many years has he?" and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, *صَدَقَنِي سِنَّ بُكَرِهِ*. (Har p. 95.)

بُكَرٌ: see *بُكَرٌ*.

بُكَرٌ *A virgin*: (S, K;) and *a man who has not yet drawn near to a woman*: (TA;) *contr. of بَيْبٌ*, applied to a man as well as to a female: (Mgh, Mgh:) pl. *أَبْكَارٌ*. (S, Mgh, K.) — And [hence,] † *A pearl unpierced*. (MF.) And † *A bow when one first shoots with it*. (TA.) And † *A cloud abounding with water*: (K, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase *سَحَابٌ بُكَرٌ* is sometimes used. (TA.) And † *Fire not lighted from another fire*. (Ag, A.) — Also *She that has not yet brought forth offspring*: (AHeyth:) and *a cow that has not yet conceived*: (K:) or *a heifer* (K, TA) *that has not yet conceived*: (TA:) and *a woman*, (S, K,) and *a she-camel*, (A, K,) *that has brought forth but once*: pl. *أَبْكَارٌ* and *بُكَارٌ*: (TA:) or *a she-camel in her first state or condition*. (Ham p. 340.) — And [hence,] † *A grape-vine that has produced fruit but once*: (A, K:) pl. *أَبْكَارٌ*. (A.) — Also *i. q. بُكَرٌ*, q. v. (ISd, TA.) And [hence,] *أَبْكَارُ الْأَوْلَادِ* † *Young children*. (TA, from a trad.) And *أَبْكَارُ الشَّحْلِ* † *Young bees*. (TA.) Whence, *عَسَلُ أَبْكَارٍ* † *Honey produced by young bees: or this means honey of which the preparation has been superintended by virgin-girls*. (A, TA.) — Also † *The first-born of his, or her, mother* (S, Mgh, K) and *father*: (Mgh, K;) applied alike to the male and the female: (S:) and sometimes to that which is not the offspring of human beings; (TA;) the *first-born of camels*: (S;) and of a serpent: (TA:) pl. *أَبْكَارٌ*. (TA.) You say, *هَذَا بُكَرُ أَبِيهِ* † *This is the first-born of his parents*. (TA.) And *أَشَدُّ النَّاسِ بُكَرُ ابْنِ بُكَرَيْنِ* (A) or *بُكَرُ بُكَرَيْنِ* (M, TA) † [*The strongest of men is the first-born of a man and woman each a first-born*]. — † *The first of anything*: (K;) as also *بَاصُورَةٌ*: (TA:) and † *an action that has not been preceded by its like*. (K.) You say, *مَا هَذَا الْأَمْرُ مِنْكَ بُكَرًا وَلَا ثَنِيًا* † *This thing, or affair, is not thy first nor thy second*. (A, TA.) — *حَاجَةٌ بُكَرٌ* † *A want, or needful thing, recently sought to be accomplished or attained*: (TA:) or *that is the first in being referred to him of whom its accomplishment is sought*. (A, TA.) — *ضَرْبَةٌ بُكَرٌ* † *A cutting blow or stroke*, (S, K,) *that kills (K) at once*, (TA,) *not requiring to be struck a second time*: (S, A:) pl. *ضَرْبَاتٌ أَبْكَارٌ*; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that trad., as some recite it, the latter word is *مُبْتَكِرَاتٌ*. (TA.)

بُكَرٌ: see *بُكَرَةٌ*, in three places: = and see also *بُكَرَةٌ*.

رَجُلٌ بَكْرٌ فِي حَاجَتِهِ, [in the CK, erroneously, حَذِرٌ and حَذِرٌ, (S, K, * TA,) like حَذِرٌ and حَذِرٌ, (S,) and بَكِيرٌ, (TA,) + *A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (صَاحِبٌ بَكْوَرٌ, S, or قَوِيٌّ عَلَى الْبَكْوَرِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكْرٌ and بَكْرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple trilateral verb. (TA.) [But see I, last sentence.]*

بَكْرٌ: see what next precedes.

بَكْرَةٌ (S, Mṣb, K) and بَكْرَةٌ (Mṣb, K) The thing upon which [passes the rope wherewith] one draws water (S, Mṣb, K) from a well [or the like]; (S;) [i. e. the sheave of a pulley;] a round piece of wood, in the middle [of the circumference] whereof is a groove (K, TA) for the rope, and in the interior [or centre] whereof is an axis upon which it turns: (TA:) or a quick مَحَالَّة [or large sheave of a pulley]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a syncdoche, it is used to signify a pulley complete:] the pl. is بَكْرٌ, (S, Mṣb, K,) a pl. of the former, anomalous, like حَلَقَةٌ pl. of حَلَقَةٌ, and حِمَا pl. of حِمَاة, (S,) or of the latter; (Mṣb;) or a coll. gen. n., of which بَكْرَةٌ is the n. un.; (MF;) and بَكْرَاتٌ, (S, Mṣb, K,) a pl. of the former [as well as of the latter]. (S, Mṣb.)—Hence, app., the former signifies also † *A small ring, like a bead, in the ornamental part of a sword: (Mgh:)* [and the pl.] بَكْرَاتٌ signifies † *the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] قَتَن [which are worn upon the fingers or toes] of women. (TA.)*—[And hence, perhaps,] † *An assembly, a company, or a congregated body. (IAḡr, K.)*—جَاءُوا عَلَى بَكْرَةٍ أَبِيهِمْ is a prov., (TA,) meaning † *They came together, not one remaining behind, (S, TA;) they came all of them, (AA, IJ, A, TA,) without exception: (TA:) or they came in a multitude, and all together, none remaining behind: (TA:) or they came in succession, one after, or at the heels of, another: (AO:) or they came in one way, or manner: (Aḡ:) [accord. to some, from بَكْرَةٌ as explained in the next preceding sentence; and, if so, عَلَى is used in the sense of مَعَ, or مُسْتَبَلِّينَ is understood before it: or it is from بَكْرَةٌ signifying “a youthful she-camel;” and thus implies that they were few: (see Freytag’s Arab. Prov. i. 312:) or] from بَكْرَتْ فِي كَذَا meaning “I was,” or “became,” or “went,” “before in such a thing;” so that it signifies that they came from first to last: (IJ:) or from بَكْرَةٌ in the first of the senses explained in this paragraph; though in this case there is no بَكْرَةٌ in reality. (AO, S.)**

بَكْرَةٌ and بَكْرٌ The early morning, or first part of the day; (Bḡ and Jel in xiv. 12 and xxxiii. 41 and xlvi. 9, as relating to the former word; and K;*) between the time of the prayer of daybreak and sunrise; syn. غَدُوَةٌ; and بُكْرًا is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only]

Bk. I.

the inf. n. of أَبَكَّرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. 57:]) pl. [of pauc.] of the first, أَبَكَّرٌ, and [of mult.] بَكْرٌ. (T, Mṣb.) You say, بَكْرَةٌ أَتَيْتَهُ (S, A, Mṣb) and بَكْرًا, (A,) meaning بَكْرًا [I came to him early in the morning, &c.]. (S, A, Mṣb.) But if you mean the بَكْرَةٌ of a particular day, you say, أَتَيْتَهُ بَكْرَةَ, making the noun imperfectly deel.; [meaning I came to him early in the morning, &c., of this day;] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say بَكْرًا, using this word as an epithet, you use بَكْرَةٌ for the fem. (TA.) You say also, سِرٌّ عَلَى فَرَسِكَ بَكْرَةٌ and بَكْرًا [Go thou on thy horse early in the morning, &c.]; like as you say, سَحْرًا. (S, TA. [But in two copies of the S, for سِرٌّ, I find سِيرٌ.]

بَكْرَةٌ: see بَكْرَةٌ.

بَكْرٌ (A, K) and بَكْوَرٌ (K) and بَكْرٌ (A) and بَكْرٌ (K) † *Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the وَسْبَى [q. v.]: (K, TA:) and that comes in the end of the night, or the beginning of the day. (TA.)* You say also سَحَابَةٌ مَدْلَاحٌ بَكْوَرٌ † [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and سَحَابَةٌ مَبْتَكَّرٌ † [A cloud that comes in the end of the night. (TA.)]—Also بَكْوَرٌ (S, A, Mṣb, K) and بَكِيرَةٌ (S, K) and بَكْوَرَةٌ (Mṣb, K) and بَكْرٌ (A) and مَبْتَكَّرٌ (A in art. اِخْر.) and † *A palm-tree (نَخْلَةٌ, A) that comes to maturity first, (S, Mṣb, K,) before the other palm-trees: (S:) or that produces its fruit early; (A;) contr. of مَبْتَكَّرٌ: (A in art. اِخْر.) pl. (of the first, Mṣb, K) بَكْرٌ; (S, Mṣb, K; [in the CK بَكْرٌ];) and [pl. of بَكْرٌ] بَكْرٌ or بَكْوَرٌ. (K voce تَبَاشِيرٌ) † *Anything that hastens its coming (TA) and its attaining to maturity. (K, TA.)* You say also اَرْضٌ مَبْتَكَّرٌ † *Land that produces plants, or herbage, quickly. (K.)**

بَكِيرٌ, and its fem., with ة: see بَكْرٌ and بَكْوَرٌ.

بَكْرَةٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mgh, Mṣb.)—See also بَكْرٌ.

بَكْرٌ [part. n. of أَبَكَّرَ]: see بَكْرَةٌ, in two places:—and see بَكْوَرٌ, in three places:—and see an ex. of the pl. of its fem. بَكْرَةٌ, i. e. بَوَاكِرٌ, voce بَاصِرٌ.—Also † *Fruit when first ripe: pl. بَكْرٌ, like as صَاحِبٌ is pl. of صَاحِبٌ. (TA.)*

بَكْوَرٌ, and its fem. بَكْوَرَةٌ: see بَكْوَرٌ, in three places.

بَكْوَرَةٌ [as a subst.]: see بَكْرٌ.—Also, (S, K,) or بَكْوَرَةٌ الْفَاكِهِة, (A, Mṣb,) † *The first of fruit: (S:) or the first that comes to maturity, of fruit: (A, Mṣb, K:) or fruit that hastens to come forth:*

(AḤát, Mṣb:) pl. بَوَاكِرٌ and بَكْوَرَاتٌ. (Mṣb.)—The pl. بَوَاكِرٌ also signifies † *Winds that announce [coming] rain. (A in art. بَشْر.)*

بَكْرَةٌ: see بَكْرَةٌ.

بَكْرٌ dim. of أَبَكْرٌ, pl. of pauc. of بَكْرٌ: see its pl. أَبَكْرُونَ voce بَكْرٌ.

تَبَاشِيرٌ † *The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرٌ.)*

بَكْوَرٌ: see بَكْوَرٌ.

مَبْتَكَّرٌ: see بَكْوَرٌ, in three places.

ضَرَبَاتٌ مَبْتَكَّرَاتٌ: see بَكْرٌ, last sentence.

بكر

1. بَكْرٌ, aor. ʿ, (Mṣb, K,) inf. n. بَكْرٌ, (S, K,) He was أَخْرَسٌ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Mṣb, K;*) بَكْرٌ being syn. with أَخْرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكْرٌ, which may also have the same signification as بَكْرٌ, as well as another to be explained below]: (K:) or he had not understanding to reply, (T, Mṣb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech: [see أَبَكْرٌ:] (T, Mṣb, TA:) or he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly, or stupid: (K:) or he was dumb and deaf and blind by birth. (Th, K.)—بَكْرٌ, aor. ʿ, (inf. n. بَكَامَةٌ, TK,) He refrained, (Lth, K,) or, as some say, broke off, or ceased, (TA,) from speaking, intentionally, (Lth, K, TA,) or from ignorance. (Lth, TA.)—† He cut himself off, or desisted, from marriage, or sexual intercourse, either from ignorance or intentionally. (K, TA.)

5. تَبَكَّرَ عَلَيْهِ الْكَلَامُ His speech was, or became, impeded; he was unable to speak freely. (A, K.)

بَكِيمٌ: see what follows, in two places.

بَكِيمٌ (T, S, Mṣb, K, &c.) and بَكِيمٌ (S, K) i. q. أَخْرَسٌ [meaning Dumb, either by natural conformation or from inability to find words to express what he would say]: (S, Mṣb, K:) or not having understanding to reply, (IAḡr, T, Mṣb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas اِخْرَسٌ signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Mṣb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAḡr, TA:) fem. بَكِيمَةٌ: (TA:) pl. بَكِيمٌ (Mṣb, K) and بَكِيمَانٌ (K,) both pls. of أَبَكِيمٌ, like as أَصْمَرٌ and صَمَانٌ are pls. of أَصْمَرٌ; and the pl. of بَكِيمٌ is أَبَكِيمٌ. (TA.) In the Kur ii. 166, بَكِيمٌ means persons in the condition of him who has been born dumb: or, as some say, deprived of their intellects: (Zj, TA:) or ignorant and ignoble; because not profiting much by the faculty

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase *فَتْنَةٌ صَمَاءٌ بَكْمَةٌ عَمِيَّةٌ*, occurring in a trad., [lit.] meaning [A sedition, or the like,] deaf, dumb, blind, applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.)

بكى

1. *بَكَى*, aor. *بَكَى*, (Mṣb, K,) inf. n. *بُكَاءٌ* and *بُكًا* (S, Mṣb, K) and *مَبْكِي*, (Har p. 11,) *He wept*; i. e. *he lamented, or grieved, shedding tears at the same time*; and *he lamented, or grieved, alone*; and *he shed tears alone*: (Er-Rāghib, TA:) accord. to some, the preferable opinion is, that there is no difference between *بُكَاءٌ* and *بُكًا*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKṭt, Mṣb, TA, &c.) that *accompanies البكاء* [so in copies of the S and in the TA, but correctly البكاء]; (S, IKṭt, TA;) and the latter (*بُكًا*), the *shedding of tears*: (S, IKṭt, Mṣb, TA, &c.) or the former, i. e. with medd, means the *shedding of tears by reason of lamentation, or grief, and raising of the voice, or crying, [at the same time,] when the voice is predominant, being like رُغَاءٌ and نُعَاءٌ and other words of the same form applied to denote the uttering of a cry or of the voice*; and the latter, [the *shedding of tears &c.*] *when lamentation, or grief, is predominant*: (Er-Rāghib, TA:) or by the former is meant the *crying, or uttering of the voice [of lamentation]*; and by the latter, the *lamenting, or grieving*. (Kh, TA.) *تَبَكَأَ* and *تَبَكَأَ* [may be inf. ns. of *بَكَى* or of *بَكَى*, and] signify the same as *بُكَاءٌ*: or *much بَكَاءٌ* [or *weeping, &c.*]: (K:) MF asserts that *تَبَكَأَ* (with kesr) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be *تَبَكَأَ*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَبَدَّدَ* and *تَلَعَّبَ* &c.; and IAḥr says that *تَبَكَأَ*, with fet-l, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفَعَّلَ* voce *بَيَّنَ*.] You say, *بَكَى لَه*

(MF, TA) and *بَكَى عَلَيْهِ*, (S, Mṣb, K, MF,) meaning [*He wept*] *for, or over, him, or it*: and only *بَكَى بِهِ* [or thus and also *بَكَى مِنْهُ* as appears from what follows] when meaning [*He wept*] *because, or in consequence, of it*: (Ináyah, MF, TA:) and *بَكَاهُ* and *بَكَاهُ*, (Aḥ, AZ, S, Mṣb, K,) inf. n. of the former *بُكَاءٌ* (K) [and *بُكًا*], and of the latter *تَبَكَأَ*, (TA,) signify the same as *بَكَى عَلَيْهِ*; (Aḥ, AZ, S, Mṣb, K;) the object being a man: (Aḥ, S:) and (or as some say, TA) *he wept for, or over, him, i. e., one dead*; or *did so, and enumerated his good qualities or actions*; syn. *رَنَاهُ*: (K:) or, as some say, *بَكَاهُ* means [*he wept*

because, or in consequence, of it, i. e.,] on account of being pained: and *بَكَى عَلَيْهِ*, [*he wept for, or over, him,*] *by reason of tenderness of heart, or compassion*: and [hence] it is said that *بَكَيتَهُ* is originally *بَكَيتُ مِنْهُ*: (TA:) [and *بَكَاهُ* may have an intensive, or a frequentative, meaning; for it is said that] *بَكَى*, addressed to the cyc, signifies *weep thou much, and repeatedly*. (Ham p. 461.)—[Hence,] *بَكَتِ السَّحَابَةُ* † *The cloud rained*. (Mṣb.)—*بَكَى* also means *He sang*: [in the CK, *بَكَى عَنَى* is erroneously put for *بَكَى وَبَكَى عَنَى*]: thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce *جَنَازَةٌ*, q. v.: and he observes that the assertion of its having two contr. significations requires consideration, seeing that it is also said to signify *رَنَى*; [for in the performance of *رَنَاهُ*, it is a common practice to sing;] but *رَنَاهُ* is generally accompanied by lamentation, and *بَكَاهُ* by rejoicing. (TA.)—*بَكَيتَهُ فَبَكَيتَهُ*: see 3.

2: see 1, in three places: = and see also 4.

3. *بَكَيتَهُ فَبَكَيتَهُ*, (S, TA,) aor. of the latter *بَكَيتَهُ*, (TA,) or *أَبَكَاهُ*, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical *ب* should be confounded with one having a radical *و*, (Ham p. 670,) i. e. [*I vied with him, or strove to exceed him, in weeping, and I exceeded him therein, or] I was a greater weeper (أَبَكَى) than he*. (S, TA.)

4. *أَبَكَاهُ* [*He made him, or caused him, to weep; or] he did to him what made him to weep*; (S, K;) as also *أَبَكَاهُ عَلَيْهِ*. (S.) And *بَكَاهُ عَلَيْهِ*, inf. n. *تَبَكَأَ*, *He excited him to weep for him, or it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. *تَكَتَفَ البُكَاءَ* signifies *تَبَكَأَ* [i. e. *He affected weeping; or endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ فَتَبَاكُوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُوا الْقُرْآنَ وَأَبَكَوا فَإِنْ لَمْ تَبْكَوا فَتَبَاكُوا* [Peruse ye the Kur-án, and weep; or, if ye weep not, endeavour to do so]. (Bḥ in xix. 59.)—And *He feigned, or made a show of, weeping*. (Har p. 602.)

10. *أَبَكَاهُ*: see 4.—Also *He desired, or required, of him weeping*. (TA.)

بَكَى One who weeps much; (S, K;) as also *بَكَاهُ*. (K, but omitted in some copies and in the TA.) = *رَجُلٌ عَبَى بَكَى* A man unable to speak. (Mbr, TA.) [But perhaps this should be *بَكَى*: see art. *بَكَا*.]

بَكَى: see *بَكَا*.

بَكَا part. n. of *بَكَى* [i. e. *Weeping, &c.*]: (K:) pl. *بَكَى*, (S, K,) of the measure *فُعُولٌ*, with the *و* changed into *ا* [and the second dammeh con-

sequently into a kesr, wherefore it is also, sometimes, pronounced *بَكَى*], (S,) and *بُكَاءٌ*, (K,) which is agreeable with analogy and usage, though said by Es-Semcen to have not been heard. (TA.) [The pl. of the fem., i. e. of *بَكَيتَهُ*, is *بَكَيتَاتٌ* and *بَوَاكٍ*.]

أَبَكَى [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.)

بل

1. *بَلَّهَ* (S, M, &c.) aor. *بَلَّهَ*, (S, M,) inf. n. *بَلٌّ* (M, Mṣb, K) and *بَلَّةٌ*, (M, K,) *He moistened it* (S, M, K) with water (M, Mṣb, K) &c.; (M;) and in like manner, *بَلَّلَهُ*, (S, M, K,) but signifying *he moistened it much*. (S, TA.)—[Hence,] *بَلَّتِ الإِبِلُ أُغْمَارَهَا* [The camels damped their thirst;] i. e., *drank a little*. (TA in art. *غَمِرَ*.)—[Hence also,] *بَلَّ رَحِمَهُ*, (T, S, M, K,) aor. *بَلَّ*, (T, M,) inf. n. *بَلٌّ* (with fet-l, TA [in the CK it has kesr]) and *بَلَّلَ*, (M, K,) † *He made close [or he refreshed] his ties of relationship by behaving with goodness and affection and gentleness to his kinred*; syn. *وَصَلَّاهُ*, (T, S, M, K,) and *نَدَّاهُ*: (T:) for, as some things are conjoined and combined by moisture, and become disunited by dryness, *بَلٌّ* is metaphorically used to denote conjunction, as above, and *بَلَّ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ فَأَبْلَلَهَا بِخَيْرِ الْبَلَّانِ
• فَإِنَّا اسْتَنْقَتْ مِنْ أَسْرِ الرَّحْمَنِ

[† And the ties of relationship, make thou them close &c. by the best mode, or modes, of doing so; for the name thereof is derived from the name of the Compassionate]: here *بَلَّانِ* may be a noun in the sing. number, like *غُفْرَانٌ*, or it may be pl. of *بَلَّلٌ*, which may be either a subst. or an inf. n., for some inf. ns. have pls., as *شُعْلٌ* and *مَرَضٌ* and *عَقْلٌ*. (M.) And it is said in a trad., *بَلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ* † *Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation*; syn. *صَلُّوْهَا*, (M,) or *نَدُّوْهَا بِالصَّلَةِ*. (S.) And hence the saying in another trad., *إِذَا اسْتَنْقَتْ مَا بَيْنَكَ وَبَيْنَ اللَّهِ فَأَبْلَلْهُ* † [When the tie between thee and God wears out, repair thou it, or refresh thou it, by beneficence to his servants]. (TA.) [See also *بَلَّلَ*.]—*بَلَّكَ اللَّهُ بِأَبْنٍ*, (S, M, K,) and *أَبْنَا*, (M, K,) † *May God give thee a son*. (S, M, K, TA.) Hence, perhaps, the phrase, *بَلَّتْ يَدَاكَ بِهِ* as meaning † *Thou was given it*. (Har p. 479.) You say also, *بَلَّلْتَهُ*, meaning † *I gave to him*. (T.) And *لَا تَبَلِّدْ عِنْدِي بِأَنَّهُ* †, and *بَلَّلَ*, (T, S, M, K,) [but in the K *عِنْدَنَا*, and “or” for “and,” and in the CK *تَبَلِّدْ*], † *No bounty, (S,) no good, or no benefit, shall betide thee from me, (T, S, K, TA,) nor will I profit thee, nor believe thee*. (T.)—*بَلُّوا* They sowed land. (Ish, T, K.) = [بَلٌّ as an intrans. verb perhaps primarily signifies

It was, or became, moist; and has for its sec. pers. بَلَّتْ or بَلَّتَتْ, and for its aor. َ or ِ, and for its inf. n. بَلُّ, and probably بَلَّةٌ &c. mentioned with that noun below.—And hence,] بَلَّتَ الرِّيحُ, aor. َ, inf. n. بُلُوْلٌ, The wind was cold and moist. (M, K.) [See بَلِيْلٌ.]—[And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. َ, inf. n. بَلٌّ (S, M, K) and بُلُوْلٌ and بُلُوْلٌ; (M, K;) and بَلَّ, and بَلَّ, (S, M, K;) He recovered from his disease: (S, M:) and بَلَّ and بَلَّ he became in a good condition after leanness, or meagerness: (M, Z:) or all have this latter signification: and the second (بَلَّ) has the former also. (K.)—And بَلَّ, (M, K,) aor. َ, (M,) inf. n. بُلُوْلٌ; and بَلَّ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.)—بَلَّ لِي الْأَرْضُ, (Mgh, K, TA,) aor. َ, inf. n. بَلٌّ; (Mgh;) and بَلَّ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Mgh, K.) And بَلَّتْ نَاقَتُهُ His she-camel went away. (TA.) And بَلَّتْ ابْتِ عَلَى وَجْهَيْهَا, (Fr, T, TA,) and ابْتِ عَلَى وَجْهَيْهَا, (K,) His camel, or riding-camel, run away, or went away, at random, to pasture, straying; syn. ضَلَّتْ ضَالَّةً. (Fr, T, K, TA. [In the CK, هَمَّتْ, which, as is said in the TA, is without teshdced, is written هَمَّتْ به=, (Aq, T, S, &c.) inf. n. بَلُّ, (M,) I got him; got possession of him; (Aq, T, S, M, K;) got him in my hand. (S.) One says, لَا تَبَلِّتْ بِي يَدِي لَا, [Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up, or pay, my right, or due]. (S.) And hence the prov., مَا بَلَّلْتُ مِنْ فُلَانٍ بِأَنْوَاقٍ نَاصِلٍ [I did not get, in such a one, a man like an arrow with a broken notch and without a head]; meaning I got a perfect man; one sufficient. (Sh, T.)—Also, (T,) or بَلَّتَهُ, (M, K,) I hept, or clave, to him, (T, M, K,) namely, a man, (T, K,) and constantly associated with him. (T.) And بَلَّ بِالشَّيْءِ, inf. n. بَلٌّ, He became devoted, or attached, to the thing, and hept to it constantly. (TA.)—And بَلَّتْ بِهِ, (M, K,) aor. َ, (TA,) inf. n. بَلُّ and بَلَّةٌ and بُلُوْلٌ, I was tried by him (بَلَّتْ بِهِ [app. meaning بِحَبِيْبِهِ by love of him]), and loved him (عَلَّقَتْهُ [in the CK عَلَّقَتْهُ]); as also بَلَّتْ بِهِ, (AA, M, K,) aor. َ, inf. n. بُلُوْلٌ. (AA, TA.) And بَلَّتْ بِهِ I was tried by him, as though by fire, (صَلَّتْ بِهِ, [in the CK صَلَّتْ بِهِ]) and suffered distress, or misery, or fatigue (شَقِيْتُ, for which شَفِيْتُ is erroneously put in the copies of the K: TA). (M, K.)*—مَا بَلَّلْتُ بِهِ, (K,) aor. َ, inf. n. بَلُّ, (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصَبْتَهُ وَلَا عَلِمْتَهُ (K.)=بَلَّ, (Th, M, K,) inf. n. بَلُّ, (Th, S, M, K,) He (a man) was, or became, such as is termed أَبَلٌّ [which epithet see below]. (Th, S, M, K.)*

2: see 1, first sentence.

4. أَبَلٌّ It (wood, or a branch or twig,) had the sap, (الْمَاءُ, K,) or the produce of the rain, (O,) flowing in it. (O, K.)—See also بَلَّ, in four places.—He (a man) resisted, or withstood, and overcame. (Aq, T, S. [See also أَبَلَّ.]) And أَبَلَّ عَلَيْهِ He overcame him. (M, K.) [See an ex. in a verse of Sâ'ideli, cited voce خَسَفَ.]—He wearied by badness, or wickedness: (M, K:) or he wearied another in aiding him to accomplish his desire. (TA. [See مَبِيْلٌ.])=أَبَلَّتُهُ I made him to go away. (Mgh.)

5: see 8:—and see also بَلَّ.

8. ابْتَلَّ It became moist or moistened (S, M, Mgh, K) with water (M, Mgh, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بَلَّتَهُ,] ابْتَلَّ. (M, K.)—See also بَلَّ.

10: see بَلَّ.

R. Q. 1. بَلَّلَ, inf. n. بَلِّلَةٌ and بَلَّلًا, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-h,] He put people in motion; and roused, or excited, them. (M, K.)—Also, (T,) inf. n. بَلِّلَةٌ, (K,) He scattered, dispersed, or put asunder, his goods, commodities, or household-utensils and furniture. (IAq, T, K.* [In the CK, وَالْمَتَاعُ is erroneously put for وَالْمَتَاعُ.])—And He divided, or disunited, opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.)—And He (God) [mixed or confounded or] made discordant the tongues, or languages, of a people. (T.)—[See also بَلِّلَةٌ below.]

R. Q. 2. تَبَلَّلَ He (a man) was moved by grief [or anxiety: see بَلِّلَةٌ, below]. (Har p. 94.)—تَبَلَّلَتِ اللُّسُنُ The tongues, or languages, became mixed, or confounded. (S, K.)=تَبَلَّلَتِ الإِبِلُ الكَلْبُ The camels went on seeking the herbage, or pasture, and left not of it aught. (S, K.)

بَلَّ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs. in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَلَّ, in which the ن is a substitute for the ل, because بَلَّ is of frequent occurrence, and بَلَّ is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ بَلَّ عِبَادٍ مُكْرَمُونَ [And they said, "The Compassionate hath gotten offspring:" extolled be his freedom from that which is derogatory from his glory! nay, or nay rather, or nay but, they are honoured servants (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أُنْفِخَ مِنْ تَرْكِي وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur lxxvii. 14—16)]: (Mughnee, K:*) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it

is followed by a single word, it is a conjunction, (S,* Mgh,* Mughnee, K,) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اضْرِبْ زَيْدًا بَلَّ عَمْرًا [Beat thou Zeyd: no, 'Amr], (Mgh, Mughnee, K,) and قَامَ زَيْدٌ بَلَّ عَمْرًا [Zeyd stood: no, 'Amr], (M, Mughnee, K,) or جَاءَنِي أَخُوكَ بَلَّ أَبِيكَ [Thy brother came to me: no, thy father], (S,) it makes what precedes it to be as though nothing were said respecting it, (S,* Mgh,* Mughnee, K,) making the command or affirmation to relate to what follows it: (S,* Mgh,* Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ بَلَّ عَمْرًا [Zeyd stood not, but 'Amr stood], (Mughnee,) or مَا لَا يَفْعُرُ زَيْدٌ بَلَّ عَمْرًا [I saw not Zeyd, but I saw 'Amr], (S,) and لَا يَفْعُرُ زَيْدٌ بَلَّ عَمْرًا [Let not Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wârith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلَّ قَاعِدًا [as meaning Zeyd is not standing: no, is not sitting], and بَلَّ قَاعِدٌ [but is sitting]; the meaning being different [in the two cases]. (Mughnee, K.)* The Koofecs disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلَّ أَبِيكَ [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

- وَجْهَكَ الْبَدْرُ لَا بَلَّ الشَّمْسُ تَوَلَّى
- يُقْضَى لِلشَّمْسِ كُفَّةٌ وَأَنْوَلُ

[Thy face is the full moon: no, but it would be the sun, were it not that eclipse and setting are appointed to happen to the sun]: and to corroborate what precedes it, after a negation, as in

- وَمَا هَجَرْتُكَ لَا بَلَّ زَادَنِي شَغْفًا
- هَجْرٌ وَبَعْدُ تَرَاحَى لَا إِلَى أَجَلٍ

[And I did not abandon thee, or have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased, or have increased, my heart-felt love]. (Mughnee, K.)*—Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is syn. with وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلَّ هُوَ قُرْآنٌ مُجِيدٌ [And God from behind them is encompassing: and it is a glorious Kur-ân: or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَيَّ دِينَارٌ بَلَّ دِرْهَمٌ [I owe him a deenâr and a dirhem]. (Mgh.)—In the fol-

lowing saying in the *Kur* [xxxviii. 1], وَالْقُرَّانِ ذِي، اَلَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَشِقَاقِيْ, it is said to signify *بل*; [so that the meaning is, *By the Kur-an possessed of eminence, verily they who have disbelieved are in a state of pride and opposition*]; therefore the oath applies to it. (Akh, §.) — Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, §.) — Sometimes it is put in the place of *وَبَلَّ*, (§, Mughnee,) as in the saying of the *râjiz*,

• بَلَّ مَهْمِهٖ فَطَعَّتْ بَعْدَ مَهْمِهٖ •

[*Many a far-extending desert have I traversed, after a far-extending desert*]. (§: [and a similar ex. is given in the Mughnee.]) — What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of *هَلَّ* and *قَدَّ*: it may be a final *و*, or *ي*; or they may be originally *بَلَّ* and *هَلَّ* and *قَدَّ*. (Akh, §.)

بل Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n.; like *خَلَّقِي* in the sense of *مَخْلُوق*. Hence, *رَبِحَ بَلَّةٌ* and *بَلِيلٌ* and *بَلِيلَةٌ* A wind in which is moisture: (§:) or the last, a wind mixed with feeble rain: (T:) and the second, a wind cold with moisture; (M, K;) or the same, a wind cold with rain; (A, TA;) the north wind, as though it sprinkled water by reason of its coldness: (TA:) and *بَلَّلٌ* also signifies a cold north wind: (Ibn-'Abbâd, TA:) *بَلِيلٌ* is used alike as sing. and pl.: (K:) it has no pl. (M.) — *بَلَّ بَشِيٌّ*: A man (M) devoted, or attached, to a thing, and keeping to it constantly. (M, K.) [In the CK and in my MS. copy of the K, اللُّبْحُ is erroneously put for اللُّبْحُ.] — And *بَلَّ*, alone, *Much given to the deferring of payment to his creditors, by repeated promises*; (T:) *withholding, by swearing, what he possesses of things that are the rightful property of others*. (IAar, T, K.) See also *أَبَلَّ*, in two places.

بَلَّ Allowable, or lawful; i. e., to be taken, or let alone, or done, or made use of, or possessed: (T, §, M, K:) so in the dial. of Himyer: (T, §, M:) or a remedy; (A'Obeyd, T, §, M, K;) from the phrase *بَلَّ مِنْ مَرَضِهِ* [q. v.]: (A'Obeyd, T, §, M:) or it is an imitative sequent to *حَلَّ*, (M, K,) as some say: (M:) so A_q thought until he heard that it was said to be of the dial. of Himyer in the first of the senses explained above: (§, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with *حَلَّ* by *و*: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by *و*. (TA.) Hence the phrase, *هُوَ لَكَ حَلٌّ وَبَلٌّ* *It is to thee lawful and allowable: or lawful and a remedy*. (M, K.) And hence the saying of El-'Abbâs the son

of 'Abd-El-Muṭṭalib, respecting [the well of] Zemzem, *هُيَ لِشَارِبٍ حَلٌّ وَبَلٌّ* *It is to a drinker lawful &c.* (T, §, M.)

بَلَّةٌ [A single act of moistening. — And hence,] The least sprinkling (*بَلَّلْتُ* lit. the least moisture) of good. (TA in art. هل.) You say, *جَاءَنَا فُلَانٌ فَلَانَ قَلَمٌ يَأْتَانَا بِهِئَةً وَلَا بَلَّةً* [Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good]: *هَلَّةٌ*, accord. to ISk, being from *الفرح* and *الاستهلال*, and *بَلَّةٌ* from *البذل* and *الخبر*. (§.) And *مَا أَصَابَ هَلَّةٌ وَلَا بَلَّةٌ* *He did not obtain, or has not obtained, anything*. (§.) — Wealth, or competence: (Fr, TA:) or wealth, or competence, after poverty; (Fr, T, K, TA;) as also *بَلِّي*. (K.) — Remains of herbage or pasture; (K;) as also *بَلَّةٌ*. (Fr, T, K.) — The freshness of youth; as also *بَلَّةٌ*; (M, K;) but the former word is the more approved. (M.) — See also an ex. voce *بَلَّلٌ*.

بَلَّةٌ: see *بَلَّلٌ*, in two places: — and see also *بَلَّةٌ*, in two places. — Also A state of moisture. (M.) — The moisture of fresh pasture. (§, M, K.) The *râjiz* (Ihâb Ibn-'Omeir, TA) says, describing [wild] asses.

• حَتَّى إِذَا أَهْرَأْنَ بِالْأَصَابِلِ • وَفَارَقَتْهَا بَلَّةٌ الْأَوَابِلِ •

meaning that they went in the cool of the evening to the water after that the herbage had dried up: *الْأَوَابِلِ* means the wild animals that are satisfied with green pasture, so as to be in no need of water. (§.)

بَلَّةٌ: see *بَلَّلٌ*, in two places. — Also Good, good fortune, prosperity, or wealth: and sustenance, or means of subsistence. (M, K.) — Health; soundness; or freedom from disease. (T, K, TA.) — A repast prepared on the occasion of a wedding, or on any occasion. (Fr, K.) — The tongue's fluency, and chasteness of speech: (K, TA:) or its readiness of diction or expression, and facility; (M;) and [so in the M, but in the K "or,"] its falling upon the [right] places of utterance of the letters, (T, M, A, K,) and its regular and uniform continuance of speech, (T, M, K,) and its facility. (K.) You say, *مَا أَحْسَنَ بَلَّةَ لِسَانِهِ* [How good is the fluency, &c., of his tongue!]. (T, M, TA.)

بَلَّةٌ Moisture; (§, M, M_{sb}, K;) as also *بَلَّةٌ* (§, M, K) and *بَلَّلٌ* and *بَلَلَةٌ* (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or *بَلَّةٌ* signifies an inferior, or inconsiderable, degree of moisture; (Lih, T, K; [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce *بَلَّلٌ*];) and *بَلَّلٌ* is an anomalous pl. of this word; (M, TA;) and is pl. also of *بَلَّةٌ*: (§, TA:) and *بَلَّلَانٌ*, occurring in a verse cited above (see 1) may be pl. of *بَلَّلٌ*. (M.) [Using syns. of *بَلَّلٌ* in the sense explained above,] you say, *طَوَيْتُ بَلَّةً عَلَى بَلَّتِيهِ*, (§, K,) and *بَلَّتِيهِ*, (K,) or *بَلَّتِيهِ*, (T, M,) *I folded the shin while it was moist*, (T, §, M, K,) before it should break in

pieces, (T,) or lest it should break in pieces. (M.) And [hence,] *طَوَيْتُ فَلَانًا عَلَى بَلَّتِيهِ*, (T, §, M, K,) and *بَلَّتِيهِ*, (T, §, M, K,) and *بَلَّتِيهِ*, (T, §, K,) and *بَلَّتِيهِ*, (S,) and *بَلَّتِيهِ*, (K,) and *بَلَّتِيهِ*, (S, K,) and *بَلَّتِيهِ*, (M, K,) and *بَلَّتِيهِ*, (S, K,) and *بَلَّتِيهِ*, (K,) and *بَلَّتِيهِ*, (S, K,) which is of the dial. of Temecin, (TA,) and *بَلُّوهُ*, (K,) † *I bore with, suffered, or tolerated, such a one*, (S, K,) notwithstanding his vice, or fault, (T, §, M, K,) and evil conduct: (§:) or [so in the M and K, but in the S "and,"] *I treated him with gentleness, or blandishment*, (S, K,) while some love, or affection, remained in him; (§, M, K;) and this is the true meaning; (M;) and in like inanner, *عَلَى بَلَّلٍ نَفِيهِ*. (§, TA.)

And *طَوَاهُ عَلَى بَلَالِهِ*, and *بَلُّوهُ*, † *He feigned himself heedless of, or inattentive to, his vice, or fault*; like as one folds a skin upon its fault [to conceal that fault]. (T.) And *انْصَرَفَ الْقَوْمُ بِبَلَّتِيهِمْ*, and *بَلَّتِيهِمْ*, and *بَلُّوْتِيهِمْ*, † *The people, or company of men, turned away, or back, having some good, or somewhat good, remaining, in them, or among them*; expl. by *وَفِيهِمْ بَقِيَّةٌ* [in which the last word generally implies something good; as, for instance, in the *Kur* xi. 118]: (M, K:) or, in a good state, or condition: (K:) or this latter is meant when one says, *بَلَّتِيهِمْ*. (T.) — Abundance of herbage; or of the goods, conveniences, or comforts, of life. (TA.) — See also *بَلَّلٌ*. — *مَا أَحْسَنَ بَلَّةٌ* *How good is his adornment of himself! or his manner of undertaking a task, or taking upon himself a responsibility!* (K: expl. in some copies by *تَجَمَّلَهُ*; and so in the TA: in others by *تَحَمَّلَهُ*.)

بَلَّلٌ, like *صَرَدٌ*, (K,) or *بَلَّلٌ*, (so in a copy of the T, accord. to the T^T.) *Seed; grain for sowing*. (ISh, T, K.)

بَلَّةٌ and its pl.: see four exs. voce *بَلَّلٌ*.

بَلَّةٌ and its pl.: see three exs. voce *بَلَّلٌ*. — The sing. also signifies *Garb, guise, aspect or appearance, external state or condition*. (Ibn-'Abbâd, K.) You say, *إِنَّهُ لَحَسَنٌ الْبَلَّةُ* *Verily he is goodly, or beautiful, in garb, &c.* (Ibn-'Abbâd, TA.) — You say also, *كَيْفَ بَلَّتْنِكَ*, and *بَلُّوْتْنِكَ*, meaning *How is thy state, or condition?* (Ibn-'Abbâd, K.)

بَلَّةٌ: see three exs. voce *بَلَّلٌ*.

بَلَّلٌ a subst. signifying *The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred*: (K:) changed in form from *بَلَّةٌ*; q. v. (TA.) [See also *بَلَّلٌ*.]

بَلَّلٌ: } see what next follows.
بَلَّلٌ: }

بَلَّلٌ: see *بَلَّلٌ*, in four places. — Also *Water*; (T, §, M, K;) and so *بَلَّلٌ* and *بَلَّلٌ*. (K.) You say, *مَا فِي بِلَالِهِ بَلَّلٌ* *There is not in his shin any water*: (T, §:) or anything whatever: (so in a copy of the §:) and in like manner one

says of a well. (T.) And **مَا فِي الْبَيْرِ بَانُولٌ** *There is not any water in the well.* (K.) — And *Anything with which one moistens the fauces, of water or of milk:* (S, M, K:) such is said to be its meaning. (M, K.) — And hence the saying, **وَأَنْضَحُوا الرَّحِمَ بِبَلَالِهَا** [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require: see **رَحِمَةٌ**; and see also **بَلَالٌ**]. (S.)

بَلُولٌ: see two exs. voce **بَلَّلٌ**.

بَلِيلٌ: see **بَلَّلٌ**.

بَلَانَةٌ: see an ex. voce **بَلَّلٌ**.

بَلَانَةٌ: see **بَلَّلٌ**, in two places. — Also *The quantity with which a thing is moistened.* (Har p. 107.) — And *A remain, or remainder;* (T, and Har ubi supra;) ns also **عَلَانَةٌ**. (Har ubi supra.) You say, **مَا فِيهِ بَلَانَةٌ وَلَا عَلَانَةٌ** *There is not in it anything remaining.* (T, and Har ubi supra.)

بَلُونَةٌ: see two exs. voce **بَلَّلٌ**: — and see an ex. voce **بَلَّلَةٌ**.

بَلِينَةٌ: see **بَلَّلٌ**. — Also *Wheat boiled in water, [in the present day, with clarified butter, and honey,] and eaten.* (TA.) — And i. q. **صِحَّةٌ** [*Health, or soundness, &c.*]. (TA.)

بَلِيٌّ: see **بَلَّةٌ**.

بَلَانٌ *A hot bath:* (K:) the **ل** and **ن** are augmentative: for the hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. **بَلَانَاتٌ**, (K,) occurring in a trad., and said by IATH to be originally **بَلَلَاتٌ**. (TA in art. **بَلَنٌ**; in which, as well as in the present art., it is mentioned in the K.) — It is now applied to *A man who serves [the bathers, by washing them &c.,] in the hot bath:* [fem. with **ة**:] but this is a vulgar application of the word. (TA.)

بَلَانٌ: see 1.

بَلْبَلٌ [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called **بَلْبَلِيٌّ**:] the **عَدْلِيٌّ** [q. v.]: and the **كُعَيْتٌ** [q. v.]: (T:) a certain bird, (S, M, K,) well known, (K,) of beautiful voice, that frequents the **Haram** [or Sacred Territory of Mekkeh], and is called by the people of **El-Hijáz** the **نُغْرُ** [q. v.]. (M.) — A man light, or active: (S:) or clever, well-mannered, or elegant, and light, or active: (T:) or a man (M) light, or active, in journeying, and very helpful; (M, K;) and so **بَلْبَلِيٌّ**, (M,) or **بَلْبَلِيٌّ**: (K:) or, accord. to Th, a boy light, or active, in journeying: (M:) and a man light, or active, in that which he sets about; (TA;) as also **بَلْبَلِيٌّ**; (K;) or this last signifies a man active in intellect, to whom nothing is unapparent: (T:) pl. of the first, (S,) and of the last, **بَلْبَلِيٌّ**. (S, K.) — A certain fish, of the size of the hand. (Ibn-'Abbád, K.) — The spout (قَنَاة) of a mug (كُوز), that pours forth the water. (M, K.)

بَلْبَلَةٌ inf. n. of **بَلْبَلٌ** [q. v.]. (M, K.) — A state of confusion, or mixture, of tongues, or languages. (M, K.) In the copies of the K, **الْبَلْبَلَةُ** is here erroneously put for **الْبَلْبَلَةُ**. (TA.) — Also, and **بَلْبَلِيٌّ**, *The vain, or unprofitable, or evil, suggestion of anxieties in the bosom:* (T:) or anxiety, and vain, or unprofitable, or evil, suggestion of the mind: (S:) or intense anxiety, and vain, or unprofitable, or evil, suggestions or thoughts; (M, K;) as also **بَلْبَلِيٌّ**, (so in the M, accord. to the TT,) or **بَلْبَلِيٌّ**: (so in copies of the K:) this last [however] is pl. of **بَلْبَلِيٌّ**; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does **بَلْبَلَةٌ**: (IJ, M:) or **بَلْبَلِيٌّ** signifies *anxiety and grief:* and, as also **بَلْبَلَةٌ**, a motion, or commotion, in the heart, arising from grief or love. (Har p. 94.)

بَلْبَلَةٌ *A mug (كُوز) having a spout (بَلْبَلٌ) by the side of its head, (M, K, TA,) from which the water pours forth:* (TA:) or *a ewer, as long as it contains wine.* (Kull p. 102.)

بَلْبَلِيٌّ: see **بَلْبَلٌ**.

بَلْبَلَانٌ: see **بَلْبَلَةٌ**, in three places. — Also *A putting people in motion; and rousing, or exciting, them:* a subst. from R. Q. 1. (M, K.)

بَلْبَلَانَةٌ } see **بَلْبَلَةٌ**.
بَلْبَلَانِيٌّ }

بَلْبَلَانِيٌّ: see **بَلْبَلٌ**, in two places: — and see **بَلْبَلَةٌ**.

بَلَّةٌ [properly *A thing that moistens.* — And hence,] **بَلَّةٌ** *Bounty, or liberality; or a gift; as also* **بَلَالٌ**: (T, S, TA:) and both these words, good, or benefit: (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form from the former. (T.) [See also **بَلَالٌ** above.]

بَلَالٌ: see **بَلَالٌ**.

بَلَالَةٌ *More, and most, moist:* fem. **بَلَالَةٌ**: and pl. **بَلَالٌ**. Hence, **الْجَنُوبُ أَهْلُ الرِّيَاحِ** *The south is the most moist of the winds.* (S.) — [Hence, also,] **مَا شَيْءٌ أَهْلٌ لِلْجَسْمِ مِنَ النَّوْبِ** *Nothing is more healthful and suitable to the body than sport.* (TA.) — And **صَفَاةٌ بَلَالَةٌ** *A smooth stone or rock.* (S.) — And **أَهْلٌ**, applied to a man, (T, S, &c.) *Violent, or vehement, in contention, altercation, or dispute;* (T, M, K;) as also **أَهْلٌ**: (K:) or (M) *one who has no sense of shame:* (M, K:) or (TA) *one who resists, or withstands, (K, TA,) and overcomes:* (TA:) or (M) *very mean, (M, K,) from whom that which he possesses cannot be obtained, (Ks, T, S, M, K,) by reason of his meanness;* (Ks, T, S;) and so **بَلَالَةٌ** applied to a woman: (Ks, S:) or *mean, (TA,) much given to the deferring of payment to his creditors, (IAar, M, K,) much given to swearing (T, S, K,) and to wronging, (S, K,) withholding the rightful property of others;* (TA;) as also **أَهْلٌ** [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [refer-

ring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) i. q. **فَاجِرٌ** [i. e. vicious, immoral, unrighteous, &c.]: (S, M, K:) fem. **بَلَالَةٌ**: (M, K:) and pl. **بَلَالٌ**: (K:) or it signifies *one who pursues his course at random, not caring for what he meets.* (Ham p. 383.)

مُتَبَلِّلٌ *One whose aiding thee to accomplish thy desire wears thee.* (A'Obeyd, T, K, TA. [In the CK, for **مَنْ يُعِينُكَ عَلَى مَا تُرِيدُ** *مَنْ يُعِينُكَ عَلَى مَا تُرِيدُ* **أَيُّ يُتَابِعُكَ عَلَى مَا تُرِيدُ** *مَنْ يُعِينُكَ عَلَى مَا تُرِيدُ*])

مُتَبَلِّلٌ *A constant, firm, or steady, adversary in a contention, dispute, or litigation.* (M, K.)

بلج

1. **بَلَجٌ**, aor. **بَلَجَ**, (ISH, TA,) inf. n. **بَلَجٌ**, (S, K, TA,) *He (a man) had a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined;* (ISH, TA;) *he had a clear space between the eyebrows;* (S, K, TA;) *he had a wide space, or a space clear of hair, between the eyebrows.* (TA.) — [Hence, *He (a man) was, or became, bright in countenance: or fair, beautiful, and mild in countenance: or † open and pleasant, or cheerful, in countenance: or † liberal with acts of beneficence: or † generous, beneficent, and open and pleasant, or cheerful, in countenance: see the part. n. أَهْلٌ, below.] — And [hence,] aor. as above, (K,) and so the inf. n., (TA,) **بَلَجَ** *He (a man, TA) was, or became, joyful, glad, or happy.* (K, TA.) You say, **بَلَجَ** **بِالشَّيْءِ** *He rejoiced at the thing; or was rejoiced by it; as also* **بَلَجَ**. (A, TA.) And **بَلَجَ بِهِ** **الصدر فرحاً** *The bosom became dilated with joy thereat.* (A.) And **بَلَجَ بَعْدَ مَا حَرَجَ** *[It (the bosom) became dilated with joy after it had been contracted with grief].* (TA.) — [And hence,] aor. and inf. n. as above; (M, K;) and **بَلَجَ**, (S, A, M, K,) aor. **بَلَجَ**, inf. n. **بَلُوجٌ**; (S, M, K;) and **بَلُوجٌ**; (S, K,) or **بَلُوجٌ**; (so in copies of the A and M, K;) and **بَلُوجٌ**; (S, A, K;) and **بَلُوجٌ**; (M, K;) **† It (the dawn, or daybreak,) shone, was bright, or shone brightly.** (S, A, M, K.) And **أَبْجَتِ الشَّمْسُ** **† The sun shone, was bright, or shone brightly.** (TA.) And **أَبْجَتِ الشَّمْسُ** **† The thing shone, was bright, or shone brightly.** (TA.) — And hence, (M, K,) **بَلَجَ الحَقُّ**, and **بَلَجَ**; (M, K;) or **بَلُوجَ**; (A, TA;) **† The truth became apparent, (A, M, K, TA,) manifest, evident, or clear.** (A, M, K.) And **أَبْجَتِ الشَّمْسُ**, inf. n. **أَبْجَاتٌ**, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written **أَبْجَاتٌ** [inf. n. of **أَبْجَتِ**], and the verb is written **أَبْجَتِ** in a copy of the S: accord. to the CK, the inf. n. is **أَبْجَاتٌ** [of which the verb is **أَبْجَتِ**]: said of anything, (S, TA,) signifies **† It was, or became, apparent, manifest, evident, or clear.** (S, K,*

TA.) = بَلَج, aor. ٢, (K,) inf. n. بَلَج, (TA,) *He opened*; syn. قَتَح. (K.)

4: see 1, in three places. = اِبْلَجُهُ + *He made it apparent, manifest, evident, or clear.* (K.) — And † *He made him joyful, glad, or happy*; syn. فَرَحَهُ. (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or † *he removed it, or cleared it away*; syn. فَرَجَهُ. (So accord. to the CK.)

5. بَلَجَ † *He laughed, and was cheerful, brisk, lively, or sprightly.* (S.) — See also 1.

7: see 1.

8: see 1.

9: see 1.

11: see 1, in two places.

12: see 1.

بَلَج: see اَبْلَج, in four places.

بَلَج: see بَلَجَةٌ.

بَلَج † *Joyful, glad, or happy.* (TA.) [S-c also اَبْلَج.]

بَلَج, with two dammehs, *Men clear of hair in the [parts of the face called the] قَسَمَات*. (IAar, K.)

بَلَجَةٌ: see what next follows.

بَلَجَةٌ *Clearness of the space between the eyebrows: (S, A, K:) or width of the space between the eyebrows; or [of] the space between the eyebrows when clear of hair; as also بَلَجٌ [which is the inf. n. of بَلَج]. (TA.) One says, مَا أَحْسَنَ بَلَجَتَهُ How beautiful is the clearness of the space between his eyebrows! (A.) — The part behind the عَارِض [or side of the cheek or face], to the ear, when there is no hair upon it. (TA.) — Also, and † بَلَجَةٌ, † *The light (S, L, K) of the dawn, or daybreak, (S, L,) in the last part of the night, (S, TA,) at the breaking of the dawn. (TA.) You say, رَأَيْتُ بَلَجَةَ الصُّبْحِ † I saw the light of the dawn. (S.) And نَقِيَتْهُ عِنْدَ الْبَلَجَةِ † [I met, or found, him, or it, at the break of the dawn]. (A.) And سَرَيْتُ الدُّجَةَ وَالْبَلَجَةَ † [I journeyed during the whole night, or from the beginning of the night, or during the latter part of the night, and the breaking of the dawn, until I arrived]. (A.) And it is said in a trad., لَيْلَةُ الْقَدْرِ بَلَجَةٌ † *The night of the قدر is bright [like the dawn]. (TA.)***

بَلَج: see اَبْلَج, in two places.

بَلِيج, with kesr to the ب and to the first ل, and with fet-ḥ to the second ل; (Mṣb;) or بَلِيج; (so written in some copies of the K, in other copies of which it is omitted;) [*Myrobalana Bellerica: (Golius and Freytag:) Terminaria Chebula: Sprengel. hist. rei herb. p. 262: (Freytag:)] a certain well-known Indian medicine; (Mṣb;) very beneficial to the stomach and to the intestinum rectum. (K.) [For other properties*

&c. assigned to it, see Ibn-Seena (Avicenna), book ii. p. 144. See also اِبْلِيج, in art. هَلَج.]

اَبْلَج A man having a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined: (ISh, TA:) or having such a space between the eyebrows, (K, TA,) not having the eyebrows joined: (S, TA:) or having a wide space, or a space clear of hair, between the eyebrows: fem. بَلَجَةٌ. (TA.) — [Hence,] *Bright of countenance; the Prophet being said by Umm-Ma'bad to have been اَبْلَجُ الْوَجْهِ*; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or *fair, beautiful, and wide in countenance, whether long or short: or [alone, or] followed by † بَلَجٌ, † open and pleasant, or cheerful, in countenance; (TA;) and so † the latter alone: (K:) or † the latter, † open and pleasant, or cheerful, in countenance, with beneficence: (TA:) or the former, and † the latter, and † بَلِيجٌ, † liberal with acts of beneficence: (TA:) or the first, † generous, beneficent, and open and pleasant, or cheerful, in countenance; although having joined eyebrows. (A, TA.) — Also † *Shining, bright, or shining brightly; applied to the dawn, or daybreak; (S, A, Mṣb;) and so † بَلِيجٌ, applied to a thing [of any kind]: (TA:) and the former, anything † apparent, manifest, evident, or clear; (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Mṣb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلَج. (Mṣb.) You say, الْحَقُّ اَبْلَجٌ وَالْبَاطِلُ نَجَجٌ † *The truth is apparent, manifest, evident, or clear; [and falsity is a cause of embarrassment, or hesitation, to the speaker]; (S, A;*) i. e., the latter is agitated to and fro, without having utterance: (S in art. لَج:) or the truth is lucid and direct; and falsity is confused and indirect. (TA in that art.) And † *A manifest, an evident, or a clear, proof or argument. (Mṣb.)****

اَبْلُوجُ السُّكَّرِ, with damm, [meaning *Sugar-candy, and loaf-sugar, thus applied in the present day.*] is an arabicized term [from the Persian اَبْلُوج]: (K, TA:) in one copy of the K, it is said that اَبْلُوج, with damm, is [syn. with] السُّكَّرِ [sugar]: by the people [who are makers] of الْحَسَا and الْقَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِف,] it is called اَبْلُوج. (TA.)

بلج

4. اَبْلَج *It (a palm-tree) bore, or had, dates in the state in which they are termed بَلَج.* (S, A, K.)

بَلَج *Dates, or the fruit of the palm-tree, while continuing green (Mṣb, TA) and small; (TA;) a term like حَضْرَمٌ applied to grapes; (Mṣb, TA;) called by the people of El-Basrah خَلَال: when they have begun to colour, i. e., to become red or*

yellow, they are termed بَر: (Mṣb:) or *dates in the state between that in which they are called خَلَال and that in which they are called بَر*; (S, Mgh, K;) for dates in their incipient state are termed طَلَع; then, خَلَال; then, بَلَج; then, بَر; then, رُطَب; and then, تَمْر: (S, IAth:) or *i. q.* سَيَاب: (Aṣ, and S and K in art. سيب:) [by many of the Arabs in the present day, it is applied to *fresh ripe dates, and to dried dates: it is a coll. gen. n.:*] n. un. with ة. (S, Mṣb.)

بلد

1. بَلَدٌ, aor. ٢, [inf. n. بَلُوْدٌ,] *He (a man) remained, stayed, abode, or dwelt, in the بلد [i. e. country, or town, &c.]: (Mṣb:) or بَلَدٌ بِالْمَكَانِ*, (T, S, M, L, K,) aor. ٢, (M, L,) inf. n. بَلُوْدٌ, (T, M, L, K,) *he remained, stayed, abode, or dwelt, in the place, (AZ, T, S, L, K,) and kept to it: (K:) or he took it as his بلد [or country, or town, &c.], (M, L, K,) and kept to it. (M, L.) — And بَلَدُوا, aor. ٢; (M, K;) and بَلَدُوا, aor. ٢; (K;) or the latter is correctly † بَلَدُوا; (M, TA;) *They kept to the ground, fighting upon it: (M, K:) said to be derived from بَلَادُ الْأَرْضِ*. (TA.) = بَلَدٌ, aor. ٢, *His shin had بَلَادٌ, or marks, [pl. of بَلَدٌ,] remaining upon it. (M, L.) — Also, (M, K,) inf. n. بَلَدٌ, (S, M,) He (a man, M) had a space clear from hair between his eyebrows: (S, M, K:) or had eyebrows not joined. (M.) = بَلَدٌ, aor. ٢, (S, M, Mṣb, K,) inf. n. بَلَادَةٌ, (T, S, M, A, Mṣb,) *He was, or became, stupid, dull, wanting in intelligence: (S, A, Mṣb:) inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performance of affairs; (T, M, K, TA;) [or soft, weak, feeble, wanting in endurance, or patience; (see بَلِيد);] as also بَلَدٌ, aor. ٢, (K, TA,) inf. n. بَلَدٌ. (TA.) — Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running. (T, TA.) [See also 2.] — بَلَدُ السَّحَابُ: see 2.****

2. بَلَدٌ, inf. n. تَبَلِيدٌ, *He remained, stayed, or abode; [like بَلَدٌ;] or east, or laid, himself down upon the ground; syn. ضَرَبَ بِنَفْسِهِ الْأَرْضَ. (S, K:) or he did so by reason of fatigue. (TA. [See 5.]) See also بَلَدُوا. — He became languid, and affected laziness, after being brisk, lively, or sprightly. (A.) — He (a man) was impotent in work, and was weak; (T, L;) and so even in bounty, or liberality, (T,) or in running. (T, L.) — He (a horse) failed to outstrip in running. (M, K.) [See also بَلَدٌ. — He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] بَلَدَتِ السَّحَابُ (K,) or بَلَدٌ السَّحَابُ (M,) [but the latter is probably imperfectly transcribed,] *The cloud, or clouds, gave no rain. (M, K.) — He did not apply himself rightly to anything. (M, K.) = بَلَدَتِ الْجِبَالُ: The mountains appeared low to the eye by reason of the darkness of the night: so in the L, confirmed by a citation from a poet: in the A, بَلَدَتِ الْبِلَادُ † *The countries, or regions,***

appeared short [in extent] to the eye by reason of the darkness of the night. (TA.)

3. مُبَادَّةٌ [inf. n. of بَادٌ] The contending with another, or others, in fight, (i. q. مِبَالِغَةٌ, T, S, M, K,) with swords and staves. (T, M, K.)

4. ابلد He clave to the ground, (S, K,) in submissiveness. (TA.) [Perhaps formed by transposition from ابلد: see مَبْلُدٌ.] — See also 5. — His beast became dull; not to be rendered brisk, lively, or sprightly, by being put in motion. (AZ, S, *K.) — ابلده مكاناً He made him to keep to a place. (K.) — ابلد, inf. n. اِبْلَادٌ, It (a watering-trough or tank) was, or became, abandoned, and no longer used, so that it threatened to fall to ruin. (T.) — [And] ابلده الدهر Time caused it (a watering-trough or tank) to become abandoned, and worn, and no longer used, so that it threatened to fall to ruin. (TA.) [See مَبْلُدٌ.]

5. تبلد He obtained, or exercised, dominion over a بلد [i. e. country, or town, &c.] belonging to others. (K.) — He alighted, or sojourned, in a بلد [or country, &c.] wherein was no one, (L, K,) saying within himself, O my grief, or sorrow, or regret! (L.) — He was, or became, confounded, or perplexed, and unable to see his right course; (M, K;) he went backwards and forwards in confusion or perplexity, unable to see his right course: (T, *S;) because he who is in this state is like one in a بلدة, meaning a desert in which he cannot find his way: (T, L:) he was overtaken by confusion, or perplexity, such that he was unable to see his right course; as also ابلد. (TA.) — He fell to the ground, (K,) by reason of weakness. (TA.) [See also 2.] — He became submissive, and humble; (T, TA;) contr. of تجلّد. (T, M, K.) — He affected بِلَادَةٌ [i. e. stupidity, dulness, want of intelligence, &c.]. (S.) — † He turned his hands over, or upside-down: (K:) [thus one does in sorrow, or regret, or in perplexity: see Kur xviii. 40:] or the meaning is that which here next follows: (TA:) † he clapped his hands; or smote palm upon palm; syn. بالكتف (M, K) صقق. (TA.) [See بلدة.] — [And hence, app.,] † He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) — تبلّدت البلاد: see 2. — Accord. to AAF, تبلد also signifies It (the dawn, or daybreak,) shone, was bright, or shone brightly; i. q. تبلّج. (M.)

بلد (which is masc. and fem., Mḡb) and بلدٌ both signify the same; (M, A, Mḡb, K;) namely, [A country, land, region, province, district, or territory: and a city, town, or village: or] any portion of the earth, or of land, comprehended within certain limits, [thus I render مستحيزة, and in like manner it is rendered in the TK,] cultivated, or inhabited, or uncultivated, or uninhabited: (M, Mḡb, *K:) or the former signifies any place of this description; and the latter, a portion thereof: (T:) or the former is a generic name of a place [or country or region or province] such as El-'Irāk and Syria; and the latter signifies a particular portion thereof such as [the city or town of] El-Baḡrah and Damascus;

(M, K;) or these are post-classical applications: (TA:) or the former, a tract of land, or district, which is an abode, or a place of resort, of animals, or genii, even if containing no building: (Nh:) or a land, or country, absolutely: and also a town, or village, syn. قَرْيَةٌ: but this latter is a conventional adventitious application: ('Ináyah, TA:) and the latter, a land, country, or territory, [belonging to, or inhabited by, a people,] syn. أَرْضٌ: (S, TA: [a meaning assigned in the K to بلد; but this appears to be a mistake occasioned by the accidental omission of the word البلدة:]) you say, هذه بلدتنا [This is our land, &c.] like as you say, هذه بحرنا: (S, TA:) the pl. (of the former, S, Mḡb) is بلدان (S, M, Mḡb) and (of the same, S, or of the latter, Mḡb) بلاد: (T, S, M, Mḡb:) [which latter, regarded as pl. of بلدة in a more limited sense than بلد, is often used as meaning provinces collectively; i. e. a country:] بلدان is syn. with حُوزٌ [which signifies districts, or tracts of country; quarters, or regions; and also, cities, towns, or villages]. (T.) البلد and البلدة are names applied to Mekhek; (M, K;) in like manner as التجر is a name applied to the Pleiades. (M.) [So too البلد الأمين and البلد الحرام &c.] بلد ميمت means A tract of land without herbage, or pasture: (Mḡb:) and بلد alone, a [desert, a waterless desert, or such as is termed] مَفَاوِزٌ. (TA voce ت; under which see an ex.) — بلدٌ also signifies Land which has not been dug, and upon which fire has not been kindled. (M, K.) — A [house, or dwelling, such as is termed] دار: (M, K:) of the dial. of El-Yemen. (M.) Sb mentions the saying, هذه الدار نعيم البلد [This house, excellent, or most excellent, is the dwelling!]; in which البلد is made fem. because it is syn. with الدار. (M.) — A burial-ground: (M, K:) or, as some say, (M, but in the K “and,”) a grave, or sepulchre: (M, K:) pl. as above. (M.) — Dust, or earth; and so بلدٌ. (T, M, K.) — The place in which an ostrich lays its egg, in sand. (S, M, L, K.) And hence, بيضة البلد The egg of the ostrich, which it abandons in the place where it lays it, in the sand, or in a desert: (M, L:) also called البلدية and ذات البلد. (M.) You say, فلان بيضة البلد [† Such a one is like the egg of the ostrich, &c.], meaning such a one is unequalled, or unparalleled: said in dispraise and in praise: (M, *L:) allowed by A'Obeyd to be used in praise: and said by El-Bekree to be applied to him who is separated from his family and near relations. (TA.) [See also art. ببيض.] You also say, هو أذل من بيضة البلد [† He is more abject, or vile, than the egg of the ostrich, which it abandons (S, TA) in the desert, and to which it does not return. (TA.)] [See again art. ببيض.] Also هو أعز من بيضة البلد [† He is more highly esteemed than the egg of the ostrich, which it lays in the sand]; because the ostrich spreads its wings over it and sits upon it. (A in art. فرخ.) [See more in art. ببيض.] — A trace, mark, or vestige, (T, S, M, K, [in the K mentioned in two places, but in the

latter of these omitted in the CK,]) of a house, or dwelling: (TA:) and a mark remaining upon the body: (A'Obeyd, T:) pl. ابلاد. (S, A'Obeyd, M, K.) — The origin, or an element, (عُنْصُرٌ) of a thing. (Th, M, K.) — See also the next paragraph, in three places: — and see بلدة.

بلدة: see بلد, in three places. You say, إن لم تفعل كذا فبي بلدة بيني وبينك; If thou do not thus, it will be [a cause of] separation between me and thee; (M, *A, TA;) i. e., I will alienate thee from me so that a country, or region, shall separate us, each from the other. (A, TA.) — Also A desert, or waterless desert, in which one cannot find his way: and any extensive tract of land. (T, L.) [Hence,] لقيته ببلدة إصبت I found him, or met him, in a desert, or desolate place, in which there was no one beside. (M.) [See also art. صبت.] — And [hence, app.,] البلدة One of the Mansions of the Moon, (M, K,) [namely, the Twenty-first Mansion,] a patch of the sky, (K,) containing no stars, (M, K,) or containing only small stars, (T, *M,) between the سعد الذابح and نعاثر sometimes the moon declines from it, and takes as its mansion the فلادة: it [app. القلادة, accord. to the K, but accord. to the TA البلدة,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القوس): (T:) or البلدة is one of the Mansions of the Moon, consisting of six stars of Sagittarius (القوس), which the sun enters on the shortest day of the year: (S:) [see منازل القمر, in art. نزل:] in the K it is also said that البلد is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word البلدة; though البلد would seem to be an appropriate name for the mansion next after the نعاثر:] IF says that البلدة is a star, or an asterism, (نجم) said to be the بلدة, i. e. breast, of the Lion; not meaning the mansion thus called in the sign of Sagittarius: El-Harerec finds fault with him for using this expression, [the بلدة of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) — بلدٌ also signifies The earth, or ground. (S.) — Also (S, M, L, TA, [in the K بلد, by the accidental omission of the word البلدة,]) The pit between the two collar-bones, with the part around it: or the middle thereof, i. e., of that pit: (M, K:) or the third of the فلك (which are six in number) of that part of a horse's breast which is called the زور: or the part called الزور رحي: (M:) or [so accord. to the M, but accord. to the K “and,”) the breast, syn. صدر, (S, M, A, K,) of a camel, (M, A,) or of that which has a foot like the camel's, and of a solid-hoofed animal, (M,) and of a man: (A:) and the part immediately beneath the two prominent portions of flesh of the breast of a horse, extending to the arms. (M, L.) Dhu-r-Rummeh says,

أبيحت فالتت بلدة فوق بلدة
She (the camel) was made to lie down, and thren her breast upon [a tract of] ground. (S, M.) And you say, فلان واسع البلدة Such a one is wide in the breast. (S.) — Also; The palm of the

hand. (M, A, TA. [In the K, by the accidental omission of the word الْبَلْدَةُ, this meaning is assigned to بَلْدٌ.]) You say, ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ. (A.) — See also بَلْدَةٌ, in two places: — and see بَلَادَةٌ.

بَلْدَةٌ (S, M, L, K) and بَلْدَةٌ (S, M, L) and بَلْدٌ [which is an inf. n. of بَلَدٌ] (S, K) *Clearness, from hair, of the space between the eyebrows:* (S, L, K:) i. q. بَلْجَةٌ: or more than بَلْجَةٌ: or the having the eyebrows not joined: (M:) or the second signifies the space between the eyebrows. (M.) — And the first, The form, aspect, appearance, or lineaments, of the face. (K.) — See also بَلَادَةٌ.

بَلْدَةُ: see بَلْدٌ.

بَلِيدٌ (S, M, K) and أَبْدٌ (M, K) *Stupid, dull, wanting in intelligence;* (S, M, K) *inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performing of affairs:* (T, M, K:*) [soft, weak, feeble; wanting in endurance, or patience:] *contr. of جَلِيدٌ.* (K.) — Also the former, A horse that lags behind those that outstrip in running: (T, TA:) and a camel (TA) not to be rendered brisk, lively, or sprightly, by being put in motion. (M, K, TA.) — See also مَبْلُودٌ.

بَلَادَةٌ [an inf. n. (of بَلْدٌ) used as a subst.] (S, M, A) and بَلْدَةٌ and بَلْدَةٌ (M, TA) *Stupidity, dulness, want of intelligence,* (S, A,) or of penetration, sharpness, vigour, or effectiveness, in the performing of affairs. (M, TA.)

بَالِدٌ *Remaining, staying, abiding, or dwelling,* (S, M, K) in a بَلْدٌ [i. e. country, or town, &c.], (M, K) or in a place. (S.) — تَالِدٌ بَالِدٌ *Lasting; that does not cease, or fail, or pass away:* the former word signifies old; and the latter is [said to be] an imitative sequent. (TA.)

أَبْدٌ A man having a space clear from hair between his eyebrows: or having eyebrows not joined: i. q. أَبْجٌ. (S, M.) — [More, and most, stupid, dull, wanting in intelligence, or in penetration, sharpness, vigour, or effectiveness, in the performing of affairs: see بَلْدٌ.] You say, أَبْدٌ مِنْ قُورٍ [More stupid, &c., than a bull]. (A.) — See also بَلِيدٌ. — A man (S) of large, (S, K,) big, gross, rude, or coarse, (M,) make. (S, M, K.)

مَبْلُودٌ (K,) or مَبْلُودٌ (T,) *Old;* applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank,

وَمَبْلُودٌ بَيْنَ مَوْمَاةٍ بِمَبْلُوكَةٍ

formed by transposition from مَبْلُودٌ, which [properly] means *cleaving to the ground:* (IAar, T, TA:) or it is مَبْلُودٌ (TA,) or مَبْلُودٌ (T,) which means *abandoned, and worn, and no longer used, so that it threatens to fall to ruin.* (T, TA.)

مَبْلُودٌ *Confounded, or perplexed, and unable to see his right course:* [a pass. part. n., but] it has no verb answering to it: (M, TA:) or *idiotic;*

deficient, or wanting, in intellect; or bereft thereof: (Esh-Sheybānce, M, K:) or *unable to proceed in, or prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move:* (As, M:) all of these significations refer to confusion or perplexity: (M, L:) or one whose modesty, or shame, or whose intellect, has quitted him; as also بَلِيدٌ. (TA.)

بلز

طِينُ الْإِبْلِيْزِ *The mud of Egypt;* (K:) *what the Nile leaves behind it after retiring from the surface of the ground:* (TA:) a foreign word [arabicized, perhaps from the Greek πηλός, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλός with the Egyptian masc. art. π, were it not that ἰλός is fem.: (see his "Abd-allatif," p. 8:) if we might suppose ἰلίζ to be an old mistranscription for ἰلίζ, we might with good reason derive it from ἰلός, which, as pronounced by the modern Greeks, very nearly resembles ἰلίζ in sound]: (K:) [some of] the vulgar pronounce it with س. (TA.) — [Also applied to Clay; plastic clay; or potters' earth.]

بلس

4. اِبْلَسَ, (inf. n. اِبْلَاسٌ, S, &c.) *He despaired,* (Abou-Bekr, S, M, M, K,) or *gave up hope,* (Abou-Bekr, TA,) *مِنْ رَحْمَةِ اللَّهِ* of the mercy of God. (Abou-Bekr, S, TA.) — *He became broken [in spirit], and mournful.* (S, TA.) — *He was, or became, silent,* (S, M, A, M, K,) *returning no reply, or answer,* (TA,) *by reason of grief,* (S,) or of despair. (A.) — *He was, or became, confounded, or perplexed, and unable to see his right course.* (Ibn-'Arāfeh, K.) — *He was, or became, cut short, or stopped,* (K, TA,) *فِي حُجَّتِهِ* [in his argument, or plea]. (TA.) — *He became unable to prosecute his journey: or was prevented from attaining his wish: syn. قَطَعَ بِهِ.* (Th, M, TA.) — *He repented; or grieved for what he had done.* (M.) — *He caused a person to despair.* (Har p. 138.)

بَلَسَ *Despairing,* (مَبْلَسٌ,) and *silent respecting what is in his mind,* (K, TA,) *by reason of grief or fear.* (TA.)

بَلَسٌ (S, M, K) like سَلَامٌ (M, K) and سَابٌ (K,) [in a copy of the M written سَابٌ] *A [garment, or piece of stuff, of the kind called] مَسْحٌ* [i. e. of hair-cloth]: (S, M, M, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, M, K;) originally بَلَسٌ, without ال: (TA:) arabicized: (S, M, K:) also called by the Arabs بَلَسٌ, with the ب termed مَسْبَعٌ: (TA:) pl. بَلَسٌ. (M, M, K.) [The pl.] بَلَسٌ is also applied to *Large sacks of مَسُوحٌ* [i. e. hair-cloths], in which figs are put, [or, more probably, in which straw is put, for التِّينَ, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of

التِّينَ], and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation [acquainting the spectators with his offence]: whence the imprecation, اُرَانِيكَ اللَّهُ عَلَى الْبَلَسِ [May God show me thee upon the large hair-cloth-sacks]. (S, TA.)

بَلَسَانٌ [The balsam-tree; or the species that produces the balsam of Mekhek; i. e., the amyris opobalsamum;] a certain kind of tree, (M,) or shrub, resembling the حَمَّاءُ (K,) having many leaves, inclining to white, in odour resembling the سَدَابُ [or rue], (TA,) the berry of which has an unguent, (Lth, M, TA,) which is hot, (Lth, TA,) and its unguent is in great request: (Lth, K, TA:) its unguent [opobalsamum] is more potent than its berry [carobalsamum], and its berry is more so than its wood [xylobalsamum]: the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers: (the Minhāj, TA:) it is said in the K and in the Minhāj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyu-Sheems, in the neighbourhood of El-Kāhīrēh, the place called El-Matāreeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijāz, between the Hāraneyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyu-Sheems in the latter part of the eighth century [of the Flight], and it was endeavoured [unsuccessfully] to be made to grow in El-Hijāz. (TA.) [See also De Sacy's "Abd-allatif," p. 89.]

بَلَّاسٌ *One who sells what is termed بَلَّاسٌ.* (K.)

إِبْلِسٌ [A name of Satan]; from اِبْلَسَ, (S, M, M, K,) in the first of the senses assigned to it above, (S, M, M, K,) accord. to some; (M, M, K;) his former name being عَزَازِيلُ: (S, TA:) or it is a foreign word, (Abou-Is-hāq, M, M, K,) and for this reason, (Abou-Is-hāq, M, M, K, TA,) and its being also determinate, (Abou-Is-hāq, M, TA,) or a proper name, (M, K,) it is imperfectly decl.; (Abou-Is-hāq, M, &c.) for if it were an Arabic word, it would be perfectly decl., like اِخْرِيطُ and اِجْفِيلُ. (M, K.)

بلسان

بَلْسَانٌ: see art. بلس.

بلط

1. بَلَطَ, (IDrd, K,) [aor., accord. to a rule observed in the K, 2,] inf. n. بَلْطٌ, (IDrd, TA,) *He spread, or paved,* (K, TA,) a house, (K,) and the ground, (TA,) with بَلَاطٌ [or flag-stones], (K, TA,) or with baked bricks; (TA;) as also بَلَطَ, (K,) inf. n. تَبْلِيطٌ; (TA;) and بَلَطَ: (K.)

(K:) or, as also † the second, *he made* [or constructed] a wall with *بَلَطَ*: (IDrd, TA:) or † the second, *he made a house plain, or even.* (TA.) = *He struck him, or it, with the بَلَطَ* [q. v.]. (TA.)

2: see 1, in three places. — The vulgar phrase *بَلَطَ السَّفِينَةَ* signifies *Make thou fast the ship*; as though it were an order to make it cleave to the ground. (TA.) [You say, *بَلَطَ السَّفِينَةَ فِي الرَّمْلِ*, meaning *He ran the ship aground upon the sand.*]

3. *بالط القوم بنى فلان* *The people, or company of men, alighted with the sons of such a one, each party to oppose the other, upon the ground:* (K, TA:) from *بَلَطَ* signifying the “earth,” or “ground;” or “even, smooth ground.” (TA.) *بالط القوم*, (K,) inf. n. *مِبَالِطَةٌ*, (S,) *The people, or company of men, contended, one with another, in fight with swords,* (S, K, TA,) *upon their feet;* (TA;) as also *تبالمطوا*: (S, K:) *مِبَالِطَةٌ* is only upon the ground; (Z, TA;) and you do not say *تبالمطوا* when the people are riders. (TA.) — *بالمطني* *He fled from me,* (AHn, K,) and *went away in the land:* (AHn, TA:) or *he left me; quitted me.* (TA.)

4. *أبلط* *He clave to the* [بَلَطَ, i. e.] *earth, or ground;* (K;) said of a man: (TA:) *he became bankrupt, or insolvent, or reduced to a state of difficulty or poverty, or without any property, and clave to the بَلَطَ*: (AHeyth:) *he became poor, and his property went away;* as also *أبلط*: (S, K:) so says Ks; and AZ says the like: (S:) or *he became poor; or had little property.* (TA.) — *أبلط اللص القوم* *The robber left the people, or company of men, upon the surface of the ground, and left them not anything:* (Lh, TA:) or simply, *left them not anything.* (K.) — *أبلط المطر الأرض* *The rain fell upon the بَلَطَ* [or surface] *of the earth,* (K, TA,) *so that no dust was seen upon it.* (TA.) — See also 1.

5: see 3.

بَلَطَ and *بَلَطَ* [An axe;] i. q. *مخروط*; (K, TA;) i. e. the iron instrument with which the *خراط* *barks and planes* [يخروط] [a branch of a tree]: an Arabic word: the vulgar call it *بَلَطَةٌ* [now mostly applied to a battle-axe; in Turkish *بالتة*]. (TA.) AHn says, An Arab of the desert quoted to me,

فالبط يبرى جيد الفرفار

[And the axe pares off the knobs, or knots, of the tree called *farfar*]: *حيدة* [the sing. of *حيد*] signifying a knob (*سنة*) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

بَلَطَ: } see *بَلَطَ*.
بَلَطَةٌ: }

بَلَطِي [The *labrus Niloticus*;] a kind of fish that is found in the Nile, said to eat of the leaves of Paradise: it is the best of fish: and they liken to it him who is rising out of childhood, in a state of youthfulness and tenderness or delicateness. (TA.)

Bk. I.

بَلَطَ *The earth, or ground:* (TA:) or *even, smooth ground.* (K, TA.) — *The face, or surface, of the earth, or ground:* (K:) or *the part where what is hard, thereof, i. e. of the earth or ground, ends:* (AHn, K:) or *the hard part of the exterior thereof.* (A, TA.) — [Flag-stones, or flat stones for pavement; and baked bricks for pavement; (a coll. gen. n., of which the n. un. is with *ة*);] *stones,* (S, Msh, K,) and *any other things,* (Msh,) *which are spread in a house* (S, K) *etc.,* (S,) or *with which a house is spread or paved.* (Msh.) — *Any ground, or floor, paved with such stones, or with baked bricks;* (K;) [a pavement.] — You say with respect to a niggardly and mean man, *البلاط من الريح* *ما ذا يأخذ الريح من البلاط* [What will the wind take from the pavement?]. (TA.) — And *أبلاط رجل* *A man poor, or in want.* (TA.) — And *إنها حسنة البلاط إذا جردت*; *Verily she is goodly, or beautiful, in shin when she is stripped.* (TA.)

بَلُوط [The acorn;] a certain thing well known; (S;) the fruit, or produce, of a kind of tree, [namely, the oak,] which is eaten, (Mgh, Msh,) sometimes, (Msh,) and with the bark of which one tans, (Mgh, Msh,) sometimes: (Msh:) or [the oak; or this kind of tree is properly called *شجر البلوط*]; a kind of tree; the fruit, or produce, whereof they used as food, in ancient times; cold and dry (K, TA) in the second degree, or, as some say, in the first; or its dryness is in the third degree; or it is hot in the first degree; (TA;) heavy, coarse, (K, TA,) slow of digestion, bad for the stomach, occasioning headache, injurious to the bladder, but rendered good by its being roasted and having sugar added to it; (TA;) suppressing the urine, (K, TA,) and rendering it difficult; preventing exhaustion by loss of blood, and the emission of blood [from a wound]; good for hardnesses, with the fat of a kid; preventing the progress of [the disease in the mouth called] *قلاع*, and *فروع* [app. a mistake for *فروع*, or wounds], when it is burnt; preventing also excoriation, and poisons, and looseness of the bowels; and very nutritious when easily digested. (TA.) [See also *عفص*. — Forskål, in his *Flora Aegypt.*, p. lvi., mentions this name as applied to The common ash-tree; *fraxinus excelsior.*] — *بَلُوط* *المالك*, according to some, The walnut: accord. to others, the *شاهبلوط* [a Persian word, and also used by Arabs in the present day, applied to the chestnut]: as is said in the *Minhaj*. (TA.) — *بَلُوط الأرض* [applied in the present day to The herb *germander, or chamædrys*;] a certain plant, the leaves of which resemble the *هندباء* [or *endive*]: it is diuretic; aperient; and wasting to the spleen. (K.)

بَلَايِطَ *Level, or even, lands, or tracts of ground:* (K:) no sing. to it is known. (Seer.) [See also *بَلَاط*.]

[*مِبَلِطَ* and *مِبَلِطٌ*, as epithets applied to a man, part. ns. of *أبلط* and *أبلط*, which see above.]

بلع

1. *بَلَعَهُ*, (S, Msh, K,) aor. *بَلَغَ*, (Msh, K,) inf. n.

بَلَعُ, (TA, [and the same is indicated in the K,]) or *بَلَعُ* when the object is food, but *بَلَعُ* when it is water or spittle; (Msh;) and *بَلَعَهُ*, aor. *بَلَغَ*, inf. n. *بَلَعُ*; (Msh;) and *ابتلعه*; (S, Msh, K;) and *تبلىعه*; (IAgr;) and *بَلَعَهُ*, inf. n. *بَلَعَةٌ*; (S* and TA in art. *بلع*;) *He swallowed it.* (IAgr, TA.) It is said in a proverb, *لا يبلع رفيقا* [He is not suitable, or fit, for being a companion who does not swallow his spittle; meaning, † who does not restrain his anger]. (TA.) You say also, *بَلَعَهُ اللقمة* meaning *He ate the morsel.* (TA in art. *بلع*.) And *بَلَعَ الطعام* and *ابتلعه* also signify [He swallowed the food without chewing it;] *he did not chew the food.* (TA.)

2. *بَلَعُ الشيب فيه*, (K,) or *في رأيه*, (S, TA,) inf. n. *تَبْلِيغٌ*, (S, K,) *Hoariness began to appear* (S, K) *upon him,* (K,) or *upon his head:* (S:) or *rose:* (A, TA:) or *spread much.* (TA.) [See also *بَلَعُ*.] Hassán says,

قد بَلَعَتْ بِي ذرّة فألحفت

[Hoariness, or grayness, or the like, had begun to appear, &c., upon me, and marred me]; making the verb trans. by *ب* because it has the meaning of *قد ألمت* [it had given pain, and this verb is thus made trans.]; or substituting *بِي* for *فِي* on account of the measure, which would not be right if he said *فِي*. (TA.) You say also, *بَلَعُ الشيب* *Hoariness appeared upon him.* (IAgr.)

4. *أبلىعه الشيء*, (S, K, TA) *He made him to swallow the thing:* (S, TA:) or *he enabled him to swallow the thing.* (K, TA.) You say, *أبلىعني ربيقي* [Suffer thou me to swallow my spittle;] *give thou me time to swallow my spittle.* (K, TA.)

5: see 1: — and 2.

8: see 1, in three places.

Q. Q. 1. *بَلَعَمَ*: see 1, in two places. [The *م* in this word is generally held to be augmentative: see *بَلَعَمَ*.]

بَلَعُ, applied to a man, *Voracious; a great eater;* as also *بَلَعَةٌ* and *مِبَلَعٌ* (K) and *بَلَعٌ*: (IAgr, K:) [*بَلَعٌ* signifies the same:] and *مِبَلَعٌ*, (S and K in art. *بلع*;) in which the *م* is said by some to be augmentative, (TA,) and *مِبَلَعٌ* (Lth, K) and *مِبَلَعٌ*, (IDrd, K,) also signify the same; (S in art. *بلع*;) or *voracious, or a great eater, who takes large mouthfuls, and is wide in the خنجور* [app. here meaning the fauces]: (Lth, and K in art. *مبلع*;) and *بَلَعَةٌ*, applied to a woman, one who swallows everything. (Fr.) *بَلَعُ الأبر* [app. meaning *بَلَعُ الأبر*] is an expression of vituperation used by the people of Syria. (TA.) — *سعد بَلَعُ*, (Lth, S, K,) determinate, (Lth, K,) [the latter word imperfectly decl.], *One of the Mansions of the Moon;* (S, K;) [namely, the *Twenty-third*;] which rose [aurorally], (S, K,)

as they assert, (S,) when God said, يَا أَرْضِ أَبْلَعِي مَا كُنَّ مَاتَكَ [Kur xi. 46]; (S, K;) consisting of two stars near together; (S;) or two stars, straight (مُسْتَوِيَانِ) in course, (IKt, K,) or near together and oblique; (TA;) one of them dim, and the other bright, and called بِالْعِ, as though it swallowed the former, (IKt, K, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of كَانُونَ الْآخِرِ [Jan., O. S.], and sets [aurorally] when one night has passed of أَبِ [Aug., O. S.]. (IKt, K.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See مَنَارِلُ الْقَمَرِ, in art. نَزَلَ: and see also سَعْدُ.] The rhyming-prose of the Arabs says, إِذَا طَلَعَ سَعْدٌ بَلَّغَ إِقْتِحَمَ الرَّبِيعَ وَلِحِقَ الْبَهْجَ وَصِيدَ إِذَا طَلَعَ سَعْدٌ بَلَّغَ إِقْتِحَمَ الرَّبِيعَ وَصَارَ فِي الْأَرْضِ لَمَعٌ [When Saad-Bula' rises aurorally,] the رَبِيعُ [or young camel brought forth in the season called رَبِيعُ, which is the beginning of the breeding-time,] becomes strong in his walk, and quick, but not strong to labour, and the هَبْعُ [or young camel brought forth in the end of the breeding-time] acquires some strength, and attains to him, and the مَرَعُ, a kind of bird, is then, it seems, caught, or snared, [and parts differing in colour from the rest become apparent in the earth.] (TA.)—Also The hole, or perforation, of the بَكْرَةَ [or sheave of a pulley]: n. un. with ة: (K:) or the hole, or perforation, in the قَامَةَ of the بَكْرَةَ [which here means the pulley, or sheave with its apparatus]: (S:) or بَلْعَةٌ has this latter signification; and بَلَّغٌ is its pl.; [or is a coll. gen. n.]; so explained by Az; and this is the correct explanation. (Marginal note in a copy of the S.)

بَلْعَةٌ A gulp, or as much as one swallows at once, of beverage; like جُرْعَةٌ. (TA.)

بَلْعَةٌ, as an epithet: see بَلَّغٌ, in two places:— and as a subst.: see the same, last sentence.

بَلْعَمٌ, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K.) The م is augmentative, (S,) accord. to most authorities. (TA.)

بَلْعَمٌ: see what next follows.

بَلْعَمٌ and بَلْعَمٌ; (Msb, and S and K in art. بلع) the latter a contraction of the former; the م augmentative; (Msb;) The place of passage of the food in the حَلْقُ; (S, Msb, K, TA;) the gullet, or oesophagus; (S, Msb;) as also مَبْلَعٌ: (TA:) or this last, i. q. حَلْقُ [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce سُرْمٌ.]—Also, the first, A torrent, in ground such as is termed قَفٌّ, entering into the earth. (AHn, and K in art. بلع.)—And The whiteness that is upon the lip of the ass, (K in art. بلع,) at the extremity of the mouth. (TA in that art.)

بَلْعُومٌ a subst. signifying A medicine which is swallowed. (TA.)—Beverage: or wine: syn.

بَلْعُومٌ. (TA.) = قَدْرٌ بَلْعُومٌ! A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, TA.)

بَلَّغٌ: see بَلَّغٌ, in two places.

بَلَّاعَةٌ }
بَلَّوْعَةٌ } see بَلَّوْعَةٌ.
بَلَّيْعَةٌ }

بَلَّغٌ }
بَلَّوْعٌ } see بَلَّغٌ.

بَلَّوْعَةٌ, (S, Msb, K,) of the dial. of El-Basrah, (TA,) and بَلَّوْعَةٌ, (S, Msb, K,) and بَلَّاعَةٌ, (K,) and بَلَّيْعَةٌ, (TA,) A hole, or perforation, in the midst of a house; (S;) a sink-hole; a hole, or perforation, into which water descends: (Msb:) or a well that is dug (K, TA) in the midst of a house, (TA,) narrow at the head, into which run the rain-water and the like: (K, TA:) pl. [of the first] بَلَّوْعِي (Sgh, K) and [of the others] بَلَّوْعِي (S, Sgh, K.)

بَلَّوْعٌ: see بَلَّوْعٌ.

بَلَّوْعٌ: see بَلَّغٌ.

بَلَّوْعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-'Abbád. (TA.)

بَلَّوْعٌ }
بَلَّوْعٌ } see بَلَّغٌ.
بَلَّوْعٌ }

بلعم

بَلْعَمٌ }
بَلْعَمٌ } see art. بلع.
بَلْعَمٌ }
بَلْعُومٌ }

بلغ

1. بَلَّوْعٌ [inf. n. of بَلَّغٌ] and إِبْلَغٌ [inf. n. of بَلَّغٌ], but it seems that إبلاغ is here a mistranscription for بَلَّوْعٌ, which is, like بَلَّوْعٌ, an inf. n. of بَلَّغٌ, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The reaching, attaining, arriving at, or coming to, the utmost point of that to which, or towards which, one tends or repairs or betakes himself, to which one directs his course, or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: and sometimes, the being at the point thereof: so says Abu-l-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بَلَّوْعٌ signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, بَلَّغَ الْمَكَانَ, (S, K,) and نَزَلَ

بَلَّغَ, as shown above], He reached, attained, arrived at, or came to, (S, Msb, K,) the place, (S, K,) and the place of abode: (Msb:) and (so in the S, but in the K "or,") he was, or became, at the point of reaching it, attaining it, &c. (S, K.) فَبَلَّغْنَا أَجَلَهُنَّ, in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But فَإِذَا بَلَّغْنَا أَجَلَهُنَّ, in the same [lxv. 2], means And when they are near to attaining, or ending, their term: (S, TA:) or are at the point of accomplishing their term. (Msb, TA.) It has the first of the meanings explained above in the phrase, بَلَّغَ أَشَدَّهُ [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.]. (TA.) And in بَلَّغَ أَرْبَعِينَ سَنَةً [Kur xlvii. 14, He attained the age of forty years]. (TA.) And in بَلَّغَ مَعَهُ السَّعْيَ [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase, وَقَدْ بَلَّغَنِي الْكِبَرَ [When old age hath come to me, or overtaken me]: and in another place [xix. 9], وَقَدْ بَلَّغْتُ مِنَ الْكِبَرِ عِتْيًا [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like explained in the Expos. of the Jel]: phrases like أُدْرِكْتَهُ and أُدْرِكْتَنِي الْجَهْدَ. (Er-Rághib, TA.) You say also, لَزِمَهُ ذَلِكَ بِالْعَا مَا بَلَّغَ with the accus. case as a denotive of state; meaning [That clave to him, or adhered to him, &c.], rising to its highest degree or point; from بَلَّغَ بِالْعَا مَا بَلَّغَ, explained above. (Msb.) [But بَلَّغَ مَا بَلَّغَ more frequently means Whatever point, degree, amount, sum, quantity, number, or the like, it may reach, attain, arrive at, come to, or amount to.] And بَلَّغَ فَلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And بَلَّغَ فِي الْعِلْمِ الْمَبْلَغَ [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And بَلَّغَ فِي الْجَوْدَةِ مَبْلَغًا [It reached a consummate degree in goodness]. (S, K, TA.) And بَلَّغَ مِنَ الْجَوْدَةِ مَبْلَغًا [He attained a consummate degree of goodness]: said of a boy that has attained to puberty. (O, TA.) And بَلَّغَ غَايَتَهُ فِي الطَّلَبِ [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. جهد.) And بَلَّغَ أَقْصَى مَجْهُودِ بَعِيرِهِ فِي السَّيْرِ [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. نكت.) And بَلَّغَ جَهْدَ دَابَّتِهِ [He juded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. جهد.) and in like manner, بَلَّغَ مَشَقَّتَهُ [and شَقَّ عَلَيْهِ, i. e. He, or it, juded him, harassed him, &c.; distressed him, afflicted him, oppressed him, overpowered him: thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n.]. (Msb in art. جهد.) [And, elliptically, بَلَّغَ مِنْهُ الْمَشَقَّةَ, explained above: and often meaning It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and

Bd in iv. 66, where **يَبْلُغُ مِنْهُرُ** is followed by **بَلِيغٌ** as an explicative: see also **بَلِيغٌ**.] And **كُلُّ الْبَلِيغِينَ**, (S, K,) and **بَلَّغْتُ مِنَ الْبَلِيغِينَ**, (S, K,) and **بَلَّغْتُ مِنْ**: (K:) see **الْبَلِيغِينَ** below. And **بَلَّغْتُ مِنَ الْأَمْرِ الْمَشَقَّةَ** [I experienced distress from the affair, or event]. (TA in art. **مَضَى**.) [See also an ex. voce **أَبْدَى** **بَلَّغْنِي** also signifies *It has come to my knowledge, or been related to me, or been told me; or it came to my knowledge, &c.*: and in this case it is generally followed by **أَنْ**, or by **أَنَّ** as a contraction of **أَنْ**: for exs., see these two particles. And in like manner, **بَلَّغْنِي عَنْهُ** *Information has come to me, or information came to me, from him, or concerning him, that such a thing has happened, or had happened.*] And **بَلَّغُ** said of a letter or writing, inf. n. **بَلَغٌ** and **بَلُوغٌ**, *It reached, arrived, or came.* (Msb.) And said of a plant, or of herbage, *It attained its full growth:* (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe:* (AHn, TA:) and of fruit, *it became ripe.* (Msb.) Also, said of a boy, (T, S, M, &c.,) aor. 2, inf. n. **بَلُوغٌ**, or, as IḲoof says, **بَلَغٌ**, (Msb,) *He attained to puberty, virility, ripeness, or maturity;* syn. **أُذْرِكُ**, (T, S, Msb, K,) and **اِحْتَمَرُ**; (M, Msb;) and *attained a consummate degree of goodliness (بَلَّغُ مِنَ الْجَوْدَةِ مَبْلَغًا)*: (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, **بَلَّغُ**, (T, TA,) or **بَلَّغْتُ**. (TA.) — **بَلَّغَ اللَّهُ بِهِ** [God caused him to reach, attain, arrive at, or come to, his appointed end, or term of life; or the like, being understood]. (TA.) You say, **بَلَّغَ اللَّهُ بِكَ أَكْثَرَ الْعُمْرِ**, i. e. [May God cause thee to reach, or attain,] *the extreme, or most distant, period of life!* (S and TA in art. **كَلَّمَ**.) And **بَلَّغْتُ بِهِ مَا بَلَّغُ بِهِ** [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And **بَلَّغُ بِهِ الْبَلِيغِينَ**: see the last word of this phrase below. — **بَلَّغُ**, like **عَبَى**, *He (a man) was, or became, jaded, harassed, distressed, fatigued, or wearied.* (K.) = **بَلَّغُ**, [aor. 2,] (S, Msb, K,) inf. n. **بَلَغَةٌ**, (S, Msb,) *He was, or became, blig, i. e. فصيح* [more properly signifying *chaste, or perspicuous, in speech, but here meaning eloquent*]; (S, Msb, K;) and *sharp, or penetrating, or effective, in tongue;* (Msb;) *attaining, by his speech, or diction, the utmost scope of his mind and desire.* (K, TA.) The difference between **بَلَغَةٌ** and **فَصَاحَةٌ** is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) **بَلَغَةٌ** in the speaker is *A faculty whereby one is enabled to compose language suitable to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness, or perspicuity, or eloquence, thereof: in language, it is suitability to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness or perspicuity, or eloquence, thereof.* (KT.)

2. **تَبْلِيغٌ** and **إِبْلَاحٌ** [inf. ns. of **بَلَّغُ** and **ابْلَغُ**] signify *The causing to reach, attain, arrive, or come; bringing, conveying, or delivering:* (S, K, TA:) the former is the more common. (Er-Rāghib, TA.) [You say, **بَلَّغَهُ الْمَكَانَ** *He caused him, or it, to reach, attain, arrive at, or come to, the place.* And **بَلَّغَهُ مَقْصُودَهُ** *He caused him to attain his object of aim or endeavour &c.*] And **بَلَّغْتُ الرِّسَالَةَ** [I brought, conveyed, or delivered, the message]. (S.) And **بَلَّغَهُ السَّلَامَ**, (Msb,) and **الْخَبَرَ**, (TA,) as also **أَبْلَغَهُ**, (Msb, TA,) *He brought, conveyed, delivered, or communicated, to him the salutation, (Msb,) and he brought, &c., or told, to him the news, or information.* (TA.) [And **بَلَّغْنِي عَنْ فُلَانٍ** *He told me from such a one, or on the part of such a one, some piece of information, or that some event had happened, &c.*] = **بَلَّغَ الْفَارِسُ**, (S, A, K,) inf. n. **تَبْلِيغٌ**, (K,) *The horseman stretched forth, or extended, his hand, or arm, with the rein of his horse, [or gave the rein to his horse,] in order that he might increase in his running.* (S, A, K.) = **بَلَّغَ الشَّيْبُ فِي رَأْسِهِ** *Hoariness began to appear on his head; accord. to IApr; as also بَلَّغَ, with the unpointed ع: the Bagrees assert that the former is a mistranscription; but it is related as heard from Th, by Abou-Bekr Es-Soolce.* (TA.)

3. **مَبَالِغَةٌ** (JK, K, &c.) and **بَلَاحٌ**, (K,) *He exceeded the usual, or ordinary, or the just, or proper, bounds, or degree, in a thing; acted egregiously, or immoderately, or extravagantly, therein:* (KL:) *he strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy or effectiveness; took pains, or extraordinary pains:* (K, TA:) *he did not fall short of doing what was requisite, or what he ought; did not flag, or was not remiss:* (S, K, TA:) *he exerted unsparingly his power or ability, or effort or endeavour, or the utmost thereof:* (Msb:) *he accomplished, or did, or attained, the utmost of his power or ability, or effort or endeavour; he did his utmost:* (JK:) **فِي كَذَا** [in an affair]: (S, K, TA:) **فِي كَذَا**, meaning *in the pursuit of such a thing.* (Msb.) [**بَلَاحٌ فِي كَذَا** may be rendered as above, or *He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively, excellently, consummately, thoroughly.* Hence **مَبَالِغَةٌ** in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.*; and sometimes, *frequentative signification.* Thus, **أَمْرٌ مَبَالِغَةٌ** means *A noun of intensiveness; or an intensive epithet:* as **شُكْرٌ** “very thankful,” or “very grateful;” and **حَمْدٌ** “a great praiser,” or “a frequent praiser.”]

4. **إِبْلَاحٌ**, inf. n. **إِبْلَاحٌ**: see 2, in two places. [Hence,] **أَبْلَغَ الْأَمْرَ جَهْدَهُ** [He brought his utmost power or ability, or effort or endeavour, to the performance, or accomplishment, of the affair].

(TA.) And **أَبْلَغْتُ إِلَيْهِ** i. e. **مَا بَلَّغُ بِهِ** [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) — See also 1, first sentence; where it is said that **إِبْلَاحٌ** is syn. with **بَلُوغٌ**; but this is app. a mistake. — **أَبْلَغُ بِهِ**, and **أَبْلَغُهُ** [How eloquent is he!].

5. **تَبَلَّغَ الْمَنْزِلَ** *He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach [it], or attain [it].* (K.) — **تَبَلَّغُ بِهِ** *He was satisfied, or content, with it, (S, Msb, K,) and attained his desire [thereby].* (TA.) — **تَبَلَّغْتُ بِهِ الْعِلَّةَ** *The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him.* (S, Z, Sgh, K.)

6. **تَبَالُغَ الدِّبَاغِ فِي الْجِلْدِ** *The tan attained its utmost effect in the skin.* (AHn.) And **تَبَالُغَ فِيهِ** **الْمَرْضُ**, and **الْمَرْضُ**, *Anxiety, or disquietude of mind, or grief, attained its utmost degree in him, and so disease, or the disease.* (TA.) [This verb seems properly to signify *It reached, or attained, by degrees.*] = **تَبَالُغَ فِي كَلَامِهِ** *He affected eloquence in his speech, not being of those characterized thereby: [whence] one says, مَا هُوَ بِبَلِيغٍ* [He is not eloquent, but he affects eloquence]. (TA.)

بَلَّغُ: see what next follows, in three places: — and see **بَالِغٌ**, in two places: — and **بَلِيغٌ**, in two places.

سَمِعَ لَا بَلَّغُ, and **أَلْتَمَسَ سَمْعًا لَا بَلَّغُ**, (Ks, Fr, S, K,) and **سَمِعَا لَا بَلَّغًا**, (Ks, S, K,) and **سَمِعَا لَا بَلَّغًا**, (K,) *O God, may we hear of it (or may it be heard of, IB) but may it not be fulfilled;* (Fr, S, K;) or, *may it not reach us, or come to us: said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, S, K:) or on the coming of tidings not held to be true.* (TA.) [See also art. **بَلَّغَةٌ**, and **بَلَّغٌ**, and **أَحْمَقٌ بَلَّغٌ**, (S, K,) and **بَلَّغٌ**, (K,) *Stupid, or foolish, but, notwithstanding his stupidity, or foolishness, attaining his desire:* (S, K:) or *stupid, or foolish, in the utmost degree:* (K, TA:) fem. **حَمَقَةٌ بَلَّغَةٌ**. (TA.) — **رَجُلٌ بَلَّغٌ**, (S, K,) *A man who is bad, evil, or wicked, (Fr, K,) in the utmost degree.* (Fr, TA.) — See also **بَلِيغٌ**.

بَلِيغٌ: see **بَلِيغٌ**.

بَلَّغَةٌ: see **بَلَّغَةٌ**.

بَلَّغَةٌ *A sufficiency of the means of subsistence, (T, S, Msb, K,) such that nothing remains over and above it: (T, Msb:) and simply a sufficiency; enough; (JK, Msb, TA;) as also **بَلَاحٌ**, (JK, S, Msb, K,) meaning *a thing that suffices, or contents, and enables one to attain what he sees;* (TA;) and **تَبَلَّغٌ**. (JK, Msb, TA.) You say, **بَلَّغٌ**, and **بَلَاحٌ**, and **تَبَلَّغٌ**, *In this is a sufficiency, or enough.* (Msb, TA.) And it is*

said in the *Kur* [xxi. 106], **إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ** *Verily in this is a sufficiency [for a people serving God]:* (Bd, TA:) or a means of attaining the object sought after, or desired. (Bd.)

بَلَّغْنِ: see **بَلَاغَةٌ**. — Also *A calumniator, or slanderer*: (Kr, TA:) or *one who conveys people's discourse to others*. (TA.)

الْبَلْغَيْنِ, (S,) or **الْبَلْغَيْنِ**, (JK,) or both, (K,) *Calamity, misfortune, or disaster*: (S, K:) or *distress, or affliction*. (JK.) Hence the saying of 'Aisheh to 'Alee, (S, K,) when she was taken prisoner [by him], (S,) **بَلَّغْتِ مِنَّا الْبَلْغَيْنِ**, (S, K,) and **الْبَلْغَيْنِ**, (K,) i. e., **الدَّاهِيَةَ**; meaning **بَلَّغْتِ مِنَّا كُلَّ مَبْلَغٍ** [*Thou hast distressed us, or afflicted us, in the utmost degree*]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like **الْبُرْحَيْنِ** [and **الْبُرْحَيْنِ**] and **الْأَطْوَرَيْنِ**; all meaning *calamities, misfortunes, or disasters*: (A'Obeyd, TA:) and is as though they said **بَلَّغْ** [and **بَلَّغْ**], meaning **بَلَّغْ**, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with **ي** and **ن**: or one may say in the nom. case **الْبَلْغُونَ**, and in the accus. and gen. **الْبَلْغِينَ**. (O, K.) You say also, **بَلَّغْ بِهِ الْبَلْغَيْنِ** [lit. *He caused him to come, i. e. he brought him, to calamity, misfortune, or disaster, or to distress, or affliction*]; meaning *he went to the utmost point in reviling him, and annoying him, or molesting him*. (IAqr, TA.)

بَلَّغْ is a subst. from **تَبْلِيغٌ** and **إِبْلَاحٌ**, meaning *The bringing, conveyance, delivery, or communication, (S, K, &c.,) of a message [&c.]*. (Jel in iii. 19, &c.) [It often occurs in the *Kur* as meaning *The communication, or announcement, of what is revealed*.] — In a trad., in which it is said, **كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ**, [in the *CK* **رَفَعَتْ عَلَيْنَا**,] it means *What is communicated, or announced, (مَا بَلَّغَ) of the Kur-án and of the [statutes, or ordinances, &c., termed] سُنَنَ: or the meaning is, **مِنَ ذَوِي الْبَلَاغِ**, i. e., **التَّبْلِيغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n.: (K, TA:) but some relate it differently, saying **مِنَ الْبَلَاغِ** [of the communicators, or announcers,] like **حَدَاثٍ** in the sense of **مُحَدَّثُونَ**: (TA:) and some say, **مِنَ الْبَلَاغِ**, meaning **مِنَ الْمُبَالِغِينَ فِي التَّبْلِيغِ**, i. e. *of those who do their utmost in communicating, or announcing*. (Hr, K.) [See this trad. cited and explained more fully in the first paragraph of art. رفع.] — **هَذَا بَلَاغٌ لِلنَّاسِ**, in the *Kur* [xiv. last verse], means *This Kur-án contains a sufficient exposition, or demonstration, for men*. (TA.) — See also **بَلَّغَةٌ**, in three places.*

بَلَّغْ: see **بَلَاغٌ**.

بَلَّغْ i. q. **فَصِيحٌ** [properly signifying *Chaste in speech, but here meaning eloquent*]; (S, M, & B,

K;) *sharp, or penetrating, or effective, in tongue*; (Msb;) *one who attains, by his speech, or diction, the utmost scope of his mind and desire*; (K, TA;) [possessing the faculty of **بَلَاغَةٌ**; (see **بَلَّغٌ**);] as also **بَلَّغٌ**, and **بَلَّغٌ**, and **بَلَّغٌ**, and **بَلَّغِي**, like **سَكَارِي**, [in the *CK* like **سَكَارِي**], and **بَلَّغِي**, like **حُبَارِي**: (K:) or **بَلَّغٌ** signifies a man who does not commit mistakes often in his speech: (JK:) the pl. of **بَلَّغٌ** is **بَلَّغَةٌ**. (TA.) Applied to a saying, [&c.] it also signifies *Effectual, or producing an effect*. (Ksh and Bd and Jel in iv. 66.) — [Also *Surpassing in any quality: and superlative*.] It is also applied to a calamity or the like [as meaning *Great, severe, distressing, or afflictive*]. (IAth.)

بَلَاغَةٌ i. q. **فَصَاحَةٌ**, [as meaning *Eloquence*; (see **بَلَّغٌ**, of which it is the inf. n.);] (S, Msb, & B) as also **بَلَّغْنِ**. (Seer, TA.) — And [the pl.] **بَلَاغَاتٌ** *Slanders, or calumnies*. (S, K.)

بَلَّغِي and **بَلَّغِي**: see **بَلَّغِي**.

بَلَّغٌ: see **بَلَاغٌ**.

بَلَّغٌ *Reaching, attaining, arriving at, or coming to, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; reaching, &c., to the utmost point or degree: and sometimes, being at the point of reaching &c.: see 1, first sentence]*. (TA.) You say also, **جَيْشٌ بَلَّغٌ**, meaning **بَلَّغٌ** [*An army reaching, or arriving at, its appointed place*]. (K, TA.) And **أَمَرَ اللَّهُ بَلَّغٌ**, i. e. **بَلَّغٌ**, (S, K,) meaning [*The decree of God*] *reacheth, or attaineth, its intended object*: (K:) from the saying in the *Kur* [lxv. 3], **إِنَّ اللَّهَ بَلَّغٌ أَمْرَهُ** (S) *Verily God attaineth his purpose*. (Bd, Jel.) And **بَلَّغٌ فِي الْحَقِّ** *Reaching the utmost point, or degree, in stupidity, or foolishness*. (TA.) And **بَلَّغٌ** *زَمَمَهُ ذَلِكَ بَالِغًا مَا بَلَّغَ*: see 1: and see the sentence there next following it. (Msb.) **أَيْمَانٌ بَالِغَةٌ**, in the *Kur* [lxviii. 39], means *Firm covenants*: (Jel:) or *covenants confirmed by oaths in the utmost degree*: (Bd:) or *rendered obligatory for ever; sworn to, that they shall be constantly observed: or that have reached their utmost point*: (Th, TA:) or **بَالِغَةٌ** means [*an oath, or a covenant, confirmed*]. (TA.) — *Attaining, or having attained, to puberty, virility, ripeness, or maturity; applied to a boy*: (T, IKoot, IKtt, Msb:) and in like manner, without **ة**, applied to a girl; (T, IAmb, Msb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Msb) and other chaste persons, of the Arabs; (T, TA;) or **بَالِغَةٌ**; (IKoot, Msb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Msb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Msb.) — *A good, a goodly, or an excellent, thing*. (S, K.)

أَبْلَغٌ [*More, and most, effectual or efficacious: see بَلَّغٌ*]. — **مَبْلَغٌ فِيهِ** i. q. **تَنَاؤُ أَبْلَغٌ** [*Praise, or*

eulogy, or commendation, in which the usual, or ordinary, or the just, or proper, bounds are exceeded; such as is egregious, or immoderate, or extravagant; &c.: see 3]. (K.)

تَبْلَغَةٌ *A rope, or cord, with which the main well-rope (الرِّشَاءُ) is joined to [that which is called] the كَرْبُ: (K:) or a rope, or cord, that is joined to the رِشَاءُ so that it may reach the water*: (Z, TA:) pl. **تَبَالِغٌ**. (K.) — Also *A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm, or fast*. (AĤn, TA.)

تَبْلَغٌ [an inf. n. (of **ب**, q. v.,) used as a subst.]: see **بَلَّغَةٌ**, in two places.

مَبْلَغٌ [*The place, and the time, which a person, or thing, reaches, attains, arrives at, or comes to: the utmost point to which, or towards which, one tends, or repairs, or betakes himself; to which one directs his course; or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: (see 1, first sentence:)] the utmost point, or scope, or degree, of knowledge [and of any attainment]: (Bd and Jel in liii. 31:) [the utmost degree of proficiency: a consummate degree of goodness and of any other quality: the age of puberty, virility, ripeness, or maturity: the sum, amount, or product, resulting from addition or multiplication: a sum of money: and particularly a considerable sum thereof: and] *cash, or ready money, consisting of dirhems and of deenars: in this sense, post-classical: pl. مَبَالِغٌ*. (TA.) You say, **مَبْلَغَتُهُ** and **بَلَّغٌ فَلَانٌ مَبْلَغُهُ**: and **بَلَّغٌ فِي الْجَوْدَةِ مَبْلَغًا**: and **بَلَّغٌ فِي الْعِلْمِ الْمَبَالِغِ**, and **مِنَ الْجَوْدَةِ**: for explanations of all which, see 1. And **بَلَّغْتِ مِنَّا كُلَّ مَبْلَغٍ**: see **الْبَلْغَيْنِ**.*

بَلَّغٌ فَلَانٌ مَبْلَغَتُهُ: see 1.

مَبْلَغٌ *One whose office it is, with other persons each of whom is thus called, to chant certain words, as the إِقَامَةُ &c., in a mosque*. (See my "Modern Egyptians," ch. iii.)

هُوَ مَبْلُوغٌ بِهِ [*He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجَلُهُ, or the like, being understood,)] is said of the object of the phrase **بَلَّغْ اللَّهُ بِهِ** [which see, and the phrase next following it]. (TA.)*

أَبْلَغٌ: see **تَنَاؤُ مَبَالِغٍ فِيهِ**.

بلغم

بَلْغَمٌ [*Phlegm*]; *one of the four [natural constituents termed] طَبَائِعُ; (S;) [i. e.] one of the humours (أَخْلَاطُ) of the body*. (K.) — And hence, † *A heavy, or sluggish, person, who is a great talker, or bubbler*. (TA.)

بَلْغَمِيٌّ [*Of, or relating to, phlegm; phlegmatic*].

بلق

1. بَلَقَ and بَلَقٌ: see 9. — بَلَقَ, (S, K, &c.) aor. ʿ, (MS, TA,) inf. n. بَلَقٌ, (TA,) *He opened a door wholly*: (JK, S, K:) or *opened it vehemently*: (K:) and بَلَقٌ signifies the same. (JK, S, K.) — And [hence,] *He devirginated, or deflowered, a girl.* (AA, K.) — Also *He shut, or closed, a door.* (IF, K.) Thus it bears two contr. significations. (K.)

4. ابلق *He (a stallion) begot offspring such as are termed بَلَقٌ [pl. of أَبْلَقٌ, q. v.].* (Zj, K.) — See also 1.

7. ابْلَقَ *It (a door) became opened wholly*: (JK, S, K:) or *became opened with vehemence.* (K.)

9. ابلق, inf. n. اِبْلِقَاتِي; (IDrd, S, K;) and اِبْلَقٌ, (IDrd, K,) inf. n. اِبْلِقَاتِي; (IDrd, TA;) and اِبْلِقَاتِي, inf. n. اِبْلِقَاتِي; (TA;) and اِبْلِقَاتِي, aor. ʿ, (JK, K,) inf. n. بَلَقٌ; (K, TA; [accord. to the CK بَلَقٌ, but this is a mistake;]) and اِبْلِقَاتِي, aor. ʿ; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) *He (a horse) was, or became, ابلق, i. e., black and white*: (S, K:) or *white in the hind legs as high as the thighs.* (K.)

11: } see 9.
12: }

بَلَقٌ and بَلَقَةٌ, (S, K,) the former an inf. n. of بَلَقَ, (K, TA,) *Blackness and whiteness [together, generally in horses]*: (S, K:) or the *extension of whiteness in the hind legs of a horse as high as the thighs*: (ISd, K:) and the latter, *any colour with which white is mixed.* (Golius on the authority of Meyd.)

بَلَقَةٌ: see what next precedes.

بَلَقِي a contracted dim. of بَلَقٌ. (TA.)

بَلَقٌ: see what next follows.

بَلَقَةٌ, (JK, S, &c.) [said to be] like عَجْوَةٌ, (K,) [but this is wrong, and is probably a mis-transcription, for عَجْوَةٌ, with teslheed and the unpointed ر, n. un. of عَجْوَر,] and with damm, [بَلَقَةٌ,] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) *A [desert such as is termed] مَفَاةٌ: (AA, S, K:) or a tract of sand that gives growth to nothing except the [plant or tree called] رُخَامِي, (As, K, TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat*: (TA:) or *a wide tract of fertile land in which no one shares with thee*: (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn*: (Aboo-Kheyreh, TA:) or *a desert land, destitute of vegetable produce and of water, or of human beings, inhabited by none but Jinn*: (TA:) or *a level, soft land*: (K:) or *a place in which no trees grow*: (JK:) or *white places in sand, which give growth to nothing*: (ISh, TA in art. برص:) or *a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever*: as also بَلَقٌ, like تَنْوَرٌ: and, with the art. ال, par-

ticularly applied to a place in the district of El-Bahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. بَلَقَاتِي; (JK, S, K;) which is *syn. with مَوَامِر* (A'Obeyd, S) and سَبَارِيث, meaning *lands wherein is nothing*: (A'Obeyd, TA:) in poetry, بَلَقَاتِي occurs as its pl. (K, TA.)

بَلَقَةٌ: see what next precedes.

اِبْلَقٌ, applied to a horse, fem. بَلَقَةٌ, *Black and white*: (S, K:) or *white in the hind legs as high as the thighs*: (ISd, K:) pl. بَلَقَاتِي: which is applied by Ru-beh to mountains: but the Arabs apply the epithet ابلق to a beast of the equine kind, and اَبْرَقٌ to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) اِبْلَقٌ (which is a prov., TA) means *He sought an impossible thing*; because ابلق is applied to a male, and عَقَوٌ means pregnant: or اِبْلَقٌ means *the dawn*; because it breaks, (lit., cleaves,) from عَقَّه signifying شَقَّه. (K.)

بلقع

Q. 1. بَلَقَعَ, (K,) inf. n. بَلَقَعَةٌ, (TA,) *It (a country, or region) was, or became, vacant, or void; destitute of herbage or pasturage, and of human beings, &c.* (K.)

Q. 3. اِبْلَقَعَ *It (sorrow, grief, or anxiety, such as is termed كَرْبٌ,) became removed, or cleared away.* (K.) — *It (the dawn) shone, or shone brightly.* (K.) — *It (a thing) appeared, and came forth.* (TA.)

بَلَقَعَ and بَلَقَعَةٌ *A land that is vacant, or void; destitute of herbage or pasturage, and of human beings, &c.*: (S, K;) in which is nothing: (S:) or the former signifies a vacant, or void, place: (Mgh:) [or instead of using the former alone, you say اَرْضٌ بَلَقَعٌ; for] you say مَنَزِلٌ بَلَقَعٌ [a vacant, or void, place of alighting or abiding], (S, TA,) and دَارٌ بَلَقَعٌ [a vacant, or void, house &c.], without ة, when it is an epithet, (S, TA,) applied to a masc. subst. and to a fem.; (TA;) but if it be a subst., you say, اَتْرَهِنَا اِلَى بَلَقَعَةٍ [we came at last to a smooth, vacant, or void, land]: (S, TA:) and بَلَقَعَةٌ also signifies a land in which are no trees, either in sands or in plain or level tracts: (TA:) or a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not: (Ham p. 445:) pl. بَلَقَعٌ. (S, Mgh, K.) It is said in a trad., اَلْيَمِينُ الْفَاجِرَةُ تَذَرُ الدِّيَارَ بَلَقَعًا (S, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدَعُ;) *The false oath causes the places of abode to become void, or vacant*; i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad.

are اَلْيَمِينُ الْغَمُوسُ الخ. (Mgh.) You say also, دِيَارٌ بَلَقَعٌ [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says,

فَأَصَبَحَتْ دَارُهُمْ بَلَقَعًا

[And their abode became vacant]: (TA:) and it is said in a trad., أَصَبَحَتِ الْأَرْضُ بَلَقَعًا [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases اَرْضٌ سَبَابٌ and تَوْبٌ أَخْلَاقٌ; (IAth, TA;) or because every portion thereof is considered as being بَلَقَعٌ. (TA.) — Also, without ة and ʿ with ة, † *A woman devoid of every good quality.* (K, TA.) — IF says that the ل in بَلَقَعٌ is augmentative. (TA.)

بَلَقَعَةٌ: see بَلَقَعٌ, in four places.

بَلَقَعِي An arrow, or a spear-head, *bright, or free from rust, in the point.* (K.)

صَلَنْقَعٌ بَلَقَعٌ is an expression applied to *A road [as though meaning made bare by the feet of men and beasts].* (I'Abbád, K.)

بلن

بَلَانٌ: see art. بل.

بله

1. بَلَهَ, (S, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. بَلَاهَةٌ, (S, Mgh, K, TA,) [and irregularly بَلَاهَةٌ and بَلَاهِيَّةٌ, (see بَلَهَ, below,)] *He was, or became, اَبْلَهٌ [q. v.]; as also ʿ بَلَهَ; (S, K;) and ʿ اَبْلَهَ: (TA:) or he was, or became, weak in intellect.* (Mgh.) — Also *He was unable to adduce his argument, proof, or evidence, (K, TA,) by reason of his heedlessness, and his smallness, or lack, of discrimination.* (TA.)

3. مِبَالَهٌ *The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one.* (KL.) [You say, بَالِهٌ *He acted stupidly, or in the manner of him who is termed اَبْلَهٌ, with him.*]

4. اِبْلَهَهُ *He found him, or knew him by experience, to be اَبْلَهٌ [q. v.].* (K.)

5. تَبَلَهَ: see 1. — And see 6. — Also † *He journeyed, or proceeded, or pursued his way, without any sign of the road, or any track, to guide him, (Az, K, TA,) without following the right course, (Az, TA,) and without asking [to be directed].* (K, TA.) — And † *He prosecuted a search after a stray, or lost, beast.* (JK, K.)

6. تَبَلَاهُ *He feigned بَلَهَ, or the attribute denoted by the term اَبْلَهَ: (S:) or he made use of that attribute [as a mask]; i. q. اِسْتَعْمَلَ الْبَلَهَ; as also ʿ تَبَلَهَ. (K.)*

8: see 1.

بَلَهٌ is an indecl. word with fet-h for its termination, like كَيْفٌ, and means دَعُ [Let alone, or say nothing of]; (S;) [i. e.] it is a noun for دَعُ: indecl.: (Mughnee, K:) a verbal noun, meaning دَعُ and اَتْرَكَ; (IAth, TA;) and the noun that

follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, **بَلِّهْ زَيْدًا** [Let alone Zeyd, or say nothing of Zeyd]; like as you say, **رُوِّدْ زَيْدًا**: (IB, TA:) and it is also an inf. n. in the sense of **التَّرْكَ**; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning **تَرَكَ** [which is virtually the same as **أَتَرَكَ** and **دَعَّ**], and is prefixed to a noun in the gen. case; so that you say, **بَلِّهْ زَيْدٍ**, i. e. **تَرَكَ زَيْدٍ** [which is virtually the same as **بَلِّهْ زَيْدًا** explained above; for **تَرَكَ زَيْدٍ** is originally **أَتَرَكَ زَيْدًا تَرَكَ**, like as **فَضْرَبَ الرِّقَابَ** in the Kur xvii. 4 is originally **فَأَضْرَبُوا الرِّقَابَ فَضْرَبًا**; (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with **كَيْفَ** [How?]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (S, Mughnee,) namely, Kaḥb Ibn-Málik, (S,)

- تَذُرُ الْجَمَاجِمَ ضَاحِيًا هَامَاتِنَا
- بَلِّهْ الْأَكْفُفَ كَأَنَّهَا لَمْ تُخْلَقِ

[They leave the skulls with their crowns lying open to the sun (let alone, or say nothing of, the hands) as though they had not been created]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (**دَعَّ الْأَكْفُفَ**): i. e., they are more fit for cutting off the hands: (TA:) Akh says that **بله** is here in the place of an inf. n.; that it is as when you say, **ضَرَبَ زَيْدٍ**: but **الأكف** may be in the accus. case; so that the meaning may be **دَعَّ الْأَكْفُفَ**: (S:) the verse is thus recited in two different ways: and also **بَلِّهْ الْأَكْفُفَ** [how then must be the case of the hands?]. (Mughnee.) And hence the prov., **أَنْ تَرَاهَا بَلِّهْ أَنْ تَصَلَّاهَا**, i. e. *The fire will burn thee if thou see it from a distance: then let alone, or say nothing of, thy entering into it.* (TA.) A strange instance occurs in the Ṣaḥeeḥ of El-Bukhúree, in the explanation of the آية of the chapter of **السَّجْدَةِ** [the 32nd ch. of the Kur]: he says, God says [by these three letters], **أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ**: **عَلَى قَلْبِ بَشَرٍ ذُخْرًا مِنْ بَلِّهِ مَا أَطْلَعْتُمْ عَلَيْهِ**: (Mughnee, K:*) or **مَا أَطْلَعْتُمْ عَلَيْهِ**: (so in some copies of the K:) thus **بله** is used as a decl. word, governed in the gen. case by **من**, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, **عَلَى قَلْبِ بَشَرٍ بَلِّهِ مَا أَطْلَعْتُمْ عَلَيْهِ**; and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by **غير**; [so that

the meaning of the sentence as first related above is, *I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future, (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in I Cor. ii. 9,) save, or except, that with which ye have become acquainted, or that with which I have acquainted them; and the same, with the omission of "as a treasure for the future," is the meaning of the sentence as related in the S and Nh &c.]; (Mughnee, K;) i. e. **سَوَى**, as in the S; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon **بله** as an exceptive word: (Mughnee, K:) and as meaning **أَجَلَ** [app. a mistranscription for **أَجَل**; i. e., it has been explained also as meaning I have done all this because of my promise to them; (**بَلِّهِ مِنْ أَجْلِ مَا أَطْلَعْتُمْ عَلَيْهِ** because of that with which I have acquainted them;) and thus it may have been read by SM, for he has written **اجل** without any syll. signs; and has given no other ex. of **بله** in the sense here intended except one commencing with the words, **بَلِّهِ أَنِّي لَمْ أَخْنِ عَهْدًا**, which may mean *because I have not broken a covenant, or yea, verily I have not &c.*, accord. as we read **أَتَى** or **إَتَى**: or as meaning **كَيْفَ** [or rather **عَنْ كَيْفَ** and **دَعَّ** [let alone, or say nothing of; but this explanation must relate to the sentence as given in the S and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Aḥmar, it means, in this trad. [as commonly known], **كَيْفَ** [how? which seems to be the least suitable of all these explanations]. (TA.) I Amb relates, on the authority of others, that **بَلِّهِ** is also *syn. with* **عَلَى**: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of **عَلَى**, and similar particles governing the gen. case. (TA.)— **مَا بَلِّهِكَ** means **مَا بَالُكَ** [What is thy state, or condition, or case?]: (K, TA:) or **مَا نَلِّكَ** [which often has this meaning: see the letter J]. (So in some copies of the K.)*

بَلِّهِ and **بَلَاهَةٌ** [both properly inf. ns.; see 1;] The attribute, or quality, denoted by the epithet **أَبْلَهٌ** [q. v.]; (S, K;) i. e. *heedlessness*: (K:) or *heedlessness of evil*; (JK in explanation of the former, and K;) &c.; (K:) and **بَلْهِيَّةٌ** signifies the same; and *stupidity and languor*. (JK.)

أَبْلَهٌ: see **بَلِّهِ**.

بَلْهِيَّةٌ, (K,) or **بَلْهِيَّةُ الْعَيْشِ**, (JK,) or **بَلْهِيَّةُ الْعَيْشِ**, (S,) *An easy and a plentiful, (S, K, TA,) or a pleasant and heedless, (JK, TA,*) state, or condition, of life*: (JK, S, K, TA:) from **بَلِّهِ** **عَيْشٌ** [q. v.]: (Ḥar p. 216:) the word **بَلْهِيَّةٌ** is rendered quasi-coordinate to the quinqueliteral-radical class by **ل** at the end, which is changed into **ي** because of the **كسرة** before it: (S in art. **بَلِّهِ**;) it is like **رَفْعِيَّةٌ** and **رَفْعِيَّةٌ**: IB says that it should be mentioned in art. **بله**, and means **عَيْشٌ أَبْلَهٌ**; the **ن** and **ي** being augmentative, to render it quasi-coordinate to **خُبْرِيَّةٌ**: it is mentioned in the K [and S] in arts. **بَلِّهِ** and **بله**: (TA in art.

بَلِّهِ;) the **ن** is augmentative accord. to Sb. (S in the present art.) One says, **لَا زِلْتِ مُنْتَلَى بَلْهِيَّةً** [Mayest thou not cease to be greeted with congratulation, and made to continue in an easy and a plentiful state of life]. (A, K.) — See also **بَلِّهِ**.

بَلَاهَةٌ: see **بَلِّهِ**.

أَبْلَهٌ *Heedless*: (K:) or *heedless of evil* (K, TA) *by reason of his goodness*: (TA:) or *simple, foolish, or of little sense, without discrimination*: (K:) or *weak in intellect*: (Mgh:) accord. to El-Nadr, (TA,) *one whose evilness is dead*, (K, TA,) *so that he is not cognizant of it*: (TA:) *good in disposition; having little cognizance, or understanding, of subtleties; or having little skill therein*: (K:) or *one whose predominant quality is freedom of the bosom, or heart, or mind, from evil affections*: (S, K, TA;) and *good opinion of men*: (TA:) *simple-hearted*: (TK:) *naturally disposed to goodness, and therefore heedless of evil, not knowing it*: (T, TA:) or *heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden*: (Alīmad Ibn-Hambal, TA:) fem. **بَلْهَاءٌ**: (S, Mgh, K:*) pl. **بَلْهَاءٌ**: (S, Mgh:) and **بَلْهَاءٌ**, a pl., [as though the sing. were **بَلْهِيَّةٌ**] signifies *dull, stupid, or wanting in intelligence*: but this is post-classical. (TA.) Hence, **شَابٌ أَبْلَهٌ** [A youth, or young man, who is heedless, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And **خَيْرٌ أَوْلَادِنَا الْأَبْلَهَ الْعَقُولُ** [The best of our children is the heedless, &c., that has much intelligence]; (S, Mgh;) a saying of Ez-Zibriḳán Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the **ابله**, (S, Mgh,) so that he feigns heedlessness, and passes over things, (Mgh,) though he has much intelligence; (S;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. **عقل**.) And **أَكْثَرُ أَهْلِ الْجَنَّةِ الْبَلْهَاءُ**, a trad., meaning *Most of the people of Paradise are the heedless, &c.*, with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) — **بَلْهَاءٌ**, applied to a woman, *Generous, strong-hearted*, (Mgh,) for **المزيرة** in the copies of the K is a mistake for **المزيرة**, with **زاي**, TA, [app. here meaning *bold*,] *inexperienced in affairs, and simple, or unintelligent*. (K,* TA.) ISh cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) — Also, applied to a she-camel, *That does not take fright, and flee from a thing*, (ISh, A, K,) *by reason of staidness,*

(ISh, K,) or heaviness, (A,) as though she were stupid. (ISh, A, K.) One does not say جَمَلٌ أَبْلَهُ. (ISh, TA.) — شَبَابٌ أَبْلَهُ: Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And عَيْشٌ أَبْلَهُ † A soft, or delicate, or pleasant, or plentiful and easy, life: (K, TA:) or a life in which are few anxieties: (CK:) or a life in which are few griefs, or sorrows. (S.) [See also بَلْبَلَةٌ.]

بلو

1. بَلَّاهُ, (T, S, Mgh, Mṣb,) aor. 2, (T, Mṣb,) inf. n. بَلَّاءٌ, (S,) or this is a simple subst., and the inf. n. is بَلُّوْهُ, (T, Mṣb,) He (God) tried, proved, or tested, him, (T, S, Mṣb,) بِخَيْرٍ [by, or with, good], or بِشَرٍّ [by, or with, evil]; (Mṣb;) for God tries his servant (يَبْلُوهُ) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means He afflicted him;] us also † بَلَّاهُ, (T, S, Mṣb,) inf. n. بَلَّاءٌ; (T, S;) [in both restricted to good; but in the Mṣb it seems to be common to good and evil;] and † ابْتَلَاهُ: (T, S, M, Mṣb:) and بَلَّوْتُهُ, inf. n. بَلُّوْهُ (S, M, K) and بَلَّاهُ, (M, K,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] I tried, proved, or tested, him; (S, M, Mgh, * K;) as also † ابْتَلَيْتُهُ: (M, K:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rāghib, TA:) and † التَّبَالِي, also, signifies the act of trying, proving, or testing. (S.) It is said in the Qur [xxi. 36], وَنَبْلُوْكُمْ بِالْأَسْبَاطِ وَالْأَسْبَاطِ تَنْتَنَةٌ [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], وَإِذْ أْتَيْنَا إِبْرَاهِيمَ رُبُّهُ بَكَايَاتٍ [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, لَا تَبْلِيْنَا, [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Henec,] بَلَّوْتُهُ also signifies † I smelt it. (T in art. بول, and A and TA.) — [And بَلَّاهُ He hewed it, or became acquainted with it. (See بَال.)] — See also 4, in the latter half of the paragraph. = بَلَى, aor. 2, inf. n. بَلَّاهُ, or بَلَّى, [in the CK, erroneously, بَلَّى,] and بَلَّاهُ, [in the CK, erroneously, بَلَّاهُ,] (T, S, M, Mṣb, K,) the former with kesr and the latter with fet-h, (T, S, Mṣb,) said of a garment, (T, S, M, &c.) It was, or became, old, and worn out: (Mṣb:) belonging to the present art. and to art. بلى. (M.) [The inf. n., used as a subst., signifies Wear; attrition; wear and tear: see an ex. in a hemistich cited near the end of the first paragraph of art. لا, where a dwelling is likened to a garment.] — Also said of a plant [as

meaning It became old and withered, or wasted]. (K in art. عنت, &c.) — And of a corpse, meaning It became consumed by the earth. (Mṣb.) — And of a bone, meaning It became old, and decayed; syn. رَمَّ. (S and K &c. in art. روم.) — And of a man's reputation, meaning † It became worn out of regard or notice. (TA in art. دثر.) — And [henec,] بَلَيْتُ, (M,) or بَلَيْتُ, (K,) She (a camel, M, K, or a mare, or beast of the equine kind, M) was, or became, a بَلِيَّةٌ; i. e., was tied at her dead master's grave (M, K) without food or water (M) until she died (M, K) and wasted away. (M in art. بلى.)

2: see 4, in six places, in the latter half of the paragraph.

3. لَا أَبَالِيَهُ is from ابْلَاهُ, [inf. n. of بَلَّاهُ,] so that it signifies [properly] I shall not, or I do not, care for him, mind him, heed him, or regard him, so as to share with him my trial and his trial: (Ḥam p. 94:) [and hence,] one says thus, (S, Mgh, Mṣb,) or مَا أَبَالِيَهُ, (M, K,) and لَا أَبَالِي بِهِ, (Mgh, Mṣb,) or مَا أَبَالِي بِهِ, (MF, TA,) but the verb is more elastically made trans. without the preposition بِ, (A, TA,) inf. n. مَبَالَاةٌ (M, Mgh, Mṣb, K) and بَلَّاهُ (M, K, TA [in the CK, erroneously, بَلَّاهُ,] and بَلَّاهُ, (T, S, M, Mgh, Mṣb, K,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from المَبَالَاةُ,] originally بَالِيَةٌ, like عَافِيَةٌ from عَافَاهُ, (T, S, Mgh, Mṣb,) and بَالٌ, [which is more strange,] (M, K,) meaning [merely] I shall not, or I do not, care for, mind, heed, or regard, him, or it; (S, Mgh, Mṣb, K;) I shall not be, or I am not, disquieted by him, or it: (Mgh, Mṣb:) or, as some say, لَا أَبَالِيَهُ is formed by transposition from لَا أَبَاوُهُ, from البَالُ, i. e. I will not, or I do not, cause him, or it, to move, or occur to, my mind; nor give, or pay, any attention to him, or it: (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, I will not, or I do not, contend with him for superiority in goodness, or excellence, by reason of my little care, or regard, for him: (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellency, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ḥam p. 31:) or its original meaning is, I will not, or I do not, strive with him to be first; neglecting him, or leaving him to himself; from تَبَالَى الْقَوْمُ as explained below; see 6. (Mṣb.) It is said in a trad., لَا يَبَالِيَهُمُ اللَّهُ بَالَةً, or, accord. to one reading, لَا يَبَالِي بِهِمْ بَالَةً, meaning God will not hold them to be of any value or weight. (TA.) And in another, هُوَلَاءُ فِي الْجَنَّةِ وَلَا أَبَالِي وَهَوَلَاءُ فِي النَّارِ, said to mean [These will be in Paradise, and] I shall not disapprove; [and these will be in the fire of Hell,] and I shall not disapprove. (Az, TA.) And one says, لَا أَبَالِي مَا صَنَعْتَ, [I shall not, or I do not, care for what thou didst,

or hast done]. (IDrd, TA.) And مَا أَبَالِي أَقْبَتَ مَا أَبَالِي أَقْبَتَ [I care not whether thou stand or sit]: (IDrd, TA.) And مَا أَبَالِي بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]. (Mughnec in art. 1.) And مَا بَالَيْتُ بِهِ (AZ, Mṣb, TA) I did not care for, mind, or regard, him, or it. (TA.) And بَالَى بِالشَّيْءِ [He cared for the thing; or] he was disquieted by the thing. (T.) The verb is sometimes thus used, in an affirmative manner; (Ḥam p. 94; [and the like is said in the TA;]) though some say that it is not; (Mṣb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, مَا بَالَى بِكَ صَدِيْقَكَ وَلَكِنْ بَالَى [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr,

• لَقَدْ بَالَيْتُ مَطْعَنَ أَمْرِ أَوْفَى •
• وَلَكِنْ أَمْرٌ أَوْفَى لَا تَبَالِي •

[Verily I cared for the departure of Umm-Omfa, but Umm-Omfa cares not]. (Ḥam p. 94.) One says also, تَرَأَيْتُ لَمْ أَبَالِ and تَرَأَيْتُ لَمْ أَبَالِ [I did not care, &c.]: (T, S, M, Mgh, Mṣb, K: [but in the CK the latter of these is omitted:]) in the latter the l [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ي is suppressed in the inf. n. [or quasi-inf. n.] بَالَةً, (S, Mgh, Mṣb,) originally بَالِيَةٌ, (S, Mṣb,) and in أَدْرَى: (S:) or the l is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the j is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, تَرَأَيْتُ لَمْ أَبَالِ [I did not care for him, or it], (Sb, M,) or تَرَأَيْتُ لَمْ أَبَالِ, [in the CK, erroneously, تَرَأَيْتُ لَمْ أَبَالِ,] with kesr to the l; (K, TA;) [for لَمْ أَبَالِ, or لَمْ أَبَالِ;] only suppressing the l, as they do in عَلِبْتُ [for عَلَابْتُ]. (Sb, S, M.) — I Aqr says that بَالَى, inf. n. مَبَالَاةٌ, is like † أَبْلَى meaning He exerted himself in a description of a war, or battle, or of generous conduct; as when one says, أَبْلَى ذَلِكُ [He exerted himself well, that day, in a description of war, &c.]: and he cites the following verse [to which reference has been made above]:

• مَا لِي أَرَاكَ قَاتِمًا تَبَالِي • وَأَنْتَ قَدَّمْتَ مِنَ الْهَزَالِ •

[What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become like one dead by reason of leanness?]: he says that he [the poet] heard him [whom he thus addresses] saying, "We have eaten and we have drunk [with guests], and we have done [such and such things];" enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that تَبَالِي means looking to see which of them [or of thee and others] is best in حال [i. e. state, or condition], while thou art dying: (TA:) he says, also, that بَلَّاهُ, inf. n. مَبَالَاةٌ, signifies he contended with him for superiority in glory, or excellence; (T, TA:*) and [it is said that] تَبَالَى

in the verse here cited means thus contending; syn. تَفَاخُرُ: (Ham p. 31:) and accord. to IAqr, بَلَاةٌ also signifies he contended with him in contradiction. (T, TA.)

4. ابِلَاةٌ, inf. n. اِبِلَاةٌ: see 1, in two places. —

[Hence,] بَلَاةٌ حَسَنًا (T,) or ابِلَاةٌ حَسَنًا (S,) God did to him a good deed. (T.) [And hence,] it is said in the Kur [viii. 17], وَيَبْلِي وَيُبْلَى (TA) And that He might confer upon the believers a great benefit, or favour, or blessing: (Bd:) or a good gift; meaning spoil. (Jel.) And ابِلَاتُهُ مَعْرُوفًا [I conferred upon him a favour, or benefit]. (S.) Zuheyr says,

- جَزَى اللَّهُ بِالْإِحْسَانِ مَا فَعَلَا بِكُمْ
- وَأَبْلَاهُمَا خَيْرَ الْبَلَاءِ الَّذِي يَبْلُو

(T, S,) meaning, (T,) or ابِلَاةٌ, (S,) i. e. [May God recompense with beneficence what they two have done to you,] and do to them two the best of the deeds wherewith He tries [the thankfulness of] his servants. (T.) — ابِلَاةٌ also signifies He made him to swear; [as though he tried his veracity by so doing;] (M, K;) or so ابِلَاةٌ يَمِينًا (TA.) [See also 8.] — And He swore to him: (M, K;) or this, (TA,) or ابِلَاةٌ يَمِينًا, [as above,] (T, S,) he swore [or swore an oath] to him, and thereby soothed, or placated, his mind. (T, S, TA.) — And hence, (TA,) He informed him, acquainted him, or told him. (IAqr, M, K, TA.) — [And hence, He manifested it; revealed it; made it manifest, apparent, evident, clear, or plain; whence a phrase in a verse cited voce مَضْمَرٌ and the phrase مَا لَمْ يَبْلُ الْعُدْرَةَ, i. e. As long as he does not manifest, show, or make apparent, the excuse: but the verb [in this sense] is originally doubly trans.: one says, ابْلَيْتُ لِفُلَانًا عُدْرًا, meaning I manifested to such a one an excuse so that I was not to be blamed after it; properly signifying I made such a one to be acquainted with my excuse, and to know the manner thereof; (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] ابِلَاةٌ عُدْرًا signifies He gave him an excuse which he accepted: (M, K;) and in like manner, ابِلَاةٌ جَهْدُهُ [He gave him his endeavour, or energy, in an acceptable manner]; and نَائِلُهُ [his gift]. (M.) Hence, ابِلَاةٌ اِبْلَى عُدْرَهُ signifies also He strove, laboured, or exerted himself, [and thus manifested his excuse,] in war. (Mgh.) And hence, اِبْلَى فِي الْحَرْبِ He manifested, or showed, his might, valour, or prowess, in war, or fight, [and he strove, laboured, or exerted himself, therein, (عُدْرَهُ being understood,)] so that men proved him and knew him. (Mgh.) See also 3, where another explanation of اِبْلَى is given, in the latter portion of the paragraph. — اِبْلَى الثَّوْبَ [He wore out the garment;] trans. of بَلَى; (T, S, M, K;) as also بَلَاةٌ; (M, K;) belonging to the present art. and to art. بَلَى. (M.) One says to the مُجَدِّ [i. e. him who makes, or puts on, a new garment], اِبْلَى وَيُخْلِفُ اللَّهُ اِبْلَى [Wear out thy garment, and God will replace it

with another; or, may God replace &c.]. (S.) And اِبْلَى وَاحِدٌ وَاحِدٌ وَاحِدٌ وَاحِدٌ Wear out, and make new, [or put on new,] and praise the Clother [meaning God]. (S in art. جَمَدٌ) — [Hence,] بَلَاةٌ السَّفَرِ [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K;) but in the copies of the latter, بَلَاةٌ [which I think an evident mistranscription]; as also بَلَى عَلَيْهِ; and ابِلَاةٌ: (M:) and so اِبْلَى [anxiety], (M, K,) and the like, (M,) and اِبْلَى التَّجَارِبِ [tryings, or trying events]: (K:) and اِبْلَاهَا السَّفَرِ (T, S) or بَلَاهَا (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-'Ajjāj says,

- وَالْمَرْءُ يُبْلِيهِ بَلَاةُ السَّرْبَالِ
- كَرُّ اللَّيَالِي وَأَخْتِلَافُ الْأَحْوَالِ

[And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt]: (S, M:°) he means, اِبِلَاةُ السَّرْبَالِ, or اِبْلَى بَلَاةُ السَّرْبَالِ. (M.) And Ibn-Ahmar says,

- لَبِئْتُ أَبِي حَتَّى تَمَلَّيْتُ عُمْرَهُ
- وَبَلَّيْتُ أَعْمَامِي وَبَلَّيْتُ خَالِيَا

he means I lived the period that my father lived [so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle]: or, as some say, I lived with my father for the length of his life &c. (M, TA.) [In the latter, تَبَلَّيْتُ is put in the place of تَمَلَّيْتُ; and hence it is there said that تَبَلَّيْتُ is like بَلَّيْتُ; but I think that تَبَلَّيْتُ is a mistranscription.] — اِبْلَيْتُ and بَلَّيْتُ also signify I bound the fore-shank of a she-camel to her arm at the grave of her [dead] master, and left her without food or water until she died; or I dug for her a pit, and left her in it until she died. (S, TA. [See بَلَّيْتُ, and مَبْلَى.])

5: see 4, near the end of the paragraph.

6. تَبَالَى [inf. n. of تَبَالَى]: see 1. تَبَالَى الْقَوْمُ The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it. (Mgh.)

8. اِبْتَلَاهُ: see 1, in three places. [Hence, اِبْتَلَى اِبْتَلَى (vulg. اِبْتَلَى) He was tried, proved, or tested, by, or with, such a thing; generally meaning he was afflicted thereby, or therewith; as, for instance, by, or with, a disease.] — Also He asked, or sought, or desired, of him information, or news, or tidings. (M, K.) And اِبْتَلَى signifies also He conjured, or adjured, and asked if any had knowledge; syn. اسْتَعْرَفَ and اسْتَحْلَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written اِبْتَلَى; and the latter, اسْتَعْرَفَ and اسْتَحْلَفَ.]) A poet says,

- تَبَعَى أَبَاهَا فِي الرِّبَاقِ وَتَبَلَى
- وَأَوْدَى بِهِ فِي لَجَّةِ الْبَحْرِ تَبَسَّحَ

[She seeks for her father among the travelling-

companions, and conjures, or adjures, and asks if any have knowledge, when a crocodile has destroyed him in the depth of the great river: تَبَعَى is for تَبَعَى: he means that she says to them, “I conjure you, or adjure you, by God, (نَاشِدُتُكُمْ اللَّهُ) [tell me,] do ye know any tidings of my father?” (M, TA.) But Abou-Su'eed says that تَبَلَى here means tries, proves, or tests; and that اِبْتَلَاهُ signifies the trying, proving, or testing, whether by an oath or otherwise. (TA.) — [Also He desired it; he sought it.] It is said in a trad., اِبْتَلَى مَا اِبْتَلَى بِهِ وَجْهَ اللَّهِ, i. e. [The vow that a man makes to be binding, or obligatory, on himself is that whereby the recompense of God] is desired, or sought. (TA.) — And He chose him, made choice of him, or elected him. (Sh and T, from a trad.)

12. اِبْدُوْنِي It (herbage) became tall, so that the camels were able to avail themselves of it. (K.)

بَلَى سَفَرٍ (T, S, M, A,) with kesr to the ب, (S,) and بَلَى سَفَرٍ (S, A,) Worn, or wasted, by journeying, or travel; applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and بَلَى اِسْفَارٍ (M, K) and بَلَى اِسْفَارٍ (K, TA,) with kesr to the ب in both, (TA, [in the CK written with fet-h,]) a man worn, or wasted, by journeyings, or travels, and anxiety, (M, K,) and the like, (M,) and tryings, or trying events: (K:) pl. اِبْلَاةٌ. (S, M.) And بَلَى شَرٍّ and بَلَى شَرٍّ [both written in the CK with fet-h to the ب] A man having strength, or power, to endure evil; tried, proved, or tested, thereby: (M, K:) and in like manner, بَلَى خَيْرٍ and بَلَى خَيْرٍ [tried, &c., by good, or prosperity]. (TA.) And بَلَى اِبْلَى مِنَ اِبْلَاةِ الْمَالِ and بَلَى [both written in the CK with fet-h to the ب as before] Verily he is one of those who manage, or tend, camels, or the like, well. (M, K, TA.) The ي in بَلَى, in all these instances, is originally و, changed into ي because of the kersch, and the weakness of the intervening letter, ل; as is the case in عَيْبَةٌ: so says IJ. (M.)

- بَلَى: see art. بَلَى.
- بَلَاةٌ: } see what next follows.
- بَلَّيْتُ: }
- بَلَّوْا: }

بَلَاةٌ (T, S, Mgh) and بَلَّوْا (T, S, M, Mgh, K) and بَلَّيْتُ (S, M, Mgh, K) and بَلَّوْا (S, M, K,) with kesr, (S, K,) and بَلَّيْتُ, (so in a copy of the S, beside the third,) thus in the handwriting of Abou-Zekereyà, in the place of the third, (TA,) subst. (T, M, Mgh, K) from بَلَّاهُ اللَّهُ (T, Mgh,) or from اِبْتَلَاهُ اللَّهُ, [which is the same in meaning,] (M,) or from بَلَّوْهُ (K,) are one [in their signification; which is A trial, as meaning a probation, or a test; and as meaning particularly a trouble or an affliction of any kind by which one's patience or any other grace or virtue is tried, proved, or tested]; (S;) and the pl. (S, TA) of بَلَّيْتُ (TA) is بَلَّيَاتِي, of the measure فَعَالِلٌ

changed to **فَعَالِي** : (S, TA:) [or **بَلَاءٌ** is [properly, or originally,] an inf. n., (S, M, K,) and signifies the act of trying, proving, or testing, by, or with, good, and by, or with, evil : (S, M:) it is evil and good : (T, M:*) a trial, or an affliction, (T, K,) which is its original meaning; (T;) and a [probationary] benefit, favour, or blessing, (T,) or a [probationary] gift; (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus **بَلَاءٌ حَسَنٌ** means a great benefit, or favour, or blessing, of God; (Bd in viii. 17;) or a good gift of God: (Jel ibid.:) **بَلَاءٌ** also means grief; as though it tried the body: (Er-Rúghib, K:) and the imposition of a difficult, or troublesome, thing; a requirement; an exaction; because it is difficult, or distressing, to the body; or because it is a trying. (K.) **بَلَاءٌ** (like **قَطَامٌ**, S, K) is syn. with **الْبَلَاءُ** : (S, M, K:) occurring in the saying, **نَزَلَتْ بَلَاءٌ عَلَى الْكُفَّارِ** [Trial, or affliction, befell the unbelievers]: (S, M, K:*) mentioned by El-Ahmar, as heard by him from the Arabs. (S.)

بَلَاءٌ, like **كِتَابٌ** in form, [is an inf. n. of 3, q. v.: = and also signifies] Anxiety respecting which one talks to himself, or soliloquizes. (Msb. [Compare a meaning of **بَلَاءٌ**, above.])

بَلِيٌّ: see the paragraph next following; last sentence.

بَلِيَّةٌ: see **بَلَاءٌ**, in two places. = Also A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies : (T:) or a she-camel, (M in arts. **بلو** and **بلي**, and **ك**), or a mare, or beast of the equine kind, (M in urt. **بلو**), that is bound at the grave of her master, (M, K,) he being dead, and is left without food or water (M) until she dies (M, K) and wastes away; for they used to say that her master would be raised from the dead upon her: (M:) or a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died: or for which was dug a pit, wherein she was left until she died: for they used to assert that men would be raised from the dead riding upon the **بَلِيَّاتِ**, [pl. of **بَلِيَّةٌ** in the sense above explained, (T, TA,)] or walking if their benches whereon they rode were not bound, with the head turned backwards, at their graves: (S:) or a cow, or she-camel, or sheep, or goat, which, in the Time of Ignorance, they used to hamstring, or slaughter, at the grave: so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that **بَلِيَّةٌ** is originally **بَلِيَّةٌ** or **بَلِيَّةٌ**. (TA.) Et-Tirimmáh says,

- مَنَازِلٌ لَا تَرَى الْأَنْصَابَ فِيهَا
- وَلَا حُفَرَ الْمَبَلِيِّ لِالْمُنُونِ

[Places of abode in which thou wilt not see the stones, or other things, that have been set up to

be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (S.) IAqr says that **بَلِيٌّ** and **بَلِيَّةٌ** signify Such as is wearied, or jaded, and emaciated, and dying. (TA.)

بَالٌ [act. part. n. of **بَلَاءٌ**; Trying, proving, or testing. — And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, **جَعَلْتُهُ بَالِيًا** I made him to be acquainted with my excuse, and to know the manner thereof. (Mgh.) = Also Old, and wearing out [or worn out]; applied to a garment. (Msb.) — [Hence,] **بَالِيَاتٌ** is used as meaning The places of tents. (Ham p. 492.)

مُبَلَّاةٌ, fem. of **مُبَلَّى**: } see **بَلِيَّةٌ**.
مُبَلَّى, and its fem. **مُبَلَّاةٌ** }

مُبَلِّيَاتٌ Women that stand around a man's riding-camel [which they bind, or place in a pit, by his grave, to die of hunger and thirst,] when he has died or been slain, wailing for him. (T, S:*) You say, **قَامَتْ مُبَلِّيَاتٌ فَلَانٍ يَنْحَنُّ عَلَيْهِ** [The women that bound, or placed, the **بَلِيَّةٌ** by the grave of such a one stood around it wailing for him]. (T, S.)

بلور

بَلْوَرٌ (M, Msb, K) and **بَلْوَرٌ** (Msb, K) and **بَلْوَرٌ** (K), or the last only, (IAqr, T,) [a coll. gen. n., signifying Crystal;] the kind of stone called **مَهَا**, (M,) which shines by reason of its whiteness and clearness; (TA in art. **مبو**;) a well-known kind of stone, the best of which is brought from the islands of the Zinj (الزنج); (Msb;) a well-known kind of precious stone, (K, TA,) white and transparent: (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, "Græc. Βήρυλλος, beryllus, lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, crystal-lum." n. un. with **δ**: (M:) some say that it is a kind of glass [or factitious crystal; what we term crystal-glass; and to this the word is commonly applied in the present day; though still also applied to rock-crystal]. (TA.)

بلي

- 1. **بَلِيٌّ**:
- 4. **أَهْلِي السُّؤْبِ**:
- بَلِيٌّ**: and **بَلِيٌّ سَفِيرٌ**: &c.:

see art. **بلو**.

بَلِيٌّ is a particle; (S, Msb, Mughnee;) contr. of **بَلِيٌّ**: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Msb;) [with very few exceptions] relating only to a negation, which it annuls: (Msb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally **بَلِيٌّ**, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this

letter is a denotative of the fem. gender, because it is [often] pronounced with imáleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Msb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another. **أَلَمْ تَفْعَلْ كَذَا** [Didst thou not such a thing?], and he replies, **بَلِيٌّ** [meaning Yes, or yea, or ay, I did], (T,) or as when one says, **أَلَيْسَ زَيْدٌ بِقَائِمٍ** [Is not Zeyd standing?], and you reply, **بَلِيٌّ** [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [lxxv. 3 and 4], **أَلَيْسَ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلِيٌّ** [Doth man think that we will not collect his bones? Yes], (Msb, Mughnee,) i. e., we will collect them; (Msb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Kur [vii. 171], **أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلِيٌّ** [Am I not your Lord? They said, Yea]. (M, Mughnee.) It is also a reply to a simple negation, (Msb, Mughnee,) as when I say, **مَا قَامَ زَيْدٌ** [Zeyd did not stand, or has not stood], and you reply, **بَلِيٌّ** as an affirmative [meaning Yes, he did, or he has]. (Msb.) It occurs in the Kur [xxxix. 60], where it is said, **بَلِيٌّ قَدْ جَاءَتْكَ آيَاتِي** [Yea, my signs have come to thee], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, **لَوْ أَنَّ اللَّهَ هَدَانِي** [If God had directed me aright, or would that God &c.], is like the saying, **مَا هُدَيْتُ** [I was not directed aright]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, **أَلَا تَقُومُ** [Wilt thou not stand?], and the latter replies, **بَلِيٌّ**, he means **بَلِيٌّ أَقُومُ** [Nay, I will stand], adding the alif [written **ي**] to make the pause good; for if he said, **بَلِيٌّ**, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imáleh is allowable in the case of **بَلِيٌّ**; and if so, its final radical letter is **ي**: and some of the grammarians say that this pronunciation of **بَلِيٌّ** is because, by reason of its completeness and independence of meaning, so that it requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.)

بَلِيَّةٌ and **بَلِيٌّ** and **بَلِيَّةٌ**: see art. **بلو**.

بم

بَمٌّ [The bass in music; used in this sense in the present day: or particularly the bass notes of the lute: in this sense F seems to have understood the saying of ISd that] the **بَمٌّ** of the lute is well known: (M, K: [in the CK, **الْبَمِّ مِنَ الْبَمِّ مِنَ الْعُودِ** or **الْوَتْرِ** is erroneously put for **الْبَمِّ مِنَ الْبَمِّ مِنَ الْعُودِ** or **الْوَتْرِ**]) or (so in the K) it is the thick [or bass] chord of the lute: (S, K:) the

word is foreign: (M:) [in Persian *بهر*:] Az says that it is not Arabic. (TA.)

بِنْجُ i. q. *بُومَر*, q. v. (K.)

بن

1: see 4.

2. *بَنَنَ*, (K,) inf. n. *تَبِنَنَ*, (TA,) *He tied a sheep, or goat, in order to fatten it:* (K:) from *بَنَ بِالْمَكَانِ*. (TA.)

4. *ابَنَ بِالْمَكَانِ*, (T, S, M, Mgh, K,) inf. n. *ابْنَانٌ*; (Lth, T;) and *بَنَ بِهِ*, aor. *بَيْنَ*, (M, K,) inf. n. *بِنَ*; (M, TA;) but A_q allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place;* (T, S, M, Mgh, K;) *he hept, or clave, to the place.* (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the *بَنَّة* [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — And *أَبَتَّتِ السَّحَابَةُ* † *The cloud remained, or continued raining,* (M, TA,) *some days,* (TA,) *and kept its place.* (M.)

5. *تَبِنَ* *He acted, or proceeded, deliberately, not hastily.* (T, TA.) An Arab of the desert said to Shureyl, on his desiring to pronounce judgment against him hastily, *تَبِنْتَ*, meaning *Act thou deliberately, not hastily.* (T.)

بِنَ is a dial. var. of *بَلَّ*, (M, K,) and so is *بَلَّ* of *بَلَّ*; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, *بِنَ وَاللَّهِ لَا آتِيكَ* [*Nay, by God, I will not come to thee*]: Fr says that it is of the dial. of Benoo-Sa'ad and Kelb; and that he had heard the Bahlilecs say, *لَا بِنَ*, meaning *بَلَّ* [or *بَلَّ*]: but IJ says, I do not trace up *بِنَ* [to any authority] as being an independent word of a particular dialect. (TA.) — [*بِنَ* and *بِنَ* and *بِنَ*, for *أَبَنَ* &c.: see art. *بنى*.]

بِنْجُ [*Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;*] expl. in the K as *شَيْءٌ يَتَّخَذُ كَالْمُرِّيِّ* [*a certain thing that is taken like the condiment termed مرّي, which is used to give relish to food or to quicken the appetite*]; Ibn-Es-Sim'ance says, *كُوَامِيخٌ هُوَ شَيْءٌ فِي الْكُوَامِيخِ* [app. meaning *it is a thing reckoned among what are termed كواميخ*, pl. of *كواميخ*, which signifies the same as *مرّي*, for it scems that *في* is here used in the sense of *من*, or it may be a mistranscription for *من*]; the physician Diwood says, *it is the produce of certain trees in El-Yemen; the berries thereof are put into the earth in آذار* [the Syrian month corresponding to March, O. S.], *and it increases, and is gathered in أرباب* [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; *it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to*

be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted, [and pounded or ground,] and well cooked, [i. e. boiled in water,] it is now commonly known by the name of قهوة. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by "res quæ sumitur instar *مُرِّيِّ* *Murrizi*," he adds, "Pers. *ابكامه* *Abeuna* dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt." He then mentions the signification of coffee-berries as a second and distinct meaning.]

بِنَ *A place having a fetid odour.* (Fr, T, K.) = It also signifies *طَرِقٌ مِنَ الشَّحْمِ* (T, K) and *السَّمْنِ* (K, TA: in the CK *السَّمْنِ*): [said in the TA to mean *قُوَّةٌ مِنْهَا*, i. e. *Strength arising from fat and from fatness*: but I think that *السَّمْنِ* has been added in the K in consequence of a misunderstanding, and that the meaning is *a layer of fat*; this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of *طَرِقَ*, as *طَرِيقَةً* and *طَرِيقًا* &c.] One says (T, K) of a beast (*دَابَّةٌ*) when it has become fat, (T,) *رَكِبَهَا بِنَ* and *طَرِقَ عَلَى طَرِيقِ* (T, K*) and *عَلَى بِنَ* (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it.*]

بِنَةٌ *A sweet, or pleasant, odour;* (A_q, AA, T, S, M, K;) *such as that of the apple* (T, M) *and the like,* (M,) *or the quince:* (T:) Sb says that it is a name for a *sweet, or pleasant, odour, like حَمِطَةٌ*: (M, TA:) and *an unpleasant odour;* (A_q, T, S;) *a fetid odour;* (M, K;) whence *بِنَةُ الْغَزَلِ* [*the odour of the yarn*] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeyd erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to *بِنَانَةٌ*: (TA:) *the odour of sheep, or goats,* (S, M,) *or of camels or cattle;* (Z, TA;) and *of the dung of gazelles;* (S, K;) and *of the lodging-places of sheep or goats and of oxen or bulls or cows and of gazelles:* (T, M:) and sometimes *the lodging-places themselves, of sheep or goats:* (M, TA:) pl. (in all the senses, M) *بِنَانٌ*. (T, S, M, K.)

بِنِيٌّ *A seller of بِنَ* [or *coffee-berries*]. (TA.) = Also, [vulgarly pronounced *بِنِيٌّ*] *A species of fish;* (K;) [the *cyprinus Bynni* of Forskål; described by him in his *Deser. Anim.* p. 71;] it is *white, and is the best kind [of fish], and abundant in the Nile.* (TA.)

بَنَانٌ *The fingers;* syn. *أَصَابِعُ*: (M, Mgh, K:) but whether it means peculiarly the *اصابع* of the hand, or those of the foot also, [i. e. the *toes*,] is disputed: (TA:) or the *ends, or extremities, thereof:* (S, M, Mgh, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from *أَبَنَ بِالْمَكَانِ* (Mgh:) mentioned in the Kur viii. 12 because therewith *one fights, and defends himself:*

(Er-Rághib, TA:) or it there signifies all the *limbs, or members, of the body:* (Abou-Is-hák, M:) or the *fingers, or toes, and any other parts of all the limbs, or members:* (Zj, TA:) or it means in the Kur the *شَوَى*; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the *arms or hands and the legs or feet:* (Lth, T, TA:) accord. to El-Fárisee the meaning of the words in the Kur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with *ة*; (Lth, T, S, M, K;) meaning, accord. to Lth, *a single إصبع* [i. e. *finger, or toe*]; or, accord. to AlHeyth, the *whole اصبع*; or, as some say, the *highest عَفْدَةٌ* [or *joint*] of the *اصبع*: (T:) the pl. of pauc. is *بِنَانَاتٌ*; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

• *خَمْسَ بَنَانٍ قَانِي الْأَطْفَارِ* •
[*Five fingers, or ends of fingers, intensely red from the dye of hinnà in the nails*], meaning *بَنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبَنَانِ* [*Fingers, or ends of fingers, dyed, or much dyed, with hinnà*]; for every pl. [or rather coll. gen. n.] between which and its sing., or n. un., there is no difference but *ة* [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un.,

• *لَاهُمُ أَكْرَمَتُ بَنِي كِنَانَهُ* • *لَيْسَ لِحَيِّ فَوْقَهُمْ بَنَانَةٌ* •
meaning [O God, Thou hast honoured the sons of *Kināneh*: there belongs not to any tribe] excellence of the measure of a finger above them. (T, TA.)

بَيْنِنٌ *Deliberate and intelligent:* (AA, T, K:) from *بَنَ بِالْمَكَانِ*. (TA.)

بِنَانَةٌ n. un. of *بَنَانٌ*. (Lth, T, S, M, K.) = See also what next follows.

بِنَانَةٌ: see *بِنَةٌ*. — Also *A meadow, or verdant tract of land somewhat watery,* (AA, T, M, K,) *producing herbage,* (M, K,) *and adorned with flowers;* (TA;) and so *بِنَانَةٌ*. (M.)

بِنِينٌ *Remaining, continuing, staying, dwelling, or abiding, in a place.* (T, TA.) Applied to a mixture of urine and dung (*عَبَسٌ*) upon the tail [of a camel &c.], it may mean *Cleaving, and sticking:* or it may be from *بِنَةٌ* signifying "a fetid odour" [so as to mean *having a fetid odour*]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It signifies also *Having the odour of the dung of gazelles;* applied to a covert, or hiding-place, of those animals, among trees. (S, K.°)

بنج

2. *بَنَجَهُ*, inf. n. *تَبِنَجَهُ*, [*He dosed him, or stupefied him, with بنج, q. v.; he gave him بنج to eat.* (K.) [See the act. part. n. below.]

بَنْجٌ [*Hyoscyamus, or henbane;*] an arabicized word, [said to be] from [the Persian] *بَنْدُ*; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] *a certain plant,* (Mgh,

and Har p. 365,) *having an intoxicating kind of grain, or, as some say, (Mgh,) of which the leaves and peel and seeds torpify:* (Mgh, Har:) it is said, in the Kānoon, (Mgh,) by Abou-'Alee [Ibn-Seenā, or Avicenna], (Har,) that it is a poison which confuses the intellect, and annuls the memory, and occasions insanity and [the disorder termed] **خُنَاق** [or quinsy]; (Mgh, Har;) and it is red, and white: (Har:) a certain plant having a kind of grain that confuses the intellect, and occasions alienation of the mind, or insanity; and sometimes it intoxicates, when a man drinks it after it has been dissolved; and it is said to occasion forgetfulness: (Mgh:) a certain torpifying plant, well known; different from **حَشِيشُ الْحَرَفِيشِ**; disordering the intellect (**مُحَيِّطٌ لِلْعَقْلِ**), rendering insane, allaying the pains of humours and pustules, and the earache, (K, TA,) applied as a liniment or as a poultice; (TA;) the worst kind (K, TA) for use (TA) is the black; then, the red; and the safest kind is the white. (K, TA.) [Kzw says that the leaves of the garden-hemp (**قَنْبُ بُسْتَانِيٍّ**, or **شَبْدَانِج**, the latter of which properly signifies hemp-seed,) are the **بَنْج** which, when eaten, disorders the intellect. And El-Idreesee applies the appellation **حَشِيشِيَّة** to the "Assassins." This establishes the correctness of De Sacy's opinion, that the appellation "Assassins" is derived from the vulgar pl. **حَشَائِشِينَ** (hemp-eaters, or persons who intoxicate themselves with hemp,) for **حَشَائِشِينَ** is syn. with **حَشِيشِيَّة**, and the sect called by us the "Assassins" are expressly said by the Arabs to have made frequent use of **بَنْج**. Baron Hammer-Purgstall, correctly regarding **بَنْج** as hyoscyamus (or henbane), makes the following important observations, " 'Bendj,' the pl. of which in Coptic is 'nibendj,' is without doubt the same plant as the 'nepenthe,' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it." (Trébutien, "Contes Inédits des Mille et une Nuits," tome i. p. 12, note.)] The phrase **شَرِبَ الْبَنْجَ** is used by El-Karkhee [as meaning *He drank the benj*] because it is mixed with water; or [as meaning *he took, or swallowed, the benj*], according to the conventional language of the physicians. (Mgh.)

مُبَنْجٌ One who employs a stratagem by means of food containing **بَنْج** [in order to obtain some advantage over another, by stupifying him therewith; as the "Assassins" used to do]. (Mgh.)

بند

بَنْدٌ is a Persian word arabicized, originally signifying *A knot, or tie.* (TA.)—Hence, (TA.) 1 [Any of] the stops that are put between the beads of the **سَبْحَة** to mark the place where the performer of **تَسْبِيحٌ** pauses on the occasion of a thing's diverting his attention: so in the Comm. on the **Tophseh** by the seyid 'Omar El-Başree:

(MF, TA:) app. post-classical and recent. (TA.) — *A dam; a thing that stops, or dams, [water, or] from water (الَّذِي يُسَكِّرُ مِنَ الْمَاءِ).* (K. [In the CK, **يُسَكِّرُ** is put in the place of **يُسَكِّرُ**. In this sense, also, it is of Persian origin.] — *A stratagem, a trick, or an expedient, of which one makes use:* (T, K:) a snare by which one snares men: (TA in art. **قَمَطٌ**;) pl. **بُنُودٌ**. (T.) You say, **فَلَانٌ كَثِيرُ الْبُنُودِ** Such a one abounds in, or practises much, stratagems, tricks, or expedients, (Lth, T, A,) and mischievous, or calamitous, acts. (A.) In this sense, also, it is an arabicized Persian word. (TA.)—*An enigma.* (TA.)—*A pawn that is tied (مُنْعَقَدٌ, in the CK مَتَعَقَدٌ) by a queen in the game of chess:* as though it confined and tied itself. (TA.)—Also a Persian word, arabicized, (S, A,) signifying *A large banner, standard, or ensign:* (En-Nadr, S, A, K:) or a banner, or standard, or an ensign, of a general, or leader, (T, M,) of the Greeks, (M,) under which are ten thousand men, (T, M,) or less, or more: (T:) or a banner, or standard, or an ensign, of horsemen: (El-Hujeymee, T:) [in barbarous Latin *bandum*; and in Spanish, *bandera*; as mentioned by Golius; and in modern Arabic **بَنْدِيرَةٌ**:] pl. as above: (S, M:) it has no pl. of pauc. (M.)—[The pl.] **بُنُودٌ** also signifies, in Greece, [*Provinces, or districts;*] what are called **أَجْنَادٌ** in Syria, and **أَعْرَاضٌ** in *El-Hijáz*, and **كُوزٌ** in *El-Iraq*, and **مَخَالِيفٌ** in *El-Yemen.* (Yáfoot.)

بندر

بَنْدَرٌ [app. from the Persian **بَنْدَرٌ**.] *A place where ships or boats anchor or moor; a port [or port-town:* pl. **بَنْدَارٌ**. (K, TA.)

بندق

Q. 1. **بَنْدَقٌ** *He made a thing into بَنْدَقٌ [meaning bullets, or little balls], (Mgh, K,) or like بَنْدَقٌ:* (TA.)—[In post-classical Arabic, *He shot a bullet, or bullets, from a cross-bow or other weapon.* — **بَنْدَقٌ إِلَيْهِ** † *He looked sharply, or intently, at him, or it.* (Ibn-'Abbád, K.)

بَنْدَقٌ [The hazel-nut; or hazel-nuts; so in the present day;] a certain thing that is eaten; (Mgh;) i. q. **جَلْتُوزٌ**: (IDrd, K:) or, as some say, like **جَلْتُوزٌ**; brought from an island; the best whereof is the fresh, heavy, white, and sweet in taste; the old being bad: it is beneficial as a remedy for palpitation, parched with anise-seed; and for poisons, and rusting of the kidneys, and burning of the urine; and with pepper, it excites the venereal faculty; with sugar, it removes cough; and the shell thereof, burnt, and applied as a collyrium, sharpens the sight: (TA:) they assert that the suspending it upon the upper arm preserves from scorpions, (K,) i. e., from their stinging: (TA:) the moistening of the top of the head of a child with the powder of it when burnt, together with oil, removes the blueness of its eyes and the redness of its hair: and the Indian kind thereof is an antidote very beneficial to the eyes: (K, TA:) but

in some copies of the K, [and so in the CK,] instead of **بَلْعَيْتِينَ**, we here find **لَبْعَيْتِينَ** [for the impotent in respect of the venereal faculty]: (TA:) [it is said in the Mgh that most hold the ن to be augmentative: but this is not the case; for] the word is Persian [arabicized, from **فَنْدُقٌ**]: (K:) [it is a coll. gen. n.:] n. un. with ة: pl. **بَنْدَاقٌ**. (Mgh.)—[Hence, *Bullets, i. e.] certain things that one shoots, (S, Mgh, K,) made of clay:* (Mgh:) n. un. with ة: (S, Mgh, K:) the latter signifies a piece of clay, made round, which one shoots, or casts; or i. q. **جَلَاهِقٌ**: (Mgh:) it is said in the *Shifá el-Ghaleel* to be an arabicized word: (TA:) pl. as above. (S, Mgh.) [See a prov. voce **حِدَاةٌ**. Hence **قَوْسُ الْبَنْدَقِيَّةِ** *The cross-bow.* In modern Arabic, **بَنْدَقٌ** is also applied to *Balls of any kind of the size of hazel-nuts:* n. un. with ة.]

بَنْدُقِيَّةٌ *A garment, or piece of cloth, of fine, delicate, or thin, linen.* (Sgh, K.) [SM says,] It is most probably, in my opinion, so called in relation to the land of **الْبَنْدُقِيَّةِ** [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin:* pl. **بَنْدَاقَةٌ**.]

بَنْدَقَانِيٌّ [app. a post-classical word,] *A maker of cross-bows (قَيْسِي الْبَنْدَقِ).* (El-Makrcezee's *Khiṭāṭ*, art. **بَنْدَقَانِيَّةِينَ**.)

بصر

بَنْصِرٌ *The finger that is next to the little finger; (S in art. **بَصْرٌ**;) [the third finger;] that which is between the little and middle fingers:* (Mgh in art. **بَصْرٌ**, and K:) of the fem. gender: (K:) pl. **بَنْصِرٌ**, (S,) or **بَنْصِرَةٌ**. (Mgh.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. **بَصْرٌ** is wrong. (TA.)

بنفسج

بَنْفَسَجٌ, of the measure **فَعْلَلٌ**, like **سَفْرَجَلٌ**, (Mgh,) [an arabicized word, from the Persian **بَنْفَسَجَةٌ**; *The violet; viola odorata* of Linn: and accord. to Forskål (*Flora Agypt. Arab.* p. ciii.) applied in *El-Yemen* to the "iris:" and (p. cxx.) "*tagetes dubia*?"] what is thus called is well known: *the smelling it in its fresh state is beneficial to those who are heated by wrath (الْمَحْرُورِينَ), and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy (ذَاتُ الْجَنْبِ), and for inflammation of the lungs (ذَاتُ الرِّئَةِ), and for cough, and for headache.* (K.)

بنق

1. **بَنْقٌ**, (K,) aor. 2, inf. n. **بَنْقٌ**, (TK,) *He joined [a thing to another thing, like as the بَنْيَقَةُ of a shirt is joined: see the pass. part. n., below;] syn. وَصَلَ.* (K.)

2. **بَنْقُ الْقَيْصِ**, inf. n. **بَنْقِيٌّ**, *He put a بَنْيَقَةَ to the shirt.* (K.)—**بَنْقُ الْجَعْبَةِ** † *He made the upper part of the quiver wide [by adding to it*

the like of a *بنيقة* (see the pass. part. n., below), and the lower part narrow: (K, TA:) or he widened its upper part, the lower part being [or remaining] narrow. (JK.)

بنی: }
بنقة: } see what next follows.
بنیق: }

بنقة The *لينة*, (AZ, Abu-l-Hajjáj El-Aqlam, JK, S, K,) or *دخوصة*, (Abu-l-'Abbás El-Ahwal, TA,) [both of which signify the *gore*,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the *دخوصة* is longer than the *لينة*: (Seer, TA:) and any piece that is added in a garment or a leathern bucket to widen it: (Abu-l-Hajjáj El-Aqlam, TA:) or, accord. to IDrd, the *دخاريص* of a shirt: (TA: [but this is app. a mistranscription for its sing. *دخريص*, q. v., a dial. var. of *دخوصة*]) or the *جربان* [or opening at the neck and bosom] of a shirt: (K:) *جربان* is prefixed to the *بنقة* in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) *بنقة*, also, signifies the same as *بنقة*; (JK, K; [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is *بنق*: (Ibn-'Abbád, TA:) Th mentions *بنائق* and *بنق*, and says that the latter is a pl. pl.; [i. e., pl. of the former;] but this is unintelligible: (TA:) *بنائق* is pl. of *بنيقة*, (JK, S, &c.) and syn. with *دخاريص*. (JK.) AZ cites, from Mejnoon,

• كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَ •
(S, IB,) which is an inverted phrase; the meaning being,

• كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَ •

[Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the *بنقة* of the shirt be really its *جربان*, the meaning is intelligible [without inversion]; for its *جربان* is the part around the neck, upon which are sewed the buttons; and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-Amr Esh-Sheybánee explains the *بنائق*, here, as meaning the loops into which the buttons are inserted; and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying,

• قَدْ أَغْتَدَى وَالِدَهُ دُو بَنِيَقَ •

[in the last word of which, *ة* is elided; lit., Sometimes I go forth early in the morning, when the time has a *بنيقة*]; Lth says that the whiteness of the dawn is likened to the whiteness of the

بنيقة; citing another verse, in which a shirt is described as having white *بنائق*. (TA.)

جَعْبَةٌ مَبْنِقَةٌ † A quiver that is widened: (Ibn-'Abbád, TA:) or in the upper part of which is added what resembles a *بنيقة*, to enlarge it. (A, TA.) — *طَرِيقٌ مَبْنِقٌ* † A wide road. (TA.)

أَرْضٌ مَبْنُوقَةٌ † Land joined (*مَوْصُوقَةٌ*) to other land, like as the *بنيقة* of a shirt is joined. (ISd, TA.) And *مَفَازَةٌ مَبْنُوقَةٌ*, (JK,) or *مَبْنُوقَةٌ بِأَخْرَى*, (TA,) † [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.)

بنم

أَبْنَمٌ or *أَبْنَمٌ*, and *أَبْنَمٌ* or *أَبْنَمٌ*; and *أَبْنَمًا* for *أَبْنَمًا*: see *أَبْنَم*, in art. *بنی*.

بنو

1. *بَنَاءٌ*, aor. *بَنَى*: see art. *بنی*.

بَنُو, held by some to be originally *بَنَو*: see art. *بنی*.

بَنُو: }
بَنَوِي: } see art. *بنی*.

بنی

1. *بَنَاءٌ*, (T, S, M, &c.) aor. *بَنَى*, (M, Mgh,) and *بَنَى*, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. *بِنَاءٌ* (T, S, M, Mgh, K) and *بِنَا* (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and *بِنَى* and *بِنَانٌ* and *بِنِيَّةٌ* and *بِنَايَةٌ*, (M, K,) *He built it; framed it; constructed it; contr. of هَدَمَهُ*; (M, K;) namely, a house, (S, Mgh, Mgh,) or tent, (S, * Mgh,) &c.; (Mgh;) as also *بِنَاهُ*, (S, M, Mgh, K,) and *بِنَاهُ*; (M, K;) or the last has teshdeed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, *بَنَى قُصُورًا* [He built palaces, or pavilions: or he raised them high: see the pass. part. n. below]. (S, TA.) AHn speaks of a kind of plank as being used *بِنَاءِ السُّفِينِ* [in the construction of ships]: but *بِنَاءٌ* is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, *بَنَى فِي أَرْضٍ*, for *بَنَى فِي أَرْضٍ* [He built in, or upon, land]. (Mgh.) — [Hence,] *بَنَى عَلَى أَهْلِهِ*, (T, S, M, Mgh, K,) or *بَنَى عَلَى أَمْرَاتِهِ*, (Mgh,) and *بَنَى بِنَا* also, (M, Mgh, Mgh, K,) accord. to IDrd (Mgh, Mgh) and IJ, (M,) and occurring in traditions and elsewhere, though said in the S to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Mgh,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mgh,) inf. n. *بِنَاءٌ*; (S, TA;) as also *بِنَانِي*, (K,) i. e. *بِنَانِي*, (ISk, Mgh,) or *بِنَانِي*, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage*: (ISk, T, S, Mgh, K;) or *he went in to his wife [for the first time]*: (Mgh,

Mgh:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Mgh,) a new tent, (Mgh, Mgh,) and furnish it with what was requisite, (Mgh,) or a new tent was set up for him, (Mgh, Mgh,) in honour of him. (Mgh.) [See also *بِنِيَّتٌ*.]

بِنَايَةٌ is sometimes used in relation to nobility: (M, K:) and the verb thus used is *بَنَى*, as above, (T, M,) having [also] *بِنَى* for its inf. n., (IAgr, T,) and *بِنَاءٌ*; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

• فَبَنَى لَنَا بَيْتًا رَفِيعًا سَمَكُهُ • فَمَا إِنِّي كَهْلَهَا وَغَلَامَهَا •

(M) *And He (namely, God,) hath built for us a house of nobility of lofty pitch, and its (the tribe's) middle-aged and its youth have risen to it*: i. e., all of them have attained to high degrees. (EM, p. 180.) — *بَنَى بَدَنَهُ* *It (food) fattened his body*, (K,) and *made it large*: (TA:) and *بِنَاءٌ*, (T, M, K,) aor. *بَنَى*, (TA,) inf. n. *بِنَاءٌ*, (M,) or *بِنَى*, (TA,) *It (food) made his flesh to grow*, (T, M, K,) and *to become large*. (T, TA.)

— *بَنَى الرَّجُلَ* *He reared, brought up, or educated, the man*; (M, K;) as also *بِنَاهُ*. (M.) — [بِنَى] *He formed a word*. — And *He made a word indeclinable, so as to end invariably with a quiescent letter or with a particular vowel*. [when the former word is considered as the inf. n. of the pass. form *بِنَى*, generally] signifies *A word's keeping always the same mode of termination, ending with a quiescent letter or with a particular vowel, not by reason of any governing word*: (M, K:) as though the word resembled a fixed, immovable building.

(M.) [You say, *بُنِيَّتٌ عَلَى الشُّكُونِ* *It was made indeclinable, with a quiescent letter for its termination*; and *بُنِيَّتٌ عَلَى الْفَتْحِ* *with fet-h for its termination*; &c. — And in like manner you say, *بَنَى قَصِيدَةً عَلَى الْبَاءِ*, &c., for its rhyme-letter, or its chief rhyme-letter.] = *بَنَى الْقَوْسَ عَلَى وَتَرِهَا* *The bow clave to its string* (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.]

2: see 1, first sentence.

4. *بِنَاهُ* *He made him to build, frame, or construct, a house, or tent*: (S:) or *he gave him a building*: or *he gave him that wherewith to build a house*: (M, K:) and *بِنَاهُ بَيْتًا* *he gave him a house, or tent, to build or frame or construct*. (T.) It is said in a prov., *وَلَا تُبْنِي وَلَا تَبْنِي* [Goats rend, or make holes, and render vacant, and do not afford materials for fabricating tents]; i. e., they do not yield hair of which a tent is fabricated; (T, S;) for the tents of the Arabs [of the desert] are of the kind called *طَرَاغ*, made of skin, and *أَخْبِيَّة*, made of wool or of camels' fur, and not of *شَعْر* [by which is especially meant goats' hair], (S;) or, as is found in the handwriting of Aboo-Sahl, of wool or of skin: (TA:) or the meaning is, *goats rend tents, or pierce them with holes, by their leaping upon them*, (T and S in art. *بُهْو*.) so that they cannot be inhabited, (S in that art.) and do not aid in the fabrication of tents; for the goats of the Arabs of the desert

have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.)—[Hence,] *He introduced him to his wife [on the occasion of his marriage]:* whence the saying of 'Alee, *مَتَى تَجْعَلُنِي أَبِي بَزَوْجَتِي*, accord. to IATH properly meaning *مَتَى تَجْعَلُنِي أَبِي بَزَوْجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

5. *قَبِنَتْ*, said of a woman sitting, (T, TA,) *She became like a tent* (T, IATH, K, TA) of the kind called *مَبْنَاة*, (T, TA,) i. e., a *قَبَة* of *shin*; by reason of her *futness*, (T, IATH, TA,) and *largeness*, (T, TA,) or *fleshiness*: (IATH, TA:) or *she parted her legs*; as though from *مَبْنَاة*, i. e. a *قَبَة* of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And *تَبَنَى*, said of a camel's hump, *It became fat*. (M.) = *He adopted him as a son*: (S, K:) or *he asserted him to be, or claimed him as, a son*: (M:) and *تَبَنَى بِهِ* signifies the same. (Zj, TA.)

8. *ابتنى*: see 1, in three places. = Also *It became built, framed, or constructed*. (Msb.)

بِنَتْ; pl. *بِنَات*: fem. of *ابن*, which see, in three places.

بِنَى: } see *بِنَاة*.
بِنَى: }

بِنَاة اللّحم, (IB, TA,) the former of which words is incorrectly written in the K *بنات*, (TA,) A girl whose flesh has been made to grow and become large: (IB, K, TA: [in the CK, *مَبْنِيَّة* is erroneously put for *مَبْنِيَّة*]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is *sweet in odour*; i. e. *sweet in the odour of the flesh*. (TA.)

بِنَات: pl. of *بِنَتْ*; and sometimes of *ابن*: see *ابن*.

بِنُون: pl. of *ابن*, which see below.

بِنَاة: see *بِنَاة*.

بِنَاة A form, mode, or manner, of building or framing or construction; a word like *مَشِيَّة* and *رَكْبَة*. (T, TA.) [The form, or mode of formation, of a word.] Natural constitution: as in the phrase, *فَلَانٌ صَاحِبُ الْبِنَاةِ* [Such a one is sound in natural constitution]. (S.)—See also *بِنَاة*.

بِنْتِي: see what next follows.

بِنْتِي Of, or relating to, a son; rel. n. of *ابن*; as also *بِنْتِي* [with *أ* when connected with a preceding word]: (S, Msb:) the latter is allowable, (Msb,) and used by some. (S.) And *Of, or relating to, a daughter*; rel. n. of *بِنْت*; as also *بِنْتِي*: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.)—Also *Of, or relating to, what are termed* *بِنَات الطَّرِيقِ*

الطَّرِيقِ, i. e., the small roads that branch off from the main road. (S.)

بِنْيَان and *بِنْيَانَة*: see what next follows.

بِنَاة [originally an inf. n.: (see 1, first sentence:) then applied to *A building; a structure; an edifice*; a thing that is built, or constructed; pl. *بِنْيَانَة*, and pl. pl. *أَبْنِيَات*: (M, K:) and *بِنْيَان* [also] has this meaning; (Msb;) [and is likewise originally an inf. n.]; or this signifies a wall; syn. *حَائِط*: (S;) or it may be a pl., [or rather a coll. gen. n., meaning *buildings, structures, edifices, or walls*,] of which the sing. [or n. un.] is *بِنْيَانَة*, and as such may be masc. and fem.: (Er-Rúghib, TA:) *بِنْيَانَة* and *بِنْيَانَة* also signify [the same as *بِنَاة* as explained above; or] a thing that one has built, framed, or constructed; (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are *بِنْيَان* and *بِنْيَان*; (K;) or, accord. to the S and M, these two appear to be sing.; (TA;) [or they may be pls. or sing.; for J says that] *الْبِنْيَان* is like *الْبِنَى*; one says, *بِنْيَانَة* and *بِنْيَان*, and *بِنْيَانَة* and *بِنْيَان*; (S;) [and ISd says that] *بِنْيَانَة* and *بِنْيَان* signify as above, and so *بِنْيَان* and *بِنْيَان*; or, accord. to Abou-Is-hák, *بِنْيَان* is pl. of *بِنْيَانَة*; or it may be used by poetic licence for *بِنَاة*: (M:) accord. to IAsr, *بِنْيَان* signifies *buildings, or structures, of clay*: and also [tents] of wool; (T;) and *بِنْيَان* likewise signifies a *teut* (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called *خَيْمَة*; (M, TA;) and *طِرَاف* and *قَبَة* and *مَضْرَب* are names applied to dwellings of the same kind; (TA;) pl. *أَبْنِيَة*: (M:) the moveable dwelling, such as the *خَيْمَة* and *مِظَلَّة* and *فُسطاط* and *سُرَادِق* and the like, is called *بِنَاة* as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also *بِنْيَانَة*.]—Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20], *الَّذِي جَعَلَ لَكَمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاةً* [Who hath made for you the earth as a bed, and the heaven as a roof, or ceiling]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, as a tent (*قَبَة*) pitched over you. (Bl.)—And The body, with the limbs or members. (TA.)—And i. q. *نَطَعَ* [A thing that is spread on the ground to serve as a table for food &c., made of leather; like *مَبْنَاة*]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Moḥammad to pray upon: so says Sh. (T.)

بِنْيَان, [said to be] originally *بِنْيَان*, A little son; [used as a term of endearment;] (Msb;) dim. of *بِنْيَان*. (S, Mgh, Msb.) You say, *يَا بِنْيَان* and *يَا بِنْيَان* [O my little son, or O my child], with *kesr* to the *يَا* and with *fet-ḥ* also; like as you say, *يَا أَبْت* and *يَا أَبْت* [which see in art. ابو, voce *أب*]. (Fr, S, K.) [The fem. is *بِنْيَانَة* A little daughter; dim. of *بِنْت*. And hence,]—*بِنْيَان الطَّرِيقِ* The small

roads that branch off from the main road; (S;) what are termed *التَّرَهَات*. (S, K.)—The Arabs say, *الرِّفْقُ بَنَى الْجَلِيمِ*, meaning *الرِّفْقُ* is like *الجليم*. (IAar, ISd.)

بِنْوَة Sonship: (Lth, Zj, S, M, Msb, K:) [it may be originally *بِنْوَة*, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is *و*, since they say *فِتْوَة*, though the dual [of the word from which this is derived] is *فَتْيَان*; (T;) [and ISd says that] *بِنْوَة* is thus because of the *ḍammeh*. (M.)

الْبِنْيَانَة [properly *The building*, like *الْبِنَاة* &c.: but particularly applied to] *the Kaḥbeh*; (S, M, K;) because of its nobleness. (M, K.) One says, *لَا وَرَبَّ هَذِهِ الْبِنْيَانَةِ مَا كَانَ كَذَا وَكَذَا* [No, by the Lord of this building (the Kaḥbeh), such and such things were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaḥbeh is also called *بِنْيَانَة إِبْرَاهِيمَ* [The building of Abraham]; because he built it. (TA.)

بِنَاة A builder; [meaning one whose business is that of building;] an architect. (M.) [See also what next follows.]

بَان [Building, framing, or constructing]: accord. to A'Obeyd, its pl. is *أَبْنَانَة*; and in like manner, *أَبْنَانَة* is pl. of *بَان*: and hence the prov., *أَبْنَانُهَا أَبْنَانُهَا*, (M,) or *أَبْنَانُهَا أَبْنَانُهَا*, i. e. *The injurers thereof, meaning this house (هذه الدار), by demolishing it, are the builders thereof*. (S in art. *جنى*.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. *جنى*, I think that the prov. is originally *جِنَاتُهَا بِنَاتُهَا*; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. *جنى*. [See also Freytag's Arab. Prov. i. 294.])—A bridegroom: from *عَلَى بَنَى* [q. v.]. (TA.) And hence, *Any one going in to his wife*. (S, TA.)—A bow cleaving to its string (T, S, M, K) so that it (the latter) almost breaks; (T, S, M;) the doing of which is a fault; (M;) *contr. of* *بَانَة* [q. v.]: (S and M in art. *بين*;) and so *بَانَة* (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like *بَانَة*]. (TA.)

بَانَة: see *بَان*.—Also, (in [some of] the copies of the K erroneously written *بانات*, TA,) A man bending himself over his bow-string when shooting. (M, K.)—And *Small* *تَبَل* [or arrows]. (M and TA in art. *بين*.)

بَوَانَة fem. of *بَان* [q. v.].—Also sing. of *بَوَان*, (TA,) which signifies *The ribs of [the breast, or of the part thereof called] the زور*: (M, K:) or the bones of the breast: or the shoulder-blades

and the four legs: (TA:) and the legs of a she-camel. (M, K.) One says, [likening a man to a camel lying down,] ألقى بوائبه, meaning *He took up his abode, and settled*, (T, M, K.) in a place; like ألقى عصاه. (T, M.) ألقى الشام بوائبه [meaning *Syria became in a settled state*] occurs in a trad. as related by A'Obeyd: and if he said بوائبه, it would be allowable; بوائبن being pl. of بوان, [i. e. بوان or بوان] which is a name for any tent-pole except in the middle of the بيت, which has three poles. (T.) And it is said in another trad., ألقى السماء برك بوائبه, meaning *The shy cast down the rain that it contained*. (TA.)

ابن, meaning *A son*; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rāghib, TA;) and *a son's son*; and *a descendant more remote*; (Mgh;) is with a conjunctive ل [when not immediately preceded by a quiescence, written ابن; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the ل, as in زيد بن عمرو *Zeyd the son of 'Amr* (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زيد ابن عمرو *Zeyd is the son of 'Amr*; or in the case of an interrogation, as in هل زيد ابن عمرو? *Is Zeyd the son of 'Amr?*]: the pl. is بنون (T, S, Mgh, Mghb) in the nom. case, and بنين in the accus. and gen.; (Mgh;) and ابنة (T, S, M, Mgh, Mghb, K,) which is a pl. of pauc.: (Mghb:) [and hence it is argued that] the sing. is of the measure فَعْلٌ with the final radical elided and the conjunctive ل prefixed; (M;) originally بنتى (M, K,) with ي, as we judge, because [the aor.] يبنى is more common than يبنو: (M:) or originally بنو (S, Mgh, K,) with two fet-hahs, because it has بنون for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بنون for بنون]; (Mghb;) and because it has for a pl. ابنة, like as جمال has أجمال; (S;) and the elided letter is و, (Akh, T, S,) as in أب and أخ, (S,) because و is more commonly elided than ي; (Akh, T;) or because the fem. is بنت and [that of أخ is] أخت; for we do not see this • [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أخوات and هنوات; (S;) though بنتوة is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بنو, with kesr to the ب, like جمال, because they say بنت, and a change [of a vowel] in a case of this kind is rare: (Mghb:) [but J says,] it may not be of the measure فَعْلٌ nor فَعْلٌ, because it has بنون; with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. فَعُولٌ or فَعُولٌ: (S;) Zj says that it is originally بنتى or بنتو, or it may be originally بنتا; that it is app. the last accord. to

those who say بنون; and that ابنة may be pl. of the measure فَعْلٌ and of فَعْلٌ; that بنت favours its being of the latter; but that it may be of the measure فَعْلٌ changed to فَعْلٌ, as فَعْلٌ is changed to فَعْلٌ in the case of أخت. (T.) Beside the pls. mentioned above, ابن has a quasi-pl. n., namely ابنتى, of the same measure as أعمى; (Mgh, TA;*) a sing. denoting the pl.: or, as some say, ابن has for pls. ابنة and ابنتى. (TA.) Lh mentions the phrase, هؤلاء ابنا ابنائهم [or ابنتى ابنائهم *These are the sons of their sons*]. (M.) Sometimes م is affixed to ابن [so that it becomes ابتم or ابتم at the beginning of a sentence, and ابتم or ابتم in other cases]: the word is then doubly declinable [like امرؤ or امرأ]: you say, هذا ابتم [This is a son], and رأيت ابنتا [I saw a son], and مررت بابنتهم [I passed by a son]; making the ن similarly declinable to the م; and the ل is with kesr in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth,* S;) [for] some make it singly declinable, leaving the ن with fet-h in every case [as the ر in امرأ or امرأ]; saying, هذا ابتمك [This is thy son], and رأيت ابتمك [I saw thy son], and مررت بابتمك [I passed by thy son]. (AHeyth, TA.) Hassán says,

- ولدنا بنى العنقاء وابنتى محرقى
- فأكرم بنا خلا وأكرم بنا ابنتنا

[We begot the sons of El-'Ankà, and the two sons of Moharrik; and how generous are we as a maternal uncle! and how generous are we as a son!], (S, K,*) i. e., ابنا: the م is augmentative, and the hemzeh [or rather ل] is that of conjunction. (K.) And Ru-bch says,

- بكاء تكلنى فقدت حبيما • فبى تنادى بأبى وابنيما

[As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father would I ransom thee, and a son]; meaning ابنة. (TA.) The fem. of ابن is ابنة or ابنة [with the conjunctive ل when not commencing a sentence] and بنت [meaning *A daughter*; and + any female descendant]: (T, S, M, Mgh, Mghb, K;) accord. to Sb, (M,) ابنة is formed from ابن by affixing • [or ة]; but not so بنت; for this is formed by affixing ي as a letter of quasi-coordination, and then substituting for it ت: (M, K;) [but if the ت be substituted for ي, it seems more probable that the ي is the final radical:] or, as some say, the ت is substituted for و: (M:) [Mtr says,] the ت is substituted for the final radical: (Mgh;) accord. to Ks, it is originally with • [or ة], because it has a fem. meaning: (IAgr, Mghb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as ابن is generally held to be originally بنتى or بنتو, so ابنة and بنت are both originally بنتوة or بنتوة, and that بنت is formed from ابنة by suppressing the alif, transferring its kesreh to the ب, making the ن

quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أخت: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAgr, S, Mghb) as in the case of the connexion of the word with a word following: (S:) but one should not say ابنت, (Th, T, S,) because the ل is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S:) Zj says that, in forming the pl. of بنت [and of ابنة], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعْلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بنات (T, S, Mghb) alone: (S:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بنت is said to be not a sign of the fem. gender; so that you say, رأيت بناتك, *I saw thy daughters*; but sometimes] one says, رأيت بناتك, with fet-h [as the case-ending], treating the ت as a radical letter. (S.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بنو فلان [meaning *The sons and daughters, or the children, of such a one*]; and even, امرأة من بنى تميم [A woman of the children of Temeem]; and accordingly, if بنو فلان is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Mghb.)—When ابن is applied to that which is not a human being, (IAmb, Mghb,) to an irrational being, (Mghb,) it has for its pl. بنات: (IAmb, Mghb:) thus the pl. of ابن مخاض [A young male camel in his second year] is بنات مخاض: (Mgh, Mghb:) that of ابن لبون [A male camel that has entered upon his third year] is بنات لبون: (Mghb:) and that of ابن نعش [Any one of the stars of the tail of Ursa Major or of that of Ursa Minor] is بنات نعش; but sometimes, by poetic licence, بنو نعش: and hence, or to make a distinction between the males and the females, the lawyers say, بنو اللبون. (IAmb, Mghb.)—بنات also signifies *Dolls with which young girls play*: (S, Mgh, K;) sing. بنت. (Mgh.) It occurs in this sense in a trad., in which 'Áishah speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Mohammad. (Mgh.)—ابن is often prefixed to some other noun (T, M, Mghb) that particularizes its signification, because of a close connexion between the two meanings: (Mghb:) and so is بنت. (T, M.) [Most of the

compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds. — *ابن الطين* [The son of earth, or clay, meaning] Adam. (T.) *ابن الليل* and *ابن الطريق* The thief, or robber. (T.) Also the former, *The wayfarer, or traveller*; (Er-Rāghib, TA;) and so *ابن السبيل*. (Mṣb, Er-Rāghib.) *ابن حرب* A warrior: (Er-Rāghib, TA:) and *ابن الحرب* [the warrior; or] he who suffices for war, and who defends. (Mṣb.) *ابن الدنيا* The rich man. (Mṣb.) — *ابن آوى* [The jachal;] a certain beast of prey. (TA.) — *ابن عرس* The skin for water or milk made of one hide; and *ابن ثلثة* one made of two hides; and *ابنة ادم* one made of three hides. (T.) — *ابنة الجبل* The echo. (T.) — *بنات طبع* and *بنات بئس* and *بنات بئس* and *بنات بئس* Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, *كان إحدى بنات مساجد*, as though he asserted that *He was one of the pebbles of the mosque* [or rather of the mosques of God]. (S.)

ابنة or *ابنة*: fem. of *ابن*, which see.

ابن and *ابن*, or *ابن* and *ابن*: see *ابن* in three places.

ابني: quasi-pl. n. of *ابن*, which see.

ابني: see *ابني*.

ابن, for *ابن*: see a verse cited voce *ابن*.

ابن [an unused, or unusual, dim. of *ابن*]: see what next follows.

ابن, of the same measure as *اعبر*, is the dim. of *ابني*, which is like *اعمي*, (Sb, IB, Mgh,) and is quasi-pl. of *ابن*. (Mgh.) Moḥammad is related, in a trad., to have said, *ابني لا ترموا جمرة* [O little (meaning dear) sons, cast not ye the pebble of the Ahabeh (see *جمرة*) until the sun rise], (TA,) or *ابني الذئب* [O my little sons &c.]: (Mgh, TA:) I Ath says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of *ابني*, like *اعمي*, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of *ابن*, as well as *ابنا*: some say that it is the dim. of *ابن*; [and if so, we must read *ابني* my little son;] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of *ابني*, pl. of *ابن* with the affixed pronoun of the first pers. [sing.]; and this requires us to read *ابني*. (TA.) J says, in the S, that the dim. of *ابنا* [pl. of *ابن*] is *ابينا*, and, if you will, *ابيون*; and he cites a verse in

which occurs the expression *ابنيك*, [in the gen. case, meaning *thy little sons*,] and adds, it is as though its sing. were *ابن*, with the disjunctive *ا*, whence the dim. *ابين*, in the pl. *ابيون*: but he should have said, as though its sing. were *ابني*, like *اعمي*, originally *ابنو*. (IB, TA.)

ابنة: } see what next precedes.
ابيون: }

نطح (T, S, M, K) and *مينة* (M, K) A [like *بنا*, which see for an explanation]: (S, M, K:) and a *بئر* [i. e. curtain or the like]: (K:) or a thing in the form of a *بئر*: (M:) or a [tent of the kind called] *قبة*, made of shins, or hides: (IAqr, T:) or a thing of shins, or hides, of like form to the *قبة*, which a woman places in, or at, the side of her tent (*في كسر بيتها*), and in which she dwells; and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her *مينة*]; and she has a covering (*ازار*) [extended] in the middle of the *بيت* [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-Adnán, T:) or, accord. to Aṣ, a mat (*حصير*), or a *نطح*, which the trafficker spreads upon the things that he sells: and they used to put the mats (*الحصير*) upon the *انطاع* [pl. of *نطح*], and go round about with them [in the market]: the *مينة* is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called *عينة*: (M, K:) such is said to be its meaning: (S:) pl. *مبان*. (T.)

ارض مينة [Built, &c.: see 1]. *مبنى* means *ارض مينة* [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

مبنى Raised high; applied to a palace, or pavilion. (M, TA.)

مبتى [pass. part. n. of *ابتناه*] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of building, framing, or constructing. (TA.)

بها

1. *بها*, and *بهي*, (AZ, S, Mgh, K,) [aor. 2,] and *بهو* (K,) [aor. 2,] inf. n. *به* and *بهو* (AZ, S, K) and *بهيا* (K) and *به* (Aboo-Sa'ced, TA;) *He was, or became, sociable, friendly, or familiar, with him, or it*; (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) and loved, or liked, his, or its, nearness: (Aboo-Sa'ced, TA:) and *he became familiar with it so as to have little, or no, reverence for it, or awe of it*. (Mgh, TA.) *بهو* occurs in a trad., as they relate it, for *بهووا*: (A'Obeyd, TA:) and *بيتي*, in a verse of El-Aṣṣhà, for *بيتي*. (Aṣ, O, TṢ, L.) — *ما بهاأت له* I did not understand

it; or I did not know it; (ISk, S, K;) as also *ما بهاأت له*. (ISk, S.)

8: see 1, in two places.

ناقة بها A she-camel familiar with, or accustomed to, her milker; (Aṣ, S;) that offers no opposition to him. (K.) = *بها* as syn. with *حسن* belongs to art. *بهو*. (S, &c.)

بہت

1. *بہت*, (S, Mṣb, K, &c.) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IḲt; (TA;) and *بہت*, (S, L, Mṣb, K,) aor. 2; (Mṣb, K;) and *بہت*, (S, L, Mṣb, K,) in which the dammeh is said to give intensiveness to the signification, as in *قضى الرجل*, (TA,) aor. 2; (Mṣb, K;) and *بہت*, aor. 2 (K) and 2; (TA;) inf. n. *بہت*; (JK, K;) *He was, or became, confounded, perplexed, or amazed, and unable to see his right course*; (JK, S, Mṣb, K;) *not knowing what to prefer nor what to postpone*: (TA in art. *اشر*;) *he looked at a thing that he saw with a look of wonder*: (A, TA:) *he was, or became, affected with wonder*: (JK:) *he was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course*: (TA:) *he* (an adversary in a dispute or litigation) *was overcome by an argument, an allegation, or a plea*. (L.) All these forms occur in different readings of the saying in the Ḳur [ii. 260], *قہت الذى كفر*, (IJ, TA,) explained in the Wā'ee as meaning, *And he who disbelieved remained in confusion, or perplexity, not seeing his right course, looking as one in wonder*: (Lb, TA:) but accord. to him who reads *قہت*, the word *الذى* may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) = *بہت*, aor. 2, (S, Mṣb,) inf. n. *بہت*, (S, K,) *He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course*: (Zj, Mṣb: [Golius, on the authority of Ibn-Maṣroof, assigns this meaning to *بہت*]) or *took him unawares, or by surprise, or unexpectedly, or suddenly*. (S, K.) Zj cites as an ex. of the former meaning the saying in the Ḳur [xxi. 41], *تاتيمهم بغتة قہتهم*, i. e., *It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.*: (TA: and so Bḍ and Jel explain it:) or, *and shall overcome them*: (Bḍ:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word *بغتة*; not from *القہت*. (MF, TA.) [But it is said also that] *مباہتة* [inf. n. of *باہتة*] signifies *The taking, or coming upon, [one] unawares, by surprise, or unexpectedly*. (JK.) — *بہت*, aor. 2, (S, A, K, &c.) inf. n. *بہت* and *بہت* and *بہتان*, (S, K,) or the last is a simple subst., (Mṣb,) *He calumniated him; slandered him; accused him falsely; said against him that which he had not done*: (S, A, K:) [or he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity

of the charge, and not to see his right course: (see **بَهتَان**, below:.) he lied against him; forged a lie, or lies, against him; and i. q. **قَالَ لَهُ بِالْكَذِبِ** [he accused him to his face falsely, or with falsehood]; (TA;) **الْبَهْتُ** signifies **اِسْتَقْبَالَكَ اَخَاكَ بِمَا** [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and **بَهتَهَا**, aor. ٢, inf. n. **بَهت**, he accused her falsely of adultery; and forged a lie against her. (Msb.) [See also **اِغْتَابَهَا**.] In the saying of Abu-n-Nejm,

سَبَى الْحَمَاءَ وَابْتَهَى عَلَيْهَا

[Reville thou the mother-in-law, and calumniate her, or forge lies against her], **على** is [said by J to be] redundant, or pleonastic; for one does not say, **بَهتَ عَلَيْهِ**, but only **بَهتَهُ**. (S.) Upon this, F says, in the K, that **فَاتَبَتْنِي عَلَيْهَا** [thus in the K] is a mistake; that J is in error, and that the right reading is **فَاتَبَتْنِي عَلَيْهَا**, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that **ابتهى** may be here rendered trans. by means of **على** because it is syn. with **اِقْتَرَى**, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kur [xxiv. 63], **يُخْرِجُونَ عَنْ امْرُؤِهِ**, meaning **يُخَالِفُونَ عَنْ امْرُؤِهِ**: he adds that, accord. to J, **عن** in this ex. should be considered redundant; but that **عن** and **على** are not used redundantly like **ب**. (TA.) — **بَهتَ الفحلَ عَنِ التائفةِ** He removed the stallion from the she-camel in order that a stallion of more generous race might cover her. (TA.)

2: see 1.

3. **مِبَاهَتُهُ**, inf. n. **مِبَاهَتَةٌ**: see 1. — [Also He engaged with him in mutual calumny, slander, or false accusation: a meaning indicated, but not expressed, in the A.] You say, **بَيَّهتَا مِبَاهَتَةً** [Between them two is mutual calumny, &c.]: and **عَادَتُهُ اَنْ يَبَاحَثَ وَيَبَاهِتَ** [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.]: and **لَا تَبَاهِتُوا وَلَا تَبَاحَثُوا** [Calumniate ye not one another, &c., nor hate ye one another on account of any foul, or evil, affair]. (A.) — And He confounded, perplexed, or amazed, him (namely, his hearer,) by what he forged against him. (TA.)

6: see 3.

بَهتَان: see **بَهتَان**. — A certain well-known kind of stone. (K.)

بَهتَان: see **بَهتَان**, in two places. — A certain sidereal computation, or calculation; being [that of] the direct course of stars in a day: [in Persian, a planet's motion in any given time: (Johnson's Pers. Arab. and Engl. Dict.):] thought by Az to be not Arabic. (TA.)

بَهتَان and **بَهتَانَةٌ** signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Msb: [see 1:]) or both signify, the former as explained by Aboo-Is-hāk, and the latter as explained in the K, a falsehood by reason of which one is confounded,

or perplexed, and unable to see his right course; (TA; [in which it seems to be indicated that **بَهتَان** signifies the same:]) from **الْبَهْتُ** as meaning "the being confounded" &c.: (Aboo-Is-hāk, TA:) the former is a subst. signifying [also] a false accusation of adultery against a woman; and a forgery of a lie against her: (Msb:) and **بَهت** the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so **بَهت** (K) and **بَهتَان**. (TA.) **بَهتَانًا وَإِنَّمَا مِبِينًا**, in the Kur iv. 24, is said to mean *Falsely accusing of adultery, and acting in a manifestly sinful or criminal manner*: (Bd:) or it means *acting wrongfully* &c. (Bd, Jel.) You say, **بَهتَانًا بِالْبَهْتِ** [He accused him with, or of, calumny, &c.]. (A.) And **يَا لِلْبَهْتِ**, with kesr to the [prep.] **ل**, [i. e., O, come to my aid, or succour, on account of the calumny! &c.; for it is] a phrase used in calling for aid, or succour. (S.) [And if you would express wonder, you say, **يَا لِلْبَهْتِ**, with fet-h to the prep. **ل**, i. e. O the calumny! &c.]

بَهوتَان [A great, or frequent, calumniator, slanderer, or false-accuser; as also **بَهتَان**, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accusely falsely;] an intensive epithet from **الْبَهْتُ**; (IAth;) [i. e.] an intensive form of the act. part. n. from **الْبَهْتَانُ** [inf. n. of **بَهتَهُ**]: (Mgh:) or i. q. **مِبَاهَت**; (K;) i. e., one who confounds, or perplexes, or amazes, the hearer, by what he forges against him: (TA:) and one who falsely accuses a woman of adultery, and forges a lie against her: (Msb:) pl. **بَهتَان** (IAth, Mgh, Msb, K) and **بَهتَان**, and, accord. to the K, also **بَهوتَان**; but ISd and MF hold it to be pl. of **بَاهت**, not of **بَهوتَان**; the former observing, that a word of the measure **فَاعِل** is one of those which have a pl. of the measure **فُعُول**, but not so one of the measure **فَعُول**; and that, as to the saying of A'Obeyd, that **عَدُوْبٌ** is pl. of **عَدُوْبٌ**, it is a mistake; for it is only pl. of **عَادِبٌ**, and the pl. of **عَدُوْبٌ** is **عَدُوْبٌ**. (TA. [But see art. **عَدِب**].)

بَهوتَان: see **مِبَهوتَان**, in two places.

بَهتَانَةٌ: see **بَهتَان**, in five places.

بَهتَان: see **بَهوتَان**: = and see **مِبَهوتَان**.

بَاهت: see **مِبَهوتَان**, in two places. = Also act. part. n. [of **بَهتَهُ**; signifying *Causing to become confounded, &c.*: and *calumniating, &c.*:] from **الْبَهْتَانُ**: (Mgh:) **بَهوتَان**, as mentioned above, is held by ISd and MF to be a pl. of this word; not of **بَهوتَان**, q. v. (TA.)

مِبَهوتَان Confounded, perplexed, or amazed, and unable to see his right course: (S, K:) [other (similar) meanings may be seen from explanations of **بَهتَان**:] accord. to Ks and the S and Sgh and the K, one should not say **بَاهت** nor **بَهتَان**; but there is no reason in analogy why he who says **بَهتَان**, like **نَصَرَ** and **مَنَّعَ**, should not say thus: (TA:) Lb says, in the Expos. of the Fg, that they said **بَاهت** and **بَهتَان** [which latter is an

intensive form] and **بَهتَان**, which [last] may be considered as having the meaning of the measure **فَاعِل**, like **مِبَهوتَان**, or that of the measure **فَاعِل**, like **بَاهت**; but the former is the more agreeable with analogy, and the more probable. (MF, TA.) — Also *Calumniated, slandered, or falsely accused*. (S.)

بَهوتَان: see **مِبَاهت**.

بِهَج

1. **بِهَج**, aor. ٢, (AZ, S, Msb, &c.) inf. n. **بِهَاجَةٌ** (AZ, S, L, K) and **بِهَجَةٌ** (AZ, L, [but some seem to regard this as a simple subst.]) and **بِهَجَان**, (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Msb, K:) or beautiful in colour: or beautiful and bright or splendid: or it (a plant) was, or became, beautiful and bright; and he (a man) was, or became, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or by the appearance of joy, gladness, or happiness; or by a joyful, glad, or happy, aspect, or appearance. (L.) You say also, **بِهَجَ التَّيْبَاتِ**, with kesr, meaning *The plant, or herbage, was, or became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from **بِهَج** in the sense here following.]) — **بِهَجَ**, (S, A, L, K,) with kesr, (S,) aor. ٢, (K,) inf. n. **بِهَج**; (L;) and **بِهَجَ**; (S, A, L, Msb, K;) He was, or became, joyful, glad, or happy. (S, A, L, Msb, K.) You say, **بِهَجَ بِهِ**, (S, A,) and **لَهُ**; (TA;) and **بِهَجَ بِهِ**; (A, Msb;) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Msb, TA.) [See also 10.] = **بِهَجَ**, (S, K,) aor. ٢; (K;) and **بِهَجَ**; (S, A, K;) the latter of which is the more approved; (TA;) It (a thing, TA, or an affair or event, S, A) rejoiced; or made joyful, glad, or happy; (S, A, K;) a person. (S, A.)

2. **بِهَج**, (ISd, L,) inf. n. **بِهَجَةٌ**, (K,) He beautified; rendered beautiful, or goodly. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjāj,

دَعَا وَبِهَجَ حَسْبًا مِبِهَجًا

as though meaning [I care thou this subject, and] beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L.)

3. **بِهَجَهُ**, (A, K,) inf. n. **مِبَاهَجَةٌ**, (A,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodness; [as expl. in the TK; or in glory, or excellence;] syn. **بَاهَاهُ** (A, K) and **بَارَاهُ**, (K,) both of these meaning the same. (TA.)

4: see 1, last sentence. — **اُبِهَجَتِ الارضُ** The land, or earth, became beautiful, or goodly. (S, L, K,) or beautiful and bright or splendid, (L,) in its plants, or herbage. (S, L, K.)

6. **تَبَاهَجَ الرَّوْضُ** † The meadows, or gardens, became abundant in blossoms or flowers [as though vying, one with another, in beauty, or goodness: see 3]. (K, TA.)

8: see 1, in two places.

10. استبهر i. q. استبهر [i. e. He rejoiced, or became rejoiced; به at it, or by it; or at, or by, the annunciation of it]. (K.) [See also بهج.]

بهر, fem. with ه: see بهج, in two places.

بهر Joyful, glad, or happy; (S, K;) as also بهج (S, A, K) and بهج. (A, TA.) — See also بهج.

بهر Beauty, or goodliness: (S, A, L, Mḡb, K;) or beauty of colour of a thing: or its beauty and brightness or splendour: or in plants or herbage, beauty and brightness or splendour; and in a man, the laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or the appearance of joy, gladness, or happiness; or joyfulness, gladness, or happiness, of aspect or appearance. (L.) You say روضة ذات بهر غالبية [A meadow, or garden, of surpassing beauty, &c.]. (A.) And رجل ذو بهر A man possessed of beauty, or goodliness: (S;) or of beauty and brightness, &c. (L.) — Also Happiness, joy, or gladness. (Ham p. 403.)

بهر Beautiful, or goodly; (S, A, L, Mḡb, K;) as also بهج (Ham p. 403) and بهج. (AZ, TA:) or beautiful in colour: or beautiful and bright or splendid: or, applied to a plant, it has this last meaning; and, applied to a man, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or characterized by the appearance of joy, gladness, or happiness; having a joyful, glad, or happy, aspect or appearance: (L:) the fem. epithet is بهج. (A, K, TA: [in the CK بهج.]) It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And بهج is applied to a woman, as meaning One in whom beauty, or goodliness, &c., predominates; (L, TA;) as also بهج; (TA;) pl. of the former, مبهج; (A, TA:) and to a camel's hump, meaning fat; (A, K;) because beauty, or goodliness, is combined [in this case] with fatness; pl. us above. (A, TA.) — See also بهج.

بهر: see بهج, in two places.

بهر: see بهج.

بهر

1. بهر (S, A, Mḡb,) nor. =, (Mḡb,) inf. n. بهر (S, Mḡb, K,) He overcame him: (S, A, Mḡb, K:) he overpowered him; subdued him: (TA:) he surpassed him; excelled him. (Mḡb.) See also 3. You say بهر فلانة النساء Such a woman surpassed the [other] women in beauty. (S.) And بهر [alone] He excelled in knowledge &c.; or he was, or became, accomplished, or perfect, in every excellence, and in goodliness. (S, K.) And بهر القمر (S, K,) or بهر القمر النجوم (TA,) aor. =, (K,) inf. n. بهر (TA,) † The moon overcame with its light the light of the stars. (S, K, TA.) And

بهرت الشمس الارض † The light of the sun over-spread the earth. (TA.) — [Hence,] بهر, aor. =, (TA,) inf. n. بهر and بهور (K,) † It shone, or shone brightly: (K, TA:) and السحابة بهرت † The cloud shone, or shone brightly. (K.) — بهر (S, A,) aor. =, inf. n. بهر (S,) also signifies † It (a load, or burden, S, A, and running, A) [caused him to be out of breath; interrupted his breathing; (see بهر;)] caused to pant, or breathe [shortly or] uninterruptedly. (S, A.) — Also, (ISH, JK, TA,) inf. n. بهر (K, TA,) † He stopped his breath by beating, or by squeezing his throat, or throttling him, or by any other means: (ISH, TA:) † he plied him, or worked him, (عالمه,) until he became out of breath, or until he panted: (JK, TA:) † he imposed upon him a thing that was above his power, or ability. (K, TA.) A poet says,

• إِنَّ الْبَخِيلَ إِذَا سَأَلَتْ بَهْرَتَهُ •

Verily the niggardly, when thou askest of him, thou stoppest his breath. (ISH, TA.) — [Hence,] بهر, i. q. انهر, as explained below. (K.) — بهر (JK,) or بهر (TA,) inf. n. بهر (K,) He reproached her, or accused her, falsely; (JK;) he aspersed her; culminated her; or brought a false accusation against her. (K, TA.) You say, بهر بهاك He reproached her falsely with, or accused her falsely of, such a thing. (JK.) [See also 8.]

3. بهر صاحبه بهرته (K, TA,) inf. n. مباحرة and بهر (TA,) [aor. of the latter verb, accord. to rule, =, not =,] He contended, or disputed, or vied, with his companion for glory, or superiority, or excellence, and overcame him. (K, TA.)

4. بهر He did, or effected, or he said, or uttered, what was wonderful; syn. بالعجب. (K.)

5: see 1.

7. بهر (S, A, K,) and بهر (TA,) and بهر, like غنى (K,) † He was, or became, out of breath; his breath became interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1]: (K:) he panted, or breathed [shortly or] uninterruptedly. (S, A.)

8. بهر He arrogated to himself, or professed, a thing falsely. (S, K.) El-Akhtal says,

• وَمَا بِي إِذْ مَدَحْتَهُمْ أَبْتَهَرًا •

And there is not in me, if I praise them, false profession: (S:) or بهر signifies he said what was false, and swore to it. (TA.) — He said that he had transgressed, or acted vitiously, or committed adultery or fornication, when he had not done so. (K.) And بهر بذنب He asserted himself to have committed a crime, or sin, when he had not done so. (TA, from a trad.) — بهر (TA) He asserted falsely that he had had sexual intercourse with her: (M, TA:) بهر signifies "he asserted the same with truth:" (TA:) or بهر signifies he charged, or upbraided, a person with that which was in him; (K, TA;) and بهر, "he charged, or upbraided, with that which was not in him." (TA.) See an ex. voce بهر in art. بهور.

— Also He (a poet) mentioned her (a girl) in his poetry. (JK.) † بهر فلانة He became, or was rendered, notorious, or infamous, on account of such a woman [with whom he was said to have had an illicit connexion]. (S, K.) — See also 7.

11. بهر الليل (S, A, K,) inf. n. بهر (S,) The night reached its middle point; (A, S, A, K;) from بهر signifying the "middle" of a thing: (A:) or reached the point when all its stars appeared and shone: (Aboo-Sa'eed Ed-Dareer:) or became thickly dark: (K:) or for the most part passed: (S, K:) or reached the point when about one third of it remained. (K.) And بهر الليل علينا الليل The night became long to us. (S.) And بهر النهار The day reached the point when the sun had become high. (TA.)

بهر inf. n. of ل [q. v.]. (S, Mḡb, K.) You say, بهر, an imprecation, meaning May he be overcome! (A:) or i. q. تغا له [may he fall, having stumbled! or stumble and fall! &c.]: (AA, S, K:) and thus used [app. in the latter sense] as an imprecation, accord. to Sb, it has no verb, but is put in the accus. case on the supposition of a verb. (TA.) One says also, بهر و بهر, with damm to each. (TA in art. بهر.) And بهر ما بهر [May he fall, having stumbled! &c.: how bountiful is he!], like as one says تغا له [when not meaning it to be understood as an imprecation]. (A.) — It also signifies Distance, or remoteness: (K:) and remoteness from good or prosperity. (TA.) — Disappointment. (IAgr, TA.) — Wonder; syn. عجب. (K.) One says, بهر meaning عجباً [for أعجب عجباً I do wonder: or wonderful!]. (S.) So [sometimes] in the phrase بهر له [I do wonder at him, or it]. (IAgr, TA.) — Love. (K.) Accord. to some, بهر means Love to you. (JK.) — الأزواج ثلاثة زوج بهر is a saying of the Arabs, meaning Husbands are three: a husband who overcomes the eyes by his goodliness, (S,) or a husband of noble race, though he may be of little wealth; (TA;) and a husband prepared for the accidents, or calamities, of fortune; and a husband from whom a dowry is got, (S,) or a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired. (TA.) — † Distress that affects the breath or respiration, syn. كرب. (K, TA,) [particularly] of a camel when he is spurred on, or of a man when a labour above his power is imposed upon him. (TA.)

بهر: see بهر. — Also † The state of being out of breath; interruption of the breath, by reason of fatigue, (K, TA,) [or by bearing a heavy load, (see 1,)] or by hard work, and by running: (TA:) a panting, or breathing [shortly or] uninterruptedly. (S, A, TA.) — Wide-spreading land; a wide tract of land; as also بهر [q. v.]. (K.) — A country, or district; or a city, or town; syn. بلد. (K:) or the middle thereof. (TA.) — The middle, and best part, (بهر, and خير, for the former of which words we find شئ erroneously put in the copies of the K, TA,) of a valley; as also بهر [q. v.]. (K, TA.)

بهرجة Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — See also بهر, in two places. — The middle (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.)

بهرج A certain plant, of sweet odour; (K;) the [plant called] عرار, which is also called عين البقر; [buphthalmum, or ox-eye;] it is the بهر الجبر, a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (الربيع), and called عرارة (S:) As says, The عرار is the بهر الجبر: and Az says, The عرارة is the حسوة; and I regard بهر as a Persian word. (TA.) — Perfume. (Mgh.) — And hence applied to The flowers of the desert. (Mgh.) — And Anything goodly, or beautiful, and bright, or shining. (K, TA.)

بهرج A certain thing with which one weighs; (S, Mgh, K;) the weight of three hundred pounds: (Fr, IAqr, A'Obeyd, S, K:) thought by A'Obeyd to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or four hundred pounds: or six hundred: or a thousand: (K:) and, (K,) or as some say, (TA,) one half of a load (K, TA) borne by a camel, (TA,) containing four hundred pounds, (K, TA,) in the dial. of Syria: (TA:) or a load borne by a camel: (Kt:) or a camel-load of household-goods or furniture and utensils: (As:) and commodities, or utensils, or the like, of the sea; expl. by متاع البحر [perhaps a mistranscription for متاع التجار or التجار, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing بهر]. (JK, K.) It is said that Talhah the son of 'Obeyd-Allah left a hundred بهر, in each بهر of which was three hundred-weight of gold (S, TA) and silver; (TA;) بهر being thus made to signify a receptacle: (S, TA:) accord. to As and Kt, the meaning is, a hundred camel-loads. (TA.)

مبهور and مبهور (A, K) and مبهور (A) [and مبهور] † Out of breath; having his breath interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; panting, or breathing [shortly or] uninterruptedly. (A.)

باهر [act. part. n. of 1, Overcoming; &c. And particularly,] † Overcoming in light. (JK.) [Hence,] قمر باهر † A moon that overcomes with its light the light of the stars. (S, A.) And الباهر † The moon; because it outshines the stars: (Mgh:) or the full moon. (JK.)

أبهري [The aorta; so in the present day;] a certain vein [or artery], (S, A, K,) in the back, (K,) lying within, or at the inner side of, the back-bone (A'Obeyd, A, TA) and the heart, (A'Obeyd, TA,) the severing of which causes death: (A'Obeyd, S, A:) it is a name given to each of two veins [or arteries, or the two portions of the cord which are called the aorta ascendens and aorta descendens,] which issue from the heart,

and from which then branch off all the other arteries: (S:) and, (K,) or as some say, (TA,) the وريد [i. e. either the carotid artery or the external jugular vein] of the neck: (K:) and, (K,) or as some say, (TA,) [the vein in the arm called] the أضحل: (K:) or, accord. to the more full description of IAth, a certain vein [or artery] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the نامة; and hence the saying, أسكت الله نامته, meaning "God killed him," or "may God kill him!" and it extends to the throat, and is there called the وريد; and to the chest, and is there called [especially] the أبهر [meaning the aorta ascendens]; and to the back, and is there called the وتين [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the نسا; and to the shank, and is there called the صافن: the . in it is augmentative. (TA.) You say, قطع أبهره [It severed his aorta]; meaning † it (pain) destroyed him. (A.) — Also The back: (K:) or the place of the vein [or artery] so called. (As, in art. خدع of the S.) One says, فلان شديد الأبهري Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the أبهر. (As, ubi supr.) — And The back of the curved part of the extremity of a bow: (K:) or the part between the طائف and the كلية: (S, K:) in the bow is its كبد, which is the part between the two extremities of its string or the like; then, next to this, the كلية; then, next to this, the أبهر; then, the طائف; then, the سنة, which is the curved part of the extremity. (As.) — And A tent-pole. (JK.) — And The shorter side of a feather: (K:) [or] so أباهر [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lh, S) of the wing (Lh) of a bird (Lh, S) next after those called الخواصي, (Lh,) [and] next [before] those called الكلى: (S:) the first of them are those called القوادير, (S,) four in number, in the fore part of the wing; (Lh;) the next, المتناكب, (Lh, S,) also four; (Lh;) the next, الخواصي, (Lh, S,) also four; (Lh;) the next, الأباهر, (Lh, S,) also four; (Lh;) and the next, الكلى [which are also four]. (S.)

مبهور }
مبهور } see بهر.
مبهور }

بهرج

Q. 1. بهرج, in the pass. form, (Kt, Mgh,) inf. n. بهرجة (K,) † It (a thing) was taken otherwise than by, or in, the right way: (Mgh:) or † it was turned away, or conveyed by turning away, (Kt, K, TA,) from the beaten way or road, (Kt, TA,) or from the direct, or right, main road. (K, TA.) And بهرج بهر † It (the road, A) lead them otherwise than in the beaten track.

(T, A, TA.) [See بهرج, from which the verb is derived.] — † It (a man's blood) was made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; was made allowable to be taken or shed. (Mgh.) And بهرج دمه † He made his blood to be of no account, &c. (TA.) — Hence, (TA,) أما إذ بهرجتني فلا أشربها † Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (هدرتني,) by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Aboo-Miljen (K, TA) Eth-Thakafee, (TA,) to Ibn-Albec-Wakkas. (TA.) — You say also, بهرج المكان † He made the place free to the people in general to pasture their beasts in it. (IAqr, L.)

Q. 2. تبهرج † It (a place) became, or was made, free to the people in general to pasture their beasts in it. (IAqr, L.)

بهرج an arabicized word, (T, S, Mgh, L, TA,) from تبهرج (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally تبهرج, meaning Bad, whence the Persian تبهرج, and hence the arabicized بهرج; (TA;) applied to a dirhem, as meaning bad; (Kr, S;) false; (S, El-Marzookee;) adulterated; (Shiffa el-Ghalcel, El-Marzookee;) of bad silver; (A, Mgh, L, Mgh;) with which one cannot buy: (IAqr, TA:) or, as some say, in which the silver is predominant: or, accord. to IAqr, of which the die has been falsified: (Mgh:) or not coined in the government-mint: (Lh, TA:) and مبهرج signifies the same, applied to a dirhem; (Lh, A, Mgh;) and so تبهرج; (Lh, El-Marzookee;) but [Mtr says,] I have not found it with ن, except on the authority of Lh; (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of بهرج] is بهارج, and [of تبهرج] تبهرجات. (TA.) — Hence, metaphorically, (Mgh,) † Bad; (S, A, Mgh, L, Mgh, K;) and false, or of no account; (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Mgh) of any kind: (A, Mgh, L:) anything rejected; not received or accepted; rejected as wrong or bad; as also تبهرج: (TA:) and a thing is termed مبهرج when it is as though it were cast away, and not an object of emulous desire or envy, or not in request. (El-Marzookee, TA.) You say, كلام بهرج † Bad language. (A, L.) — And عمل بهرج † A bad action. (A, L.) — † Allowed or allowable [to any person, to be taken or let alone, or to be possessed or made use of or done]; made allowable, free, or lawful. (K.) You say, دم بهرج † Blood made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; allowed to be taken or shed; (A, L;) as also مبهرج. (K.) And مكان بهرج † A place free to the people in general to pasture their beasts in it. (IAqr, L.) And ماء مبهرج † A water left free to those who come to water at it. (A, K, TA.)

مہرج: see ہرج, in four places.

نہرج: see ہرج, in two places.

بہظ

1. **بَهْظَةٌ**, aor. -, inf. n. **بَهْظٌ**, *It (a load, or burden,) oppressed him by its weight, and he was unable to bear it: (S, M, TA:) or pressed heavily upon him, and distressed him. (T, TA.) [And hence,] ; It (an affair, M, K, or anything, T) oppressed him by its weight, (T, M,) and he was unable to bear it: (M:) or overpowered him, and pressed heavily upon him, and distressed him; (Jm, K;) and so بَهْظَةٌ, as heard by Aboo-Turab from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, **بَهْظَ الرَّاحِلَةَ** *He loaded the riding-camel heavily, and fatigued it. (K.)**

أَمْرٌ بِأَهْظٍ † *A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.) And بِأَهْظٍ [alone], (CK, but wanting in two MS. copies of the K,) or بِأَهْظَةٍ, (O, TA,) † *A calamity, or misfortune. (O, K, TA.)**

بَاهْظَةٌ: see **بَاهْظَةٌ**.

مَبْهُوْطٌ *Oppressed by the weight of a load, and unable to bear it. (S.) [And hence,] † Any one having a thing required of him which he is unable to do, or which he cannot find. (TA.) And قَرْنٌ مَبْهُوْطٌ † *An opponent, or an adversary, overcome, or vanquished. (TA.)**

بہق

1. **بَهَقٌ**, aor. -, inf. n. **بَهَقٌ**, *It (the body) was, or became, affected with [the disease termed] بَهَقٌ. (Msb.)*

بَهَقٌ [The mild species of leprosy termed "alpinus," or "vitiligo alba;" in Hebrew **בִּזְיָאָה**;] a whiteness, less than what is termed **بَرَصٌ**, that comes upon the external shin of a man; (JK;) a whiteness that affects the skin, (S,) or body, (Mgh, Msb,) differing from the colour of the latter; (S, Msb;) not from what is termed **بَرَصٌ**, (S, Mgh,) or not **بَرَصٌ**: (Msb:) and, accord. to IF, a blackness that affects the skin; [i. e. the species of leprosy termed "melas," or "lepra maculosa nigra.""] or a colour differing from that of the skin: (Msb:) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species] thereof alters (يُغَيِّرُ, in the CK **يُغَيِّرِي**) the shin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) — [Hence,] **بَهَقُ الْحَجَرِ** † [Lichen, or liverwort;] a certain plant; (K;) i. e. **حَزَارُ الْحَجَرِ** [more commonly called **حَزَارُ الصَّخْرِ**]: (TA:) or i. q. **الجَوْزُ جَنْدَمٌ**, (K, TA,) or **الجَوْزُ جَنْدَمٌ**, (CK,) [evidently from the Persian **جوز گندم** explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, jnniper:" but SM says that] this is a certain plant, the body [or substance] of which is **مُحْتَبَبٌ** [app. meaning

composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.)

بَهَقٌ, applied to a man, *Affected with [the disease termed] بَهَقٌ: (JK, Msb:) fem. بَهَقَةٌ. (Msb.) — [And hence,] so applied, † Very white. (TA.)*

بہل

1. **بَهَلٌ النَّاقَةَ**, [aor. -, inf. n. **بَهَلٌ**,] *He left the she-camel without a صِرَارٌ [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also † ابهلها: (S:) or he left her to be milked; or allowed her being milked: (Z, TA:) and † the latter, he loosed her صِرَارٌ, and left her young one at liberty to suck her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — And **بَهَلَهُ**, (S, K,) aor. -, (K,) [inf. n. **بَهَلٌ**,] *He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also † ابهله: (S, K:) or the former is said in relation to the free man; and † the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, TA.) — Hence, (TA,) **بَهَلٌ** signifies [also] The act of cursing. (S, Msb, K.) You say, **بَهَلَهُ**, aor. -, inf. n. **بَهَلٌ**, *He cursed him. (Msb.) And بَهَلُ اللَّهِ فَلَانًا مَبْهَلَةٌ*, *May God curse such a one! (K, TA.) = مَبْهَلَةٌ*, aor. -, inf. n. **بَهَلٌ**, *She (a camel) had her صِرَارٌ loosed, and her young one left to suck her. (K.)***

3. **مَبَاهَلَةٌ** The act of cursing each other: (S, Mgh, Msb:) inf. n. of **بَاهَلَهُ** *He cursed him, being cursed by him: (Msb:) [or rather] بَاهَلْتُهُ signifies *I joined with him in imprecating the curse of God upon whichever of us did wrong. (JK.)* Hence the saying of Ibn-Mes'ood, **مَنْ شَاءَ بَاهَلْتُهُ أَنْ سُوْرَةَ النَّسَاءِ الْغُصْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ** [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow"]: or, accord. to one recital, he said **لَا عُنْتَهُ**: for when they differed respecting a thing, they used to come together, and say, **بَهَلَةٌ** † **اللَّهُ عَلَيَّ**, **بَاهَلْتُمَا** [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) **بَاهَلُ بَعْضُهُمْ** **بَاهَلًا** and **تَبَاهَلُوا** and **تَبَاهَلُوا** all signify *They cursed one another: (K:) [or] they joined in imprecating a curse upon such of them as was the wrongdoer: (TA:) and تَبَاهَلُوا signifies the like: whence, **ثُمَّ نَبْتَهَلُ**, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning **ثُمَّ نَبْتَهَلُ**, i. e., *Then let us imprecate a curse upon such of us as is the liar. (Bd.) [But see also 8 below.]***

4: see 1, in four places. — [The inf. n.] **إِبْهَالٌ** also signifies *The sending forth, or letting flow, the water upon what has been sown, (JK, K, TA,) after having finished the sowing. (JK, TA.) [In the CK, **نَدْرَتُهُ** is erroneously put for **بَدْرَتُهُ**.]*

5: see 3.
6: see 3, in two places.
8: see 3. — [Hence,] **ابتهل**, (S, Msb, K,) or

ابتهل في الدعاء, (JK,) † *He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. تَضَرَّعَ: (S, Msb, K;) ابتهل إلى الله to God: (Msb:) he strove, or was earnest, or energetic, in prayer, or supplication; (JK, K;) and was sincere, or without hypocrisy, therein; (S, K;) with a striving, or an earnestness, or energy, like that of the **مُبْتَهَلُونَ** [properly so called, i. e., persons who join in imprecating a curse upon such of them as is the wrongdoer]. (TA.) It is said that **ثُمَّ نَبْتَهَلُ**, in the Kur [iii. 54, of which one explanation has been given above, (see 3,)] means † *Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. تَضَرَّعَ. (Jel.)**

10. **استبهلها** *He milked her (namely, a camel,) without a صِرَارٌ. (K.) [See 1, first sentence.] — He (a young camel) pulled off her أُصْرَةٌ [pl. of صِرَارٌ] to suck her, namely, his mother. (JK.) — استبهل الرعية He (the ruler) left the people, or subjects, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.) — استبهلتها السواحل (S) and استبهلتهم البادية (K) † *The shores, and the desert, left them at liberty in their abodes therein, no Sultan reaching them, so that they did what they pleased. (S, K.)**

بَهَلَةٌ (S, Mgh, K) and **بَهْلَةٌ** (S, Msb, K) *A curse: (S, Mgh, Msb, K:) from بَهَلٌ النَّاقَةَ in the sense first explained above. (Bd in iii. 54.) You say, عَلَيْهِ بَهْلَةٌ اللَّهِ and † بَهْلَةٌ اللَّهِ The curse of God be on him! (S.) For another ex., see 3.*

بَهْلَةٌ: see what next precedes, in two places.
بَهْلَنَةٌ *The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)*

بُهْلُولٌ *One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. بُهْلَائِلٌ. (Ibn-'Abbád, JK.) A lord, chief, or prince, combining all good qualities. (Seer, K.) — A great, or frequent, laughter. (S, K.)*

بَاهِلٌ *A she-camel having no صِرَارٌ upon her, (S, K, TA,) so that any one who will may milk her: (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will: (TA:) or also one having no عِرَانٌ [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no marh, or brand, upon her: (JK, S, K:) pl. **بُهَيْلٌ** (JK, S, K) and **بُهَيْلٌ**: (JK, K, TA: [the latter in the CK like **بُرْدٌ**]) and **مَبْهَلَةٌ** signifies *left in the state of her that is termed بَاهِلٌ, (S,) or having her صِرَارٌ loosed, and her young one left at liberty to suck her: (K:) and مَبْهَلٌ is applied in the same sense [as its pl.]. (S, K.) [In the CK the latter is written مَبَاهِلٌ, as a sing.] — [Hence,] **أَتَيْتُكَ بِبَاهِلًا غَيْرَ ذَاتِ صِرَارٍ**, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Es-Simmeh, to him, on his desiring to divorce her; meaning † *I made***

my property lawful to thee. (TA.) — **بَاهِلُونَ** † People at liberty in their place of abode, no Sulḍān reaching them, so that they do what they please. (K.) — And the sing., † Going to and fro without work. (Ibn-'Abbād, Z, K.) — † A pastor without a staff: (JK, K:) or, walking without a staff. (TA.) — † A man without a weapon. (IAḡr, TA.) — And **بَاهِلَةٌ** † A woman having no husband; (JK;) syn. **أَبِيرٌ**. (K.)

بَاهِلٌ The produce, or fruit, of a certain tree, which is the **عَرَعَرُ** [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Scenū [Avicenna] in the **Ḳánoon**; and he adds that it is of two species, small and great, both brought from the country of the **رُوم**: one species of the tree thereof has leaves like those of the **سَرُور** [or common, evergreen, cypress], has many thorns, and grows, or spreads, wide, (**يَسْتَعْرِضُ**) not growing tall: the leaves of the other are like those of the **طَرْفَاةٌ** [or tamarisk], the taste thereof is like [that of] the **سَرُور**, and it is drier, and less hot: (TA:) or it is the produce of a kind of great tree, the leaves of which are like [those of] the **طَرْفَاة**, and the fruit of which is like the **تَبَق** [or fruit of the lote-tree called **سِدْر**]; and it is not [the fruit of] the **عَرَعَر**, as J imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed **وَأَمُّ التَّغْلِبِ** [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also **عَرَعَرٌ**; and particularly to the species thereof called the **سَافِر**. See **قَطِرَانٌ**.]

بَاهِلٌ and **مَبَاهِلٌ** [its pl.]: see **بَاهِلٌ**.

بهر

2. **بَهَرُوا** the **بَهْر**, inf. n. **تَبَهَّرَ**, They separated the **بَهْر** [i. e. lambs, or kids, or both,] from their mothers, (S, K,) and pastured them alone. (S.) — **بَهَرُوا بِالْمَكَانِ**, inf. n. as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) — Also **بَهَر**, said of a man, † He continued looking at a thing without his being relieved by doing so. (JK.) — † He was silent, and confounded, or perplexed, when asked respecting a thing. (JK.) — † He did not fight, or engage in conflict. (JK.)

4. **بَهْرٌ**, (K,) inf. n. **بَاهَرٌ**, (JK,) † It (a thing, or an affair,) was, or became, dubious, confused, or vague, (JK, K, TA,) so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed; (JK, TA;) as also **بَاهِرٌ**; (JK, K, TA;) for which grammarians often use **بَاهِرٌ**; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from **بَهْرٌ** denoting a colour, whatever it be, except that which is termed **شَهْبَةٌ**, in which is no colour differing therefrom. (Har p. 50.) — He closed, or locked, a door; (S, Mgh, TA;) [or, so that one could not find the way to open it; (see **مَبَهَرٌ**);] and stopped it up. (TA.) [And hence,] one says of the thumb, **تَبَهَّرَ الكَفَّ**, mean-

ing It closes upon [the palm of] the hand, as a cover. (TA.) — [Hence also,] † He made a thing, or an affair, to be dubious, confused, or vague, (JK, TA,*) so that there was no way, or manner, of knowing it, (TA,) or so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK:) [in the former sense, or meaning the made it to be dubious, confused, or vague,] said of speech, or language, (K in art. **غَمُضُ**, &c.) and of information, or news, or a narration; (Mḡb;) contr. of **أَوْضَحَ**; (TA in art. **غَمُضُ**;) i. q. **يَبِينُ**. (Mḡb.) — † He made, or held, a thing to be vague, or indefinite. (Mḡb.) — And, said of a prohibited thing, † He made it, or held it, to be not allowable in any manner, nor for any cause: (Az, TA:) or to be prohibited unconditionally. (Mḡb.) [See **مَبَهَرٌ**.] — † He made a man to turn away, or withdraw, or retire, (JK, K,) **كَذَا** from such a thing, (JK,) or **عَنِ الأَمْرِ** from the affair. (K.) — **بَهَرَتِ الأَرْضُ** The land produced what is termed **بَهْجِي**: (JK, K;) or produced much thereof. (S.)

5: see 10.

7: see 4.

10: see 4. — You say, **استبهر عليه الأمر** † The affair was as though it were closed against him, so that he knew not the way in which to engage in it, or execute it; syn. **أُتْرَجَ عَلَيْهِ**. (TA.) And **استبهر عليه**, (K,) or **استبهر عليه الكلام**, (S, TA,) † Speech was as though it were closed against him; or he was, or became, impeded in his speech, unable to speak, or tongue-tied; (S, K, TA;) syn. **تَبَهَّرَ** عليه **كلامه** [signifies the same]; syn. **أُتْرَجَ**; (JK, S,*) on the authority of AZ. (S.) And **استبهر الخبر** † The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. **استغلق**, and **استعجم**. (Mḡb.)

بَهْرٌ is pl. of **بَهْمَةٌ**, (S, Mḡb, K,) as are also **بَهْرٌ** and **بَهْرٌ**, (K,) [or rather **بَهْرٌ** is a coll. gen. n., and **بَهْمَةٌ** is its n. un., and **بَهْرٌ** is a quasi-pl. n., and] **بَهْرٌ** is pl. of **بَهْرٌ**, (S, Mḡb,) and **بَهَامَاتٌ** is a pl. pl. [i. e. pl. of **بَهْرٌ**]: (K:) **بَهْمَةٌ** signifies A lamb, and is applied to the male and the female; (S, Mḡb;) or, accord. to a trad. in which it occurs, it is a name for the female; (IAth, TA;) but **بَهْرٌ**, which is applied to lambs when they are alone, as **سَخْلٌ** is to kids when they are alone, is also applied to lambs and kids together: (S, Mḡb;) or, accord. to IF, **بَهْرٌ** signifies young lambs or goats: (Mḡb:) and accord. to AZ, (Mḡb,) or A'Obeyd, (TA,) **بَهْمَةٌ** is applied to a lamb or goat, whether male or female, after the period when it is termed **سَخْلَةٌ**, which is when it is just brought forth; (Mḡb, TA;) and its pl. is **بَهْرٌ**: (Mḡb: [so in my copy of that work, as though meant for **بَهْرٌ**; but perhaps a mistranscription for **بَهْرٌ**]:) or it is applied to a lamb or goat when just brought forth, i. e., before it is termed

سَخْلَةٌ: (Mḡb: [and this is agreeable with its application in a trad. cited by IAth:]) or to the young one, not, as in the **ك**, young ones, (TA,) of the sheep, and of the goat, and of an animal of the bovine kind (K, TA) both wild and not wild, alike to the male and the female, while small; or, as some say, when it has attained to youthful vigour: (TA:) Lebed applies **بَهْرٌ** to the young ones of [wild] animals of the bovine kind: (S, TA:) accord. to Th, **بَهْرٌ** signifies young kids. (TA.) — **سَعْدُ البَهَامِ** One of the Mansions (K, TA) of the Moon: (TA:) or two stars which are not of the Mansions of the Moon. (S and L and K in art. **سَعْد**, q. v.)

بَهْرٌ: see **بَهْرٌ**, in two places.

بَهْرٌ an epithet of which only the fem. form is mentioned. You say **أَرْضٌ بَهْمَةٌ** Land abounding with what is termed **بَهْجِي**: (AlH, K:) the word **بَهْمَةٌ** is a possessive epithet. (TA.)

بَهْمَةٌ: see **بَهْرٌ**, in four places.

بَهْمَةٌ A rock, or great mass of stone or of hard stone, (K, TA,) that is solid, not hollow. (TA.) — And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ham pp. 334 and 610,) A courageous man, (K, and Ham ubi supra,) or a horseman, (AO, S,) to whom one knows not the way whence to gain access, or whence to come, (AO, S, K,) by reason of his great might, or valour: (AO, S:) or, as in the Nawādir, **رَجُلٌ بَهْمَةٌ** signifies a man who will not be turned from a thing that he desires to do: (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. **بَهْرٌ**. (S, A.) You say, **هُوَ بَهْمَةٌ مِنَ البَهْرِ**, meaning † He is a courageous man, of those to whom the approach is as though it were closed against his adversaries. (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ham p. 494.) [For] it signifies also — † An army: (S, K:) or courageous men, or courageous men clad in armour; because one knows not the way in which to fight with them: or, as some say, a company of horsemen: (TA:) pl. as above. (K.) — † A difficult affair or case; (K, TA;) such that one cannot find the way to perform it, or manage it: pl. as above. (TA.) You say, **وَقَعَ فِي بَهْمَةٍ لَا يَتَّجَهُ لَهَا** [He fell into a difficult, or an embarrassing, case, which one knew not the way to manage]. (TA.) The pl. is also explained as meaning † Dubious, confused, or vague, affairs or cases. (TA.) — † Blackness. (TA.) — And **البَهْرُ** † The three nights in which the moon does not [visibly] rise. (TA.)

بَهْجِي, a word both sing. and pl., (Sb, S, K,) its alif [written **ي**] being a denotative of the fem. gender, wherefore it is without **تضعف**; (Sb, S;) or [it is written **يَهْجِي**, with **تضعف**, for it is a coll. gen. n., and] its n. un. is **بَهْمَةٌ**, (S, K, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure **فُعْلِي** is nought but a denotative of the fem. gender; (S;) and the n. un. **بَهْمَةٌ** is anomalous; (El-'Ash-

moonee's Expos. of the Alfeeyeh of Ibn-Málik, التانث (A species of barley-grass; app. hordeum murinum, or common wall-barley-grass; a certain plant, (Lth, JK, S, K,) well known; (K;) the sheep and goats, (Lth, TA,) or the camels, (JK,) are vehemently fond of it as long as it is green; (Lth, JK, TA;) but when it dries up, its prickles bristle out, and it repugns; (Lth, TA;) it is of the herbs (بقول) that are termed أحرار [app. here meaning slender and sweet] when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those [that compose the awn, or beard,] of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it. (AHn, TA.)

بلوك: (K:) pl. بلك. (TA.) And [app. used also as a subst., signifying] A black eye (K, TA) in which is no whiteness: pl. as above and بلك. (TA.) — Applied to a horse, to the male and the female, (S, Mgh, K,) Of one, unmixed, colour; in which is no colour differing from the rest: (S, Mgh, K:) pl. بلك. (S.) لا أغر ولا بهيم [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لا,) is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شبيهة: (Har ubi supra:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, TA,) whether it be black or any other colour, (AA, TA,) except, as Z says, that which is termed شبيهة. (TA.) — A night in which is no light (JK, TA) until the dawn. (TA.) — † A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, TA.) — Perfect, or complete, in make; as also مبرم: pl. بمر: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشَرُ النَّاسُ بِهَيَّأ, i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeyd, K, TA:) or naked; (JK, K;) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) — † Unknown. (El-Khattábee, TA.) — See also إبهام.

بهيمة [A beast; a brute;] any quadruped, (Akh, M, Mgh, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Mgh;) and (so in the Mgh, but in the K "or") any

animal that does not discriminate: (Zj, Mgh, K:) pl. بهائم. (S, Mgh, K.)

[Of, or relating to, beasts, or brutes.]

بهيمة The nature of beasts, or brutes.]

أبهيم: see مبرم, in two places. — Also i. q. أعجم [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.)

إبهام The thumb, and the great toe; (M, K;) the greatest إصبع, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أصابع in the hand and in the foot: (M, K:) of the fem. gender, (S, Mgh,) accord. to common repute; (Mgh;) and sometimes masc.: (Lh, M, K:) and بهيم signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بهام: (TA:) the pl. of إبهام is أبهيم (JK, S, M, Mgh, K) and أباهيم (M, K,) which latter is used by poetic license for the former, (M,) and إبهامات. (Mgh.) أقصر من إبهام الضب [Shorter than the great toe of the (lizard called) ضب], and إبهام من القطة [than the back toe of the (bird called) القطة], and إبهام من الحباري [than the back toe of the (bird called) حباري], are proverbs of the Arabs. (Har p. 335.)

مبهم, applied to a door, Closed, or locked, (JK, K,) so that one cannot find the way to open it: (JK, TA:) and stopped up: (TA:) or having a lock upon it, with which it is fastened. (Mgh.) — A wall in which is no door. (TA.) — A chest having no loch [by means of which it may be opened]. (Iamb, TA.) — I. q. مضمت [as meaning Solid; not hollow; in the CK أصمت, which signifies the same]; as also أبهم: (K:) having no fissure in it: and † the latter, applied to a heart, is said to mean † impenetrable by admonition. (TA.) — † A thing, or an affair, made to be dubious, confused, or vague; (JK;) [such that there is no way, or manner, of knowing it; (see the verb);] or such that one knows not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK, S, Mgh, TA:) † speech, or language, [that is dubious, confused, or vague,] such that there is no way, or manner, of knowing it: (Mgh, TA:) applied to a road, † unapparent, or hardly apparent: (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] † undefined; in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مبهمات † Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And مبهمات الأسماء, so termed by the grammarians, † The nouns of indication, (S, K,) such as هذا and هؤلاء and ذاك and أولئك: (S:) accord. to Az, مبهمات الحروف signifies † the particles which have no derivatives, and of which the roots are not known, as الذي and ما and من and عن and the like. (TA.) — Applied to a vow, and to [cer-

tain ordinances respecting] marriage and divorce and emancipation, † From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, † not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, K, TA,) and the like: (T, TA:) such a woman is said to be مبهمة على الرجل † [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mgh. [But in this last work it seems to be مبهمة, which is not agreeable with common usage.]) In the copies of the K, مبهم and مبهم are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of مبهم, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also مبهم.

مستبهم عن الكلام † Debarred from the faculty of speech. (Nisfaweyh, TA.)

به

1. به (JK, Mgh, K,) aor. بهي, (JK,) or بهيو; (Mgh, K;) and بهيو, aor. بهيو; and بهي, aor. بهي; (S, K;) and بهي, [first pers. بهيت,] aor. بهي; (K;) inf. n. بهاء and بهاءة; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, بهاء, meaning beauty, or goodliness [&c.]. (JK, S, Mgh, K.) — بهوتة and بهوتة: see 3. — بهي (S, K,) aor. به, (K,) inf. n. بهاء, (TA,) It (a tent, S, K) was, or became, empty, or vacant: (K:) or it was, or became, rent, or pierced with holes, and rendered vacant. (S, TA.) — بهي به i. q. بهه [q. v.]. (JK.) And بهه occurs in a trad., as they relate it, for بههوا. (A'Obeyd, TA in art. بهاء.)

2. بهاء, inf. n. بهتة, He made it wide, or ample; or widened it; and made it; namely, a بيت [i. e. tent, or house]. (K.)

3. باهأ, (TA,) [and باهي, as will be seen from what follows,] inf. n. مَبَاهَاة, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. بَاهَاة; (TA in art. بهج;) and فَاخَرَهُ. (S, TA.) Hence, in a trad. respecting 'Arafah, تَبَاهَى بِبِهِمُ الْمَلَائِكَةُ [The angels vie with them]. (TA.) You say, تَبَاهَى فَبِهْوَتِهِ (Lh, JK, K) and تَبَاهَى (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodliness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodliness [&c.]. (K.)

4. بهي He (a man) was, or became, beautiful, or handsome, in face. (K.) — بهأ [He deprived

it of beauty, or goodliness; the *l* being a privative, as it often is, like the Greek *a*: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, — *He made it empty, or vacant*: (K:) or *he rent it, or made holes in it*: (JK:) or *he rent it, or made holes in it, and rendered it vacant*: (S:) namely, a tent. (JK, S, K.) Hence the saying, المعزى الثبى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Oheyd, JK, S, K.) — *He freed the horses from service* (JK, S, K) in warfare; (S, K;) i. e. he did not go to war upon the horses: (TA:) or *he divested the horses of their furniture, and did not ride them*: or *he supplied the horses amply with fodder, and gave them rest*: but the first is the approved explanation. (TA.)

6. تهاؤوا They vied, or competed, or contended for superiority, one with another, [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another; syn. تفاخروا. (S, K.)

8. يبتى occurs in a verse of El-Aashà for يبتى. (O, TS, L, on the authority of As, in art. بها, q. v.)

هو Ampleness; or an ample state, or condition: so in the saying, هو فى بهو من العيش [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (As, TA.) — Anything ample, wide, or spacious. (K.) [Hence,] ناقة بهوة الجنبين A she-camel wide in the two sides. (TA.) — A wide, or spacious, tract of land, (K, TA,) in which are no mountains, between two elevated tracts. (TA.) — A wide covert, or hiding-place, of a [wild] bull, (JK, K, TA,) which he makes for himself at the foot of the kind of tree called أرطى [q. v.]: (TA:) pl. [of pauc.] أهبة and [of mult.] بهو and [quasi-pl.-n.] بهى. (K.) — Any vacant, or intervening, space. (TA.) — The interior of the chest, or breast, (K, TA,) of a man and of any beast: (TA:) or the space that intervenes between the two breasts and the uppermost part of the chest (K, TA) is called بهو الصدر: (TA:) or the part between [or within] the extremities of the ribs that project over the belly: (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the resting-place of the fetus, between the two haunches: (JK, K:) pl. [of pauc.] أهبة and أهبة and [of mult.] بهى and [quasi-pl. n.] بهى [in the TA بهى, which seems to be a mistake]. (K.) — A tent that is placed in advance, before the other tents: (JK, S, TA:) pl. أهبة. (JK.) In a trad., Arabs are spoken of as removing with their أهبة. (TA.)

به [originally بهو]: see بهى, in two places.

بهبة Beauty, or goodliness: (S, Mgh, K:) beauty of aspect, of mien, or of external state or condition: (Mgh:) a beautiful aspect, that excites

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msb,) greatness, or majesty. (Msb, Har p. 271.) — The froth of milk: (JK:) or the glistening of the froth of milk. (K.) — As an epithet applied to a she-camel, it belongs to art. بها [in which it is explained]. (S.)

بهبة Possessing the quality, or attribute, of بهبة [i. e. beauty, or goodliness, &c.]; (JK, S, Msb;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye; (JK, TA;) as also بهبة and بهبة: the fem. of بهبة is بهبة; of which the pl. is بهبات and بهبات; and the fem. of بهبة is بهبة; and the pl. is بهبات. (TA.)

بهبة: see بهبة. — Also, applied to a بيت [or tent (see بهى)], Empty, or vacant; (JK, S, K;) containing nothing: (S:) or containing little furniture, or few goods or utensils. (TA.) — بهبة A wide-mouthed well. (K.)

أبهى [More, and most, beautiful, or goodly; surpassingly, or superlatively, beautiful, or goodly; fem. بهبة; which is applied to a woman, and, by Honeyf El-Haritim, to a she-camel. (Az, TA.) [Hence,] one says, إن هذا لبهبة [This is my superlatively beautiful quality; or] this is of the things in which I vie with others. (AA, ISk.)

بهى

1. بهى, as an intrans. v.: and بهية: see art. بهو.

بو

بو A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with thamar [i. e. panic grass] (M, K) or with dry herbage, (M,) to which a she-camel is made to incline (Lth, T, S) when her young one has died: (S:) it is brought near to the mother of the young camel [that has died], in order that she may incline to it, and yield her milk (M, K) over it. (M.) — Also A she-camel's young one. (M, K.) — And † Stupid; foolish; having little sense, or intellect; as also بوى; (IAqr, T, K;) applied to a man: (IAqr, T:) fem. بوية. (K.) — And بو, (K,) or بو الأثافي, (Lth, T, S, M,) † Ashes: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

بوى: see above.

بوبة, mentioned in this art. in the S, and also, as well as in art. بوب, in the K: see the latter art.

بوا

بواز, also written جوز بوى: see art. جوز. — خير بوا: see art. خير.

بوا

1. بواء, (M, Mgh, * Msb, * K,) aor. بيوء, (M, Mgh, Msb,) inf. n. بوء, (M, Mgh,) He returned, went back, or came back, (M, Mgh, Msb, K,) to it, (M, K, *) namely, a thing: (M:) or he

withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, he made himself solely and peculiarly a companion, or an associate, to him, or it; syn. انقطع [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by و [and] instead of أو. (TA.) [in the Kur ii. 58 and iii. 108] means And they returned with anger from God; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or they returned deserving anger from God: (Bd in iii. 108:) or they became deserving of anger from God: from بة فلان فلان such a one was deserving of being, or fit to be, slain in retaliation for such a one, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid. :) the primary signification of بوء being [said to be] that of equalling, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — بوءت به إنيه [I returned with it to him: and hence,] I returned it, took it back, or brought it back, to him; (M, K;) as also بوءته, (Th, M, K,) and بوءته, (Ks, M, K,) but this last is rare. (M.) — بواءه, nor. and inf. n. as above, (T, S,) signifies, accord. to Akh, He returned [laden] with his sin: (S:) or, accord. to As, he acknowledged it, or confessed it: (T:) or, accord. to others, (TA,) بوءته, (T, * M, Msb, K,) aor. as above, inf. n. بوء and بواء, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. احتمله; (Alloo-Is-lak, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Msb:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. التزم به; for the primary signification of بواء is [asserted to be] لزوم [i. e. adhesion, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Raghib: (TA:) or he acknowledged it, or confessed it. (M, K.) إني أريد أن تبوء يا بنى، in the Kur v. 35, means Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously: (Jel:) or I desire that thou shouldst bear (تحمل) my sin if I were to extend my hand towards thee, and thy sin in extending thy hand towards me: or the sin committed against me in slaying me, and thy sin for which thine offering was not accepted: and each noun is in the place of a denotative of state; i. e., [it means] that thou return involved in the two sins; bearing them: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the إني may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) فباؤوا بغضب على غضب

[in the *Kur* ii. 84] is explained by Aboo-Is-hāk as meaning *So they bore the burden of anger upon anger*; syn. *احتَمَلُوا*; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [they bore the burden of] *sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same: or they returned [laden with anger upon anger]: (T:) or they became deserving of anger upon anger.* (Ksh.) [See a similar phrase, also from the *Kur*, above.] It is said in a form of prayer, *أَبُوهُ إِلَيْكَ بِعَمِيَّتِكَ*, meaning *I acknowledge, or confess, to Thee thy favour [towards me, as imposing an obligation upon me].* (Mgh.) You say also, *بَاءَ بِحَقِّهِ*; (S;) and *بَدِمَهُ*; (M, K;) *He acknowledged, or confessed, [himself to be answerable, responsible, or accountable, for] his right, due, or just claim*; (S;) and so [for] *his blood*: (M, K;) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.) — *بَاءَ بِكَفِي*, in a poem of *Ṣakhr-el-Ghif*, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاة, i. e. مأوى [or place of abode]; it returned, and became in my hand: or, accord. to Ibn-Habceb, i. q. اسْتَقَلَّ [supp. a mistranscription for اسْتَقَرَّ it rested, or remained; the verb بَاءَ in this phrase being from بَوَّأَ signifying لزوم, explained above]. (Skr p. 16.) = بَاءَ also signifies It (a thing, TA) suited, matched, tallied, corresponded, or agreed. (K.) [Hence,] *بَاءَ فَلَانٌ بِفَلَانٍ* (inf. n. بَوَّأَ, TA) *Such a one was the like, or equal, of such a one, to be slain [in retaliation] for him*: (T:) or *became his like, or equal, so that he was slain [in retaliation] for him*: (Mgh:) and *was slain for him, (AZ, T, S,) and his blood became a compensation for the blood of the other: (T:) or was deserving of being, or fit to be, slain in retaliation for him, (Ksh and Bī in ii. 58,) because his equal: (Ksh ibid.:) or was slain for him, and so became equal with him; (K, TA;) as also بَوَّأَهُ. أَبَاةُ. and بَوَّأَهُ. (M, K.) One says, *بَوَّأَ بِهِ*, i. e. *Be thou of such as are slain [in retaliation] for him.* (S.) And it is said in a prov., *بَاءَتْ عَوَارِ بِكَحْلِ* 'Avāri became slain for Kahī: these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and K in art. عر. [See also Freytag's Arab. Prov. i. 151.] — *بَاءَهُ دَمَهُ بِدَمِهِ*, (T, M, K,) inf. n. بَوَّأَ and بَوَّأَهُ, (M,) *He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation].* (M, K.) And *بَاءَهُ بِهِ*, (M,) or *بِهِ* (T, S,) and *بِهِ* (S,) *He slew him [in retaliation] for him*; (T, S, M;) i. e., the slayer for the slain. (S.) [*He slew such a one in retaliation for such a one*] is said when the Sultān has retaliated for a man upon another man: and *بَاءَهُ*, inf. n. *بَاءَهُ*, signifies *he (the Sultān, or another,) slew him in retaliation.* (T.) — *بَاءَ* signifies also *He exalted himself, or was proud*: app. formed by transposition [of the second**

and third radical letters, the *ي* being changed into *ا*,] from *بَأَى*. (Fr, T.)

2. *بَوَّأَهُ مَنَزَلًا* *He lodged him in an abode*; (Fr, T, M, K;) as also *بَوَّأَهُ فِي مَنَزَلٍ*, (M, K,) and *بَوَّأَهُ مَنَزَلًا*: (T, M, K;) or, as also *بَوَّأَهُ مَنَزَلًا*, (the latter mentioned by Fr, T,) *he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein: (S:) and بَوَّأَتْ دَارًا and بَوَّأَتْ لَه دَارًا I lodged him in a house: (Mgh:) and بَوَّأْتُ لَكَ بَوَّأْتُكَ بَيْتًا I took for thee a house: and بَوَّأْتُ لِقَوْمِكُمْ بَيْتًا [in the *Kur* x. 87] means take ye two, for your people, in Egypt, houses: (Akh, T:) or *بَوَّأْتُ مَكَانًا* [or *بَوَّأْتُ مَكَانًا*] signifies a man's putting a mark upon a place, when it pleases him, that he may abide there: (El-'Itrcfec, T:) or *بَوَّأَهُ* he put it [a place] into a right, or proper, state; and prepared it: (Sh, T:) or *بَوَّأَهُ* he took a house as a place of abode, or as a dwelling: (Mgh:) or *بَوَّأَهُ* he looked for the best place that could be seen, and the most level, or even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode; (Fr, T;) or he took for himself a place of abode; (T, Mgh;) or he alighted and sojourned in a place of abode: and *بَوَّأَهُ* he took it as a مَبَاة [or place of abode]: (S:) and *بَوَّأَهُ الْمَكَانَ* and *بَوَّأَهُ* (K) and *بَوَّأَهُ* [i. e. *بَوَّأَهُ بِهِ*] (Sh, T, K) he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K;) or *بَوَّأَهُ* he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and *بَوَّأَهُ الْمَكَانَ* he alighted and abode in the place: (M:) [whence, in the *Kur* lix. 9,] *وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ* [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be *مَكَانَ الْإِيمَانَ [the place of the faith]. (M.)* *بَوَّأَهُمْ مَنَزَلًا* (AZ, M) and *بَوَّأَهُمْ مَنَزَلًا* (AZ, TA) also signify *He alighted and abode with them by the foot, or front, of a mountain, where it rose from its base, (AZ, M, TA,) or next to a river, or brook. (AZ, TA.) = [Hence, (see بَاءَهُ,) بَوَّأَهُ (inf. n. بَوَّأَهُ, K) + Inivit [feminam]: and he married [a woman]; took [her] in marriage: syn. بَوَّأَهُ (M, K;) and also تَزَوَّجَهُ. (TA. [There mentioned as a distinct signification.] The verb is trans. in these two senses. (TK.) = بَوَّأَهُ نَحْوَهُ He directed the spear towards him; (T, S;) and (T) confronted him with it; (T, M, K;) and prepared it, or made it ready [to thrust it towards him]. (TA.)**

3. *بَاءَهُ فَلَانٌ بِفَلَانٍ*: see *بَوَّأَهُ*.

4. *بَاءَهُ*: see *بَوَّأَهُ بِهِ* near the beginning of this art. — *بَاءَهُ الْإِبِلَ*, (T, S, O, L, and so in some copies of the K, in other copies of which we find *بَاءَهُ بِالْإِبِلِ* inf. n. *بَاءَهُ*, (T,) *He brought back the camels to the مَبَاة (T, S, O, L) or مَعْطَن (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.)* And *بَاءَهُ الْإِبِلَ*, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاة], one*

beside another. (T, M.) And *بَاءَهُ عَلَيْهِ مَالَهُ* *He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.)* And [hence,] *لَا يَسْعَى الْمَرَاغَ أَبَاةُ اللَّهِ عَلَيْهِمْ نَعْمًا لَا يَسْعَى الْمَرَاغَ* [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — See also 2, in four places. — *بَاءَهُ الْإِدِيمَ* *He put the shin, or hule, into the tanning liquid. (K.)* In the O, the action is ascribed to a woman. (TA.) = *بَاءَهُ مِنْهُ* *He fled from him. (M, K.) = فَلَآةٌ تُبِيُّ فِي فَلَآةٍ A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.) = أَبَاةُ* *I made him to acknowledge, or confess. (M.)* [It seems to be indicated in the M that one says, *أَبَاةُ بَدِمَ فَلَآنَ*, meaning *I made him to acknowledge, or confess, himself to be answerable, responsible, or accountable, for the blood of such a one.*] = See also 1, (towards the end of the paragraph,) in four places.

5: see 2, in eight places. — *الرَّجُلُ يَتَّبِعُ مَنْ أَهْلُهُ كَمَا يَتَّبِعُ مَنْ دَارِهِ* *The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسْتَمِكُنْ مِنْهَا. (S, Mgh, Mghb.)* — See also 10.

6. *تَبَاؤَا* *They two (namely, two slain men, M) became equal [by being slain, one in retaliation for the other]. (M, K.)* It is said in a trad., *أَمْرُهُمْ أَنْ يَتَّبِعُوا وَتَبَاؤَا*; (S, Mgh;) meaning *He (the Prophet) ordered them that they should be equal in retaliation, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeyd holds the former reading to be the right. (T.)*

10. *استَبَاهَهُ*: see 2. — In the following verse of *Zuheyr Ibn-Abec-Sulmā,*

• *فَلَمْ أَرْ مَعْشَرًا أَسْرُوا هَدِيًّا • وَلَمْ أَرْ جَارَ بَيْتٍ يَسْتَبَاهَهُ •*

ISK says that the *هَدِيٌّ* is *one who is entitled to respect, or honour, or protection*; and that *يَسْتَبَاهَهُ* is syn. with *يَتَّبِعُوا*, meaning *whose wife is taken as a wife [by another man]*: but *Aboo-Amr Esh-Sheybānee* says that *يَسْتَبَاهَهُ* is from *البَوَّأَةُ*, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have made captive one entitled to respect, or honour, or protection, nor have I seen one who has begged the protection of the people of a house, or of a tent, slain in retaliation:*] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — *اسْتَبَاتَ الْحَكَمَ*, and *بِالْحَكَمِ*, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.)*

بَابُ: see بَابَةٌ. — A libidinous man. (TA in باب الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَابَات; and of the latter أَبْوَاء. (TA ubi suprâ.) The dim. is بَيْبِيَّة, meaning *A little ب*: and a ب faintly pronounced: [and app. بُوَيْة also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَا, in TA, باب الالف اللينة.)

بَابَةٌ: see مَبَابَةٌ, in three places. — Also, (T, S, M, Mgh, Mṣb, K,) and بَابَةٌ, (IAḡr, T, S, M, K,) and بَابَةٌ, with the ا changed into ه, (TA,) and بَابَةٌ, (IAḡr, T, Mgh,) with ا and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAmB says that بَابَةٌ is sing., or n. un., of بَابَةٌ, and بَابَةٌ [or بَابَةٌ] has for pl. بَابَات, (TA,) † *Coitus conjugalis*: and marriage: syn. جَمَاع (T, Mṣb) and بِنَاخ (Aḡ, Fr, T, S, M, Mgh, K) and تَزْوِيج (T): from بَابَةٌ signifying a place of abode; [see مَبَابَةٌ;] (T, S, Mgh, Mṣb); because it is generally in a place of abode; (Mgh, Mṣb); or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Mṣb: see 5:) بَابَةٌ is applied [also] to the marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاه, in art. بوه.] It is said in a trad., *He who is able, of you, to marry, let him marry*: (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds [or is able to procure] the provisions (مُون) of marriage, let him marry*. (Mṣb, TA.) And one says, *Such a one is vehemently desirous of marriage*. (Aḡ, T.)

بَابَةٌ a subst. from بَوَّأَ مَنَزِلًا. (M, K.) [See 2; and] see also مَبَابَةٌ. — A mode, or manner, of taking for oneself a place of abode: (M:) and [hence,] a state, or condition. (AZ, T, S, M, K.) You say, *Verily he has a good mode, or manner, of taking for himself a place of abode*: (M:) or *verily he is of good state or condition*. (S.) And *He passed the night in an evil state or condition* (AZ, T, S, M.)

بَوَّأَ Equal; equivalent; like; alike; a match; (Akh, T, S, M, Mgh, K;) and particularly, if slain in retaliation for another. (M.) It is applied to one, and to two, and to more: so that you say, *Such a one is the equal, &c., of such a one if slain in retaliation for him*: (M:) and *He is an equal, &c.*; and so *هي* she: and *هم بَوَّأَ* They are equals, &c.; and so *هن* they, referring to females: (Mgh:) and *هم بَوَّأَ* They are equals in this affair. (T.) Hence, in a trad. of 'Alee, respecting witnesses, *When they are equals in number and rectitude*. (Mgh.) And *فلان لفلان ببوآء* Such a one is not an equal, &c., to such a one. (T.) And *دم فلان ببوآء لدم فلان* The blood of such a one is an equivalent for the blood of such a

one. (S.) And *الجراحات بوآء* Wounds are to be retaliated equally: a trad. (T, Mgh.) And *القوم على بوآء* The people, or company of men, are in a state of equality. (T.) And *قسم المال بوآء* The property was divided among them equally. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find *عن بوآء*; perhaps a mistranscription.]) And *كلمناهم فأجابوا عن بوآء واحد* [in a copy of the M *على بوآء واحد*] We spoke to them, and they replied with one reply: (T, S, O, K:*) i. e., their reply was not discordant: *عن بوآء* being here used in the sense of ب. (TA.) — Also *Retaliation*. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Jaḡfar Eḡ-Ṣādiq, being asked the reason of the rage of the scorpion against the sons of Adam, said, *It desires retaliation*; i. e., it hurts like as it is hurt. (TA.)

بَابِي and بَابِي rel. ns. of بَابٌ and بَابٌ the names of the letter ب; (TA in باب الالف اللينة); and بَابِي is a rel. n. of the same. (M in art. ب.)

بَابِي } see بَابِي.
بَابِي }

مَبَابَةٌ The nightly resting-place of camels; (T;) the resting-place of camels, where they are made to lie down, at the watering-place; (T, S, M, L, K:*) and of sheep or goats likewise; also termed مَبَابَةٌ: (L, TA:) or the place to which camels return; (Mgh;) as also مَبَابَةٌ: (Mgh, Mṣb:) this is the primary signification. (Mgh.) — Hence, (Mgh,) A place of abode (T, S, M, K) of a people, in any situation; (T, S;) as also مَبَابَةٌ (Bḡ and Jel in x. 93) and مَبَابَةٌ (M, K) and مَبَابَةٌ; (S, M, Mgh, Mṣb, K;) which last is hence applied in another sense, explained before, voce مَبَابَةٌ: (Mgh, Mṣb:) or a place where people alight and abide next to a valley, or to the face, or front, of a mountain, where it rises from its base; [see بَوَّأَ مَنَزِلًا;] as also مَبَابَةٌ. (T.) [Hence,] *هو رجب المَبَابَةِ* † He is largely bountiful. (TA.) — Also The covert of the wild bull. (S, K:*) — A nest of bees in a mountain: (M, K:) or, accord. to the T, the nightly resting-place of bees; not there restricted by mention of the mountain. (TA.) — The part of the womb where the child has its abode; (M;) the part thereof which is the child's مَبَابَةٌ. (K.) — A well has what are termed مَبَابَاتَان, which are The place where the water returns to [supply the place of] that which has [before] collected in the well [and been drawn], (M,) or the place where the water collects in the well; (TA voce مَبَابَةٌ); and the place where stands the driver of the سَانِيَّة [q. v.]. (M.) [See also مَبَابَةٌ; and مَبَابَةٌ.]

حَاجَةٌ مَبَابَةٌ A want that is vehement, or pressing, (K, TA,) and necessary. (TA.)

مَبَابَةٌ } see مَبَابَةٌ, in three places.
مَبَابَةٌ }

بواب

1. بَابٌ, aor. بَابٌ, (M, K,) quasi-inf. n., if there be such a verb, بَوَّأَ, with the و not changed into ي because it is not an inf. n. properly speaking, but a subst., (Lth, T,) *He was, or became, a door-keeper, or gate-keeper, to him*; (M, K;) namely, a Sultān (M) [or other person].

2. بَوَّبَ [app., †] *He practised what are termed the expedients, tricks, or stratagems, of war, battle, or fight*. — And hence, † *He charged upon, attacked, or assaulted, the enemy*. (AA, T.) — *† I made the things to be divided into distinct heads, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads*. (Mṣb.) And *† [He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like]*. (TA voce أَصَلَ, q. v.) And *† [The author disposed, or divided, his book in, or into, distinct chapters]*. (A.) [See بَابٌ.]

3. بَوَّبَ (A,) or بَوَّبَ بَوَّابًا (S, M, K,) *He took for himself a door-keeper, or gate-keeper*. (S, M, A, K.)

بَابٌ, originally بَوَّبٌ (M, Mṣb,) *A door; a gate; a place of entrance: and the thing with which a place of entrance, such as a door or gate, is closed; of mood &c.*: (MF, TA:) pl. أَبْوَابٌ (S, M, Mṣb, K) and بَبَابٌ (M, K) and أَبْوَابَةٌ (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Muḡbil, so in a copy of the S),

هَذَا أَخْبِيَّةٌ وَوَلَّاحٌ أَبْوَابَةٌ

[A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAḡr and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب is of the measure فَعْلٌ, and a word of this measure has not a pl. of the measure أَفْعَلَةٌ [by rule]. (M.) You say, بَابٌ [the door of the house]; and بَابٌ [the door of the house, and of the chamber, and of the tent]; (Mṣb;) and بَابٌ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abē-Hāzīm assigns a باب to a grave; calling the latter بَيْت. (M.) It is also applied to an opening, or a channel, made for water, to irrigate seed-produce: pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to A sepulchral chamber, grotto, or cave, hewn in a mountain; from the Coptic βηβ: pl. بَبَابٌ only.] — Hence, i. e. in a secondary application, the primary signification being “a place of entrance,” it is used as meaning † *A means of access, or of attainment, to a thing*: (B, Kull, Tḡ:) as in the saying, *هذا العلم باب إلى علم كذا* † This science is a means of attainment to such a science. (B, Tḡ.) — [And hence, † *An expedient, a trick, a stratagem, or a process, by which something is to be effected*: pl. أَبْوَابٌ: as in *أَبْوَابُ الْحَرْبِ* the expedients, &c.,

of war, battle, or fight; and باب من النجوم a process of the science of the stars, meaning astrology or astronomy; and باب من السحر a process of enchantment; see an ex. voce سحر. Compare Matt. xvi. 18, *πύλαι ἁδου οὐ κατισχύουσιν αὐτῆς*, probably meaning "the stratagems of Hell shall not prevail against it." — [Also †A mode, kind, sort, class, or category.] Suweyd Ibn-Kurāq uses metaphorically the pl. أبواب in relation to rhymes; saying,

- آتَيْتُ بِأَبْوَابِ الْقَوَافِي كَأَنَّهَا
- أَدُوذُ بِهَا سِرْيَا مِنَ الْوَحْشِ نَزَعَا

† [I gave utterance to the various kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males, or of their wonted places of pasture]. (M, L.) [You say also, هُوَ مِنْ هَذَا الْبَابِ † It is of this mode, kind, sort, class, or category: a phrase of frequent occurrence in lexicons &c. See also بَابَةٌ.] — [Also †A chapter; and sometimes a section, or subdivision, of a chapter; of a book or writing;] conventionally, †a piece consisting of words relating to matters of one kind; and sometimes, to matters of one species: (Kull:) pl. أَبْوَاب. (A.) See also بَابَةٌ. — [Also †A head, or class of items or articles, in an account, or a reckoning; as in the saying,] [I explained, or made clear, to him his account, or reckoning, head by head, or each class of items or articles by itself]; a phrase mentioned by Sb: (M:) [or, sometimes,] بَاب (M, K) and بَابَةٌ (T, M, K) are used in relation to حدود [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the extreme term or limit; syn. غَايَةٌ; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the §. (TA.)

بَابَةٌ †A mode, or manner; syn. وَجْهَةٌ: (ISk, K:) pl. بَابَات. (K.) [See also بَاب, which has a similar, and perhaps the same, signification.] Hence, هَذَا مِنْ بَابِي means †This is of the mode, or manner, that I desire; (TA;) this is suitable to me: (IAmb, TA:) and مِنْ هَذَا شَيْءٌ مِنْ بَابَتِكَ (S,) or هَذَا بَابَتِكَ (A,) †this is a thing suitable to thee: (S, A:) and هَذَا بَابَتُهُ †this is suitable to him. (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, فَلَانَ أَهْوَنُ بَابَاتِهِ الْكَذِبُ †Such a one, the lightest of the kinds (أنواع) of his wickedness is lying. (A.) — †A habit: a property; a quality; nature; natural disposition: or a practice; or an action: syn. خَصْلَةٌ. (Abu-l-'Omeithil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — †A condition; syn. شَرْطٌ: as in the saying, هَذَا بَابَةٌ †[This is the condition of this]. (M, K, *) — †The lines of the book or writing: (M, A, K:) or it may mean its أبواب [i. e. chapters, or sections of chapters]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) — See also بَابٌ; last signification.

بُوبَةٌ A desert; or a desert in which is no water;

syn. فَلَاةٌ: (T, IJ, M, K:) as also مَوْمَأَةٌ; (T, MF;) the ب being changed into م, as is often the case. (MF.) [It is mentioned in the §, and again in the K, in art. بو, as syn. with مَقَارَةٌ.]

بُوبَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.]

بُوبٌ A door-keeper, or gate-keeper. (S, * M, Mṣb, K, TA.)

أَبْوَابٌ مُبَوَّبَةٌ † [Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order,] is a phrase similar to كِتَابٌ مُبَوَّبٌ. (S.) You say also كِتَابٌ مُبَوَّبٌ † [A book disposed in, or divided into, distinct chapters]. (A.)

Quasi بوح

بَاحٌ; pl. أَبْوَابٌ: see art. بَاح. AZ mentions it as without ء: ISk, as with .. (ISd, TA.)

بوح

1. بَاحٌ, (A, Mṣb, K,) aor. بَوَّحٌ, (Mṣb,) inf. n. بَوِّحٌ, (A, Mṣb,) It (a secret, A, or a thing, Mṣb) became apparent, or manifest. (A, Mṣb, K.) You say, بَاحٌ مَا كَتَمْتُ [What I concealed became apparent]. (A.) And اَعُوذُ بِاللَّهِ مِنْ بَوِّحِ السِّرِّ وَكَفِّ السِّرِّ [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) = بَاحٌ بِهِ, (S, A, Mṣb, K,) [aor. as above,] inf. n. بَوِّحٌ and بَوِّحٌ and بَوِّحَةٌ, (K, TA,) He revealed, or disclosed, it; (S, A, Mṣb, K;) namely, a secret, (S, A, K,) or a thing; (Mṣb;) as also اِبَاحَةٌ. (A, Mṣb, K.) It (the former) is said to be from اِبَاحَةٌ [the inf. n. of the latter] signifying The showing a thing to the beholder in order that he who will may take it. (TA.) You say, اِبَاحَةٌ سِرًّا قَبَّاحٌ بِهِ, (S, A, Mṣb, K,) [aor. as above,] inf. n. اِبَاحَةٌ and اِبَاحَةٌ are used as syn.: but it is said that the former signifies The making a thing allowable, or free, to him who desires it, or seeks it: and the latter, the taking a thing as allowed, allowable, free, or lawful. (MF.) You say, اِبَاحُ الشَّيْءِ He made the thing allowable, or free. (L.) And اِبَاحُ مَالِهِ He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take. (Mṣb.) And اِبَاحْتُكَ الشَّيْءَ I made, or have made, the thing allowable, free, or lawful, to thee, (S, L, K, TA,) to take it, [or let it alone,] or do it, [or make use of it,] or possess it; but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] اِبَاحَةٌ bears a signification similar to that of نَهْبِي [i. e. Spoliation; a taking of spoil; or the taking a thing

as spoil; a signification more properly belonging to the inf. n. of IO, q. v.]. (L.)

10. اسْتَبَاحُهُ He deemed it, or esteemed it, to be allowed, allowable, free, or lawful; namely, the property of another: (A:) or he took it as allowed, allowable, &c. (A, * MF.) See 4. — He took it as spoil, or plunder. (TA.) — He made an attack upon it; namely, the property of another. (Mṣb.) — He took him captive, making him as a lawful possession to him. (TA.) — And اسْتَبَاحَهُمُ, (K,) or اسْتَبَاحُوهُمْ, (S,) He, or they, extirpated, or exterminated, them. (S, K.)

بُوحٌ has the following various significations assigned to it in explanations of the saying, اِبْنُكَ اِبْنُ بُوْحِكَ يَشْرَبُ مِنْ صَبُوْحِكَ: (S, TA:) The penis: (S, K, Har p. 336:) the فَرَجُ [or pudendum, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the نَفْسُ [meaning one's self]: (IAqr, T, S, Mejd, L:) coitus; syn. وَطٌ: (S) or جِمَاعٌ: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means Thy son is the son of thyself, [who drinks of thy morning-draught]; (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAqr, and Mṣr in Har p. 328:) or بُوْحٌ, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, he who has been born within the courts of thy house; (A;) or, in the court of thy house, (TA, Har,) not in the house of another: (TA:) or بُوْحٌ is here a subst. from بَاحٌ بِالشَّيْءِ; and the meaning is, thy son is he whom thou hast openly acknowledged (بُحْتُ بِهِ), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also i. q. اَصْلٌ [i. e. origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition]; (K, Har p. 328;) [for] one says, رَجَعَ اِلَى بُوْحِهِ [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.)

بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. سَاحَةٌ, (S, A, K,) and عَرَصَةٌ; (A, TA;) of a house or dwelling: (S, TA:) pl. بُوْحٌ [q. v.]. (A, TA.) Hence [is said to be derived] بُحُوْحَةُ الدَّارِ [mentioned in art. بوح]. (TA.) One says also, نَحْنُ فِي بَاحَةِ الدَّارِ, meaning We are in the middle, or midst, or best part, of the abode, or district, or country; i. e. تَبَحُّجٌ. (TA.) And hence, accord. to Fr, اَوَسَطُهَا [explained in art. بوح]. (Az, TA.) It is said in a trad., نَيْسَ لِلنِّسَاءِ مِنْ بَاحَةِ الطَّرِيقِ شَيْءٌ, meaning [Women have no right] in the middle of the road. (TA.) — Also The main part or body of water: (K:) applied by most of the lexicologists to the sea. (TA.) [In the present day applied to A deep part of the sea, distant from land; the deep; the main, or main sea.] — And Many palm-trees. (Abou-Ṣarim El-Bahdalee, IAqr, K.)

أَمْرُهُ بِمَعْصِيَةِ بَوَّاحًا He ordered him to disobey, or rebel, openly. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is بَرَّاحًا. (TA.)

هو بؤوح بما في صدره He is one who reveals, or discloses, what is in his bosom; as also بِيحَان and بِيحَان (K); the ي being originally و (TA.)

مباح Allowed or allowable [to be taken, or let alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. مَحْظُور (S, A.)

المبجج The lion. (K.)

بوح

1. باخَت النار (S, A, L, K,) aor. قَبُوخ, inf. n. بُوخ and بُووخ and بُوخَان (L) The fire abated; or became allayed: (S, L, K:*) or became extinguished, or quenched. (A.) And باخ الحر The heat abated, or became allayed. (S, A, TA.) — [Hence,] باخَت الحمى † The fever abated, or became allayed. (S.) And باخ عنه الورد † His fever abated, or remitted. (A, TA.) And باخ غضبه † His anger abated, or became assuaged. (S, A, K:*) And بينهم حرب ما يبؤوخ سعيهما † Between them is war of which the fire does not become extinguished, or quenched. (A.) — [Hence also,] باخ likewise signifies † He became fatigued, (S, L, K,) and out of breath. (L.) You say, باخ حتى باخ (S, A, L) † He ran until he became fatigued (S, L) and out of breath. (L.) — † He (a man) flayed; or became remiss, or languid. (TA.) — Also, inf. n. بُووخ, † It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA,) and corrupted, or tainted. (TA.)

4. اباخ He extinguished, or quenched, fire. (A, K.) And He (God) abated, or allayed, the heat. (A.) — [Hence,] اباخ النار بينهم † [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — And اباخ عنك من الظهيرة † Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAar, TA in art. فيح and in the present art.)

بؤوخ A state of confusion, or perplexedness. (S, K.) You say, هم في بؤوخ من أمرهم They are in a state of confusion, or perplexedness, with respect to their affair, or case. (S, K:*) And it is said in a prov., وَقَعُوا فِي دُوكَةِ وَبُؤُوح, meaning They fell into evil, or mischief, and altercation. (Meyd, TA.)

بود

1. بَاد, inf. n. بَوْد and بَوَاد: see art. بيد.

بور

1. بَار (S, M, Mghb) aor. بَيَّور (Mghb) inf. n. بَوْر (Lth, T, S, M, K) and بَوْر (M, K,) or بَوْر (Mghb), He, (S,) or it, (Mghb,) perished. (Lth, T, S, M, Mghb, K.) You say, بَادُوا وَبَارُوا [They became extinct, and perished]. (A.) — [Hence,]

بَارَت الأَرْض; The land was, or became, in a bad, or corrupt, state, and uncultivated; (K,* TA;) was unsown. (A.) — And بَار عَمَلُهُ † His work was, or proved, vain, or ineffectual: such is the signification of the verb in the Kur xxxv. 11. (S, K.) — And بَار (T, S, &c.) aor. as above, inf. n. بَوَار (Mghb,) † It (a thing, Mghb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mgh, Mghb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Mghb.) — And بَارَت السُّوق (T, M,) inf. n. بَوْر and بَوَار (K,) † The market was, or became, stagnant, or dull, with respect to traffic. (T, M, K.) — And بَارَت الأيْمَر (A,) inf. n. بَوَار (T, S, K,) † The woman without a husband was not desired, or sought for: (A:) or remained in her house long without being demanded in marriage. (T, K.) — [بَار is also used as an imitative sequent of حَار; like as بَاتِر is of حَاتِر: see exs. in art.

حور.] = بَار النَّاقَةَ (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بَوْر (S,) He brought the she-camel to the stallion to see if she were pregnant or not: (T, S, A, K:) for if she is pregnant, she voids her urine in his face (S, K) when he smells her. (S.) — Also He (the stallion) smelt the she-camel to know if she were pregnant or not; (T, S, M, K;) and so ابتارها (S, M.) — Hence the saying, بَرِّي مَا عِنْدَ فُلَانٍ (S نفس) of such a one. (S, A:*) You say, بَارَهُ (T, S, M, K,) aor. as above, (T, S,) inf. n. بَوْر; (T, M, K;) and ابتاره (M,) inf. n. ابتار; (S, K;) meaning † He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) El-Kumeyt says,

* قَبِيحٌ بِمِثْلِي نَعَثَ الْفَتَا * إِذَا ابْتَارًا وَإِذَا ابْتَارًا * (T, S) † It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind (ما عندها) [i. e. نفسها, agreeably with an explanation given above]: (S, TA:) or ابتار, which is without و, here signifies by asserting with truth my having had sexual intercourse with her: (TA:) [for ابتارها signifies he asserted with truth that he had had sexual intercourse with her; and ابتهرها "he asserted the same falsely." (A'Obeyd, T:) and the former signifies also he had sexual intercourse with her (K, TA) by force; he ravished her: (TA:) or ابتار signifies he charged, or upbraided, a person with that which was not in him; and ابتهر "he charged, or upbraided, with that which was in him." (TA in art. بهر.)

4. اباره He (God) destroyed him; caused him to perish. (S, M, A, K.)

8: see 1, in four places.

بَارِضٌ بَوْر (A'Obeyd, T, &c.) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) † Land not sown; (A'Obeyd, T, S, IAth;) as also بَوَار, [likewise an inf. n. used as an epithet,] of which the pl. is بَوْر: (A, IAth:) or land before it

ing: (AHn, M:) or land that is left to lie fallow one year, that it may be sown the next year: (K:) and بَارِضٌ بَائِرٌ (Zj, M, K,) and بَائِرَةٌ (Zj, K,) and بَوْر, [which is originally an inf. n.,] (K,) or بَوْر الأَرْض [in which the former word may be pl. of بَوَار, mentioned above,] (M,) † land that is in a bad state, and uncultivated, (K,* TA,) unsown, (M, TA,) and not planted: (TA:) or left unsown. (Zj, M.) You say also, أَصْبَحَتْ أَصْبَحَتْ مَنَازِلَهُمْ بَوْرًا † Their abodes became void, having nothing in them. (Fr, T.) — See also بَوْر.

بَوْرٌ A bad, or corrupt, man; (S, A, K;) and one (M, K) in a state of perdition; (S, M, A, K;) in whom is no good; (S, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, S, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] بَائِرٌ, also, signifies bad, or corrupt; destitute of good; (Zj, M;) a man in a state of perdition; (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بَوْرٌ (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بَوْرٌ (AO, T, S, M,) like as حَوْلٌ is of حَائِلٌ, or, accord. to some, as Akh states, this is a dial. var., not a pl., of بَائِرٌ. (S.) — See also بَوْر, in three places. =

جور [but in the latter, جوور is put for حور] إِنْهُمْ لَفِي حُورٍ وَبَوْرٍ Verily they are in a state of deficiency, or detriment. (TA.) See also بَائِرٌ. [And see حَوْر.] You say also, ذَهَبَ فُلَانٌ فِي حَوْرٍ وَبَوْرٍ Such a one went away in a defective and bad state. (I, TA in art. حور.)

بَارِيَّةٌ and بَوْرِيَّةٌ and بَارِيَّةٌ (As, S, M, K) and بَوْرِيَّةٌ (M, K) and بَوْرِيَّةٌ and بَوْرِيَّةٌ (S, M, K,) all arabicized words, from the Persian, (M,) A woven mat, (M, K,) made of reeds; (S;) whut is called in Persian بُورِيَا (As, K:) or a rough حصير [or mat]. (Mghb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بُورِيَّ.] It is said in a trad., كَانَ لَا يَرَى بَارِيَّةً عَلَى البُورِيَّ explained as meaning He did not see any harm in praying upon a mat made of reeds. (TA.) — Accord. to some, (M,) A road; syn. طَرِيقٌ (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بَوْرِيَّةٌ see بَارِيَّةٌ, in two places. = Also A kind of fish; [a species of mullet, the mugil cephalus of Linnaeus, of the roe and milt of which is made what the Italians call botargo, and the Arabs from a town in Egypt, named بُورَة (K,) between Tinnes and Dimyât, of which there are now no remains. (TA.)

بَارِيَّةٌ }
بَوْرِيَّةٌ }
بَارِيَّةٌ }
بَوْرِيَّةٌ }
sec بَارِيَّةٌ

بَوَارٌ, an inf. n. of 1: see بَوْرٌ, last sentence. — [Hence,] بَوَارٌ, like قَطَامٌ, [an indecl. noun,] *Perdition*: (El-Aḥmar, Ṣ, M, K:) as in the saying, نَزَلَتْ بَوَارٌ عَلَى الْكُفَّارِ *Perdition fell upon the unbelievers.* (El-Aḥmar, Ṣ, TA.) = See also بَوْرٌ.

بَارِيٌّ *A seller of mats of the kind called بَارِيٌّ &c.* (K.)

رَجُلٌ حَائِرٌ بَائِرٌ — You say also رَجُلٌ حَائِرٌ بَائِرٌ (T, Ṣ, M, A, K,) and رَجُلٌ فِي حَوْرٍ وَبَوْرٍ (A,) meaning *A man who does not apply himself rightly, (T, Ṣ, TA,) or has not applied himself rightly, (K,) to anything; (T, Ṣ, K;) erring; losing his way; (T;) who will not do right of his own accord, nor obey one directing him aright: (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بَائِرٌ is here an imitative sequent of حَائِرٌ. (Ṣ.)* [Respecting the latter phrase, see also art. حَوْرٌ.] — See also بَوْرٌ, in two places.

فَحْلٌ مَبْوَرٌ *A stallion-camel that knows the state of the female, whether she be pregnant or not.* (M, A, K.)

مُبِيرٌ *A destructive man, acting exorbitantly in destroying others.* (TA, from a trad.)

بوز

بَازٌ i. q. بَازٍ; [see art. بَزْوٌ] (Ṣ, K;) a dial. var. of the latter; (Ṣ;) as also بَازٌ: (IJ, TA:) dual. بَازَانٌ (K:) pl. [of pauc.] أَبَوَازٌ and [of mult.] بَازِيَانٌ (Ṣ, K:) the dual of بَازٍ is بَازِيَانٌ; (K;) and the pl. is بَزَاةٌ (Ṣ, K) and بَوَازٍ (K.)

بوس

1. بَوَسَ, aor. بَيَّوَسَهُ, (Ṣ,) inf. n. بَوَسٌ, a Persian word, arabicized, (Ṣ, A, K,) *He kissed him.* (Ṣ, A, K.) You say also, بَاسٌ لَهُ الْأَرْضُ *He kissed the ground to him.* (A, TA.)

كَبَّسَ *Kissed: you say, الْيَوْمَ بِسَاطِكَ مَبُوسٌ وَعَدَا، [To-day thy carpet is kissed, and to-morrow thou art imprisoned].* (A.)

بوش

1. بَاشَ, aor. بَيَّوَشَ, inf. n. بَوَشٌ, *He mixed, or confounded.* (Fr.) See also شَابَ, in art. شَوْبٌ. — *He associated with بَوَشٌ, meaning, people of the lowest or basest or meanest sort.* (IAqr.) — بَاشُوا (K,) inf. n. as above, (A, K,) *They (mixed people, A, K, of the lowest or basest or meanest sort, TA) cried out, or vociferated; or did so calling for aid or succour; or in distress and impatience; or in fear.* (A, K.)

2. بَوَشُوا, inf. n. تَبَوَّشُوا, *They became mixed, or confused: (K:) or numerous, and mixed or confused: (TA:) and تَبَوَّشُوا signifies the same.* (K.)

5. see 2.

بَوَشٌ *A mixed or confused assembly or company: (A, K:) or an assembly, or a company, of mixed or confused people: (Ṣ:) or only of different*

tribes: or a multitude of men: as also بَوَشٌ, in these several senses: (K:) and, accord. to the women of Temecm, *of beasts also: (Aboo-'Adnān, TA in art. هَوْشٌ) or people of the lowest or basest or meanest sort: (IAqr:) or a family, or household: (ISd:) and [it is said by F that] it also signifies sons of the same father, when assembled together: (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that بَنُو الْأَبَاءِ, [app. a mistake for بَنُو الْأَبِّ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (Ṣ.) You say, جَاءُوا فِي هَوْشٍ وَبَوَشٍ *They came in assemblage and multitude.* (A.) And جَاءَ مِنَ النَّاسِ الْهَوْشُ وَالْبَوَشُ *The multitude of the people came: (AZ:) or the assembly and family or household.* (ISd.) And تَرَكْتَهُمْ هَوْشًا *I left them [in great numbers and] in confusion.* (K.) And بَوَشٌ بَائِشٌ (Ṣ, K,) or بَوَشٌ بَائِشٌ (CK,) [app. *A numerous, or large, assembly of mixed or confused people.*] And جَاءَ بِالْبَوَشِ الْبَائِشُ *He came with multitude, or the multitude.* (TA.)*

بَوَشٌ: see بَوَشٌ, in three places.

بَوَشِيٌّ *A poor man having a numerous family or household: (Ṣ, K:) or having a family or household: (Aboo-Sa'eed:) and one of the baser and common sort of men: as also بَوَشِيٌّ. (K.)*

بَوَشِيٌّ: see what next precedes.

بَائِشٌ: see بَوَشٌ, in three places.

بوع

1. بَوَّعَ, (Ṣ, TA,) aor. بَيَّوَعُ, (TA,) inf. n. بَوَّعٌ, (Ṣ, K, TA,) *He extended his arms to their full reach; expl. by بَسَطَ بَاعَهُ; (TA;) and the inf. n. by مَدَّ الْبَاعَ; with a thing; as also بَوَّعُ. (K.)* — *He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ); as also بَوَّعُ; and in like manner a gazelle: (TA:) and he (a horse) stepped far, or took long steps, in his running; (Ṣ, K;) and in like manner one says [بَاعَتْ] of a she-camel. (Ṣ.) You say, مَرَّ بَيَّوَعٌ, and بَيَّوَعٌ, *He went along stretching forth his fore-legs to the full extent of his step.* (L.) — بَاعَ بِالْبَالِ, aor. بَيَّوَعُ, (TA,) inf. n. بَوَّعٌ, (Lth, K,) *He extended his arm, or hand, [liberally, or bountifully,] with the property.* (Lth, K, TA.) You say also, نَعَّ بَعٌّ, meaning † *Stretch forth thine arms, or hands, (بَاعَيْكَ,) in acts of obedience to God.* (IAqr.) And بَعَّ لِمَسَاعِي *He stretched forth his arms [to attain means of honour and elevation].* (TA.) And مَا يَدْرُكُ تَبَوَّعَهُ † *The point to which he has reached is not to be attained: (K, TA:) and, as Lh says, لَا تَبْلُغُونَ تَبَوَّعَهُ, † *Ye will not, or shall not, reach the point to which he has attained: originally, his length of step.* (TA.) — إِذَا بَاعَ أَتْبَاعَهُ *When he accomplishes his want,***

he goes away. (Ḥar p. 592.) = بَاعَ الْحَبْلَ, (Mṣb, TA,) first pers. بَعَّه, (Ṣ,) aor. and inf. n. as above, (Ṣ, Mṣb, TA,) *He measured the rope by the باع [or fathom]; (Mṣb;) he extended his باع [or arms stretched to the full reach] with the rope; (Ṣ;) or he extended the rope with his باع; or, which is nearly the same in meaning, he extended his arms with the rope until it became a باع [or fathom in measure]; (TA;) like as you say, يَبْوَعُ from التَّبْوَعِ. (Ṣ, TA.) — [And hence,] يَبْوَعُ الأَرْضَ *He traverses the ground with wide step and quick motion.* (Ḥam p. 720.)*

5: see 1, in six places: — and see 7.

7. انْبَاعٌ and تَبْوَعٌ, said of a rope, signify the same [app. *It was measured by the باع, or fathom.*] (K, TA.) — انْبَاعَتِ الْحَيَّةُ *The serpent extended itself, after gathering itself together and coiling itself, in order to spring.* (Lh, K.) — انْبَاعٌ, said of a man, *He leaped, or sprang, after being still: or he made an assault; or leaped, or sprang, and made a violent seizure.* (TA.) [Hence,] مُخْرَبِقٌ لِيَنْبَاعَ *Silent in order to leap, or spring, (K, and Ṣ in art. خَرَبِقٌ,) when he finds an opportunity; (Ṣ in that art.;) on account of a misfortune which he desires [to effect]; (Ṣ, K, in that art.;) or in order to make an assault: (TA:) or looking, or waiting, for an opportunity to leap, or spring, upon his enemy, or the object of his want, when able to do so; and in like manner, مُخْرَبِقٌ لِيَنْبَاعَ (TA in art. خَرَبِقٌ:) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (As, TA in art. خَرَبِقٌ:) accord. to one relation, لِيَنْبَاعَ, i. e. to bring about, or effect, a بَائِعَةٌ, meaning a calamity, or misfortune: (K:) or لِيَنْبَاعَ may be for لِيَنْبَعِ, from النَّبْعِ. (Ḥar p. 62.) [Hence also,] انْبَاعَ الشَّجَاعِ مِنَ الصَّفِّ *The courageous man went, or came, out, or forth, from the rank.* (AAF.) — انْبَاعَ لِي فِي بِلْعَتِهِ *He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself (أَمَدَّ) to give his consent to it.* (K, TA.) And hence, انْبَاعٌ, as used by Ṣakhr-el-Ghici in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, انْبَاعٌ, *The acting, or behaving, towards another, boldly, in a free and easy manner, or without shyness; syn. انْبِسَاطٌ; as also بَيْعٌ. (TA.)* — انْبَاعٌ also signifies *He ran in a gentle manner, with a bending and a twisting of himself; from بَاعَ, aor. بَيَّوَعُ. (Aḥmad Ibn-'Obeyd.)* — *And he went away.* (Ḥar p. 592: see 1.) — *And It (sweat) flowed: (Mṣb, K:) or, as El-Fārābee says, extended. (Mṣb.)* 'Antarah says, describing the sweat of a she-camel,*

يَنْبَاعٌ مِنْ ذِفْرِي غَضُوبٍ جَسْرَةٌ
[Flowing, or extending, from the part behind the ear of a she-camel quickly angered, spirited, or tall, or tall and bulky, or strong, and bold to

endure travel]: **بِنْبُوعٌ** being originally **بِنْبُوعٌ**; or, as most of the lexicologists say, originally **بِنْبُوعٌ**, the **ل** being inserted after the fet-ḥah of the **ب** to render its sound full. (TA.)

8. **اِبْتِئَاعٌ**: see 7, in the latter half of the paragraph.

بَاعٌ A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left; (Mṣb;) the measure of the extension of the two arms (S, K, TA) with what is between them of the body; (TA;) as also **بُوعٌ** and **بُوعٌ**; (K;) the last of the dial. of Hudheyl: (TA:) said by AHāt to be of the masc. gender: (Mṣb:) pl. **أَبْوَاعٌ** (Mṣb, K) and **بِيعَانٌ**. (Ham p. 475.) — [And hence,] †The body, including the limbs; [because a fathom in height;] as in the phrase **رَجُلٌ طَوِيلٌ الْبَاعِ** †A man tall in the body; which has also another meaning, to be seen below: but you do not say, **قَصِيرُ الْبَاعِ** as meaning short in the body. (TA.) — [Also The arms; and particularly when extended to their full reach; as also the pl.: and in like manner, the fore legs of a beast: see several examples in the first paragraph of this art.] — [And hence, †Reach; power; or ability.] You say, **هُوَ قَصِيرُ الْبَاعِ** †He is lacking in power, or ability: a phrase which has also another meaning, to be seen below. (TA.) And **قَصَرَ بَاعَهُ عَنِ ذَلِكَ** †He was unable to attain, or to do, or effect, that: in this case, **بُوعٌ** is not used. (TA.) — And †Reach, power, or ability, in the means, or causes, of attaining honour; or in generous, or honourable, qualities or actions: (TA:) †eminence; nobility; honour; generosity: (Lth, S, K;) in which senses, **بُوعٌ** is not used. (Lth.) A poet says,

لَهُ فِي الْمَجْدِ سَابِقَةٌ وَبَاعٌ

[He has precedence and eminence in glory, honour, dignity, or nobility]. (Lth.) And **رَجُلٌ طَوِيلٌ الْبَاعِ** †A man of large generosity. (TA.) And **قَصِيرُ الْبَاعِ** †Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

بُوعٌ and **بُوعٌ**: see **بَاعٌ**, in four places. — The former also signifies A place that is broken, or crushed, (**مَكَانٌ مُنْبَضِرٌ**) in a small ravine (**لُصْبٌ**) of a mountain. (Ibn-'Abbād, K.)

بَاعَةٌ The court (**سَاحَةٌ**) of a house: (Ibn-'Abbād, K:) a dial. var. of **بَاحَةٌ**. (TA.)

بُوعٌ †A large-bodied camel. (TA.)

بَانِعٌ A young gazelle that stretches forth its fore legs to the full (**بُوعٌ**) in going along: (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. **بُوعٌ** (K) and **بُوعٌ**. (TA.) And **بُوعٌ**, a determinate noun, is applied to The ewe, because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbād, K;) by saying, **أَبْوَاعٌ أَبْوَاعٌ**. (Ibn-'Abbād.) You say also **نَاقَةٌ بَانِعَةٌ** A she-camel that steps far, or takes long steps: pl. **بُوعٌ**. (TA.) And **فَرَسٌ بَانِعٌ**

(K,) originally **بِنْبُوعٌ**, (TA.) A horse that steps far, or takes long steps. (Z, K.)

بَانِعٌ: see **بَانِعٌ**.

أَبْوَاعٌ Anything that flows; or extends: (Mṣb:) anything sweating, or exuding sweat. (TA.)

بُوقٌ

1. **بَاتِقٌ** (K,) aor. **بُيُوتُقُ**, inf. n. **بُيُوتُقُ**, (TA,) He came with, or brought, or effected, evil, or mischief, and altercations. (K.) — **بَاقَتِ الدَّاهِيَةُ** The calamity, misfortune, or disaster, befell, betided, or happened. (Mṣb.) And **بَاقَتَهُمُ الدَّاهِيَةُ**, (S,) or **الْبَاقَةُ**, (JK, K,) aor. and inf. n. as above, (S,) The calamity, misfortune, or disaster, befell them, or smote them; (S, K;) as also **عَلَيْهِمْ** †انْبَاقَتْ: (JK, K;) and **انْبَاقَتْ عَلَيْهِمْ بَانِعَةٌ شَرٌّ** A calamity, &c., burst upon them; syn. **انْقَطَعَتْ**; (S, K;) like **انْبَاجَتْ**, (S,) from which IF thinks it to be changed: (TA:) and **انْبَاقَ عَلَيْهِمُ الدَّهْرُ** Fortune assailed them, or assailed them, with calamity, like as the sound issues from the trumpet (**البُوقُ**): (S;) and **بَقْتَهُمُ** [I assailed them, or assailed them, with a calamity, &c.]. (JK.) And in like manner, one says, **بَاقَتَهُمُ بُوقٌ**, (S, TA,) inf. n. **بُيُوتُقُ** and **بُيُوتُقُ**, A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) — Also **بَاتِقٌ** (K,) aor. as above, inf. n. **بُيُوتُقُ**, (TA,) He wronged a man; treated him wrongfully, or unjustly: or he came upon a people, or company of men, suddenly, or unawares, without their permission; as also **انْبَاقَ**: (K:) [or,] as some say, **انْبَاقَ عَلَيْهِمُ** they slew him: (TA:) and **انْبَاقَ بِهِ** he wronged him. (K.) And **بَاتِقٌ بِكَ** He (a man, JK) came up, or forth, upon thee, from a low, or depressed, place. (JK, K.) And **بَاتِقٌ بِهِ** He encompassed, or surrounded, him. (JK, K.) And **بَاتِقُ الْقَوْمِ عَلَيْهِ** (K,) inf. n. **بُيُوتُقُ**, (TA,) The people, or company of men, gathered themselves together against him, and slew him wrongfully: (K, TA:) but some say that it means, as explained before, they slew him. (TA.) And **بَاقَتَهُمُ**, (Ibn-'Abbād, JK, K,) aor. as above, (JK,) inf. n. **بُيُوتُقُ**, (Ibn-'Abbād, TA,) He stole from them; robbed them. (Ibn-'Abbād, JK, K.)

7: see 1, in five places. **مُخْرَجٌ لِيُنْبِتَاقَ**, a prov., thus related by some, instead of **لِيُنْبِتَاقَ**, means **سَاطِئَةٌ**, i. e., a calamity, or misfortune: (K in art. **بُوعٌ**, q. v.) or, to launch forth, and manifest what is in his mind. (TA.) You say also, **انْبَاقَ عَلَيْنَا بِالْكَلَامِ** He broke forth upon us with evil speech. (JK.) And **انْبَاقَ بِالسَّحْكِ** He broke forth with laughter. (JK.) And **انْبَاقَتِ الْمَطَرَةُ** The shower of rain poured forth with vehemence. (TA.) And **انْبَاقَ الْمَاءُ** The water became copious, or much in quantity. (JK.)

بُوقٌ Abundance of rain; as also **بُوقٌ**. (TA.) — See also the next paragraph.

بُوقٌ [A trumpet:] a certain thing in which one

blows; (IDrd, S, Mgh, K;) in which one blows as in a musical pipe: (Kr, K:) [mostly used in war, but] mentioned by a poet, cited by Aṣ, as used by the Christians: (S:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shiháb says, in the 'Ináych, that it is arabicized, from [the Persian] **بُورِي**: (TA: [but this is obviously improbable:]) pl. **بُوقَاتٌ** (Mgh, Mṣb) and **بِيقَانٌ** (Mṣb [in my copy of the Mgh, erroneously, **بِيقَاتٌ**]) [and **أَبْوَاتٌ**, a pl. of pauc., commonly used in the present day]. **نَفَخَ فِي الْبُوقِ** [He blew the trumpet, lit., in the trumpet,] means [also] †he spoke that in which was no profit. (TA.) — [Hence,] †One who does not conceal a secret; (Lth, JK, K;) as also **بُوقٌ**. (K.) — Also A certain thing in which the miller blows; (JK, K;) accord. to the copies of the K, resembling a **مَنْقَابٌ**; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] **مِثْقَافٌ**, the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known. (Lth, TA.) — See also **بُوقٌ**.

بَاقَةٌ 1 bundle of herbs, or leguminous plants. (S, K.) [And in modern Arabic, A bunch of flowers.]

بُوقَةٌ A shower, full, or storm, of rain, (JK, S,) that has burst forth with a dash: (S, TA:) or such as is vehement; or disapproved, disliked, or deemed evil: (K:) pl. **بُوقٌ**. (JK, K.)

بُوقٌ, or **بُوقٌ**, **دَاهِيَةٌ بُوقٌ**, A vehement calamity or misfortune or disaster. (TA.) — And the former, applied to a man, Thievish; a great thief. (JK.)

بَانِعَةٌ A calamity, misfortune, or disaster; (JK, S, Mṣb, K;) a vehement evil or mischief; (Mṣb;) a trial that befalls a people: (TA:) pl. **بُوعَاتٌ**. (S, Mṣb, K.) It is said in a trad., **لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بُوعَاتُهُ**, meaning, accord. to Kāṭidch, [He will not enter Paradise whose neighbour is not secure from] his wrongful, or injurious, conduct: or, accord. to Ks, his malevolent, or mischievous, dispositions, and his evil conduct. (S.)

IF says, in the "Maḳáyees," that **بُوقٌ** is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

بُولٌ

1. **بَالٌ** (T, S, &c.), aor. **بُيُولُ**, (S, M, Mṣb,) inf. n. **بُيُولٌ** (M, Mṣb) and **مَبَالٌ**, (Mṣb,) [He urined, discharged his urine, made water, or staled;] said of a man, (M, Mṣb,) and of a beast, (Mṣb,) &c. (M.) — [Hence,] **بَالٌ بُولًا شَرِيفًا فَاحِرًا** †He (a man) begat offspring resembling him (El-Mufaḍḍal, T, TA) in form and natural dispositions. (El-Mufaḍḍal, TA.) — A poet, using the verb metaphorically, says,

بَالٌ سُهَيْلٌ فِي الْفَضِيحِ فَسَدٌ

[Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]: (M:) meaning, that when Canopus

raises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. **فَضَح**.) **بَوْلٌ** is also a prov., said when winter has come. (MF in art. **خَرَت**.) [See **سَهْلٌ**.] — **بَوْلٌ** also signifies †The having vent, so as to flow forth: (K:) whence **بَوَالٌ** as an epithet applied to a wine-skin: see this word below. (TA.) — And **بَالٌ** †It melted, or dissolved: (K:) said of fat. (TA.)

2. **بَوْلٌ أَصْلُ الشَّجَرَةِ** (K in art. **قَرَح**.) [He made water upon the root, or stem, of the tree: or] he put urine at the root of the tree to render its fruit abundant. (TK in that art.)

3. **لَا أَبَاؤُهُ**, from **الْبَالُ**, I will not, or I do not, cause him, or it, to move, or occur to, my mind. (Z, TA in art. **بَلُو**. See **لَا أَبَالِيهِ** in that art.)

4. **أَبَالُ الْخَيْلِ**, and **أَسْتَابَهَا**, [He, or it, made, or caused, the horses to stale: or] he stopped the horses for the purpose of [their] staling. (TA.) One says, (in threatening, P:) **نَبَيْلَتِ الْخَيْلِ فِي** **عَرَصَاتِكُمْ** [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., **بَالٌ حِمَارٌ فَاسْتَبَانَ** † **أَحْمَرَةٌ**, and caused some (other) asses to stale: applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10. **أَسْتَابَ** He desired, or required, to make water. (KL.) — See also 4, in two places. — El-Farcedak says,

- وَإِنَّ الَّذِي يَسْعَى لِيَفْسِدَ زَوْجَتِي
- كَعَاجٍ إِلَى أَسَدِ الشَّرَى يَسْتَبِيلُهَا

meaning [And verily he who strives to corrupt my wife is like one betaking himself to the lions of *Esh-Sharā* (a certain road abounding with those animals)] to receive their urine in his hand. (S.)

بَالٌ A state, condition, or case; syn. **حَالٌ** (T, S, M, Mṣb, K) and **شَأْنٌ**: (T:) or a state, condition, or case, for which one cares; wherefore one says, **مَا بَالَيْتُ بِكَذَا**, inf. n. **بَالَةٌ**, meaning “I cared not for such a thing:” (TA:) or a thing [or things] for which one cares: (Ḥar p. 94:) and **الْبَالُ** signifies also **النَّفْسُ**, i. e. care, or concern; and hence is [said to be] derived **بَالَيْتُ**, having for its inf. n. **بَالَةٌ**. (T.) One says, **مَا بَالُكَ** What is thy state, or condition, or case? (S.) [See the *Kur* xii. 50 and xx. 53: and see an ex. in a verse cited in this *Lex. voce* **إِيهِ**.] When it was said to a man, in former times, “How hast thou entered upon the morning?” he used to reply, **بِخَيْرٍ أَمْلَحَ اللَّهُ بِأَكْمَرٍ** [With good fortune: may God make good your state, or condition]. (Ḥam p. 77.) **وَيُضْلِحُ بِأَنْهَرٍ**, in the *Kur* [xlvii. 6], means *And He will make good their state, or condition, in the present world: (I'Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come.* (M.) One says also, **هُوَ رَخِيٌّ**, **الْبَالُ** He is in ample and easy circumstances (T,

Mṣb) of life; (T:) he is not straitened in circumstances, nor troubled: (T:) or he is in an easy, or a pleasant, state or condition: (TA in art. **رَخُو**:) or he is easy, or unstraitened, in mind: (S:) [for] **الْبَالُ**, (T, M, K,) or **رَخَاةُ الْبَالِ**, (TA,) signifies *ampleness and easiness of life:* (T, M, K, TA:) or **الْبَالُ** signifies *an easy, or unstraitened, state of the mind.* (S.) And **هُوَ كَأَنَّ** **هُوَ كَأَنَّ** He is in an evil state or condition: (TA:) or he is straitened in his hope, or expectation: for **الْبَالُ** is said to signify *hope, or expectation:* (T:) so says El-Hawāzinee. (TA.) And **لَيْسَ** **بِأَلَى** **هَذَا مِنْ بَالِي** This is not of the things for which I care. (S.) And it is said in a trad., **كُلُّ أَمْرٍ دِي**, **بَالٌ** **لَمْ يَبْدَأْ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَتْرُ**, i. e., *Every honourable affair, for which one cares, and by which one is rendered solicitous, [in which a beginning is not made by praising God, is cut off from good, or prosperity:] or every affair of importance, or moment.* (TA in two places in this art.) — Also **الْقَلْبُ**, or **الْمِيزَانُ**; syn. **قَلْبٌ**, (T, S, Mṣb, K,) and **خَلْدٌ**, (Ḥam pp. 76 and 77,) and **نَفْسٌ**, (AZ, T,) and **خَاطِرٌ**. (M, K, Kull p. 179.) You say, **خَطَرَ بِيَالِي**, (Mṣb, Kull ubi supr.) and **عَلَى بَالِي**, (Kull ibid.) i. e., [It (an affair, or a thing, Kull) occurred to, or bestirred itself in, or moved,] *my heart, or mind.* (Mṣb, Kull.) And **لَمْ يَخْطُرْ بِيَالِي ذَلِكَ الْأَمْرُ**, i. e., [That affair did not occur to, or bestir itself in, or move, my heart, or mind; or] *did not move me, or distress me.* (T.) And **مَا يَخْطُرُ فَلَانَ بِيَالِي**, i. e. [Such a one does not occur to, or move,] *my heart, or mind.* (S.) — [And hence, *Mind, or attention.* You say, **أَعْطِنِي بِأَلِكْ** Give me thy mind, or attention. And] **لَا أَتَقَى إِلَيْهِ بَالًا** [I will not, or I do not, give, or pay, any attention to him, or it]. (Z, TA in art. **بَلُو**.) — [The whale;] a great fish, (S, K,) of the fish of the **بَحْرُ** [here meaning sea]; (S:) a certain bulhy fish, called **جَمَلُ الْبَحْرِ**; (M;) it is a fish fifty cubits long: (MF:) [Kzw describes it as being from four hundred to five hundred cubits in length, and says that it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot: these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lumps:] the word [in this sense] is not Arabic: (S:) in the O it is said to be arabicized, from [the Persian] **وَالٌ**. (TA.) — The spade (**مَرٌّ** [in the Ck erroneously written **مَرٌّ**]) with which one works in land of seed-produce. (M, K.) — See also **بَالَةٌ**, in three places.

بَوَالٌ, originally an inf. n., (Mṣb,) [Urine; stale:] pl. **أَبْوَالٌ**. (S, Mṣb, K.) — **أَبْوَالُ الْبِغَالِ** The seminal fluid of mules. (Aṣ, TA.) And hence, as being likened thereto, because it is fruitless, (Aṣ, TA,) †The **سَرَابُ** [or mirage: in the Ck **الشَّرَابُ**]. (Aṣ, K, TA.) It is also applied to

the road of El-Yemen, which is not travelled but by mules: see also art. **بِغْل**. (TA.) — **بَوْلُ الْعَجْوِزِ** † *Cow's milk.* (TA.) — **بَوْلٌ** signifies also † *Offspring.* (M, K, TA.) — And † *A large number.* (K, TA.) — See also **أَبْوَالٌ**.

قَارُورَةٌ A [flash, or bottle, such as is called] **بَالَةٌ**: (M, K:) pl. [or rather coll. gen. n.] **بَالٌ**. (TA.) — A [bag such as is called] **جِرَابٌ**, (T, M, K,) small and large, in which *mush is put:* (T:) or (M [in the K “and”]) the *receptacle of perfume:* (S, M, K:) a Persian word, (S, M,) arabicized; (S:) in Persian **بَيْلَه**, (T, S, M,) or **بَالَه**: (M:) pl. [or coll. gen. n.] **بَالٌ**. (T.) — It is said to signify also *An odour; a smell:* (T;) on the authority of Abou-Sa'eed Ed-Dareer; (TA;) from **بَلَوْتُه** meaning “I smelled it, and tried, proved, or tested, it;” originally **بَلَوْتُه**; the **و** being transposed, and changed into **ل**. (T.) — And *A staff with a pointed iron at the end, used by the hunters of El-Baṣrah, who throw it at the game:* pl. [or coll. gen. n.] **بَالٌ**. (T, TA.) — And hence it is applied by the vulgar to *A small elongated sword.* (TA.) — It is also an inf. n. of **بَالَى**, which see in its proper art. (TK.)

بَوَلَةٌ The origin (**مَنْبِتٌ** [so in copies of the K accord. to the TA]) or *daughter* (**بِنْتُ** [so in some copies of the K]) of a man; (K;) on the authority of El-Mufaḍḍal. (TA.)

بَيْلَةٌ a subst. from **بَالٌ**, (S, M, K,) [meaning *A discharging of urine, making water, or staling: or a mode, or manner, thereof; as appears probable from its form, and from J's adding that it is] like جِلْتَةٌ and رِكْبَةٌ; (S;) [and also from the following phrase:] إِنَّهُ لَحَسَنُ الْبَيْلَةِ [Verily he is one who has a good mode of discharging his urine]; from **الْبَوْلُ**. (M.)*

كَبِيرٌ **بَوَلَةٌ** That discharges much urine; syn. **كَبِيرٌ** **الْبَوْلُ**; (M, K;) applied to a man; (M;) and so **بَوَالٌ** applied to a camel. (TA.)

بَوَالٌ A disease occasioning much, or frequent, **بَوْلٌ** [or discharging of urine]: (M, K:) a disease that attacks sheep, or goats, such that they discharge urine until they die. (Ḥam p. 77.) You say, **أَخَذَهُ بَوَالٌ** He was taken with much, or frequent, **بَوْلٌ** [or discharging of urine]. (S.)

بَوَالٌ: see **بَوَلَةٌ**. — [Hence,] †A wine-skin from which the wine runs out. (TA.) — And **شَحْمَةٌ بَوَالَةٌ** †A piece of fat that quickly melts or dissolves. (IAṣr, TA.)

أَبْوَالٌ مِنْ كَلْبٍ More frequent in making water than a dog: or it may mean more abundant in offspring. (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that **بَوْلٌ** (i. e. **بَوَالٌ**) may signify urine or coitus or offspring.])

مَبَالٌ [The place of urine, or of the urinary discharge; meaning] the **فَرْجُ** [or pudendum of a man and of a woman]: whence the phrase, **مَبَالٌ**, **فِي مَبَالٍ** occurring in a trad. (TA.)

مَبْوَلَةٌ [A diuretic; a provocative of urine]. You say, كَثْرَةُ الشَّرَابِ مَبْوَلَةٌ, (S, K, *) i. e., *Much beverage occasions a discharging of urine.* (TA.)

مَبْوَلَةٌ [A urinal;] a vessel (كُوز) in which one makes water. (S, K, *)

بوم

بُومٌ and بُومَةٌ A certain bird; [namely, the owl;] each word applying to the male and the female: (S, K, *) or the former signifies the male, or males, (so in different copies of the M,) of the *فَام* [or owl-kind]; and the latter is its n. un.: (M, TA, *) said by Az to be genuine Arabic: (TA, *) pl. of the former *أَبْوَامٌ*. (IB, TA.)

بُومٌ بُومٌ [An owl, or male owls,] that cries, or that cry, much. (TA.)

بون

1. بَانَةٌ, aor. *بَيُونُ*, (S in art. *بِين*, Mgh, K, *) inf. n. *بُونٌ*, (Mgh, TA, *) i. q. *بَانَةٌ*, aor. *بَيِينُ*, (S ubi suprâ, K, *) inf. n. *بِينٌ*, (TA, *) meaning *He excelled him*; (S* ubi suprâ, Mgh, *) *he surpassed him in excellence and in manly virtue*: so in the *Iktitûf*. (TA.)

بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Mgh, K, *) well known: (Mgh, *) n. un. with *ة*: (S, Mgh, Mgh, *) its seed, or grain, [called *الْبَانُ* and *جَوْزُ الْبَانِ* and *فُسْتُقُ الْبَانِ*, the glans unguentaria, or nux unguentaria, or ben-nut,] has a good, or pleasant, [fragrant] oil, (K, *) called *زَهْنُ الْبَانِ* [oil of ben], (S, Mgh, Mgh, *) and simply *بَانٌ*, the prefixed noun being suppressed: (Mgh, *) [Az says,] it is the pl. of *بَانَةٌ*, which is a certain tree having a fruit, or produce, which is perfumed with aromatics, after which its oil is expressed, of a good [or fragrant] quality: (T in art. *بَنِى*, *) its seed, or grain, is good for [removing] the [affections of the skin termed] *بَرَشٌ* and *نَمَشٌ* and *كَلَفٌ* and *حَصَفٌ* and *بَهَقٌ* and *سَعْفَةٌ* and the mange, or scub, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a *مُتَالٌ* thereof, drunk, is an emetic, which loosens crude phlegm: (K, *) AHn says, (TA, *) it is a kind of tree that grows tall, in a straight, or an erect, manner, like as grows the [species of tamarish called] *أَثَلٌ*, and its leaves are [of the kind termed] *هَدَبٌ*, like those of the *أَثَلٌ*, but its wood has no hardness: the n. un. is with *ة*: Abou-Ziyâd says, it is of the [trees called] *عَضَاهُ*, and has long *هَدَبٌ*, intensely green; it grows upon [hills, or what are termed] *هَضَبٌ*; and its fruit resembles the pods of the [species of kidney-bean called] *لُوبِيَاءُ*, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the *بَانِ*: on account of the straightness of its growth and of the growth of its branches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying *كَأَنَّهَا بَانَةٌ* [As though she were a ben-tree], and *كَأَنَّهَا غُصْنُ بَانٍ* [As though she were a branch of

the ben-tree], &c.: thus does Keys Ihn-El-Kha-ţeem: (M in art. *بِين*, *) and so does Imra-el-Kays. (TA.) [See an ex. vocc *بِرْفَرْمَةٌ*.] — [It is also applied in the present day to A species of willow, the *salix Aegyptia* of Linnæus, properly called in Arabic *خَلَّافٌ*: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the *بَانِ*; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

بُونٌ Excellence: an excellent quality; (S in art. *بِين*, Mgh, *) as also *بُونَةٌ*: (IAqr, T, *) or the distance, space, or interval, between two things; as also *بُونٌ*. (M, K, *) You say, *بَيْنَهُمَا بُونٌ بَعِيدٌ* (T, S, Mgh, *) and *بَيْنَ بَعِيدٌ* (T, S) [Between them two (meaning two men) is a wide distance]; i. e. between their two degrees of rank or dignity, or between the estimations in which they are commonly held: (Mgh, *) the former phrase is the more chaste: (S, *) when corporeal distance is meant, one says, *بَيْنَهُمَا بُونٌ*, with *ى*; (Mgh, *) or in the case of [literal] distance, one says, *إِنَّ بَيْنَهُمَا بُونٌ*; not otherwise. (S, *)

بُونٌ: see *بُونٌ*.

بُونَةٌ: see *بُونٌ*. — Also Mutual separation. (IAqr, T, *)

بوه

1. *بَاهَا*, (JK, K, *) [aor. *بَيَّوهُ*] inf. n. *بَوْهٌ*, (TA, *) *He lay with her*; syn. *جَامَعَهَا*; (K, *) like *بَاكَهَا*. (JK, *) = *بَاهٌ*, aor. *بَيَّوهُ*, (JK, K, *) inf. n. *بَوْهٌ*; (K, *) as also *بَاهٌ*, aor. *بَيَّاهُ*, (JK, *K, *) inf. n. *بَيَّهٌ*; (K, *) *His attention became roused to it*; (K, *) *he knew it, or understood it*; or *knew*, or *had knowledge, of it*; *was cognizant of it*: (JK, TA, *) like *بَاهٌ*, and *أَبَهُ* or *أَبَهُ*. (TA, *) And *مَا بَهْتُ* *لَهُ*; as also *مَا بَهْتُ لَهُ*; *I did not know it, or understand it*; or *did not know, or had not knowledge, of it*; *was not cognizant of it*: (JK, S, K, *) the inf. n. of the former is *بَوْهٌ*; and that of the latter, *بَيَّهٌ*. (TA, *)

بَاهٌ a dial. var. of *بَانَةٌ* (IAqr, S) and of *بَاهٌ*, (IAqr, TA, *) signifying *Coitus*: (S, K, *) and *marriage*: (K, *TA, *) as also *بَاهَةٌ*: (TA, *) or a share of *coitus*; (JK, TA, *) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA, *) also *venereal passion*: (TA in art. *خَفَش*, *) [or the *venereal faculty*; as when one says of a drug or some other thing, *يَزِيدُ فِي الْبَاهِ* *It increases the venereal faculty*:] IKt says, of this word, *بَاهٌ*, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for *بَاهٌ*]. (Mgh and TA in art. *بَوَا*, *) [See also *بَاهَةٌ*.]

بَاهَةٌ: see *بَاهٌ*. = Also The court of a house; or a spacious part, or portion, of a house, in which is no building; (JK, K, TA, *) where people alight; or lodge: (JK, *) a dial. var. of *بَاهَةٌ*. (TA, *)

بَاهِيٌّ That strengthens the venereal [faculty or] appetite. (TA in art. *جَزَر*, &c., *)

بى

2. *بَيَّيْتُ الشَّيْءَ*, (T, K, *) inf. n. *بَيَّيْتُ*, (K, *) *I made the thing apparent, manifest, evident, clear, plain, or perspicuous.* (As, T, K, *) = Also, (K, *) as in the TA, or *بَيَّيْتُ الشَّيْءَ*, (M, and so in several copies of the K, *) [both confirmed by what follows,] i. q. *تَعَمَّدْتُ* [meaning *I directed myself, or my course, or ain, to, or towards, the thing; made for it, or towards it; made it my object*; &c.]. (M, K, *) — In the saying, *حَيَّاكَ اللَّهُ وَبَيَّاكَ*, the phrase *حَيَّاكَ اللَّهُ* means *May God make thee to have dominion*: (S, M, *) or *may God prolong thy life*: (M, *) and *بَيَّاكَ* means *may He bring thee prolongation of life*; lit. *may He direct himself to thee, or the like, with the gift of prolongation of life*; (As, S, *) or *قَصَدَكَ بِالتَّحِيَّةِ* [which is the same]: (IAqr, T, *) or *أَعْتَمَدَكَ بِالمُلْكِ* [may He bring thee dominion]; (M, *) so too says IAqr: (TA, *) or *may He make thy state, or condition, to be good*: (TA, *) or *may He make thee to laugh*: (T, S, M, K, *) so some say, accord. to As: (T, *) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S, *) so says A'Obeyd, on the authority of Sa'ced Ibn-Jubeyr: (T, *) or it means *may He bring thee near [unto Himself]*: (Abou-Malik, As, T, M, K, *) or *may He bring thee*: (IAqr, S, M, *) or *may He prepare for thee an abode*; i. q. *بَوَاكَ مَنْزِلًا*, (K, *) or *بَوَاكَ*; the verb being here altered in order to assimilate it to the preceding verb, *حَيَّا*: (El-Ahmar, T, S, *) this explanation was approved by As: (S, *) the meaning intended thereby is, *may He lodge thee in an abode in Paradise*: (TA, *) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeyd, S, K, *) but this is naught: (K, *) A'Obeyd says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by *و*. (S, *) As an ex. of *بَيَّا* in the senso of *قَرَّبَ*, Abou-Malik cites this verse:

* *بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامًا * أَلْبَدَ وَالْمَلْحَةَ وَالسَّنَامًا **
[He brought near to them, i. e., placed before them, when they alighted, the food, namely, the liver, and the flesh of the back extending from the withers to the rump, and the hump]. (T, *) And IAqr, explaining *بَيَّاكَ* as meaning *بالتَّحِيَّةِ*, cites the following verse:

* *لَمَّا تَبَيَّنَا * أَمَا تَجِير * أُعْطِيَ عَطَاءَ اللِّحْزِ اللِّثِيمِ **
(T, *) Accord. to J, the meaning in this instance may be agreeable with the explanation of *بَيَّاكَ* by *اعتمدك بالتَّحِيَّةِ* [so that the verse may be rendered *When we betook ourselves with salutation to the father of Temeem, or, as the verse is cited in the S, to the brother of Temeem (أَخَا تَمِيمِ), he gave the gift of the niggardly, the mean*]; or it may mean *we brought*: and the verb admits of the same double rendering in other instances. (TA, *) = *بَيَّيْتُ بَاهًا حَسَنَةً* and *حَسَنًا* [I made, or wrote, a beautiful *ب*]. (TA in art. *الْبَيَّةُ*, *)

5. *It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near; syn. تَبَيَّنَ مِنْ قُرْبٍ.* (Aq, T.) = See also 1, in two places.

The low, ignoble, mean, or contemptible, man; as also *ابن بَيَّانٍ*, (IAqr, T, K,) and *ابن هَيَّانٍ*, (IAqr, T,) and *ابن بَيِّ*, (K,) or *ابن بَيِّ*, (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (K in art. *هي*; and so the latter of them is explained in the S, both there and in the present art. :) and one says, *مَا أَدْرِي أَيُّ هِيَ بَنُ بَيِّ هُوَ*, meaning *I huow not what man he is..* (S.) Accord. to some, (Lth, T,) *هي بَنُ بَيِّ* was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, K.)

see *البيُّ*, in two places.

قصيدة بيوية rel. n. of *بَا* or *بَاءَ*: whence *قصيدة بيوية* [as also *بَاوِيَّة* and *بَاوِيَّة*] *A قصيدة of which the* (M in art. *ب*.)

بيب

see *أب*, in art. *ابو*.

بيت

1. *بَاتَ*, (T, S, M, &c.,) aor. *بَيَّتَ* and *بَيَّاتٌ*, (S, Mq̄b, K,) inf. n. *بَيَّوتَةٌ* (Lth, T, S, A, Mq̄b, K) and *مَيَّتٌ* (Mq̄b, K) and *مَيَّاتٌ* (Mq̄b) and *بَيَّتٌ* and *بَيَّاتٌ*, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mq̄b:) it is by night, or in night; not in sleep: (M:) you say, *بَاتَ يَفْعَلُ كَذَا*, meaning *He did such a thing by night, or at night*: (S, Mq̄b, K:) [or *he was in the night, or at night, or during the night, doing such a thing*: and *he passed, or spent, the night, or a night, or a part thereof, or, as will be seen below, he entered upon the night, doing such a thing*:] like as one says, *ظَلَّ يَفْعَلُ كَذَا* as meaning “he did such a thing by day,” or “at day-time:” (S, Mq̄b:) IKoof and Es-Sarakustec and IKtt say that it has this meaning, and not “he slept:” (Mq̄b:) [F adds,] *وَلَيْسَ مِنَ النَّوْمِ*, (K,) which is said to mean, “and the action is not one of sleep;” so that when one sleeps by night, or at night, it is not correct to say, *بَاتَ يَنَامُ*: or, accord. to some, “its meaning is not that of sleeping;” so that one may say, *بَاتَ زَيْدٌ نَائِمًا* [Zeyd was in the night, &c., or passed, or spent, the night, &c., sleeping]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65] *وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا*, [And those who pass the night prostrating themselves to their Lord and standing up in prayer]: (Mq̄b:) Fr says that *بَاتَ الرَّجُلُ* means *The man remained awake all the night, engaged in acts of obedience or of disobedience*: (T, Mq̄b:) [or it means *the man*

entered upon the night; or he was in the night, or at night, or during the night, in any state, or engaged in any action; for] Zj says, (M,) *بَاتَ* is said of any one whom the night has overtaken, (M, K,*) whether he have slept or not slept: (M:) and Lth says, *الْبَيَّوتَةُ* signifies *the entering upon the night*: one says, *بَاتَ أَصْنَعُ كَذَا وَكَذَا* [I entered upon the night doing such and such things]: and he adds, (T,) he who says *بَاتَ* as meaning *he slept* commits an error; for you say, *بَاتَ أَرَاعِي النُّجُومَ* [I entered upon, or passed, the night] *looking at the stars*: and how can he be sleeping who is looking at them? (T, Mq̄b:) but Mullà 'Abd-El-Hakeem, in his Commentaries on the Muṭowwal, says that *بَاتَ* sometimes means *he remained, continued, stayed, or dwelt, and he alighted and abode, by night, or at night, whether he slept or not*: (MF:) and Ibn-Keysán says that it may be used in the same manner as *نَامَ* [he slept]; and also, [as will be explained below,] in the same manner as *كَانَ*. (TA.) You say, *بَاتَ طَيِّبَةٌ* (A) [He passed, or entered upon, the night, or a night, in a good manner]. And *بَاتَ الْقَوْمَ* and *بَاتَ بِيَهُمْ* and *بَاتَ عِنْدَهُمْ* [I passed, or entered upon, the night, or a night, with, or at the abode of, the people, or company of men: the last of these phrases is the most common]. (A'Obeyd, M, K.) — Secondly, it is used in the sense of *صَارَ* [He became]; (Mq̄b;) or in the same manner as *كَانَ* [he was]. (Ibn-Keysán, TA.) One says, *بَاتَ بِمَوْضِعٍ كَذَا* *He became [or was] in such a place*; whether in night-time or in day-time. (Mq̄b.) And hence the saying of the lawyers, *بَاتَ عِنْدَ امْرَأَتِهِ لَيْلَةً* *He became [or was] with his wife one night*; [which is the same as *he passed a night &c.*; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Mq̄b.) — [Thus it is used both as a “complete,” i. e. an attributive, verb, and also as an “incomplete,” i. e. a non-attributive, verb.] — *بَاتَ*, aor. *بَيَّتَ*, (T, A,) inf. n. *بَيَّتٌ*, (T, M, K,) also signifies † *He married, or took a wife*: (T, A:) [see *بَيَّتَ* below:] or † *he gave in marriage*; syn. of the inf. n. *تَزَوَّجَ*. (Kr, M, K.)

2. *بَيَّتَ* *He constructed, or built, the* [i. e. *tent, or house, &c.*]. (M.) = *بَيَّتَ الْأَمْرَ*, [inf. n. as below,] *He did, or performed, the thing, or affair, by night, or at night*: (M:) and *he thought, or meditated, upon it, considering its end, or issue, or result*, (Zj, T, S, M, A, Mq̄b, K,) or *entered into it*, (Zj, T,) *by night, or at night*. (Zj, T, S, M, &c.) And one says, *بَيَّتَ بَلْبَلٌ*, (T, A,) meaning the same as *دَبَّرَ بَلْبَلٌ* [It was thought, or meditated, upon, &c., by night, or at night]: (T:) [for] *بَيَّتَ الشَّيْءَ* also signifies [simply] *the thing was thought upon, and considered as to its end, issue, or result*; syn. *قَدَّرَ*. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, *هَذَا أَمْرٌ قَدَّرَ بَلْبَلٌ*; [in the text from which this is taken, without the syll. signs;]

and hence the saying in the Kur [iv. 83], *بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ* [A part of them meditated by night upon doing otherwise than that which thou sayest; as is indicated in the M, where this is cited; and in like manner, *بَيَّيْتُونَ*, in the continuation of the same passage of the Kur, is explained in the T as meaning *يُدَبِّرُونَ*, and [لَيْلًا] (i. e. *مِنَ السُّوِّ*): but Aboo-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Kur. (Ham p. 130.) And hence, in the Kur [iv. 108], *إِذْ لَا يَبْتَغُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ*, &c., (S, M, Bq̄l, Jel,) *by night*, (S, M,) [what He will not approve, of speech,] and *prepares it [in their minds]* (Bq̄l). (Bq̄l.) It is said in a trad., *لَا صِيَامَ لِمَنْ لَمْ يَبْتَغِ الصِّيَامَ* [There is no fasting to him [meaning his fasting is null] who does not purpose it from the night. (TA. [See another reading, voce *بَتَّ*.)] And you say, *بَيَّتَ النِّيَّةَ* *He decided upon the purpose, or intention, by night, or in night-time*. (Mq̄b.) And *بَيَّتَ رَأْيَهُ* *He thought upon his opinion, and concealed it, or conceived it, in his mind*. (TA.) — *بَيَّتَهُمُ*, (inf. n. *بَيَّيْتٌ*, (Mq̄b, TA,) *He came upon them*, (Mgl, but the verb. is there pl.,) or *made a sudden attack upon them, and engaged with them in conflict*, (Mq̄b,) or *made a great slaughter among them, or engaged with them in vehement conflict*, (S, M, K,) namely, the enemy, (S, Mgl, K,) or a people, (M,) *by night*: (S, M, Mgl, Mq̄b, K:) *he came upon them* (the sons of such a one) *in the night, and made a sudden attack upon them, while they were heedless*: (T:) *he attacked them* (the people of a house or place of abode) *by night*: *he went to them* (the enemy) *in the night, without their knowledge, and took them by surprise*. (TA.) — *كَانَ لَا يَبْتَغِي مَالًا وَلَا* *كَانَ لَا يَبْتَغِي مَالًا وَلَا* *He used not to retain property until night, nor to retain it until noon, when it came to him; but used to hasten the dividing of it*. (TA, from a trad.) — See also 4. = *بَيَّتَ النَّخْلَ* *He trimmed, or pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof*. (K.) = See also 5.

4. *إِبَاتَهُ*, inf. n. *إِبَاتَةٌ*, *He (God) made him, or caused him, to pass, or spend, the night, [or a part thereof,] or to enter upon the night*. (T, M, K.) You say, *أَبَاتَكَ اللَّهُ بِخَيْرٍ* [May God make thee to pass, or enter upon, the night with happiness], (S,) and *إِبَاتَهُ حَسَنَةً* [in a good manner of doing so]. (T, A.) And [in like manner,] *بَيَّتَكَ اللَّهُ فِي عَافِيَةٍ* [May God make thee to pass, or enter upon, the night in health and safety]. (A.) And *أَبَاتَهُ اللَّهُ أَحْسَنَ بَيَّةٍ* *God made him to pass, or enter upon, the night in the best manner of doing so*. (M, K.)*

5. *نَبَيْتَهُ عَنْ حَاجَتِهِ* [so in the TA and in a MS. copy of the K: in the CK: *بَيَّتَهُ*] *He withheld,*

or *debarred, him from the thing that he wanted.* (K.)

10. [استبت seems to signify *He asked for, or required, بيت, or بيته, i. e. food:* (see *مستبت*): and also to have the contr. signification; i. e. — *He possessed food: for you say, لا يستبت ليلة* *He possesses not a night's food.* (T, K.) And *لا يستبت* *He has not food.* (A.)

بيت [signifies *A tent; properly, having more than one pole; but often applied without this restriction: and also a house; a chamber; an apartment; a closet; and the like*]: a *بيت* is [a tent] of [goats'] hair (شعر), (M, A, Mgh, Mṣb, K,) or of wool: (Mgh:) a *بيت* of hair [i. e. hair-cloth] is that kind [of tent] which has more than one pole: the word is masc.: and applies to small and large: (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. *بيت*): a *بيت* of wool or of hair: a *بيت* is what is larger than a *خباء*: next is the *مظلة*, which is larger than the *بيت*; but the term *بيت* is also applied to a *مظلة* when it is large and *مرووق* [i. e. furnished with a رواق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of *بيت*; namely, a *قبة*, which is of skins, or tanned hides; a *مظلة*, of hair; a *خباء*, of wool; a *بهاد*, of soft hair (وبر); a *خيمة*, of trees; an *اقنة*, of stone; and a *سوط*, of hair; or this is the smallest of them: El-Baghdadee says that the *خباء* is a *بيت* made of soft hair (وبر), or of wool, or of hair [commonly so called] (شعر), upon two poles, or three; and that a *بيت* is [a tent] upon six poles, or more, to the number of nine: in the Towsheeh it is said that the term *خباء* is applied to a *بيت* of any kind: (TA:) a *بيت* is also [a structure] of clay, or tough or cohesive clay or earth; (A, K;) [and of baked bricks; and of stone;] the name being likewise applied to a structure of a kind other than the structures which are called *أخبية* [or tents]; (M;) signifying a habitation [of any kind; an abode; a dwelling]: (Mṣb:) a man's house; syn. *دار*: (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; *منزل* being applied to what comprises more than one [such] *بيت*, and a roofed *صحن* [or vacant part, and a kitchen, inhabited by a man with his family]; and *دار*, to that which comprises more than one [such] *بيت* and more than one [such] *منزل* and a [court, or] *صحن* without a roof: (Kull:) the pl. is *بيوت*, (S, M, K, &c.) also pronounced *بيوت*, (TA,) and *أبيات*, (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. *بيوتات* (M, Mgh, K) and *أبيات* (Sh, S, M, K) and *أبيوات*, (Fr, M, K,) which last is extr.: (M:) the dim. is *بييت*, also pronounced *بييت*; (S, K;) and the vulgar say, *بيوت*, (S,) which is not allowable. (K.) You say, *هو جارى بيت* (T, S, M,) *He is my neighbour [tent to tent, or house to house, i. e.] by contiguity [of*

our habitations]: *بيت بيت* being made indecl. with fet-h for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like *خمة* *عشر*, and some make the former a prefixed noun governing the latter in the gen. case, [saying *بيت بيت*] except when used as a denotative of state: (M:) one says also, *بيتا لبيت*, and *بيت بيت*; (Fr, T;) which last, or *بيت إلى بيت*, is the original form. (Har p. 353.) *بنى فلان على امرأته بيتا* [lit. *Such a one constructed a tent over his wife,*] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And *أهل بيت النبي* [The people of the house of the Prophet,] means *the Prophet's wives and his daughter and 'Alee:* and so *أهل البيت* [i. e. *أهل البيت* *He means particularly, or peculiarly, the people of the house,*] in the Kur xxxiii. 33: *معشر* and *أهل* and *آل*, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] *على* *الإختصاص*. (M.) — It also signifies *A [pavilion, palace, or mansion, such as is called قصر* (T, K:) whence the saying of Gabriel, *بئر خديجة*, [i. e. *Rejoice thou Khadeejah by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald.* (TA. [See also art. *قصب*].) *بيوتنا غير مسكونة* [Uninhabited houses], in the Kur xxiv. 29, means *buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owners: or ruins which a man enters for the purpose of easing nature.* (M.) And the *بيوت* which God has permitted to be raised, mentioned in the same chapter, verse 36, are *Mosques, or places of worship:* or, accord. to El-Hasan, *Jerusalem (بيت المقدس)*; the pl. being applied to it as a mark of honour. (Zj, M.) *البيت* [The House] applies particularly to *the Ka'beh [of Meheh]*; (K;) as also *الله بيت* [the House of God]; (AAF, M;) and *البيت الحرام* [the Sacred House]; (T;) and *البيت العتيق* [the Ancient House]; (S and K &c. in art. *عتق*;) and accord. to some, *البيت المعمور*, q. v. (Bd in lii. 4.) *بيت المال* signifies *The treasury of the state.* And *بيت الماء* is a euphemism for *The privy*; because water is put there for the purpose of ablution: also called *بيت الفراغ*, &c. — Also † *The ark of Noah*: so in the Kur lxxi. last verse. (T.) — † *A grave*; (M, IAth, K;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: *كيف تصنع إذا مات الناس حتى يكون البيت بالوصيف* meaning *How wilt thou do when men shall die so that the grave shall be sold for the [servant-] boy?* (IAth.) — † *The habitation of the سرفة*, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yankoob M:) and of the *سنان* which it

makes in the interior of the earth, and covers over: (A'Obeyd, M:) and † *the burrow, or hole, of the spider*: all, app., as being likened to the *بيت* of a man. (M.) — † *A man's household.* (S, K, TA.) — † *The wife* (Aḡ, IAḡr, T, M, A) of a man. (M, A.) So in the saying,

أَكْبَرُ عَيْرَتِي أَمُ بَيْتِي

[*Hath old age altered me, or a wife?*]: (Aḡ, T:) or here it means *a household.* (S.) — *The nobility of the Arabs*; (T, Mṣb, K;) as when one says, *بيت تميم في بني حنظلة* [The nobility of Temeem is in the sons of Handhaleh]: (T, Mṣh:) or the family that comprises the nobility of a tribe; as *آل حَضْرِي* of the *قَزَارِيُون*, and *آل الْحَدِيدِيْن* of the *حَارِثِيُون*; and *آل عَبْدِ الْمَدَانِ* and *شَيْبَانِيُون*; which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce *أخضر*]: pl. *بيوت* and *بيوتات*, (T, M,) the latter being pl. of the former. (T.) You say, *هو من أهل البيوتات* *He is of the people of nobility:* and *من بيت كريم* [of a generous, or noble, house, or family]. (A.) [See also *بنى*.] — *A noble person*: (M, Mgh, K:) pl. *بيوت* and *بيوتات*. (Mgh.) You say, *فلان بيت قومه* *Such a one is the noble person of his people.* (Abu-l-'Omeythil El-Arabce, M.) — † *The [furniture termed] فرش*, (A, Mgh, K,) or *متاع*, (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, *تزوجت فلانة على بيت* *I married, or took as a wife, such a woman for [my giving] furniture sufficient for a tent or house, (A,) or furniture of a house or tent.* (Mgh.) [See 1, last sentence.] — *A بيت* of poetry, (T, S, M, Mṣb,) or of the poet, (K,) is † [A verse; i. e.] what consists of certain known divisions [or feet] called *التفعيل*; being termed *بيت* metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Mṣb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a *سقف* and *كفاه* and *رواق* and *عمد*: (T:) it is derived from the same word signifying a *خباء* [or tent], and applies to the small and the great, as the *رجز* and the *طويل*; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed *أسباب* and *أوتاد*, as being likened to the *اسباب* and *اوتاد* of tents: (M:) pl. *أبيات* and *بيوت*, (M, A, Mṣb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] *أبيات*: (A:) Abu-l-Hasan says that if the *بيت* of poetry be likened to the *بيت* which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet,

وَبَيْتٌ عَلَى ظَهْرِ الْمَطِيِّ بَيْتُهُ

بِأَسْمَرٍ مَشْفُوقِ الْخَبَائِمِ يَرْعَفُ

[*Many a بيت upon the back of the camel have I*

constructed with a tawny thing slit in the nose and bleeding], is meant, many a بیت of poetry have I written with the recd-pen. (S.) [البیت, written after a quotation of a part of a verse of poetry, means اقرأ البيت Read thou the verse.] البيت القصيدة [The chief verse of the poem] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to that verse of the poem in which the author's want is mentioned: and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فلان أول الجريدة وبيت القصيدة † [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

بيت: see بيتة, in two places.

بيتة a subst. from بات: and signifying A manner or mode, and state, or condition, of passing, or entering upon, the night. (M.) [See 4; last sentence.] = Food, or victuals; and so † بيت: (A, K:) [or particularly, of a night: for] you say, بيتة ليلة, ما له بيتة ليلة, (S, M, A, K,) and بيتة ليلة, (T, S, M, A,) من القوت, (T.) He has not a night's food, or victuals. (T, S, M, A, K.)

بيات A coming upon the enemy by night; (Mgh:) a sudden attack upon, and conflict with, the enemy by night; (Msb:) a great slaughter (S, M) among the enemy, (S,) or a people, (M,) and vehement conflict with them; (S, M;) a coming upon people in the night, and making a sudden attack upon them, while they are heedless; (T;) an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise: (TA:) a subst. from ب; (S, M, Mgh, Msb;) like سلام from سلم. (Mgh.) — أتاهم الأمر بياتا The thing, or event, happened, or came, to them in the latter part of the night. (T.)

بيت, also pronounced بيت, dim. of بيت, q. v. (S, K.)

بيت That has remained throughout a night [and so become stale; stale from being a night old]; as also † بائت: both, in this sense, [but the latter more usually,] applied to bread. (S, K.) — Cold, or cool, water, (M, K,) that has become so from its having remained throughout a night: (M:) or water that remains during the night beneath the sky: (Ham p. 553:) or water that has been cooled in the leathern bag by night; and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اسقني من بيوت السقاء, meaning Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold, or cool, by night. (T.) In the saying,

* فصبحت حوض قري بيوتا *

the meaning seems to be, قري حوض بيوتا, i. e., [And they (app. camels) came in the morning to] the collected water of a trough, which water had

remained throughout the night and so become cold, or cool; the phrase being inverted. (M.) — † أمر بيوت † An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — † أمر بيوت † Anxiety, or grief, that has remained during the night in the bosom. (M.) — سن بيوتة A tooth that does not fall out, or become shed. (K.)

بانت [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.]; act. part. n. of ل. (Msb.) — See also بيوت.

مبيت A place in which one passes, or enters upon, the night. (M, A.)

مبيتة A woman who has obtained a بيت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.)

مستبيت Poor, or needy; [as though meaning asking for, or requiring, بيت or بيتة, i. e. food; or possessing food, and nothing beside;] syn. فقير [q. v.]. (IAgr, T, K.)

Quasi بيع

بيحان and بيحان: see بويح, in art. بويح.

بيد

1. باد, aor. بييد, inf. n. بيد (T, S, M, &c.) and بيود (S, M, L, Mgh, K) and بياد (M, L, Msb, K) and بيودة (Lb, M, L, K) and بيود (L, K) and بيود (CK,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] He, or it, perished; (T, S, A, Mgh, L, Msb;) went away; passed away; became cut off, or extinct; came to an end. (M, L, K.) — بادت, inf. n. بيود, The sun set. (Sb, M, K.)

4. أباهم He (God) destroyed them; (T, S, A, Mgh, Msb;) caused them to go away, pass away, become cut off or extinct, or come to an end. (M.)

بيد, (T, S, M, L, Mughnee, K,) as also † بيد, (L, K,) or باند, (so in the Mughnee and in a MS. copy of the K and in the CK, and in a MS. copy of the K omitted,) a noun inseparably prefixed to أن with its complement, (Mughnee,) used as syn. with غير, (Ks, T, S, M, &c.) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هو كثير المال بيد أنه بخيل He is possessed of abundant, or much, wealth, but he is niggardly. (ISK, S, M, A, Msb, Mughnee.) — Also as syn. with على, (M, K,) as some say; (A'Obcyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with على in the following trad.:

نحن الاخرون السابقون يوم القيامة بيد انهم اوتوا

الكتاب من قبلنا واوتيناها من بعدهم [We, the latter people, shall be those who will precede on the day of resurrection, although they were given

the Scripture before us, and we were given it after them]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies غير [as in the former ex.]: (T, L: [and so says ISh in the Mughnee:]) accord. to one recital, it is بايد; (L;) or باند; so in the Musnad of the Imam Esh-Shafi'ee: (Mughnee:) IAth says, I have not found this in the classical language in the sense of على: some say that it is بايد, i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) — Also, [accord. to some,] as meaning من أجل: (L, Mughnee, K:) as in the saying of Mohammad, انا أفصح العرب بيد ابي من قرشي ونشأت [I am the most chaste in speech of the Arabs because I am of the tribe of Kureyah and I grew up among the children of Saad]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Malik and others say that it here, also, means غير, after the manner in which the latter is used in the saying [of a poet],

* ولا عيب فيهم غير ان سيوفهم *
* بين فلول من قراع الكتاب *

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Mohammad Ibn-Yezced استنبات. (Ham p. 474.) — ميد is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بيدانة A desert; or a waterless desert: (S, M, A, Mgh, Msb, K:) or one that is plain, or level, in which horses are made to run: (M:) or one wherein is nothing: (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Msb:*) or a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey, or half a day's journey, or less, rugged and hard, and only in a country of mould, or clay: (ISh:) pl. بيد: (S, M, Msb, K:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be بيدوات. (M, K.)

بيدانة A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert. (بيدانة); (T, K;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بيدا; and if so, the ن is an augmentative letter: or, accord. to some, because it is large in the body (البدن); and if so, the ن is a radical letter: (L:) the pl. is بيدانات. (L, K.)

بيد, or باند: see بيد.

Quasi بير

بأر; pl. of باير: see باير, in art. باير.

بيض

وَقَعَ فِي حَاصِّ بَاصٍ, and حَمِصَ بَيْصَ, &c.: see art. حَمِصَ

بَيْصَ Difficulty; straitness; (IAqr, K;) as also بَيْصَ. (K.) See above.

بَيْصَ: see above.

بيض

1. بَاضُهُ, (S, K,) first pers. بَضْتُ, (M,) aor. يَبِيضُ, for which one should not say يَبُوضُ, [though it would be agreeable with a general rule respecting verbs denoting surpassingness,] (S, O,) He surpassed him in whiteness. (S, M, O, K.) = بَاضْتُ, (S, M, Mṣb, K, except that in the M and Mṣb we find the masc. form, بَاضٌ, followed by (الطَائِرُ,) aor. تَبِيضُ, (Mṣb,) inf. n. بَيْضُ, (M, Mṣb,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Mṣb,) and the like, (Mṣb,) She laid her eggs, (M, Mṣb, TA,) or egg. (Mṣb.) — بَاضَ السَّحَابُ; The clouds rained. (IAqr, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,]

• بَاضَ النَّعَامُ بِهِ فَتَفَرَّ أَهْلُهُ •
• إِلَّا الْمُقِيمَ عَلَى الدَّوَى الْمُتَأَقِّبِ •

(IAqr,) i. e. †The نَعَامُ, meaning the نَعَائِمُ, [or Twentieth Mansion of the Moon,] sent down rain upon it, and so put to flight its occupants, except him who remained incurring the risk of dying from disease, wasting away: [the last word being in the gen. case, by poetic license, because the next before it is in that case; like حَرِبَ in the phrase هَذَا جَسْرٌ ضَبَّ حَرِبَ:] the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النَعَامُ is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ الْقَمَرِ, in art. نَزَلُ)] whereupon there grows, at the roots of the حَلِي, a plant called نَشْرُ, which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (IB:) or, as IAqr says, the poet means rain that falls at the نَوَى [by which we are here to understand the setting aurorally] of النَعَامُ; and that when this rain falls, the wise flees and the stupid remains. (O.) — بَاضَ الْبَيْكَانَ †He remained, stayed, or abode, in the place [like as a bird does in the place where she lays her eggs]. (O, K.) — بَاضَتِ الْأَرْضُ †The earth produced كَبَاةَ [or truffles, which are thus likened to eggs]: (A, TA:) or †the earth produced the plants that it contained: or †it became changed in its greenness to yellowness, and scattered the fruit, or produce, and dried up. (M, TA.) — بَاضَ الْحَرُّ †The heat became vehement, or intense. (S, A, K.) = بَاضَ الْقَوْمُ; &c.: see 8, in three places.

2. بَيْضُ, (S, M, K,) inf. n. تَبِيضُ, (S,) He whitened a thing; made it white; (S, M;) contr. of سَوَدَ. (K.) He bleached clothes. (M.) [He whitewashed a wall &c. He tinned a copper vessel or the like.] You say, بَيْضَ اللَّهِ وَجْهَهُ [lit.,

God whitened his face: or may God whiten his face: meaning †God rendered his face expressive of joy, or cheerfulness; or rejoiced, or cheered, him: or may God &c.: and also God cleared his character; or manifested his honesty, or the like: or may God &c.: see the contr. سَوَدَ]. (TA.) And بَيْضَ لَهُ [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. شَمْسُ; &c.) — [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سَوَدَ: probably post-classical.] — †He filled a vessel: (M, A, K:*) or he filled a vessel, and a skin, with water and milk. (S, O.) — And †He emptied (A, K) a vessel: (A:) thus it bears two contr. significations. (K.)

3. بَايِضُهُ, (S, M,) inf. n. مُبَايِضَةٌ, (TA,) He contended with him for superiority in whiteness. (S, M.) — بَايِضِي فَلَانٌ †Such a one acted openly with me; syn. جَاهِرِي: from النَّهَارُ †بَايِضٌ [the whiteness of day, or daylight]. (A, TA.)

4. أَبَاضَتْ and أَبَاضَتْ She (a woman) brought forth white children: and in like manner one says of a man [أَبَاضَ and أَبَاضَ, meaning He begat white children]. (M, TA.) — See also 9, in two places.

8. ابْتَاضَ He (a man, S) put upon himself a بَيْضَةٌ [or helmet] (S, K, TA) of iron. (TA.) = ابْتَاضَهُ He entered into their بَيْضَةٌ [or territory, &c.]: (A, TA:) and ابْتَاضُوا الْقَوْمَ They exterminated the people, or company of men; they extirpated them; (M, K:*) as also بَاضُوهُمْ: (M:) and ابْتَيْضُوا [originally ابْتَيْضُوا; in the CK, incorrectly, ابْتَيْضُوا]; They were exterminated, or extirpated, (K, TA,) and their بَيْضَةٌ [or quarter, &c.,] was given up to be plundered: (TA:) and ابْتَيْضَانَهُمْ We snote their بَيْضَةٌ [or collective body, &c.,] and took all that belonged to them by force; as also بَيْضَانَهُمْ: and بَيْضُ الْحَيِّ The tribe was so smitten &c. (TA.)

9. ابْيِضَ, (S, M, Mṣb, K,) and, by poetic license, ابْيِضَ, [of which see an ex. voco خَفَضَ, and see also 9 in art. حَو.] (M, TA,) inf. n. ابْيِضَانُ, (S, Mṣb,) It was, or became, white; (S, M, Mṣb;) contr. of اسْوَدَ; (K;) as also ابْيِضَانُ, inf. n. ابْيِضَانُ; (S;) contr. of اسْوَدَ; (K;) and ابْيِضَ: which †last also signifies it (herbage or pasture) became white, and dried up. (M, TA.) [You say also, ابْيِضَ وَجْهَهُ, lit., His face became white: meaning †his face became expressive of joy, or cheerfulness; or he became joyful, or cheerful: and also his character became cleared; or his honesty, or the like, became manifested: see 2.]

11: see 9.

بَيْضَ: see بَيْضَةٌ, in three places.

بَيْضَةٌ An egg (Mṣb) of an ostrich, (Mṣb,) and of any bird, (S, Mṣb, Mṣb, K,) and the like, i. e. of anything that is termed صَوَخٌ [or having merely an ear-hole] as distinguished from such as is termed أُذُنٌ [for having an ear that is called

الْأُذُنُ]: so called because of its whiteness: (TA:) n. un. of بَيْضٌ: (S, M, Mṣb, K:) pl. [of the former] بَيْضَاتُ (M, Sgh, K) and بَيْضَاتُ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضُ, M) بَيْبُوضُ. (M, K.) You say, أَفْرَخَتِ الْبَيْضَةُ The egg had in it a young bird. (Ish.) And أَفْرَخَ بَيْضَةُ الْقَوْمِ †What was hidden, of the affair, or case, of the people, or company of men, became apparent. (Ish.) [See also art. فَرَخَ.] بَيْضَةُ الْبَيْدِ signifies The egg which the ostrich abandons. (S, M, K.)

And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ الْبَيْدِ †He is more abject, or vile, than the egg of the ostrich which it abandons (S, A, K) in the desert. (TA.) You say also, هُوَ بَيْضَةُ الْبَيْدِ in dispraise and in praise. (IAqr, Abou-Bekr, M.) When said in dispraise, it means †He is like the egg of the ostrich from which the young bird has come forth, and which the male ostrich has cast away, so that men and camels tread upon it: (IAqr, M:) or he is alone, without any to aid him; like the egg from which the male ostrich has arisen, and which he has abandoned as useless: (TA:) or he is an obscure man, or one of no reputation, whose lineage is unknown. (Ham p. 250.) And when said in praise, it means †He is like the ostrich's egg in which is the young bird; because the male ostrich in that case protects it: (IAqr, M:) or he is unequalled in nobility; like the egg that is left alone: (M:) or he is a lord, or chief: (IAqr, M:) or he is the unequalled of the بَيْدُ [or country or the like], to whom others resort, and whose words they accept: (K:) or he is a celebrated, or well-known, person. (Ham p. 250.) [See also art. بَلَد.]

And for another meaning of بَيْضَةُ الْبَيْدِ see below. — أَلْهَلْمَةُ مِنْ حَوِيَّةِ الْبَيْضِ (AO, S, M, Mṣb, K,*) which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one picce: (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mṣb:*) in this sense, also, n. un. of بَيْضٌ. (S, K: [in the CK, for الْحَدِيدُ, we should read الْحَدِيدُ.]) This may be meant in a trad. in which it is said that a man's hand is to be cut off for his stealing a بَيْضَةٌ. (Mṣb.) — †A testicle: (S, K:) pl. بَيْضَانُ. (TA.) — †The bulb of the saffron-plant [&c.]: as resembling an egg in shape. (Mṣb.) — †[A tuber: for the same reason.] — †A hind of grape of Et-Tüf, white and large. (M.) — †The core of a boil: as resembling an egg. (M.) — †The fut of a camel's hump: for the same reason. (M.) — بَيْضَةُ الْبَيْدِ, in addition to its meanings mentioned above, also signifies †The white truffle: (O, K:) or simply truffles; syn. الْكَبَاةُ; (TA;) or these are called بَيْضُ الْأَرْضِ. (A.) — بَيْضَةٌ also signifies †The continent, or container, or receptacle, (حَوِيَّةُ,) of anything. (S, K, TA.) And [hence] بَيْضَةُ الْإِسْلَامِ †The place [or territory] which comprises El-Islām [meaning the Muslims]; like as the egg comprises the young bird: (Mṣb:) or this signifies the congregation, or collective body, of the Muslims. (AZ, M.) And الْقَوْمُ بَيْضَةُ

‡ *The quarter, tract, region, or district, of the people, or company of men*: (S, K:) *the heart, or midst, or main part, of the abode thereof*: (S, TA:) *the principal place of abode* (أصل) thereof; (M, TA:) *the place that comprises them; the place of their government, or regal dominion; and the seat of their دعوة* [i. e. دعوة or kindred and brotherhood]: (TA:) *the midst of them*: (M:) or, as some say, *their [kinsfolk such as are termed] أتاھم العُدُو فی*, (TA:) but when you say, *أتاھم العُدُو فی*, *عشیرة*, the meaning is [the enemy came to them in] *their principal place of abode* (أصل), and the *place where they were congregated*. (TA.) And *الدَّارُ بَيْضَةُ* † *The midst of the country or place of abode or the like*: (AZ, M, TA:) *the main part thereof*. (TA.) And *بَيْضَةُ الْمَلِكِ* i. q. *حَوْزَتُهُ* † [The seat of regal power: or the heart, or principal part, of the kingdom]. (S and K in art. حوز.) — *بَيْضَةُ الْخَدْرِ* (M, A, K) † *The damsel (M, K) of the خدر* [or curtain &c.]: (K: [in the CK, جَارِيَتُهَا is erroneously put for جَارِيَتُهُ:] because she is kept concealed within it. (TA.) You say also, *هِيَ مِنْ بَيْضَاتِ الْحِجَالِ* † [She is of the damsels of the curtained bridal canopies]. (A, TA.) *بَيْضَةُ* is used by a metonymy to signify † *A woman*, by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See KUR xxxvii. 47.] — *بَيْضَةُ* also signifies † *White land, in which is no herbage*; opposed to *سُودَةٌ*: (TA:) and † *بَيْضَةٌ*, with kesr, *white, smooth land*; (K:) thus accord. to IAqr, with kesr to the ب: (Sh:) and † *بَيْضَةٌ* أرضٌ signifies *smooth land, in which is no herbage*; as though herbage blackened land: or *untrodden land*: as also *بَيْضَةٌ*. (M.) — *بَيْضَةُ النَّهَارِ* *The whiteness of day*: [daylight;] i. q. † *بَيَاضُهُ*; (K:) i. e. *its light*. (Har p. 222.) You say, *بَيَاضُهُ فِي بَيْضَةِ النَّهَارِ* *I came to him in the whiteness of day*. (TA.) — *بَيْضَةُ الْحَرِّ* † *The vehemence, or intenseness, of heat*. (M.) And *بَيْضَةُ الْقَيْظِ* † *The most vehement, or intense, heat of summer, or of the hottest period of summer, from the [auroral] rising of الدَّبْرَانُ to that of سُهَيْلٌ*; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, from about the 20th of May to about the 4th of August, O. S.;] (A, TA;) as also *بَيْضَةُ الْقَيْظِ*. (A, TA.) And *بَيْضَةُ الصَّيْفِ* † *The main part of the صيف* [or summer]: (M, TA:) or *the vehement, or intense, heat thereof*. (Ham p. 250.)

بَيْضَةُ: see *بَيْضَةُ*, in the latter part of the paragraph.

بَيَاضٌ *Whiteness; contr. of سَوَادٌ*; in an animal, and in a plant, and in other things; and, accord. to IAqr, in water also; (M;) the colour of that which is termed *أَبْيَضٌ*: (S, M, K:) they said *بَيَاضٌ* and *بَيَاضَةٌ*, (S, M, K,) like as they said *مَنْزِلٌ* and *مَنْزِلَةٌ*: (S:) *بَيَاضَةٌ* being applied to a *whiteness in the eye*. (M.) You say, *هَذَا أَشَدُّ بَيَاضًا مِنْ كَذَا* [This is whiter than such a thing]: (S, K:) but not *أَبْيَضٌ مِنْهُ*: (S:) the latter is

anomalous; (K:) [like *أَسْوَدٌ مِنْهُ*; q. v.]; but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz,

- جَارِيَةٌ فِي دِرْعِهَا الْفَضَافِصِ
- أَبْيَضٌ مِنْ أُخْتِ بَنِي إِهَابِصِ

[A damsel in her ample shift, whiter than the sister of the tribe of Benoo-Ibád]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another,

- إِذَا الرِّجَالُ شَتَوْا وَاتَّشَدَّ أَكْلُهُمْ
- فَانَّتْ أَبْيَضُهُمْ سِرْبَالٌ طَبَاحٌ

[When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them, or rather the white of them, in respect of cook's clothing, having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure *أَفْعُلٌ* that is followed by *مِنْ* to denote excess: but it is only like the instances in the sayings *هُوَ أَحْسَنُهُمْ وَجِبَاهًا* and *كَرِيمُهُمْ وَحَسَنُهُمْ وَجِبَاهًا*, meaning *أَكْرَمُهُمْ أَبًا* and *فَانَّتْ مَبْيَضُهُمْ سِرْبَالًا*; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafel, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — *بَيَاضُ النَّهَارِ*: see 3; and see *بَيْضَةٌ*, near the end of the paragraph. — *بَيَاضٌ* is also used elliptically for *بَيَاضٌ*; and thus means † *White clothing*; as in the saying, *فَلَانَ يَلْبَسُ بَيَاضًا* *Such a one wears black and white clothing*. (Mgh.) [Hence, also, it has other significations, here following.] — † *Milk*. (K.) See an ex., voce *سَوَادٌ*. — † [The white of an egg.] — † *بَيَاضُ الْأَرْضِ* † *That part of land wherein is no cultivation nor population and the like*. (M.) — † *بَيَاضُ الْجِلْدِ* † *That part of the skin upon which is no hair*. (M.) — † *بَيَاضٌ* also signifies † *A man's person*; like *سَوَادٌ*; syn. *شَخْصٌ*; as in the saying, *لَا يُزَايِلُ سَوَادِي بَيَاضَكَ* † *My person will not separate itself from thy person*. (Aq, A, TA.)

بَيُوضٌ *A hen that lays many eggs*; (S, M, A, K;) as also *بَيَاضَةٌ*: (M:) [but in the Mgh it is evidently used as signifying simply *oviparous*:] pl. (of the former, S, M*) *بَيُوضٌ* (S, M, A, K) and *بَيُوضٌ*, (S, M, K,) the latter in the dial. of those who say *رُسُلٌ* for *رُسُلٌ*, the ب being with kesr in order that the ي may remain unchanged; (S, M;) but sometimes they said *بُوضٌ*. (M.)

بَيَاضَةٌ: see *بَيَاضٌ*.

بَائِضٌ *A hen, (Az, K,) or bird, (S, Mgh,) and the like, (Mgh,) laying an egg or eggs*: (Az, S, Mgh, K:) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning *begetting an egg or eggs*,] in like manner as one uses the word *وَالِدٌ*. (M, TA.)

بَيَّاضٌ *A bleacher of clothes; as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مَبْيُوضٌ*. (M.) — *A seller of eggs*. (M.) — *بَيُوضٌ*: see *بَيُوضٌ*.

أَبْيَضٌ *White; contr. of أَسْوَدٌ*; (A, K;) *having whiteness*: (Mgh:) fem. *بَيْضَةٌ*: (Mgh:) pl. *بَيُوضٌ*, originally *بَيَّضٌ*, (S, Mgh, K,) the damm being converted into kesr in order that the ي may remain unchanged, (S, K,) [i. e.] to suit the ي. (Mgh.) In the phrase *أَعْطِنِي أَبْيَضَهُ*, mentioned by Sb, as used by some of the Arabs, meaning *بَيَّضٌ*, [i. e. Give thou to me a white one,] ة is subjoined as it is in *هِنَّ* for *هُنَّ*, and the ض is doubled because the letter of declinability cannot have ة subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ة whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Abou'Alce says, [app. of the ة,] that it should properly have neither fet-h nor any vowel. (M.) — Applied to a man &c., it was sometimes used to signify *White in complexion*: but in this sense they generally used the epithet *أَحْمَرٌ*. (IAth, TA in art. حمر.) They also said, *فَلَانَةٌ بَيْضَةُ الْوَجْهِ* and *فَلَانَ أَبْيَضُ الْوَجْهِ*, meaning *Such a man, and such a woman, is clear, in face, from freckles or the like, and unseemly blackness*. (Az, TA.) And they used *بَيَّاضٌ*, (S, K,) a pl. of *أَبْيَضٌ*, (TA,) in the contr. of the sense of *سُودَانٌ*, (S, K,) [i. e. as signifying *Whites*,] applied to men: (S:) though they applied the appellation *أَبُو الْبَيْضَاءِ* to *the Abyssinian*: (TA in art. عور:) or to *the negro*: and *أَبُو الْجَوْنِ* to the white man. (ISK.) But accord. to Th, *أَبْيَضٌ* applied to a man signifies only † *Pure; free from faults*: (IAth, TA in art. حمر:) or, so applied, *unsullied in honour, nobility, or estimation*; (Az, K;) *free from faults*; and *generous*: and so *بَيْضَةٌ* applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of *بَيْضَةٌ* in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of *White; or fair in complexion*.] — *كَيْبِيَّةٌ بَيْضَاءٌ* *An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent*. (M.) — And *بَيْضَاءٌ* alone, [as a subst.,] *A piece of paper [without writing]*. (Har p. 311.) — *الْأَبْيَضُ* *The sword*: (S, A, K:) because of its whiteness: (TA:) pl. *بَيُوضٌ*. (S:) — *Silver*: (A, K:) because of its whiteness: like as gold is called *الأَحْمَرُ* [because of its redness]. (TA.) — *The saliva* (رُضَابٌ) *of the mouth*. (Ham p. 348.) — *A certain star in the margin of the milky way*. (A, K.) — *الْبَيْضَاءُ* *The sun*: because of its whiteness. (M.) — *Waste, or uncultivated, or uninhabited, land*: (K, TA: [in the CK الجَرَابُ is erroneously put for الخَرَابُ:]) opposed to *السُّودَاءُ*: because dead lands are white; and when planted, become black and green. (TA.) See also *بَيْضَةٌ*, near the end. — *Wheat*: (K:) as also *السُّرَّةُ*. (TA.) — *Fresh [grain of the kind called] نُلْتُ*. (El-

Khattābec, K.) — A certain kind of wood; that which is called الحَوْرُ: (K in art. حور:) because of its whiteness. (TA in that art.) [See حَوْرُ.]

— The cooking-pot; as also أَمْبِيضَةٌ. (AA, K.)

— The snare with which one catches game. (IAfr, K.)

— Milk and water. (ISk, S, M, A, K.) A poet says,

وَمَا لِي إِلَّا الْإِبْيَضِينَ شَرَابٌ

[And I have not any beverage except milk and water]. (ISk, S, M.) — Bread and water: (Aḡ, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — Fat and youthfulness

(AZ, IAfr, M, A, K.) You say, ذَهَبَ أَيْبَاهُ His fat and youthfulness departed. (TA.) — مَا رَأَيْتُهُ

I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.)

— أَيَّامُ الْبَيْضِ, (Mḡb, K,) or simply الْبَيْضُ, (Mḡh,) for أَيَّامُ اللَّيَالِي الْبَيْضِ; [The days of the white nights;] i. e. the days of the thirteenth and

fourteenth and fifteenth nights of the month; (Mḡh, Mḡb, K;) so called because they are lighted by the moon throughout: (Mḡb:) or of the twelfth and thirteenth and fourteenth nights:

(K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:)

you should not say أَيَّامُ الْبَيْضِ: (Ibn-El-Jawūleekce, IB, K:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it;

and the author of the K has himself explained

الْأَيَّامُ الْبَيْضُ by الْأَيَّامُ الْبَيْضُ الْأَوَاضِحُ (TA.) — سَنَةٌ بَيْضَةٌ † A year [of scarcity of herbage,] such as is a mean

between that which is termed شَهَاءٌ and that which is termed حَمْرَاءٌ. (TA in art. شهب.) — كَلَامٌ

أَيْبُضٌ † Language expounded or explained. (M.) — كَلِمَتُهُ لَمَّا رَدَّ عَلَيَّ سَوْدَاءً وَلَا بَيْضَاءً: I spoke to him, and he did not return to me a bad word nor a good one. (M.) — † A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — And † A favour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يَدٌ.] — † Sudden death; (K, TA:)

such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken un-
aware; from بَيَّضٌ signifying “he emptied” a vessel: so says Sgh: opposed to الْمَوْتُ الْأَحْمَرُ, which is slaughter. (TA.) — بَيْضَاءٌ also signifies † A calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like نَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَاءُ الْقَيْطِ: see بَيْضَاءُ, last sentence but one. — هَذَا أَيْبُضٌ مِنْ كَذَا; &c.: see بَيَّاضٌ.

— بَيْضٌ A place for laying eggs. (ISd, TA in art. فحس.)

— مَبِيضَةٌ A woman who brings forth white children: the contr. is termed مُسَوِّدَةٌ: (Fr, K:) but مُوَضِّعَةٌ is more commonly used in the former sense. (O.)

[مَبِيضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مُسَوِّدَةٌ: probably post-classical.]

— مَبِيضٌ A man wearing white clothing. (TA.)

— Hence, الْمَبِيضَةُ A sect of [the class called] the ثَنَوِيَّةُ, (S, K,) the companions of الْمُقْتَعُ; (S:)

so called because they made their clothes white, in contradistinction to the مُسَوِّدَةُ, the partisans of the dynasty of the 'Abbāsees; (S, K:*) for the distinction of these was black: they dwelt in Kasr 'Omeyr. (TA.) [See also الْحَرُورِيَّةُ.]

بيع

1. بَاعَهُ, (S, Mḡh, &c.) nor. بَيَّعَ, (S, Mḡb, K,) inf. n. بَيْعٌ (S, Mḡh, Mḡb, K) and مَبِيْعٌ, (S, Mḡb, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ, (S, K,) has two contr. significations: He sold it: and he bought it: (S, Mḡh, Mḡb, K:) and بَاعَهُ is a dial. var. of the same: (IKtt, Mḡb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and ابْتَاعَهُ, as well as بَاعَهُ, signifies he bought it. (S, Mḡh, Mḡb, K.)

The primary signification of بَيْعٌ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بَيْعٌ رَابِحٌ [an exchange of property bringing gain], and بَيْعٌ خَاسِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةٌ عَرَقِيَّةٌ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean صَفَقَةُ الْبَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Mḡb.)

بَاعَ [mostly signifies He sold: and] is doubly trans., both by itself and by means of مَنْ prefixed to the second object; (Mḡh, Mḡb:)

this prep. being thus used as a corroborative: (Mḡb:) you say, بَاعَهُ مِنْهُ and بَاعَهُ الشَّيْءَ [He sold to him the thing and He sold it to him]: (Mḡh:) and بَعَتْ مِنْ زَيْدٍ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتُ الشَّيْءَ: and see

بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when بَاعَ signifies he sold, مَنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لَ is put in the place of مَنْ; so that you say, بَعْتُكَ الشَّيْءَ and بَعْتُهُ نَكَ [I sold to thee the thing and I sold it to thee]; the لَ being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below: (Mḡb.) Of the contr.

signification we have an ex. in the saying of El-Farezdak,

إِنَّ الشَّبَابَ تَرَابِخٌ مَنْ بَاعَهَا

وَالشَّبَابُ لَيْسَ لِبَائِعِيهِ تِجَارٌ

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. u. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by لَ; as] in بَاعَ لَهُ الشَّيْءَ He bought for him the thing; (Mḡh:)

[the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafch,

وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ

بَتَانًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدِ

[And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِأَخْرَجَتِهِ † [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ابْتَاعَ زَيْدٌ الدَّارَ, meaning Zeyd bought the house: and ابْتَاعَهَا لِنَيْبِهِ † He bought it for another person. (Mḡb.)

The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُكُمْ عَلَيَّ بَيْعَ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mḡh, Mḡb:)

[but in the S and Mḡb and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ; (see art. خطب:)] as is shown by the relation of Bkh, لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ; (Mḡh, Mḡb:)

or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَيْهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِي, meaning The judge sold against his will; (Mḡh:)

— The pass. form is بَيْعٌ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بَيْعٌ] with ḍamm to the ب, (S,) [or rather with a sound between that of ḍamm and that of kesr, which pronunciation is termed إِشْمَارٌ;] and some say بَوَعٌ; (S, K:) changing the و into و: and thus in the cases of كَيْلٌ and قَيْلٌ and the like: (S:)

[but Ibn-Málik requires ḍamm or إشمار in the passive of a verb of which the medial radical is و, and kesr or إشمار in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بَعْتُ and نُمْتُ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Al p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sulṭán,] meaning † he slandered him, or calumniated him,

to the Sultan. (K, TA.) — And **بَاعَ فُلَانٌ عَلَى بَيْعِهِ**, [of which the lit. meaning has been shown above,] meaning † *Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him*; (K, TA.) and so **حَلَّ بُوَادِيهِ**: (TA:) or **بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ** means † *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him*; and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying **شَقَّ فُلَانٌ غُبَارَ فُلَانٍ**. (El-Mufaddal Ed-Dabbee, TA.) One also says, **مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ**, meaning † *Not any one has equalled thee*. (TA.) = **بَيْعٌ** is also used in the sense of **اِنْبِطَاطٌ**. (TA in art. **بِوَع**. [See **اِنْبِطَاعٌ** in that art.])

3. **بَايَعْتُهُ**, (S, Mgh, TA,) inf. n. **مُبَايَعَةٌ** and **بَايَعٌ**, (TA,) is from **الْبَيْعُ**; and so is **التَّبَايَعُ**; (S, TA;) this being syn. with **المُبَايَعَةُ**. (K, TA.) You say, **بَايَعَا** and **تَبَايَعَا**, meaning *They two sold and bought, each with the other*: (TK:) and **تَبَايَعْنَا** [We sold and bought, one with another]: (Mgh:) and **بَايَعَهُ** also signifies *He bartered, or exchanged commodities, with him*. (TA.) [See 1; where a citation from the Msh indicates that this latter is the primary signification accord. to the author of that work.] — It is also from **البَيْعَةُ**; and so is **التَّبَايَعُ**: (S, TA:*) **المُبَايَعَةُ** and **التَّبَايَعُ** from **البَيْعَةُ** signifying *The making a covenant, a compact, an engagement, or the like; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case*. (TA.) [Hence,] **بَايَعَ الأمير** *He promised, or swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing: in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed **بَيْعَةٌ**, an inf. n. [of un.] of **بَاعَ**. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256—7.) [And hence the phrases, **بَايَعَهُ بِالْخِلَافَةِ** and **بُوعِي لَهُ** and **بُوعِي لَهُ بِالْخِلَافَةِ** *He had the promise, or oath, of allegiance made to him as being Khaleefeh.*] You say also, **بَايَعَهُ عَلَيْهِ**, inf. n. **مُبَايَعَةٌ**, *He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it*: and **تَبَايَعُوا** [they made a covenant, &c., respecting, or to do, the thing, or affair]; like as you say **أَصْفَقُوا عَلَيْهِ**. (TA.)*

4: see 1, first sentence.

6: see 3, throughout.

7. **بَاعَ** *It was, or became, saleable, or easy of*

sale; it had an easy, or a ready, sale: (Ibn-'Abbád, K:) as though quasi-pass. of **بَاعَهُ** [and therefore primarily signifying *it was, or became, sold, or bought*]. (TA.)

8: see 1, in four places.

10. **اسْتَبَيْعْتُهُ الشَّيْءَ** *I asked him to sell the thing to me*; expl. by **سَأَلْتَهُ أَنْ يَبِيعَهُ مِنِّي**: (S, K:*) for instance, **عَبْدَهُ** [his slave.]. (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. — It also signifies *The hire, or hiring, of land*. (TA.) = Also *A thing sold, or bought*: (Mgh, Msh, TA:) a subst. in this sense: (Mgh, TA:) pl. **بُيُوعٌ**: (Mgh, Msh, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying*. (Mgh.) See also **بَيْعَاتٌ**.

بَيْعَةٌ [inf. n. of un. of **بَاعَ**. — Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale*. (Msh, TA.) — And [hence,] *The act of **مُبَايَعَةٌ** [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience*. (Msh, TA.) Whence, **أَيْمَانُ الْبَيْعَةِ** [The oaths of allegiance and obedience]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Msh;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjaj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Msh.)

بَيْعَةٌ *A mode, or manner, of selling or buying*. (S, Mgh, K.) Hence, **صَاحِبُ بَيْعَةٍ** [A person occupying himself in any kind of selling or buying]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And **إِنَّهُ لَحَسَنُ الْبَيْعَةِ** [Verily he is good in the manner of selling or buying]. (S, Mgh, TA.) = [A Christian church;] *a place of worship (K) pertaining to the Christians*: (S, Mgh, Msh, K:) or, as some say, *a synagogue of the Jews*: (TA:) pl. **بُيُوعٌ**, (K, TA,) or **بَيْعٌ**. (Msh: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوعٌ: see **بَيْعٌ**.

بَيْعَاتٌ *An article of merchandise*; (Lth, S, K;) as also **بَيْعٌ** [q. v. suprà]: (Mgh:) pl. of the former **بَيْعَاتٌ**. (K.)

بَيْعٌ: see **بَائِعٌ**, in five places. — Also *A man who sells, or buys, well*; and so **بُيُوعٌ**: fem. of the former with **ة**: pl. masc. **بُيُوعُونَ**, and pl. fem. **بُيُوعَاتٌ**; neither the masc. nor the fem. having a broken pl. (TA.)

بَائِعٌ *A man who sells, or buys, much*. (TA.)

بَائِعٌ *Selling, or a seller: and buying, or a buyer*: (Msh, K, TA:) as also **بَيْعٌ**: (K:) the former signification is the more obvious when **بَائِعٌ** is used without restriction: (Msh:) and **بَيْعٌ** also signifies [accord. to some] *a bargainer, or chafferer*; (K, TA;) not a seller nor a buyer; but Esh-Sháfi'ee and Az deny that this epithet is

applied to a man before he has concluded the contract: (L, TA:) the pl. of **بَائِعٌ** is **بَائِعَةٌ**: (ISd, K:) and the pl. of **بَيْعٌ** is **بَيْعَاتٌ** [or rather this is a quasi-pl. n.] and **أَبْيَعَةٌ**: (K:) and Kr holds that **بَائِعَةٌ** is pl. of **بَيْعٌ**. (TA.) **الْبَيْعَانِ** signifies *The seller and the buyer*; (S, Mgh;) and so **الْمُتَبَايَعَانِ**. (TA.) It is said in a trad., **بِالْخِيَارِ مَا الْبَيْعَانِ** [The seller and the buyer have the option of cancelling the contract as long as they have not separated.] (TA.) — **أَمْرَةٌ بَائِعَةٌ** † *A woman who easily obtains a suitor; or who is much in demand; by reason of her beauty*: (K, TA:) as though she sold herself: like **نَاقَةٌ تَاجِرَةٌ**. (Z, TA.)

مَبِيعٌ *Sold: and bought*: as also **مَبِيعٌ**: (S, K:) in the latter sense syn. with **مُبْتَاعٌ**. (Msh.) Kh says that the letter suppressed in **مَبِيعٌ** is the **و** of the measure **مَفْعُولٌ**, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the **ي** quiescent, they transferred its vowel to the letter before it, so that it became **مَاجْمُومَةٌ**, [the word thus being altered to **مَبِيعٌ**,] then they changed the **دَammeh** into **كَesch** because of the **ي** after it, then the **ي** was suppressed, and the **و** was changed into **ي**, like the **و** of **مَبْرَانٌ**, because of the **كَesch**: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِيعٌ: } see **بَيْعٌ**.
مُبْتَاعٌ: }

مُتَبَايَعٌ: see **بَائِعٌ**, in two places.

بيلون

بَيْلُونٌ [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] the **yellow** [or rather yellowish, or yellowish gray, and sometimes white, or whitish,] earth known by the name of **طُفْلٌ**. (TA, from Esh-Shiháb El-'Ajamee.)

بين

1. **بَانَ**, (M, Mgh, Msh, K,) [aor. **بَيَّيْنُ**] inf. n. **بَيَّنَّ** and **بَيَّنَّ** (M, Mgh, K) and **بَيَّنَّ**, (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Msh, K,) **عَنِ الشَّيْءِ** from the thing. (Mgh.) And **بَانَتْ**, (M, K,) or **بَانَتْ** (Msh,) *She (a wife) became separated by divorce*, (M, Msh, K,) **عَنِ الرَّجُلِ** from the man. (M, K.) And **بَانَتْ** said of a girl, [She became separated from her parents by marriage;] she married: (ISH, T:) as though she became at a distance from the house of her father. (ISH, TA.) And **بَانَ**, (M,) or **بَانَ بِجَالٍ**, aor. **بَيَّيْنُ**, (T,) inf. n. **بَيَّنَّ** (T, M) and **بَيَّنَّ**, (M,) *He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,]* (AZ, T, M,) *to be his alone*: (AZ, T:) and El-Fárissee states, on the authority of AZ, that one

says also, *بَانَ عَنْهُ* and *بَانَهُ* [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with *بَانَهُ*, q. v.]. (M.) And *بَانَ الْخَلِيْطُ*, inf. n. *بَيْنٌ* and *بَيْنُوْنَةٌ*, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And *بَانَتْ يَدُ الشَّافَةِ عَنْ جَنْبِهَا*, inf. n. *بَيُوْنٌ*, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And *بَانَ*, (S, M, Mṣb,) and *بَانُوا*, (K,) aor. *بَيَّبِنُ*, (S,) inf. n. *بَيِّنٌ* and *بَيِّنُوْنَةٌ*, (S, M, Mṣb, K,) *He separated himself, or it separated itself*; (S; [in one copy of which it is said of a thing;]) and *they separated themselves*: (K:) or *it* (a tribe, M, Mṣb) *went, journeyed, went away, or departed*; and *went, removed, retired, or withdrew itself, to a distance, or far away, or far off*. (Mṣb.) — *بَانَ*, (T, S, M, &c.,) aor. *بَيَّبِنُ*, (T, Mṣb,) inf. n. *بَيِّنٌ*; (T, S, Mgh, K;) and *بَانَ*, (T, S, M, &c.,) inf. n. *بَيِّنٌ*; (T, Mṣb;) and *بَانَ*, (T, S, M, &c.,) inf. n. *بَيِّنٌ*; (S;) and *بَيَّبِنُ*; and *بَيَّبِنَانٌ*; (T, S, M, &c.,) all signify the same; (T, M, Mṣb;) i. e. *It* (a thing, T, S, M, Mgh, or an affair, or a case, Mṣb) *was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Mgh, Mṣb, K;) and *it was, or became, known*. (K.) You say, *بَانَ الْحَقُّ* [The truth became apparent, &c.; or known]; as also *بَانَ*. (T.) And

• قَدْ بَيَّنَّ الصُّبْحُ لِدَى عَيْنَيْهِ •

The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Ḥar p. 542.) And it is said in the Kur [ii. 257], *قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَىِّ* [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, *كَصُوْتٌ لَا يَسْتَبِيْنُ مِنْهُ حُرُوْفٌ* [Like a sound whereof letters are not distinguishable]. (Mgh.) — [It seems to be indicated in the TA that *بَانَ*, aor. *بَيَّبِنُ*, inf. n. *بَيِّنٌ* and *بَيِّنُوْنَةٌ*, also signifies *It was, or became, united, or connected*; thus having two contr. meanings; but I have not found the verb used in this sense, though *بَيِّنٌ* signifies both disunion and union.] — *بَانَهُ*, aor. *بَيَّبِنُ*, inf. n. *بَيِّنٌ*: see *بَانَهُ*, aor. *بَيَّبِنُ*, inf. n. *بَيِّنٌ*, in art. *بَوْنٌ*. — See also 2, in two places.

2. *بَيِّنٌ*, intrans., inf. n. *بَيَّبِيْنٌ*: see 1, in two places. — You say also, *بَيَّنَّ الشَّجَرُ* † *The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth*. (K, TA.) And *بَيَّنَّ الْقَرْنُ* † *The horn came forth*. (K, TA.) — *بَيَّنَّ*: see 4. — *بَيَّنَّهُ*, (T, Mṣb, K,) inf. n. *بَيَّبِيْنٌ*; (T, S) and *بَيَّبِيْنَانٌ*; (T, S, *K) and *بَيَّبِيْنَانٌ*; (K;) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure *تَفَعَّلَ*; (T, S;) but *بَيَّبِيْنَانٌ* is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and *بَيَّبِيْنَانٌ* is

the only inf. n. of its measure except *تَلَقَّأَ*, (T, S,) accord. to the generality of the leading authorities; but some add *تَمَثَّلَ*, as inf. n. of *تَمَثَّلَ*; and El-Harecrec adds to these two, in the Durrah, *تَنَضَّلَ*, as inf. n. of *نَاضَلَهُ*; and Esh-Shihāb adds, in the Expos. of the Durrah, *تَشْرَابٌ*, as inf. n. of *شَرَبَ الْخَمْرَ*; asserting *تَشْرَابٌ* also to have been heard, agreeably with analogy; [and to these may be added *تَبَيَّنَّ* and *تَمَشَّأَ*, and perhaps some other instances of the same kind;] but some disallow *تَفَعَّلَ* altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple subst. used as inf. ns., like *طَعَامٌ* in the place of *إِطْعَامٌ*; (MF, TA;) and Sb says that *بَيَّبِيْنَانٌ* is not an inf. n.; for, where it so, it would be *بَيَّبِيْنَانٌ*; but it is, from *أَغْرَثُ* like *غَارَةٌ*; (M, TA;) [He made it distinct, as though separate from others; and thus,] *he made it* (namely, a thing, T, S, Mgh, or an affair, or a case, Mṣb) *apparent, manifest, evident, clear, plain, or perspicuous*; (S, Mṣb, K;) as also *بَانَهُ*, (S, Mgh, Mṣb, K,) inf. n. *بَيِّنٌ*; (Mṣb;) and *بَيَّبِيْنَةً*; (S, *Mṣb, K;) and *بَيَّبِيْنَانَةً*; (Mgh, Mṣb, K:) [*بَيَّبِيْنٌ* is the most common in this sense: and often signifies *he explained it: and he proved it:*] and *بَيَّبِيْنَانٌ* all these verbs signify also *he made it known; he notified it: (K:) or بَيَّبِيْنَانَةً* signifies, (S,) or signifies also, (Mgh,) *I knew it, or became acquainted with it, [or distinguished it,] (S, Mgh,) clearly, or plainly*; (Mgh;) and so *بَيَّبِيْنَةً*; (S, *Mgh;) [and *بَيَّبِيْنَةً*, as appears from an ex. in what follows, from a verse of En-Nābighah:] *بَيَّبِيْنَةً* and *بَيَّبِيْنَانَةً* and *بَيَّبِيْنَةً* and *بَيَّبِيْنَانَةً* all signify the same as *بَيَّبِيْنَةً* [app. in all the senses of this verb]: (M:) or, of all these verbs, *بَانَ* is only intrans.: (Mṣb;) and *بَيَّبِيْنَةً* signifies *I looked at it, or into it, (namely, a thing,) considered it, examined it, or studied it, repeatedly, in order that it might become apparent, manifest, evident, clear, or plain, to me*: (T, TA:) and *بَيَّبِيْنَةً* *he looked at it, or into it, (namely, an affair, or a case,) considered it, examined it, or studied it, repeatedly, or deliberately, in order to know its real state by the external signs thereof*. (T.) A poet says,

* وَمَا خِفْتُ حَتَّى بَيَّنَّ الشَّرْبُ وَالْأَدَى *

* بِقَابِيْنَةٍ أَتَى مِنَ الْحَيِّ أَبِيْنُ *

[And I feared not until the drinking, or the time of drinking, and molestation, made manifest, or plainly showed, by a deep-red (sun), that I was separated from the tribe: see *قَابِيْنٌ*.] (M.) And it is said in the Kur [xvi. 91], *وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ* [And we have sent down to thee the Scripture to make manifest everything]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also *بَيَّبَانٌ*, in the latter half of the paragraph. En-Nābighah says,

• إِلَّا الْأَوَارِيَّ لَأَيُّمَا أَبِيْتَهَا •

[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning *أَبِيْتَهَا*. (S.) You say also, *مَا تَبَيَّنَ بِأَتِيْتِهِ*, meaning *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil*. (M in art. *بَصْرُ*.) [See also 5, below.] *وَلَتَسْتَبِيْنُ سَبِيْلَ الْمُجْرِمِيْنِ*, in the Kur [vi. 55], means *And that thou mayest the more consider, or examine, repeatedly, in order that it may become manifest to thee, the way of the sinners, O Mohamamad: (T:) or that thou mayest seek, or endeavour, to see plainly, or clearly, &c.; syn. وَلَتَسْتَوْضِحْ سَبِيْلَهُمُ*: (Bd:) but most read, *وَلَتَسْتَبِيْنُ سَبِيْلَ الْمُجْرِمِيْنِ*; the verb in this case being intrans. (T.)

3. *بَانَهُ*, (K,) inf. n. *بَيَّبِيْنَةً*, (S,) *He separated himself from him; or left, forsook, or abandoned, him*: (S, TA:) or *he forsook, or abandoned, him, being forsaken, or abandoned, by him; or cut him off from friendly or loving communion or intercourse, being so cut off by him; or cut him, or ceased to speak to him, being in like manner cut by him*. (K.) [And *It became separated from it*.]

4. *بَانَ*, intrans., inf. n. *بَيَّبِيْنَةً*: see 1, in two places. — *بَانَهُ*, (inf. n. as above, TA,) *He separated it, severed it, disunited it, or cut it off*. (M, Mṣb, K, TA.) You say, *ضَرَبَهُ قَابَانُ رَأْسَهُ*, (S, K) *He smote him and severed his head, مِنْ جَسَدِهِ* from his body. (S, TA.) And *بَانَ الْمَرْأَةُ* *He (the husband) separated the woman, or wife, by divorce*. (Mṣb.) And *بَانَ بِنْتَهُ*, and *بَيَّبِيْنَانَةً*, (T, K,) inf. n. of the former as above, and of the latter *بَيَّبِيْنَانَةً*, (TA,) *He married, or gave in marriage, his daughter, (T, K,) and she went to her husband*: (T:) from *بَيِّنٌ* signifying “distance:” as though he removed her to a distance from the house, or tent, of her mother. (TA.) And *بَانَ أَبْنَهُ بِمَالٍ*, (M,) or *بَانَ أَبَوَاهُ*, (T,) *He separated from himself his son, (M,) or his two parents separated him from themselves, (T,) by [giving him] property, (T, M,) to be his alone*: (T:) mentioned on the authority of Az. (T, M.) And *بَانَ الدُّوْعُ عَنْ طَيِّ الْبَيْتِ* *He drew away the bucket from the casing of the well, lest the latter should lacerate the former*. (M.) — See also 2, in three places. — [Hence, *بَانَ* signifies also *He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence*: from *بَيِّنٌ*, q. v.] And *بَانَ عَلَيْهِ* *He spoke perspicuously, clearly, plainly, or distinctly, and gave his testimony, or evidence, or gave decisive information, against him, or respecting it*. (TA.) [The verb thus used is for *بَانَ كَلَامُهُ*, and *شَهِدَتْهُ*.] One says of a drunken man, *مَا بَيَّبِيْنُ كَلَامًا* *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct*. (Ks, T in art. *بَت*.) — [*How distinct, apparent, manifest, evident, clear, or plain, is it!* See an ex. voce *بَيِّنٌ*. — And *Hom perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his بَيِّنَانٌ!*]

5. *بَيَّبِيْنٌ*, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — [Hence,

[the *أمر* being understood,] *He sought, or sought leisurely or repeatedly, to obtain knowledge [of the thing], until he knew [it]; he examined, scrutinized, or investigated:* (Bd in xlix.6:) *he sought, or endeavoured, to make the affair, or case, manifest, and to settle it, or establish it, and was not hasty therein:* (Idcm in iv.96:) *or he acted, or proceeded, deliberately, or leisurely, in the affair, or case; not hastily:* (Ks, TA:) or it has a signification like this: in the *Kur* ch. iv. v.96 and ch. xlix. v.6, some read *قَتَبْتِنَا*, and others *قَتَبْتِنَا*; and the meanings are nearly the same: *التَّبِين* was said by *Mohammad* to be from *God*, and *العَجَلَة* [i. e. "haste"] from the devil. (T.)

8. *تباينا* *They two* (namely, two men, and two copartners,) *became separated, each from the other:* (M, TA:) *or they forsook, or abandoned, each other; or cut each other off from friendly or loving communion or intercourse; or cut, or ceased to speak to, each other.* (K.) And *تباينوا* *They, having been together, became separated:* (Msb:) *or they forsook, or abandoned, one another; or cut one another off from friendly or loving communion or intercourse; or cut, or ceased to speak to, one another.* (S.) — [Hence, *They two were dissimilar: and they two* (namely, words,) *were disparate; whether contraries or not: and they two* (namely, numbers,) *were incommensurable.*]

10. *استبان*, intrans.: see 1. — As a trans. verb: see 2, in six places.

بون a coll. gen. n.: n. un. with ة: see art. *بون*.

بَيْن has two contr. significations; (T, S, Mgh;) one of which is *Separation, or disunion* [of companions or friends or lovers]. (T, S, M, Mgh, K.) Hence *ذات البين* as meaning *Enmity, and vehement hatred:* and the saying *ذات البين لإصلاح*, i. e. *For the reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men; meaning for the allaying of the discord, enmity, rancour, or vehement hatred:* (Msb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] *في إصلاح ذات*

البين means *In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.*

(Mgh.) [Hence also,] *غراب البين* [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the غراب termed أبقع* [i. e. in which is blackness and whiteness; or having whiteness in the breast]; (S, K;) so described by the poet 'Antarah: (S:) or *that which is red in the beak and legs;* but the black is called *الحاتر*, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Msb in art. حتر:) [or it is any species of the *corvus*:] *Hamzeh* says, in his *Proverbs*, that this name attaches to the *غراب* because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Har p. 308:) but accord. to the *Kāḍee* of *Granada*, *Abou-Abd-Allah Esh-Shercef*,

this appellation, so often occurring in poetry, properly signifies *camels that transport people from one district, or country, to another;* and he cites the following verses:

- غَلَطَ الَّذِينَ رَأَيْتَهُمْ بِجَهَالَةٍ
- يَلْحَوْنَ كَلِمَهُمْ غَرَابًا يَنْعَقُ
- مَا الدُّنْبُ إِلَّا لِلْأَبَاعِرِ إِنِّهَا
- مِمَّا يَشْتَتِ جَمْعُهُمْ وَيُقِرُّ
- إِنَّ الْغَرَابَ بَيْنَهُ لَدُنُو النَّوَى
- وَتَشْتَتِ الشَّمْلَ الْجَمِيعَ الْإِيْتَى

[*Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state*]: and *Ibn-'Abd-Rabbih* says,

- زَعَقَ الْغَرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ
- إِنْ لَمْ يُصَدِّقْهُ رُغَاةُ بَعِيرٍ

[*The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his hying laden do not verify it*]. (TA in art. غراب.) — Also *Distance*, (S, M, Mgh, K,) *by the space, or interval, between two things.* (Msb.)

You say, *بَيْنَ الْبِلْدَيْنِ بَيْنٌ* *Between the two countries, or towns, &c., is a distance, of space, or interval:* (Mgh:) and *بَيْنَهُمَا بَيْنٌ* *Between them two is a distance, with ي, when corporeal distance is meant:* (Idcm in art. بون:) or *بَيْنَهُمَا* *إِنَّ بَيْنَهُمَا* [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.)

And you say also, *بَيْنَهُمَا بَيْنٌ بَعِيدٌ* (T in art. بون, S, M*) and *بُونٌ بَعِيدٌ* (T in art. بون, S, M, * Mgh* in art. بون) *Between them two [meaning two men] is a [wide] distance;* (M;) i. e. *between their two degrees of rank or dignity, or between the estimations in which they are commonly held:* (Msb in art. بون:) in this case, the latter is the more chaste. (S.) You also say, [using *بين* to denote *An interval of time,*]

لَقِيْتَهُ بَعِيدَاتٍ بَيْنٍ [I met him after, or a little after, an interval, or intervals,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. [See also *بعُد*].) =

Also *Union* [of companions or friends or lovers]; (T, S, M, Mgh, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, S, Mgh.) [Hence *ذات البين* as meaning *The state of union or concord or friendship or love subsisting between a people or between two parties; this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إفساد ذات البين* (occurring in the S and K in art. ابر, and often elsewhere,) *The marring, or disturbance, of the state of union or concord &c.:* and] hence the saying, *سَعَى فُلَانٌ لِإِصْلَاحِ ذَاتِ الْبَيْنِ مِنْ عَشِيرَتِهِ* [Such a one laboured for the improving of the state of union or concord &c. of his kinsfolk; but

in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ham p. 560.) — *ذَاتُ بَيْنِهِمْ* may also be used as meaning *The vacant space (سَاحَة) that is between their houses, or tents.* (Ham p. 105.)

بَيْن is also an adverbial noun, [as such written = *بَيْن*] (S, M, Mgh, Mgh, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (S:) [thus it signifies *Between, and amidst, and among*:] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Mgh:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by *و*, (M,) not by any other conjunction, (M, Mgh,) accord. to the usage commonly obtaining. (Msb.)

You say *بَيْنَ الرَّجُلَيْنِ* [Between the two men]: (Er-Rághib, TA:) and *الْمَالُ بَيْنَ الْقَوْمِ* [The property is between the company of men]: (M, Mgh, Er-Rághib:) and *الْمَالُ بَيْنَ زَيْدٍ وَعَمْرٍو* [The property is between Zeyd and 'Amr]: and *هُوَ بَيْنِي وَبَيْنَهُ* [He, or it, is between me and him]: (M:) and *جَلَسْتُ بَيْنَ الْقَوْمِ* I sat in the middle of [or amidst or among] the company of men: (S, K:) and *بَيْنْتَكُمَا الْبَعِيرُ فَخَذَاهُ*, with *البعير* in the accus. case, [See between you two the camel, therefore take him], a saying heard by Ks: (L in art. عند:) and *فَسَدَ مَا بَيْنَهُمْ* [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. ميط:) and *بَيْنَ الْيَوْمِ* (M and K in art. ندر) and *فِيهَا بَيْنَ الْيَوْمِ* (S and Mgh in that art.) [In, or during, the space of (several) days]: and *عَوَانٌ بَيْنَ ذَلِكَ*, in the *Kur* [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Mgh:) the meaning being, *Of middle age, between that which has been mentioned; namely, the فَارِضُ and the بَكْرُ.* (Bd.) Some allow that two words for the former of which *بَيْن* is prefixed may be connected by *ف*, citing as an evidence the phrase used by *Imra-el-Kays*, *بَيْنَ الدَّخُولِ فَحَوْمَلٍ* [as though meaning *Between Ed-Dahhool and Howmal*]: but to this it has been replied that *الدخول* is a name applying to several places; so that the phrase [means *amidst Ed-Dahhool &c., and*] is similar to the saying, *الْمَالُ بَيْنَ الْقَوْمِ* [mentioned above, or *جَلَسْتُ بَيْنَ الْقَوْمِ*, also mentioned above].

(Mgh.) [You say also, *بَيْنَ أَظْهَرِهِمْ*, and *بَيْنَ ظَهْرِهِمْ*, &c., meaning *In the midst of them.* (See art. ظهر.) And *بَيْنَ يَدَيْهِ*, and *بَيْنَ يَدَيْهِمْ*, meaning *Before him, and before them.* *بَيْن* is also often used absolutely as a noun: thus it is in the *Kur* lxxxvi. 7, *يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ* Coming

forth from between, or amidst, the spine and the breast-bones: and in xxxvi. 8 of the same, وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا And we have placed before them (lit. between their hands) a barrier.] It is said in the Kur [vi. 94], تَقَدَّ تَقَطَّعَ بَيْنَكُمْ, as some read; or بَيْنَكُمْ, as others: (T, S, M:) the former means *Verily your union hath become dis severed*: (AA, T, S, M:) the latter, *that which was between you*; Ibn-Mes'ood, T, S, or كَانِ مَا بَيْنَكُمْ (IAar, T); or *the state wherein ye were, in respect of partnership among you*: (Zj, T:) or *the state of circumstances, or the bond, or the love, or affection, [formerly subsisting] among you, or between you*; or, accord. to Akh, بَيْنَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AHát disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.)—[It is often used as a partitive, or distributive; as also مَا بَيْنَ: for ex.,] you say, (قذف) هُمُ بَيْنَ حَادِي وَوَادِي, (S and TA in art. قذف) or هُمُ مَا بَيْنَ حَادِي وَوَادِي, (TA in art. حذف) i. e. [They are partly, or in part,] beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (S and TA, both in art. قذف, and the latter in art. حذف.) [See also an ex. in a verse cited voce حَيْطَةُ.]— هَذَا بَيْنَ بَيْنٍ means *This (namely, a thing, S, or a commodity, Mqb) is between good and bad*: (S, Mqb, K:) or of a middling, or middle, sort: (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (S, Mqb, K,) like حَمِيَّةُ عَشْرَ. (Mqb.) الْهَمْزَةُ الْمَحْفُوفَةُ [i. e. the hemzeh uttered lightly] is called بَيْنَ بَيْنٍ (S, M, K,*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel*; (S, M;) or هَمْزَةُ بَيْنَ بَيْنٍ, the first بين with kesr but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) [i. e. the hemzeh &c.:] if it is with fet-h, it is between the hemzeh and the alif, as in سَأَلَ, (S, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سَيَّرَ, (S, M,) for سَيَّرَ; (M;) and if with damm, it is between the hemzeh and the wáw, as in لَوَّمَرُ, (S, M,) for لَوَّمَرُ: (M:) it is never at the beginning of a word, because of its nearness, by reason of febleness, to the letter that is quiescent, (S, M,) though, notwithstanding this, it is really movent: (S:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abraç says,

• تَحْوِي حَقِيقَتَنَا وَبَعْدَ • هُنَّ الْقَوْمِ يَسْفُطُ بَيْنَ بَيْنًا
i. e. [Thou defendest what we ought to defend, or our banner, or standard, while some of the people, or company of men,] fall, one after another, in a state of weakness, not regarded as of any account: (S:) or it is as though he said, *between these and these*; like a man who enters between two parties

in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or *between entering into fight and holding back from it*; as when one says, Such a one puts forward a foot, and puts back another. (TA.)— بَيْنًا and بَيْنًا are of the number of inceptive حُرُوفَ: (M, K:) this is clear if by حُرُوفَ is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-hah rendered full in sound; and hence the !; (Mughnee in the section next after that of وا, and K;) [i. e.,] it is of the measure فَعْلَى [or فَعْلًا] from البَيْنِ, the [final] fet-hah being rendered full in sound, and so becoming !; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While, or whilst*]: (S:) or the ! in the former is the restrictive !; or, as some say, it is a portion of the restrictive مَا [in the latter]: (Mughnee ubi suprâ:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنًا نَحْنُ كَذَلِكَ إِذْ حَدَثَ كَذَا [While we were in such a state as that, lo, or there, or then, such a thing happened, or came to pass]: (M, Mgh, K:*) and بَيْنًا نَحْنُ كَذَا [While we were thus]: (Mgh:) and

• بَيْنًا نَحْنُ تَرَقَّبُهُ آتَانَا •
[While we were looking, or waiting, for him, he came to us]; (S, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (S, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ تَرَقَّبُهُ (M,) i. e., بَيْنَ أَوْقَاتِ وَقَبْتَنَا إِتْيَاهُ [between the times of our looking, or waiting, for him]. (S, M.) Aç used to put nouns following بَيْنًا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, S),

• بَيْنًا تَعَنَّيَهِ الْكِمَاءَ وَرَوَّيَهُ •
• يَوْمًا أُتِمِحَ لَهُ جَرِيٌّ سَلَفُ •

[Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him, to slay him]: (S, K:) in [some copies of] the K, تَعَنَّيَهُ; but in the Deewán [of the Hudhalees], تَعَنَّيَهُ: [in the Mughnee, ubi suprâ, تَعَنَّيَهُ:] the meaning is بَيْنَ تَعَنَّيَهُ; the ! being added to give fulness to the sound of the [final] vowel: (TA:) Aç used to say that the ! is here redundant: (Skr, TA:) others put the nouns following both بَيْنًا and بَيْنًا in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following بَيْنًا is a real subst., it is put in the nom. case as an inchoative: but when it is an inf. n. or a noun

of the inf. kind, it is put in the gen., and بَيْنًا in this instance has the meaning of بَيْنَ: and Ahmad Ibn-Yahyà says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بَيْنًا, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards the end of art. 31.]

بَيْنًا : }
بَيْنًا : } see بَيْنَ.

بَيْنَ A separation, or division, (T, M, K,) between two things, (T,) or between two lands; (M, K:) or *when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain*: (T:) *an elevation in rugged ground*: (M, K:) *the extent to which the eye reaches*, (T, M, K,) of a road, (T,) or of land: (M:) *a piece of land extending as far as the eye reaches*: (T, S:) and *a region, tract, or quarter*: (AA, T, M, K:) pl. بَيْنُونَ. (S, TA.)

بَيْنًا is originally the inf. n. of بَانَ as syn. with بَيْنَ, and so signifies *The being [distinct or] apparent &c.*; (Kull;) or it is a subst. in this sense: (Mqb:) or a subst. from بَيْنَ, [and so signifies the *making distinct or apparent &c.*,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.)—Hence, conventionally, (Kull.) *The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Er-Rághib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] *a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute*: the other is *a verbal indication or evidence, either spoken or written*: [see also بَيِّنَةٌ:] it is also applied to *language that discovers and shows the meaning that is intended*: and *an explanation of confused and vague language*: (Er-Rághib, TA:) or *the eduction of a thing from a state of dubiousness to a state of clearness*: or *making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it*. (TA.)—Also *Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language*: (T, S:) or simply *perspicuity thereof*: (Har p. 2:) or *perspicuity of speech with quickness, or sharpness, of intellect*: (M, K:) or *perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind*: (Ksh, TA:) or *the showing of the intent, or meaning, with the most eloquent expression*: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or *a faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms*: (Kull:) [some of the Arabs restrict the science of البيان to what concerns comparisons and tropes and metonymies; which last the Arabian rhetoricians distinguish from tropes: and some make it to include rhetoric altogether:] Esh-Shereeshee says, in his Expos. of the Maçmát [of El-Hareeree] that the difference between بَيْنًا and بَيِّنًا is this: that the former denotes

perspicuity of meaning; and the latter, the making the meaning to be understood; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the set of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., *إِنَّ مِنَ الْبَيَانِ سِحْرًا* (S) or *لَسِحْرًا* (TA) [Verily there is a kind of eloquence that is enchantment: see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], *خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ* means *He hath created the Prophet: He hath taught him the Kur-án wherein is the manifestation of everything [needful to be known]: or He hath created Adam, or man as meaning all mankind: He hath [taught him speech, and so] made him to discriminate, and thus to be distinguished from all [other] animals: (Zj, T:) or He hath taught him that whereby he is distinguished from other animals, namely, the declaration of what is in the mind, and the making others to understand what he has perceived, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.)* — It is also applied to *Verbosity, and the going deep, or being extravagant, in speech, and affecting to be perspicuous, or chaste, therein, or eloquent, and pretending to excel others therein; or some بیان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)*

بُئْرٌ بَيُونٌ A well of which the rope does not strike against the sides, because its interior is straight: or that is wide in the upper part, and narrow in the lower: or in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness: (T:) or deep and wide; (S, K;) because the ropes are wide apart from its sides; (S;) as also *بَائِنَةٌ* (S, TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] *بَوَائِنٌ*. (T, S.)

بَيِّنٌ [Distinct, as though separate from others; and thus,] *apparent, manifest, evident, clear, plain, or perspicuous; (T, S, Mgh, K;) as also بَائِنٌ* (T) and *مُبَيِّنٌ*: (T, S:) pl. [of mult.] *أَبْيَانَةٌ* (S, K) and [of pauc.] *بَيْيْنَةٌ*. (K.) Hence, *الْكِتَابُ الْبَيِّنُ* [as applied to the Kur, q. v. in xii. 1, &c.,] *The clear, plain, or perspicuous, book or writing or scripture: or, as some say, this means the book &c. that makes manifest all that is required [to be known]: (T:) or, of which the goodness and the blessing are made manifest: or, that makes manifest the truth as distinguished*

from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T:) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.) And *كَلَامٌ بَيِّنٌ* Perspicuous, clear, distinct, chaste, or eloquent, language. (T.) — A man, or thing, bearing evidence of a quality &c. that he, or it, possesses. (S and K and other Lexicons passim.) — A man (M) perspicuous, or clear, or distinct, in speech or language; or chaste therein; or eloquent; (Ish, T, M, K;) *fluent, elegant, and elevated, in speech, and having little hesitation therein: (Ish, T:) pl. أَبْيَانَةٌ* (T, M, K) and *بَيْيْنَةٌ* and [of pauc.] *أَبْيَانٌ*: (Lh, M, K:) the second of these pls. is anomalous: the last is formed by likening *فَعِيلٌ* to *فَاعِلٌ*: [for *بَيِّنٌ* is a contraction of *بَيْيِّنٌ*:] but the pl. most agreeable with analogy is *بَيْيُونٌ*: so says Sb. (M.)

بَيْيْنَةٌ An evidence, an indication, a demonstration, a proof, a voucher, or an argument, (Mgh, TA,) such as is manifest, or clear, whether intellectual or perceived by sense; (TA:) [originally *بَيْيُونَةٌ*,] of the measure *فَعِيلَةٌ*, from *بَيْيُونَةٌ*, [see 1, first sentence,] and *بَيَانٌ* [q. v.]: (Mgh:) and *the testimony of a witness: pl. بَيْيَاتٌ*. (TA.)

بَائِنٌ In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, Mgh;) as also *بَائِنٌ*, occurring in a verse cited above, voce *بَيِّنٌ*. [Hence,] *أَمْرَاءُ بَائِنٌ* A woman separated from her husband by divorce; (M, Mgh, K;) as also *مَبَائِنَةٌ*: the former without *ة*: (Mgh:) like *طَائِقٌ* and *حَائِضٌ*: you say [to a wife] *أَنْتِ بَائِنٌ* [Thou art separated from me by divorce.] (Mgh.) — *بَائِنٌ* is a tropical phrase; and so is *بَائِنَةٌ*; (Mgh;) [signifying the same as] *تَطْلِيْقَةٌ بَائِنَةٌ* (S, M, Mgh, K) † A divorce that is [as it were] cut off; i. q. *مَبَائِنَةٌ* [in the second and third of these phrases, and *مَبَائِنٌ* in the first]: (Ish, Mgh:) being here used in the sense of a pass. part. n.: (S, Sgh, Mgh:) or it [is a possessive epithet, and thus] means *having separation: this kind of divorce is one in the case of which the man cannot take back the woman unless by a new contract; (TA;) nor without her consent. (MF in art. بَت.)* — *بَائِنٌ* (S, M, K,) and *بَائِنٌ* (M, K,) A bow that is widely separate from its string: (S, M, K:) *contr. of بَائِنَةٌ*; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) — *نَحْلَةٌ بَائِنَةٌ*: see *بَيُونٌ*. — *بُئْرٌ بَائِنَةٌ* A

palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long. (AHn, M.) — *الْبَائِنُ* also signifies *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from her left side; (S, K;) and الْمُعَلِّيُّ*, he who comes to her from her right side: (S:) or the former, *he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called الْمُسْتَعْلِيُّ*: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called *الْبَائِنُ* and *الْمُعَلِّيُّ*; and the holder, *الْبَائِنُ*: (M:) pl. *بَيِّنٌ*. (T.) It is said in a prov., *أَسْتُ الْبَائِنِ أَعْرَفُ*, or, as some say, *أَعْلَمُ*; meaning † *He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this. (T. [See Freytag's Arab. Prov. i. 606.])* — *طَوِيلٌ بَائِنٌ* Excessively tall, far above the stature of tall men. (TA.) — See also *بَيِّنٌ*.

طَلَبَ إِلَى أَبِيهِ الْبَائِنَةَ He asked, or begged, of his two parents, the separation of himself from them, by [their giving him] property, (AZ, T, M,) to be his alone. (T.)

فُلَانٌ أَبْيَنٌ مِنْ فُلَانٍ = *بَائِنٌ*: see *أَبْيَنٌ* Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)

بَيَانٌ an anomalous inf. n. (T, S, K) of 2, q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See *بَيَانٌ*.

بَائِنٌ; and its fem., with *ة*: see *بَائِنٌ*, in three places.

مُبَيِّنٌ Separating, severing, disuniting, or cutting off; (S, K;) as also *مُبَيِّنٌ*, like *مُحْسِنٌ*: (K:) but [the right reading in the K may be *مُبَيِّنٌ* and *مُبَيِّنٌ*, meaning “and *مُبَيِّنٌ* is like *مُحْسِنٌ*” if not,] *مُبَيِّنٌ* is a mistake. (TA.) — See also *بَيِّنٌ*, in two places.

مَبَائِنُ الْحَقِّ [in which the former word is app. pl. of *مُبَيِّنَةٌ*] signifies *The things that make the truth to be apparent, manifest, evident, clear, or plain; or the means of making it so; syn. مُوَاضِحَةٌ*. (TA.)

بیه

1. مَا بَيَّتْ لَهُ، aor. بَيَّاهُ، inf. n. بَيَّهَ; and مَا بَيَّتْ لَهُ: see 1 in art. بوه.

ت

The third letter of the alphabet: called تَا and تَا [respecting which latter see the letter ب]: the pl. [of the former is تَائَات; and of the latter,] أَتَوَات. (TA in الالف اللينة.) It is one of the letters termed مَهْمُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نَطْعِيَّةٌ [and نَطْعِيَّةٌ and نَطْعِيَّةٌ and نَطْعِيَّةٌ pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of التاء.) = It is one of the augmentative letters: (§:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) = Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (§, * Mughnee, K,) and denoting wonder; (Mughnee, K;) and [accord. to general usage] it is peculiarly prefixed to the name الله (§, Mughnee, K;) as in تَالله لَقَدْ كَانَ كَذَا [By God, verily it was thus, or verily such a thing was]; (§;) and تَالله لَأُفَعِّلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبَّى [By my Lord], and تَرَبَّى الْعَجَبَةَ [By the Lord of the Ka'abah], and تَارْحَمَانَ [By the Compassionate], (Mughnee, K,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (§, Mughnee, K,) as it is also in تَتْرَى and تَرَات and تَجَاه and تَحْمَةٌ [&c.]; (§;) and the و is a substitute for ب; (§, Mughnee, K;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee, K.) = Added at the end of a noun, it is a particle of allocation: (Mughnee, K;) it is thus added in أَنْت [Thou], (§, Mughnee, K,) addressed to a male, (TA,) and أَنْت [Thou], (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (§. [See أَنْ.]) = It is added in [the beginning of] the second person of the future, (§,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْت تَفْعَلُ [Thou dost, or wilt do]. (§, TA.) = It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هِيَ تَفْعَلُ [She does, or will do]. (§, TA.) = It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لِيَقُمْ هِنْدُ [Let Hind stand]. (TA.) = And sometimes it is added in the beginning of the second person

of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59], accord. to one reading], فَبِذَلِكَ فَتَفْرَحُوا [Therefore therein rejoice ye]: and in the saying of the rājiz,

* قُلْتُ لِبَوَائِبِ لَدَيْهِ دَارَهَا • تَبْدُنُ فَيَأْتِي حَمِيمًا وَجَارَهَا •

[explained in art. اذن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لِيَتَوَّ يا رَجُلُ [Be thou proud, vain, boastful, or self-conceited, O man], from زُهِي: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (§, TA.) = The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [I stood], (Mughnee, K,) and قُمْتَ [Thou stoodest, addressed to a male], and قُمْتِ [Thou stoodest, addressed to a female]: (Mughnee, K;) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (§.) = The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee, K,) as in قَامَتْ [She stood]. (Mughnee, K.) J says [in the §] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) = It is also, sometimes, affixed to رُبَّ and رُبِّ; and in these cases it is most commonly movent with fet-h, (Mughnee, K,) so that one says رُبَّتْ and رُبَّتِ. (TA.) [See arts. رُبَّ and رُبِّ.] = ت is an imperative of اَتَى. (M in art. اَتَى.) = [As a numeral, ت denotes Four hundred.]

تَا

تَا fem. of ذَا; (M;) i. q. ذِه [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (§, K) applied to that which is male or masculine; (§;) and you say also تِه, like ذِه: (§, K;) the dual is تَانِ: and the pl., اُولَاءِ. (§, K.) En-Nábigah [Edli-Dhub-yánee] says, (T, §,) excusing himself to En-Noamán [Aboo-Káboos], whom he had satirized, (TA.)

* هَا إِنَّ تَا عِدْرَةَ إِنَّ لَمْ تَكُنْ نَفَعْتُ •
* فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِي الْبَدَدِ •

[Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert]: (T, §: but in the latter, لا is put in the place of لَمْ:) تَا here points to the فَصِيْدَةٌ [or ode]; and عِدْرَةٌ is a subst.

from اِعْتَذَارٌ; and تَحِيْرٌ means تَحِيْرٌ; and البلد means المَفَاذَةُ. (TA.) The dim. of تَا is تَيَّا, (T, S, M, K,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I' Ak p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals اَلْيَا and اَلْيَاءُ in art. الی. See an ex. voce مِرَّةٌ.] — هَا is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (§,) so that one says هَاتَا [meaning This], (T, S, K,) as in هَاتَا فُلَانَةٌ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هُوَلَاءِ: and the dim. is هَاتِيَّا. (§.) — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَاك (§, K) and تَيْك and تَيْك (T, S, K) and تَيْك, which is a bad dial. var., (§, K,) and تَاك (T, S,) which is the worst of these: (T:) [all incaning That:] the dual is تَانِك and تَانِكِ, the latter with tesh-deed, (§, K, [but in some copies of the §, only the latter is mentioned,]) and تَانِك [which, like تَانِك, is dual of تَيْك or تَيْك, which are contractions of تَاك; these two duals being for تَانِك, the original, but unused, form]: (K:) the pl. is اُولَاك [or اُولَاكِ] and اُولَاك and اُولَاك [respecting all of which see اَتَى, in art. الی]: (§, K:) and the dim. is تَيَاك and تَيَاكِ: (K: [in the TA, the latter is erroneously written تَيَانِك:]) the ك relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَاك &c.; in addressing two persons, تَاكُمَا &c.; in addressing more than two males, تَاكُمُ &c.; and in addressing more than two females, تَاكُنَّ &c.:] what precedes the ك relates to the person [or thing] indicated, masc. and fem. and dual and pl. (§.) — هَا is also prefixed to تَيْك and تَاك, so that one says, هَاتَيْك and هَاتَاك هِنْدُ [This, or that, is Hind]. (§, K.) Abu-n-Nejm says,

* جِئْنَا نَحْبِيْكَ وَنَسْتَجِدِيْكَ •
* فَافْعَلْ بِنَا هَاتَاكَ اَوْ هَاتِيَّا •

meaning [We have come saluting thee and seeking of thee a gift: then do thou to us] this or that: [give us] a salutation or a gift. (§.) The هَا that is used to give notice of what is about to be said is not prefixed to تَيْك because the ل is made a substitute for that هَا: (§, TA:) or, as IB says, they do not prefix that هَا to ذَيْك and تَيْك because the ل denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that

the two are incompatible. (TA.) — **تَا** and **تُا** Names of the letter ت: see that letter, and see arts. **تَوَا** and **تِي**. — **تَا** and **تَا** or **تَا** for **تَيْتَا**: see (near its end) art. 1.

تَا

R. Q. 1. **تَاتَا**, inf. n. **تَاتَاة**, *He reiterated the letter ت in speaking.* (S, K.) — **تَاتَا** بالتيس (T, M,) inf. n. as above (T, M, K) and **تَيْتَاة** (M,) or **تَاتَاة** (K,) *He called the he-goat to copulate,* (T, M, K,) or *to approach,* (M,) saying **تَاتَا** (M.)

تَاتَا: see what next precedes.

تَاتَاة *An onomatopœia [imitative of the sound made in reiterating the letter ت in speaking: or, in calling a he-goat to copulate, or to approach: see the verb, above].* (T, K.)

تَاتَا *A man who reiterates the letter ت in speaking.* (S, K.)

تَار

4. **تَارَتْ** إِلَيْهِ النَّظْرَ. *I continued to look at him time after time (تَارَةٌ بَعْدَ تَارَةٍ):* (T, TA:) or *I looked at him sharply, or intently.* (Fr, T, M, K.) And **تَارَتْ** إِلَيْهِ **بَصْرِي** (T, S, M, K,) and **تَارَتْ** إِلَيْهِ **الْبَصْرَ** (K,) *I followed him with my eye; made my eye to follow him.* (S, M, K.) [See also art. **تَوَر**.]

تَارَةٌ, without ة on account of frequent usage, (IAqr, T, Mṣb in art. **تَوَر**, and K,) *A time; one time; [in the sense of the French fois;] syn. مَرَّة: (Mṣb, K,) or a time, whether long or short; syn. حِين: (IAqr:) sometimes, however, it is pronounced تَارَةٌ: (Mṣb:) pl. تَارَاتُ (T, Mṣb, K) and تَارَاتُ: (Mṣb:) these are pls. of تَارَةٌ; but the pl. of تَارَةٌ without ة is تَارَاتُ (Mṣb) and تَارَاتُ (S in art. **تَوَر**, and K in art. **تَوَر**) and تَارَاتُ (S in art. **تَوَر**). [See also art. **تَوَر**.]*

تَارَاتُ in the saying

فَصِرْتُ كَأَنِّي فَرَا مُتَارٌ

is [said by ISd to be] for **مُتَارٌ** [pass. part. n. of **أَتَارَ**; so that the meaning is, *And I became as though I were a wild ass looked at sharply or intently, or followed by the eye, in order to be captured or shot.* (M, TA. [But see art. **تَوَر**.])

تَامر

3. **تَامَرَ** أَخَاهُ. (K, TA, [in the TT, as from the M, written **تَامَر**, and so by Golius,]) inf. n. **مَتَامَرَةٌ**, (TA,) *He was twinborn with his brother.* (M, K, TA.) — **تَامَرَ**, (S,) or **تَامَرَ** ثَوْبًا, (M, K, TA, [in the TT, again, written **تَامَر**,]) inf. n. as above, (S, TA,) † *He wove a piece of cloth of threads two and two together* (S, M, K) *in its warp and its woof.* (K.) [See **مَتَامَرٌ**, and see also **نَيْبَرٌ**.] — **تَامَرَ** الْفَرَسَ, (K, [written by Golius **تَامَر**,]) inf. n.

as above, (TA,) † *The horse fetched run after run.* (K.)

4. **أَتَامَتْ** *She (a mother, K, or a woman, S, M, Mṣb, and any pregnant animal, M) twinned, or brought forth two at one birth.* (T, S, M, Mṣb, K.) — **أَتَامَهَا** i. q. **أَتَمَهَا** [like **أَتَمَهَا**, q. v. in art. **أَتَمَر**]. (S, K.) [Golius and Freytag have rendered it as though it meant إِلَيْهَا.]

هُوَ تَيْمُهُ, whence **تَيْمَرٌ**, }
هُوَ تَيْمِيهِ, whence **تَيْمِيرٌ**, } see **تَوَمَرٌ**.

تَوَامِيَةٌ *A pearl; (M, K;) so called in relation to تَوَامِرٌ, (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J **تَوَمَرٌ**, [but in one copy of the S I find it written **تَوَامِرٌ**,] and said by him to be the metropolis of 'Omán; (K;) as also **تَوَمِيمَةٌ**, (TA, [and thus it is written in copies of the S, but in one copy I find it written **تَوَامِيَةٌ**,]) thought by En-Nejcemec to be thus called in relation to the oyster-shell, because this is always what is termed **تَوَمَرٌ**, q. v. (TA.)*

تَوَمَرٌ *A twin; one of two young, (S, M, Mgh, Mṣb, K,) and of more, (M, K,) brought forth at one birth, (S, M, Mgh, Mṣb, K,) of any animals; whether a male or a female, or a male [brought forth] with a female; (M, K;) and تَوَمِيمَةٌ is [also] applied to a female: (S, M, Mgh, Mṣb, K;) it occurs in poetry contracted into **تَوَمَرٌ**: (M:) the pl. is **تَوَامِيرٌ** and **تَوَامِرٌ**, (S, M, Mṣb, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تَوَامِرٌ] with kesr, but the assertion of these last is condemned by AHei; (MF;) and **تَوَمِيمُونَ** is allowable as applied to human beings: (S, TA:) you say, **هُوَ تَوَمِيمُهُ** [in the TA, erroneously, **تَوَمِيمُهُ**, with damm,] and **تَيْمِيهِ** and **تَيْمِيهِ** [in the CK **تَيْمِيهِ**] (AZ, M, K) [meaning *He is his twin-brother*]: and **هُمَا تَوَامِرَانِ** (S, M, Mgh, Mṣb, K) and **تَوَامِرَانِ** (M, K) [They two are twin-brothers]: or **تَوَمَرٌ** applies only to one of the two; (Mṣb;) it is a mistake to say **هُمَا تَوَمَرٌ** and **هُمَا زَوْجٌ**: (Mgh:) [but see **زَوْجٌ**:] Lth says that **تَوَمَرٌ** applies to two sons, or young ones, [born] together; and that one should not say **هُمَا تَوَامِرَانِ**, but **هُمَا تَوَمَرٌ**: this, however, is a mistake: correctly, as ISk and Fr say, **تَوَمَرٌ** applies to one, and **تَوَامِرَانِ** to two. (T, TA.) It is of the measure **فَوَعَلٌ**, (Kh, S, IB, Mṣb,) in the opinion of some, (IB,) and originally **دَوَمِيرٌ**, (Kh, T, S, IB,) like as **تَوَلَجٌ** is originally **وَوَلَجٌ**; (Kh, T, S;) from **الْوَتَامِرُ**, (T, IB,) “the being mutually near,” (T,) “mutually agreeing,” (T, IB,) “being mutually conformable;” (IB;) so that it means *one that agrees with, or matches, another, (IB.)* — It is metaphorically used in relation to all things resembling one another [so that it means † *One of a pair*]. (M.) A poet says,*

قَالَتْ لَنَا وَدَمْعَهَا تَوَامِرٌ

كَالِدَرٍّ إِذْ أَسْلَمَهُ النَّظَامُ

عَلَى الَّذِينَ آرْتَحَلُوا السَّلَامُ

† [She said to us, while her tears fell in pairs, or in close succession, like large pearls when the string lets them drop off, Upon those who have departed be peace]. (S.) [This citation, and what immediately follows it in the S, mentioning the pl. **تَوَمِيمُونَ**, not **تَوَامِرُونَ**, have been misunderstood by Golius; and Freytag has followed him in this case.] — **التَوَمَرُ** is also [a name of] † *A certain Mansion [of the Moon; namely, the Sixth; more commonly called **الْبَهْنَةُ**]; pertaining to **الجَوْزَاءَ** [here meaning **Gemini**]; (M, K;) one of two [asterisms] called **تَوَمِيمَانِ**: (M:) **التَوَمِيمَانِ** is † *The Sign of Gemini.* (Kzw.) — [The pl.] **تَوَامِرٌ** also signifies † *Clusters, or what are clustered together,* (S.) [This citation, and what immediately follows it in the S, mentioning the pl. **تَوَمِيمُونَ**, not **تَوَامِرُونَ**, have been misunderstood by Golius; and Freytag has followed him in this case.] — **التَوَمِيمَانِ** is † *A pair of pearls, or large pearls, for the car: each of them is termed a **تَوَمِيمَةٌ** to the other.* (TA.) — And **التَوَمِيمَانِ**, [in the CK **التَوَمِيمَانِ**,] † *A certain small herb, (AHn, M, K,) having a fruit like cumin-seed, (AHn, M, and K in art. **وَامِرٌ**) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower.* (AHn, TA.) — **التَوَمِيمُ** also signifies † *The arrow of the hind used in the game called **النَيْبَرُ**: (M:) or a certain arrow of those used in that game: (K:) or the second of those arrows; (S, M, K;) said by Lh to have two notches, and to entitle to two portions [of the slaughtered camel] if successful, and to subject to the payment for two portions if unsuccessful.* (M.) — And **تَوَمِيمَاتٌ**, † *A kind of women's vehicles [borne by camels], (T, K,) like the **مَشَاجِرُ**, (T, TA,) erroneously said in the copies of the K to be like the **مَشَاجِبُ**, (TA,) having no coverings, or canopies: the sing. is **تَوَمِيمَةٌ**. (T, K.)**

تَوَامِيَةٌ: see **تَوَامِيَةٌ**.

مَتَامَرٌ *Twining, or bringing forth two at one birth: (S, M, Mṣb, K;) applied to a mother, (K,) or a woman, (S, M, Mṣb,) and to any pregnant animal; (M;) without ة. (Mṣb.)*

مَتَامَرٌ *Accustomed to twin, or bring forth two at one birth: (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. **مَتَامِيرٌ**. (Har p. 613.) — Hence, (Har ubi suprâ,) **رُؤْبٌ مَتَامَرٌ**, (S, Har,) or **مَتَامَرٌ**, (TA, PS,) [both app. correct,] † *A piece of cloth woven of threads two and two together in its warp and its woof.* (S, Har, TA.) — Hence, also, **أَبْيَاتٌ مَتَامِيرٌ**, † *Verses consisting of words in pairs whereof each member resembles the other in writing.* (Har ubi suprâ.) [See also **مَتَوَمَرٌ**.]*

مَتَامَرٌ: see **مَتَامَرٌ**.

فَرَسٌ مَتَامِيرٌ † *A horse fetching, or that fetches, run after run.* (S, M.)

† *The using two words resembling each other in writing but not in expression; as*

in the saying, **عَزَّكَ فَصَارَ قُصَارَ ذَلِكَ فَأَخَشَ** [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.)

تب

1. **تَبَّ**, aor. **تَبَّ**, inf. n. **تَبَّ**, and perhaps **تَبَّبَ** and **تَبَّابًا** and **تَبَّبَ**, *He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also تَبَّبَ*, inf. n. **تَبَّبَ**: and app. **تَبَّ** also.] **تَبَّ** (M, A, K) and **تَبَّبَ** (M, K) [as inf. ns.] signify *The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as subst.] loss, or diminution; or the state of being lost: and perdition, or death: (M, *A, K:*)* and so **تَبَّابًا**, (T, S, A, Mgh, K,) [said to be] a subst. from **تَبَّ**, with teshleed, (Mgh,) and **تَبَّبَ** and **تَبَّبَ**: (K:) or the last three signify [simply] *perdition, or death: (M:)* and **تَبَّبَ** is explained as signifying *loss, or diminution, that brings, or leads, to perdition or death: (IAth, TA:)* and so **تَبَّابًا**: (Bd in cxi. 1;) and the *causing to perish. (T, TA.)* Hence you say, **تَبَّ تَبَّابًا** [meaning, in an emphatic manner, *May he suffer loss, or be lost, or perish.*] (S.) And **تَبَّ** *May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (S, M, *Mgh, *K:*)* **تَبَّ** being in the accus. case as an inf. n. governed by a verb understood. (S.) And **تَبَّبَ** [in the CK **تَبَّبَ**], meaning the same in an intensive, or emphatic, manner: (M, K:) and **تَبَّابًا**. (TA.) And **تَبَّتْ يَدَاهُ**, (T, S, M, K,) and **تَبَّتْ يَدُهُ**, aor. **تَبَّ**, (Mgh,) inf. n. **تَبَّ** and **تَبَّابًا**, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) *May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish: (T, M, Mgh, K, and Bd in cxi. 1:)* or *may he himself suffer loss, &c., (Mgh, * and Bd ubi suprà,)* i. e., *his whole person: (Jel in cxi. 1:)* or *his good in the present life and that in the life to come. (Bd ubi suprà.)*—[Hence,] **تَبَّ** (A, TA) and **تَبَّبَ** (T, K) *He became an old man: (T, A, K:)* the loss of youth being likened to **تَبَّابًا**. (TA.)—**تَبَّ**, [aor., accord. to rule, '], *He cut, or cut off, a thing. (K.)* And **تَبَّ** *It was cut, or cut off. (TA.)*

2. **تَبَّبَ**, inf. n. **تَبَّبَ**: see 1, in three places.—**تَبَّبَهُ**, (inf. n. as above, S,) [*He caused him to suffer loss, or to become lost: or he destroyed him, or killed him. (S, K.)*—*He said to him تَبَّ*: (M, K:*) [i. e.] *he imprecated loss, or perdition, or death, upon him. (A.)*

4. **تَبَّ اللهُ قُوَّتَهُ** *God weakened, or impaired, or may God weaken, or impair, his strength. (K, TA.)*

10. **تَبَّتْ** *It (a road) became beaten, or trodden, and rendered even, or easy to walk or*

ride upon, or easy and direct. (A.)—*It (an affair) was, or became, rightly disposed or arranged; in a right state: (S, M, A, Mgh:)* or *it followed a regular, or right, course; was in a right state; and clear, or plain: from مُتَّبَبٌ applied to a road, explained below: (T, TA:)* or *it became complete, and in a right state: lit. it demanded loss, or diminution, or destruction; because these sometimes follow completeness: (Har p. 35:)* or the **ب** may be a substitute for **م**; the meaning being **استمر**. (TA.)

R. Q. 1. **تَبَّبَ**: see 1.
تَبَّبَةٌ *A difficult, or distressing, state or condition. (K.)*

تَبَّبَ:
تَبَّابًا:
تَبَّبَ:
} see 1, in several places.

تَبُّونَ *i. q. مَهْلَكَةٌ [A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَاة]. (K.)*—[It is also said in the K to signify *What the ribs infold: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبُّونَ, a dial. var. of تَبُّونَ.*]

تَبَّ *An old man: (AZ, T, M, A, K:)* fem. with **ة**: (AZ, T, M, A:*) and **تَبَّابًا**: pl. of the dial. of Hudh Eyl; and extr. [with respect to analogy]. (M.) You say, **كُنْتُ شَابًا فَصُرْتُ تَبَّابًا** [*I was a young man, and I have become an old man.*] (A.) And **أَشَابَتْ أُمَّتُ أُمَّ تَابَةَ** [*Art thou a young woman or an old woman?*] (A.)—Also, (T, K,) or **تَابَ الظَّهْرُ**, (T,) *An ass, and a camel, having galls, or sores, on his back: (T, K:)* pl. as above. (K.)—[See also **بَاتُ**.]

مُسْتَبَّبٌ, applied to a road, *Furrowed by passengers, so that it is manifest to him who travels along it: and to this is likened an affair that is clear, or plain, and in a right state. (T.)* [See the verb, 10.]

تبت

تَبَّتْ *i. q. تَبُّونَ; (K:)* a dial. var. of the latter. (TA.) See both in art. **توب**.

تبر

1. **تَبَّرَ**, aor. **تَبَّرَ**, (Lth, T, M, Mgh, K,) inf. n. **تَبَّرَ**; (Lth, T, M;) and **تَبَّرَ**, aor. **تَبَّرَ**; (Mgh;) *He, or it, (a thing, Lth, T, M,) perished. (Lth, T, M, Mgh, K.)*—See also 2.

2. **تَبَّرَهُ**, inf. n. **تَبَّرَهُ**; (Zj, T, S, M, Mgh, *K:*) and **تَبَّرَهُ**, aor. **تَبَّرَ**, inf. n. **تَبَّرَ**; (K:*) *He broke it: (K:)* or *he broke it in pieces: (S, M:)* and *did away with it: (M:)* or *he crumbled it, or broke it into small pieces, with his fingers: (Zj, T:)* and *he destroyed it: (Zj, T, S, Mgh, K:)* *He (God) destroyed him. (A.)*

تَبَّرَ [a coll. gen. n., of which the n. un. is with **ة**: *Native gold, in the form of dust or of nuggets: this is the sense in which the word is gene-*

rally used in the present day:] broken gold: (M:) it is not so called unless in the dust of its mine, or broken: (IJ, M:*) or *gold, and silver, before it is wrought: (Lth, T, IF, Mgh:)* or *broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called ذَهَبٌ and فَضَّة: (IAqr, T, K:)* or *uncoined gold (S, Mgh, Mgh) and silver: (Mgh:)* when coined, it is called **عَيْنٌ**: (S, Mgh:*) [properly,] the term **تَبَّرَ** should not be employed save as applied to gold; but some apply it to silver also: (S:*) the **تَبَّرَ** of silver, as well as of gold, is mentioned in a trad.: (TA:*) or *gold (M, K) universally: (M:)* and *silver: (K:)* or *what is extracted from the mine, (M, K,) of gold and silver and all جَوَاهِر [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M:)* or *any جَوْهَر [or native ore] before it is used, of copper (Zj, T, Mgh, Mgh) and brass (Zj, T, Mgh) or iron (Mgh) &c.: (Zj, Mgh, Mgh:)* and *any جَوْهَر [or native ore] that is used, of copper and brass: (K:)* the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:*) also *broken pieces of glass. (Zj, T, M, K.)*

تَبَّرِيَّةٌ a dial. var. of **هَبْرِيَّةٌ**, (AO, S,) i. e. [*Scurf on the head;*] *what is formed at the roots of the hair, like bran. (AO, S, K.)*

تَبَّارٌ *Destruction, or perdition: (Zj, T, S, M, &c.:)* inf. n. of **تَبَّرَ**. (Lth, T, M.)

مُتَبَّرٌ *Broken up [and] destroyed: so in [the saying in the Kur vii. 135,] هُوَلَاءَ مُتَبَّرٌ مَا هُمْ فِيهِ [As to these people, that wherein they are shall be broken up and destroyed]. (S.)—**رَأَى مُتَبَّرًا** *Counsel destroyed, or brought to nought. (TA, from a trad.)**

مُتَبَّرٌ [*Destroyed;*] *in a state of destruction: (IAqr, T, K:)* and *defective, or deficient. (IAqr, T.)*

تبع

1. **تَبَّعَهُ**, (S, Mgh, Mgh, K, &c.,) aor. **تَبَّعَهُ**, inf. n. **تَبَّعَهُ**; (S, Mgh, K) and **تَبَّاعَةً**, (S, K,) *He followed; or went, or walked, behind, or after: (S, Mgh, Mgh, K:)* *him, (Mgh, Mgh, K,) or it; namely, a people, or company of men: (S:)* or [in the CK "and"] *he went with him, or it, when the latter had passed by him: (S, Mgh, Mgh, K:)* and **تَبَّعَهُ** signifies the same; (Lth, S, K:*) and so does **تَبَّعَهُ**: (Lth, Mgh, K:*) or **تَبَّعَهُ** signifies *I overtook them, they having gone before me; (Fr, *A'Obeyd, S, Mgh, *K:)* as also **تَبَّعَهُ**: (Fr, K:*) Akh says that **تَبَّعَهُ** and **تَبَّعَهُ** signify the same: and hence the saying in the Kur [xxxvii. 10], **فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ** [*and a shooting star piercing the darkness by its light overtaketh him*]: (S:*) and the saying in the same [vii. 174], **فَاتَّبَعَهُ الشَّيْطَانُ** *and the devil overtook him: (TA:)* and

the saying in the same [xx. 81], فَاتَّبَعَهُمْ فِرْعَوْنُ and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arāfch, K:) or this signifies made his troops to follow them; (TA;) the ب, accord. to some, being redundant: (Bd:) or أَتَّبَعَهُ signifies he followed his footsteps; and sought him, following him: (TA:) but اتَّبَعَهُم signifies he went [after them, or followed them,] when they had passed by him; as also تَبِعَهُم, inf. n. تَبِعَ: you say, حَتَّى اتَّبَعْتَهُمْ مَا زِلْتُ أَتَّبَعُهُمْ, i. e. [I ceased not to follow them] until I overtook them: (A'Obeyd:) Fr says that أَتَّبَعُ is better than تَبِعَ; for the latter signifies he went behind, or after, him, when the latter person was going along; but when you say, أَتَّبَعْتَهُ, it is as though [you meant that] you followed his footsteps: (TA:) and أَتَّبَعُ فَلَانَ [as in the L and TA, but perhaps a mistake for أَتَّبَعُ,] signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّيْءَ, inf. n. تَبِيعُ, meaning I went after the thing: and تَبِعَ الشَّيْءَ, inf. n. تَبِيعَ and تَبَاعَ, + [he followed the thing] in respect of actions: (L, TA:) you say, تَبِعَ الْإِمَامَ + he followed the Imām [by doing as he did]: (Mṣb:) [but in this last sense, more commonly,] one says, أَتَّبَعَهُ, meaning + he did like as he [another] did: (TA:) and أَتَّبَعُ الْقُرْآنَ + he followed the Qurān as his guide; did according to what is in it: (TA:) and you say also, تَابَعَهُ عَلَى الْأَمْرِ; (Mṣb;) or كَذًا, inf. n. مُتَابَعَةٌ and تَبَاعَ; (S;) + [he followed him, or imitated him, in the affair;] (Mṣb;) he followed him, or imitated him, in doing such a thing: (PṢ:) [but this last phrase has another meaning: see 3.] In the saying, لَا يَتَّبِعُ بَنَاتِي إِلَى الْقَبْرِ, [in which the verb may be pass. of تَبِعَ or of أَتَّبَعُ,] or, accord. to one relation, لَا يَتَّبِعُ, each in the pass. form, [Fire shall not be made to follow to the grave, though it may be rendered one shall not follow with fire to the grave, it is said that] the ب is to render the verb transitive. (Mgh.)—تَبِعْتُ الرَّجُلَ بِحَقِّي; and تَبِعْتَهُ, inf. n. مُتَابَعَةٌ [and probably تَبَاعَ also]; and أَتَّبَعْتَهُ; I prosecuted, or sued, the man for my right, or due. (TA.) The saying in the Kur [ii. 173], فَاتَّبَاعَ بِالْمَعْرُوفِ means [Then] prosecution for the bloodwit [shall be made with lenity]. (TA.)—تَبِعَ, of which the aor., تَبِيعَ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [تَبِيعَ,] (TA,) also signifies +He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA.°)

2. تَتَّبِعُ، inf. n. تَتَّبِيعُ، May God make a thing to be followed by another thing to such a one, is said in relation to good and to evil; like سَبَعُ لَهُ. (TA in art. سَبَعُ.)—See also 5.

3. تَبَاعَ [and مُتَابَعَةٌ, the inf. ns. of تَبَاعَ,] i. q.

[The making a consecution, or succession, of one to the other, بَيْنَ أَمْرَيْنِ between two things, or affairs: and the making consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: see 6]. (S, K.) It is said in a trad., تَابَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ [Make ye a consecution between the حَجَّ and the عُمْرَةِ; meaning make ye the performance of the حَجَّ and that of the عُمْرَةِ to be consecutive]; (TA;) i. e. when ye perform the حَجَّ, then perform ye the عُمْرَةِ; and when ye perform the عُمْرَةِ, then perform ye the حَجَّ: or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jāmi'-'e-Ṣagheer of Es-Suyootce.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الْخَيْرَاتِ + Make thou us to be followers, or imitators, of them in excellencies. (TA.) And تَابِعِ الْأَغَانِي [He sang songs consecutively, successively, or uninterruptedly]. (S and K in art. جَر.) And تَابِعِ إِسْقَاطَهُ [He made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities]. (M and K in art. سَقَطَ: in the CK إِسْقَاطَهُ.) And تَابِعِ الْفَرَسَ [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce الْحَرَى + [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce هَلَبَ &c.) And هُوَ يَتَابِعُ الْحَدِيثَ + He carries on the narrative, or discourse, by consecutive progressions, or uninterruptedly: or, as Z says, pursues it, or carries it on, well. (TA.) [See also a similar phrase in what here follows.]—تَابِعِ الْقَوْسَ + He pared, or trimmed, the bow well, giving to each part thereof what was its due. (K, TA.) Skr says that the phrase تَوْبَعُ بَرِّيْنَا, used by Aboo-Kebeer El-Hudhalee in describing a bow, means The paring, or trimming, of which has been executed with uniformity, part after part. (TA.)—Hence, (TA,) the saying of Abu-l-Wākid El-Leythee, (S, TA,) in a trad., (S,) تَابَعْنَا الْأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَبْلَغَ فِي طَلَبِ الْآخِرَةِ مِنَ الرَّهْدِ فِي الدُّنْيَا (S, TA) + We have practised works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.] (S, TA.) You say also, تَابِعَ عَمَلَهُ, meaning +He made his work sound, or free from defect: (Kr, S:) and in like manner, كَلَامَهُ his language, or speech. (Kr.)—[Hence also,] تَابِعَ الْمَرْعَى الْإِبِلَ + The pasture fattened the camels well and thoroughly. (K, TA.)—تَابِعَهُ عَلَى الْأَمْرِ + He aided, assisted, or helped, him to do the thing, or affair. (TA.)—See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph.—تَابَعْتَهُ بِحَقِّي: see 1, near the end of the paragraph.

4. اتَّبَعَهُ: see 1, from the beginning nearly to the end. = Also He made him to follow; or to overtake: (S, K:) he made him to be a follower: (Mgh, Mṣb:) or he urged him, or induced him,

to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتَّبَعْتَهُمْ غَيْرِي [I made them to follow, or overtake, another, not myself]. (K.) And أَتَّبَعْتَهُ الشَّيْءَ [I made him to follow, or overtake, the thing, and he followed it, or overtook it]. (S.) And أَتَّبَعْتُ زَيْدًا عَمْرًا I made Zeyd to be a follower of 'Amr: (Mgh, Mṣb:) or I urged, or induced, Zeyd to be a follower of 'Amr. (Mgh.) And أَتَّبَعَهُ نَفْسَهُ مُتَحَسِّرًا عَلَى مَا فَاتَ + [He made his mind, or desire, to follow after it, regretting what had passed away]. (TA in art. عَجَز.) [See also 10.] It is said in a prov., (TA,) أَتَّبِعِ الْفَرَسَ لِحَامِيَا [Make thou its bit and bridle to follow the horse]: or النَّاقَةَ زَمَامِيَا [her nose-rein, the she-camel]: or الدَّلْوُ رِشَاهَا [its rope, the bucket]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.)—Hence the trad., مَنْ أَتَّبِعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ + Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference: (Mgh, TA:°) [see also 1, last meaning:] the verb being made trans. by means of عَلَى because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أَتَّبِعُ فَلَانَ بِفُلَانٍ + Such a one was referred, for the payment of what was owed to him, to such a one. (S, TA.) And أَتَّبَعَهُ عَلَيْهِ + He referred him, for the payment of what was owed to him, to him. (TA.)—[See also إِنْبَاعُ, below.]

5. تَتَّبِعُهُ, inf. n. تَتَّبِيعُ, (Lth, S, Mṣb, K, TA) for which تَبَاعَ is used by El-Kuṭāmee, tropically, (S,) or, accord. to Sh, because the same in meaning; (TA;) and تَتَّبِيعُ, inf. n. تَتَّبِيعُ, (S, K, TA) He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive, or repeated, endeavours to attain it, to reach it, or to obtain it; or sought it, sought for it, or sought after it, successively, time after time, or repeatedly, or in a leisurely manner, by degrees, gradually, step by step, bit by bit, or one thing after another, (Lth, S, Mṣb, K, TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thābit, respecting the collecting of the Qur-ān, فَعَلَقْتُ أَتَّبَعُهُ مِنَ اللَّخَابِ وَالْعُسْبِ [And I set myself to seeking to collect it successively, &c., from the thin white stones and the leafless palm-branches upon which it was written]. (TA.) And تَتَّبِعِ الْبِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [He investigated the countries, going forth from land to land]. (S and K in art. قَرَى.) And أَتَّبِعُ فُلَانٌ [Such a one pursues, &c., the track of such a one]. (TA.) And يَتَّبِعُ مَاوِي فُلَانٍ [He seeks successively, &c., to discover the vices, faults, or evil qualities or actions, of such a one]. (TA.) And يَتَّبِعُ مَدَائِقَ الْأُمُورِ وَنَحْوَ ذَلِكَ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilties, niceties, abstrusities, or obscuri-

ties, of things, or affairs; and the like thereof]. (TA.) And **تَبَعَ الحَبْلَ** [*He took successive holds of the rope*]: said of a man descending from a part of a mountain such as is termed **شَيْق**, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. **شَيْق**.)

6. **تَبَعَ** *It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَوَالَى.* (K.) You say, **تَبَعَ سَقُوطُهُ** [*Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i. e. it fell, fell down, &c., in consecutive portions or quantities*]. (M and K in art. **سَقَطَ**.) And **تَبَعَ القَوْمَ** *The people, or company of men, followed one another.* (Mḡb.) And **تَبَعَ الأَشْيَاءَ**, and **تَبَعَ الأمطارَ**, and **تَبَعَ الأمورَ**, *The things, and the rains, and the events, came one after another, each following near upon another.* (Lth.) And it is said in a trad., **تَبَعَتْ عَلَى قُرَيْشٍ سَنُو** [*Years of dearth, drought, or sterility, came consecutively upon Kureysh*]. (TA.) — **تَبَعَ الفَرَسُ** [*The horse ran evenly, not raising one of his limbs [above its fellow]*]. (TA.) — **تَبَعَتِ الإِبِلُ** [*The camels became fat and goodly*]. (TA.)

8: see 1, throughout: and see also 5.

10. **اسْتَبَعَهُ** *He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him.* (L.) [See also 4.]

تَبِعَ *A follower of women: (Lh, Az:) or a passionate lover, and follower, of a woman, (K,) whithersoever she goes: (TA:) and with ة, of a man. (Lh:) and تَبِعَ a sedulous seeker of women. (K.)* [See **تَابَعَ**.] You say also, **هُوَ تَبِعَ ضِلَّةً**, meaning *He is a follower of women: and with whom is no good, and with whom is no good: or, accord. to Th, you only say تَبِعَ ضِلَّةً.* (TA.) — **هَذَا تَبِعَ هَذَا** *This is what follows this.* (M in art. **تَلَو**.) — See also **تَبِعَ**, in two places.

تَبِعَ: see **تَابَعَ**, in six places.

رَجُلٌ تَبِعَ لِكَلَامِهِ *A man who makes his speech consecutive, one part to another.* (Yoo, K.)*

بَقَرَةٌ تَبَعَى *A cow desiring [and therefore following] the bull.* (Ibn-'Abbād, K.)

تَبِعَةٌ and **تَبَاعَةٌ** signify the same; (T, S, O, L, K;) [*The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Mḡb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] **تَبِيعَاتٌ** and [of the latter] **تَبِيعَاتٌ**. (TA.) A poet says,*

• أَكَلَتْ حَنِيفَةَ رَبِّهَا • زَمَنَ التَّقْمِيرِ وَالْبَجَاعَةِ •
• لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ • سَوْءَ العَوَاقِبِ وَالتَّبَاعَةِ •
[*Haneefah ate their lord, in the time of experiencing dearth, or drought, or sterility, and*

*hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of حَبِيسٍ, [i. e. dates mixed with clarified butter and the preparation of milk called أَقَطٌ, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, **مَا عَلَيْهِ مِنَ اللَّهِ فِي هَذَا تَبِعَةٌ**, and **تَبَاعَةٌ**, *There is not, against him, on the part of God, in this, any claim on account of wrong-doing.* (TA.)*

تَبِعَ [One who is prosecuted, or sued, for a right, or due; of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, from **تَبَعْتَهُ بِحَقِّي**]; one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — **تَبِعَ** *The young one of a cow in the first year; (S, Mḡb, K;) so says Abou-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mḡh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA:) thus called because he yet follows his mother; (Mḡh, Mḡb;) the word in this sense being of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**: (Mḡb:) and **تَبِعَ** signifies the same: (TA:) fem. of the former with ة: (S, Mḡb, K;) pl. **تَبِيعَاتٌ** and **تَبِيعَاتٌ**; (AA, S, O, K;) both pls. of **تَبِيعَ**; (AA, S, O;) or the former is pl. of **تَبِيعَةٌ**; (Mḡb;) and the pl. of **تَبِعَ** is **أَتْبَعَةٌ** [a pl. of pauc.]; (L, Mḡb;) and **أَتَابِيعٌ** and **أَتَابِيعٌ**, the latter of which is extr., are pls. of **أَتْبَعَةٌ**: (L:) the pl. of **تَبِعَ** in the above-mentioned sense is **أَتْبَاعٌ**. (TA.) Accord. to Esh-Shaabee, (IF,) **أَتْبَاعٌ** *One whose horns and ears are equal [in length]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — I. q. تَابِعَ* [as signifying *One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge*]. (S, K.) Hence the saying in the Kur [xvii. 71], **ثُمَّ لَا تَجِدُوا كُفْرًا**, *Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein: (Fr. S, K:) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] تَبِعَ also signifies an aider; and especially against an enemy.* (Lth, K.) — See also **تَابَعَ**, latter half.*

تَبَاعَةٌ: see **تَبِعَةٌ**, in three places.

تَبِعَ *An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramout, (K, TA,) and, as some add, Sebā; (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. **تَبِيعَةٌ**, (S, K,) with ة added as having the meaning of a rel. n.; [as though it were pl. of **تَبِعَى**, like as **حَنَابِلَةٌ** is pl. of **حَنَابِلٌ**]; erroneously written in some of the*

copies of the **تَبَاعَةُ**: (TA:) the **تَبَاعَةُ** of Himyer were like the **أَكَّاسِرَةُ** of the Persians and the **قَيَّاصِرَةُ** of the Romans. (Lth.) In the Kur xlv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — And hence, (TA,) *A species of the **يَعَاسِبُ** [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. **تَبِيعَاتٌ**; (K;) in the L, **تَبِيعَاتٌ** [which is probably a mistranscription for **تَبِيعَاتٌ**]. (TA.) — A species of **طَيْرٌ** [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — The **شَاةٌ**, or **شَادَوٌ**; (S, K;) because it follows the sun; as also **تَبِعَ**. (K.) A poet says, (S,) namely, Soḡdā El-Juhaneeyeh, (TA,) or Selmā El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,*

• يَرُدُّ المِيَاهَ حَضِيرَةً وَنَفِيضَةً •
• وَرَدَّ القَطَاةَ إِذَا أسْأَلَ التَّبِعَ •

(S) [*He comes to the waters when people are dwelling, or staying, there, (but see حَضِيرَةٌ) and when no one is there, as the bird called kaṣāh comes to water] when the shade has become contracted at mid-day: or, accord. to Abou-Leylā, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Abou-Sa'eed El-Dareer, the meaning here is [the star, or asterism, called] **الدَّبْرَانُ**; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, **أَدُلُّ مِنْ قَطَاةٍ**. (Az, TA.) See also **تَابِعَ**. — See also **تَبِعَ**. *I know not who of men he is.* (Ibn-'Abbād, K.) — **تَبِعَ** is also a pl. of **تَابَعَ** [q. v.]. (TA.)*

تَبِعَ: see **تَبِعَ**.

تَبِيعُ الشَّمْسِ *A certain wind, (K, TA,) also called **التَّبِيعَةُ**, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called **الصَّبَا**, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called **الصَّبَا**, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.)*

تَبِعَ *Following; a follower: (TA:) and تَبِعَ also signifies the same as تَابَعَ; (K;) a thing that follows in the track of a thing; (Lth, Az;) or that is at the hinder, or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Mḡb, K;) the pl. of تَابَعَ is تَبِيعَاتٌ and تَبِيعَاتٌ (TA) [and, applied to rational beings, تَابِعُونَ; and the pl. of تَبِعَ is أَتْبَاعٌ; (S, K;) or this may be used as a pl. of تَبِعَ; (Mḡb;) or it is pl. of تَابَعَ, like*

as **خَدَمَر** is pl. of **خَادِمَر**, (Kr, Mgh,) and **طَلَب** of **طَالِب**, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, **تَبِعَ المصلى** [The person praying is a follower of his *Imám*]: and **الناس تبع له** [The people are followers of him]. (Msb.) And it is said in the Kur [xiv. 24, and xl. 50], **إِنَّا كُنَّا لَكُمْ تَبَعًا** [Verily we were followers of you]: (§, TA:) in which the last word may be a quasi-pl. n. of **تَابِع**; or it may be an inf. n., meaning **ذَوَى تَبِع**. (TA.) **تَبِع** is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying *The legs of a beast*. (K.) — *A jinnee, or genie, that accompanies a woman and follows her whithersoever she goes*, (K, TA,) *loving her*: (TA:) and **تَابِعَةٌ** a *jinneeyeh, or female genie, that does the same to a man*: (§, K, TA:) or the **ة** is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of **دَاهِيَةٌ**, q. v.: the pl. is **تَوَابِعُ**: and this means *female associates*. (TA.) — *A servant*; as also **تَبِيعٌ**. (TA.) **أَو التَّابِعِينَ** in the Kur [xxiv. 31], accord. to Th, means *Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman*. (TA.) — See also **تَبِيعٌ**. — [Also *One next in the order of time after the* **صَحَابَةُ**; like **تَابِعِيٌّ**. — And in grammar, *An appositive*.] — **تَابِعُ التَّيْمَرِ** [The follower of the asterism; i. e., of the Pleiades;] a name of **الدبران** [the Hyades; or the five chief stars thereof; or the brightest star among them, a of Taurus]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T:) also called **التَّابِعُ**, (T in art. **دبر**, Sh, IB, and others,) and **تَوْبِيعٌ**, (K,) which is the dim., (TA,) or **التَّوْبِيعُ**, (T in art. **دبر**,) and **تَبِعٌ**, (K,) or **التَّبِيعُ** [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and **التَّبِيعُ**, (IB, Z,) and **التَّابِي**, and **الحَادِي**, (IB,) or **حَادِي النُّجُومِ**, (§ in art. **جدح**,) or **حَادِي النُّجُومِ**. (Kz and others.) [See also **الْبِجْدَحُ**.]

تَابِعِيٌّ: see **تَابِعٌ**.

تَوْبِيعٌ: see **تَابِعٌ**, last sentence.

إِتْبَاعٌ in language is when one says the like of **قَبِيحٌ شَقِيحٌ** (§, K) and **حَسَنٌ بَسَنٌ** (§, K) The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its **رَوِيٌّ**, by way of pleonasm, or for fulness of expression, and for corroboration; (Mz 28th نوع, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in **حَسَنٌ بَسَنٌ**; or being one which has a meaning of its own, as in **هَنِيئًا مَرِيئًا**. (Kull ubi supr.) — [Also The latter of such two words; i. e. an imitative sequent. — And used in the

former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مُنْبِيعٌ She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a **تَبِيعٌ**, q. v.: and IB mentions also **مُنْبِيعَةٌ** as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

مَتَّبِعٌ [pass. part. n. of **تَبِعَ**. — In grammar, The antecedent of a **تَابِعٌ**, i. e., of an appositive.]

مَتَابِعٌ †Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, TA.)

مُتَابِعٌ Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say **لُؤْلُؤٌ مُتَابِعٌ** Pearls following one another, or doing so in uninterrupted order. (TA.) And **صِيَامٌ شَهْرَيْنِ مُتَابِعَيْنِ** The fasting of two consecutive months. (TA.) — **عَصَنٌ مُتَابِعٌ** † An even, or a uniform, branch, in which are no knots. (K, TA.) And **فَرَسٌ مُتَابِعُ السَّلْتِ** † A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And **رَجُلٌ مُتَابِعُ الْعِلْمِ** † A man whose knowledge is uniform, consistent, without incongruity. (K, TA.)

تَبِل

1. **تَبَلَّ**, (Lth, T, M,) aor. **تَبَلَّ**, (M,) inf. n. **تَبَلٌّ**, (Lth, T, M,) *He pursued him with enmity, or hostility*: (Lth, T:) or *he bore enmity, or was hostile, to him*. (M.) — **تَبَلَّهْمُ الدَّهْرُ**, (§, M, K,) inf. n. **تَبَلٌّ**, (M,) † *Time, or fortune, smote them with its vicissitudes*, (M, K,) and (K) *destroyed them*; (§, K;) as also **أَتَبَلَّهُمُ**. (§, TA.) — **تَبَلَّه** **النَّحْبُ**, (§, M,) or **الهُوَى**, (T,) aor. **تَبَلَّه**, (M,) inf. n. **إِتْبَالٌ**; (T, K;) and **أَتَبَلَّهُ**, (§, M,) inf. n. **إِتْبَالٌ**; (K, TA;) *Love made him sick, or ill*; (T, S, M, K;) [in the CK, **الْإِتْبَالُ** is erroneously put for **الْإِسْقَامُ كَالْإِتْبَالِ**] and *caused him to be in a bad, or unsound, state*: (§:) or, as some say, **تَبَلَّه** signifies, (M,) or signifies also, (K,) *it took away his reason*, (M, K,) and *bewildered him*. (TA.) — You say also, of a woman, **تَبَلَّتْ فُوَادَ الرَّجُلِ**, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* **تَبَلٌّ** [app. meaning *love-sickness*]. (M, K.) = See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. **أَتَبَلَّهُ**, inf. n. **إِتْبَالٌ**, *He made him a victim of blood-revenge, or retaliation of murder or homicide*. (§: the meaning is indicated there, but not expressed.) — See also 1, in two places.

Q. Q. 1. **تَوْبَلُّ الْقَدَرِ**, (A'Obeyd, T, S, M, Mgh, K,) and **تَابَلَّتْ**, with hemz, (IJ, M,) or **تَابَلَّتْ**, [without hemz,] (K,) mentioned by Ibn-Abbád in the

Moheet, (TA,) and **تَبَلَّتْ**, (T, M, K,) said by Lth to be allowable, (T,) and **تَبَلَّتْ**, (K,) *He seasoned [the contents of] the cooking-pot with* **تَابَلٌّ**; (Msb;) *he put* **تَابَلٌّ** *into the cooking-pot*; (K;) i. q. **قَرَحًا** and **فَحَا**: (A'Obeyd, T:) from **تَابَلٌّ**. (§, M.) — [Hence,] **تَوْبَلُّ كَلَامَهُ**; *He seasoned [meaning he embellished] his speech, or language*; syn. **قَرَحَهُ** (TA) and **بَرَّرَهُ**. (A in art. **بَرَّرَ**.)

تَبَلٌّ [originally inf. n. of 1, q. v. —] *Enmity, or hostility*, (Lth, T, M, K, TA,) *in the heart*, (TA.) *with which one is pursued*: (Lth, T:) pl. **تَبُولٌ** (Lth, T, M, K) and **تَبَائِيلٌ**, which latter is extr. (K.) You say, **لِي عِنْدَهُ تَبَلٌّ** [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — I. q. **تَرَّةٌ** (§) and **ذَحَلٌ** (§, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, *blood-revenge*; or *retaliation of murder or homicide*; or *prosecution for blood*; or *a desire of, or seeking for, retaliation of a crime or of enmity*]: pl. **تَبُولٌ**. (§.) **التَّبَلُّ** as meaning **الذَّحَلُ** is likened by Yezced Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, **أُصِيبَ بِتَبَلٍّ** [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (§.) And **بَيْنَهُمُ تَبُولٌ** [Between them are blood-revenges, &c.]. (TA.) — *Love-sickness*. (Kull p. 167. [See **حَبٌّ**].) See 1.

دَهْرٌ تَبَلٌّ, (M,) or **تَابَلٌّ**, (TA,) † *Time, or fortune, that smites people with its vicissitudes*, (M, TA,) and *destroys them*. (TA.) And **دَهْرٌ مُتَبَلٌّ** † *Time, or fortune, that destroys, or carries off, family and children*. (§.)

مَتَّبُولٌ: see **تَبُولٌ**.

تَبَائِيلٌ: see **تَبَلٌّ**.

تَبَالٌ A possessor [or seller] of **تَوَابِلٍ** pl. of **تَابَلٌّ**. (K.)

تَابَلٌّ, (A'Obeyd, T, S, M, Mgh, K,) also pronounced **تَابَلٌّ**, with **ة**, (IJ, M,) and **تَابَلٌّ**, (§, Mgh, K,) and **تَوْبَلٌّ**, (IAar, T, K,) *Seeds (أَبْرَارٌ) Mgh and K that are used in cooking, for seasoning food*; (T, S, M, Mgh, K;) i. q. **فَحَا**: (T, M;) such as *cumin-seeds and coriander-seeds*: (TA voce **قَرَحٌ**;) said to be arabicized: Ibn-El-Jawáleeqee says that the vulgar distinguish between **تَابَلٌّ** and **أَبْرَارٌ**, [in the manner explained voce **بَرَّرَ**,] but the [classical] Arabs do not: (Msb:) pl. **تَوَابِلٌ**. (T, S, Mgh, K.)

تَابَلٌّ: see **تَبَلٌّ** = and see **تَابَلٌّ**.

تَوْبَلٌّ: see **تَابَلٌّ**.

تَوْبَلُّ [from the Persian **تَوْبَلُّ** or **تَوْبَلُّ**?] *What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a مُثَالٌ thereof, with hydromel, drunk, powerfully alleviates the [ejection of] phlegm*. (K.)

تَيْلٌ: see تَيْلٌ.

مَتَّوِلٌ A man rendered love-sick; (T;) as also تَيْلٌ: (M:) and the former, a lover who is not granted that which he wants. (TA.)

تبن

1. تَبَنٌ, aor. ٢, (S, M, K,) inf. n. تَبِّنٌ, (S,) He fed a beast with تَبِنٌ [q. v.]. (S, M, K.) — Also He sold [تَبِنٌ, i. e.] straw. (KL.) = تَبِنٌ, (T, S, M, K,) aor. ٢, (S, K,) inf. n. تَبِّنٌ, (T, S,) or تَبِّنٌ, (M, K,) and تَبَانَةٌ (T, S, M, K) and تَبَانِيَةٌ, (M,) He was, or became, intelligent, sagacious, skilful, or knowing; syn. فُطِنٌ, (K,) or صَارَ فُطِنًا; (S;) and nice, or minute, in inspection (S, K) into affairs: (S;) or تَبَانَةٌ signifies the being very intelligent or sagacious or skilful or knowing, and nice, or minute, in inspection; as also طَبَانَةٌ; accord. to AO and AA: (T:) these two words signify the same (T, S, M*) accord. to [most of] the leading authorities: (T:) and Yaākoob asserts that the ت is a substitute for ط: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is in evil; and the latter, in good: (M:) or, accord. to Lth, طَبِنٌ means in evil; and تَبِنٌ, in good; so that he makes طَبَانَةٌ to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طَبِنٌ signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T:) and تَبِّنٌ inf. n. تَبِّنٌ signifies the same as تَبِنٌ: (K:) or he inspected nicely, or minutely: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ حَتَّى تَبْتَنَّمَ مَا تَبْتَنَّمُ, meaning [She shall be expended upon from the whole of the property] until ye make a nice, or minute, inspection [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ تَبِنٌ فِيهَا يَهْوِي بِهَا فِي النَّارِ. (A'Obeyd, T, M,) i. e. [Verily a man will say a saying] in which he will be nice, or minute [in expression, whereby he will fall into the fire of Hell]: (TA:) here A'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبِنَ لَهُ (T, M, TA) He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طَبِنَ. (M.)

2. تَبِنٌ, inf. n. تَبِّنٌ: see 1. = تَبِنَةٌ, inf. n. as before, He clad him with a تَبَانٌ. (TA.)

8. تَبَانٌ He clad himself with a تَبَانٌ. (K.)

تَبِنٌ: see what next follows.

تَبِنٌ (S, M, Mṣb, K, &c.) and تَبِنٌ (M, K) Straw; i. e. the stalks, or stems, (عَصِيفٌ, M, K,) or the stalk, or stem, (سَاقٌ, Mṣb,) of seed-produce, (M, Mṣb, K,) such as wheat and the like, (M, K, &c.)

[generally] after it has been trodden or thrashed [and cut]; (Mṣb;) wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called] مَدْوَسٌ [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ة [signifying a straw, or piece of straw]. (S, M.) You say أَقْلٌ مِنْ تَبِنَةٍ [Less than a straw, or piece of straw]. (TA.) = Also, the former, A great bowl: (S:) or a bowl that satisfies the thirst of twenty: (K:) or the greatest of bowls, that almost satisfies the thirst of twenty: (Ks, S, M:) next is the صَعْنٌ, which is nearly equal thereto: then, the عَسْتٌ, that satisfies the thirst of three and of four: then, the قَدَحٌ, that satisfies the thirst of two men: then, the قَعْبٌ, that satisfies the thirst of one man: then, the غُمْرٌ: (Ks, S:) or a bowl of rude, or rough, make; not made neatly, or skilfully. (M.) — [Hence, probably,] †A liberal, or bountiful, and noble, chief. (K.) — And A wolf. (K.)

تَبِنٌ Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S;) as also طَبِنٌ: (M:) [or very intelligent, &c.: and accord. to some, in evil: or in good: see تَبِنٌ.] — And One who plays with his hand with everything. (K.)

تَبَانٌ A seller of تَبِنٌ: (S, M, K:) thus, perfectly decl., if of the measure فَعَالٌ, from التَّبِنُ [the act of cutting (for تَبِنٌ is generally cut by the thrashing-machine)], it is [تَبَانٌ] imperfectly decl. (S.)

تَبَانٌ Small سَرَاوِيلٌ [or breeches], (S, Mgh, K,) without legs, [i. e. having only two holes through which to put the legs,] (TA in art. ثغر,) [made of linen, and of leather,] of the measure of a span, (S, Mgh,) such as to conceal the anterior and posterior pudenda (S, Mgh, K, TA) only; (TA;) worn by sailors (S, Mgh) [and by wrestlers]: or a thing like سَرَاوِيلٌ: (M, Mṣb:) or a thing like small سَرَاوِيلٌ: (T:) [it is an arabicized word, from the Persian تَبَانٌ:] the Arabs make it masc. (T, M, Mṣb) and fem.: (Mṣb:) pl. تَبَائِينَ. (T, Mṣb.)

تَبَانَةٌ (TA) and مَبِينَةٌ (Mgh, Mṣb, TA) and مَبِينٌ (Mgh, Mṣb) The place, (TA,) or house, or the like, (Mgh, Mṣb,) of [or for] تَبِنٌ. (Mgh, Mṣb, TA.)

مَبِينٌ: } see تَبَانَةٌ.
مَبِينَةٌ: }

مَبِينٌ, applied to a horse such as is termed بَرْدُونٌ, Of the colour of تَبِنٌ [or straw]. (TA.)

تبه

تَابُوَةٌ a dial. var. of تَابُوتٌ, of the dial. of the Anṣār. (S and K in art. توب, q. v.)

تبو

تَابُوتٌ: see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوَةٌ.

تو

التَّوُّرُ [and التَّتَارُ and التَّتَارُ] A certain people, or nation, (K,) [called by us the Tartars,] in the furthest countries of the East, in the mountains of طغماج, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Mâ-narâû-n-nahr: so in the Murooj edh-Dhahab. (TA.)

وتو: see art. تَتْرَى and تَتْرَى.

تجر

1. تَجَرٌ, (S, A, Mṣb, K,) aor. ٢, (S, Mṣb,) inf. n. تَجِرٌ (S, Mṣb, K) and تَجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Mṣb,) or quasi-inf. n., (Mgh,) and مَتَجَّرٌ; (A;) and أَتَجَّرُ, (S, A, Mṣb, K,) of the measure اِفْتَعَلَ; (S;) He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K;) employed property for the purpose of gain. (A.) You say, تَجَرْتُ تَجَارَةً رَابِحَةً [He practised a profitable, or lucrative, traffic]. (A.) And فُلَانٌ يَتَجَرُّ فِي الْبَرِّ وَالْبَحْرِ [Such a one traffics on land and sea]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج, except تَج and رَج: the ت in تَجَاء is originally و. (Mṣb.)

3. تَجَرُّهُ, (A,) inf. n. مَتَجَّرَةٌ, (A, KL,) He practised with him [and (as is implied in the A) he vied with him in practising] traffic, or selling and buying. (KL.)

8. أَتَجَّرُ: see 1, in two places. = See also 8 in art. وجر.

تَجَرُّ: } see تَجَارٌ.
التَّجَرُّ: }

تَجَارَةٌ a subst. from 1; (Mṣb;) or quasi-inf. n.; (Mgh;) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying;] the trade of the تاجر, i. e., of him who sells and buys for gain; (Ksh in ii. 15;) the seeking of gain by selling and buying. (Bd ibid.) [See also 1.] — Also Merchandise, meaning what is sold and bought, of goods, or commodities, or household-furniture, and the like; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتَجَارَةِ الْآخِرَةِ [Keep ye to the merchandise of the life to come]. (A.)

تاجرٌ A merchant; one who practises traffic, merchandise, or commerce; a trafficher; a trader, or tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain; (Ksh in ii. 15:) and a vintner, or seller of wine, (S, K,) was also called thus by the Arabs: (S;) accord. to I Ath, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [Verily the vintner is a transgressor]: (TA:) pl. تَجَارٌ and تَجَارٌ and تَجَرٌّ, (S, Mṣb, K,) [or rather this last is a quasi-pl. n.,] like as تَجْرٌ is of صَاحِبٌ, (S, Mṣb,) and تَجْرٌ, (K,) or this may be a pl. of تَجَارٌ. (ISd, TA.)

occurring in a verse of El-Akhtal, [for التاجر,] is thought by ISd to be like طهر [for طاهر]. (TA.) — [Hence,] † A man skilful in an affair. (K, TA.) The Arabs say, اِنَّهٗ تَاجِرٌ بِذٰلِكَ الْاَمْرِ, † Verily he is skilful in that affair. (IAqr, TA.) — And † A she-camel that is saleable, or easy of sale, or in much demand, in traffic, and in the market; (A'Obeyd, S, K;) as also تاجرة: (K:) or the latter, a she-camel that is goodly, and saleable, or in much demand: (A:) or that is easy of sale when offered, by reason of her excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of كاسدة: (S, TA:) the pl. of تاجر is تاجرة. (T, A.) You say also, عَلَيْكَ التَّوَجُّرُ † [Keep thou to the commodities] that are saleable, or in much demand. (A.) And هُوَ عَلٰى اَكْرَمِ تَاجِرَةِ † He is upon a most noble horse. (K.)

أَرْضٌ مَّتَجِرَةٌ [in the TA, مَتَجِرَةٌ, but this is wrong,] A land in which traffic, merchandise, or commerce, is practised; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. مَتَاجِرٌ. (TA.)

تجه Quasi

1. تَجَهَّ، aor. ٤, (AZ, K, art. وجه), inf. n. تَجَهَّ; (AZ, TA, in that art.); or, as Az says, تَجَهَّ, with damm; (TA in that art.); i. q. وَجَهَّ and تَوَجَّهَّ (K in that art.) and اِتَّجَهَّ. (K in art. تجه.) See art. وجه.

تَجَاهَّ (S, Mṣb, K, in art. وجه) and تَجَاهَّ (S, K, in that art.) and تَجَاهَّ (K in that art.) i. q. وَجَاهَّ (S, Mṣb, K, in that art.), which is seldom used; the و being generally changed into ت. (Mṣb, ibid.)

تحت

تَحْتٌ is the contr. of فَوْق: (Mṣb, K:) and التَّحْتُ [signifying The location that is beneath, below, or under,] is opposed to الفَوْقُ, and is used in relation to that which is separate from another thing; التَّحْتُ being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (K,) تَحْتٌ is an adv. n., (Mṣb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase هَذَا تَحْتُ هَذَا [This is beneath, below, or under, this]. (Mṣb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال,] it is indecl., with dammeh for its termination, (K, and I'Alk p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Alk ubi suprâ;) as in مِنْ تَحْتُ [Beneath, below, or under]; (K;) and in the saying,

أَقْبُ مِنْ تَحْتِ عَرِيضٍ مِنْ عَلٍ

[Lean beneath; broad above]: otherwise, it is decl.; (I'Alk ibid.); as in مِنْ تَحْتِهَا الْاَنْهَارُ †

[Rivers running beneath them]; (Kurii. 23, &c.) i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتُ اَمْرِ فُلَانٍ † Such a one is under the command, rule, or authority, of such a one. And فُلَانٌ تَحْتَهُ فُلَانَةٌ † Such a one has as his wife such a woman: see an ex. in a verse cited voce إِذَا. The dim. is تَحِيْتٌ: you say, هَذَا تَحِيْتٌ هَذَا, and مِنْ تَحِيْتِ هَذَا, This is a little beneath, below, or under, this.] — التَّحْتُ is also the sing. of التَّحَوُّتُ, (IAth, TA,) which latter [in the CK erroneously written التَّحْتُ] signifies The low, base, vile, or ignoble, persons. (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التَّحَوُّتُ وَتَهْلِكَ الوُوعُوْلُ, i. e. [The hour of resurrection will not come until] the low, or ignoble, persons [shall prevail], and the noble persons [shall perish]: (A, IAth, TA:) or, as some say, until the treasures that are beneath the earth appear. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: اَنْ يَّعْلُوْا اَنْ يَّعْلُوْا That the weak of mankind shall have ascendancy over the strong. (TA.)

تَحْتَانِيٌّ [Of, or relating to, the location that is beneath, below, or under; inferior; lower;] rel. n. of تَحْتٌ, like as فَوْقَانِيٌّ is of فَوْقٌ and نٌ being very often added in the rel. n. (TA.)

[تَحِيْتٌ dim. of تَحْتٌ, q. v.]

تحف

4. اِتَّحَفَهُ بِهِ [He presented him with it; or gave it to him as a تحفة, q. v.]: (S, Mṣb:) and اِتَّحَفَهُ تَحْفَةً [He made a present to him; or gave him a تحفة; and so اِتَّحَفَهُ alone, as in an ex. cited voce اُتِّفِحَ]: (K, TA:) i. q. اُتِّفِحَ بِتَحْفَةٍ [which properly means He presented him with a novel, or rare, and pleasing present; or a gift not given to any one before; or a gift of which he (the recipient) did not possess the like, and which pleased him]: and اِتَّحَفَهُ signifies the same as اِتَّحَفَهُ. (TA.)

8. اِتَّحَفَهُ: see above. [Perhaps originally اِتَّحَفَهُ: see what follows.]

تَحْفَةٌ and تَحْفَةٌ (S, Mṣb, K, &c.) i. q. بَرٌّ [as meaning A gratuitous gift, or favour; or a bounty, or benefit]; and لَطْفٌ [meaning a present; i. e. a thing sent to another in token of courtesy or honour]; (K;) in some copies of the K, لَطْفٌ; (TA;) [i. e.] اِتَّحَفَتْ بِهٖ الرَّجُلُ signifies the تحفة; (S;) or [simply] بِهٖ مَّا اِتَّحَفَتْ بِهٖ مِنَ الْبِرِّ وَاللَّطْفِ: (Mṣb:) and اَطْرَفَهُ [which properly signifies a gift not given to any one before; or of which the recipient did not possess the like, and which pleases him;] (K, TA:) of fruit, and of sweet-smelling flowers: (TA:) [it generally means simply a present; or a rare, or pleasing, or rare and pleasing, present:] pl. تَحْفٌ. (S, K.) Accord. to some, it is originally وَحْفَةٌ: (K, TA:) Az says that its ت is originally و: (Mṣb:) and تَوَحَّفَ is quasi-pass. of تَحَفَّ: (IAth, TA:) so that it should

be mentioned in art. وحف: (K, TA:) being like نُحْمَةٌ and نُحْمَةٌ &c. (TA.) It is said in a trad., تَحْفَةُ الصَّائِرِ الدُّهْنُ وَالْمَجْمَرُ [The pleasing present for the faster is oil, and aloes-wood or the like]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, تَحْفَةٌ الكَبِيْرُ وَصَمْتَةُ الصَّغِيْرُ [i. e. The date is the pleasing gift for the big, or full-grown, or old, and the quieter of the little one, or child]. (TA.) And in another, تَحْفَةُ الْمُؤْمِنِ الْمَوْتُ [The boon for the believer is death]. (TA.)

تحين

ليت حين and تحين: see arts.

تخ

1. تَخَّ, (JK, S, L, K,) aor. ٤, (JK, L,) inf. n. تَخُوخٌ, (JK, L, and so in a copy of the S,) or تَخُوخَةٌ, (K, and so in a copy of the S,) or both, (TA,) It (dough) became sour: (JK, S, L, K:) it became soft by reason of too much water: and in like manner, clay, or mud, so that one could not plaster with it. (L.) Also, said of dough, It became leavened; or mature. (JK.)

4. اِتَّخَهُ He made it sour; namely, dough: (JK, S, L, K:) he made it soft by putting into it too much water; namely, dough: and in like manner, clay, or mud, so that he could not plaster with it. (L.)

تَخٌّ Sour dough: (JK, S, A, L, K:) such as is soft by reason of too much water. (L.) — Also Dregs of sesame-grain from which the oil has been expressed; (JK, L, K;) also called كَسْبٌ. (TA.)

تَخٌّ Having no desire for food [app. by reason of acidity in the stomach]. (JK, K.)

تخت

تَحْتٌ A repository in which clothes are hept; (K;) [a chest for clothes; a wardrobe: pl. تَحَوُّتُ:] a Persian word sometimes used by the Arabs. (IDrd.) — [The following significations of the word seem to be post-classical. — A throne: a seat: a seat of government: a moveable wooden bench, or sofa: all which are Persian. Hence, تَحْتَرَوَانٌ, from the Persian, A hind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules. — So too تَحْتَةٌ A board, or plank: likewise of Persian origin. Hence the verb تَحَّتْ He boarded, or planked.]

تخذ

1. تَخَذَ, aor. ٤, inf. n. تَخَذٌ and تَخَذٌ: see 8 in art. اخذ.

8. اِتَّخَذَ: see 8 in art. اخذ.

اِسْتَخَذَ, an irregularly formed verb: see 8 in art. اخذ.

تخرص

تخرص and تخرصة (Lth, K) dial. vars. of تخرص and تخرصة, (Lth,) A بنية [or gore] of a garment: arabicized words, from تخرص, (Lth, K, which is Persian. (Lth.)

تخرم and quasi تخرم

1. تخرم, [originally وتخرم,] aor. ʔ, (Mṣb, and K in art. وتخرم,) inf. n. تخرم; (Mṣb;) and تخرم, aor. ʔ; (K ubi supra;) and تخرم; (Mṣb, and S and K &c. in art. وتخرم;) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Mṣb in art. وتخرم;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. وتخرم,) or by fulness of the stomach: (TA in that art. :) followed by من الطعام and عن الطعام. (S and TA in that art.)

3. تخرم, [inf. n. متاخمة,] It (a land or country) bordered upon, or was conterminous with or to, another land or country. (AHeyth, Mgh, K.)

4. اتخرمه, (S and K in art. وتخرم,) originally اتخرمه; (S in that art.) or formed from تخرمة, in consequence of imagining the ت in this word to be radical; (MF;) said of food, It caused him to suffer from تخرمة [or indigestion]. (S and K in art. وتخرم.)

8: see 1.

تخرم. The limit, or boundary, (S, Mṣb,) of any town (S) or land: (S, Mṣb:) pl. تخرم: (S, Mṣb:) a poet (Abou-Keys Ibn-El-Aslat, TA) says,

يا بني التخرم لا تظلموما

(Fr, S,) or, as some relate it, التخرم: (TA:) accord. to the former reading, Fr says, the meaning is, [O my sons,] the limits, or boundaries, [misplace ye not them], for he does not say تظلموه: but ISk says, I heard AA say, it is تخرم, and the pl. is تخرم; like صبور and صبر: (S:) both IAqr and ISk say that the sing. and pl. are like رسول and رسل: (Mṣb:) but the latter mentions also تخرم, with damm, as a pl. form, having no sing.: (TA:) or تخرم signifies a sign, or mark [of a boundary or of a way]: and limits, or boundaries: and is sometimes with damm [to the ت]: (Mgh:) Lth says that تخرم [written without any vowel-sign] signifies a division, or place of division, between two districts and two towns or villages; and the limit, or boundary, of the land of any district and town or village is its تخرم: and AHeyth says that this word signifies limits, or boundaries: (TA:) or تخرم, with damm, signifies a sign, or mark, and a limit, or boundary, that is a division between two lands; and is of the fem. gender: and the pl. is تخرم also, and تخرم: (K:) this app. means that these are pls. of تخرم; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تخرم, like as صبر is of صبور,

and غفور of غفور: (TA:) or (as ISk says, TA) the sing. is تخرم and تخرم (K) and تخرمة: (AHn, S, * K:) accord. to A'Obeyd, the Arabic linguists say تخرم, like صبور, making it fem. and sing.; but the people of Syria say تخرم, with damm to the ت, making it pl., and the sing. is تخرم: accord. to IB, one says تخرم and تخرم, and زبور and زبور, and عذوب and عذوب; and no fourth instance of the kind is known; [but see عذوب]; and the Bagrees pronounce it with damm [to the ت], and the Koofecs with fet-h. (TA.) It is said in a trad., مفعون من غير تخرم الارض, meaning, accord. to A'Obeyd, [Cursed is he who alters] the limits, or boundaries, of land; and the signs, or marks, of the way: or, as some say, the limits, or boundaries, of the sacred territory. (TA.) And اجعل همك تخروما, [or rather اجعل لبيك تخروما], means [Set thou to thy purpose] a limit, to which go thou, and pass not beyond it. (TA.) And هو طيب التخرم † He is good in respect of ancestry, or origin: (JK:) or in respect of natural dispositions; or, as some relate the saying, التخرم. (TA.) تخرم also signifies † A state, or condition, that one desires [app. as the limit of his wish]. (IAqr, Sh, K.)

تخرم: see تخرم.

تخرمة, (Mṣb in the present art., and S and K in art. وتخرم,) originally وتخرمة, (Mṣb, and S in art. وتخرم,) and تخرمة, (Mṣb, and S and K in art. وتخرم,) the latter vulgar, (S in art. وتخرم,) but occurring in poetry, (S and K in that art.) Indigestion, or heaviness of the stomach arising from food which it is too weak to digest; (Mṣb in art. وتخرم;) a disease produced by unsuitable [or unwholesome] food, (K and TA in that art.) or by fulness of the stomach: (TA ibid. :) pl. تخرمات (S and K ibid.) and تخرم. (Mṣb, and S and K in art. وتخرم.)

تخرم: see تخرم, in seven places.

تخرم pl. of تخرم, which see throughout: and also used as a sing.

تخرمة: see تخرمة.

وتخرم, (JK, and S and K in art. وتخرم,) originally وتخرمة, (S in art. وتخرم,) Food that causes one to suffer from تخرمة [or indigestion]. (JK, and K in art. وتخرم.)

تخرم Conterminous to a land (لارض). (Mgh.) You say also, هو متاخمي He is my neighbour, his house, or tent, adjoining mine. (TA in art. تخرم.)

تر

1. تر, (T, M, A, K,) aor. ʔ and ʔ, (M, K,) the latter irregular, (TA,) inf. n. تر and ترور, (M, K,) It (a bone, M, K, or anything, M,) became severed, separated, or cut off, (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And ترت يده, inf. n. ترور, His arm, or hand, became cut off; (M;) and in like manner, any member: (TA:) or fell off; as also طرت. (S in art. طر.) — تررت [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) = I. q.

ترور, (T, M,) The date-stone leaped, (T, M,) or went forth, (S, A,) from the [mess called] حيس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) — تر عن قومه He was, or became, apart, or separated, from his people. (Aq, T.) — تر عن بلده He was, or became, or went, far from his country, or town. (S, M, K.) — تر, (M,) aor. ʔ, (TA,) inf. n. تر, (K,) He (an ostrich) ejected what was in his belly. (M, K.) — تر ببلغه, aor. ʔ and ʔ, He ejected his excrement. (AA, T.) — See also 4, in two places. — تر, (T, M, K,) sec. pers. تررت, (S,) aor. ʔ, (T, M,) and [sec. pers. تررت, aor.] ʔ, (M,) [and app. sec. pers. تررت, aor. ʔ,] inf. n. [of تررت or تررت] تر and [of تررت] ترور (M, K) and [of تررت] ترارة, [which last is the most common,] (Lth, T, S, M, K,) He was, or became, plump: (T in explanation of the first verb:) or his body became plump, and his bones full of moisture: (Lth, T, M, K:) or he became fat, soft, thin-skinned, and plump. (S.) — And تر, aor. ʔ, He was, or became, relaxed, or flaccid, from impatience or some other cause. (T. [See تر.])

4. اتر, (T, S, M, A, K;) and تر, (IDrd, M, K,) inf. n. تر; (IDrd, M;) or the former only; (M;) He cut off (T, S, M, K) a man's arm, or hand, by a blow, or stroke, (T, S, M, A,) of a sword; (T, S, A;) made it to fall off: (S:) and in like manner, any member: (M:) as also اطر and اطن. (T.) — And the former, (S, A, TA,) or the latter, (M, as in the TT,) He (a boy) made the piece of wood called قلة to fly away [by striking it] with the مقللة. (T, S, * M, * A, * TA.) — اتره قومه His people separated him from themselves. (Aq, T.) — اتره القضا Fate drove him far away from his country, or town. (S, M, K.)

R. Q. 1. تررت, inf. n. تررت, He moved, put in motion, put into a state of commotion, agitated, or shook, him, or it: (S, M, K:) he shook him vehemently: (M:) he seized his (a man's) arms, or hands, and shook him: (Lth, T:) he shook him (a drunken man) violently, and ordered him to breath in his face, that he might know what he had drunk; (AA, T, K;) as also تلتله, and مزززه: (TA:) or تررت and تلتله and مزززه all signify the act of shaking, agitating, or putting in motion, vehemently. (Mgh.)

R. Q. 2. تترتر He became moved, put in motion, put into a state of commotion, agitated, or shaken. (S, K.)

تر: see تار = تر.

تر The string, or line, which is extended upon, or against, a building, (Aq, S, M,) and according to which one builds, called in Arabic the امام; (Aq, M;) the string, or line, by which a building is proportioned: (Aq, T, M, K:) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAqr:) it is called in Arabic the مطمر. (Aq, T.) A man, when angry, says to another, لاقميتك على التتر [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) = I. q.

لَا ضَظْرَتَكَ (IAqr, T, K:) so in the saying, *إِلَى تَرْكٍ وَقَحَاكٍ* [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or constrain thee to do thine utmost]: (IAqr, T, and L in art. قح: see قحاح:) [accord. to ISd,] *إِلَى مَجْبُودِكَ* means *إِلَى تَرْكٍ* [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of المَجْبُودُ is erroneously assigned to التَّوْبُ. See also the saying *إِلَى قَرَارِكَ* explained voce قَرَارِكَ.]

تَرَى An arm, or a hand, cut off. (K.)

تَرَاتِبُ [a pl. of which the sing. is not mentioned] Great, or formidable, or terrible, things or events or affairs: (S:) distresses, afflictions, or calamities; (M, A, K;) such as are in war. (A.)

تَارٍ A man apart, or separate, from his people. (Aq, T.) = Plump (Lth, T, S, A) in body, (Lth, T, A;) fat, soft, thin-skinned, and plump: (S, TA:) applied to a youth: fem. with ة, applied to a girl; (A, TA;) meaning [plump &c.: or] beautiful and foolish and soft or weak. (T.) You say, *غَلَامٌ تَارٌ طَارٌ* [A boy that is plump, and with bones full of moisture, whose mustache is growing forth]. (A.) And *قَصَبَةٌ تَارَةٌ* [A bone of the kind called قَصَبَةٌ full of moisture]. (A.) — Relaxed, or flaccid, by reason of impatience (جوع) or hunger (جوع) [or the contrary (see أَتْرَشِي, below,)] or some other cause: (T, K:) so says Abu-l-'Abbás. (T.) — A tall man; as also **تَرٍ**, which is app. [a contraction of تَرِيْرٌ] of the measure فَعْلٌ. (M.)

أَتْرَشِي A man in the most relaxed state by reason of fullness of the belly: (TA:) or, accord. to Abu-l-'Abbás, by reason of fatigue. (T, TA.)

ترب

1. **تَرَبٌ** (S, M, K,) aor. ٴ, (K,) inf. n. **تَرَبٌ**, (M,) It (a thing) became dusted, or dusty; dust lighted upon it: (S, TA:) it (a place, M,) had much dust, or earth; abounded with dust, or earth. (M, K, TA.) — He (a man, M) had dust, or earth, in his hand. (M, K.) — Also, (T, S, M, &c.,) inf. n. as above, (M,) He clave to the dust, or earth: (M, K:) or he clave to the dust, or earth, by reason of poverty; (M;) he became so poor that he clave to the dust, or earth: (A'Obeyd, T:) or he became poor, (T, S, Mṣb,) as though he clave to the dust, or earth: (S, Mṣb:) and he suffered loss, and became poor, (M, K,) so that he clave to the dust, or earth; (M;) inf. n. as above, (M, K,) and **مَتْرَبَةٌ**, (M,) or **مَتْرَبٌ**, (K,) or both of these: (TA:) his wealth became little; (A;) as also **اتْرَبٌ**, (M, A, K,) and **تَرَبٌ**: (K:) or **اتْرَبٌ** signifies, (T, S, M,) or signifies also, (A, K,) and so **تَرَبٌ**, (A,) and **تَرَبٌ**, (K,) his wealth became much, or abundant, (T, M, A, K,) so that it was like the dust, or earth; which is the more known meaning of the verb; (M;) or he became rich; (S, Mṣb;) as

though he became possessed of wealth equal in quantity to the dust, or earth: (S, A:) accord. to Abu-l-'Abbás, **تَشْرِيْبٌ** signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, **تَرَبٌ بَعْدَ مَا أَتْرَبَ**, meaning *He became poor after he had been rich.* (A.) — **تَرَبَتْ يَدَاكَ**, (T, S, A, Mṣb, in the M and K **يَدَاكَ**), a form of imprecation, (S, Mṣb,) meaning [May thine arms, or thy hands, cleave to the dust, or earth, by reason of poverty; as is implied in the T: or] may thy hands have in them dust, or earth: (Ham p. 275:) or mayest thou not obtain, or attain, good: (S, K:*) or mayest thou be unsuccessful, or fail of attaining thy desire, and suffer loss: (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, Mṣb;) being a phrase current with the Arabs, who use it without desiring its fulfilment; (A'Obeyd, T;) but meant to incite, or instigate: (Mṣb:) some say that it means *may thy hands become rich*; but this is a mistake: (A'Obeyd, T:) and it is said to mean **لَهُ دَرَكٌ** [which see in art. در]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., **أَنْعَمَ صَبَاحًا تَرَبَتْ يَدَاكَ** [Mayest thou have a pleasant morning: may thine arms, or thy hands, &c.]. (TA.) **تَرَبَتْ جَبِيْنُهُ** [May his forehead (for so جَبِيْنٌ here means, as it does in some other instances,) cleave to the dust, or earth,] was said by Moḥammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, **تَرَبَتْ نَحْرُكَ** [May the uppermost part of thy breast cleave to the dust, or earth], and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) = See also 4, in four places.

2. **تَرَبٌ**, inf. n. **تَشْرِيْبٌ**: see 1, in three places: = and see also 4, in four places.

3. **تَرَبٌ تَارَتْهَا** She became her **تَرَبٌ**; (M, K;) [i. e.] she (a girl) matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. **حَدَاتَهَا**. (A, TA.) — [The inf. n.] **مَتَارَبَةٌ** also signifies The associating, or consorting, of **أَتْرَابٌ** [pl. of **تَرَبٌ**, q. v.]. (K.)

4. **الترَبُ**: see 1, in three places. = **اتْرَبَهُ** He put dust, or earth, upon it, (S, M, A, K,) namely, a thing; (S, M;) as also **تَرَبَهُ**: (A, K:) or the latter, inf. n. **تَشْرِيْبٌ**, signifies he defiled it, or soiled it, (namely, a thing,) with dust, or earth: (S:) or you say, **تَرَبَهُ بِالْأَتْرَابِ**, (TA,) or **تَرَبَهُ**, (Mṣb,) aor. ٴ, (Mṣb, TA,) inf. n. **تَرَبٌ**, (TA,) [meaning he sprinkled it with dust,] namely, a writing [for the purpose of drying up the ink], (Mṣb,) or a paper; (TA;) and **تَرَبَهُ**, (T, Mṣb, TA,) with teshdeed, (Mṣb,) [meaning he sprinkled much dust upon it; or sprinkled it much with dust;] namely, a writing; (T, Mṣb, TA;) the latter having an intensive signification: (Mṣb:) or the former of the last two verbs is used in

speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, **تَرَبَتْ الْإِهَابُ** [She sprinkled, or put, dust, or earth, upon the hide], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] **اَتْرَبُوا الْكِتَابَ** [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably اَتْرَبُوا; but perhaps اَتْرَبُوا: the reading commonly known is اَتْرَبُوا.]) = **اتْرَبَ** also signifies *He possessed a slave who had been possessed three times.* (T, K.)

5. **تَتْرَبُ** He, (T,) or it, (S,) became defiled, or soiled, (T, S,) in the dust, or earth, (T,) or with dust, or earth: (S:) it had dust, or earth, sticking to it. (M.)

تُرَابٌ: see **تَرَبٌ**.

تَرَبٌ: see **تُرَابٌ**, in three places.

تَرَبٌ One born at the same time with thee; (M, K;) a cotaneau; a contemporary in birth; an equal in age: an equal; a watch; a fellow; a peer, or compeer: syn. **لِدَةٌ**: (T, S, M, A, K:) and **سِنٌ**: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and **لِدَةٌ** is applied, as also **قَرْنٌ**, to a male; and **لِدَةٌ**, to a male and a female: (TA:) pl. **أَتْرَابٌ**. (S, M, A.) [The following exs. are given.] You say, [applying it to a female,] **هَذِهِ تَرَبٌ هَذِهِ**, (T, S,) and **هِيَ تَرَبِي**, (M,) and **هِيَ تَرَبِي**, (K;) and [applying it to females and males,] **هَمَّا تَرَبَانٌ**, (T, A,) and **هُنَّ أَتْرَابٌ**, (S, A,) and **أَتْرَابٌ**. (A.) Accord. to Th, **عُرْبًا أَتْرَابًا**, in the Kur [lvi. 36], means [Showing love to their husbands;] like, or equal, unto them, or resembling them: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

تَرَبٌ, applied to a place, (M, TA,) and to soil, (TA,) Abounding with dust; dusty: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) defiled, or soiled, (T, A,) in the dust, (T,) or with dust. (A.) You say also **أَرْضٌ تَرَبَاءٌ** meaning *Land in which are dust and moist earth.* (M.) And **رِيْحٌ تَرِبَةٌ**, (T, S, M,) and **تَرِبٌ**, (T,) *A wind that carries with it dust:* (T:) or *that brings dust:* (S:) or *that drives along the dust:* [or having dust: for] thus used it is a possessive epithet. (M.) — Also *Cleaving to the dust by reason of want; having nothing between him and the earth:* (IAqr, T:) [cleaving to the dust by reason of poverty; see 1:] *poor, as though cleaving to the dust:* (Mṣb:) and [simply,] *poor:* (IAqr, T, TA:) or *needy, or in want.* (M.) [See also **مَتْرَبٌ**.]

تَرَبَةٌ: see **تُرَابٌ**, in seven places. — Also **أَتْرَابٌ** A man's **رُفْسٌ** [i. e. his grave: so in the present

day: pl. **تُرْبٌ**: or the earth, or dust, thereof:] (M:) or a cemetery, burial-place, or place of graves: or of a grave: [so, too, in the present day:] pl. **تُرْبٌ**. (Mṣb.)

تُرْبَةٌ: see the word next following.

تُرْبَةٌ The end of a finger; i. e. the joint in which is the nail; syn. **أُنْجَلَةٌ**: (S, K:) pl. **تُرْبَاتٌ**.

(S.) — Also, (S, M, K,) and **تُرْبَةٌ**, and **تُرْبَةٌ**, (M, K,) A certain plant, (S, M, K,) growing in the plains, or in soft land, having serrated leaves: or, as some say, a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains, or in soft land, and in rugged ground, and in *Tihūmek*: accord. to AHn, the **تُرْبَةٌ** is a green herb, or leguminous plant, that has a purginy effect upon camels: (M:) [accord. to Meyd, as stated by Golius, what is called in Persian **خسنگ**; i. e. the plant *thlaspi*; and to this it is applied in the present day.]

تُرْبَةٌ: see **تُرَابٌ**, in five places: — and see **تُرْبٌ**: — and **تُرْبَةٌ**.

تُرْبَةٌ: see **تُرَابٌ**.

تُرْبُوتٌ A submissive, or tractable, camel; applied to the male (T, S, M, K) and to the female: (T, S, K:) from **تُرَابٌ**, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for **دُرْبُوتٌ**, by the change of **د** into **ت**: accord. to Lh, a [camel such as is termed] **بُكْرٌ** that is *trained*, or *rendered submissive or tractable*; and in like manner a she-camel, one that will follow a person if he takes hold of her lip or her eyelash: and Ag, who derives it from **تُرَابٌ**, says that this epithet is applied to land, or ground, and any other thing, that is **ذُلُولٌ** [i. e. *easy to walk or ride upon*, &c.]. (M.)

تُرَابٌ and **تُرْبٌ** (Lth, T, S, M, A, Mṣb, K) and **تُرْبٌ** (CK [but this I do not find elsewhere]) and **تُرْبَةٌ** (S, A, K) and **تُرْبَةٌ** (Lth, T, S, A, K) and **تُرْبَةٌ** (S, M, K) and **تُرَابٌ** and **تُورَابٌ** and **تُورِبٌ** and **تُورِبٌ** and **تُورِبٌ** [and **تُورِبٌ** as will be seen below] and **تُرَيْبٌ** (S, M, K) and **تُرَيْبٌ**, (M, K) accord. to MF **تُرَيْبٌ**, which is perhaps a dial. var., and accord. to some **تُرَيْبٌ**, and **تُرَيْبٌ**, (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i. e. *Dust*: and *earth*: generally the former; i. e. *fine, dry, particles of earth*; as when we say, **الرَّيْحُ تَسُوقُ التُّرَابَ** *The wind drives along the dust*: but we also use the expression **تُرَابٌ نَدٍ**, meaning *moist earth*, the explanation, in Lexicons, of the word **تُرْبِي** is **تُرَابٌ**; and when it ceases to be moist, it is still **تُرَابٌ**, but is not then called **تُرْبِي**: (Mṣb voce **تُرْبِي**;) accord. to Fr, **تُرَابٌ** is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is **تُرَابِيٌّ**: (TA:) [but when it means a kind of dust or earth, as **تُرْبَةٌ** also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is **أُتْرَابَةٌ** [a pl. of pauc.] and **تُرْبَانٌ** [a pl. of mult.]; (S, M, K:) and some add **تُرْبَانٌ**: (TA:) [and when **تُرْبَةٌ** has this, or a similar, meaning, it has for its pl.

تُرْبٌ; as in the phrase **أَطْيَبُ التُّرْبِ** *the best of the kinds of earth*, occurring in this art. in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, K:) AAF says that **تُرَابٌ** is the pl. of **تُرْبٌ**; [app. meaning that **تُرَابٌ** is a quasi-pl. n. (which is often called in lexicons a pl.) of **تُرْبٌ**;] but MF observes that this requires consideration: (TA:) Lth says that **تُرَابٌ** and **تُرْبٌ** are syn.; but when the fem. forms of these words are used, they say, **أَرْضٌ طَيِّبَةٌ التُّرْبِ** meaning *Land that is good in respect of the natural constitution of its dust or earth*; and **تُرَابَةٌ** when meaning *A layer, or lamina, of dust or earth, such as is not perceived by the sight, but only by the imagination*: (T:) or this last word and **تُرْبَةٌ** signify *a portion of dust or earth*: and **تُرْبَةٌ** signifies *the exterior, or external part, of the earth*: (M:) and **التُّرْبَةُ**, *the earth* (S, K) itself. (S.) The Arabs said, **التُّرَابُ لَكَ** [*Dust, or earth, be thy lot*]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lh

mentions the phrase **التُّرَابُ لِلْأَبْعَدِ** [*Dust, or earth, be the lot of the remote from good*]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And **لَهُ التُّرَابُ** is a phrase used as meaning † [*He has, or shall have, or may he have,*] *disappointment*, (Mṣb in art. **عَبْر**;) or, *nothing*. (A'Obcyd, Mgh in art. **فَرَش**.) **لَهُ وَجَدَلًا** is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for **تُرِبَتْ يَدَاہُ وَجَدَلَتْ** [*May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty*]; and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, **فِيهِ التُّورِبُ** and **التُّيرِبُ** and **التُّيرِبُ** and **التُّيرِبَةُ** and **التُّورَابُ** [*In his mouth is dust, or earth: or may dust, or earth, be in his mouth*; i. e. *may he die, or be in his grave*]. (T.) It is said in a trad. that God created the **تُرْبَةَ** [meaning the *dust, or soil, or*, accord. to the TA the *earth* (أَرْضُ)] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, **لَأَضْرِبَنَّهُ حَتَّى يَعْصَ بِالتُّرْبَاءِ**, (Lth, T, A,) meaning [*I will assuredly beat him so that he shall bite*] *the dust, or earth*. (Lth, T.) And **بَيْنَهُمَا مَا بَيْنَ الْجُرْبَاءِ وَالتُّرْبَاءِ**, meaning [*Between them two is the space that is between*] *the heaven and the earth*. (A.)

تُرَيْبٌ: see **تُرَابٌ**: — and see also **تُرَيْبَةٌ**, in two places.

تُرَيْبٌ: }
تُرَيْبٌ: } see **تُرَابٌ**.
تُرَيْبٌ: }
تُرَابَةٌ: }

تُرَيْبَةٌ, (S, M, TA,) or **تُرَيْبٌ**, (TA,) sing. of **تُرَابِيٌّ**, (S, M, TA,) which signifies *The part of the breast which is the place of the collar, or necklace*: (T, M, K:) so by the common consent of the lexicologists: (T:) or the *bones of the breast*: (M, A, K:) or the *bones of the breast that are between the collar-bone and the pap*: (S:) or the *part of the breast, or chest, that is next to the two collar-bones*: or the *part that is between the two breasts and the collar-bones*: or *four ribs of the right side of the chest and four of the left thereof*: (M, K:) or the *two arms and two legs and two eyes*: (T, M, K:) it is also said that the **تُرَيْبَاتَانِ** are the *two ribs that are next to the two collar-bones*: IAth says that the **تُرَيْبَةُ** is the *uppermost part of the human breast, beneath the chin*; and its pl. is as above: accord. to IF, in the Mj, the **تُرَيْبُ** is the *breast, or chest*: MF says that **تُرَابِيٌّ** relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the **تُرَيْبَةُ** of the camel is the *part in which it is stabbed, or stuch*; syn. **مَنْحَرٌ**. (M.)

تُرَابِيٌّ rel. n. of **تُرَابٌ**, q. v. (Fr, TA.)

تُرَابِيٌّ: see **تُرَابٌ**.

تُورِبٌ:

تُورِبٌ:

تُورِبٌ:

تُورِبٌ:

تُورِبٌ: see **تُرَابٌ**.

أُتْرَابٌ: see what next follows.

مُتْرِبٌ Possessing much wealth; (T, K;) rich; without want; or *having wealth like the dust, or earth*: (Lh and M: [in the TA, **أُتْرَابٌ** is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be **أُتْرَابٌ**];) and *having little wealth*: thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

مُتْرِبَةٌ The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of **تُرِبَ**: (M:) or *poverty, or neediness*: (S, TA:) [or (as a word of the same class as **مُجْتَنِبَةٌ** and **مُتَخَلِّفَةٌ**) a cause of cleaving to the dust, or earth: and hence,] **ذُو مُتْرِبَةٍ** *Poor, so as to be cleaving to the dust, or earth*: (T:) or [simply] *cleaving to the dust, or earth*. (S.)

ترج

تُرَاتٌ: see **وَرَاتٌ** and **وَرَاتٌ**.

ترج

تُرْنَجَةٌ and **تُرْنَجَةٌ**: see what follows.

أُتْرَجٌ, (S, Mṣb, K, &c.,) the most chaste of the forms here mentioned, (Az, Mṣb, MF, TA,) a pl., (AHát, MF, TA,) [or rather a coll. gen. n.,] and **تُرْنَجٌ**, (AZ, S, Mṣb, K, &c.,) [which is Persian,] a dial. var. of weak authority, (Mṣb,)

by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and **أُتْرَجُ**, mentioned by Ibn-Hishám El-Lakhmee, in his *Faṣeḥ*, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce **حَطَّ**, q. v.,) [and this is likewise a coll. gen. n.,] and **أُتْرَجَةٌ**, (S, Mṣb, K, &c.) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Mṣb,) also pronounced **أُتْرَجَةٌ**, without teshdeed, (TA,) and **أُتْرَجَةٌ**, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit, (Mṣb,) well known, (L, Mṣb, K,) plentiful in the land of the Arabs, but not growing wild, (L, TA,) [of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called تُرْنَجُ بَدِيدِي; the other, ribbed, and called تُرْنَجُ مَصْبَعُ: accord. to Golius, citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:] the sour sort allays the lust of women, clears the complexion, and removes the [discoloration of the face termed] كَلْفُ (K, TA,) that arises from phlegm; (TA;) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA:) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is beneficial in the highest degree; and jinn, or genii, do not enter the house in which it is; wherefore a reciter of the Kur-án is appropriately likened to it: (TA:) the pl. of **أُتْرَجَةٌ** is **أُتْرَجَاتٌ** as well as **أُتْرَجٌ**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **أُتْرَجَاتٌ** [app. because it is vulgar; for it is agreeable with analogy as pl. of **أُتْرَجَةٌ**; as is also **أُتْرَجَاتٌ** as pl. of **أُتْرَجَةٌ**]. (AHát, MF, TA.)*

أُتْرَجَةٌ and **أُتْرَجٌ**: see above.

ترجم

Q. 1. **تَرْجَمَهُ**, (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) and **تَرْجَمَ عَنْهُ**, (K,) inf. n. **تَرْجَمَةٌ**, (KL,) *He interpreted it, (S, Mṣb, KL, K,) or explained it in another language; (S, Mṣb, KL;) namely, the speech, or language, (S, Mṣb, K,) of another person: (Mṣb:) or, as some say, translated it from one language into another: (TA:) and he explained it; namely, his own speech. (Mṣb.)* [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — **تَرْجَمَهُ**, inf. n. as above, also signifies *He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.)* — Accord. to the K, the ت in this verb is a radical: but see **تَرْجَمَانٌ**, below. (TA.)

تَرْجَمَةٌ [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تَرْجَمَاتٌ*. — Also] *A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical*

times.) — And *An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.)*

تَرْجَمَانٌ and **تَرْجَمَانٌ** (S in art. **رَجِمَ**, and Mṣb and K in the present art.,) of which three dial. vars. the first is the best, (Mṣb,) and is that which commonly obtains, (TA,) *An interpreter; (S, Mṣb, K;) an explainer of speech in another language: (S, Mṣb:) [a translator: (see the verb, above:)] pl. تَرْجَمَاتٌ and تَرْجَمَةٌ; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Mṣb.)* The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and **تَرْجَمَانٌ** is mentioned in the T [as well as in the S] in art. **رَجِمَ**, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from **رَجِمَ**], for one says **لِسَانٌ يَرْجَمُ** meaning “a tongue that is chaste, or perspicuous, and copious, in speech:” most, however, hold the ت to be a radical. (Mṣb.) It is said in the K that the verb shows the ت to be radical; whereas J and AḤei and IḲt hold it to be augmentative; but there is a difference of opinion whether it be from **الرَّجْمُ** **الرَّجْمَاتُ** [the throwing stones], or from **الرَّجْمُ** **الرَّجْمَاتُ** [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from **درغمان** [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

مُتَرْجَمٌ [Interpreted: or translated. — And also *The subject of a biography, or biographical notice. — And] † Confused, or dubious. (Ḥar p. 537.)*

تريح

1. **تَرَجَّحَ**, aor. ʔ, inf. n. **تَرَجَّحٌ**, *He grieved; he was, or became, sorrowful, unhappy, or anxious; (Mṣb, K;) syn. حَزِنَ; (Mṣb;) [contr. of فَرِحَ; (see تَرَجَّحَ, below;)] as also تَتَرَجَّحُ. (K.)* — [Also *He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of تَرَجَّحٌ given below on the authority of IAth.]*

2. **تَرَجَّحَهُ**, (S, A, K,) inf. n. **تَتَرَجَّحُ**; (S, K;) and **أَتْرَجَّحَهُ**; (A, Mṣb;) *It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Mṣb, K.)* A poet cited by IAṯr says,

قَدْ طَالَ مَا تَرَجَّحَهَا الْمُتَرَجِّحُ

[*Long did that which made unhappy make her, or them, unhappy; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)*

4: see 2.

5: see 1.

تَرَجَّحٌ *Poverty; need; indigence. (K.)*

تَرَجَّحٌ *Grief, sorrow, unhappiness, or anxiety; syn. حَزِنَ, (Mṣb,) or هَمٌّ, (K,) or غَمٌّ; (Ḥar p. 141;) contr. of فَرَحَ. (S, A.)* [It is the inf. n.

of فَرَحَ; but used as a subst., it has a pl., namely, **أُفْرَاحٌ**, like **أُفْرَاحٌ**. Hence the saying,] **مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَجَّحٌ** [*The present world, or life, is nothing but a scene, or state, of joy and grief*]. (A.) — *A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.)* — *A descending, going down, or going down a declivity; syn. هَبُوطٌ. (Ibn-Munádhir, K.)* One says, **مَا زِلْنَا مِذَّ اللَّيْلِ فِي تَرَجَّحٍ** i. e. [*We have not ceased from the beginning of this night to be] in a state of descending, &c. (Ibn-Munádhir.)*

تَرَجَّحٌ *Grieving; sorrowing; unhappy. (Mṣb.)* — *A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.)*

تَرَجَّحَةٌ *A grief; a sorrow; an unhappiness. (L.)* [Hence the saying,] **مَا مِنْ فَرَحَةٍ إِلَّا وَبَعْدَهَا تَرَجَّحَةٌ** [*There is no joy but there is after it a grief*]. (A.)

مُتَرَجَّحٌ, or **مُتَرَجَّحٌ**, accord. to different copies of the K, (TA,) *One who ceases not to hear and see that which does not please him. (K.)*

مُتَرَجَّحَةٌ *A cause of grief, sorrow, unhappiness, or anxiety: pl. مَتَرَجَّحٌ. Hence the saying,] المَتَرَجَّحُ [*Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.*]. (A.)*

مُتَرَجَّحٌ *Strait, difficult, or distressful, life. (A, K.)* — *A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.)* — *A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.)*

مِتْرَاحٌ *A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. مَتَرِاحٌ. (L.)*

توس

1. **تَوَسَّسَ**, aor. ʔ, inf. n. **تَوَسَّسٌ**, *He fastened, or closed, the door [with a bar or] in any manner. (TA.)*

2. **تَوَسَّسَ**, inf. n. **تَتَوَسَّسُ**, *He made a person to arm himself with a shield. (KL.)* — See also 5.

5. **تَوَسَّسَ**, (S, A, K,) or **تَوَسَّسَ**, (M,) *He defended himself with a تَوَسَّسٌ [or shield]; (S, M, A, K;) as also تَوَسَّسَ, inf. n. تَتَوَسَّسُ; (S, K;) and تَوَسَّسَ, (Sb, M, A, TA,) inf. n. تَتَوَسَّسُ, of the measure اِفْتَعَلَ: (TA:) and تَوَسَّسَ بِشَيْءٍ he made a thing to be as a تَوَسَّسٌ; he defended, or protected, himself with it. (Mṣb.)* You say also, **تَسَرَّطْتُ بِكَ** [*I protected myself by thee from calamities, and so shielded myself from the arrows of fortune*]. (A.) And **أَخَذْتُ إِبِلِي سِلَاحَهَا وَتَوَسَّسْتُ بِتَوَسَّسِهَا**, meaning † *My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.)* [See **سِلَاحٌ**.]

8. see 5.

تَوَسَّسٌ [*A shield; a certain piece of defensive*

armour; (M, TA;) a thing well known: (A, Mṣb, K:) pl. تروسَة and تروس (S, M, Mṣb, K) and تروسَة (S) and تروس, [all pls. of mult.,] and تروس, [a pl. of pauc.,] (S, M, Mṣb, K,) but not تروسَة. (ISk, S, Mṣb.) A تروس that is made of skins, without wood and without sinews in it, is called حَجَفَة and دَرَقَة. (Mṣb.) — Also †The dish of the sun. (A, TA.) — And †A smooth, round, level piece of ground: (A, TA:) or a rugged piece of hard, or hard and level, ground. (Ibn-'Abbād, K.) — See also مَتْرُس.

تروسَة The art of making shields. (K.)

تروس A man having a shield; (S, M, A, K;) as also تروس. (S, A.) — And A maker of shields. (K.)

تروس: see تروس.

متروس; so accord. to El-Háfíḏh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh; and by some, متروس [as in the CK]; and by some, متروس [as I find it in two copies of the S and in a copy of the K]; (TA;) [A wooden door-bar;] a piece of wood that is put behind the door; (S, K;) the شجار [or wooden bar] that is put against the door as a stay: (T, L, TA:) [having the above-mentioned signification, but originally a contraction of مَه تروس, and] meaning "fear not thou," with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is تروس: (M, TA:) which also signifies a piece of wood with which a couch-frame (سُرير) is repaired, by its being affixed as a ضَبَة: (M:) [and the Arabic word شجار has this latter signification also:] the Persian word is متروس. (M, TA.) — Their saying متروس, with fet-ḥ to the م and ت, and sukoon to the ر, means [also] Security [is given] to thee, therefore fear thou not: it is said to be Persian. (Mṣb.)

متروسَة, (M, A,) or متروسَة, (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like مَبْحَلَة and مَجْبَنَة &c.,]) Anything by which one is defended, or protected. (M, Mṣb, K.) You say also †هُوَ مَتْرُسَة لَكَ [He is a cause of defence, or protection, to thee]. (A.)

باب متروس A door fastened, or closed, [with a bar, or] in any manner. (TA.)

تروع

1. تروع, aor. ٤, inf. n. تروع, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also تروع: (Sgh, K:) or it was, or became, very full, or much filled. (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, تروع الإثاءة.] = He hastened to do evil, or mischief; (K, K;) and to do a thing: (TA:) and تروع به إلى الشر, accord. to the K; but accord. to the S and O and L, تروع

إليه بالشر; (TA;) he hastened to him to do evil, or mischief. (S, O, L, K.) — He rushed headlong into affairs by reason of excessive brishness, liveliness, or sprightliness. (Lth, K.) = تروع, inf. n. تروع, [app. a mistake for تروع] He hastened to him, forbidding [him to do a thing]. (L.) — تروع عن وجهه He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbād, Sgh, L, K.)

2. تروع الباب, inf. n. تروع, He locked, or closed, the door; syn. أغلق [which has both these significations]. (K.) In the Kur [xii. 23], some read, وتروع الأبواب And she locked, or closed, the doors, instead of غلقت. (O, TA.)

4. اتروع He filled it; (S, K;) namely, a vessel. (S.)

5: see 1, in two places.

8: see 1.

تروع Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a rug: (S:) an inf. n. used as an epithet: (TA:) the regular form is تروع, which signifies the same. (K.)

تروع: see تروع. — Also A cloud containing much rain. (TA.) — تروع عشب Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. درع, and L.) = A man quick to do evil, or mischief, (K, S,) and to become angry: (S:) ready and quick to become angry: and تروع evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) — One who rushes headlong into affairs by reason of excessive brishness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, تروع. (TA.) — Light-witted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) — And, with ٥, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.)

تروعَة The mouth of a streamlet or rivulet; (IB, Mṣb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Mṣb:) pl. تروع (IB, Mṣb) and تروعَات and تروعَات: (Mṣb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, تروع is pl. of تروعَة, and has this signification. (IB.) — A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — The opening, or gap, of a watering-trough or tank, by which the water enters, and where the people draw it: (Az, Mgh, K, TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) — A meadow, or garden, or the like, (S, K,) in an elevated place: (K:) if in low land, it is called روضة. (TA.) — A stair; or a flight of steps by which one ascends; syn.

درجة: (S, K:) so accord. to some in a trad., which see in what follows: (S, TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K.) — †A door, or gate: (S, Sgh, Mṣb, K:) pl. تروع. (K.) You say, تروع الدار †He opened the door of the house. (TA.) And it is said in a trad., إن منبري هذا على تروع من تروع, إن الجنة (S, TA,) as though meaning, †Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Sa'ad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, وهو الوجه ["and it is the proper," or "the valid and obvious, way," of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes وجه to be another signification of تروع: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., إن قدمي على تروع من تروع الحوض †[Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تروع: see تروع.

اتروع A torrent filling the valley; as also تروع: (K:) or a torrent which fills the valley: (S:) and †the latter, a vehement torrent. (TA.) J says, in the S, that تروع سبر signifies شديد; and he cites the words of a poet thus:

فاتروع الأرض بسبر اتروعاً

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying اتروع, in the sing., and بسبر: moreover, the last word in the citation is a pret. verb: [the right reading is]

فاتروعوا الأرض بسبر اتروعاً

[And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) = †A door-keeper. (Th, S, K.)

تروع: see تروع, in three places.

تروع حوض A filled watering-trough or tank: (TA:) and تروع جفنة a filled bowl. (S.)

تروع: see تروع.

تروف

1. تروف, aor. ٤, (Sgh, K,) inf. n. تروف, (M, TA,) He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also تروف. (K.) — And the former verb, †It (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.)

2: see 4, in two places. — تروف [app. as the inf. n. of the pass. verb, تروف, also signifies] Good

feeding. (M.) — And تَرَفَ الرَّجُلُ, and اَتْرَفَهُ, He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like رَقَلَهُ. (M.)

4. اَتْرَفَهُ النِّعْمَةُ [Wealth, or what God bestowed upon him,] made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K:) and so سَعَةُ العَيْشِ [plentifulness and easiness of life]: and in like manner, تَرَفَّتْ it caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or what God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also تَرَفَّتْ. (K.) — اَتْرَفَ الرَّجُلَ He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh, M.) — See also 2. — اَتْرَفَ also signifies He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way. (El-'Ozeyze, K.)

5: see 1.

10. اِسْتَرَفَ He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebellious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing. (Z, Sgh, K.)

تُرْفَةٌ Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty; syn. نَعْمَةٌ. (T, K, TA,) and سَعَةُ العَيْشِ: (TA:) or i. q. نَعْمَةٌ [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نَعْمَةٌ.]) — Good, sweet, or pleasant, food. (IDrd, M, K.) — A new, or strange, thing, (طَرِيفٌ: [in some copies of the K, طَرِيفٌ is put in the place of طَرِيفٌ,]) that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K:) any طُرْفَةٌ [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) — A thing protuberant in the middle of the upper lip, by nature. (Lth, * T, * S, M, K.) — A مِسْقَاةٌ [q. v.] with which one drinks. (M, TA.)

اَتْرَفَ Having a natural protuberance in the middle of his upper lip, called تُرْفَةٌ. (Lth, * T, * M, K.)

مُتَرَفٌ [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn-'Arafah, K.) — And hence, (Ibn-'Arafah, TA.) One enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty: (Ibn-'Arafah, M, K, TA:) luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires: (Ibn-'Arafah, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are

made ample, or plentiful; as also مُتَرَفٌ: (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: (T, Mgh:) and i. q. جَبَّارٌ [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katâdeh, in explaining the phrase اَمْرُنَا مُتَرَفِيهَا, in the Kur [xvii. 17: see اَمْرٌ]: or, accord. to some, مترفيا here means the worst of its chiefs; and the leaders in evil. (TA.) — Also, (TA,) or مُتَرَفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مُتَرَفٌ: see مُتَرَفٌ, in two places.

ترق

Q. Q. 1. تَرَقَّتْهُ, (ISk, JK, S, K,) inf. n. تَرَقَاةٌ, (ISk, S, K,) I hit, or hurt, his (a man's, ISk, JK, S) تَرَقُّوَةٌ [or collar-bone]. (ISk, JK, S, K.)

تَرَقُّوَةٌ The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, S, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c.; (TA;) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art. تَرَبُّوَةٌ:) [and sometimes, as in a phrase which see below,] the fore part of the حَلْقُ [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النَّفْسُ, in copies of the K, I read النَّفْسُ] rises [when one is at the point of death]: (K in art. رَقُوَةٌ) pl. تَرَاتِي (JK, Mgh, K) and تَرَاتِي (JK, K;) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure تَرَقُّوَةٌ, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رَقُوَةٌ: (TA:) one should not say تَرَقُّوَةٌ, with damm to the ت. (S, K.) — إِذَا بَلَغَتِ التَّرَاتِيَّ in the Kur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النَّفْسُ is understood: (Bd:) said when one is at the point of death. (TA.)

تَرَاتِيٌّ, an arabicized word, (S, Msh, K,) from the Greek, (Msh, K,) [i. e. from θηριακά,] or originally Persian, (S, O,) also written and pronounced تَرَاتِي (JK, Msh,) and طَرَاتِي (Msh); or, as some say, from التَّرِي, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Msh:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (K, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction: (TA:) it is a

remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions: (K: [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.]) pl. تَرَاتِيٌّ. (K in art. فَرَق.) The best kind is called تَرَاتِيٌّ الْفَارُوقِي, (K in art. فَرَق,) vulgarly تَرَاتِيٌّ الْفَارُوقِي. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُمُومِيَا:] (see De Sacy's "Rel. de l'Égypte par Abdallatif," p. 274:) and this mumia, by itself, is called التَّرَاتِيٌّ التُّرْكِيُّ. — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the فَادُزَهْرُ [or Bezoar-stone], likewise termed مَسُوسٌ. (TA in art. مَس.) — Also, and تَرَاتِيَّةٌ, † Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الهَيُومِ. (TA.)

تَرَاتِيَّةٌ: see the last sentence above.

[بَادِنَجَانٌ تَرَاتِيٌّ Zanthium.]

ترك

1. تَرَكَهُ, (S, M, Msh, K, &c.) aor. 2, (S, M,) inf. n. تَرَكٌ (S, M, Msh, K, &c.) and تَرَكَانٌ, with kcsr, (Fr, K,) He left it, forsook it, relinquished it, abandoned it, deserted it, or quitted it; either intentionally, and by choice, or by constraint, and of necessity: (Er-Rûghib, TA:) he left it, forsook it, &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for: (Ibn-'Arafah, TA:) he left it, quitted it, went away from it, or departed from it; namely, a place: and he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him, or separated himself from him: (Msh:) he cast it, or threw it away, as a thing of no account; rejected it; discarded it; cast it off; left it off: (MF, TA:) he left it, left it alone, let it alone; counsel, desisted, forbore, or abstained, from it; neglected it, omitted it, or left it undone; syn. خَلَّاهُ. (S, A, O;) or وَدَعَهُ; (M, K;) as also اَتْرَكَهُ. (K. [But respecting this latter verb, see what follows.]) وَاتْرَكَ وَابْحَرُ رَهْوًا, in the Kur xlv. 23, And leave thou the sea opened with a wide interval; or motionless, in the same state as before thy passing through it, and strike it not with thy rod, nor alter anything thereof; (Bd;) or motionless, parted asunder; (Jel;) so that the Egyptians may enter it; (Bd, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rûghib, TA:) and كَمْرٌ تَرَكُوا مِنْ جَنَاتٍ وَعُيُونٍ, in the next verse, How many gardens and springs did they leave! (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rûghib, TA.) In a phrase such as تَرَكَ حَقَّهُ, meaning He made his right, or due, or claim, to be null, or he rejected it, and such as تَرَكَ رُكْعَةً مِنَ الصَّلَاةِ, meaning He neglected, omitted, or left unperformed, a

ركعة of the prayer, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Mṣb.) مَا قَالَ فِيهِ فَمَا أَتَرَكَ [i. e. He strove, laboured, or exerted himself, (اجتهد) in it, and neglected not, or omitted not, anything in his power]: the verb is of the measure اَفْعَلَ. (S.) مَنْ أَوْصَى بِالْثُلُثِ وَلَمْ يَتَرَكَ شَيْئًا [i. e. He who bequeaths the third of his property, and does not omit anything of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)]: it is from the saying فَعَلَ فَمَا أَتَرَكَ [He did such a thing, and neglected not, or omitted not, anything]. (Mgh.) You say also, تَرَكَ الْمَيِّتَ مَالًا, i. e. The deceased left property. (Mṣb.) — وَتَرَكَنَا عَلَيْهِ فِي الْآخِرِينَ (K,) in the Qur [xxxvii. 76 &c.], (TA,) means And we have perpetuated (K, Jel, TA) to him a eulogy among the later generations (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) — التُّرْكُ is also syn. with الْجَعْلُ, (Lth, K, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (K:) [i. e.,] when تَرَكَ is doubly trans., it has the meaning of صَبَّرَ, (MF, TA,) or جَعَلَ. (TA.) So in the saying, تَرَكَتُ الْحَبْلَ شَدِيدًا I made, or rendered, the rope strong; or made it, or caused it, to be, or become, strong. (TA.) So too in the Qur ii. 16, وَتَرَكَهُمْ فِي ظُلُمَاتٍ And maketh, or causeth, them to be in darknesses. (Ksh, Bḍ, MF.) And sometimes one says of any action that has come at last to a certain state, مَا تَرَكَتُهُ كَذَا [I did not make it, or cause it, to be thus]. (TA.) — تَرَكَ, aor. َ, (IAḡr, K,) inf. n. تَرْكٌ, (TK,) He (a man, IAḡr) unmarried, i. e. took to wife, a تَرْيَكَةٌ, (IAḡr, K,) meaning a woman that had remained a virgin, unmarried, until she had become of middle age, or long after she had attained to puberty, in the house, or tent, of her parents. (TA.)

3. تَارَكَهُ [inf. n. مُتَارَكَةٌ] is syn. with خَالَاهُ (S) in art. خَلَوُ [which is explained in the K, in art. خَلَوُ, as syn. with تَرَكَهُ, He left, forsook, relinquished, abandoned, &c., him or it; and thus it may often be well rendered: but it properly signifies he left him, forsook him, &c., being left, &c., by him; whence it is said in the Mgh, in art. وَدِع, that مُوَادَعَةٌ is syn. with مُصَاحَبَةٌ because it is مُتَارَكَةٌ: Golius, as on the authority of Ibn-Maḡroof, explains تَارَكَهُ as signifying he dismissed him, and did not molest him: he left him unmolested is one of its meanings, but is not the primary signification: accord. to the TK, مُتَارَكَةٌ signifies the leaving, &c., anything in the state in which it is: and the leaving, &c., one another]. One says also, تَارَكَتُهُ الْبَيْعَ, (S, Mgh, but in the latter تَارَكَهُ, and in the TA الْبَيْعَ وَغَيْرَهُ, (وفي البيع, (Mgh,) inf. n. مُتَارَكَةٌ, (S,) [app. meaning I

relinquished with him, i. e. concurrently with him, the sale, &c.: see B, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means I relinquished to him the merchandise, or commodity; and Freytag follows him.] — [Hence,] مُتَارَكَةٌ is metonymically used as meaning The making peace [or a truce], or reconciling oneself, with another or others. (Mgh.) — In the saying, لَا بَارَكَ اللَّهُ وَلَا تَارَكَ وَلَا دَارَكَ (K,) all of these verbs having the same meaning [so that the saying may be rendered May God not bless him nor felicitate him nor make him happy]: (TA:) [or the meaning may be, nor preserve him, or prolong his life; for] IAḡr says that تَارَكَ means أَبْقَى. (TA.)

6. الأُمُورَ فِيمَا بَيْنَهُمُ, (K,) or تَتَارَكُوا الأُمُورَ بَيْنَهُمُ, (Mgh,) They relinquished [concurrently], one with another, the affair that was between them. (TK.)

8. أَتَرَكَ: see 1, in five places.

تَرْكٌ: see تَرْيَكَةٌ. = Also A [drinking-cup or bowl such as is called] قَدَحٌ which a man lifts, or carries, with his two hands. (Ibn-'Abbád, TA.)

التُّرْكُ A certain nation; (S, Mṣb, K;) [namely, the Turks:] تَرْكِيٌّ is its n. un.: (Mṣb, TA:) [and signifies also Turkish:] pl. أَتْرَاكٌ. (Mṣb, K.) It is said in a trad., اَتْرَكُوا التُّرْكَ مَا تَرَكَوْكُمْ, [Leave ye alone the Turks as long as they leave you alone]. (TA.) [تَرْكِيٌّ الْوَجْهِ often occurs in post-classical works as meaning Having a Turkish face; i. e. round-faced, or broad-faced; opposed to عَرَبِيٌّ الْوَجْهِ.]

تَرْكَةٌ: see تَرْيَكَةٌ, in two places. — Also † A woman such as is termed رُبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbád, K:) pl. تَرْكَاتٌ. (TA.)

— It is said in a trad., جَاءَ الْخَلِيلُ إِلَى مَكَّةَ يُطَالِعُ, [El-Khaleel (i. e. Abraham) came to Mekkeh to get knowledge of his تركة], meaning Hagar, and her son Ishmael: (K:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the Fáuḡ, that it is thus related, with the ر, quiescent; (Nh, O, TA;) but it would be a proper way if it were with kesr to the ر, [تَرْكَتُهُ], as meaning the thing that he had left, or forsaken, &c. (Nh, O, K.)

تَرْكَةٌ: see what next follows.

تَرْكَةٌ A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلِبَةٌ meaning "a thing desired, or sought;" (TA;) see also تَرْكَةٌ: particularly, the inheritance, or property that is left, of a person deceased; (S, Mṣb, K;) also pronounced تَرْكَةٌ: pl. تَرْكَاتٌ. (Mṣb.)

أَتَرَكَ an imperative verbal noun, meaning أَتْرَكْ [Leave thou, &c.]. (S, TA.) Hence the saying, تَرَكَ تَرَكَ صُحْبَةَ الأَتْرَاكِ [Leave thou, leave thou, the companionship of the Turks]. (TA.) Yoo

says that تَرَكَ is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in تَرَكَهَا for تَرَكَهَا. (TA.)

تَرْيَكٌ: see the next paragraph, in two places.

تَرْيَكَةٌ A woman that is left unmarried; (S, K;) that has remained a virgin, unmarried, until she has become of middle age, or long after she has attained to puberty, in the house, or tent, of her parents: (TA:) it is not applied to a male: (Lh, TA:) pl. تَرَائِكٌ. (S.) — A meadow the depasturing of which has been neglected: (S, K:) or a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain [only] some relics of wood. (TA.) — Water left by a torrent: (IB, K:) used in this sense by El-Farezdaq. (IB.) — An egg after the young bird has gone forth from it: (K:) or an ostrich's egg (S, K) which she forsakes (S, TA) in the desert after it has become empty: (TA:) or, as some say, an ostrich's eggs left solitary: (TA:) and تَرْكَةٌ signifies the same. (K.) [For the pl., see the next sentence.] — † An iron helmet; (K;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so تَرْكَةٌ: (S, K:) the pl. [of the former] is تَرَائِكٌ [mentioned in the S as pl. of the former applied to an ostrich's egg] and تَرْيَكٌ and تَرْكٌ [the latter of which is termed in the S pl. of تَرْكَةٌ are coll. gen. ns. of which تَرْيَكَةٌ and تَرْكَةٌ are the ns. un.]. (K.) — A raceme of dates (كِبَاسَةٌ [in the CK, erroneously, كُنَاسَةٌ] after it has had what was upon it shaken off, (AHn, K, TA,) and is left: pl. تَرَائِكٌ: (AHn, TA:) and تَرْيَكٌ signifies a raceme (عُقُودٌ) when what was upon it has been eaten; (AHn, K, TA;) and a raceme of dates (عَدَقٌ) that has had what was upon it shaken off, (K, TA,) so that nothing remains upon it: so AHn says in one place. (TA.) — It is said in a trad., إِنَّ لِلَّهِ تَرَائِكٌ فِي خَلْقِهِ, meaning [Verily to God are referrible] conditions which He hath perpetuated in mankind, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world. (TA.)

مُتْرَوُكٌ [pass. part. n. of تَرَكَ, Left, forsaken, &c. —] In lexicology, Obsolete. (Mz 10th نوع.)

ترکمان

التُّرْكُمَانُ [The Turkumán;] a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تَرْكٌ إِيمَانٍ [the Turks of belief]; which was afterwards contracted into تَرْكُمَانٌ: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تَرْكُمَانِيٌّ:] pl. تَرَائِكَةٌ. (TA.)

ترما

لا سِيَّيَا i. q. لا تَرْمَا [which see in art. سَوَى]. (K.)

ترمس

تُرْمَس [vulgarly pronounced in the present day ترمس; from the Greek *θέρμος*, or Coptic *θαρμος*; *Lupines*; or the *lupinus*;] a certain grain, well known, of the description termed قَطَانِي (Mṣb;) the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M,* K:) or i. q. بَاقِلِي مِصْرِي (the Minháj and K:) [but if this be the same as the بَاقِلِي قِبْطِي, it is a mistake, accord. to Ibn-Beyṭár, to identify it with the ترمس:] AHn says that it is the حَرْجِير مِصْرِي, and is of the description termed قَطَانِي; and under the head of the letter ح, he says that the حَرْجِير is the بَاقِلِي: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the ترمس approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the ت is augmentative, and that the word is from رَمَس, signifying "he concealed" a thing: (MF, TA:) the n. un. is with ة. (Mṣb.)

ترن

تُرْنِي an appellation applied to *A female slave*; (T, K;) and to *a fornicatress, an adulteress, or a prostitute*; (M, K;) as also فُرْتَنِي (T, K:) and ابنُ تُرْنِي means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also ابنُ فُرْتَنِي (T:) or *one that is base-born*: (§ in art. رنو:) but it is said that تُرْنِي is of the measure رَنْبَت, from الرَنْو (M:) it may be from رَنْبَت meaning "she was looked at continuously." (T, K.)

ترنج

تُرْنَجَةٌ and تُرْنَجٌ } see art. تروح.
أُتْرَنْجَةٌ and أُتْرَنْجٌ }

ترنجبين

تُرَنْجَبِين and تَرْجَبِين and تَرْجَبِين [thus variously written, in the last manner in the TA, and there said to be "with ḡamm;" from the Persian *trángbin*; *A kind of mauna*; the *manna* of the thorny plant called by the Arabs the حَاج, and hence by European botanists "alhagi:" accord. to Dr. Royle (art. "Man" in Kitto's Cycl. of Bibl. Lit.), it is a *sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna*: he also states that the alhagi maurorum and another species, alhagi desertorum, are called in Mesopotamia "agool," according to some authorities, while by others this is thought to be the name of another plant: by "agool" is meant عَاقُول, q. v.:] a kind of dew (طَل), that falls mostly in Khurásán and in Ma-waráá-n-nahr, and, in our country, mostly upon the حَاج: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or

"Avicenna," vol. i. of the Arabic ed., p. 262:) the مَن [or *manna*] mentioned in the *Kur-án* [ii. 54]. (Ksh, Bḏ, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beyṭár), vol. i. p. 207.]

ترة

1. تَرَّة, aor. =, *He fell into what are termed تَرَّهَات*, sail to signify, originally, [deserts, such as are termed] قَفَار, and to be metaphorically applied to *false, or vain, sayings or actions or affairs; unprofitable sayings*: (K,* TA:) or *the uttered false and confused and vain speech, with somewhat of embellishment*, (Lth, TA,) or *without foundation, or order, or method*. (Akh, TA.)

تَرَّة: see what next follows, in two places.

تَرَّة A small road branching off from a main road: (Aṣ, S, K:) a Persian word, arabicized: (Aṣ, S:) pl. تَرَّهَات (Aṣ, S, K) and تَرَّهَات. (TA.) — A [desert, such as is termed قَفَر, (see 1,) or] مَغَازَة, and صَحْرَاء. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aṣ, S,) *A false, or vain, saying or action or affair*; (Aṣ, JK, S, K;) as also تَرَّة: (§, K:) pl. of the former, تَرَّهَات (JK, S, K*) [and تَرَّهَات, as above]; and of the latter, تَرَّارِيه (S, K:) or the primary signification of تَرَّهَات is قَفَار: [see 1:] and it is metaphorically applied to *false, or vain, sayings or actions or affairs*; (K;) and *unprofitable sayings*: (Z, K, TA:) or, accord. to Az, *false, or vain, affairs*: and the sing. is تَرَّة: or, accord. to IB, this last is pl. of تَرَّة: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying, and confusing [truth and falsehood]*. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التَرَّهَات البَسَائِس and التَرَّهَات الصَّاحِصُ: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تَرَّهَات البَسَائِس and تَرَّهَات الصَّاحِصُ: the تَرَّهَات الصَّاحِصُ is mentioned in the K, in this art., as a syn. of التَرَّة]. (S.) — Also *A calamity; a misfortune; an evil accident*: (JK,* K:) pl. [تَرَّهَات and] تَرَّارِيه (JK.) — Wind. (JK, K.) — Clouds, or a collection of clouds. (JK,* K.) — *A certain small creeping thing (دُوْبَّة) [found] in the sand*. (JK, K.)

تسع

1. تَسَع, aor. = (S, Mṣb, K) and = (Yoo, Mṣb, K) and =, (Mṣb,) inf. n. تَسَع, (TK,) *He took the ninth part of their possessions: or he became the ninth of them*: (S, Mṣb, K:) or *he made them to be nine with himself*; (K;) they having before been eight. (TA.) [See also 2.]

2. تَسَع He made it nine. (Esh-Sheybáne, and K voce وَحَد.) [See also 1.] — تَسَع لِأَمْرَائِهِ, or

and in like manner the verb is used in relation to any saying or action. (TA voce تَسَع.)

4. تَسَعُوا They became nine: (§, K:) and they became ninety. (M and L in art. ثَلث.) — They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; i. e.,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights. (§, K,* TA.)

تَسَع: see تَسَعَة.

تَسَع A ninth part; one of nine parts; (§, Mṣb, K;) as also تَسَع; (Mṣb;) and تَسِيع, (§, Mṣb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيع on any authority but that of AZ. (TA.)

تَسَع fem. of تَسَعَة, q. v. — Also *A certain ظَمْر of the أَظْمَة of camels*; (§, K, TA;) i. e., *their coming to water [on the ninth day, counting the day of the next preceding watering as the first; or, in other words,] after an interval of nine days, [of which the first or last, or each of these, is not complete,] and eight nights*. (TA.) — Also *The ninth young one, or offspring*. (A in art. ثَلث.)

تَسَع The seventh and eighth and ninth nights of the [lunar] month; (K;) the three nights of the month which are after the نُفَل, because the last night of these is the ninth; (§;) among the nights of the month are three called غُرُر, [pl. of غُرَّة,] and after these are three called نُفَل, and after these are three called تَسَع because the last of them is the ninth night: (Az, TA:) or the three nights of the commencement of the month, as some say; but the first of these explanations is more agreeable with analogy. (TA.)

تَسَع: see تَسَع.

تَسَع, applied to denote a number, [namely *Nine*,] is masc.; and تَسَع, so applied, is fem.: (§) the latter is also written تَسَع, with fet-ḥ to the ت; and is thus pronounced in the *Kur xxxviii. 22*, (Bḏ, MF,) accord. to one reading. (Bḏ.) You say تَسَع رِجَال [Nine men], and تَسَع نِسْوَة [Nine women]. (K.) When it means the things numbered, not the amount of the number, تَسَع is imperf. decl., being regarded as a proper name: thus you say تَسَع أَكْثَرُ مِنْ ثَمَانِيَة [Nine things are more than eight things]. (TA.) It is said in the *Kur* [xvii. 103], وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَات [And we formerly gave unto Moses nine evident signs; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K,* TA.) — In تَسَعَة عَشْر, which is masc., and تَسَع عَشْرَة, which is fem., [each signifying *Nineteen*,] each of the two words ends with fet-ḥ in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تَسَعَة عَشْر: and the latter, thus in the dial. of El-Hijáz

[and of most of the Arabs], is pronounced **تَسَع** **عَشْرَةَ** in the dial. of Nejd. (§ in art. **عشر**.) In the Kur lxxiv. 30, some read, **تَسَعَةَ عَشْرَ**, making the ع in **عشر** quiescent, instead of **عَشْرَ**, from a dislike of this consecution of vowels in what is like one word. (Bd, TA.)*

[**تِسْعُونَ** Ninety: and ninetieth.]

[**تَسَاعٍ**, as meaning *Nine and nine, or nine and nine together, or nine at a time and nine at a time*, seems not to have been in use.] A'Obeyd says that more than **أَحَادٌ** and **ثَنَاءٌ** and **كُلَّاتٌ** and **رُبَاعٌ** has not been heard, except **عَشَارٌ** occurring in a verse of El-Kumeyt. (TA in art. **عشر**.)

تَسِيعٌ: see **تَسَعٌ**.

تَسَاعٍ [Making to be nine with himself, or itself: and hence, *ninth*]. You say, **هُوَ تَسَاعٌ تَسَعَةً** [He is the ninth of nine]: and **تَسَاعٌ ثَمَانِيَةٌ** [He is making eight to be nine with himself]: but it is not allowable to say, **تَسَاعٌ تَسَعَةً**. (TA.)—[**تَسَاعٍ** **تَسَاعٍ** and **عَشْرَةَ** and **تَسَاعَةَ** **عَشْرَةَ**, the former masc. and the latter fem., meaning *Nineteenth*, are subject to the same rules as **ثَلَاثٌ** **عَشْرَ** and its fem., explained in art. **ثلاث**, q. v.]

تَسَاوَعًا, (Mṣb, TA, &c.,) or **التَّسَاوَعَاءُ**, (S, K,) *The tenth day of [the month] El-Moharram; (Mṣb, TA;) [the day] before the day of العاشوراء, (S,) or before the day of عاشوراء: (K:) or, accord. to some, the same as the day of العاشوراء: (TA:) [see عاشوراء, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Mṣb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with عاشوراء, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Mṣb.)*

[**مُتَسَعٌ** pass. part. n. of 2, q. v. See also **مُتَسَعٌ**.]

مُتَسَوِعٌ A rope consisting of nine strands. (TA.)

تشرين

تَشْرِينٌ [in Chaldee **ܛܫܪܝܢ**] A Greek name of each of two months, (K,) of the months of Autumn, called **تَشْرِينُ الْأَوَّلِ** and **تَشْرِينُ الثَّانِي**, [and both together **تَشْرِينَانِ**, the two Syrian months corresponding, respectively, to October and November O.S.,] before the two months whereof each is called **كَانُونٌ**. (TA.)

تع

R. Q. 1. **تَعَتَّعَ فِي الْكَلَامِ**, (Mgh, K,) inf. n. **تَعَتَّعَ**, (S, Mgh,) *He reiterated in speech, by reason of an impediment, or inability to say what he would; (S, Mgh, K;) as also تَتَعَتَّعَ: (K:) and he was unable to say what he would, or to find words to express what he would say: (El-Ghooree, Mgh:) تَعَتَّعَ is the speech of him who is termed التَّعْتَعُ. (TA.) And تعتّع في القرآن He reiterated in reciting the Kur-án, and his tongue*

تَعَتَّعَتِ الدَّابَّةُ, (TA.)—*stuck fast in his doing so. (TA.)—تَعَتَّعَتِ الدَّابَّةُ (K,) inf. n. as above, (S,) The beast stuck fast in the sand, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S.) And تعتّع said of a camel &c. signifies His feet sank into the soft soil, or soft sands. (TA.)—تَعَتَّعَهُ He dragged him (namely another man) roughly, or vehemently, and agitated him: (S:) or he shook him, or shook him vehemently, (AA, K,) backwards and forwards, and treated him roughly: (AA:) he shook him roughly: (IDrd, K:) or he compelled him against his will, in an affair, so that he became disquieted, or agitated. (IF, K.)—تَعَتَّعَ فُلَانٌ Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.)*

R. Q. 2. **تَتَعَتَّعَ**: see R. Q. 1, first signification.

تَتَعَتَّعَ i. q. **تَأَنَّ** or **تَأَنَّى** [accord. to different MSS., as meaning *One who reiterates his words much in speaking*]. (AA, K.)

تَتَعَتَّعُوا, [app. pl. of the inf. n. **تَتَعَتَّعَ**.] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (AA, S, K.) and confusion. (AA, S, K.)*

مُتَعَتَّعٌ Afflicted by an injury which disquiets or agitates. (TA, from a trad.)

تعِب

1. **تَعِبَ**, (S, A, Mṣb, K,) aor. ʿ, (A, K,) inf. n. **تَعَبٌ**, (S, Mṣb,) *He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded; (S, A, Mṣb;) contr. of اسْتَرَاحَ. (K.) [تَعَبٌ, which, used as a simple subst., may be rendered Fatigue, tiredness, weariness, or the state of being jaded, is here said in the TA to be contr. of رَاحَةٌ; and to signify شِدَّةُ عَنَاءٍ, which may be rendered much fatigue &c.; but accord. to an explanation of the verb of عَنَاءٌ in the S and TA in art. عنى, this word and تَعَبٌ signify the same. See also مُتَعَبٌ.]*

4. **He fatigued, tired, wearied, or jaded, another; (S, Mṣb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.)—He broke a bone again after it had been set, or consolidated: or he caused a bone to have a defect in it, after it had been set, so that there remained in it a constant swelling, or resulted a lameness: اتعب العظم signifying بعد الجبر (so in the CK:) or اعْتَبَهُ بعد الجبر. (So in MS. copies of the K and in the TA. [In the latter, in art. عتب, this reading is confirmed; but a remark below, voce مُتَعَبٌ, rather favours the former reading, that of the CK.]—He filled a vessel; (A, K;) as, for instance, a drinking-cup, or bowl. (A.)—اتعب القوم The people's cattle became fatigued, tired, wearied, or jaded. (K.)**

تَعِبٌ Fatigued, tired, wearied, or jaded; as also مُتَعَبٌ; (S, Mṣb, K;) but not مُتَعَبٌ. (S,

K.) **تَعَبَانٌ**, for **تَعَبَانٌ**, fem. with ة, is used in this sense in the present day.]

تَعَبَانٌ: see what next precedes.

مُتَعَبٌ A place of **تَعَبٍ** [or fatigue, &c.]:—and tropically, *syn. with تَعَبٌ*: pl. **مُتَاعِبٌ**. (Har p. 431.)

مُتَعَبٌ: see **تَعَبٌ**.—Also † A camel that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete: whence the phrase **عَظْمٌ مُتَعَبٌ** [app. meaning † a bone broken again after its having been set, or consolidated: see 4]. (TA.)—A vessel, as, for instance, a drinking-cup, or bowl, † filled. (TA.)—Water † squeezed forth, or expressed, from the earth, to be drunk. (A, TA.)

مُتَعَبَةٌ [A cause of fatigue or weariness: a word of the same class as **مُجِنَّةٌ** and **مُبْخَلَةٌ**: loosely explained in Har p. 475 as meaning a place of fatigue]. One says, **اسْتِخْرَاجُ الْمَعْنَى مُتَعَبَةٌ** [The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A.)

تَعَس

1. **تَعَسَ**, aor. ʿ, inf. n. **تَعَسٌ**; (S, A, Mṣb, K, &c.;) and **تَعَسَ**, aor. ʿ; (Sh, AHeyth, A, IATH, K;) but the latter is not chaste; (A, TA;) or the former is used in addressing a person, saying **تَعَسْتَ**; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) **He fell, having stumbled; contr. of اتعس**: this is the primary signification: (S:) or **he stumbled and fell (AHeyth, A, IATH, K) upon his hands and mouth, (AHeyth, TA,) or upon his face: (IATH, TA:) or he fell upon his face: (Er-Rustamee, Mṣb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is نَكَسٌ فِي سَفَالٍ:] or he fell in any manner. (TA.) You say, by way of imprecation, **تَعَسْ وَأَتَتَكْسِ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time. (Mṣb.)* And **تَعَسَ فَمَا أَتَعَسَ وَشَيْكَ فَلَا أَتَقَسَّ** [May he fall, having stumbled, or stumble and fall, &c., and not rise again; and may he be pricked with a thorn, and not extract the thorn]. (TA.) And accord. to certain of the Kilábees, **تَعَسَ** signifies *He missed his proof in litigation, and the object of his search in seeking. (TA.)—He perished. (Abou-Amr Ibn-El-'Alá, S, K.)* You say, **تَعَسْتَ**, as though meaning *Mayest thou perish. (ISh, TA.)—He became far removed. (A, K.)—He became lowered, or degraded. (A, K.)* You say also, **تَعَسَ جَدُّهُ** [His fortune, or good fortune, fell: or may his fortune, or good fortune, fall]. (K in art. **عشر**.)—**تَعَسَهُ اللَّهُ**, [aor. ʿ, inf. n. **تَعَسَ**]; (A'Obeyd, A, Mṣb, K;) and **تَعَسَهُ**; (AHeyth, S, A, Mṣb, K;) the former unknown to Sh; (Az, TA;) **God made him to fall, having stumbled: (S:) or to stumble and fall (AHeyth, A, K) upon his hands and mouth, (AHeyth, TA,) or upon his****

face: (TA:) or to fall upon his face: (Mḡb:) or to fall in any manner. (TA.) — God destroyed him; or made him to perish. (A'Obeyd, S, K.) — God made him to become far removed. (A, K.) — God lowered, or degraded, him. (A, K.) — You say, by way of imprecation, **تَعَسَا** *May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] full upon his face:* (Mḡb:) or *may God make destruction to cleave to him:* (S, TA:) [or *may God destroy him.*] Abou-Is-hāk says, in explanation of the phrase **تَعَسَا لِي**, in the *Kur* xvii. 9, that it may be in the accus. case as meaning **أَتَعَسَّرَ اللَّهُ**. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, **تَعَسَا**, meaning *May God throw thee down upon thy nostrils:* expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it **لَعَا**. (TA.) You say also, **أَتَعَسَّ اللَّهُ** *[May God make his fortune, or good fortune, to sink!]* (A.)

4: see **تَعَسَا**, in three places.

تَعَسَّ inf. n. of 1 [which see, throughout]. — Also *Evil; mischief.* (K.)

تَعَسَّ: see what next follows.

تَاعَسَ (A, K) and **تَعَسَّ** (Mḡb, K) act. part. ns. of 1, [i. e., respectively, of **تَعَسَّ** and **تَعَسَّ**, accord. to rule, used intransitively,] (A, Mḡb, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.)

مَتَعَسَا [A cause of falling after stumbling: or of stumbling and falling &c. (See I.)] You say, **هَذَا الْأَمْرُ مَتَعَسَا** [This affair is a cause of ill luck; a cause of falling &c.]. (A, TA.)

تفت

1. **تَفَتَّ**, aor. -, inf. n. **تَفْتٌ**, *He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty:* (Mḡb:) or **تَفْتٌ** signifies the state of being dirty; (Mgh;) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] **بُذُن**, and other victims, namely, *kine, and sheep or goats, and shaving the head, and paring the nails, and the like:* (T:) AO says that no poem is adduced as presenting an ex. of it: (Mḡb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the *Kur-ān*; (T, M;) who say that it is the clipping the mustache, and paring the nails,

and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the **مُحْرَم**: (M:) as though it were a passing from the state of **إِحْرَام** to the state of **إِحْلَال**: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (S, K) and the head, and casting the pebbles, and slaughtering the **بُذُن** (S,) &c.: (S, K: [but in two copies of the S, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, **قَضَاةُ التَّفْتِ** means *The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like:* (T:) or it means *the doing away with the state of تَفْتٌ, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes.* (Mgh.) Accord. to I'Ag, **نَمْرٌ يُقَضُّوا**, **تَفْتُهُمْ** [in the *Kur* xxii. 30] means *Then let them accomplish their needful acts of shaving and cleansing:* (T:) or it means *then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال:* (Bd:) it is an allowance, after entering the state of **إِحْلَال**, of that which was forbidden them in the state of **إِحْرَام**. (Mḡb.) — **تَفَتَّتِ الدِّمَاءُ مَكَانَهُ** occurs in a trad., meaning *And the blood (lit. bloods) contaminated the place thereof.* (TA.)

تَفَتَّ, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) *Altered [in odour or the like],* (Mḡb,) or dusty, (**مُغْبَرٌ**, Mgh, K, or **مُغْبَرٌ**, TA,) *having matted and dusty hair, not having anointed himself, (T, Mgh, K,*) nor shaven his pubes.* (T, Mgh. [In the former it is implied that this explanation is doubtful.])

تفح

4. **أَتَفَحَهُ** [He gave him an apple]. You say, **أَتَفَحَكَ مَنْ أَتَفَحَكَ** [He makes a present to thee who gives thee an apple]. (A: there immediately following the saying, **فَلَانَ تَحَفَّتْهُ تَفَاحَةٌ**.)

تَفَحَةٌ A sweet odour. (Abu-l-Khaṭṭāb, L.)

تَفَاحٌ, of the measure **تَفَالٌ**; an Arabic word; [not arabicized;] (Mḡb;) [The apple, or apples;] a certain fruit, (L, Mḡb,) well known, (S, L, Mḡb, K,) plentiful in [the cooler parts of] the land of the Arabs: (AHn, TA:) the word is said by Abu-l-Khaṭṭāb to be derived from **تَفَحَةٌ** "a sweet odour:" (L:) the n. un. is with **ة**: (S, L, Mḡb:) the pl. is **تَفَاحِيحٌ**: (T:) and the dim. of the n. un. is **تَفْفِيحَةٌ**. (L.) You say, **فَلَانَ تَحَفَّتْهُ تَفَاحَةٌ** [Such a one, his present is an apple]. (A.) — **تَفَاحٌ** **بَادِنَجَانٌ** and **تَفَاحٌ** **ذَهَبِيٌّ**: see **بَادِنَجَانٌ** — **تَفَاحٌ** **بَادِنَجَانٌ** and **تَفَاحٌ** **ذَهَبِيٌّ**: see **بَادِنَجَانٌ** — **تَفَاحٌ** **بَادِنَجَانٌ** also signifies *the head of the thigh-bone, which is in the*

لَطْمَنَ بِالْعَنَابِ التَّفَاحِ. (Kr, A, K.) — **لَطْمَنَ بِالْعَنَابِ التَّفَاحِ** [lit. They (women) slapped, with the jujubes, the apples] means, *with the fingers, or the ends of the fingers, the cheeks.* (A.)

تَفَاحٌ: see **تَفْفِيحَةٌ**.

مَتَفَحَةٌ A place where apples grow (L, K) in abundance. (L.)

تفرق

تَفَرَّقُوا The **قَبَع** [or base] of a date; (Ibn-'Abbād, K;) a dial. var. of **تَفَرَّقُوا** [q. v.]: pl. **تَفَرِّقٌ**. (TA.)

تفل

1. **تَفَلَّ**, [in the CK, erroneously, **تَفَلَّ**,] aor. -, (S, M, Mḡb, K) and **تَفَلَّ**, (S, Mḡb, K,) inf. n. **تَفَلٌّ**, (T, S, M, Mḡb,) *He spat; syn. بَصَقَ:* (M, K:) [or rather, *he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:*] **التَّفَلُّ** is similar to **البُرْقُ**, but less in degree: (S, Mḡb:*) the first degree is **البُرْقُ**; then, **التَّفَلُّ**; then, **التَّفْتُ**; and then, **التَّفْحُ**: (S:) **التَّفَلُّ** with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed **نَفْتٌ**. (T.) Hence, **تَفَلَّ الرَّاقِي** [The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions: see also **نَفْتٌ**.] (S.) One says also, **ذَاقَ مَاءَ الْبَحْرِ فَتَفَلَّهُ**, i. e. [He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof. (TA.) — **تَفَلَّ**, (M, K,) aor. -, (K,) inf. n. **تَفَلٌّ**, (S, M, Mgh, K,) *He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy:* (M, K:) *he neglected, or left off the use of, perfume:* (M:) *he was unperfumed:* (S:) *he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy:* (Mgh, TA:) and **تَفَلَّتْ**, aor. and inf. n. as above, *she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments: and also she perfumed herself: thus bearing two contr. significations.* (Mḡb.)

4. **أَتَفَلَّهُ** *He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed.* (S.) The *rūjiz* says,

وَتَفَلَّ الْعَبْرَ وَالصَّوَارَ

[And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance]. (S.) And it is said of the sun, **تَفَلَّ الرَّيْحَ** [It makes the odour of the person to be bad]. (TA, from a trad.)

تَفَلَّ: see what next follows.

تَفَلَّ, (K,) or **تَفَلَّ**, (M, accord. to the TT,) and **تَفَالٌ**, (M, K,) vulgarly **تَفَلَّ** and **تَفَالٌ**, (TA,) *Spittle, or saliva, ejected from the mouth; syn. بَصَاقٌ:* (M, K;) as also **تَفَلَّ**: (Ibn-'Abi-l-Hadeed, TA:) or it is similar to **بَصَاقٌ**. (TA.) [See I.] — And *Froth, or foam,* (M, K,) of the sea; (TA;) and *the like thereof.* (M.)

مَا أَصَابَ فَلَانٌ مِنْ فَلَانٍ إِلَّا — تَفَلُّ : see تَفَلُّ. *Such a one obtained not from such a one save a little.* (T.)

تَفَلُّ : see تَفَلُّ.

تَفَلُّ, applied to a man; (S, M, K;) and تَفَلُّة, applied to a woman, (T, M, Mgh, Mṣb, K,) as also تَفَلُّال (T, S, M, Mṣb, K,) which is a possessive epithet, (M,) or an intensive epithet, (Mṣb.) Altered for the worse in odour, ill-smelling, or frouzy: (M, K:) who has neglected, or left off the use of, perfume: (M:) unperfumed: (T, S:) who has neglected, or left off the use of, perfume, and so becomes altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) stinking, (T, Mṣb,) by reason of having neglected, or left off the use of, perfume and ointments: (Mṣb:) the pl. of تَفَلُّة is تَفَلُّات; (T, Mgh, Mṣb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning unperfumed. (T, Mgh, TA.) — قَوْمٌ سَفَلَةٌ تَفَلُّةٌ [A company of men of the lowest and vilest sort]. (TA.)

تَفَلُّ and تَفَالُّ : see تَفَلُّ.

تَفَلُّ الشَّمْسُ مُنْفَلَةٌ [The sun makes the odour of the person to be bad]. (TA.)

تَفَلُّة A spittoon, or vessel in which to spit; syn. مَبْرَقَةٌ. (TA.)

تَفَلُّ : see تَفَلُّ.

تفه

1. تَفَهَ, aor. ʿ, (S, Mgh, Mṣb, K,) inf. n. تَفَهٌ, (JK, Mṣb, K, TA,) or تَفَهٌ, (Mgh, CK,) and تَفُوهُ (K) and تَفَاهَةٌ, (Mṣb, TA,) or this last is a mistake; (Mgh;) and تَفَهَ, aor. ʿ, inf. n. تَفُوهُ; (JK;) It (a thing, JK, Mgh, Mṣb) was, or became, paltry, sorry, mean, contemptible, or inconsiderable; (JK, S, Mgh, Mṣb;) and little, or small, in quantity or number. (JK, S, K.) — تَفَهَ, aor. ʿ, inf. n. تَفُوهُ, He (a man) was, or became, stupid, or foolish. (JK, K.) And تَفِهَتْ نَفْسُهُ His mind became weak. (JK.) — تَفَهَ, aor. ʿ; and تَفَهَ, aor. ʿ; He, or it, was, or became, lean, or meagre; syn. غَثٌ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) الْقُرْآنُ لَا يَتَفَهَ وَلَا يَتَشَانُ, (S, K, [in the CK, erroneously, يَتَفَهَ and يَتَشَانُ, and in some copies of the K, for the latter is put لا يَتَشَانُ]) i. e. لَا يَغِثُ وَلَا يَخْلُقُ [The Kur-án will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, وَلَا يَخْلُقُ]) it is implied by the context in the S, that لا يَتَفَهَ means will not become paltry, or mean: لا يَتَشَانُ means will not become worn out by reason of much repetition; from تَفَانٌ signifying "a worn-out water-skin." (TA.)

4. اتفه في عطائه [He was paltry, sorry, mean, or niggardly, in his gift;] he made his gift little, or small. (TA.)

تَفَهَ : see تَفَهَ. — Also Insipid; tasteless; and

so تَفَهَ. (KL.) You say أَطْعِمَةٌ تَفَهَةٌ Kinds of food having no taste of sweetness, or of sourness, or of bitterness; and some include bread and flesh-meat among these. (K.)

تَفَهٌ (S, Mgh, Mṣb, KL, TA) and تَفَهٌ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Mṣb,) and the former to a man also, (TA,) Paltry, sorry, mean, contemptible, or inconsiderable: (JK, S, Mgh, Mṣb, KL, TA:) and little, or small, in quantity or number. (JK, S, TA, and KL in explanation of the former.) — تَفَهَ الْعَقْلُ A man having little sense, or intellect; (TA:) stupid, or foolish. (JK.) — See also تَفَهَ. — تَفَهَ also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.)

تَفَهٌ; (JK, TA;) so in the handwriting of Sgh; in the K, مُتَفَهَةٌ; (TA;) Easy, submissive, or tractable; applied to a she-camel. (JK, K.)

تقد

تَقْدَةٌ (JK, S, L, K) and تَقْدَةٌ (Hr, L, K) and تَقْدَةٌ (JK, L) Coriander-seed; syn. كَزْبْرَةٌ. (IAqr, JK, S, L, K.) — And Caraway-seed; syn. كَرْوِيَّةٌ. (IAqr, Th, L, K.)

تقن

2. تَتَقَّنُوا أَرْضَهُمْ, (JK, K,) inf. n. تَتَقَّنُونَ, (K,) They watered their land with thick, or muddy, water, [or water containing تَقْن], (JK, K,) in order that it might become good. (K.)

4. أَحْكَمَهُ تَقْنَهُ, (K,) inf. n. اتقن, (JK, S,) i. q. اتقن [He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing]. (JK, S, K.) [And اتقن له signifies the same as اتقنه: or he exercised, or possessed, the skill requisite for it; namely, an affair.] اَلَّذِي اَتَقَّنَ كُلَّ شَيْءٍ, in the Kur xxvii. 90, means Who hath created everything firmly, strongly, solidly, &c., (أَحْكَمَ خَلْقَهُ,) and made it, fashioned it, or disposed it, in the fit, proper, or right, manner. (Bd.) [You say also, اتقن علمه, meaning He made his knowledge sound; or made himself thoroughly learned.] And اتقنه عنه He knew it, or learned it, (namely, a tradition [&c.]) soundly, thoroughly, or well, from him. (TA in art. ذبر.)

تَقْنٌ The رَسَابَةُ of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيع; (Lth, JK, Mgh;) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it [and that sinks to the bottom; used for improving land]: (Lth, JK, Mgh:) and (K) the تَرْتُوْقُ of a well (Mgh, K) and of the channel

of a torrent; i. e., the slime, mixed with blach, or black and fetid, mud; accord. to the Jami' of El-Ghooree. (Mgh.) — A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جَوَاهِرُ [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its تَقْن. (TA.) — A shilful man: (JK, S, K:) pl. اتقنان. (TA.) — [Hence, probably,] اتقن [or ابن تَقْن] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K.) [In the latter it is implied that this name or surname is التَقْن.] The rújiz says,

يَرْمِي بِهَا أَرْمَى مِنْ ابْنِ تَقْنٍ

[One more skilled in shooting than Ibn-Tiqn shoots it]. (S.) — Nature, or natural disposition. (JK, S, K.) You say, الفصاحة من تقنه Chasteness of speech, or eloquence, is [a quality] of his nature. (S.)

تقو, Quasi تقى: or, accord. to some,

1. تَقَى, aor. ʿ, (T, S, K, in art. وقى) and ʿ, (T, TA,) or تَقَى, aor. ʿ, (Mṣb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقَى, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تَقَى, (K,) or تَقَاةٌ, (Mṣb, and also mentioned in the TA,) of which تَقَى is pl., or coll. n., (Kzz, IB, Mṣb,) and تَقَاةٌ (K) and تَقَاةٌ; (Lh, K;) and اتقى, (T, S, Mṣb, K,) inf. n. اتقأ; (Mṣb) and [quasi-inf. n.] تَقِيَةٌ and تَقَاةٌ; (S, art. وقى) He feared God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] اتقى is originally اتقَى; (T, S;) then اتقَى; then اتقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اتقَى, aor. يتقَى, with fet-ḥ to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تقَى, aor. يتقَى, like قَضَى, aor. يقضى: (S:) or, as is said in the T, they suppressed the l, and the و changed into ت, in اتقَى, and said تقَى, aor. يتقَى. (TA.) A poet says, (namely, Khufaf Ibn-Nudbeh, TA,)

جَلَامًا الصَّيْلُونَ فَأَخْلَصُوا

خِفَانًا كُلُّهَا يَتَقَى بِأَنْبَرٍ

or, as some read it, يتقَى, with the ت movent, but without teshdeed; (S;) and this latter, accord.

to IB, is the right reading. (TA.) [See this verse explained in art. **اثر**.] IB adds that Aboo-Sa'ced [app. meaning **اثر**] disallowed **تَقَى**, aor. **تَقَى**, inf. n. **تَقَى**; saying that it would require the imperative to be **اتَّقِ**, which is not said; and this, he states, is right: [for] J says that the imperative used is **تَقِ** [Fear thou, or beware thou, &c.], as in **تَقِ اللَّهَ** [Fear thou God]; and to a woman, **تَقَى**, formed from the verb **اتَّقَى**, without tash-deed, by the suppression of the l. (TA.)

4. **مَا اتَّقَاهُ اللَّهُ** (S, TA) *How great is his reverential, or pious, fear of God!* (TA.) — **مَا اتَّقَاهُ** is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8: see 1, in two places; and see also art. **وقى**.

تَقَى: see **تَقَوَى**.

تَقَاةٌ: see **تَقَوَى**, in two places. — In the phrase in the *Kur* [iii. 27], **إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً**, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with a great fearing* (see 1)]: or it may be a pl. [app. of **تَقَى**, like as **كَمَاةٌ** is pl. of **كَمَى**, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is **تَقِيَةٌ**. (M, TA.)

تَقَى, applied to a man, (Mṣb, K, TA,) i. q. **مَتَّقِي** (TA) and **مَتَّقِي** (S) [*Fearing; cautious; &c.*: (see 1:) and particularly *having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. **وقى**):] accord. to IDrd, *one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from وَقَيْتُ نَفْسِي: said by the grammarians to be originally **وَقَوَى**; then, **تَقَوَى**: or, accord. to Aboo-Bekr, [originally] of the measure **فَعِيلٌ**, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure **فَعُولٌ** says that it has that pl. because it has become like a word [originally] of the measure **فَعِيلٌ**: (TA:) or *righteous, virtuous, just, or honest*; (Mṣb in art. **تَقَى**;) *contr. of فَاجِرٌ*: (idem in art. **بر**;) pl. **اتَّقِيَاءُ** (Mṣb in art. **تَقَى**, and K) and **تَقَوَاءُ**, (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also **تَقَاةٌ**, q. v. *suprà*.]**

تَقِيَةٌ: see what next follows.

تَقَوَى, or **تَقَوَى**, accord. to different readings in the *Kur* ix. 110, (Bd,) [of which readings the former is the more common,] is originally **تَقِيًا**, (K,) [or **تَقِيًا**,] or [rather **وَقِيًا**, or **وَقِيًا**, and then] **وَقَوَى**, of the measure **فَعَلَى**, from **وَقَيْتُ**, (ISd, TA,) or, accord. to MF, the right opinion is that it is [of the measure **فَعُولٌ**], (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as **خَزِيًا** and **صَدِيًا**: (K:) it is a subst. from **اتَّقَى** or **وَقَى**; (Mṣb, K;) [and signifies *Fear; caution; &c.*:

(see 1:) and particularly *reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty: (see **تَقَى**):] its explanations in relation to religion are many and various, but are all resolvable into *fear of God, or of sin; or the preservation, or guarding, of oneself from sin:*] and **تَقِيَةٌ** and **تَقَاةٌ** are syn. with each other (S) and with **تَقَوَى**, (Mṣb,) and are used as inf. ns. of **اتَّقَى**: (S:) and **تَقَى** [also] is syn. with **تَقَوَى**; (S;) or it is pl. of **تَقَاةٌ**, or a coll. n., (Kzz, IB, Mṣb,) like as **طَلِي** is of **طَلَاةٌ**, (Kzz, IB,) and as **رَطَبٌ** is of **رَطْبَةٌ**. (Mṣb.) **وَأَتَاهُمْ تَقْوَاهُمْ**, in the *Kur* xlvii. 19, means *And hath explained to them, (Bd,) or suggested to them, (Jel, TA,) what they should fear, or that from which they should preserve themselves: (Bd, Jel, TA:) or hath aided them to practise their تَقَوَى: (Bd:) or hath given them the recompense of their تَقَوَى. (Bd, TA.)* And **هُوَ أَهْلُ التَّقْوَى**, in the *Kur* lxxiv. last verse, means *He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.)**

هُوَ أَتَقَى مِنْ فُلَانٍ [*He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.*]; he has more **تَقَوَى** than such a one. (TA.)

تك

10. **اسْتَكَّتْ التَّكَّةُ**, (IDrd, K,) or **بِالتَّكَّةِ**, (Mṣb,) *He inserted the تَكَّة in [the double upper border of] the drawers, or trousers. (IDrd, Mṣb, K.)* You say also, **هُوَ يَسْتَكُّ بِالْحَرِيرِ** *He makes use of a تَكَّة of silk. (A.)*

تَكَّةٌ The band [that is inserted in the double upper border] of the drawers, or trousers; (IDrd, K;) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and IAnb says, I think it to be arabicized: (Mṣb:) pl. **تَكَكٌ**. (S, Mṣb, K.)

تَكَّةٌ The thing by means of which the **تَكَّة** is inserted in [the double upper border of] the drawers, or trousers. (TA.) [It is generally a slender piece of wood, having at one end a loop through which a portion of the **تَكَّة** is passed.]

Quasi **تَكَا**

تَكَى &c.: see art. **وكأ**.

Quasi **تَكَل**

1. **اتَّكَلْ عَلَيْهِ**, aor. **تَكَلَّ**, a dial. var. of **اتَّكَلْ**. (Ibn-'Abbād, K.) See art. **وكل**; where, also, see **تَكَلَّةٌ**, &c.

تل

1. **تَلَّ**, (T, S, *M, Mṣb, K,) aor. **تَلَّ**, inf. n. **تَلٌّ**, (M, Mṣb,) *He prostrated him, or threw him down; (T, S, M, Mṣb, K;) [as some say,] upon the تَلٌّ: (TA:) or he threw him down (M, K, TA) upon his تَلِيل, i. e., (TA,) upon his neck, and his cheek: (M, K, TA:) but the former is the more approved; and thus it is explained as used in the phrase **وَتَلَّهُ لِبَجِينٍ** [in the *Kur* xxxvii. 103], (M,) *and he prostrated him, or threw him down, (Aboo-Is-hāk, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Kati-dah, T:) or upon his face. (Bd.)* And **تَلَّ الشَّاةُ** *He made the she-camel to lie down upon her breast. (TA.) — He threw it upon the ground: said of any corporeal thing. (M.) — تَلَّ, aor. **تَلَّ**, (IAḡr, T, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured (IAḡr, T, K, TA) into the hand of another. (TA.)* And **تَلَّ الشَّيْءُ فِي يَدِهِ** *He gave, or delivered, the thing to him: (M, K*:) or he threw, or put, the thing into his hand. (K.)* The Prophet says, **بَيْنَا أَنَا نَائِمٌ أُتِيَتْ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ**, i. e. [While I was sleeping, I had the keys of the treasures of the earth brought to me,] and they were poured into my hand: (IAḡr, T, M:) or were thrown, or put, into my hand. (IAnb, M.) — Also, (K,) inf. n. **تَلٌّ**, (M,) *He lowered, or let down, the rope into the well, (M, K,) with the hand, on the occasion of drawing water. (M.) — تَلَّهُ بِتَلَّةٍ [aor. **تَلَّ**, accord. to rule,] *He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.) = تَلَّ, aor. **تَلَّ**, (IAḡr, T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] *He was, or became, prostrated, or thrown down; (M, K;) he fell, or fell down. (IAḡr, T, M, K.) = تَلَّ, (M, K,) aor. **تَلَّ**, (T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. **تَلٌّ**, (T, M,) *The side of his forehead sweated, or exuded sweat. (M, K.)* And in like manner the verb is used in relation to a watering-trough. (Lh, M.) = **تَلَّلْتُ** is an imitative sequent to **ضَلَّلْتُ**. (M.)*****

4. **اتَّلَ الْمَائِعُ** *He made the fluid, or liquid, to drop, or fall in drops. (K.)*

R. Q. 1. **تَلَّلْتَهُ**, (S,) inf. n. **تَلَّلَةٌ**, (M, K,) *He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K;) or did so vehemently: (S, K, and Mṣb in art. **تر**;) he shook him, or shook him violently, (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk [wine or the like], or not; (TA in this art. and art. **تر**;) as also **تَرْتَرَهُ**, and **مَزْمَرَهُ**. (TA in the latter art.) — **تَلَّلَتْهُ** also signifies *Hard journeying: and rough, or severe, or vehement, driving. (K.)* You say, **تَلَّلَ الرَّجُلُ** *The man was rough, or severe, or vehement, in his driving. (M.) = تَلَّلَتْهُ بَهْرَاءُ is [The tribe of] Bahra's pronouncing the ت of**

تَفْعَلُونَ *with kesr*; (M, K;) *saying تَفْعَلُونَ, and تَشْهَدُونَ, and the like.* (M.)

تَلٌّ, accord. to Lth, [and accord. to general present usage.] *A mound, or hill, of dust, or earth, [or rubbish,] pressed together, not natural: but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies a natural hill: En-Nadr says that it is of the smaller sort of أَكْمَر [pl. of أَكْمَةٌ]; it is of the height of a house, or tent, and the breadth of its back is about ten cubits; it is smaller than the أَكْمَةُ, has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the أَكْمَةُ: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلٌّ of dust, or earth, is well known: and the word signifies also a heap of sand: (M, K:*) in both of these senses from التَّلُّ signifying "the throwing upon the ground" anything of a corporeal kind: (M:) also a hill (M, K, TA) *overtopping what is adjacent to it:* (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أَتْلٌ (TA) and [of mult.] تَلَالٌ (T, S, Msb, K) and تَلُولٌ. (TA.) = Also *A pillow:* pl. أَتْلَالٌ, which is extr.: or the pl. signifies *certain sorts of cloths, or of garments:* (K, TA:) or, as some say, of *pillows.* (TA.)*

تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تَلَّةٌ, and wrongly explained by him,] *A single act of pouring [amp.].* (T, K.) — *A single act of lying upon the side.* (K.) = See also تَلْتَلَةٌ.

تَلَّةٌ *A mode, or manner, of lying upon the side.* (Fr, K.) — *Sluggishness, laziness, or indolence.* (Fr, T, K.) — *A state, or condition.* (S, M, K.) You say, *هُوَ بِتَلَّةٍ سَوْءٍ He is in an evil state or condition; like as you say بِيَبِيَّةٍ سَوْءٍ: (S:) and بَاتَ بِتَلَّةٍ سَوْءٍ He passed the night in an evil state or condition.* (M.) — *A thing; as in the saying, تَلَّةٌ بِتَلَّةٍ سَوْءٍ [explained above]: see 1. (Th, M, K.) = I. q. بَلَّةٌ, (T, M,) or بَدَلٌ, as also تَلَّلٌ: (K:) Abu-s-Sameyda' says that تَلَّلٌ and بَدَلٌ and تَلَّةٌ and بَلَّةٌ are all one [i. e. Moisture]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] *مَا هَذِهِ التَّلَّةُ بِفِيكَ i. e. البَلَّةُ [What is this moisture in thy mouth?].* (T, M.)*

تَلَّلٌ: see تَلَّةٌ.

هُوَ الصَّلَالُ بِنِ الصَّلَالِ is an imitative sequent. (S, K.)

تَلِيلٌ *Prostrated, or thrown down; as also مَتَلُولٌ: (IAqr, T, M, K:) [pl. of the former تَلَّى, like as صَرَعَى is pl. of صَرِيعٌ, and قَتَلَى of قَتِيلٌ, &c.; as in the phrase] قَوْمٌ تَلَّى A company of men prostrated, or thrown down.* (M, K.) = *The neck:* (T, M, K:) and *the cheek:* (TA:) pl. [of pauc.] أَتْلَةٌ and [of mult.] تَلَالٌ and تَلَالٌ. (M, K.) You say, *لَهُ تَلِيلٌ كَجِدْعِ الشَّوْحِ [He has a neck like the trunk of the tall palm-tree].* (TA.)

الصَّلَالَةُ is an imitative sequent to الصَّلَاةِ. (T, S, M, K.)

تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. — Also *Hardship, difficulty, distress, or adversity:* (M, K:) pl. تَلَاتِلٌ, (TA,) signifying *hardships, difficulties, &c.* (Abou-Turab, T, S, M.) = *A drinking-vessel that is made of the envelope (قَبْقَاءَةٌ, S, or قَبْقَاءٌ, M and K) of the spadix of a palm-tree; (S, M, K;) so called because what it contains is poured into the throat; (T;) as also تَلَّةٌ: (M, K:) it is said that نَبِيذٌ is drunk with it.* (TA.)

تَالٌ is an imitative sequent to ضَالٌ. (T, S, M, K.)

مَتَلٌ *A place of prostrating.* (TA.)

مَتَلٌ [as a subst.] *A thing with which one prostrates:* (M, K:) and hence *a spear:* (Msb:) and [as an epithet, applied to a spear, with which one prostrates: (T, S, M:) or, applied to a spear, erect; or even and erect. (K.) — Strong; (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) — A man erect in prayer: (T, M, K:) so accord. to Lth, who cites the saying,

رِجَالٌ يَتَلُونَ الصَّلَاةَ قِيَامًا

but this is a mistake; for يَتَلُونَ is from تَلَّى, and means, who make prayer to follow prayer. (T.)

مَتَلٌ *One who prostrates much, or often; who does so by twisting his leg with the leg of another.* (T.)

تَلِيلٌ: see تَلِيلٌ.

تَلَابٌ

Q. 4. أَتْلَابٌ &c.: see art. تَلَبٌ.

تَلَانٌ

تَلَانٌ i. q. آلَانٌ [At the present time; now]: (Aq, K:) the ت is added, as in تَحِينٌ. (A'Obeyd &c.) See art. آيِنٌ.

تَلَبٌ

Q. Q. 4. أَتْلَابٌ, (T, S, M, &c.) inf. n. أَتْلَابٌ, (S, K,) *It (a thing, M, or an affair, or a case, S, K, or a road, A) was, or became, uniform or undeviating, (A,) right, or rightly directed or ordered: (S, M, A, K:) or (M) it (a thing, M, or a road, S, K) was, or became, extended, (Fr, T, S, M, A, K,) and right, direct, even, or uniform: (S, M, K:*) or (M) it (a thing, M) was, or became, set up, or erect. (M, A, K.)* You say, *مَرَوْا فَأَتْلَابَ بِهِمُ الطَّرِيقُ [They went along, and the road was, or became, uniform, &c., with them; i. e., their road was, or became, uniform, &c.].* (A.) And *أَتْلَابَ أَمْرَهُمْ [Their affair, or case, was, or became, right, or rightly directed or ordered].* (A.) — *He (an ass) raised his breast and head.* (S, K.) — This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [ISd and] IB to be radically quadrilateral. (TA.)

تَلَبٌ *Loss; or the state of being lost; or perdi-*

tion. (A, K.) One says, *تَبَّأَ لَهُ تَلَبًا*, (Lth, T,) or *تَبَّأَ لَهُ وَتَلَبًا* [which may be rendered *May God decree loss and perdition to him*]. (K.)

تَلَابِيَّةٌ a subst. (S, M, K) from أَتْلَابٌ; (Fr, T, S, M, K;) [signifying *The state of being uniform or undeviating, right, &c.;*] like طَمَانِيَّةٌ [from أَطْمَانَ]. (TA.)

تَوَلَّبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوَعَلٌ; (Sb, S;) for we judge its ت to be a radical, and its و to be augmentative, because فَوَعَلٌ is more common [as the measure of a noun] than تَفَعَلٌ; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. وَلَبٌ; (TA;) *A young ass; syn. جَحْشٌ: (S, K:) or the foal of a wild ass, when he has completed a year.* (M.) And *أَمْرٌ تَوَلَّبٌ* is an appellation given to *The she-ass.* (S.) — The former is sometimes metaphorically applied to *A [young] man: (M:) or a boy.* (S.)

مُتَلَبٌ [Uniform or undeviating,] right, or rightly directed or ordered [amp.: see the verb]; as also مُسَلَّحٌ. (Aq, T.) Also applied to a rule, (A, TA,) as meaning *Uniform, undeviating, or of general application; uniformly, or constantly, obtaining.* (TA.)

مَتَابٌ [app. pl. of مَتَلَبٌ or مَتَلَبٌ] *The places where a wound causes death; syn. مَقَاتِلٌ.* (IAqr, T.)

تَلَجٌ

Quasi تَلَجٌ and تَوَلَجٌ: see art. وَلَجٌ.

تَلَدٌ

1. تَلَدٌ, aor. تَلَدَ (T, S, M, Msb, K) and تَلَدٌ, (T, S, M, K,) inf. n. تَلْدٌ; (S, M, Msb, K;) [and تَلْدٌ; (see Ham p. 699)] *It (property, consisting of camels or the like, syn. مَالٌ, T, S, M, &c.) was, or became, old, or long-possessed; (Msb;) such as is termed تَلَادٌ. (T, S, M, Msb, K.) — تَلَدَ تَلْدًا* *Such a one was born of parents at our abode, or home.* (L.) — And تَلَدَ, (T, S, M, K,) aor. تَلَدَ, (M, K,) inf. n. as above; (T, L;) and تَلَدَ, aor. تَلَدَ; (K;) *He remained, stayed, abode, or dwelt, (Aq, T, S, M, K,) فِي بَنِي فَلَانٍ among the sons of such a one, (S,) and بَيْنَهُمْ among them, (M,) and بِمَكَانٍ in a place.* (Aq, T, L.) = See also 2.

2. تَلَدٌ, (IAqr, T, K,) inf. n. تَلْدٌ; (K;) or تَلْدٌ; (so in the L as on the authority of IAqr, and accord. to Lh as is said in the TA;) i. q. مَنَعَ and جَمَعَ [app. as meaning *He collected and defended property*]; (IAqr, T, L, K;) said of a man. (IAqr, T, L.)

4. تَلَدٌ, (T, S, L,) and تَلَدَ مَالًا, (T, M, Msb, K,) *He got, obtained, or acquired, (أَتَلَدَ,) property [such as is termed تَلَادٌ, as is implied in the T and M and K]: (T, S, L, Msb:) or he possessed*

property such as is termed تَلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8: see L

تَلَد: see تَلَاد, in two places.

تَلَد: see تَلَاد, in two places. — Also The young of an eagle. (M, K.)

تَلَد: see تَلَاد: — and تَلِيد.

تَلَاد, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.,) Old, or long-possessed; as also تَلَاد and تَلِيد, (Mgh, Msh,) both of these meaning old, original, property, (A,) and مُتَلَد: (L:) or original, old, or long-possessed, born at one's own abode, or home; as also تَلَاد and تَلَاد: (S:) contr. of طَارِف (S, A, Mgh, Msh) and طَارِف: (Mgh, Msh:) or born at the owner's abode, or house; or that brings forth there; (M, K;) as also تَلَاد (K) and تَلَد and تَلَد (M, K) and تَلَد (K) and تَلِيد and تَلَاد, (M, K,) like اِسْم, (M, [in the CK written تَلَاد, and so accord. to the MS,]) and مُتَلَد; (M, K;) [written in a copy of the M مُتَلَد;] wherefore, [i. e. because of the meaning,] Yaḥkoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any old, or long-possessed, property, (T, M, L,) consisting of animals &c., (M, L,) inherited from parents; (T, M, L;) as also تَلَاد (T, L) and تَلِيد and مُتَلَد (T, M, L [the last written in a copy of the T مُتَلَد, and in a copy of the M مُتَلَد,]) and تَلَد and تَلَد and تَلَاد, as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (ISh, as related by Sh:) or that which you yourself breed, or rear. (Aq, T.) [See also تَلِيد, below. — Hence,] هُنَّ مِنْ تَلَادِي, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُور) of the Kur-ān, meaning †They are of those which I acquired (or learned, L) long ago from the Kur-ān: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تَلَاد. (M, L.) — [Az says,] I heard a man of Mekkeh say, تَلَادِي بِمَكَّة, i. e. مِلَادِي [app. meaning My birth was in Mekkeh]. (T.)

تَلِيد: see تَلَاد, in three places. — Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (Aq, T:) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims; (S, K;) as also تَلَد: (K:) or i. q. مَوْلَد and مَوْلَدَة, [masc. and fem.,] meaning one that is born at thine own abode, or home: (ISh, T: [see also تَلَاد:]) or one who has parents at thine own abode, or home; whereas مَوْلَد sig-

nifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]:) the fem. is with ة; (S;) signifying a female slave who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (Kt, T:) or a female slave whose father and family and all her relations are in one country and she is herself in another: (ISh, I, in art. زَلَد:) or a female slave born the property of a people with whom are her parents: (L in art. وِلْد:) or a female slave inherited by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وَوَيْدَة: (T, L:) you say رَجُلٌ تَلِيدٌ; pl. تَلِيدَاتُ: and امْرَاةٌ تَلِيدَةٌ [and تَلِيدَة]; pl. تَلَائِدُ (Lh, M, L) and تَلِيدٌ. (Lh, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مَوْلَدَة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مَوْلَدَة is like a تَلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — Also, metaphorically, †A child, absolutely. (Har p. 317.)

تَلِيد: see تَلَاد, in four places. — تَالِدٌ بَالِدٌ: see art. بَلَد.

تَلَاد, by some written اَتَلَاد: see تَلَاد, in three places.

مُتَلَد, applied to مَال, (S, Msh,) pass. part. n. of 4: (Msh:) see تَلَاد, in three places. — [Hence,] حُلَّتِي مُتَلَدٌ, (M, L, TA,) in the K, مُتَلَدٌ, said to be like مُعْظَمٌ, but this is a mistake, (TA,) [and in the CK, حُلَّتِي is erroneously put for حُلَّتِي,] †An old, or a long-possessed, natural disposition, or quality. (M, L, K.) IAqr cites as an ex. this verse:

• مَا ذَا رُزِينَا مِنْكَ اَمْرٌ مَعْبِدٌ •
• مِنْ سَعَةِ الْحَلِيمِ وَحُلَّتِي مُتَلَدٌ •

[app. meaning What has been experienced from us, on thy part, Umm-Maqbad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? رُزِينَا seems to be here used for رُزِينَا; or the latter may be the correct reading]. (M, L.)

مُتَلَد [act. part. n. of 4:] A possessor of property such as is termed تَلَاد: and hence, — A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

تلع

تَلَعَةٌ High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Msh, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part: (IAqr, IB, TA:) or it has the second of the significations above. (Msh, K,) and the

first, (K,) and signifies also a water-course (Msh, K) from the upper part of a valley: (Msh:) and also, (K,) or, accord. to IDrd, (TA,) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another تَلَعَة, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تَلَاعٌ (AA, S, Msh, K) and تَلَعَاتٌ (K:) and, (K,) or, accord. to Sh, (TA,) تَلَاعٌ signifies water-courses flowing from acclivities and the [cwinenees termed] نِجَاف and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تَلَعَة of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تَلَاع are unwhere except [the word تَلَاع] has been dropped in the CK] in the صَحَارَى [or deserts]; (Sh, K;) and sometimes a تَلَعَة comes from a distance of five leagues (فَرَسِيخ) to the valley; and when it flows from the mountains, and falls into the صَحَارَى [or deserts], it excavates in them what resembles a mou: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْتَة: (Sh, TA:) تَلَعَة is also said to be like رَحْبَة [i. e. رَحْبَة or رَحْبَة], app. as meaning the part of a valley in which its water flows into it from its two sides; and the pl. [or rather coll. gen. n.] is said to be تَلَعٌ. (TA.) It is said in a trad., مَطَرٌ لَا يَمْتَنِعُ قَيْحِي; مَطَرٌ لَا يَمْتَنِعُ قَيْحِي [And a rain will come, in consequence of which the end of a water-course will not be impeded]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فَلَانٌ لَا يَمْنَعُ ذَنْبَ تَلَعَةٍ [Such a one will not impede the end of a water-course]: (K, TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لَا اَتِي بِسَيْلٍ تَلَعَتِكَ [I do not, or will not, trust in the flow of thy water-course]: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAqr,) مَا اَخَافُ اِلَّا مِنْ سَيْلٍ تَلَعْتِي [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAqr, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAqr.)

تلذ

1. تَلَفٌ, (S, M, Msh, K,) aor. ʿ, (K,) inf. n. تَلَفٌ, (Lth, T, S, M, &c.,) He, or it, (u thing, Lth, T, S, Msh, of any kind, Lth, T,) perished, passed away, was not, was no more, became non-existent or annihilated; or went away, no one knew whither; or became in a bud, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present

day;] or *he died*: syn. هَلَكَ; (M, K;) and of the inf. n., عَطَبَ (Lth, T,) and هَلَكَ. (Lth, T, S.) [See also تَلَفَ, below.]

4. اتْلَفَهُ *He caused him, or it, (a thing, S, Mṣb, or property, M,) to perish, pass away, or be no more; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.)* [See an ex. in a verse of Ibn-Muḳbil cited voce أَخْلَفَ.] — El-Farazdaq says,

• وَقَوْمٌ كِرَامٌ قَدْ نَقَلْنَا إِلَيْهِمْ
• قِرَاهِمَ فَاتْلَفْنَا الْهَيَا وَأَتْلَفُوا
(so in the T and L,) or
• وَأَضْيَافٍ لَيْلٍ قَدْ نَقَلْنَا قِرَاهِمَ
• إِلَيْهِمْ وَأَتْلَفْنَا الْهَيَا وَأَتْلَفُوا

(so in some copies of the K,) or قَدْ بَلَّغْنَا قِرَاهِمَ (so in other copies of the K and in the TA,) or قَدْ فَعَلْنَا قِرَاهِمَ (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and] we have found the fates to be destructive, (T, K,*) and they have found them to be so: (T:) it is like the phrase أَجَبْنَا and أَجَبْنَا: (TA:) or we found the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)*

تَلَفَ *A perishing, passing away, &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ الْقَرَبِ التَّلْفَ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلْفُ تَلْفٌ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, طَلَفًا وَذَهَبَتْ نَفْسُهُ تَلْفًا (S, K,) both meaning the same, (S,) *His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)**

تَلْفٌ (M,) or تَلْفٌ (Mṣb, TA,) part. n. of 1, *Perishing, &c.; (M, Mṣb, TA;) as also تَلْفَانٌ, which is post-classical. (TA.)*

تَلْفَةٌ *A [hill, mountain, or mass of rock, such as is termed] هَضْبَةٌ, difficult of access, so that he who attempts it fears perdition, or death. (El-Hejeree, M.)*

تَلْفَانٌ }
تَلْفٌ } see تَلْفٌ.

مَتْلَفٌ *A place of perishing or perdition: (K:) a [desert such as is termed] مَفَاةٌ; (S, K;) because most of those who traverse it perish; and so مَتْلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفْرٌ: (M:) the pl. of the former [or of both] is مَتَالِفٌ. (TA.)*

رَجُلٌ مِتْلَفٌ, (Mṣb,) or رَجُلٌ مِتْلَفٌ, and مِتْلَفٌ, (M,) *A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Mṣb,) meaning who destroys, or wastes, his property much. (S.) You say also, رَجُلٌ مُخْلَفٌ مِتْلَفٌ, (K, and Har p. 312,) or مِخْلَفٌ مِتْلَفٌ, (TA in art. خَلَف,) and مِخْلَفٌ مِتْلَفٌ, (K, and Har ubi suprâ,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Har ubi suprâ.)**

مِتْلَفٌ: see the next preceding paragraph, in two places.

مِتْلَفَةٌ: see مِتْلَفٌ. — Also *A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)*

مِتْلَفٌ: see مِتْلَفٌ, in two places.

مِعْرُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] *contr. of مِعْرُوفٌ: but this is post-classical. (TA.)*

تلك

تَالِكٌ and تَلِكٌ and تَلِكٌ: see art. تا.

تلميذ

Q. 1. تَلَمَّذَ *He was, or became, a تَلْمِيذٌ [or disciple, &c.], لِفُلَانٍ to such a one. (TA, passim.)*

تَلْمِيذٌ *A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Kâdir El-Baghdâdee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلَامِيذٌ (L, TA) [and تَلَامِيذَةٌ].*

تلو

1. تَلَا *He followed; or went, or walked, behind, or after. (IAḡr, T.) You say, تَلَوْتُهُ, (S, M, Mṣb, K,) aor. ʔ, (S, Mṣb, K,) inf. n. تَلُو (S, M, Mṣb, K) and تَلَوُ (Er-Râghib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Mṣb, K;) namely, a man [&c.]; (S, Mṣb;) immediately, or without intervention; and sometimes it means *bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Râghib:) and so تَلَيْتُهُ; (K;) and تَلَيْتُهُ, (Aḡ, T, K,) inf. n. تَلَيْتُهُ. (K.) The phrase, in the Kur xei. 2, وَالْقَمَرِ إِذَا تَلَا means *By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bḡ:) or, when it follows in rising the setting thereof, (Bḡ, Jel) on the night of the full moon: (Bḡ:) or, when it follows it in becoming round, and in fullness of light; (M, Bḡ;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Râghib.) Here, Ks pronounced تَلَا with imáleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it***

occurs with words that may be so pronounced, namely, يَعْشَا and بَنَاهَا. (M.) — تَلَوْتُ الْإِبِلَ {I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) — هُوَ يَتَلُو *He imitates such a one, and follows what he does; he follows him in action. (T.) — تَلَا, (T,) first pers. تَلَوْتُ, (S, M, Mṣb, K,) aor. ʔ, (T,) inf. n. تَلَاوَةٌ, (T, S, M, Mṣb, K,) He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Mṣb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S, M,) and did according to it; (I'Ab, Mujâhid, T;) namely, the Scripture: (I'Ab, Mnjáhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every تَلَاوَةٌ is قِرَاءَةٌ, but the reverse is not the case. (Er-Râghib, TA.) [You say also, تَلَا عَلَيْهِ *He recited, or related, to him a narrative &c.: see Kur v. 30, &c.] And فُلَانٌ يَتَلُو عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, Such a one lies, or says what is false, against such a one. (TA.) وَأَتَّبَعُوا مَا تَتَلَوُ الشَّيَاطِينُ, in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, ('Aḡ, T,) or spoke; (A'Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bḡ:) some here read تَتَلَوُ. (T.) Hence the saying, لَا دَرَبَتْ وَلَا تَلَيْتُ, (T:) or, accord. to Yoo, it is وَلَا أَتَلَيْتُ; (T, S;) and others say that it is وَلَا أَتَلَيْتُ, from أَلَوْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. الو.] — He remained behind, or held back. (IAḡr, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ *He held back, or lagged behind, after his people, or company, and remained. (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ, (AZ, T, M, K,) aor. ʔ, (AZ, T,) inf. n. تَلُو (AZ, T, M,) I left him, and held back from going with him: (AZ, T:) I held back from him, or from aiding him, and left him: (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) — He bought a تَلُو, meaning the young one of a mule. (IAḡr, T, K.) — تَلَيْتُ لِي مِنْ حَقِّي تَلِيَّةٌ, and تَلَاوَةٌ, aor. ʔ, (ISk, S,) inf. n. تَلَا, (TA,) *There remained to me, of my right, or due, a remainder. (ISk, S.) And تَلَيْتُ لِي عِنْدَهُ تَلِيَّةٌ There remained to me, with him, or there remained owing to me by him, a remainder. (Aḡ, T.) And تَلِي مِنَ الشَّهْرِ كَذَا, (M, K,) inf. n. تَلَا, (M,) *There remained, of the month, such a portion. (M, K.)*****

2: see 1, in two places. — هُوَ يَتَلِي بَقِيَّةَ حَاجَتِهِ *He demands, and seeks to obtain, the remainder of that which he wants. (T.) — تَلَى صَلَاتَهُ, (T, M, K,) inf. n. تَلِيَّةٌ, (K,) He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.) — تَلَى, inf. n. as above, [is also said to signify] *He stood erect for**

prayer. (TA. [But see **مَتَلَّ**, in art. **جَلَّ**].) — Also *He accomplished, or fulfilled, his vow.* (IAqr, M, K.) — And *He was at the last gasp.* (AZ, S, M, K.) — See also 4.

3. **تَلَاهُ**, inf. n. **مُتَلَاهُ**, i. q. **رَأَسَهُ** [meaning, *في الغناء*, i. e. *He relieved him, or aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence; or he did so with a high voice:* see **مَتَال**, below]. (TA.)

4. **أَتَلَيْتَهُ إِيَّاهُ** *I made him to follow him; or, it to follow it.* (M, K.) Hence, (TA.) **أَتَلَاهُ اللَّهُ** *God made him, or may God make him, to have little children following him.* (S, TA.) And **أَتَلَتْ** *She (a camel) had her young one following her:* (S, K:) whence the saying, **لَا أَتَلَيْتُ وَلَا أَتَلَيْتُ**; accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. — [Hence also,] **أَتَلَيْتُهُ** *I preceded him, outwent him, outstripped him, or got before him.* (S.) And **أَتَلَيْتُهُ حَتَّى أَتَلَيْتُهُ** *I ceased not to follow him until I became before him.* (S.) — **أَتَلَيْتُ حَقِّي عِنْدَهُ** *I left a remainder of my due with him.* (S, K.) And **أَتَلَيْتُ عِنْدَهُ** *I left with him a remainder (T, M) of a thing, or of a debt, or of a needful thing.* (M.) — **أَتَلَيْتُهُ عَلَى فَلَانٍ** *I referred him, or turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter.* (T, S, * K.) — **أَتَلَاهُ دِمَةً** *He gave him a bond, or an obligation, whereby he became responsible for his safety:* (S, K:) and **أَتَلَاهُ** alone (T, M, K) signifies the same; (T;) *he gave him what is termed تَلَاهُ*, (M, K,) i. e. **دِمَةً**, (K,) or **جَوَارًا**, (M, K,) and meaning also an arrow on which was written his (the giver's) name, (K, * TA,) in order that, when he went to a tribe, he might show it to them, and they would not harm him: (TA:) and **أَتَلَاهُ سَهْمًا** *he gave him an arrow whereby to demand protection,* (M, K, TA,) in order that he might not be harmed: and **أَتَلَاهُ نَعْلًا** *he gave him a saulal for that purpose:* (TA:) and it means *he made him his تَلُو [or follower], and his companion.* (TA.) **تَلَى**, also, signifies, like **أَتَلَى**, *He gave him his bond, or obligation, by which he became responsible for his safety.* (TA.)

5. **تَتَلَى** *He sought repeatedly, or in a leisurely manner, or by degrees,* (T, S, M, K,) *to obtain his right, or due, until he received it fully, or wholly,* (T, S,) *or to obtain a thing.* (M, K.) — *He collected much wealth.* (IAqr, T.) — **تَتَلَيْتُ حَقِّي عِنْدَهُ** *I left with him, or in his possession, somewhat remaining of my right, or due.* (IAqr, T.) — *Somewhat remained of his debt.* (IAqr, T.)

6. **تَتَالَتِ الْأُمُورُ** *The things, or events, were consecutive; they followed one another.* (M, K.) And **جَاءَتِ الْخَيْلُ تَتَالِيًا** *The horses, or horsemen, came consecutively.* (S.)

10. **اسْتَلَاهُ الشَّيْءُ** *He, or it, invited him to*

follow the thing. (M, K.) — **اسْتَتَلَيْتُ فَلَانًا** *I made such a one to follow me.* (IAqr, T.) — And *I looked for, expected, awaited, or waited for, such a one.* (IAqr, T.) — **اسْتَلَى فَلَانًا** also signifies *He sought, or demanded, of such a one, the arrow of protection [called تَلَاهُ, q. v.].* (TA.)

تَلَى: see **تَلَيْتُهُ**.

تَلُو *A thing that follows another thing:* (K:) and *a follower of another man.* (TA.) See also **تَلَى** means *That which follows the thing:* (S:) and **هَذَا تَلُو هَذَا**, *This is what follows this.* (M.) [Hence,] **تَلُو النَّاقَةِ** *The she-camel's young one that follows her:* (S:) and **تَلُو** [alone] *a ewe's, or she-goat's,* (M,) or *she-camel's,* (K,) *young one when weaned, and following the mother;* pl. **أَتْلَاءُ**; and fem. with **ة**: (M, K:) and *the young one of the ass;* (M, K;) because he follows his mother: (M:) and *the young one of a mule:* (IAqr, T, K:) and, accord. to En-Nadr, *a kid, and a lamb, that has become large in the stomach or belly (استكرش) and in no need of his mother;* fem. with **ة**: (T:) or the fem. signifies *a she-hid that has passed beyond the limit of those that are termed أَجْفَار [pl. of **جَفْرٌ**, q. v.], (M, K,) *until she has completed a year [from her birth] and so become أَجْدَع*. (M.) And a **تَلُوَة** of sheep or goats is *One that is brought forth, or that brings forth,* [the verb is **تَتَلَى**, which has both of these meanings,] *before the صَفْرِيَّة* [q. v.]. (S, K.) — Also *High, or lofty.* (K.) One says, **إِنَّهُ لَتَلُو الْبِقْدَارِ** *Verily he, or it, is high, or lofty, in measure.* (TA.)*

تَلَاهُ *A bond, or an obligation, by which one becomes responsible for the safety of another:* (S, M, K:) and *an arrow upon which the giver writes his name,* (M, K, [in the CK, **الْمَتَلَى** is erroneously put for **الْمَتَلَى**]) *and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested:* (M:) and, accord. to IAmb, *responsibility, or suretiship.* (TA.) — Also *The transfer of a debt, or of a claim, by shifting the responsibility from one person to another.* (Z, TA.)

تَلُو *A man incessantly following:* (IAqr, M, K:) not mentioned by Ya'qoob among the instances of this measure which he has limited; ns **تَلُو** and **تَلُو**. (M.)

تَلَى [accord. to the CK, erroneously, **تَلَى**], *Using many oaths (كَثِيرَ الْأَيْمَانِ): and Having much wealth.* (IAqr, T, K.)

تَلَيْتُهُ [accord. to the CK, erroneously, **تَلَيْتُهُ**], and **تَلَاهُ** (ISk, T, S, M, K) and **تَلَى** (M, TA) *A remainder (ISk, T, S, M, K) of a thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.)* One says also, **دَهَبَتْ تَلَيْتُهُ الشَّبَابُ** *The remainder of youthfulness, or youthful vigour, departed.* (TA.) And **فَلَانٌ تَلَيْتُهُ الْأَحْصَارُ** [Such a one is the last

Such a thing happened after such a thing. (M.)

تَلَاهُ: see **تَلَاهُ**.

تَلَوَى *A hind of boat:* (M, K:) of the measure **فَعُولٌ**, (M, TA,) or **فَعُولٌ**: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alec in the Tedhkireh. (M.)

تَلَوَى الْقُرْآنَ *One who reads, peruses, or recites, the Kūr-án, or who follows it, or acts according to it, much, or often.* (Mgh.)

تَلَى act. part. n. of **تَلَى**; *Following; going, or walking, behind, or after; [immediately, or without intervention; either in reality, or only in effect; (see 1;)]* (T, M, S, B;) as also **تَلَوَى**. (M, S, B.) — **التَّالِي** *The fourth of the ten horses that are started together in a race.* (TA voce **سَكَيْتٌ** &c., and Ham p. 46.) — Also, (Sh, TA voce **مَجْدَحٌ**), and **تَالِي النَّجْمِ** [meaning *The follower of the Pleiades*], (K, Z, W,) *the star called الدَّبْرَانُ*. (Sh, K, Z, W.) — And **تَالِيَاتِ النُّجُومِ** *The last of the stars; [app. the last that are seen in the morning-timelight;]* (TA;) as also **التَّوَالِي**. (M, TA.) [**تَالِيَاتِ** and **تَوَالِي** are both pls. of **تَالِيَةٌ**, fem. of **تَالٍ**.] — **التَّوَالِي** also signifies *The last of women journeying in vehicles upon camels;* (M, K;) and in like manner, of camels. (M.) — Also *Hinder parts, posteriors, or runps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs.* (M, K.) One says, **إِنَّهُ لَحَيْثُ التَّوَالِي** and **سَرِيعُ التَّوَالِي** [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, **لَيْسَ فِئَاتِ الْخَيْلِ كَالتَّوَالِي** *The necks of horses are not like their hinder parts.* (TA.) — **فَاتَالِيَاتِ دَعْرًا** [in the Kūr xxxvii. 3] means *And those angels, or angels and others, that recite the praise of God.* (M.)

مَتَلَى and **مَتَلَيْتُهُ** (T, M) *A mother, (T,) or a she-camel, and a female wild animal, (M,) having her young one following her:* pl. **مَتَالٍ**. (T, M.) — Also, both sings., *A she-camel that brings forth in the last portion of the breeding-time: or the latter sing. signifies one that is late in bringing forth; and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one that has become heavy by pregnancy, so that the head of her foetus has turned towards the tail and the vulva; a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] pregnant: (Ham p. 688:) accord. to El-Báhilee, the pl. signifies she-camels of which some have brought forth, and others have not.* (TA.) You say, **إِبْنُهُمْ مَتَالٍ**, meaning *Their camels have not brought forth until the season called the صَيْفُ, (K, TA,) which is the last part of the breeding-time. (TA.)*

مَتَالٍ *One who relieves, or aids, another, in singing, and in work, by taking up the strain, or the work, when the latter is unable to continue it:* (IAqr, T:) or *one who so relieves, or aids, the singer, with a high voice:* (S, TA:) and *one who*

sings to camels to urge them on, or excite them. (TA.)

مُسْتَلْبٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَا in the last of the senses assigned to the latter word above; so that it seems to mean Seeking, or demanding, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another].

تلى

1. تَلَوْتُهُ : see تَلَيْتُهُ.

تَلَوْتُ &c. : see art. تَلَوْتُ.

تمر

1. تَمَّرَ الشَّيْءُ (T, S, M, K, &c.) aor. تَمَّرَ, (T, M, K,) inf. n. تَمَامٌ, (T, S,) or تَمَامٌ, (M,) or both, and تَمَامَةٌ, (K,) and تَمَامَةٌ (M, K) and تَمَامَةٌ, (K,) and تَمَّرَ and تَمَّرَ and تَمَّرَ, (M, K,) of which last three forms the first is said to be the most chaste, (TA.) [The thing was, or became, complete, entire, whole, or full; i. e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كَمَلَ, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's being, or becoming, without, or free from, deficiency; and the latter, to signify تَمَامٌ and something more, as, for instance, goodness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَّرَ خَلْفَهُ [His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] تَمَّرَ الشَّيْءُ [as meaning] The thing became strong and hard. (Msb.) And تَمَّرَ الْقَمَرُ, (T, S, Msb,) or تَمَّرَ, (M, K,) The moon became full, so that it shone brightly. (M, K.) And, of her who is pregnant, تَمَّتْ أَيَّامَ حَمْلِهَا [The days of her gestation became complete]. (S.)

— تَمَّرَ إِلَى كَذَا He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) — تَمَّرَ إِلَى مَوْضِعٍ كَذَا, and تَمَّرَ إِلَيْهِ, He repaired, or betook himself, to, or towards, such a place; he went to it. (Har p. 508.) Aboo-Dhu-eyb says,

فَبَاتَ بِجَنَاحِ تَمَّرَ إِلَى مَنِيٍّ

[which may be rendered And he passed the night in Jema (a name of El-Muzdelifeh): then he repaired, or went, to Minè; there completing the

ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمَّرَ, [or rather تَمَّرَ إِلَى مَنِيٍّ,] he means he completed his pilgrimage. (M.) — تَمَّرَ بِهِ, and تَمَّرَ عَلَيْهِ: see their syn. اَتَمَّهُ (4). — [Hence,] تَمَّرَ عَلَيْهِ He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) — And He persevered in it; (Mgh, TA;) as also تَمَّرَ عَلَيْهِ, without teshdeed, as in the phrase إِنَّ تَمَّتْ عَلَى مَا أُرِيدُ [If she persevere in what I desire], occurring in a trad.; but IAth says that the verb here means تَمَّتْ. (TA.) You say, تَمَّرَ عَلَى الْإِبَاءِ He persevered in refusal, or dislike, or disapproval. (Mgh.) — تَمَّرَ It was broken. (T.) — And i. q. بلغ [app. بلغ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.)

2. تَمَّمَهُ: see its syn. اَتَمَّهُ; and see also 1, near the end of the paragraph. — He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) — تَمَّمَهُمُ He gave them the share of their arrow in the game called المَيْسِرُ; (IAqr, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, التَّمِيمُ in the game called المَيْسِرُ signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) — تَمَّمَهُ عَلَى الْجَرِيحِ He hastened and completed the slaughter of the wounded man; or made his slaughter sure, or certain. (M, K, TA.) — تَمَّمَهُ الْكُسْرُ, (M, K,) and تَمَّمَهُ, (M, TA,) in the copies of the K, erroneously, تَمَّرَ, (TA,) [in the CK, تَمَّرَ again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (وَأَمَّا بَيْنَ): or cracked, and then separated. (M, K.) You say, تَمَّمَهُ الْكُسْرُ قَتَمَهُ and تَمَّمَهُ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And تَمَّمَهُ فُلَانٌ لَمْ تَمَّمَهُ, i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from تَمَّرَ signifying "it was broken:" (T:) [or تَمَّمَهُ signifies his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk: this is what is meant by the following loose explanation:] التَّمِيمُ مَنْ كَانَ بِهِ كُسْرٌ يَمْشِي بِهِ لَمْ أَبْتِ فَتَمَّمَهُ [In the CK, تَمَّمَهُ is here erroneously put for أَبْتِ.] — تَمَّمَهُ تَمِيمَةٌ, (Th, M,) or a تَمِيمَةٌ, (K,) upon the new-born child, or young infant. (Th, M, K.) — تَمَّمْتُ عَنْهُ الْعَيْنَ I repelled from him the evil eye by hanging [upon him] the تَمِيمَةَ. (A, TA.) — تَمَّمَهُ also signifies He became, in the inclination of his mind, (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, K,) as one of the tribe of Temeem; (Lth, T, M, K;) as also تَمَّمَهُ; (K, TA;) [in the CK, تَمَّمَهُ again;] or accord. to analogy it would be تَمَّمَهُ, like تَمَّضَرُ and تَمَّزَرُ. (T.) And He asserted himself to be related to the tribe of Temeem. (M.)

3. مَتَامَةٌ [inf. n. of تَمَّرَ] The vying, or contending, with another in completeness, or perfection. (KL.) [You say, تَمَّه He vied, or contended, with him &c.]

4. اَتَمَّرَ, said of the moon: see 1. — Said of a plant, It became tall and full-grown; or became of its full height, and blossomed. (M, K.) — اَتَمَّتْ, said of one that is pregnant, She completed the days of her gestation: (S:) or, said of a woman and of a she-camel, (M,) she became near to bringing forth. (M, K.) — اَتَمَّرَ إِلَى مَوْضِعٍ كَذَا: see 1. — اَتَمَّرَ الشَّيْءُ, (S, M, K,) or الأَمَّرَ, (Mgh,) and اَتَمَّرَهُ, (M,) inf. n. اِتْمَارٌ; (TA;) and اَتَمَّهُ, (T, S, M, K,) inf. n. تَتْمِيمٌ and تَتْمَةٌ; (T, TA;) and اَسْتَمَّهُ; (S, Mgh, K;) and اَتَمَّرَ بِهِ, and اَتَمَّرَ عَلَيْهِ; (M, K;) signify the same; (S, Mgh;) i. e. جَعَلَهُ تَامًا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e., without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ, in the Kur [ii. 192], means And perform ye, or accomplish ye, completely, the rites and ceremonies [of the pilgrimage and the minor pilgrimage]; (M, Bq;) accord. to some: or, as some say, اِتْمَارُ الْحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَتَمَّهُنَّ, in the Knr [ii. 118], means And he performed them, or accomplished them, completely, (Bq, Jel,) and rightly: (Bq:) or he did according to them. (Fr, TA.) — اَتَمَّهُ He gave him what are termed تَمَرٌ, pl. of تَمَّةٌ, and meaning جَزَز [explained below, voce تَمَّةٌ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a تَمَرٌ, meaning a فَأَسٌ or a مَسْحَاةٌ.]

5: see 2, in four places.

6. تَمَّامُوا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, اجْتَمَعُوا فَتَمَّامُوا عَشْرَةَ [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تَمَّامْتُ إِلَيْهِ فُرَيْشٌ, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.)

10. اسْتَمَّهُ: see 4. — اسْتَمَّرَ النِّعْمَةَ He asked for the completion of the benefit, or boon, or favour. (M, K.) — He sought, demanded, or requested, of him what are termed تَمَرٌ, pl. of تَمَّةٌ, and meaning جَزَز [explained below, voce تَمَّةٌ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a تَمَرٌ, meaning a فَأَسٌ or a مَسْحَاةٌ.]

R. Q. 1. **تَمَّتْ** is the inf. n. of **تَمَّرَ** (Mḡb,) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalk el-Insán," T, S, Mḡb:) [if so, *syn. with تَمَّتْ*:] or the *tongue's pronouncing indistinctly, missing the place of the letter, [i. e. the place of its pronunciation in the organs of speech,] and recurring to an utterance like ت and م, though this be not distinct*: (Lth, T:) or the *making the speech [or tongue] to revert [repeatedly] to ت and م*: (M, K:) or the *jabbering, or hurrying in one's speech, so as hardly, or not at all, to make a person understand*: (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth*. (M, K.)

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places. — See also **تَمَّةٌ**.

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in two places.

تَمَّرَ an inf. n. of 1, in the first of the senses explained above. (M, K.) See **تَمَّامٌ**, in five places: — and **تَمَّرَ**, in three places. — Also *i. q.* **فَأَسَّ** [app. here meaning *A kind of hoe*]: (IAqr, T, K:) or *i. q.* **مِسْحَاةٌ** [a spade, or a shovel]: (K:) pl. **تَمَمَّةٌ** (IAqr, T,) or **تَمَّرَ**. (So in the TA.)

تَمَّةٌ: see what next follows, in two places.

تَمَّةٌ (M, K) and **تَمَّةٌ** (TA) [the former written in the CK **تَمَّةٌ**] sings. of **تَمَّرَ** (M, K, TA) and **تَمَّرَ** (K, TA,) or **تَمَّرَ**, which [ISd says] I think to be a quasi-pl. n., (M,) or **تَمَّرَ** is the quasi-pl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (**جَزْرٌ** [in the CK **جَزْرٌ**, for which Golius appears to have found **جَزْرٌ**, for he has rendered it by "amuletum," and Freytag has done the same,]) of **شَعْرٍ** [meaning *goats' hair*], and of *camels' hair*, and of *wool*, (M, K, TA,) of that *wherewith a woman [or a man] completes her [or his] web*: (TA:) and **تَمَّةٌ** signifies *what is given, of wool, or camel's hair, [or goats' hair,] (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to تَمَّرَ instead of تَمَّةٌ,]) for a man to complete therewith the weaving of his كِسَاءٌ*: (S;) as also **تَمَّى**. (K, TA.)

تَمَّى: see **تَمَّةٌ**.

تَمَّرَ: see **تَمَّامٌ**, in four places: — and see also **تَمَّةٌ**.

تَمَّامٌ (T, S, K) and **تَمَّامٌ** (M, K) and **تَمَّامٌ** (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also **تَمَّرَ** and **تَمَّرَ** and **تَمَّرَ**. (M, K.) [Hence,] **وَلَدَتْهُ لَيْتَمًا** and **لَيْتَمًا** *She brought him forth at the completion of formation*; (K, TA;) i. e., *when his formation was complete*: (TA:) [or, *at the completion of gestation*:] and, accord. to Aḡ, **وَلَدَتْهُ السَّمَامُ**, with the art. ال; not indeter-

minate, except in poetry. (IB, TA.) And **وَلَدَتْ** **لَيْتَمًا** and **لَيْتَمًا** [*She brought forth at the completion of formation; or, of gestation*]. (S.) And **وَلَدَتْ** **لَيْتَمًا** and **لَيْتَمًا** [*She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely*]. (Mḡb.) And **وَلَدَ** **المَوْلُودُ لَيْتَمًا** and **لَيْتَمًا** [*The infant was born at the completion of formation; or, of gestation*]. (T, S.) And **وَلَدَ** **لَيْتَمًا** and **لَيْتَمًا** [*The child was born at the completion of gestation*]. (Mḡb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, **وَلَدَ** **الغُلَامُ لَيْتَمًا** and **لَيْتَمًا**, and that in every other case it is **لَيْتَمًا**, with fet-ḥ, requires consideration.] You say also, **بَدَّرَ** **تَمَّامًا** and **تَمَّامًا** [lit. *The full moon of completion*]: and **بَدَّرَ** **تَمَّامًا** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **قَمَّرَ** **تَمَّامًا** and **تَمَّامًا** *A complete, or full, moon*. (S.) And **لَيْتَمًا** and **لَيْتَمًا** **لَيْتَمًا**, with fet-ḥ to the ت, (ISh, T,) or **لَيْتَمًا**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Mḡb,) [*The night of the completion of the moon; i. e. the night of the full moon; (ISh, T, Mḡb;) which is the thirteenth night; (ISh, T;) or the fourteenth. (T.) And لَيْتَمًا*, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْتَمًا**, and in like manner, **لَيْتَمًا** (T) and **لَيْتَمًا** (T, K,) *The longest night of the year*; (Lth, T, S;) *the longest night of winter*; (Aḡ, ISh, T, M, K;) *that in which our Lord Jesus was born*: (Aḡ, T:) or *each of three nights of which no deficiency is apparent*: (Lth, T, M, K:) or *the night that is from thirteen to fifteen hours in length*: (Abou-Amr Esh-Sheybānee, T:) or *the night that is twelve hours or more in length*: (AA, T, M, K:) and *any night that is long, or tedious, to one, and in which one does not sleep*, is called **لَيْتَمًا**, or said to be like the night thus called. (IAqr, T.) And **رُفِيَ** **الهِلَالُ لَيْتَمًا** **الشَّهْرِ** [*The new moon was seen at the completion of the month; showing that another month was commencing*]. (T.) And **تَمَّامًا** and **تَمَّامًا** and **تَمَّامًا** (S, M,) three dial. vars., of which the first is the most chaste, i. e., **تَمَّامًا** [meaning *The sayer thereof refused, or did not consent to, aught save completion*]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (S, TA.) — **تَمَّامًا** (with fet-ḥ only, AZ, AAF, M) also signifies *The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing*; (AZ, T, AAF, M, K;) and so **تَمَّامَةٌ** (M, K) and **تَمَّامَةٌ**. (T, M, K.) You say, **هَذِهِ الدَّرَاهِمُ هَذِهِ المَائَةُ** and **هَذِهِ المَائَةُ هَذِهِ الدَّرَاهِمُ**, *These dirhems are the complement of this hundred; or, what complete this hundred*. (T.) [And **تَمَّامًا**

كِتَابٍ *The supplement of, or to, a book*.] — See also **تَمَّامًا**, in two places.

تَمَّامًا: see **تَمَّامًا**, first sentence.

تَمَّامًا: see **تَمَّامًا**, throughout the greater part of the paragraph: — and see also **تَمَّامًا**.

تَمَّامًا *Strong; firm; hard*: (A'Obeyd, T, S, M, Mḡb, K:) or *strong in make, or formation*: (TA:) or *complete, or perfect, in make, or formation, and strong*: (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also **تَمَّامًا**. — Also *Tall*; (T;) applied to a man. (TA.) — See also **تَمَّامًا**.

تَمَّامًا: see **تَمَّامًا**, near the end of the paragraph.

تَمَّامًا *A remainder, or remaining portion*, (K,) of anything. (TA.)

تَمَّامًا *A kind of amulet (عُودَةٌ, T, S) which is hung upon a human being; forbidden to be worn*: (S:) or *a kind of bead*: (S, Mḡb:) erroneously imagined by some to be the same as **مَعَالِدَةٌ**: (El-Kutabee, Mḡb:) but as to the **مَعَالِدَاتُ** that are inscribed with something from the Kur-án, or with the names of God, in these there is no harm: (S, Mḡb:) *a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck*: (M, K:) sing. of **تَمَّامًا** and [n. un. of] **تَمَّامًا**: (T, M, K:) signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye*: (T, Mḡb:) or the **تَمَّامًا** is, accord. to some, a *necklace (قِلَادَةٌ) upon which are put thongs and amulets (عُودٌ)*: (M:) or a *necklace (قِلَادَةٌ) of thongs*: and is sometimes applied to the *amulet (عُودَةٌ) that is hung upon the necks of children*: (T:) but he who makes **تَمَّامًا** to signify *thongs* is in error: El-Farezdaq uses the phrase **سُيُورُ التَّمَّامِيَّةِ** because they are *beads which are perforated, and into which are inserted thongs or strings whereby they are suspended*: (T, Mḡb:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **تَمَّامًا**, as to its being the bead itself: (TA:) but accord. to En-Nakha'ec, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were **تَمَّامًا**: (Mḡb:) the **تَمَّامًا** is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

تَمَّامًا: see **تَمَّامًا**.

تَمَّامًا *One whose utterance is such as is termed تَمَّامًا*: (S, M, Mḡb, Mḡb, K:) [see R. Q. 1: accord. to most authorities,] *one who reiterates in uttering the letter ت*: (S, Mḡb, Mḡb:) or, accord. to AZ, *one who jabbbers, or hurries in his speech, so as not to make another understand*: (Mḡb, Mḡb:) fem. with ة. (M, K.)

تَمَّامًا [part. n. of 1 in the first of the senses explained above]: (T, M, K, &c. :) *Complete, entire, whole, or full; without, or free from, deficiency: and consummate, or perfect*: (MF, TA:) as also **تَمَّامًا**, [which see above,] (M, KL,) [and **تَمَّامًا**,

of which see three exs. voce **تَمَّامٌ**,] and **تَمَّرٌ**, (Kh, T, Har p. 82,) and **تَمَّرٌ**. (TA.) Thus **تَمَّرَ الخَلْقَ** signifies *Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA); [an], thus applied, signifying also full-grown, as does, sometimes, تَمَّرٌ alone: and likewise applied to a new-born child, meaning fully formed or developed:] and تَمَّرٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and **تَمَّرٌ** also; and in like manner is used the phrase **خَلَقَ تَمَّرٌ** [a complete, or perfect, make or formation]. (TA.) **جَدَّعَ تَمَّرٌ** [applied to a goat] signifies *That has completed the time in which he is termed تَمَّرٌ, and attained to that in which he is termed تَمَّرٌ*. (TA.) And **تَمَّرٌ** is applied to a bull, or an ox, *That is in the stage of growth next before that in which all his teeth are grown; in which latter stage he is termed عَمَّرٌ*. (L voce **عَضَبٌ**, on the authority of Et-Fūfee.) You say also **كَلِمَةٌ تَمَّةٌ**, and **دَعْوَةٌ تَمَّةٌ**; [meaning *A perfect, or faultless, sentence, and oath;*] using the epithet **تَمَّةٌ** in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And **جَعَلَهُ تَمَّا** i. e. **جَعَلَهُ تَمَّا** [He made it complete, or perfect]. (M.) And **جَعَلْتَهُ لَكَ تَمَّا** *I made it, or have made it, to be thine, or I assigned it, or have assigned it, to thee, completely, or wholly*. (T.) — [Hence, **فَعَلَ تَمَّرٌ** meaning *A complete, i. e. an attributive, verb: opposed to فَعَلَ نَاقِصٌ*.]*

تَمَّةٌ: see **تَمَّامٌ**, in three places, at the close of the paragraph.

مُتَمَّرٌ The place of cutting, or termination, (**مُنْقَطِعٌ**, in the **عِرْقُ** (**مُنْقَطِعٌ**), of the vein (**عِرْقُ** [app. meaning *chord*]) of the navel. (K.)

مُتَمَّرٌ, applied to one that is pregnant, (S,) or to a woman, (M, TA,) and a she-camel, (M,) *That has completed the days of her gestation: (S:) or that is near to bringing forth: (M:) or that is at the point of bringing forth.* (TA.)

مُتَمَّرٌ One whose arrow wins time after time [in the game called **المَيْسِرُ**], and who feels the poor with the flesh [of the camel which constitutes the shares] thereof: (M, K:) or who, when players in the game called **المَيْسِرُ** have diminished the slaughtered camel [by taking their shares], takes what has remained, so as to complete the shares, or make up their full number. (K. [See 2. In the **عِرْقُ**, **نَقَصَ أَيْسَارَ جَزُورِ المَيْسِرِ** is erroneously put for **نَقَصَ أَيْسَارَ جَزُورِ المَيْسِرِ**].)

المُتَمَمَّةُ الجَهَالَةُ Consummate ignorance: improperly written **المُتَمَمَّةُ**, though this latter is explainable [as meaning *that completes the extent to which it can go, or the like*]. (Mgh.)

مُسْتَمِرٌّ One who sees, demands, or requests, wool, or camels' hair, to complete therewith the

weaving of his **كَبَاءَ**: so in a poem of Aboo-Duwád, (S,) where he says,

* **فَبِي كَالْبَيْضِ فِي الْأَرَاخِي لَا يُؤْ**
* **هَبَ مِنْهَا لِمُسْتَمِرِّ عِصَامٍ**

i. e., *And they (referring to certain camels) are, in respect of the care that is taken of them, and in smoothness, like the eggs [in the places where the ostrich has deposited them in the sand]; there may not be found upon them to be given from them, to one who demands a تَمَّةٌ, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair.* (TA.)

تمر

1. **تَمَّرٌ**, (S, M, K, &c.,) aor. **تَمَّرَ**, (M, TA,) or **تَمَّرَ**, (Mgh,) inf. n. **تَمَّرٌ**; (S, Mgh, K;) and **تَمَّرٌ**, (M, K,) inf. n. **تَمَّرٌ**; (TA;) and **تَمَّرٌ**; (M, K;) *He fed people with, or gave them to eat, [or dried dates].* (S, M, Mgh, K.)

2. **تَمَّرٌ**, inf. n. **تَمَّرٌ**, *He dried (S, M, K) dates.* (S.) — *He dried flesh-meat: (T, S:) or he cut flesh-meat into small pieces, (M, A,* IAth, K,) like dates, (IAth,) and dried it.* (M, A, IAth, K.) It is said in a trad., **كَانَ لَا يَرَى بِالتَّمْرِ بَأْسًا** [He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it: meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of **الإفْرَانُ**. (IAth.) — See also 1: — and 4, in two places.

4. **تَمَّرٌ** *He possessed many, or a large quantity of, [or dried dates].* (S, M, K.) — **اتَمَّرَتْ** *the palm-tree bore [or dry dates]: (M, K:) or had ripe dates upon it.* (K.) — **اتَمَّرَ الرُّطْبُ**; (T, K;) and **تَمَّرٌ**, inf. n. **تَمَّرٌ**; (K;) *The ripe dates became in the state in which they are termed تَمَّرٌ.* (K.) — See also 1.

5. **تَمَّرٌ** *It (flesh-meat) was cut into strips, or small pieces, and dried.* (A.)

تَمَّرٌ, a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Mgh;) *Dates, or the fruit of the palm-tree: (M:) or dried dates, like زَيْبٌ as applied to grapes, by general consent of the lexicologists: (Mgh, Mgh:) the dates are left upon the palm-tree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AĤát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمَّرٌ: (Mgh:) the n. un. is with **تَمَّرٌ**: and the pl. of **تَمَّرٌ** is **تَمَّرٌ** and **تَمَّرَانُ**, (T, S, M, Mgh, K,) meaning *sorts or varieties [of تَمَّرٌ]*; for a coll. gen. n. has not a pl. in the proper sense: (S:) and in like manner the dual **تَمَّرَانُ** means *two sorts [of تَمَّرٌ]*: (Sb cited in the M in art. **بَسْرٌ**;) the pl. of **تَمَّرَةٌ** is **تَمَّرَاتٌ**, (S, K.) [See also **بَسْرٌ**.] Hence the prov., **أَعْطِ أَخَاكَ تَمَّرَةً فَإِنَّ أَبِي فَجَمْرَةٌ** [Give thou thy brother*

a dried date; and if he refuse it, a live coal]. (A, TA.) And **التَّمَّرُ بِالتَّوَيْتِ** [Dried dates with meal of parched barley or wheat] is another prov., used in allusion to requital. (Lh.) And one says, **وَجَدَ عِنْدَهُ تَمَّرَةَ الغُرَابِ**, meaning *He found with him, or at his abode, what he approved.* (A.) And **نَفْسُهُ تَمَّرَةٌ بِكَذَا** [His mind is pleased, or agreeably affected, with, or by, such a thing; or consents to such a thing. (A, K.* [Accord. to the TA, it is here like **فَرِحَةٌ**; but this seems to be true as to the meaning; not as to the form of the word. See also art. **تَمَّرٌ**, voce **تَمَّرٌ**.]) And **دَعْنِي** [Leave thou me, or let me alone: verily my mind is not pleased, or happy]. (A.) — **تَمَّرٌ هِنْدِيٌّ** [The fruit of the tamarind-tree; thus called in the present day;] i. q. **حَمْرٌ** and **حَوْمَرٌ**. (K in art. **حَمْرٌ**.)

تَمَّرٌ One who loves **تَمَّرٌ** [or dried dates]. (S, A, K.)

تَمَّرٌ A seller of **تَمَّرٌ** [or dried dates]. (S, A, K.)

تَمَّرٌ Possessing **تَمَّرٌ** [or dried dates]; (S, M, A, Mgh;) like **لَابِنٌ** “possessing milk:” (S, Mgh;) or **تَمَّرٌ**, (Lh, M, K,) or **مُتَمَّرٌ**, (S, A,) signifies *possessing many, or a large quantity of, تَمَّرٌ: (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify feeding people with, or giving them to eat, تَمَّرٌ.* (S, TA.)

تَمَّرٌ and **تَمَّرَةٌ** and **تَمَّرٌ** and **تَمَّرٌ** &c.: see art. **أَمْرٌ**.

تَمَّرٌ: see **تَمَّرٌ**.

تَمَّرٌ Furnished with **تَمَّرٌ** [or dried dates] for travelling-provision. (S, K.)

تمك

1. **تَمَّكَ**, aor. **تَمَّكَ**, (S, K,) and **تَمَّكَ**, (K,) inf. n. **تَمَّكَ**, (S, K,) and **تَمَّكَ**, (K,) *It (a camel's hump) was, or became, tall, or long and high: (S, K:) it was, or became, juicy, and compact, (O, K,) and plump.* (M, TA.) — [Hence,] **تَمَّكَ فِيهِ الحُسْنُ** [app. + *Beauty became fully developed, or consummate, in him*]. (TA.)

4. **تَمَّكَ سَمَامَةٌ** [It made his (a camel's) hump to become tall, or long and high, or juicy and compact, and plump]; said of the [herbage called] **رَبِيعٌ**. (A, TA.) And **تَمَّكَ الشَّاقَّةُ** *It (herbage) made the she-camel fat.* (IDrd, K.)

تَمَّكَ, applied to a camel's hump, *Tall, or long and high: (S, TA:) or high: or juicy, and compact, and plump: (TA:) or a camel's hump, in whatever state it be.* (M, K.) — *A she-camel having a large hump: (ISd, K:) pl. تَمَّكَاتٌ.* (TA.) — *A high, or lofty, building.* (TA.) — You say also, **إِنَّهُ لَتَمَّكَ الجَمَالُ** [app. meaning + *Verily he is a person of fully-developed, or consummate, beauty*]. (TA.) — And **شَرَفَكَ تَمَّكَ** [Thy nobility is lofty, and thy good fortune is high]. (A, TA.)

تموز

تموز [sometimes written تموز, without tesh-deed,] *The [Syrian] month [sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14.) corresponding to July, O. S.,] after حَزْرَانُ. (§ in art. حزر.)*

تن

1. تَنَّنَ بِالْكَانِ, [aor., accord. to rule, ت, i. q. تَنَّنَا,] *He remained, stayed, dwelt, or abode, in the place. (M.)*

3. تَنَّنَا (K.) inf. n. مَتَانَةٌ, (TA,) *He measured, or compared, them two together. (K.)*

4. اتَنَّ (K.) inf. n. اِتْنَانٌ, (TA,) *He, or it, was, or became, distant, or remote. (K.)* = اتَّهَّ *It (a disease) stunted him, (AZ, IApr, T, §, M, K,) namely, a child, or boy, (IApr, T, §, M, K,) so that he did not attain to the stature of his equals in age, (AZ, T,) or so that he did not attain to full growth. (IApr, T, §, M, K.)*

R. Q. 1. تَتَنَّنَ [in the CK تَتَنَّنَ] *He (a man, IApr, T) left, or deserted, his friends, and associated with others. (IApr, T, K.)*

تَنَّنَ: see تَنَّنَ. — See also a poetical citation voce تَو.

تُنُّ The tunny-fish. (Golius on the authority of Ibn-Beyfár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)

تَنُّ *A like; an equal, a match, or a fellow; (§, M, K;) as also تَنِينٌ; (K, TA [in the CK تَنِينٌ];) an equal in age; (T, M;) an equal in intellect, or in wealth, or in strength, or in manliness, or manly virtue: (ISk, §:) or a companion: (M:) pl. أَتْنَانٌ. (T, M.) You say, فَلَانٌ تَنُّ فَلَانٍ [Such a one is the like, or equal, &c., of such a one]. (§.) And هُوَ سِوَةٌ and حُتَّةٌ [He is his like, or equal, &c.]. (T.) And هُمَا تَنَانٌ *They two are equals in intellect, or in weakness, or in strength, or in manliness, or manly virtue. (ISk, §.)* And صِبْوَةٌ أَتْنَانٌ [Boys that are like each other, or equals, &c.]. (T.) And هُرُّ أَتْنَانٌ *They are equals in age. (IApr, T.)* — *A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also تَنَّنَ. (M.)* — Also i. q. شَخْصٌ [The body, or corporeal form, of a man or other thing, which one sees from a distance; or a person; an individual]. (T.) — And i. q. مِثَالٌ [A model; a pattern; &c.]: (T:) and تَنِينَانٌ [likewise] signifies the مِثَال of a thing. (K.)*

تَنِينٌ: see تَنِينٌ.

تَنِينٌ [in Hebr. תַּנִּינַיִם] *A great serpent; (K;) a kind of serpent, (Lth, T, §, M,) one of the greatest of serpents, (Lth, T,) or like the greatest thereof: (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تَنِين in a state of commotion in the fringe of the cloud: it is also related*

that a cloud carries the تَنِين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called a water-spout, to which this name is applied by the Arabs in the present day: but the word is generally understood to mean a dragon: and a great sea-monster;] *an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.)* [Golius thinks it to mean The shark ("carcharias").] — Hence, التَنِين is †A certain نَجْم [or constellation; the constellation of the Dragon]; thus named as being likened to the serpent so called; (M;) a constellation containing thirty-one stars within the figure; among which are those called الرَّاقِصُ and العَوَائِدُ and الرَّبْعُ and الذُّبَابَانِ &c. (Kzw, TA. *) — [Also, app., †A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic الجَوْزَهْرُ (from the Persian كَوْزَهْرُ), or الجَوْزَهْرَانِ, and also نَعْفَدَتَانِ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنْبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] *a slight whiteness in the sky, (Lth, T, K,) not an asterism, (Lth, T,) the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian هَسْتَبِيرُ, (Lth, T, K,) [app. a mistranscription of هَسْتَبِيرُ,] in astrological computation; and is inauspicious: (Lth, T:) accord. to J, a certain place in the sky; which is a correct explanation, though said in the K to be a mistake. (TA.)*

تَنِينَانٌ: see تَنِينَانٌ. — Also *A wolf: (K, in this art. and in art. تَنِين:) but used only by El-Akhtal. (TA.)*

تتا

1. تَتَا, aor. ت, inf. n. تَتَوُ, *He remained, stayed, dwelt, or abode, (T, §, M, Mṣb, K,) in it,*

namely, a country, or town, (§, Mṣb,) or a place; (M;) *he settled therein: (Mṣb:) as also تَتَا, (M, Mṣb,) not a dial. var., but formed by substitution [of t for t], (M,) [i. e.] by suppression of the . (Mṣb.)* — تَتَا عَلَى كَذَا *He kept, or adhered, to such a thing, inseparably. (TA.)* = Also, inf. n. as above, *He was, or became, rich, wealthy, possessed of much property. (Mṣb.)*

تَتَا a subst. from تَتَا, (§, K,) meaning *A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.)*

تَانِيٌّ *Remaining, staying, dwelling, or abiding, (T, Mṣb,) in a country, or town [&c.]; settling therein: also pronounced تَانِي, by suppression of the .: (Mṣb:) one who remains, stays, or abides, in his country, or town; (Th, TA;) i. q. دِهْقَانٌ [app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district: but see below]: (Th, K, TA:) pl. تَتَا. (T, §, Mṣb, K.) It is said in a trad., لَيْسَ لِلتَّانِيَةِ شَيْءٌ, meaning *For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing; i. e., no share of the spoil. (TA.)* — *Rich; wealthy; possessing much property. (Mṣb.)* [Or *A man possessing much land or other immoveable property: for this is a signification assigned to دِهْقَانٌ.]**

تنر

تَنَرٌ [and تَنَوْرِيٌّ] *A maker of ovens of the kind calleil تَنَوْر. (M, K.)*

تَنَوْرٌ *A sort of كَانُونٌ [or fire-place]; (M;) the thing, (§, Mṣb,) or كَانُون, (K,) in which bread is baked; (§, Mṣb, K;) but different from the قُرْن: (§ in art. قرن:) [it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (Aḥāt, Mṣb;) originally Persian: (M:) [in Hebrew תַּנּוּרִים:] Aḥmad Ibn-Yaḥyà [i. e. Th, as is stated in Ham, ubi suprâ,] says that it is of the measure from التَّنَر, (M, and Ham ubi suprâ,) or from التَّنَوْر; originally تَنَوْر; (Ham;) but this is wrong: (M:) the pl. is تَنَانِير. (M, Mṣb.) Moḥammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تَنَوْر of thy family, or beneath*

their cooking-pot, it were better:" whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee:" as though he disliked a garment so dyed. (IATH.)—The surface of the ground: (T, S, M, K:) so in the Kur ubi suprâ, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.)—The highest part of the earth or ground: so in the same passages of the Kur accord. to Katâdeh. (TA.)—Any place from which water pours forth. (M, K.)—A place where the water of a valley collects. (M, K.)—The shining of the dawn: so accord. to some in the Kur ubi suprâ: (T:) and 'Alee is related to have said that وَقَارُ التَّنُورِ means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنُورُ here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maseehah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeerah; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَنُورِي: see تَنُورِي.

تنف

تَنَفٌّ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِفٌ, [pl. of تَنُوفَةٌ,] meaning *Of which the extremities are far apart*; (Ibn-'Abbâd, K;) *wide, or spacious*. (Ibn-'Abbâd.)

تَنُوفَةٌ (T, S, M, K, &c.) and تَنُوفِيَّةٌ (S, K,) like دَوِّيَّةٌ and دَوِّيَّةٌ, the latter a rel. n. from the former, (S,) *A [desert such as is termed] مَفَازَةٌ: (T, S, K:) or a land such as is termed قَفْرٌ [i. e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (El-Muârrij, K:) or a desert (فَلَاةٌ) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muârrij, T;) so says ISh: (TA:) or a far-extending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Aboo-Kheyreh, T:) pl. تَنَائِفٌ. (T, M.)*

نَدْرٌ: see تَنُوفَةٌ: and see an ex. voce تَنُوفِيَّةٌ.

تنر

1. تَنَرٌ, (M, K, [in the CK, erroneously, تَنُورٌ,]) without teshdeed to the ن, (M, TA,) *He (a camel) ate the تَنُورِ*. (M, K.)

تَنُورٌ *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the حُرُوعُ [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the [upper] sides of its leaves: (M:) its fruit, with حُرُوفٌ, (K,) i. e. حَبُّ الرِّشَادِ [q. v.], (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice,*

draws forth warts: (K:) n. un. with ة: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أُغْلَاتٌ, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root (عُرُق), sometimes made into a زَنْدٌ [for producing fire]: the places where it grows are mostly the sides of valleys: IAqr says, the تَنُومَةُ is a tree of the kind called جَنْبَةٌ, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeyd says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is تَنُومٌ: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves: AA says, the تَنُومُ has a grain which is oily and dust-coloured: En-Nadr says, the تَنُومَةُ is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [it is erroneously said in the K, voce طَلَامٌ, to be hemp-seed (حَبُّ الشَّاهِدَانِجِ): and] some say that it is the hemp-plant (شَجَرُ الشَّهْدَانِجِ).

(Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تَنُومَةُ. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أقْحَوَانُ, and black hair to تَنُومٌ; saying

- وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا
- وَنَدَّرَ أُرْتَنُومًا تَذَكَّرْتُ مَنَزِلِي

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprâ.)

ته

R. Q. 1. تَهْتَهُةٌ, [inf. n. of تَهْتَهُةٌ,] i. q. لَكِنَّةٌ [The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed لَكِنَّةٌ: (S, TA:) accord. to Az, تَهْتَهُةٌ and تَهْتَهُةٌ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.)—And تَهْتَهُةٌ signifies فِي الْبَاطِلِ (K, TA,) or فِي الْإِبْطَالِ (TA,) [app. meaning He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.]

تَهٌ, (JK,) or تَهٌ, (K,) *An expression imitative of the تَهْتَهُةِ, [i. e., of him who has the faulty utterance termed تَهْتَهُةٌ] (JK, K, TA, [in the CK, المْتَهْتَهُةِ is put for المْتَهْتَهُةِ,]) consisting in a distortion of the tongue. (JK.)—تَهٌ تَهٌ is also A cry by which one chides the camel, (K, TA,)*

and which makes him to run away. (TA.)—And A call to a dog. (K.)

تَهٌ: see art. تَهٌ.

تَهَاتَهٌ *False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)*

تَهْتَهُةٌ: see تَهٌ.

تهر

تَاهُورٌ [probably, in its primary acceptation, a dial. var. of تَهْمُورٌ; for the signification here following is said in the TA to be tropical:—] †Clouds; or a collection of clouds: (JK, K, TA:) pl. تَوَاهِيرٌ. (JK.)

تَهْمُورٌ, said by Az to be of the measure فِعْمُولٌ, from التَّوْهَرُ; originally تَهْمُورٌ, like as تَهْمُورٌ is [said to be] originally تَهْمُورٌ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) *Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جُرْفٌ [or part carried and eaten away by torrents]: (Aq, S, K:) pl. تَيَاهِيرٌ and تَيَاهِرٌ. (S, K.)—Low, or depressed, land, or ground. (K.)—The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.)—High waves of the sea or of a great river. (K.)—Applied to a man, [like تَيَّارٌ, q. v.,] †Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيَا in one copy of the S, and ذَاهِبَا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيَا يَنْفَسِهِ بِهِ تَيْهٌ, or ذَاهِبَا, I read ذَاهِيَا.]*

تهر

1. تَهْرٌ, (JK, Msh, K,) aor. تَهَرَ, (Msh, K,) inf. n. تَهْرٌ, (Msh,) or تَهَامَةٌ, (JK,) *It (flesh-meat, JK, Msh, K, and milk, Msh, and oil, K) became altered for the worse, and stank: (JK, Msh, K:) it (flesh-meat, TK) had a foul odour; it stank. (K.)—It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Msh.)—Also, inf. n. تَهْرٌ, He (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.)—And, (JK, K,) inf. n. تَهْرٌ, (TA,) He (a camel) ate much of the pasture (اسْتَنْكَرَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اسْتَنْكَرَ الْمَرْعَى), and did not find it wholesome, (K, TA,) and his condition became bad. (TA.)—And, said of a man, His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.)*

3: see 4.

4. تَهْرٌ *He (a man, S) went, (S,) or came, (K,) to Tihameh: (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhât 'Irq: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمٌ, (JK, K, TA, [in the CK, erroneously, تَاهَمٌ,]) in the latter sense,*

(JK,) and **تَهْمَرُ**; (K;) or these mean *he came to Tihámeh*. (TA.)—[Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air*: and this, if correct, may be the primary meaning.]=**تَهْمَرُ** **الْبَلَدُ** *He found the country, or town, to be insalubrious, (K, TA,) and to have a baul, or foul, odour.* (TA.)=**تَهْمَرُ**, inf. n. **إِتْهَامَرُ**; in measure like **أَكْرَمَرُ**, inf. n. **إِكْرَامَرُ**; (Mṣb;) [originally **أَوْهَرُ**; or] formed from **تَهْمَرُ**, in consequence of imagining the ت in this word to be radical; (MF in art. **وَهَرُ**;) [like as is said of **أَنْخَمَرُ**]; *He did a thing that made him an object of suspicion*: (JK and Mṣb and TA in the present art.:) or *he was an object of suspicion*: (K in art. **وَهَرُ**;) [in the CK and TK, erroneously, **أَتَهْمَرُ**:] or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهْمَمْتُ**, inf. n. **إِتْهَامَرُ**; like **أَدَوَاتُ**, inf. n. **إِدْوَاتُ**. (S in art. **وَهَرُ**.) *He suspected him; thought evil of him*; as also **أَتَهْمَمْتُ** [which is the more common]. (Mṣb in this art.) You say, **أَتَهْمَمْتُ بِكَذَا**, (K, and so in some copies of the S, both in art. **وَهَرُ**, inf. n. **إِتْهَامَرُ**; (K in that art.:) or **أَتَهْمَمْتُ بِهِ**; (Mṣb and K, and so in some copies of the S, all in that art.:) and **أَوْهَمْتُ**; (K in that art.:) *He suspected him of such a thing; imputed it to him*; (Mṣb and K and TA, all in that art.:) [and *he accused him of such a thing*]; i. e., a thing attributed to him. (TA.) And **أَتَهْمَمْتُ فِي قَوْلِهِ** [*I suspected him in respect of his saying*]; *I doubted of the correctness, or truth, of his saying.* (Mṣb in art. **وَهَرُ**.)

5: see 4.

8: see 4, in three places.

تَهْمَرُ [in the CK, erroneously, **تَهْمَرُ**] *Land descending* (**أَرْضٌ مُتَّصِفَةٌ**) [in the CK, here and afterwards, erroneously, **مُتَّصِفَةٌ**] *to the sea*; as also **تَهْمَرَةُ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aḡ: (TA:) these two words seem to be [originally] inf. ns. from **تَهْمَمْتُ**: (K:) [and accord. to F,] **تَهْمَمْتُ** is a dial. var. of **تَهْمَمْتُ**: (K:) [but J says,] **تَهْمَمْتُ** is used in the place of **تَهْمَمْتُ**, as though it were [originally] the inf. n. un., accord. to the saying of Aḡ that **تَهْمَرُ**, with fet-ḥ to the medial radical, is an inf. n. from **تَهْمَمْتُ**: (S:) for the **تَهْمَمْتُ** [pl. of **تَهْمَمْتُ**, and thus meaning the *parts of Tihámeh*, or, accord. to the JK, meaning *lands descending to the sea*,] do descend to the sea: (K, TA:) so says Aḡ: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA,)

• نَظَرْتُ وَالْعَيْنُ مُبِينَةُ التَّهْمَرِ •

[*I looked, the eye distinguishing Et-Taham*], (S, and Ḥam p. 659,) meaning *Et-Tihámeh*. (Ḥam ibid.)—[As inf. n. of **تَهْمَرُ**, q. v.,] **تَهْمَرُ** also signifies *vehemence of heat, and [or with] stillness of the wind*. (K.) And hence Tihámeh is said to be thus called. (TA.)

تَهْمَرُ, applied to flesh-meat, *Altered for the worse*; (JK;) *having a foul odour; stinking.*

(JK, K.)—**أَرْضٌ تَهْمَرَةٌ** *A land vehemently, or intensely, hot.* (Er-Riyáshce, TA.)=**تَهْمَرُ**; (JK;) i. q. **تَهْمَرُ**. (TA in art. **لَعَثَ**.)

التَّهْمَةُ: see **تَهْمَرُ**.—It, (K,) or **التَّهْمَةُ**, (JK,) signifies also **الْبَلَدَةُ** [app. as meaning *Mehkeh*, like **تَهْمَمَةُ**; as though *the city of cities*]: (JK, K:) so in the phrase **أَهْلُ التَّهْمَةِ** [which may mean *The people of Mehkeh*; and also, of *Tihámeh*, in the more extended sense of the latter appellation]. (JK.)

تَهْمَةٌ: see **تَهْمَةٌ**.

فِيهِ تَهْمَةٌ *In it is a foul odour; a stink.* (K.)—See also **تَهْمَرُ**.—**التَّهْمَةُ**: see **تَهْمَرُ**, and **التَّهْمَةُ**; the latter in two places.

تَهْمَةٌ, (S, M, K, &c., in art. **وَهَرُ**, and Mṣb in that art. and in the present also,) of which **تَهْمَةٌ** is a dial. var. mentioned by El-Farábee (Mṣb, and TA in art. **وَهَرُ**) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally **وَهْمَةٌ**, (S, ISd, Mṣb, &c.,) like as **تَخْمَةٌ** is originally **وَحْمَةٌ**; (ISd, TA;) a subst. from **أَتَهْمَمْتُ**; (S, Mṣb, both in art. **وَهَرُ**;) *Doubt*: and [more commonly] *suspicion, or evil opinion*; or *doubt combined with suspicion or evil opinion*: syn. **شَكٌّ**: and **رَيْبَةٌ**: (Mṣb in the present art.:) or i. q. **ظَنٌّ** [which is a preponderating wavering between the two extremes of indecisive belief; and often means *suspicion*]: (ISd and TA in art. **وَهَرُ**;) or *a thing for which one is suspected*: (K in that art.:) [and this is often meant by **رَيْبَةٌ**, one of the syns. mentioned above:] the pl. of **تَهْمَةٌ** is **تَهْمَرُ**, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying **هِيَ التَّهْمَرُ** [*They are suspicions, &c.*], and not saying **هُوَ التَّهْمَرُ** like as they say **هُوَ الرُّطْبُ**. (TA in art. **وَهَرُ**.)

تَهْمَرُ: see **تَهْمَرُ**.
تَهْمَرُ Suspected; thought evil of; (JK in this art., and Mṣb in this and in art. **وَهَرُ**;) [as also **تَهْمَرُ** and **تَهْمَرُ**:] or *being an object of suspicion*; as also **تَهْمَرُ**. (K in art. **وَهَرُ**.) [In the CK, the latter is erroneously written **تَهْمَرُ**.]

تَهْمَرُ a name of *Mehkeh*: (JK, K:) and [more commonly] *a certain land, (Mṣb, K,) well known, (K,) commencing from Dhát 'Irak, (Mṣb, TA,) towards Nejd, (Mṣb,) and extending to Mehkeh and beyond it to the distance of two days' journeys (Mṣb, TA) and more, then uniting with the Ghovr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mehkeh is of تَهْمَمَةُ الْيَمَنِ: (Mṣb:) [F says that] J has erred in terming it a **بَلَدٌ**: (K:) [but by **بَلَدٌ**, J may mean both a city and a country or province:] some say that its name is from **تَهْمَرُ** in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because*

of its vehement heat: (Mṣb:) [it seems to have **تَهْمَرُ** for a pl.]: see **تَهْمَرُ**, in four places; and **التَّهْمَةُ**.
تَهْمَرِيٌّ *Of, or belonging to, Tihámeh*; as also **تَهْمَرِيٌّ**, (T, S, M, Mṣb, K, [in the CK, erroneously, **تَهْمَرِيٌّ**]) with fet-ḥ, (Mṣb, K,) irregularly formed; (M, Mṣb;) fem. **تَهْمَرِيَّةٌ**; like **رَبَاعِيٌّ** and **رَبَاعِيَّةٌ**: (T, Mṣb;) when it is pronounced with fet-ḥ to the ت, it is without teshdeed [to the ي when you say **رَجُلٌ تَهْمَرِيٌّ** and **تَهْمَرِيَّةٌ**]; as in the instances of **رَجُلٌ يَمَانِيٌّ** and **شَامَرِيٌّ**, except that the ل in **تَهْمَرِيٌّ** is of the original word, and that in **يَمَانِيٌّ** and **شَامَرِيٌّ** is a substitute for the two ي of the [regular] rel. n., (S,) or rather, for one of those two ي: (Aboo-Zekereeyà, TA:) and you say **قَوْمٌ تَهْمَرُونُ** [*A people, or company of men, of Tihámeh*], like **يَمَانُونَ**: (S, K:) and accord. to Sb, some say **تَهْمَرِيٌّ** and **يَمَانِيٌّ** and **شَامَرِيٌّ**, with fet-ḥ, and with teshdeed [to the ي]. (S.)

تَهْمَرِيٌّ: see **تَهْمَرِيٌّ**.

تَهْمَرِيٌّ [*Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] alighting, or abiding, in Mehkeh.* (TA.)—**وَادٌ مَتَهْمَرِيٌّ** *A valley of which the water pours to Tihámeh.* (TA.)=See also **تَهْمَرِيٌّ**.

مَتَهْمَرِيٌّ: see **تَهْمَرِيٌّ**.

مَتَهْمَرِيٌّ [*Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] alighting, or abiding, in Mehkeh.* (TA.)—**وَادٌ مَتَهْمَرِيٌّ** *A valley of which the water pours to Tihámeh.* (TA.)=See also **تَهْمَرِيٌّ**.

مَتَهْمَرِيٌّ *Often coming to Tihámeh*: (S, K:) pl. **مَتَهْمَرِيٌّ** (S, TA) and **مَتَهْمَرِيٌّ**, (TA,) applied to men (S, TA) and to camels. (TA.)

تَهْمَرِيٌّ: see **تَهْمَرِيٌّ**.

تو

4. **جَاءَ تَوًّا** said of a man, signifies **تَوًّا**, i. e. *He came alone; by himself*: opposed to **أَزْوَى** meaning "he came with another." (T.)=See also art. **تَوَى**.

تَوًّا [app. from the Persian **تَو**, meaning "a fold," or "a single fold,"] *One, and no more; single; sole.* (T, S, M, K.) You say, **كَانَ تَوًّا فَصَارَ زَوًّْا** *He, or it, was one only, and became a pair.* (TA.) And it is said in a trad., **الطَّوَّافُ تَوًّا وَالْإِسْتِجْمَارُ تَوًّا**, (S, TA,) i. e., *The circuiting [of the Kaʿbeh] is one action, and the casting of the pebbles [in the valley of Minè] is one action.* (TA.) You say also, **جَاءَ تَوًّا**, meaning *He came alone; by himself*: (T, S, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road*; for if he stop anywhere in the road, he is not said to be **تَوًّا**. (AZ, A'Obeyd, M, K.) And **أَعْقَدْتُهُ بِتَوٍّ وَاحِدٍ** *I tied it with a single knot; by turning the cord, or the lihe, once*: so says AZ; and he cites the following ex.:

• جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشَيْنِ •
• لَا تَعْقِدُ الْبِنَاطِقَ بِالْمُسْتَيْنِ •
• إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَيْنِ •
i. e., [*A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a*

single knot, or] half a knot: the ن in تَن [and in حَسَن and مُسْتَن] is redundant: تَن being originally ت, which is a contraction [or rather the half, both as to the letter and the meaning.] of تَو. (T.) — A rope that is twisted of a single strand: pl. اتَوًا. (T, M, K.) — [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says, وَجَهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفِ تَوٍ, (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) = Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. *) = Also A structure elevated, reared, or erected. (T, K.)

تَوَةٌ A period, or a short period, (سَاعَةٌ, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَةٌ مِنَ اللَّيْلِ, and النهار, A period, or a short period, (سَاعَةٌ) of the night passed, and of the day. (TA.) And مَا مَضَى إِلَّا تَوَةٌ حَتَّى كَانَ كَذَا There passed not save a short period (سَاعَةٌ) to the time that such a thing happened. (IAar, T.) Hence the saying of the vulgar, تَوَةٌ قَامَ [commonly pronounced تَوَةٌ] Just now (السَّاعَةَ) he rose, or stood. (TA.)

تَوَا

تَا The name of the letter ت, q. v.; as also تَا: pl. [of the former تَاتَات and of the latter] اتَوَا: (TA in الالف اللينة.)

تَاوِي and تَائِي rel. ns. of تَا and تَا the names of the letter ت; as also تَائِي: (TA ubi supra:) whence تَائِيَّة and تَائِيَّة and تَائِيَّة (T, K, TA, ubi supra, [the last written in the CK تَائِيَّة,] and the second is also mentioned in the S) A قصيدة of which the رَوِي is تَا. (TA ibid.)

توب

1. تَابَ (T, A,) or تَابَ إِلَى اللَّهِ (S, M, K,) nor تَابُ (Mghb,) inf. n. تَوْبَةٌ and تَوْبٌ (T, S, M, Mghb, K,) both of these signifying the same, (T, S, M, Mghb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ (Mghb,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ (S,) or like as نَوْزٌ is of نَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ (M, K,) which is for تَوْبَةٌ (M,) and مَتَابٌ (S, M, A, K,) and تَتَوْبَةٌ (S, M, K,) of the measure تَفَعَّلَةٌ (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [He repented; or repented toward God; as will be shown by what follows:] originally, he returned unto God, (T, TA,) عَنْ كَذَا and مِنْ كَذَا [from such a thing]: (TA:) or he returned, [or returned unto God,] (S, M, A, K,) from sin, (S,) or from his sin, (A,) or from disobedience (M, K) to obedience: (M:) or تَابَ مِنْ ذَنْبِهِ signifies he desisted from his sin:

(Mgh:) تَوْبَةٌ signifies the repenting of sin; i. e. the grieving for it, or regretting it, with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad., التَّدْمُ تَوْبَةٌ [Repentance is] a returning from sin. (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being The time of returning from [or repenting of] the belief in a plurality of gods. (A.) A poet says,

تَبْتُ إِلَيْكَ فَتَقَبَّلْ تَائِبِي
وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامِي

[I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبِي and صَوْمِي. (M.) — تَابَ اللَّهُ عَلَيْهِ God returned to forgiveness towards him; became again forgiving to him: (T:) or disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Mghb:) or accepted his repentance: (Jel in ii. 35 &c.) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10. اسْتَأْبَهُ He proposed to him that he should return [to obedience unto God], (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Mghb.)

تَابُوتٌ, originally تَوْبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعْلُوتٌ, and meaning A chest, or box, from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوتَةٌ (S, K; [in the CK تَابُوتَةٌ];) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. ܬܘܒܘܬܐ: in Hebr. תבואה:] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IAth, TA in art. تبت;) the chest, breast, or bosom: (A in that art.) or [primarily] the ribs, with what they contain, as the heart &c.: and [hence] applied to a chest, or box: (Towshech, MF, TA:) also written تَبُوتٌ. (K in art. تبت.) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تَبُوتَاتٌ.] El-Kásim Ibn-Maán says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Anjár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوتَةٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تبت: he says that the final ت is changed in a case of pause, but not generally, into ة, as is that of الفُرَاتُ [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَوْدَعْتُ تَابُوتِي شَيْئًا فَقَدْتَهُ, meaning I have

not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. تبت.)

تَوَابٌ, applied to a man, [One who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) — And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see I, last sentence:]) or who forgives much, and saves from acts of disobedience. (Mghb.)

تَائِبٌ [Repenting of sin: (see I:) originally,] returning from disobedience (M, K) to obedience to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Mghb, K) and تُوتٌ; (Mgh, and L and K in art. توت, q. v.;) the latter sometimes used; (Mghb;) or this is not allowable; (ISk, T, S, Mghb;) for the word, which is app. Persian, is pronounced by the Arahs with ت for the final as well as for the initial letter; (T, Mghb;) [The mulberry; and especially the white mulberry;] i. q. فُرْصَادٌ: (ISk, T, S, M, Mgh, Mghb, K:) or, accord. to the people of El-Bagrah, (Mghb,) or some of the people of El-Bagrah, (Mgh,) توت is the name of the fruit, and فرصاد is that of the tree; (Mgh, Mghb;) and this is what is commonly held: (Mghb:) or, accord. to IDri and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n.:] tho n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Aṭṭár, that there are three kinds: "توت حلو," i. e. حَلْوٌ, "the sweet and white mulberry, peculiarly called فرصاد; and توت حامض," i. e. حَامِضٌ, "the sour and black mulberry; and توت وحشى," i. e. وَحْشِيٌّ, "the wild mulberry, i. e., with red fruit." In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت بَدِيٌّ; and توت شَامِيٌّ to the latter. In the present day, توت العليق is applied to the raspberry; as also توت شوكي: and توت وحشى, I believe, to the blackberry. توت إفرنجي and توت أرضي are applied to the strawberry.]

تُوتِيَّةٌ, [of the masc. gender, as is shown by the phrase توتيا مَعْدِنِي, and therefore perfectly decl.,] an arabicized word, (S, Mghb,) [Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or unival], (S, K,) well known, (M, K,) employed as a collyrium. (S, Mghb.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beyṭár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompholyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest

variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, "Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein." i. e. Zeyn El-'Attâr. "Ex plumbi præstantissimi, quod dicitur قلعي, fuligine concresecere præstantissimum genus, commune vero ex fuligine æris, tradit Jacentus ex Abulfed."]

توتيا

توتيا: see the art. next preceding.

توت

توت i. q. قُرْصَادُ; a dial. var. of تُوْتُ, [q. v.,] mentioned by IF, (L, K,) and by AHn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though توت is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El-Harcree and others: (TA:) in the Expos. of the work entitled Adab el-Kâtib, it is said that توت is an arabicized word, originally توت and توت: (Mz, MF:) the n. un. is with ة. (L, K.)

توج

2. توجهُ He crowned him; invested him with the crown. (S, A, Mgh, K.) — He made him a prince, lord, or chief. (Mgh, TA.) — † He turbaned him; invested him with the turban. (TA.)

5. توجج He was, or became, crowned, or invested with the crown. (S, A, K.) [For the verb تاج, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تاج has been heard.] — He was made, or became, a prince, lord, or chief. (TA.) — † He was, or became, turbaned, or invested with the turban. (TA.)

تاج A crown; (S, A, K, TA;) i. e. a thing that is made for kings, of gold and jewels; (TA;) peculiar to the عجم [or Persians and other foreigners]: (Mgh:) [a Persian word:] pl. [of mult.] تيجان (S, A, Mgh, Mgh, K) and [of pauc.] أتواج. (TA.) — † A turban; as being likened to a crown. (TA.) It is said in a trad., (TA,) العنابر تيجان العرب [Turbans are the crowns of the Arabs]; (S, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قلانس [pl. of قَلْنَسُوَة, q. v.]; turbans among them being few. (TA.) — Also Silver. (TA.) [See what next follows.]

تاجة An ingot of purified silver: originally تازة, a Persian word, applied to a dirhem recently coined. (TA.)

تاج Having a تاج [i. e. crown, or † turban]; an epithet applied to an إمام: (K:) it is a pos-

sessive epithet, like دَارِعٌ, for we have not heard any verb answering to it. (TA.)

تَمَوَّجٌ Crowned; applied to a king: (A, TA:) † made a prince, lord, or chief: † turbaned. (TA.)

مَتَاوِجٌ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Râ'ee,

وَهِنَّ يَعْجِبْنَ مِنَ الْمَلَامِجِ

بِقَرْدٍ مُخْرَطِيمِ الْمَتَاوِجِ

signifies [properly The parts of the head] where one is crowned (حَيْثُ يَتَمَوَّجُ) with the turban: (K, TA:) [but it is evidently here used in a tropical manner: the poet is speaking of she-camels:] the ملامج are the mouths; [or the parts around the mouths;] and the قَرْدٌ, a word like كَتِفٌ, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities: مُخْرَطِيمٌ being app. syn. with مُخْرَطِيمٌ, as meaning "elongated like مُخْرَطِيمٌ," or "snout."]

توح

1. تَوَّحٌ, aor. يَتَوَّحُ, inf. n. تَوَّحٌ: see تَوَّحٌ in art. تيح.

تور

1. تَوَّرٌ, aor. يَتَوَّرُ, (TA in art. تير,) inf. n. تَوَّرٌ, (K,) It (water, TA) ran, or flowed: (K, TA:) but this verb is obsolete. (TA in art. تير.) — تير الرجل [app. for تير] Blood-revenge was had of the man. (M. [See also تارة.])

3. تاوره He returned to him, or it, time after time; syn. عاوده. (A. [See also 4.])

4. اتاره He repeated it, or did it again, time after time. (S in art. تير, M, K.) — He continued to look at him, or it, time after time. (TA.) And أترت إليه النظر (T, K, °) and الرمي, inf. n. إتارة, (T,) i. e. I looked at him sharply, or intently: (TA:) [or time after time:] and I cast, or shot, at him time after time. (T.) — Such a one is encompassed, or gone round, (يدار,) in order that he may be taken: and he cites, from a poem of 'Amir Ibn-Ketheer El-Mohâribec,

لَقَدْ غَضِبُوا عَلَيَّ وَأَشَقَدُونِي

فَصِرْتُ كَأَنِّي قَرَأْتُ بِتَارٍ

[as though meaning They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed in order to be taken]: or, accord. as some relate it, مَتَارٌ: (S:) [and it is said that] this signifies cast at, or shot at, time after time. (T, L. [See also art. تار.])

تار: see تارة.

تور A messenger (S, M, A, Mgh, K) between

people, (S, M, K,) or that goes about between lovers: (A:) accord. to IDrd, (S,) a genuine Arabic word: (S, M:) pl. أتوار. (Mgh.) And تورة A girl who is sent on messages between lovers. (IAgr, T, K.) — A vessel, (S,) a certain well-known vessel, (T, Mgh,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K:) a vessel of brass, or of stone, like the إجانة: (TA:) sometimes also used for the ablution termed وُضوء: (A, Mgh, TA:) so called from the same word as signifying the act of "running" or "flowing" [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying "a messenger:" (A, TA:) of the masc. gender: (T, A, K:) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour, أُعِيرِنِي تَوْرِيكَ [Lend thou to me thy little تور: for had she considered تور as masc., she would have said تَوْرِيكَ]. (A.) — تور نحاسٌ A cooking-pot of copper. (Mgh.) — تور الماء i. q. طحلب, i. e. A green substance that overspreads stagnant water. (Mgh.)

تارة, originally with ة, which is suppressed on account of frequent usage, (IAgr, Mgh,) and sometimes pronounced with ة; (Mgh;) or its l is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ي, for it is mentioned in the S in art. تير;] A time; one time; [in the sense of the French fois;] syn. مرة: (S, M, A, Mgh, K:) and a time, whether long or short; syn. حين: (M, K:) sometimes [pronounced تارة] without ة: (S:) pl. تارات (Lth, T, S, M, Mgh, K) and تير; (Lth, T, S, M, K;) the latter a contraction of تيار; like as they said قامات and قير, because of the unsonnd letter. (S. [See also art. تار.]) You say, فَعَلَ ذَلِكَ تَارَةً بَعْدَ تَارَةٍ He did that time after time. (S.) And هَذِهِ شَرُّ تَارَاتِكَ This is the worst of thy times. (A.) — يَا تَارَاتِ فُلَانٍ [app. meaning O the blood-revenge of such a one!] (M, K) is mentioned by LH, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassân,

لَتَسْمَعَنَّ وَشَيْكًا فِي دِيَارِهِمْ

اللَّهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانَ

[which probably means Thou wilt assuredly hear speedily, in their abodes, "God is most great! O the blood-revenge of 'Othmán!" for ISd says,] in my opinion, (M,) تارات is formed by transposition from وتار signifying blood [or rather blood-revenge], (M, K, °) though not agreeing with it in measure: (M:) and وشيكا here means سريعا: so says IB. (TA in art. وشك.) [See also تار.]

تأثر Applying himself constantly, or perseveringly, to work, after remitting, or remissness. (K.)

تيار: see art. تير.

متار: see 4.

توى

1. تَوَّى (K), aor. يَتَوَّى (TA), inf. n. تَوَّى and تَوَّى and تَوَّى and تَوَّى, *He yearned towards, longed for, or desired, him or it*; (K, TA); *his soul yearned towards, longed for, or desired, him or it.* (TA.) And تَوَّى نَفْسِي إِلَى (JK, S, Mgh, Mṣb, but in the latter two inf. n. تَوَّى (JK, S, Mṣb) and تَوَّى (JK, Mṣb) and تَوَّى (S, Mgh, Mṣb), *My soul yearned towards, longed for, or desired, the thing*; (JK, S, Mgh, Mṣb); *and hastened to it*: (Mṣb:) and so تَوَّى نَفْسِي إِلَى (TA.) — تَوَّى نَفْسِي إِلَى also signifies *He desired, or purposed, to do the thing*: and *he was brisk, or prompt, to do it*: (JK, K, TA:) so in the Moḥcet. (TA.) You say, تَوَّى إِلَى الغَايَةِ *He hastened, with briskness, or promptness, to the goal.* (TA.) And تَوَّى يَا فُلَانُ *Hasten thou to me, O such a one.* (TA.) — تَوَّى القَدْحُ *The gaming-arrow came forth on the occasion of the shuffling in the game of المَيْسِر*: (JK, K, TA:) so says Ibn-'Abbād. (TA.) — تَوَّى الدَّمُوعُ *The tears issued from their channels.* (JK, K, TA.) — تَوَّى بِنَفْسِهِ (JK, K) and تَوَّى (K, TA), or تَوَّى (CK), i. q. جَادَ بِنَفْسِهِ [*He gave up his spirit*: or *he was near to die*]: (JK, K:) said of a man: (JK:) AA says that تَوَّى signifies *the being in the very agony of death*; like السَّوَّى. (TA.) — تَوَّى is also syn. with أَشْفَقَ (JK, K,) accord. to Ibn-'Abbād. (TA.) You say, تَوَّى مِنْهُ, meaning *He was cautious, or in fear, of him or it.* (TK.)

5. تَوَّى إِلَى الشَّيْءِ *He was, or became, excited by a yearning towards, a longing for, or a desire for, the thing*; or *he affected and showed a yearning towards it, a longing for it, or a desire for it*; syn. تَوَّى. (TA.)

تَوَّى Persons convalescent; or in a state of recovery from disease, but not yet completely restored to health and strength: (IAḡr, K:) app. pl. of تَوَّى. (TA.)

تَوَّى i. q. شَوَّى [app. *Yearning, longing, or desiring, much, or vehemently*; or *very desirous*: but some regard it as a simple epithet, syn. with تَوَّى; for it is said that] تَوَّى نَفْسِي تَوَّى signifies the same as تَوَّى [A yearning, longing, desiring, or desirous, soul]. (JK, Mṣb.) It is said in a prov., (TA.)

• المَرءُ تَوَّى إِلَى مَا لَمْ يَبْلُغْ •
[Man is desirous, or very desirous, of that which he has not attained]. (S, TA.) — One whose soul yearns towards, longs for, or desires, every low, or base, action. (TA.)

تَوَّى, fem. with ة: see تَوَّى, in two places; and see تَوَّى.

تَوَّى, originally تَوَّى, A man who leaps, springs, or bounds, vehemently. (Ibn-'Abbād, K.)

تَوَّى Yearned towards, longed for, desired, or desired eagerly. (IAḡr, K.)

تولى

تَوَّى: see art. تولى.

تولى

تَوَّى: see تَوَّى, below, in two places.

تَوَّى: see تَوَّى, in art. تولى.

تَوَّى sing. of تَوَّى [in the CK, erroneously, تَوَّى] and [n. un.] of تَوَّى; (M, K;) *One of the things called تَوَّى*; (S, Mṣb); i. e. a قُرْطُ [as meaning a silver bead fashioned like a pearl]: (Lth, T:) or a قُرْطُ [as meaning an earring] in which is a large حَبَّة [or bead]: (M, K:) or a thing, (T,) or حَبَّة [i. c. bead], (S, Mṣb), *made of silver*, (T, S, Mṣb), *like a pearl*, (T, S,) or *like a large pearl*, (S,) *of a round form, which a girl puts in her ear.* (T.) — And hence, as being likened to this, (T,) †A large pearl: (AA, T:) or a pearl. (M, K.) And أَمْرُ تَوَّى *The pearl-shell*: (K, TA:) a proper name, and therefore imperfectly decl. (TA.) — And †An ostrich's egg: (M, K, TA:) pl. as above: (M:) ostriches' eggs are called تَوَّى (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhur-Rummch, where he says,

• وَحَتَّى أَتَى يَوْمَ يَكَادُ مِنَ اللَّظَى •
• بِهِ التَّوَّى فِي أَفْجَافِهِ يَتَصَيِّحُ •

[And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.] (A'Obeyd, S, M.) — التَّوَّى is an appellation applied to two kinds of Jerceer, in praise of 'Abd-El-'Azcz Ibn-Marwán. (T.)

تَوَّى Having a قِلَادَةٌ [or necklace] put upon his neck; syn. مَعْتَدٌ. (K.) [In the CK, erroneously, مَعْتَدٌ.]

توى

1. تَوَّى (Mṣb, K) and تَوَّى (AZ, K), is syn. with تَوَّى having for its aor. تَوَّى; (Mṣb, and TA in the present art. and in art. تَوَّى); [and with طَاحَ, aor. يَطُوحُ and يَطِيحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way*; (Mṣb, TA); in the desert: (Mṣb:) or *he was, or became, confounded, or perplexed, and unable to see his right course*: (TA in the present art. :) or *he went away* (K, TA) in the land, *confounded, or perplexed, and unable to see his right course*: (TA in art. تَوَّى:) or, as some say, (TA,) *his mind, or intellect, was, or became, disordered, confused, or unsound*: (K, TA:) and *he perished*: (K, TA:) accord. to ISd, the تَوَّى in تَوَّى is shown to be originally تَوَّى by their saying, مَا أَتَيْتَهُ, as syn. with مَا أَتَوَّى, (TA.) AZ says, A man of the Benoo-Kiláb said to me, اَلْقَيْتَنِي فِي التَّوَّى, with damm, meaning [Thou hast thrown me into] destruction. (TA.) — Also, [like تَوَّى aor. تَوَّى, q. v.,] *He magnified himself; or behaved proudly, haughtily, or insolently.* (K.)

2. تَوَّى (Mṣb, K), inf. n. تَوَّى, (TA,) i. q.

تَوَّى, [and طَاحَ and طَاحَ], i. e. *He made him to deviate from, or lose, or miss, the right way; made him to lose his way*: (Mṣb:) [or *he made him to be, or become, confounded, or perplexed, and unable to see his right course*: &c.: see 1; and see تَوَّى, in art. تَوَّى:] or *he destroyed him.* (K.)

4. مَا أَتَيْتَهُ مَا أَتَوَّى [How extraordinary is he in deviating from, or losing, or missing, the right way! in losing his way! or in confusion, or perplexity, and inability to see his right course! &c.: see 1]: (K in the present art., and S and K in art. تَوَّى:) as also مَا أَطَوَّحَهُ (TA in art. تَوَّى) and مَا أَطَيَّحَهُ. (S and TA in that art.)

10. اسْتَأْهَهُ [He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way]; from تَوَّى, aor. [يَتَوَّى and يَتَوَّى], signifying ضَلَّ. (Ham p. 685.)

فَلَاةٌ تَوَّى (with damm) [A desert, or waterless desert, in which one loses his way; or in which one is confounded, or perplexed, and unable to see his right course: or in which one perishes]: in the K, فَلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CK, تَوَّى for تَوَّى; which last, in the CK, is made a pl.:] the pl. is أَتَوَّى and أَتَوَّى: (K, TA:) the latter is a pl. of the former pl. (TA.)

تَوَّى part. n. of 1; *Deviating from, or losing, or missing, the right way; losing his way*: &c.: see 1; and see also art. تَوَّى. (TA.)

هُوَ أَتَوَّى النَّاسِ *He is the most extraordinary of men [in deviating from, or losing, or missing, the right way; in losing his way: or] in confusion, or perplexity, and inability to see his right course*: as also أَتَوَّى النَّاسِ: but the former is more common. (TA.) — [It may also mean *He is the proudest, or vainest, of men.*]

يَا مَتَوَّى [O misled! O misguided! or O thou who art made to deviate from, or lose, or miss, the right way!] is said in reviling: and one says also, مَا بَالُ ذَاكَ المَتَوَّى يَفْعَلُ كَذَا [What is the case of that misled, or misguided, man, that he does thus?] (TA.)

توى

1. تَوَّى (T, S, M, Mgh, K,) in the dial. of Teiyi تَوَّى (AAF, M,) aor. تَوَّى, (S, K,) inf. n. تَوَّى (T, S, M, Mgh, K,) *It perished; came to an end*; (S, Mgh, K;) *it passed away* (T, M, Mgh) *unhoped for*: (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لَا تَوَّى عَلَى مَالِ امْرِئٍ مُسْلِمٍ [There shall be no perishing of the property of a man that is a Muslim]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

4. اتَوَّى He (God, M, K, or another, S) destroyed it, made an end of it, or caused it to perish or come to an end; (S, K;) he made it away; (T, M;) namely, property, (S, M,) or his property. (T.) = See also art. تولى.

تَوِي (S, M, Mgh, K) and تَوِي (Mgh) *Perishing; coming to an end; (S, Mgh, K;) passing away (M, Mgh) unhelped for: (M:) applied to property. (S, M, Mgh.)*

تَوَا *A perishing of property; its coming to an end; or becoming lost. (TA.)*

تَوِي *Remaining, staying, dwelling, or abiding: (IAqr, M, K:) but تَوِي, with ث, is better known in this sense. (M.)*

تَوِي: see تَوِي.

التَّشُّعُ مَتَوَاةٌ [Niggardliness, or avarice, is a cause of perishing to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)

تو

2. تَوِيْتُ تَأْتِي حَسَنَةً [and حَسَنَةً I made, or wrote, a beautiful]. (Lh, T.)

تَوِيْتُ تَأْتِي: see تَوِيْتُ تَأْتِي; and تَوِيْتُ تَأْتِي.

تيا

تَيَا, nud تَيَاك, and تَيَاك: see art. تا.

تبتل

تَبْتَلُ a dial. var., or a mispronunciation, of تَبْتَلُ. (TA.)

تبح

1. تَبَحَ, aor. تَبِيحُ, inf. n. تَبِيحٌ, *It (a thing) was, or became, easy, and facilitated, or prepared. (Mgh.)* And تَبَحَ لَهُ (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تَبِيحٌ; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him: (S:) or was prepared for him; as also تَبَحَ لَهُ, aor. تَبَوَّحَ, (K,) inf. n. تَبَوَّحٌ: (TA:) and it (an event) was appointed, ordained, or decreed, to befall him. (L.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَتَبَحَ لَهُ رَجُلٌ فَأَنْقَذَهُ [He fell into a place of destruction, and a man was appointed, or ordained, for him, and he saved him]: (Lth, TA:) or فَتَبَحَ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.) = تَبَحَ فِي مَشِيئِهِ = He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.)

4. اِتَّابَهُ (S, A, Mgh, K,) inf. n. اِتَّابَةٌ, (Mgh) *He (God, S, A, Mgh, K) made it (a thing) easy; facilitated it; (Mgh;) or prepared it: (Mgh, K:) or appointed it, or ordained it; (S, A;) whether good or evil; (TA;) لَهُ to him, or for him. (S, A.)* One says, وَقَعَ فِي مَهْلِكَةٍ فَأَتَّابَهُ اللَّهُ [He fell into a place of destruction, and God appointed, or prepared, for him, him who saved him]. (Lth, TA.) And it is said in a trad., لَا تَبَحُّنَّ فِتْنَةً [I will assuredly appoint, or

ordain, or prepare, for them trial, or punishment, or conflict and faction, or the like]. (TA.) See also 1, in two places.

تَبَحَانَ (T, S, A,) or تَبَحَانَ, (so in one copy of the S,) or both, (L, K,) like تَبَحَانَ and تَبَحَانَ applied to a horse, and تَبَحَانَ and تَبَحَانَ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sh, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely, (S, A, K,) by reason of briskeness, liveliness, or sprightliness, (S, K,) and bends over on each side; (S, A;) as also تَبَحَانَ and تَبَحَانَ: (S, A, K:) or that runs vehemently: and all signify, applied to a horse, fleet, swift, or excellent in running. (T, TA.)* AlHeyth explains the first and second as meaning *Tall, or long. (TA.)* — It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair: (T, TA:) or forward, officious, meddling, or a busybody, (A, and Ham pp. 58 and 505,) who says that which does not concern him: (Ham p. 505:) or who obtrudes himself, or interferes, in affairs: (Abu-l-'Ali El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also تَبَحَانَ, (S, K,) and تَبَحَانَ, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K:) or who falls into trials, or afflictions: (K:) or تَبَحَانَ, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is with ة; (TA;) or who intrudes among a people whose affair, or business, is not his: (IAqr, T, TA:) and تَبَحَانَ, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling, or a busybody. (K, TA. [In the CK, العَرِيضُ is erroneously put for العَرِيضُ.]])***

تَبَحَانَ: see تَبَحَانَ, in two places.

تَبَحَانَ A thing appointed, ordained, or decreed; as also تَبَحَانَ. (K.)

تَبَحَانَ: see تَبَحَانَ, in three places.

تَبَحَانَ: see تَبَحَانَ = and تَبَحَانَ.

تير

تَارَةٌ and تَارَةٌ (mentioned in this art. in the S): see the latter in art. تور.

تَبْرٌ A beam between two walls: (K: [in which this word, with the art. ال, is explained by الجَائِزُ بين الحَائِطَيْنِ: in the M, الحَائِزُ بين الحَائِطَيْنِ, i. e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تَبْرٌ in Persian; and it is said that تَبْرٌ is] a Persian word, arabicized. (M.) = † Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)

تَبْرٌ Waves: (S, M, A, Mgh:) or waves of the sea, or of a great river, (M, IAth, K,) having a current; (K, TA;) and its main body, or deep: (IAth, TA:) [in the present day, the current, or main current, of a sea or great river:] or vehemence of flow or current: (Mgh:) accord. to some, of the measure فَعَالٌ, from تَبْرٌ; (Mgh;) i. e., from تَبْرٌ signifying "vanity" and "pride:" (TA:) accord. to others, of the measure فَعَالٌ, (Mgh, TA,) from تَبْرٌ, aor. تَبْرُورٌ, though this verb is obsolete, (TA,) originally تَبْرُورٌ, the و being changed into ي and then incorporated into the preceding ي. (Mgh.) — Applied to a man, † Vain, or having a fond opinion of himself, (A, K,) and proud; (K;) † who swells up like waves, in his vanity. (A.) — † A horse that rises like waves in his running. (A.) — † A vein that runs, or flows, quickly, when cut. (S, A, K.)

تيس

1. تَيْسٌ [aor. تَيْسٌ] He (a kid) became a تَيْسٌ. (M, TA.) — [Also, app., † He became like a he-goat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb.] تَيْسٌ is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for تَيْسٌ, an evident mistake, which I find in copies of the K, and in the TA, I read تَيْسٌ;] and a reproach: (K:) the vulgar say تَيْسِي, changing the س into ز. (TA.) One says to a she-hyena, تَيْسِي جَعَارٌ (A, K,) meaning † Be thou like the he-goat (تَيْسٌ) in stupidity, O she-hyena: and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Abou-Eiyoub, as is related in a trad., to be said to a غُولٌ, (M, TA,) as though one said to her, Thou liest, or hast lied, O girl. (TA.) And one says to a man, تَيْسِي, and أَحْبَبْتِي, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3. تَيْسٌ and تَيْسٌ, (A,) inf. n. تَيْسَةٌ and تَيْسَةٌ, (A, K,) † He strove, struggled, contended, or conflicted, with his adversary; syn. مَارَسَهُ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as مَارَسَهُ, and مَكَابَسَهُ, and مَدَانَعَهُ. (K.)

6. تَيْسٌ تَيْسٌ † The waves of the water conflicted, or dashed together. (A, TA.)

10. تَيْسٌ تَيْسٌ † The she-goat became like the تَيْسٌ [or he-goat]: (M, [but in a copy of that work, for العَنْزُ I find التَّاءُ,] A, K:) like تَيْسٌ تَيْسٌ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say تَيْسٌ تَيْسٌ. (Th, M, TA.)

تَيْسٌ A he-goat; the male of the مَعَزُ: (S, M, A, K:) and the male of the mountain-goat: (A, K:) and of the gazelle: (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزٌ: (S, M:) or that has completed a year: (A, K:) or a yearling he-goat: before the year it is called جَدِي: (AZ, Mgh, TA:) pl. (of pauc.,

(M) and *brought him into subjection*: (S, K:) and *she enslaved it, and brought it into subjection*; namely, his heart: (S:) or *she deprived him of his reason; disordered his reason.* (T.) And *تَامَهُ* (K,) inf. n. as above; (M, K;) and *تَبِهَهُ*; (S, K;) *It* (love, S, K, or love and desire, M, and excessive love, K) *enslaved him, (S, M, K,) and brought him into subjection.* (S, K.)

2: see 1, in two places.
5: see 1.

تَيْسٌ The quality, in a she-goat, of having horns like those of the mountain-goat, (K, TA,) in length. (TA.)

8. اَتَامَ (T, S,) inf. n. اَتِيَامٌ (T, S, M,) *He* (a man) *slaughtered his تَيْمَةً* [q. v.]: (T, S, M:) and in like manner, اَتَامَتْ, said of a woman: (T:) or اَتِيَامٌ signifies the *slaughtering camels, and sheep or goats, for no cause.* (IAḡr, T.)

تَيْسِي: see 1.

عَزْرُ تَيْسَةٍ A she-goat having long horns, (M, A,) like the تَيْس: (A:) or having horns like those of the mountain-goat, (K, TA,) in length. (TA.)

تَيْمَرٌ i. q. عَيْدٌ [as meaning A slave, and a servant or worshipper of God or of a false god]: whence the names تَيْمَرُ اللَّهِ [The servant of God] and تَيْمَرُ اللَّاتِ [The servant of El-Lât]: (S, M, K:) pl. تَيْمَرٌ: it is originally an inf. n., from تَامَهُ: or an epithet like its syn. عَيْدٌ: J says that it is from تَيْمَهُ الْحَبِّ. (TA.)

فِيهِ تَيْسِيَةٌ [In him is goatishness]: some say تَيْسِيَةٌ, [in the TA تَيْسِيَةٌ, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for كَيْفِيَّةٌ they say] كَيْفِيَّةٌ, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

نَيْمَةٌ (as نَيْمَةٌ, with heimz, K) A ewe, or she-goat, which her owner milks for himself, (A'Obeyd, T, S, M, K,) in his abode, (S, M, K,) of those which he has reared, (A'Obeyd, T,) not left to pasture where she pleases; (A'Obeyd, T, S, M, K;) but sometimes slaughtered, when her owner is in want of flesh-meat: (A'Obeyd, T:) or one that is slaughtered in a time of famine: (AZ, T, M, K:) or one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate: (M, K:) or one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat. (AlHeyth, T.) = Also A [kind of amulet, such as is called] نَيْمَةٌ, that is hung upon a child: (K:) app. a contraction of تَيْمَةٌ. (TA.)

تَيْسِيَّةٌ: see تَيْسِيَّةٌ.

تَيْسٌ A possessor of تَيْسٌ [or he-goats]: (M:) or one who holds the تَيْس. (S, K: explained in the former by اَلَّذِي يُمْسِكُ التَّيْسَ: and in like manner in the latter, by مُمْسِكُهُ.)

مَتَيْسَةٌ: see تَيْسٌ, in two places.

تَيْك

تَيْك: see art. تَا.

تَيْل

تَيْلٌ [Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian تَيْلَا "a rope;"] a certain thing resembling flax, that comes forth from the sea; [possibly meaning that it is imported into Arabia;] and of which cloths are woven. (TA.)

أَرْضٌ تَيْمَاءٌ A [desert] land such as is termed قَفْرَةٌ, that causes one to lose his way and to perish: or a wide tract of land: (M, K:) or a land in which is no water: (T:) and تَيْمَاءٌ alone a [desert such as is termed] قَفْرَةٌ; (T, S, K;) because one loses his way therein: (T:) and a wide قَفْرَةٌ. (T.) = الجَوْزَاءُ التَّيْمَاءُ [app. meaning Gemini, also called التَّوَمَانِ]. (K.)

تَيْمَرٌ

1. تَامَرَ, [nor تَيْمَرٌ, inf. n. تَيْمَرٌ,] *He loved excessively*: (T:) [or he became enslaved, or brought into subjection, by love; (see 2;) and so تَيْمَرٌ, as explained in Kull p. 165: (see حَبُّ: or his reason departed, and became disordered, in consequence of love and desire; for] تَيْمَرٌ signifies the departing of reason, and its becoming disordered, (T, TA,) in consequence of love and desire. (TA.) — *He became alone, apart from others.* (T, TA.) — تَامَرَهُ (T, S, M, K,) aor. تَيْمَرُهُ (T,) inf. n. تَيْمَرٌ; (T, M, K;) and تَيْمَرْتَهُ (T, M, K,) [which is the more common,] inf. n. تَيْمَرٌ; (K;) *She* (a woman) *enslaved him* (S, M, K) *by love of her,*

أَتَمَرٌ [More, and most, enslaved by love]. Hence أَتَمَرٌ مِنَ الْمَرْقَشِ [More enslaved by love than El-Murakhsh: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

تَيْمَرٌ: see what follows.

تَيْمَرٌ Enslaved, and brought into subjection, by love: (S:) having the heart enslaved, and brought into subjection, and affected with vehement love so as to be deprived of his reason: (Abu-l-'Abbás El-Aḡwal, TA:) or deprived of his reason; disordered therein; by women; as also تَيْمَرٌ: and led astray. (T.)

تَيْن

تَيْنٌ The tree of the بَلْس [or common fig; ficus

carica]: or the بَلْس itself: (M:) [or both; i. e.] a certain well-known kind of tree; and the fruit thereof: (TA:) [or the latter only;] a certain thing that is eaten, (S, Mḡb,) well known: (Mḡb, K:) fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice: (K: [the last word in this explanation in the K is مُقْبِلٌ, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is fattening, for قَبِلٌ signifies "he became fat after being lean;" and my opinion is confirmed by what here follows:]) it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body: it is also said, in a trad., that it stops hemorrhoids, and is good for the gont: (Bḡ xcv. 1:) Aḡn says, there are many kinds thereof: that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs: and he adds, on the authority of an Arab of the desert, of the Saráh, that it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored: (M:) the word is Arabic: (Mḡb:) [a coll. gen. n.:] n. un. with ḡ. (S, M, Mḡb.) This is what is meant in the Kur [xcv. 1], where it is said, وَالزَّيْتُونَ وَالنَّيْنِ وَالزَّيْتُونَ accord. to I'Ab, (T, S, Bḡ, Jel) and the generality of the interpreters: (Mḡb:) or these two words mean two mountains (S, M, Bḡ, Jel) of Syria, (S, Jel) or of the Holy Land, (Bḡ) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bḡ:) or the mosque of Damascus and that of Jerusalem: (Bḡ:) or two mosques in Syria: accord. to Aḡn, the former is the name of a mountain in the country of Ghazafún; but there is no mountain thus called in Syria. (M.) — Among the kinds of تَيْن is that called تَيْنُ الْجَمِيمِ [The sycamore-fig; ficus sycomorus; also called the Egyptian fig; described voce جَمِيمٌ, q. v. (Aḡn.) — [التَّيْنُ الشُّوكِيُّ and التَّيْنُ الْإِفْرَنْجِيُّ] are appellations applied in the present day to The Indian fig, or prickly pear; cactus opuntia: Forskál (Flora Aegypt. Arab. p. lxxvii) applies the former name to the cochineal Indian fig; cactus cochinillifer.] — التَّيْنَةُ also signifies †The anus: (Aḡn, M, K:) [opposed to الْجَمِيمَةُ as meaning "the pudendum muliebre."]

تَيْنَانٌ: see art. تَنْ.

تَيْانٌ A seller of تَيْن [or figs]. (TA.)

مَتَانَةٌ [originally مَتَيْنَةٌ] A fig-garden. (KL.) And أَرْضٌ مَتَانَةٌ A land abounding with تَيْن [or figs]. (TA.)

تبه

1. تَاهُ, (S, Mgh, Mṣb, K,) aor. يَتَبُّهُ, (S, Mṣb,) inf. n. تَبُّهُ (S, Mgh, Mṣb, K) and تَبُّة (K) and تَبَّانٌ, (S, K,) is *syn. with تَاهُ having for its aor. يَتَوَّهُ*; (Mṣb, TA;) [and with طَاحَ, aor. يَطِيحُ and يَطْوِجُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way; (Mgh, Mṣb, K, TA;) in the desert: (Mgh, Mṣb:) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (S, TA:) [or his mind, or intellect, was, or became, disordered, confused, or unsound: (see تَاهُ in art. تَوَّهُ)] and he perished. (TA in art. تَوَّهُ.)* You say also, *تَاهَتْ بِهٖ سَفِينَتُهُ* *His ship deviated from the right course with him. (TA.)* And *تَاهَ عَيْنِي بَصْرَكَ* *Thine eye, or thy sight, passed me over; syn. تَحَطَّى. (Aboo-Turab, TA.)* تَاهَ بَصْرَهُ [in the CK, erroneously, قَصْرَهُ] signifies also تَأَفَّ, (K, TA, [in the CK نَأَفَّ,] i. e., accord. to 'Arrám, *He looked at a thing continually, or continuously (في دَوَامٍ) [app. as one confounded, or perplexed, and unable to see aright]. (Aboo-Turab, TA.)* — Also, تَاهُ, (S, K,) aor. يَتَبُّهُ, (S,) inf. n. تَبُّهُ, (S, K,) and تَبُّة is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهُ having for its aor. يَتَوَّهُ;] *He magnified himself; or behaved proudly, haughtily, or insolently: (S, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he behaved conceitedly, or vain-gloriously;] or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly: for] Er-Rúghib makes a distinction between مُعْجَبٌ and تَاهٌ; saying that the مُعْجَبُ believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَاهُ believes*

himself decisively. (MF and TA in art. عَجَب.) One says, *هُوَ يَتَبُّهُ عَلَى قَوْمِهِ* [*He behaves proudly, or conceitedly, or vainly, towards his people.*] (TA.)

2. تَبَّهُ i. q. تَوَّهُ [and طَوَّحَهُ and طَوَّحَهُ], i. e., *He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K.)* And *تَبَّهُ نَفْسَهُ* *He made himself to be, or become, confounded, or perplexed, and unable to see his right course: (S, TA;) as also تَوَّهَهَا and طَوَّحَهَا: (S:) or he destroyed himself. (TA.)*

4. مَا أَتَوَّهُ: see مَا أَتَوَّهُ, in art. تَوَّهُ.

10. اسْتَأْتَاهُ: see art. تَوَّهُ.

تَبُّة: see تَبُّهُ.

تَبُّة [originally an inf. n.: see 1, throughout:]

A مَغَارَةٌ [i. e. desert, or waterless desert, &c.] (S, Mṣb, K) in which one loses his way, (S,) wherein is no sign, or mark, whereby one may be guided therein; as also تَبُّة: (Mṣb:) pl. أَتْبَاهُ and أَتَابِيهِ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوَهَةٌ. (Meyd, in Freytag's Lex.) [Hence,] التَّبِيَّةُ, [also called بَيْتُهُ بَنِي إِسْرَائِيلَ,] *The place [or desert] in which the Children of Israel lost their way, between Egypt and the 'Akabeh [at the head of the eastern gulf of the Red Sea], unable to find the way of egress from it. (TA.)* — مَتَبِّهَةٌ and تَبُّة and تَبُّة (K) and مَتَبِّهَةٌ (S, K,) originally [مَتَبِّهَةٌ] of the measure مَفْعَلَةٌ, (S,) and مَتَبِّهَةٌ and مَتَبِّهَةٌ and مَتَبِّهَةٌ (K) and مَتَبِّهَةٌ (TA) *A land wherein one loses his way, (S, K, TA,) wide, and having in it no signs, or marks, of the way, nor mountains nor hills. (TA.)* And بَلَدٌ أَتْبَاهُ *A country to which, and in which, one cannot find his way. (TA.)*

تَبُّة: see تَبُّهُ, in two places.

تَبَّانٌ: see تَاهٌ, in two places. — Also, and

تَبَّانٌ and تَبَّانٌ, *Daring, or bold; who pursues a random, or heedless, course, without any certain aim or object, in affairs: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)*

تَبَّانٌ and تَبَّانٌ: see تَبَّانٌ: and see also تَاهٌ.

تَبَّاهٌ: see تَاهٌ, in two places.

تَاهٌ *Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوَّهُ;) and so تَبَّانٌ and [in an intensive sense, like مَتَبِّهَةٌ,] تَبَّاهٌ: (K:) deviating from the right way and magnifying himself or behaving proudly or haughtily or insolently: or deviating from the right way and being confounded or perplexed, unable to see his right course. (TA.) — {Deviating from the right way in opinion: (Mgh:) desiring a thing and unable to find the right way. (Mṣb.)} — Magnifying himself; or behaving proudly, haughtily, or insolently: affecting to be commended for or praised for, or glorying in, that which he does not possess; or overpassing the due bounds in elegance of mind or manners &c.: [see 1, last sentence but one: it is best rendered *behaving proudly, or conceitedly, or vainly:*] and in like manner تَبَّاهٌ; (K;) but this has an intensive signification; [meaning, like مَتَبِّهَةٌ, *very proud or conceited or vain;*] (TA;) and تَبَّانٌ and تَبَّانٌ and تَبَّانٌ: (K:) or only تَاهٌ and تَبَّاهٌ, accord. to IDrd. (TA.)*

هُوَ أَتْبَاهُ النَّاسِ: see أَتْوَهُ in art. تَوَّهُ, where it is explained on the authority of the TA. [In the S it seems to be indicated by the context that the meaning is *He is the proudest of men.*] — See also تَبُّهُ, last sentence.

مَتَبِّهَةٌ: see تَبُّهُ.

مَتَبِّهَةٌ *A man having much تَبُّهُ [meaning pride, or conceit, or vanity]: or who deviates from, or loses, or misses, the right way, or who loses his way, much, or often. (TA.)*

تَبُّهُ: see مَتَبِّهَةٌ and مَتَبِّهَةٌ and مَتَبِّهَةٌ and مَتَبِّهَةٌ: see تَبُّهُ.

ث

The fourth letter of the alphabet: called **ثَا** and **ثَا** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَاءَات**; and [of the latter,] **أَثْوَاء** and **أَثْيَاء**. (TA in **الالف اللينة**.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **بِثْوِيَّة** [or gingival], which are **ث** and **ذ** and **ظ**. (TA at the commencement of **باب الثاء**.)—It is sometimes substituted for **ف**, as in the instance of **حَفَالَةٌ** and **حَفَالَةٌ**; and for **س**, as in the instance of **جَمَانٌ** and **جَمَانٌ**; and for other letters. (TA in the latter place.)—[As a numeral, it denotes *Five hundred*.]

ثَا

ثَا and **ثَاءَة**: see the letter **ث**, and arts. **ثَوَا** and **ثِي**.

ثِي

R. Q. 1. **ثَاثَا** *He watered camels to their satisfaction*: (S, M, K; but in some copies of the S, the verb is made trans. by means of **ب**;) or *he watered them* (T, M) *so as to quench their thirst*, (T,) *but not so as to satisfy them*. (T, M.)—Also, contr., *He kept camels thirsty*; i. e. *he did not water them at all*; or *he watered them little, so that they were not satisfied*. (K, TA.)—*He extinguished fire*. (Sgh, K.)—*He stilled another's anger*. (TA.) And **ثَاثَا عَنْهُ غَضَبُهُ** *He quenched his anger*. (M.) [Or this may be rendered *He dispelled from him his anger*: agreeably with what follows.]—*He removed* (IDrd, M, K) *a thing* (M) *from its place*. (IDrd, M, K.)—**ثَاثَا عَنِ الْقَوْمِ** *He repelled from, or defended, the people, or company of men*, (As, S, K,) and *rendered them reciprocal aid*. (As, TA.)—**ثَاثَا**, (T, M, K,) inf. n. **ثَاثَاة**, (T,) also signifies *He restrained, or withheld*, (T, M, K,) *a man* (T, M,) *from* (عَنْ) *another man*, (T,) or *from* (عَنْ) *a thing, or an affair*. (M.)—**ثَاثَاَتِ الْإِبِلُ** *The camels drank to their satisfaction*: (M, K;) or *drank, but not so as to satisfy themselves*. (M.)—And, contr., *The camels thirsted*. (K.)—And **ثَاثَا** *It became stilled*; (K;) *said of anger*. (TA.)—See also R. Q. 2.—**ثَاثَا بِالْتَيْسِ**, (AA, AZ, M, K,) inf. n. **ثَاثَاة**, (K,) like **ثَاثَاة**, (TA,) *He called the he-goat* (AA, AZ, M, K) *to copulate*. (AA, K.)

R. Q. 2. **ثَاثَاَتَا** *He deemed it right that he should abide, or remain, where he was*, (AZ, T, K,) and *abstain*, (AZ, TA,) *after he had desired to make a journey* (AZ, T, K) *to a country, or land*. (AZ, TA.) And **ثَاثَاَتَا عَنِ الْأَمْرِ**, (M,) or **ثَاثَاَتَا عَنِ الشَّيْءِ**, (TA,) *He deemed it right that he should abstain from the affair, or thing*, (M, TA,) or

that he should pause at it, (M,) *after he had desired it*. (M, TA.)—**ثَاثَاَتَا مِنَّهُ** *I met such a one, and feared him*. (As, S, K.)

ثَاب

1. **ثَاب**, (Eyn, T, M, K,) like **عَبِي**, (K,) and **ثَاب**, (IKoot, L, and so in a copy of the A,) inf. n. **ثَابٌ**, (K,) or **ثَابٌ**, (M,) *He became relaxed and sluggish*; *said of a man*: (A:) or *he became affected with sluggishness and languor*; (M;) as also **ثَابٌ**: (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness*; as also **ثَابٌ** and **ثَابٌ**; (K;) which last is approved by IDrd and Thábit Es-Sarakustee, who disallow **ثَابٌ**, though this is the form commonly known and approved, and is the most chaste form: (TA:) or *he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible*; (T;) as also **ثَابٌ**: (L:) or **ثَابٌ** this last signifies *he yawned, or opened his mouth*, (Mgh, Msh,) *by reason*, (Mgh,) or *on the occasion*, (Msh,) *of languor* (Mgh, Msh,) *like the heaviness of drowsiness*; (Mgh;) or *he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety*; (MF, TA, on the authority of IDrst;) or *he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof*: (TA on the authority of Et-Tedmuree:) **الثَّوَابُ** is from **الثَّوْبَةُ**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **ثَاوَبَ**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Msh.) Hence, **إِذَا ثَابَ أَحَدُكُمْ فَلْيَغْطِ فَاهُ** [When every one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

5: see 1.

6: see 1, in six places.

ثَوْبَةٌ, (T, S, M, K, &c.) as also **ثَوْبَةٌ**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **الثَّوَابُ**, like **مَطْوَةٌ** from **المَطْيُ**; (T;) or from **ثَابٌ**; and means *A state of relaxation and sluggishness*: (A:) or *sluggishness and languor* (M, K) *like the languor of drowsiness*: (K:) or *languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility*: (T, L:) or *a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness*: (Mgh:) or *a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety*: (IDrst, MF, TA:) or *a yawn-*

ing, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof. (Et-Tedmuree, TA.) Hence the prov., **الثَّوْبَةُ**; (S, A, TA,) and **الثَّوْبَةُ**, without **ة**, as some say; (MF;) or the pronunciation without **ة** is vulgar, (IDrst, TA,) or erroneous; (TA;) [*More catching than yawning*]; for when a man yawns (**إِذَا ثَابَ**) in the presence of others, they become affected as he is. (TA.)

مَثْوُوبٌ *Affected with sluggishness and languor like the languor of drowsiness*: from **ثَابٌ**, q. v. (K.)

ثَار

1. **ثَارَ**, (T, S, Msh,) and **ثَارَ بِهِ**, (T, S, M, Msh, K,) aor. **ثَارَ**, (Msh, K,) inf. n. **ثَارٌ** and **ثَوْرَةٌ**, (S,) or the latter is a simple subst., as is also **ثَوْرَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer*. (T, S, M, Msh, K.) [Hence, **بِمَقْتُولِهِ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.]—[Hence also,] **لَا تَأْرَثْ فَلَانًا يَدَاهُ**, (K,) or **عَلَى** **فَلَانٍ**, (A,) **لَا تَأْرَثْ** *May his arms, or hands, not profit such a one*. (A, K.)—Also **ثَارَهُ**, and **ثَارَ بِهِ**, (M, K,) and **ثَارَ الْقَوْمَ**, inf. n. **ثَارٌ**, (T,) *He sought to revenge, or avenge, or retaliate*, (T, M, K,) *his blood*, (M, K,) and *the blood of the people, or party*. (T.) It is said in a prov., **لَا يَنَامُ مَنْ تَارَ** [*He will not sleep who seeks to revenge, or avenge, or retaliate, blood*]: in the Kámil of Mbr, [and in some copies of Meyd,] **مَنْ آتَارَ** [which seems to signify the same]. (TA.)—[And **ثَارَهُ** and **ثَارَ بِهِ** signify also *He slew him in blood-revenge, or in retaliation of the blood of a relation*: see **مَثْوُورٌ**.]—**ثَارَتَكَ بِنَدَا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

8. **آتَارَ**, originally **آتَارَ**, *He obtained his blood-revenge, or retaliation*; syn. **أَدْرَكَ ثَارَهُ**; (T, S, M, K;) **آتَارَ مِنْهُ** *from him*; (T, S;) as also **آتَارَ**: (M, K;) and **آتَارَ مِنْهُ** *he slew the slayer of his relation*. (T.) Lebeed says,

وَالْتَيْبُ إِذَا تَعَرَّ بِرِمَّةٍ خَلَقًا
بَعْدَ الْمَمَاتِ لِأَنِّي كُنْتُ أَتِيرُ

[And the old she-camels, if they seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

after my death: for when camels do not find herbage of the kind called **حُمُض**, they eat the bones of dead men and of camels instead thereof. (T.) — See also 1.

10. **استأثر** *He* (a relation of a slain man, A) sought, or asked, aid, in order that the blood of his slain [relation] might be revenged, or avenged, by retaliation of his slaughter (**بِثَّارِهِ**), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.)

ثَار, (S, M, A, Mgh, Msh, K,) which may be also pronounced **ثَار**, i. e., with the **ا** suppressed, (Msh,) and **ثَارَةٌ**, (A,) and **ثَوْرَةٌ**, (S,) which last is a subst. [from **ثَار**], as also **ثَوْرَةٌ**, (Lh, M, K,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or avenge, or retaliate, blood: [see 1, of which **ثَار** is an inf. n.:] or a desire, or seeking, for retaliation of a crime or of enmity: or retention of enmity in the heart, with watchfulness for an opportunity to indulge it: syn. **ذَحَل**: (S, A, Msh:) or **طَلَب**: (M, K:) or **حَقَّد**: (Mgh:) or (so accord. to the M; but accord. to the K, "and") *blood* (M, K) *itself*: (M:) pl. **أَثَار** and **أَثَار**; the latter formed by transposition. (Yaqoob, M.) You say, **أَدْرَكَ ثَارَهُ** (S, Mgh, K) and **ثَوْرَتَهُ** (A, T, S) [*He obtained, or attained, or took, his blood-revenge, or retaliation: or he attained the object of his pursuit [for blood-revenge, or retaliation]; from **ثَارَهُ**: (A, T:) or he slew the slayer of his relation. (Mgh.) And **طَلَبَ بَثَارِهِ** *He sought to obtain his blood-revenge, or retaliation; syn. **طَلَبَ بِذَخْلِهِ**. (S and Msh in art. **ذحل**.) And **أَنَا أَطَلَبُ ثَارِي عِنْدَهُ** *I seek my blood-revenge of him; syn. **ذَحَلِي**. (A.) And **ثَارِي عِنْدَ ذُلَانٍ** *My blood-revenge is a debt owed to me by such a one; syn. **ذَحَلِي**: meaning such a one is the slayer of my relation. (A.) — **ثَارٌ** also signifies, (A,) or **ثَائِرٌ**, (T,) *One who seeks blood-revenge, or retaliation of the slaughter of his relation: and one of whom is sought blood-revenge, or retaliation of the slaughter of a relation: (T, A:) the latter primarily signifies a slayer; and hence, a slayer of a person's relation in vengeance, or retribution: (Ham p. 637:) and the former, one who is sought, or pursued, for blood-revenge; an inf. n. used as a subst.: (Ham p. 87:) the slayer of a person's relation; (S, M, A, K;) as also **ثَائِرٌ**: (A:) pl. of the former **أَثَار** and **أَثَار** [as above] (K) and **ثَائِرَات**: (S, A, K:) the first of which three is [also] pl. of **ثَائِرٌ**. (T.) You say, **هُوَ ثَارُهُ** *He is the slayer of his relation. (S.)* And **يَا ثَائِرَاتِ فُلَانٍ** *O slayers of such a one. (T, S, K.)* **يَا ثَائِرَاتِ عُمَانَ**, occurring in a trad., which is also related with the substitution of **ثَائِرَات** for **ثَائِرَات**, may be explained in the same manner; or it may mean *O ye seekers of the blood-revenge of 'Othmán, aid me to obtain it; the prefixed noun **طَائِبِي**, or **أَهْل**, being understood. (Nh, TA. [See*******

also **ثَارَةٌ** in art. **تور**.]) **ثَارٌ مَنِيمٌ** [*A slayer of one's relation who causes his slayer to sleep,*] means *one with whom the seeker [of blood-revenge or retaliation] is contented, if he find him [and slay him], so that he sleeps after; (S, K;) one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit: (Ham p. 87:) or a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep]: (T:) or a person of rank, or note, in whom [i. e. by the slaughter of whom] one has his full desire accomplished. (A.)* In a trad. of Moḥammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, **أَنَا لَهُ يَا رَسُولَ اللَّهِ الْمَوْتُورُ لِلثَّائِرِ**, meaning [*I am for him, i. e. I am he who should slay him, O Apostle of God:] the seeker of blood-revenge [is for him of whom blood-revenge is sought]. (L. [The explanation there given is clearly shown to relate to **الموتور**]) — **ثَارٌ** signifies also *An enemy*: pl. **أَثَار**: so explained as occurring in the following words of a trad.; **لَا تُغْبِدُوا سِوْفَكُمْ عَنْ أَحْدَانِكُمْ فَتَوْتَرُوا أَنَا رُكْمٌ** *Do not sheathe your swords from your young ones, [neglecting to teach them the use thereof,] and so make your enemies to attain their desire of blood-revenge. (TA.)**

ثَار: see **ثَارَةٌ**.

ثَوْرَةٌ; said in the S to be an inf. n. of 1: see **ثَارٌ**, in two places.

ثَوْرَةٌ: see **ثَوْرَةٌ**.

ثَائِرٌ: see **ثَارٌ**, in three places. — Also *One who does not pity anything: (لَا يَبْقَى عَلَى شَيْءٍ) so that he may obtain his blood-revenge, or retaliation. (S, K.)*

مُتَوَوِّرٌ and **مُتَوَوِّرٌ بِهِ** [*Revenged, or avenged, by the retaliation of his slaughter; by the slaughter of his slayer: and also slain in blood-revenge, or in retaliation for the blood of a relation of the slayer*]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) — Also, the latter, [simply,] *Slain. (T, and Ham p. 87. [But retaliation is generally meant to be understood.]*

ثال

Q. Q. 1. **ثَائِلٌ** *He* (a man, M, Mgh) had **ثَائِلٌ** [i. e. warts] come forth upon him. (M, Mgh, K.)

Q. Q. 2. **بِالثَّائِلِ** (T, M, K) **تَثَائِلٌ جَدُّهُ** (T, TA) *His person had **ثَائِلٌ** [or warts] come forth upon it. (T, M, K.)*

ثَائِلٌ, (T, S, M, &c.,) which may also be pronounced with the **ا** suppressed, [**ثَائِلٌ**] (Msh,) [*A wart; thus called in the present day;] a certain excrescence (M, Mgh, K) on the person of a man, (Mgh,) small, (K,) hard, and round, (Mgh, K,) and of various forms; one description being inverted; another, craked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic, or bilious, or a compound of both these kinds: (K,*

TA:) pl. **ثَائِلٌ**. (T, S, Mgh, Msh, K.) — Also, (as being likened to the excrescence above mentioned, TA,) *The uipple of the breast. (Kr, M, K.)*

ثبت

1. **ثَبَّتَ**, (S, M, A, &c.,) aor. **ثَبَّتَ**, (M, Msh,) inf. n. **ثُبُوتٌ** (S, M, A, Mgh, Msh, K) and **ثَبَاتٌ**, (S, M, Mgh, K,) or this latter is a simple subst., (Msh,) [unexplained in the S and M and A and K, as being well known,] *It* (a thing, S, M, Msh) *continued, subsisted, lasted, endured, remained, remained fixed or stationary, stood, or rested; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: it obtained, or held: syn. **وَامَرٌ**: (Mgh, Msh:) and **اسْتَقَرَّ**: (Msh:) [it stood, as a fact or truth; it stood, or held, good; it was, or became, a fact or truth, or a settled, or an established, fact or truth:] it was, or became, or proved, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper; syn. **صَحَّ**. (Msh.) — **ثَبَّتَ بِالْمَكَانِ**, inf. n. **ثُبْرٌ**, *He continued, remained, dwelt, or abode, in the place. (T.)* — **ثَبَّتَ الْجَرَادُ**, and **ثَبَّتَ**, and **ثَابَتَ**, *The locusts stuck their tails into the ground to lay their eggs. (T.)* — **ثَبَّتَ عَلَى الْأَمْرِ** [*I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair]. (K in art. **زمع**.) — **ثَبَّتَ لِبُدْكَ** *May thy case, or state, or condition, be permanent. (A, TA.)* — [**ثَبَّتَ عِنْدَهُ كَذَا**] *Such a thing was, or became, a settled, or an established, fact, or truth, with him, or in his opinion; it became established, substantiated, made good, or verified, in his opinion or estimation: like **صَحَّ**. And **ثَبَّتَ عَلَيْهِ** *It was, or became, established against him. Hence, **ثَبَّتَ لَهُ عَلَيْهِ كَذَا** *Such a thing became established, or verified, as due to him from him: like **صَحَّ**. And hence,] **ثَبَّتَ** is also syn. with **وَجَبَ** [us meaning *It was, or became, or proved to be, binding, obligatory, incumbent, or due: and it was, or became, necessitated, necessary, or requisite: so that **ثَبَّتَ عَلَيْهِ** means also it was, or became, or proved to be, binding, obligatory, or incumbent, on him; or it rested, or lay, on him; as a debt, or a duty: and it (a sentence &c.) became necessitated to take effect upon him: and **ثَبَّتَ لَهُ** it was, or became, or proved to be, due to him, or owing to him]. (Telwech, TA in art. **وجب**.) — [**ثَبَّتَ لَهُ**] also signifies *It belonged, or appertained, as an attribute, or a quality, or a property, to him, or it; it was affirmable, or predicable, of him, or it. — **ثَبَّتَ**, (S, M, A, Msh, K,) aor. **ثَبَّتَ**, (Mgh, K,) inf. n. **ثَبَاتَةٌ** (M, A, K) and **ثُبُوتَةٌ**, (M, K,) *He was, or became, firm in intellect, understanding, or mind: (S:) or firm, or steady, in fight, or in speech, or discourse: (M:) or intelligent, and possessing self-restraint: or seldom erring or making a mistake or committing a fault: (A:) or firm of heart in war: (Msh:) or courageous as a horseman, (K, TA,) earnest in the charge. (TA.)********

2. **ثَبَّتَ الْجَرَادُ**: see 1. — **ثَبَّتَهُ**: see 4, in two

places. — *ثَبَّتَهُ عَنِ الْأَمْرِ* i. q. *ثَبَّطَهُ* [He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.)

3. *مُكَابَهَةٌ* i. q. *مُهَاوَنَةٌ* [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. موت.) — See also 4.

4. *اَثْبَتَ الْجَرَادُ*: see 1. — *اَثْبَتَهُ* trans. of *ثَبَّتَ*, as also *ثَبَّتَهُ* (S, M, Mṣb, K,) signifying He made it to continue, subsist, last, endure, remain, remain fixed or stationary, stand, or rest; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: he made it to obtain, or hold: [he made it to stand, as a fact or truth; to stand, or hold, good; to be, or become, a settled, or an established, fact or truth:] he made it, or rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper. (Mṣb.) — *طَعَنَهُ فَأَثْبَتَهُ*

He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn.

اَثْبَتَهُ بَوَانِي [He made him fast with a bond, or ligature]. (TA.) — *لَيْثِيُوكُ* (S, Mgh, K,) or *لَيْثِيُوكُ* (CK,) in the Kur [viii. 30], means

That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise: (S, Mgh, K, TA:) or that they might confine thee [to thy place]. (K, TA.) You say,

طَعَنَهُ فَأَثْبَتَهُ I thrust him, or pierced him, and confined him to his place, so that he could not quit it. (TA from a trad.) And *ضَرَبُوهُ حَتَّى أَثْبَتُوهُ*

They smote him, or beat him, so that they enervated him [and rendered him motionless]. (A, TA.) And *أَثْبَتَ الْجَرِيحَ*

He weakened the wounded man so that he was unable to move. (Mgh.) And *أَثْبَتَهُ جِرَاحَةً*

A wound rendered him unable to move: (T, A:) and in like manner one says of a malady. (A.) And *أَثْبَتَ*

His malady became violent, or a wound affected him, so that he did not [or could not] move. (T, TA.) — *اَثْبَتَ حُجَّتَهُ* He established his evidences, or proof, and made it clear, plain, or manifest. (M.)

— *اَثْبَتَهُ* (M, K,) inf. n. *اِثْبَاتٌ*, (TA,) also signifies He knew him, or it, certainly, or assuredly; and so *ثَابَتَهُ* (M, K, TA,) inf. n. *مُثَابَهَةٌ*. (TA.)

And you say, *نَظَرْتُ إِلَيْهِ فَمَا أَثْبَتَهُ بِبَصْرِي* [I looked at him, or it, but I did not know him, or it, surely with my eye]. (A, TA.) And *اَثْبَتَ*

اَثْبَتَ الشَّيْءَ مَعْرِفَةً [He knew the thing certainly, completely, or thoroughly]. (A. [Explained in a copy of that work, followed in the TA, by *قَبْلَهُ*; but this is undoubtedly a mistranscription for *قَتَلَهُ*, q. v.] — Also, (i. e. *اَثْبَتَهُ* alone,) He verified it. (Har p. 175.) — And *اَثْبَتَ* [set it down, registered it, or recorded it,] i. e., a man's name, (A, Mṣb, TA,) *فِي الدِّيَوَانِ* [in the register of soldiers or pensioners or accounts]. (A, TA.) —

[And i. q. *أَوْجَبَهُ* as meaning He made it, or declared it to be, binding, obligatory, or incumbent, (*عَلَيْهِ* on him,) or due (*لَهُ* to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect,

or *ثَبَّتَهُ* upon him: see *حَقَّهُ*. — And He affirmed it; he averred it; i. q. *أَوْجَبَهُ* as contr. of *فَاهَهُ*. And hence, *اَثْبَتَهُ* signifies also He made it, or declared it, or asserted it, to belong, or appertain, as an attribute, or a quality, or a property, to him, or it; he affirmed it, or predicated it, of him, or it. — And He authorized it; namely a word, a signification, &c.] — *اَثْبَتَ فَلَانًا* He kept, clave, or held fast, to such a one; scarcely, or never, quitting him. (Mṣb.) And *اَثْبَتَهُ السَّقْمُ*, i. e. [The malady clave to him;] did not quit him. (S.)

5. *الرَّأْيُ* (T, S, M, A, TA,) and *اَثْبَتَ فِي الْأَمْرِ*; (T, TA;) and *اَسْتَبْتَهُ*; (S, M, A, K, TA;) He acted, or proceeded, [firmly, steadily,] deliberately, or leisurately, (T, M, A, K, TA,) in the affair, (T, M, A, TA,) and the opinion, judgment, or counsel; (T, TA;) not hastily: (T, M, TA:) both signify the same: (S:) [or *اَسْتَبْتَهُ فِي أَمْرِهِ* he consulted respecting his affair, and sought for information respecting it, or investigated it. (T, TA.) [In the KL, *اَثْبَتَ* is explained by the words *دَرَنَكَ كَرْدَنَ وَبَجَايَ أوردَنَ*, perhaps meaning The delaying in an affair and (then) executing or performing.]

10. *اَسْتَبْتَهُ*: see 5, in two places. — [Also He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, *عَنْهُ* respecting him, or it. — And He desired, or meant, an affirmation: see a remark on a verse cited voce *بَهْدُ*.] — *اَسْتَبْتَهُ* He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Har p. 175:) and he assured, or certified, himself of the true state of his case. (Idem, p. 426.) You say, *صَغَّرَ عَيْنَهُ* [He contracted his eye in order to assure himself of the correctness of the view; i. e., to obtain a sure view]. (M in art. وِص.) — It is also said to mean He made him, or asserted him to be, firm of heart: but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.)

ثَبَّتَ: see *ثَابَتَ*. — Also A man firm, or steady, of heart; (S;) and so *ثَبَّتَ الْجَنَانُ*; (A, Mṣb, TA;) pl. *ثَبَّتَاتٌ*: (TA:) or a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurately, (A, Mṣb,) in his affairs: (Mṣb:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also *ثَبَّتَاتٌ*: (M, K, TA:) both of which signify also intelligent, and possessing self-restraint; or seldom erring or making a mistake or committing a fault. (A, TA.) And *ثَبَّتَ الْقَامِرُ* A man who does not quit his station, or abode. (M.) And *ثَبَّتَ الْقَدَمُ* [Firm-footed;] one who makes no slip in contention, or in fight. (A, TA.) And *ثَبَّتَ الْغَدِرُ* A man firm, or steady, in fight, or in speech, or discourse: (M, L, TA:) or whose tongue makes no slip in contentions. (S, TA.) — See also *ثَبَّتَ*: — and *ثَبَّتَ*.

ثَبَّتَ Firmness of heart in war. (Mṣb, TA.) You say, *لَهُ ثَبَّتَ عِنْدَ الْحِمْلَةِ* He has firmness, or steadiness, on the occasion of the charge, or

assault. (S, A.) And *ثَبَّتَ عِنْدَ الْحِمَامِ* He has firmness on the occasion of death. (L.) [See also *ثَبَّتَاتٌ*.] — Hence, (Mṣb,) A proof, an evidence, or a voucher. (S, Mgh, Mṣb, TA.) You say, *لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبَّتٍ* I will not decide so unless on the ground of proof, or evidence. (S.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Shaabán or the first of Ramadán,] *ثَبَّتَ ثَبَّتَ أَنَّهُ مِنْ رَمَضَانَ* Then came the proof, or evidence, or voucher, that it was of Ramadán. (TA.) — And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written *ثَبَّتٌ*, (TA,) † One who is an authoritative evidence, or voucher, by reason of his trustworthiness in that which he relates: (A, TA:) or † one who is trustworthy (Mgh, K) in that which he relates: (Mgh: [in the K, only the pl. is mentioned:]) or † one who is just, or equitable, [in that which he relates,] and exact, or honest: (Mṣb:) pl. *ثَبَّتَاتٌ*. (A, Mgh, Mṣb, K.) — Also † An index, or a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheyhhs [who are his authorities]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

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ثَبَّتَاتٌ (A,) or *ثَبَّتَاتٌ* (K, TA,) † A disease that renders one unable to move. (A, K, TA.)

ثَبَّتَاتٌ The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] a *بُرُقُوعٌ*, by which the woman [draws and] binds [the two upper corners of] it to the back of her head. (K.) — And A strap, or thong, with which a camel's saddle (*وَحْلٌ*) is bound: (M, K:) pl. *ثَبَّتَاتٌ*. (M.)

ثَبَّتَاتٌ: see *ثَبَّتَاتٌ*.

ثَبَّتَاتٌ: see *ثَابَتٌ*. — Also Firm in intellect, understanding, or mind: (S, K, TA:) and firm in strength and intellect: (TA:) or firm of heart in war: (Mṣb:) see also *ثَبَّتَ*. — And, applied to a horse, Sharp, and light, or active, in his running; (M, K;) as also *ثَبَّتَاتٌ*. (TA.)

ثَبَّتَاتٌ part. n. of *ثَبَّتَ*; (M, A, Mṣb, K;) as also *ثَبَّتَاتٌ* (M, A, K,) and *ثَبَّتَاتٌ*; (K;) Continuing, subsisting, lasting, enduring, remaining, remaining fixed or stationary, standing, or resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: obtaining, or holding: [standing, as a fact or truth; standing, or holding, good; having the quality of a

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fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Msb: see 1:) dim., when it is used as an epithet, **ثَوَّبْتُ**; but when it is a proper name, its dim. is **ثَوَّبْتُ**. (T.) — **ثَابِتٌ بِمَكَانٍ** Continuing, remaining, dwelling, or abiding, in a place. (TA.) — **الثَّوَابِتُ الكَوَاكِبُ الثَّابِتَةُ** [and **الثَّوَابِتُ**] The fixed stars. (Kzw &c.) — **سِنُونَ ثَابِتَةٌ** Years lasting long. (TA in art. **فَعَسَ**.) — **قَوْلٌ ثَابِتٌ** A sound, valid, true, right, correct, just, or proper, saying. (M.) **بِالْقَوْلِ الثَّابِتِ** in the Kur xiv. 32 means *By the assertion of the unity of God.* (Jel.)

مُثَبَّتٌ Bound with the strap, or thong, called **ثِيَابٌ**; applied to a camel's saddle (**رَحْلٌ**). (M, K.) — **ثَابِتَةٌ** Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense **ثَابِتَةٌ**, (K, TA,) **ثَابِتَةٌ** heavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA.) — **كَلَامٌ مُثَبَّتٌ** lit. An affirmed sentence; i. q. **مُوجِبٌ** as contr. of **مَنْفِيٌّ**; virtually the same as **كَلَامٌ مُثَبَّتٌ** an affirming, or affirmative, sentence.]

ثَابِتٌ: see **ثَابِتٌ**, in two places.

ثَبَّحَ

1. **ثَبَّحَ**, (S, K,) aor. **ثَبَّحَ**, (K,) inf. n. **ثَبَّحٌ**, (S,) He sat with his buttocks against his heels, resting upon the extremities of his feet, (S, K,) as one does in performing the act termed **اِسْتَبَّحَ**. (TA.) — [ثَبَّحَ: see the next paragraph.]

2. **ثَبَّحَ**, (S,) inf. n. **ثَبَّحٌ**; (S, K;) and **ثَبَّحَ**, (A, K;) He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.) — **ثَبَّحَهُ**, (S, A, TA,) inf. n. as above, (S, K,) He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) he did not express it in the proper mode, or manner, namely, speech, or language. (A.) And **ثَبَّحَ**, inf. n. as above; [and app. **ثَبَّحَ**, aor. **ثَبَّحَ**, inf. n. **ثَبَّحٌ**, q. v. infra;] said of writing; [and of speech, or language;] *It was, or was made, confused* [&c.]. (Lth, TA.)

5: see 2.

ثَبَّحٌ The part between the **كَاهِلٌ** [app. here signifying the base of the neck] and the back: (S, A, Msb, K:) or the circuit of the upper part of the **كَاهِلٌ**, extending to the breast; as is shown by the phrase **اِتْبَاحُ النُّطَا**: [see what follows:] (Aboo-Malik, TA:) or the part between the shoulder-blades and the **كَاهِلٌ**: and the main part of the back, and the part in which are the places of curvature of the ribs: or the part between the buttocks and the base of the neck: accord. to

AO, the part from the rump-bone, or root of the tail, to the hair of the withers [of a horse]: (TA:) also the breast of the bird called **النُّطَا**: (K:) or the middle part of that bird: pl. **اِتْبَاحٌ**. (A, TA.) — **اِتْبَاحٌ** The middle (S, K) of a thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] **اِتْبَاحٌ** and [of mult.] **اِتْبَاحٌ**. (TA.) † The middle of the sea: the main part thereof; and of the night: (A, TA:) the height of the middle of the sea, where the waves meet one another: the higher, or highest, parts of the waves. (TA.) **اِتْبَاحٌ** † Of the middle class of the Muslims: or of the higher, or highest, or chief, class of them. (TA from a trad.) = The quality denoted by the epithet **اِتْبَاحٌ**, q. v.; as also **ثَبَّحَةٌ**. (L.) — **اِتْبَاحٌ** and **ثَبَّحَةٌ** incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K. [App. an inf. n.: see 2, last sentence.]

ثَبَّحَةٌ A thing of the middling sort, between good and bad: (K, TA:) the fem. **ة** is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed **صَدَقَةٌ**. (TA.) — See also **ثَبَّحٌ**.

ثَبَّحٌ Broad, or wide, in the part called the **ثَبَّحٌ**; (S, K, Msb, TA;) and large in the **جَوْفٌ** [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the **ثَبَّحٌ**: (S, A, Mgh, Msb, K:) or lumpy-backed: (TA in this art., and in art. **عَجْرٌ** on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) diim. **ثَبَّحٌ**, occurring in a trad. (S, Mgh, Msb, K.)

اِتْبَاحٌ: see what next precedes.

ثَبَّرَ

1. **ثَبَّرَهُ**, (M, TA,) aor. **ثَبَّرَ**, (M,) or **ثَبَّرَ**, (TA,) inf. n. **ثَبَّرٌ**, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also **ثَبَّرَهُ**, (M,) inf. n. **ثَبَّرٌ**. (K.) You say, **ثَبَّرَهُ بِالنَّسِيِّ**, aor. **ثَبَّرَ**, inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Msb.) And **ثَبَّرَهُ عَنْهُ**, (T, S, M,) aor. **ثَبَّرَ**, (T,) or **ثَبَّرَ**, (S, M,) inf. n. as above; (S, K;) and **ثَبَّرَهُ**; (IAqr, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAqr, T, S, K;) turned him away, or back, from it. (AZ, IAqr, T, M, K.) And **مَا ثَبَّرَكَ عَنْ حَاجَتِكَ** What restrained, withheld, hindered, or prevented, thee, (T, S, A,) or retarded thee, (T, A,) from [accomplishing, or attaining,] thy want? (S, A.) And **مَا ثَبَّرَ النَّاسَ** What hath turned the people away, or back, and withheld, or prevented, them, from obeying God? or what hath retarded them therefrom? (TA from a trad.) — Also, (TK,) inf. n. as above, (K,) He denied him, or refused him, or prohibited him from attaining, or debarred him from, what he desired or sought; he disappointed him, or caused him to fail of attaining his desire; ren-

trated, his desire, or hope. (K.) — He drove him away, expelled him, or banished him. (K.) — He cursed him. (K.) — Also, (M, A, Msb,) aor. **ثَبَّرَ**, (Msb,) inf. n. **ثَبَّرٌ**, (Msb, K,) He (God, M, A, Msb) destroyed him (M, A, Msb, K*) with a destruction from which he should not rise again. (M, A.) — **ثَبَّرَ**, aor. **ثَبَّرَ**, (Msb,) inf. n. **ثَبَّرٌ**, (S, Msb, K,) He perished: (S, Msb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also **ثَبَّرَ** below.] — Also, (M,) inf. n. **ثَبَّرٌ**, (K,) It (the sea) ebbd. (M, K.)

2: see 1, in three places.

3. **ثَبَّرَ عَلَيْهِ**, (T, M, A, K,) inf. n. **ثَبَّرَةٌ**, (T, S, A, Mgh, Msb,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Msb, K,) namely, a thing, (S, M, Msb,) or an affair, (TA,) as, for instance, learning: (A:) he was eager to say it, or to do it, and kept to it constantly, perseveringly, or assiduously. (IAth.)

6. **تَثَابَرَتِ الرَّجَالُ**, (M,) They two, (K,) or the men, (M,) leaped, or sprang, (M, K,) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.)

11. **اِتْبَارَتْ عَنْهُ** I was heavy, or sluggish, and held back from it. (K.)

ثَبَّرٌ Perdition: (Ktádch, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Ktádch, T, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, **اَلَا لِنُورِهِ** *Alas for destruction from which there is no rising again!* (M, A.) In the Kur xxv. 14 and 15, **نُورًا** is in the accus. case as an inf. n., as though they said, **ثَبَّرًا نُورًا**; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَبَّرٌ Suffering loss; erring, or going astray; or becoming lost, or perishing; syn. **خَابِرٌ**: so in the saying of El-Kumeyt,

• **وَرَأَتْ قَضَاعَةَ فِي الْاَيَا • مِّنْ رَّأَى مَثْبُورًا وَثَابِرًا •**
And Kud'oh, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or to err, &c., and one who is suffering loss, or erring, &c.; **مَثْبُورٌ** here meaning **مَثْبُورٌ**. (S.)

مَثْبُورٌ, as used in the Kur xvii. 104, *Overcome; withheld, or prevented, from attaining what is good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAqr, T:) cursed; accursed: (Fr, IAqr, T:) made to lose, or suffer loss; to err, or go astray; or to become lost, or to perish: so in the saying of El-Kumeyt cited above, voce **ثَابِرٌ**: (S:) in a state of destruction. (Mujáhid, T.)*

ثَبَّطَ

1. **ثَبَّطَ**, aor. **ثَبَّطَ**, [inf. n., accord. to rule, **ثَبَّطٌ**] (K,) or, as Sgh says, [judging from the part. n. **ثَبَّطٌ**] thus analogy requires that it should be, (TA,) He mas, or became, stupid in his work, or action; and weak: and he (a man, and a horse, K and TA, said of a horse with respect to covering,

TA) was, or became, heavy, sluggish, or slow. (K, TA.) = See also 2, in two places.

2. ثَبَطَهُ عَنِ الْأَمْرِ, (Lth, IDrd, S, Mgb, K,) or تَبَيَّطَ, (S, Mgb,) He hindered him, withheld him, or prevented him, (IDrd, Mgb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Mgb, K, TA;) as also ثَبَطَهُ: (IDrd, K:) he diverted him from it, by occupying him otherwise: (Lth, S, Mgb:) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Mgb:) or ثَبَطَ signifies one's turning a man back, or away, from a thing that he would do: (Aboo-Is-hūk:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the K̄ur ix. 46. (TA.) — ثَبَطَهُ inf. n. as above, He made him to pause, or wait, at the thing, or affair; (TA;) as also ثَبَطَهُ عَلَيْهِ, (K, TA.) inf. n. ثَبَطَ: (TA;) syn. وَقَفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَبَيَّطَ immediately following in the K̄: in the CK, we find, erroneously, وَقَفَ عَلَيْهِ]. (K, TA.)

4. ائْبَطَهُ الْمَرَضُ The disease scarcely, or never, quitted him. (S, K.)

5. تَبَيَّطَ [quasi-pass. of 2, He became hindered, withheld, or prevented, &c.; عَنِ الْأَمْرِ from the affair, or thing. This signification and that next following are well known. —] He paused, or waited; [عَنِ الْأَمْرِ at the thing, or affair; as is implied in the K and TA;] syn. تَوَقَّفَ. (K, TA.)

Q. Q. 3. ائْبَاطُطْتُ عَنِ الْأَمْرِ I held back, or hung back, from the affair, or thing, relinquishing it. (TA.)

ثَبُطٌ Stupid in his work, or action; and weak: heavy, sluggish, or slow; applied to a man, and to a horse; (K;) to the latter, with respect to covering: (TA:) and a man who will not move from his place: (TA:) fem. with ة: (K:) and pl. [of pauc.] ائْبَاطٌ and [of mult.] ثَبَاطٌ, (K,) and, applied to men, ثَبِطُونَ also. (TA.)

ثبن

1. ثَبَنَ الثَّوْبَ, aor. -, inf. n. ثَبَنَ and ثَبَانٌ, He folded the extremity of the garment, and sewed it; (S, K;) [he made a tuck in the garment, to shorten it;] like خَبَنَهُ: (S:) or, (K,) i. c. ثَبَنَ, (TA,) he put a thing into the receptacle [thereof] and carried it before him; as also ثَبَنَ: and in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, TA:) or ثَبَانٌ has this last meaning; and signifies also he put a thing into a ثَبَانٌ [q. v.] and carried it before him: (S:) and ثَبَنَ فِي ثَوْبِهِ, aor. and inf. ns. as above; (M;) and ثَبِنَ فِيهِ, (M, K, as in the CK,) accord. to [some of] the copies of the K̄, but the former is the right reading; (TA;) and ثَبِنَ: (M;) he put a thing into the receptacle [thereof] and carried it before him [in his gar-

ment]: (M, K:*) [see also اَخْبَنَ:] or you say, ثَبَانٌ فِي ثَوْبِهِ he made it a ثَبَانٌ (or thing carried [before him]) in his garment: (T:) and ثَبِنَ ثَبَانٌ he made a receptacle in which he [so] carried a thing before him. (T.)

2: see 1, in two places.

4: see 1.

5: see 1, in three places.

ثَبِنَةٌ: see what next follows, in four places.

ثَبَانٌ A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him: (S:) or the part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also ثَبِنَةٌ: (M:) or the part, of one's garment, which is the place wherein he carries; folding it's extremity, and sewing it, before him, and then putting in it some dates or other things: as also ثَبِنٌ and ثَبِنَةٌ: (K:) and the extremity of the [garment called] رِدَاءٌ, when one folds it before him and sews it [and puts a thing in it to carry]: (M:) or a receptacle in which one carries a thing before him; (T:) and ثَبِنَةٌ, of which the pl. is ثَبَانٌ, (T,) or its pl. is ثَبِنٌ, like as the pl. of خَبِنَةٌ [which has a similar meaning] is خَبِنٌ, (Har p. 427,) the doubled upper border of the trousers or waist-wrapper, in which one carries [before him] fruit and other things: [see also خَبِنَةٌ:] or, as some say, ثَبَانٌ does not signify a receptacle, but dates that are put and carried in a receptacle or some other thing: and sometimes what a man carries in his sleeve; and ثَبِنَةٌ signifies only what one carries before him, that is little in quantity: and what is great is not called ثَبَانٌ. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثَبَانًا [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a ثَبَان]: i. c., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خَبِنَةٌ.]) And one says, قَدِمَ فَلَانٌ بِثَبَانٍ فِي ثَوْبِهِ مَا أَدْرِي مَا هُوَ [Such a one came with a ثَبَان in his garment: I know not what it was]. (T.)

ثَبَانٌ: see ثَبِنٌ.

مَثَبِنَةٌ A bag in which a woman puts her mirror and apparatus: (M, K:) of the dial. of El-Yemen. (M.)

ثبي or ثبو

1. ثَبَوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, I sent him good after good, or evil [after evil]. (TA.) [See also 2.]

2. تَبَيَّطَ, [inf. n. of ثَبَى, mentioned in the T and K, in all its senses, in art. ثَبَى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثَبَى and also in

art. ثَبَو.] The act of collecting (K, TA) in successive assemblages (ثَبَةٌ ثَبَةٌ). (TA.) You say, ثَبَاهُ He collected it, namely, a thing, (M,) and water: (M* and TA in art. ثَبَو:) and he added to it, and collected it. (M, TA.) — The collecting what is good: and also, what is bad, or evil: thus bearing two contr. significations. (K.) — [And hence,] The praising a man in his life-time: (AA, S, K:) or praising him time after time in his life-time: (TA:) or praising him much; as though relating to him collections (ثَبَاتٌ) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rághib, TA:) and the magnifying [a person]; or honouring [him]. (T, K.) You say, ثَبَى الرَّجُلَ, (M,) or ثَبَى عَلَى الرَّجُلِ, (T,) He praised the man in his life-time: (T, M:) because the doing so implies the collecting his good qualities or actions. (T, M.) — [Hence also the contr. signification,] The blaming, or censuring, much; collecting blame, or censure, from this and that source. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) — The act of completing [and augmenting a thing]. (K.) You say, ثَبَى مَعْرُوفَكَ Complete and augment [thy beneficence, or bounty, or favour]. (T.) And ثَبَى اللَّهُ لَكَ التَّعَمَّرَ [May God complete and augment to thee benefits, or blessings: or] may God send to thee benefits, or blessings. (TA.) [See also 1.] — The putting a thing into a good, right, or sound, state, and augmenting it. (T, K:*) — ثَبَى الْمَالُ He kept, preserved, guarded, or took care of, the property. (Kr, M.) = ثَبَيْتُ عَلَى الشَّيْءِ, (As, S,) inf. n. تَبَيَّطَ, (As, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (As, T, S, M, K.) — The inf. n. signifies also The keeping, (T,) or pursuing, (K,) the way, course, mode of acting, or the like, of one's father: (T, K:) or the doing, or acting, like one's father. (M.) — Also The complaining of one's state, or case, and of one's want; and asking aid, or assistance, and vengeance, or vengeance. (K.) [One of the meanings assigned to the verb by Golins, as on the authority of the K, and by Freytag after him, is "Dispositus paravitque se:" app. from the former's having found ائْبَاطُطْتُ written in a copy of the K̄ for ائْبَاطُطْتُ = ائْبَاطُطْتُ I know him, or it, with a seeming, not a certain, knowledge. (T, TA.)

ثَبَةٌ A company (T, S, M, K) of men; (T, M;) as also ائْبِيَّةٌ; (M, K; [in the CK erroneously written ائْبِيَّةٌ;]) and ائْبِيَّةٌ: (TA:) a company in a state of separation or dispersion; or a distinct body, or company, of men: (T:) and a troop of horsemen; such as is termed عَصَبَةٌ: (M, K: [in the CK, الْعَصْبَةُ is erroneously put for الْعَصْبَةُ:]) the pl. is ثَبَاتٌ and ثَبُونَ (T, S, M, K) and ثَبُونَ (S, M) and ائْبِيَّةٌ and ائْبِيَّةٌ (TA) ائْبِيَّةٌ, in which last the ة is a substitute for the last ي [of ائْبِيَّةٌ]: (M, TA:) or [accord. to some,] ائْبِيَّةٌ, which signifies companies, has no sing.; but, as some say, its sing. is ائْبِيَّةٌ, of the measure ائْبِيَّةٌ, [originally ائْبِيَّةٌ] which means a numerous company: (Ham p. 796:) [it is also said that] ثَبَى in

a pl. of ثَبَّة as meaning *a company*; (L in art. ثوب, and Ham p. 271;) and hence the phrase الثَّبِي الْعَالِي, for الثَّبِي الْعَالِيَّة, [the high, or exalted, companies,] the former word being made inase. because it is like زَبْر [which is sing. and masc.]; but some say that this word here means the assemblies of the nobles: (Ham ubi suprâ:) IAqr says, الثَّبِي الْعَالِي مِنْ مَجَالِسِ الْأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmâno. (M.) Accord. to some, it is from ثَاب, being originally ثَوْبَةٌ; and its dim. is ثَوْبِيَّة: (T:) or it is originally ثَبِي: (S:) accord. to Er-Râghib, the letter elided from ثَبَّة as meaning "a company," but not as relating to a watering-trough or tank, is ي; and ISd holds it to be ي; and [if so,] its dim. is ثَبِيَّة: (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَبٌ and أَخٌ and سِنَّةٌ and عَصَةٌ &c. (M in arts. ثوب and ثبي) [See also art. ثوب. It seems to signify also *An assemblage, or a collection, of things of any kind:*] see 2, in two places. — Also The middle of a watering-trough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Aboo-Kheyrch, T:) but this is from ثَاب; (T, S;) the ة is a substitute for the و, the medial radical, which is suppressed; for it is originally ثَوْبٌ: (S:) or it is originally ثَوْبَةٌ: (T:) or it may be from ثَبِيَّتٌ "I collected:" but Aboo-Is-hâk makes it to be from ثَابَ الْهَاءِ, nor. يَتَوْبُ; and this he infers to be the case from their saying that the dim. is ثَوْبِيَّة. (M.) [See also art. ثوب.]

ثَبِي One who praises men much [while they are living: see 2]. (TA.)

ثَبِيَّة: see ثَبَّة, of which it is said to be the dim.

ثَبِيَّة: see ثَبَّة, in two places.

ثَبِيَّتِي Property collected together. (TA.)

ثتل

Q. Q. 1. ثَتَل (K and TA, in the CK ثَتَلْتَل) He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (ثَعَالٌ being put in the place of ثَعَالٌ:) [app. from the subst. below:] but the word as mentioned by IAqr is ثَتَل [app. a mistranscription for ثَتَلْتَل]. (TA.)

ثَتَل The وَعَل [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced ثَتَل, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jacla of Hamilton Smith; called by some an ibex; as is also بَدَن:] or an old وَعَل: (S, M, Mgh, K:) or the male of the أَرُوِي: (Sh, T, M, K:) [this is the same as the first explanation:] En-Nadr says that it has small horns: (T:) Aboo-Kheyrch, that it is of

the وَعُول, does not quit the mountain, and its horns have branches: (T, Mgh:*) he says that the وَعُول are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِل [pl. of ثَيَاتِل] are like them in their colours, and only distinguished from them by the horns; the وَعَل having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called] بَقَرُ الْوَحْشِ, (M, K,) that abides in the mountains. (M.) — A man who sits with women. (TA.) — Incapable of going in to women; or not desirous of women. (K.) — A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by As, it is ثَتَل. (TA.)

ثج

1. ثَجَّ, (A, L, Msh, K,) nor. -, (A, Msh, TA,) inf. n. ثَجَّج, (L, Msh, TA,) or ثَجَّجَج, (A, TA,) or ثَجَّجَجَج, (TA,) It (water) flowed: (K:) or poured forth vehemently, (A, Msh, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and ثَجَّجَج and ثَجَّجَجَج signify the same. (K.) ثَجَّج also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkah. (S, K, TA.) = ثَجَّجَه, (S, A, Mgh, Msh, K,) nor. -, (S, A, Mgh, Msh,) inf. n. ثَجَّجَج, (S, Mgh, Msh,) He made it to flow; (S, A, Mgh, Msh, K;) poured it forth; (Msh;) namely, water, (S, A, Mgh, Msh, K,) and blood (S, A, Mgh, Msh) of a victim for sacrifice; (Mgh, Msh;) as also ثَجَّجَه; and ثَجَّجَه may also be used in the same sense. (TA.) Hence, (Mgh, Msh,) أَفْضَلَ الْحَجِّ الْعَجِّ وَالسَّحَابِ, (S, Mgh, Msh,) a saying of Mohammad, (TA,) meaning The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice in the تَلْبِيَّة [see 2 in art. لبي] and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Msh.)

4: }
7: }
R. Q. 1: } see 1.
R. Q. 2: }

ثَجَّجَ He milked into it milk abundantly flowing. (TA from a trad.)

ثَجَّجَجَج A source yielding abundance of water. (TA.) — See also ثَجَّجَج.

ثَجَّجَج [originally an inf. n. (see 1)] A torrent, or flow. (S, K.) So in the saying, أَنَا الْوَادِي بِحَجَّجِهِ [The valley brought us its torrent, or flow]. (S.) — The sound of the pouring forth of water. (TA.) — See also ثَجَّجَج.

ثَجَّجَج Water pouring forth vehemently: (Msh:) or poured forth; as also ثَجَّجَجَج: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 4)

TA;) as also ثَجَّجَج and ثَجَّجَجَج: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) — [Hence,] فَلَانَ عَيْتُهُ ثَجَّجَج وَبَحْرُهُ عَجَّجَج [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.)

ثَجَّجَجَج: see ثَجَّجَجَج. — Also, (K,) or ثَجَّجَجَجَج, (A,) † In eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words. (TA.)

ثجر

1. ثَجَّرَ, nor. -, He mixed the ثَجِير of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called نَبِيذ: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making نَبِيذ: (Mgh:) or ثَجَّرَ الثَّمَرِ he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.)

ثَجِير, an arabicized word, (Msh,) pronounced by the vulgar with ت, (S, Msh,) The dregs of anything that is pressed; (S, A, Mgh, Msh;) as of pressed unripe dates: (K:) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called نَبِيذ: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (As, Msh:) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.)

ثخن

1. ثَخُنَ, (T, S, M, Msh, K,) nor. -, (K;) and ثَخِنَ, (El-Ahmar, ISd, Msh, TA,) nor. -, (TA;) inf. n. ثَخَانَةٌ (T, S, Msh, K, &c.) and ثَخُونَةٌ (ISd, Msh, K) and ثَخَنَ (Z, Msh, K) and ثَخِنَ; (TA;) It (a thing, S, Msh) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see ثَخِينُ:)] it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Râghib, TA.)

4. اِثْخَنَهُ [in its primary sense, He, or it, rendered it ثَخِين, i. e. thick, &c. — And hence,] † He, or it, (a man, JK, T, Mgh, Msh, and a wound, S, Mgh, and disease, Bḍ in viii. 68,) rendered him heavy: (JK, T, Bḍ ubi suprâ, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Msh, K, TA.) You say, اِثْخَنَهُ ضَرْبًا † He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And اِثْخَنَهُ بِالْجِرَاحَةِ † I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Msh.) — إِذَا اِثْخَنْتُمُوهُمْ, in the Kur xvii. 4, means † When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bḍ:) or when ye have overcome them, and wounded them much, or inflicted

many wounds upon them, (Abu-l-'Abbás, K, TA,) so that they give with their hands. (Abu-l-'Abbás, TA.) — اِثْحَنَ فِي الْعَدُوِّ †He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.) — اِثْحَنَ فِي الْأَرْضِ †He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, اِثْحَنَ فِي الْأَرْضِ قِتْلًا, which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in the land]: (Mgh:) or he fought vehemently in the earth, or land. (Jel in viii. 68.) — اِثْحَنَ فِي الْأَمْرِ †He exceeded the usual, or the just, bounds, or degree, in the affair; strove, or exerted himself, vigorously, or strenuously, therein; or did his utmost therein. (TA.) — اِثْحَنَهُ قَوْلُهُ †His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — اِثْحَنْتَ فَلَانًا مَعْرِفَةً †I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.)

8. اِثْحَنَ, in the saying of El-Aqshà,

• تَمَهَّلَ فِي الْحَرْبِ حَتَّى اِثْحَنَ •

[He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghám from اِثْحَنْتَ. (S, TA.)

10. اِسْتَحْنَى مِنْهُ التَّوَمَ †Sleep overcame him.

(JK, K, TA.) اِسْتَحْنَى بَيْنَ الْمَرَضِ وَالْإِعْيَاءِ †He became overcome by [lit. between] disease and fatigue. (A, TA.)

ثُخْنٌ an inf. n. of ثَخِنَ: [commonly used as a simple subst., meaning *Thickness*, &c.]: one says ثُوبٌ لَهُ ثُخْنٌ [A garment, or piece of cloth, having thickness, or closeness, of texture]. (TA.)

ثُخْنٌ i. q. ثِقَلَةٌ [app. a mistranscription for ثِقَلَةٌ or ثِقَلَةٌ, meaning †A heaviness in the chest or body, or a heaviness and languor, or a heaviness on the heart]; as also ثُخْنَةٌ: El-'Ajjúz says,

• حَتَّى يَبْعَجَ ثُخْنًا مِّنْ عَجَبًا •

[app. meaning *So that he who cries out cries out by reason of heaviness, &c.*]: (TA: [this saying is also cited in the S, in art. عَجَجَ; but there, in one copy, I find ثُخْنًا; and in another, ثُخْنًا; and in both, مِّنْ instead of مِّنْ:] and hence he received the surname of العَجَاجِ: (S and TA in art. عَجَجَ:) so says IDrd. (TA in that art.) [Golius explains ثُخْنٌ as meaning "crassities, spissitudo;" on the authority of Ibn-Muqroof and Ibn-Beyfár; but I suspect that he found ثُخْنٌ in their works written for ثُخْنٌ or ثُخْنٌ, both inf. ns. of ثَخِنَ.]

ثُخْنَةٌ: see ثَخِنَ.

ثُخِينٌ part. n. of ثَخِنَ; (S, Mgh;) *Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong*: (S:) [*thick, dense, or compact*: &c.]: see 1: pl. ثُخَانٌ. You say ثُوبٌ ثُخِينٌ A garment, or piece of cloth, thick, or close, or full, in texture, and, as Az adds, in warp. (TA.) — Applied to a man, *Completely armed*: (KL:)

or ثَخِينُ السَّلَاحِ has this meaning. (S.) — Also (JK, TA) †*Forbearing, clement, grave, sedate, or calm*: (JK, K, TA: [in some copies of the K, الْحَكِيمُ is erroneously put for الْحَلِيمُ:] in the M, heavy in his sitting-place. (TA.)

مُثَخِّنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتَهُ مَثَخِنًا وَقِيدًا [I left him weakened, languid, enervated, or much wounded; beaten until he was at the point of death]. (TA.) — †*Forbearing, clement, grave, sedate, or calm, in mind, or intellect*. (TA.) [See also ثَخِينٌ.] — Metonymically applied by the people of Syria to †*One who causes laughter; who is quick, brisk, or lively, in his motions*. (TA.)

مُثَخِّنٌ †*One who exceeds the usual, or the just, bounds, or who does his utmost, in narration, and in the rehearsal of sayings*. (TA.) — And, with ة, †*A large, corpulent, fleshy, woman*. (JK, A, K.)

ثَدًا

ثَدْوَةٌ and ثَدْوَةٌ (M,) or ثَدْوَةٌ (Lth, T,) or ثَدْوَةٌ, of the measure فَعْلَةٌ, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فَعْلَوَةٌ, (Mgh in art. ثَدَى,) or ثَدْوَةٌ and ثَدْوَةٌ (ISK, T, S, Mgh, Mgh, K,) with damm to the ث if with ء, (ISK, T, S, Mgh, Mgh,) and of the measure فَعْلَةٌ, (ISK, S,) and with fet-h to the ث if with و, without ء, (ISK, T, S, Mgh, Mgh, K,) and in this case of the measure فَعْلَوَةٌ, (ISK, S, K,) like قَرْنَوَةٌ and عَرْقَوَةٌ, (ISK, S,) [the ن in both cases, accord. to ISK, being radical,] so in the Bári', (Mgh,) and so says Ktr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Mgh,) The ثَدَى [which generally signifies the breast, or mamma, but sometimes the pap, or mamilla,] of a man: (Mgh:) or the part, of a man, that corresponds to the ثَدَى of a woman: (T, S, Mgh, K:) or the flesh of the ثَدَى: (Lth, T, M, Mgh:) or the flesh that is around the ثَدَى: (ISK, T, S, K:) or the base of the ثَدَى: (Aq, Zj in his "Khalk el-Insán," S, Mgh, K, KL:) or the portion of flesh that is at the base thereof: (Mgh:) or i. q. ثَدَى: (TA:) and the pap, or mamilla, of a woman and of a man: (KL:) accord. to the author of the Wá'ee, the pl. [of ثَدْوَةٌ] is ثَدَائِهِ, [with ء substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of ثَدْوَةٌ is] ثَدَائِهِ. (Mgh, TA.) The word ثَدَى is used in relation to men in the Saheeh of Muslim, and ثَدْوَةٌ in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثَدَى is common to men and women. (MF in art. ثَدَى.) — ثَدْوَةٌ الْأَنْفِ, occurring in a trad., *The tip, or fore part, of the nose*. (IAth, TA.)

ثَدُو

1. ثَدَاهُ, aor. 2: see art. ثَدَى.

ثَدَى

1. ثَدَيْتُ, aor. 2, *It became moist or moistened*.

(T, K.) ثَدَيْتُ الْأَرْضَ i. q. سَدَيْتُ [The land became moistened by much dew]: mentioned by Yağkoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثَدَاهُ, aor. 2 (T, K) and 2, (T,) *He moistened it*. (T, K.) — And ثَدَاهُ [so in the TT, as from the T, without tesheed,] *He fed him, or nourished him*: (T, TT:) [or the verb in this sense is ثَدَاهُ, for its inf. n.] ثَدَيْتُ signifies the act of feeding, or nourishing. (K.)

2: see 1.

ثَدَى (T, S, M, Mgh, Mgh, K, &c.) and ثَدَى and ثَدَى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حَلْمَةٌ is the head; each of the two parts whereof the حَلْمَتَانِ are the two heads: (Zj in his "Khalk el-Insán:") [and sometimes, but not properly, the حَلْمَةٌ alone; i. e., the pap, nipple, or mamilla:] you say ثَدَى مَقْعَدٌ *a breast that is swelling, prominent, or protuberant*, (S, A, L, K, in art. قَعَد,) *that fills the hand*, (A in that art.) and *has not yet become folding*: (S, L, K, in that art.) and رَضَعَ ثَدَى أُمِّهِ [he sucked the breast, meaning the pap, or nipple, of his mother]. (IK in TA, art. رَضَعَ:) it is peculiar to woman; (T, K:) or common to woman and man; (S, Mgh, K;) being sometimes used in relation to a man; (Mgh;) accord. to the opinion held to be most eluaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Mgh, K;) but most chastely masc.: (TA:) the pl. [of pauc.] is أَثْدَى, (S, M, Mgh, K,) [originally أَثْدَى], of the measure فَعْلٌ, (Mgh,) and [of mult.] ثَدَى, (S, M, Mgh, K,) [originally ثَدَوَى], of the measure فَعُولٌ, (S, Mgh,) and ثَدَى, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثَدَاهُ, [originally ثَدَائِهِ] like سِهَامُهُ; (Mgh;) and a poet says,

• وَأَصْبَحَتِ النِّسَاءُ مُسَلِّيَاتٍ

• لَهِنَّ الْوَيْلُ يَمْدُونُ الثَّدِيَّاتِ

[And the women became widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant الثَّدِيَّاتِ, and changed the [latter] into ن for the sake of the rhyme. (M.) It is said in a prov., تَجُوعُ الْحَرَّةِ وَلَا تَأْكُلُ ثَدِيَّيَا, meaning, *The ingenuous woman will be made to hunger and will not eat the hire of her breasts*, the prefixed noun being suppressed; or, as some relate it, بِثَدِيَّيَا, which is plain [as meaning, *by means of her breasts*]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جَدَّ ثَدَى أُمِّهِ, *May his mother's breast be cut off*, is a form of imprecation against a man, and used to imply a wish for his separation. (Aq, L in art. جَدَّ.) The saying of 'Alec, on the day of his slaughter of the Khawárij, أَنْظَرُوا فَإِنَّ فِيهِمْ

رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ نُدَى الْمَرَاةِ [Look ye, for among them is a man one of whose arms is like the breast of the woman], not احدى نُدَيْهِ as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting نُدىِّة, the dim., whence the surname ذُو النُدَيْة, he who holds نُدَى to be masc. [only] says that the ة is added because the word [virtually] means اَيْدٍ, [which is fem.,] for the man thus surnamed had a short arm, of the size of the نُدَى, as is indicated by the fact that they also called him ذُو اَيْدِيَّة: (S:) or, accord. to Fr, (A'Obeyd, T,) ة is added, in this instance, in the dim., though نُدَى is masc., because it applies to what resembled the remains (بَقِيَّة) of a نُدَى, the greater part of it having gone, so that it is like نُحْمَةٌ and نُحْمِيَّة [dims. of نُحْمَةٌ and نُحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning البَضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of نُتْدُوَّة; (Mgh, TA;) but this requires consideration. (Mgh.)

نُدَيْة: see نُدَى. — Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called] عَقَب [of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it, (see عَقَبٌ and عَقَبٌ),] and the feathers [which he may require to attach to any of his arrows]. (AA, K.)

نُدَا A certain plant [growing] in the desert. (S.)

نُدِيَّة A woman large in the ثَدْيَانِ [or breasts]: اُنْدِيَّة, the masc. form, is not used. (S, M.)

نُدُوَّة, [written by some نُتْدُوَّة, as well as نُتْدُوَّة and نُتْدُوَّة,] mentioned here in the S, and in art. ثُدَا: see the latter art.

نرب

1. نَرَبَهُ, aor. َ, (K,) inf. n. نَرَبٌ, (TK,) [probably, in its primary sense, He stripped it of its نَرَب: see 2: — and hence,] † He stripped him of his garment; namely, a sick man. (K.) — See also 2, in three places.

2. نَرَبِيَّة, in its primary sense, is The removing of the نَرَب, i. e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 147.) — And hence, † The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprâ:) or † severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprâ:) which last meaning it has in the Kur xii. 92: (Bd:) or لَا تُنَرِّبْ عَلَيْكُمْ لَا تَعْلَمُوا there means † No evil, or mischief, shall come upon you: (Zj, T:) or † your offences, or crimes, shall not be mentioned: (Th, M:) نَرَبِيَّة signifies † the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost severity

or harshness: the act of upbraiding, or reproaching: and the going to the utmost length in blaming or reproving: one says, لَا تُنَرِّبْ عَلَيْكَ † [No blame, &c., shall be laid on thee]: and it is from النَرَبُ [as explained above]. (S.) You say, نَرَبٌ and نَرَبٌ and نَرَبٌ, meaning † He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided: (T:) and نَرَبٌ عَلَيْهِ, (S, M, K,) and نَرَبَهُ; (A, K;) and نَرَبَهُ, [and نَرَبٌ عَلَيْهِ,] aor. َ, (K,) inf. n. نَرَبٌ; (TK;) and نَرَبَهُ; (A, K;) † he blamed him, or reproved him; upbraided him, or reproached him, (M, A, K,) with, or for, his offence, or crime; (M, K;) and reminded him thereof; (M;) he showed him his deed to be foul, abominable, or bad: (As, S:) or نَرَبٌ عَلَيْهِ, aor. َ, signifies † he blamed him, or reproved him; and, as Suh says, نَرَبٌ عَلَيْهِ, † he blamed him, or reproved him, much. (Mgh.) — Also † The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (TA.) — It is also said in the K to be syn. with طَى, which means The building [or casing a well] with stones: but [SM says,] I fear that this is a mistranscription for تَوْبِي, with و. (TA.)

4. He (a ram) increased in his fatness: (K:) or acquired a نَرَب, having increased in fatness. (TA.) — See also 2, in two places.

نَرَبٌ A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Mgh, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) نَرَابٌ (M, K) and (of pauc., TA) نَرَابٌ, and pl. pl. اَنْرَابٌ. (K.) Hence, صَارَتِ الشَّمْسُ كَالنَّرَابِ The sun [upon the ground] became like the integuments above-mentioned: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoon-prayer: and in another trad. occurs the phrase, صَارَتِ الشَّمْسُ كَنْرَابِ النَّاقَةِ [The sun upon the ground became like the نَرَب of the she-camel]. (TA.) — And [hence,] † A land of which the stones are such as those of the حَرَّة [q. v.], save that they are white. (L.)

نَرَبَاتٌ, (K,) or نَرَبَاتٌ [like نَرَبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The fingers. (M, K.)

نَرَبَةٌ, (TA,) fem. نَرَبَاتٌ, (T, K,) A sheep having a large نَرَب; (T, TA;) i. e. (TA) a fat sheep. (K, TA.)

نَرَبِيَّةٌ † One who gives little, (K, TA,) reproaching for that which he has given. (TA.)

نَرَبِيَّةٌ Upbraiding [&c.: see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (M, K.)

نرد

1. نَرَدَهُ, aor. َ, (M, L,) or َ, (so in one place in the TT,) inf. n. نَرَدٌ, (T, M, Mgh, L,) He broke

a dry or hollow thing: (T, Mgh, L:) he crumbled a thing, or broke it into small pieces, with his fingers. (M, L.) [Hence,] نَرَدٌ خُبْزًا, (S, M, A, Mgh, K,) aor. َ, (Mgh,) inf. n. as above, (S, Mgh,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Mgh, K,) then moistened it with broth, (A, Mgh,) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner نَرَدَهُ, originally اَنْرَدَهُ; and اَنْرَدَهُ: (S, K:) and اَنْرَدَهُ, and اَنْرَدَهُ, he made, or prepared, نَرِيدٌ [i. e. bread crumbled &c. as above described]. (M.) — He rubbed and pressed a testicle with the hand, in lieu of castrating; (K;) inf. n. as above. (Mgh.) — See also 2. — He dipped a garment, or piece of cloth, in dye: (K:) he dyed it with saffron [&c.]. (TA from a trad.) — نَرَدٌ مِنَ الْمَعْرَكَةِ, (so in a copy of the T, and in some copies of the K, and in the CK,) or نَرَدٌ, (so in some copies of the K, and in the TA,) He (a man, IAqr, T) was carried away from the place of fight wounded much but having life remaining in him. (IAqr, T, K.)

2. نَرَدَهُ, (T, M, K,) inf. n. نَرِيدٌ; (T, S, Mgh;) and نَرَدَهُ; (K;) [ISd says,] I think that the latter is a dial. var. of the former; (M;) He killed an animal that should be slaughtered without cutting the blood flow; (M, K;) i. e., (TA,) he killed it with a blunt knife, so that he broke, [or tore, the flesh &c.,] and did not cut so as to make the blood flow: (A, TA:) or he killed it by squeezing and pressing the blood flow, without cutting, and making the blood to flow: (Mgh:) or he killed it with a thing that did not make the blood to flow freely: or he killed it without practising the method prescribed by the law: (T:) or نَرِيدٌ in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مُنَرَدٌ.] — See also 1, last sentence. — And see نَرَدٌ, below.

4. [It seems that Golius found اَنْرَدٌ erroneously written in a copy of the S and in a copy of the K for اَنْرَدٌ.]

8. اَنْرَدٌ and اَنْرَدٌ: see 1, in four places.

نَرَدٌ Weak rain. (IAqr, M, K.)

نَرَدٌ (S, K) and نَرِيدٌ (A) † A chapping in the lips. (S, A, K.)

نَرَدَةٌ: see what next follows.

نَرِيدٌ and مَنْرُوْدٌ Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Mgh:) or [simply] broken bread. (S.) — Also, the former, (T, A,) and نَرِيدَةٌ (T, M, A, K) and نَرِيدَةٌ (S, M, A, Mgh) and نَرِيدَةٌ (M, K) and مَنْرُوْدَةٌ (K accord. to the TA) and نَرِيدَانٌ (Fr, M, K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, S, M, A, Mgh, K,) then moistened with broth (T, A, Mgh) &c., (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or نَرِيدَةٌ signifies a mess, or

portion, of **ثريد** [or bread crumbled or broken &c.]; (T;) [and so **ثُرودَة**, and **مُثْرودَة**:] that of Ghassán is said by common consent to have been prepared with marrow, and with eggs, or the yolks of eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of **ثريدة** is **ثُرَائِد** and **ثُرَد** and **ثُرْد**; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi supra.) A poet, as cited by IAqr, says,

- **أَلَا يَا حَبْرُ يَا أَبْنَةَ يَثْرَدَانِ** •
- **أَبِي الْحَلْقُومِ بَعْدَكَ لَا يَنَامُ** •

[Now surely, O bread, O daughter of two preparers of **ثريد**, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing **ثريد**, and gives teaucen to **يشردان** by a poetic license, instead of saying **يشردان**, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is **أثْرَدَانِ**; and [ISd says,] I think that this is a determinate subst., for **الثرود** or **المثرود**, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Aishch above other women is as the excellence of **ثريد** above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with **ثريد**, because this is generally prepared with flesh-meat, and it is said to be one of the two things called **لحم**. (TA.)

ثُرودَة: }
ثُريدة: } see **ثريد**; for each, in two places.
أثْرَدَانِ: }
مُثْرودَة A [bowl such as is colled] **قَصْعَة** [app. for **ثريد**]. (TA.)
مُثْرِد One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAqr, M, K,) so that he mangles the flesh. (IAqr, M.)

مُثْرَاد A stone, or boue, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see **مُثْرِد**]. (M, K.)

مُثْرود: see **ثريد**. — Also A garment, or piece of cloth, dipped in dye. (ISH, T.)
مُثْرودَة: see **ثريد**, in two places.
يَثْرَدَانِ: see **ثريد**.

ثرم

1. **ثَرَمَ**, (T, S, M, Mgh, K,) aor. ʿ, (Mgh, K,) inf. n. **ثَرَمَ**, (T, S, M, Mgh,) He (a man, T, S, Mgh) had one of his central incisors broken: (AZ, T, Mgh:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K:) or one of his fore teeth, such as the

central incisors and the teeth between the central incisors and the canine teeth; (M, K;*) or, peculiarly, a central incisor: as also **انثرم**. (M, K.) = **ثَرَمَهُ**, (T, S, M, Mgh, K,) aor. ʿ, (M, K,) or ʿ, (Mgh,) inf. n. **ثَرَمَ**; (S, M, Mgh;) and **انثرمه**; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him **أثرم**: (M, K:) or the former, he struck him on his mouth, so that one of his central incisors fell out: and † the latter, He (God) rendered him **أثرم**. (S.) And **ثَرَمْتُ ثَنِيَّتَهُ** I broke his central incisor. (T, S.)

4: see 1, in two places.
 7: see 1. — Also **انثرمت ثَنِيَّتَهُ** His central incisor became broken. (T, S, Mgh.)

أثرم, applied to a man, Having one of his central incisors broken: (T, Mgh:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth: (Ham ib.:) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K;*) or, peculiarly, a central incisor: (M, K:) fem. **ثَرَمًا**: (M, Mgh, K:) pl. **ثَرَمٌ**. (Mgh.) — **الاثْرَمَانِ** † Night and day: (M, K:) and † time, or fortune, and death. (TA.)

ثرو

1. **ثَرَا القَوْمَ**, (A, S, S, M, K,) aor. ʿ; (A, S, S;) and **ثَرَى**; (T, TT;) inf. n. **ثَرَا**; (M;) The people, or company of men, became many, much, or great in number or quantity; and increased: (A, S, T, S, M, K:) and in like manner, **الجمال**, (A, S, S, M, K,) i. e., the cattle, or other property, became many, much, or great in number or quantity. (A, S, S, M.) — **ثَرَى**, (T, M, K,) aor. ʿ, inf. n. **ثَرَى** [or **ثَرَا**?] and **ثَرَا**, (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also **أثرى**, (T, S, M, Mgh, K,) and **أقرى**: (M:) or **أثرى** signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. **استغنى**: (Mgh:) or it signifies more than **استغنى**: (T:) and **ثَرَيْتُ بِكَ**, I became, or have become, abundant [in property] by means of thee: (T, S:) and **ثَرَيْتُ بِغُلَانٍ** I became in no need of other men by means of such a one. (T, S, M.) A poet says, (S,) namely, El-Kumeyt, praising the Benoo-Umeiyeh,

- **لَكُم مَسْجِدَا اللَّهِ الْمَزُورَانِ وَالْحَصَى** •
- **لَكُم قَبْضُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا** •

[Ye have the two visited mosques of Mekkah and El-Medcneh, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, **مِنْ بَيْنِ مَنْ أَثْرَى وَمَنْ أَقْتَر**. (S.) — **مِنْ بَيْنِ مَثْرٍ وَمَقْتِرٍ**; i. e., **مِنْ بَيْنِ مَنْ أَثْرَى وَمَنْ أَقْتَر**. (S.) — **ثَرَيْتُ بِكَ**, (T,) or **بِهِ**, inf. n. **ثَرَا**, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and **بِذَلِكَ**, aor. ʿ, He rejoiced in, or by reason of, that. (ISK, S.) = **ثَرَوْنَاهُمْ** We were, or became, more than they: (AA, S, M:) or more in cattle, or other property. (K.) — **ثَرَا القَوْمَ**

He (God) made the people, or company of men, to be many, or numerous; multiplied them. (AA, T, S.)

4: see 1, in three places. — **لَا يُثْرِنَا العَدُو** The enemy will not say much respecting us. (M, TA.)

ثَرَا; dual **ثَرَوَانِ**: see **ثَرَى**, in art. **ثرى**.
ثَرَى: see **ثَرَى**. — **أَنَا ثَرِي بِهِ** I am in no need of other men by means of him; (T, S, M;) as also **ثَرَى**. (M.) = See also art. **ثرى**.

ثُرودَة Many, or a great number, (S, M, K,) of men; and of cattle, or other property: (M, K:) or much, or a great quantity, of property; (Mgh, Mgh;) as also **ثُرَاة**: (S, M, Mgh;) and **ثُرودَة** signifies the same as **ثُرودَة**; the ف being a substitute for the ث. (M.) One says, **إِنَّهُ لَدُو ثُرودَة** **إِنَّهُ لَدُو ثُرَاة**, (S, S,) or **وَدُو ثُرَاة**, (T,) Verily he possesses a number [of men] and much property. (ISK, T, S.) Accord. to IAqr, one says **ثُرودَة مِنْ رَجَالٍ** and **ثُرودَة**, meaning A great number of men: but only **مَالٍ مِنْ ثُرودَة**. (TA.) — Also The night of the conjunction of the moon and **الثُرَيَّا** [or the Pleiades]. (M, K.)

ثَرَوَى, fem. **ثَرَوَانِ**: see **ثَرَى**.
ثَرَاة: see **ثُرودَة**, in three places. — Also A state of competence or sufficiency; or richness. (Mgh.)

ثَرَى Many, or numerous; [applied to a company of men;] and so **ثَرِيَّة** applied to spears (روماح): (TA:) also many, or much, cattle, or other property; (S, M, K, TA;) and so **ثَرَى**. (T, TA.) — Also A man possessing many, or much, cattle, or other property; and so **أثرى**; (M, K;) and **مُثْرَى**: (T:) so too **ثَرَوَانِ**; (T, S, Mgh;) or **أثرى** (M, K, TA) in cattle, or other property: (TA:) and [its fem.] **ثَرَوَى**, applied to a woman, (T, S, M, K,) likewise signifies possessing many, or much, cattle, or other property: (T, S, K:) the dim. of this last is **ثَرَوِيَّة**. (T, S, M, K.) — See also **ثَرَى**. = And see art. **ثرى**.

الثُرَيَّا [The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see **مَنَازِلُ القَمَرِ**, in art. **نزل**; and see also **نَوُء**):] hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] **النَّجْمُ** [the Asterism]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K;*) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its **نَوُء** [here meaning auroral

setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) — [ثُرَيًّا also signifies † *A cluster of lamps, generally resting in holes in the bottom of a lantern*: see an engraving in my "Modern Egyptians," ch. vi.] The ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

ثُرَيَّا: } see ثُرِيٌّ = and see also art. ثُرِيٌّ.
مُثْرِيٌّ: }

مُثْرَاةٌ *A cause of multiplying, or rendering abundant*; syn. مَكْتَرَةٌ: so in the saying, هَذَا مُثْرَاةٌ لِلْمَالِ [This is a cause of multiplying, or rendering abundant, cattle, or other property]. (S, K.)

أَنَا مُثْرِيٌّ بِهِ *I am rejoiced in him.* (ISk, TA in art. ثُرِيٌّ.) = See also art. ثُرِيٌّ.

ثُرِيٌّ

1. ثُرِيَّتِ الْأَرْضُ, aor. ٤, inf. n. ثُرِيٌّ, *The earth, or land, became moist and soft, after drought and dryness*: (M, K:) or *became watered by rain that penetrated to its moistness.* (Msb.) = See also the same form of the verb in the first paragraph of art. ثَرَو, in six places.

2. ثُرِيٌّ (T, S, M, K,) inf. n. تَثْرِيَةٌ (S, K,) *He moistened* (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوَيْق [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) *he sprinkled a place*: (S, K:) *he poured water upon, and then stirred about, and mixed up*, [the preparation of milk termed] أَلْفَط (M, K,) and سَوَيْق (M.) = *He made his hands to cleave to the ground* (T, K) *between the two prostrations in prayer, not separating them therefrom until he performed the second prostration.* (T.)

4. اِثْرِيٌّ *It (rain) moistened the earth.* (S.) — *The land, or earth, had much moisture; became abundant in moisture*: (S, M, Msb, K:) or *it became compact with moisture.* (AHn, M.) [See also مُثْرِيٌّ.]

Moisture; humidity; (S, M, K;) of the earth: (S, Msb:) and *moist earth*; (S, M, Msb, K;) ثُرِيٌّ that is not moist is not called ثُرِيٌّ (Msb); or *such as, when moistened, does not become cohesive mud or clay*; (M, K;) as also ثُرِيَّةٌ [an epithet used as a subst.]: (AO, T, K, TA: [in the CK, erroneously, ثُرِيَّة:]) and the earth; (M, K;) مَا تَحْتِ الثَّرَى, in the Kur [xx. 5], being explained as meaning *what is beneath the earth*: (M:) and الثَّرَى and ثُرِيٌّ both signify the earth; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثُرَيَّانِ (S, M, K,) and ثُرَوَانِ (Lh, M, K: [but the sing. of the latter should be written ثُرَا:]) pl. اَثْرَاءُ (M, K,) [The two moistures met, or have met,] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (S, M, K.) Accord. to IAqr, it was also said by a man, (M,) or by an Arab of the desert, (K,) who, (M, K,) being naked, (K,) clad himself with a fur-garment, (M, K,) without a shirt;

(M;) meaning *the hair of the pubes and the soft hair of the fur-garment.* (M, K.) And the Arabs say, شَهْرُ ثُرَى وَشَهْرُ ثُرَى وَشَهْرُ مَرْعَى وَشَهْرُ اسْتَوَى, meaning *A month [of moisture] in which the rain begins, and sinks into the ground, and moistens and softens the earth*; for شَهْرُ ذُو ثُرَى: *and a month in which thou seest the heads of the herbage grown forth*; for شَهْرُ تَرَى فِيهِ رُؤُوسُ النَّبَاتِ: *and a month in which the herbage is tall enough to be pastured upon by the cattle*: (As, S, M:) and a month in which it is full-grown and erect. (As, M.) One says also, بَدَا ثُرَى الْمَاءِ مِنَ الْفَرَسِ, meaning *The sweat of the horse appeared.* (S, M.) And اِنْتَرَى ثُرَى الْغَضَبِ فِي وَجْهِ فَلَانٍ, meaning † *Verily I see the effect of anger in the face of such a one.* (T.) And هُوَ اَبْنُ ثُرَاهَا + *He is the knowing with respect to it.* (T in art. بَنِي.) — [Hence, as being likened to moist earth,] i. q. خَيْرٌ + [Good; anything good; &c.]. (M, K. [For خَيْرٌ, Golius appears to have found, in a copy of the K, خَيْر; and this, which he has rendered "Terra tractus," he has given as a signification, not of ثُرَى, but of ثُرَاةٌ, which, like ثُرَى, he also explains as meaning "terra."]) So in the saying, اِنْفَلَانَ قَرِيْبُ الثَّرَى [app. meaning † *Such a one is a person from whom good is easy of attainment*: or it may mean, *a person from whom good seems to be easy of attainment*: in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, اِنْفَلَانَ لَقَرِيْبِ الثَّرَى بَعِيْدِ النَّبِيْطِ, meaning † *Verily such a one is a person who promises but who does not fulfil.* (IAqr, T.) — [Hence also, † *Fresh and vigorous friendship.*] You say, اِنْفَلَانَ لَقَرِيْبِ الثَّرَى بَيْنِي وَبَيْنَهُ + [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مَا بَيْنِي وَبَيْنَ فَلَانَ [app. meaning † *Such a one is fresh and vigorous*]; i. e., it has not ceased, or become severed. (S, M.) Jereer says,

• فَلَا تُؤْبِسُوا بَيْنِي وَبَيْنَكُمْ الثَّرَى
• فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمْ مُثْرِيٌّ

[And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous]. (S, M.)

أَرْضٌ ثُرِيَّةٌ, fem. ثُرِيَّةٌ, *Moist; humid.* You say ثُرِيَّةٌ (M, Msb,) like عَمِيَّةٌ (Msb,) or ثُرِيَّةٌ, like غَنِيَّةٌ (K, [but this is anomalous, as part. n. of ثُرِيَّتِ,]) and ثُرِيَّةٌ (Msb, K,) *Earth, or land, that has become moist and soft, after drought and dryness*: (M, K:) or *watered by rain that has penetrated to its moistness*: (Msb:) or the last, *land of just, or moderate, moisture*: (AHn, M:) or *moist land*; (T, S, M;) and so the first. (M.) And ثُرِيَّةٌ مَكَانٌ ثُرِيَّةٌ *A place of which the earth has in it moisture.* (TA.) And ثُرِيَّةٌ يَوْمٌ *A humid day.* (TA.) = See also art. ثَرَو.

ثُرِيَّةٌ, fem. ثُرِيَّةٌ: see ثُرِيٌّ, in two places: = and see also art. ثَرَو.

ثُرِيَّةٌ: see ثُرِيٌّ: = and see also art. ثُرِيَّةٌ.

ثُرِيَّةٌ: see ثُرِيٌّ.

ثُرِيَّةٌ: see art. ثَرَو.

ثُرِيَّةٌ: see ثُرِيٌّ: = and see also art. ثَرَو.

أَرْضٌ مُثْرِيَّةٌ [is explained as meaning] *Land of which the earth has not become dry.* (T, TA.) — See also ثُرِيٌّ, last two sentences. = And see art. ثَرَو.

ثُرِيٌّ a pass. part. n. having no verb; used as an intensive epithet in the phrase ثُرِيٌّ مُثْرِيٌّ [Verily moist earth]. (M.) = See also art. ثَرَو.

نَط

1. نَطٌ, aor. ٤; (Lth, TA;) [app. accord. to him who says رَجُلٌ اَنْطٌ for Lth adds,] and, accord. to him who says رَجُلٌ نَطٌ, (Lth, TA,) نَطٌ, aor. ٤ and ٢; (Lth, K;) inf. n. [of نَطٌ of which the aor. is ٤,] نَطَطٌ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is ٤,] نَطٌّ, and [of that of which the aor. is ٢, the second pers. of the pret. being app. نَطَطْتُ,] نَطَاةٌ and نَطُوَّةٌ; (Lth, K;) or the last two, accord. to IDrd, are simple subst., and ISd approves of this distinction; (TA;) *He (a man, Lth, S) was, or became, such as is termed نَطٌ and اَنْطٌ* [explained below]. (Lth, IDrd, S, K.)

اَنْطٌ and نَطٌ, (Lth, S, K,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawáleqec, and K,) the latter being vulgar, (IDrd, K,) but AZ ascertained his having heard the latter, (AHát, cited in the Jm,) [and the latter only is mentioned in the Mgh,] *A man (S, Mgh) having no hair upon the sides of his face, but only upon his chin*; syn. كَوْسَجٌ: (S, Mgh, K:) or *having a scanty beard*: (IDrd:) or the former signifies *having little hair in the beard, and in the eyebrows*: (K:) or [when you mean the latter] you say رَجُلٌ نَطٌ الْحَاجِبِيْنَ (K,) *a man having thin, or scanty, eyebrows*; as also اَنْطٌ الْحَاجِبِيْنَ; (TA;) the mention of the eyebrows being indispensable; (IAqr, K;) and اِمْرَاةٌ نَطَةٌ الْحَاجِبِيْنَ [a woman having thin, or scanty, eyebrows]: (S, TA:) pl. (of pauc., TA) اَنْطَاطٌ (K, K) and (of mult., TA) نَطَطَانٌ and نَطَطَةٌ (AZ, K) and نَطَطٌ, (IAqr,) [all of which may be of either sing.,] and نَطَاطٌ, (AZ, S, K,) which is of the former sing., (S,) and نَطٌّ, (AZ, S, K,) which is of the latter. (S.) You say also اِمْرَاةٌ نَطَةٌ *A woman having no hair on the pubes*; in the copies of the K incorrectly written اَسَتْ. (TA.) And عَارِضٌ اَنْطٌ *A side of the cheek, or of the face, having the hair falling off.* (Mgh.) — Also, the former, *Heavy in the belly*; (K, TA;) *slow*; applied to a man. (TA.) = The former also signifies *Human excrement or ordure*; or *thin human excrement or ordure*; syn. سَلَخٌ. (Sgh, K.) [See also نَطَطٌ.]

اَنْطٌ, and its fem. نَطَةٌ: see نَطٌ, in four places. — نَطَطَةٌ also signifies *The spider*: or another

creeping thing, that stings, or bites, vehemently: (K:) this is from Lth, as in the O and L: but in the Tekmileh we find الشَّطَّةُ, like شَفَا, [app. a mistake for الشَّطَّةُ, like شَفَا.] a certain small creeping thing: or, as some say, it is الشَّطَّ, of the measure of قَفَا. (TA.)

نعب

1. نَعَبَهُ, (S, A, K,) aor. ٤, (K,) inf. n. نَعِبٌ, (S,) He gave vent to it; or made it to flow forth, run, or stream; namely, water, (S, A, K,) and blood, and the like. (K.) نَعِبَ دَمًا, [thought by MF to be نَعِبَ, but I see no reason why it should not be نَعِبَ,] said of a wound, means *It flowed, or ran, with blood.* (TA.)

7. انْتَعَبَ It (water) had vent; or it flowed forth, ran, or streamed; (S, A, K;) in, or through, a مَنَعَبٌ: (S, TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.) — [Hence,] صَاحَ بِهِ فَانْتَعَبَ إِلَيْهِ † He called out to him and he sprang up and ran to him. (A, TA.)

نَعَبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running, or streaming;* as also نَعَبٌ and نَعَبَانٌ. (K, TA.) You say سَيْلٌ نَعَبٌ [A flowing torrent]. (A.) — And [hence,] شَرُّ نَعَبٍ † [Evil that takes its course like a stream]. (A.) — See also what next follows.

نَعَبٌ, (so in the S, expressly said to be بِالتَّخْرِيكِ,) or نَعَبٌ, (so in the K,) in some copies of the K, erroneously, مَنَعَبٌ, (TA,) *A water-course of a valley; a channel in which water flows in a valley:* (S, K:) accord. to Lth, the rubbish and scum that collect in the channel in which the rain-water flows; but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is نَعَبَانٌ. (S, K.) One says, سَالَتِ النَّعَبَانُ كَمَا سَالَ النَّعَبَانُ, i. e. *The torrent [or rather the torrents] ran like the serpent called نَعَبَانُ.* (A, TA.) — See also نَعَبٌ.

نَعَبَانٌ *A hind of long serpent:* (S:) *a great serpent; applied to the male and the female:* (Msb) *a bulky and long serpent,* (Sh, K, TA,) *that hunts the rat or mouse, to which latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats:* (Sh, TA:) or particularly the male [serpent], (Ktr, K,) *that is yellow, and ruddy:* (Ktr:) or the *serpent in general,* (Ish, K,) *male and female, great and small:* (Ish:) [also applied to an enormous fabulous serpent; described by Kzw and others:] pl. نَعَابِينٌ. (S, Msb.) — [رَبِيسٌ] النَّعَابِينُ *The basilisk.* (Golius, from a Glossary.) — دَمَرُ النَّعَبَانِ: see دَمَرٌ.

نَعَابِيْبٌ, فَمَةٌ, (As, S, K,) or فَمَةٌ, (TA,) and نَعَابِيْبٌ, (S,) *His mouth runs with clear water, having an extended [or a ropy] flow.* (As, S, K.)

نَعَبَانٌ: see نَعِبٌ.

نَطٌّ: see نَعِبٌ, in three places.

مَنَعَبٌ [The outlet, or place of outpouring, of the water of a watering-trough &c.]; the place of passage for the water, in the side of a watering-trough or tank: and a channel, or conduit, for water: (KL:) pl. مَنَاعِبٌ. (S, A.) You say مَنَعَبُ الْحَوْضِ [The outlet for the water of the watering-trough or tank]: (S, A:) and مَنَعَبُ السَّطْحِ [the outlet for the water of the house-top]: (A:) and مَنَعَبُ الْمَطْرِ [the outlet, or channel, for the rain-water]: (TA:) from نَعَبَ الْهَيَاةَ “he gave vent to the water,” or, “made it to flow forth,” &c. (A, TA.) And مَنَاعِبُ الْمَدِيْنَةِ, meaning *The channels, or places of flowing, of the water of the city:* (K, TA:) whence it appears that MF has erred in saying that مَنَعَبٌ signifies [only] a مِرْوَابٌ [or spout for conveying away water from a house-top &c.]: not a channel, or place of flowing. (TA.) [See also صُنْبُوْرٌ, and لَوْلَبٌ.]

نعد

نَعْدٌ, as an epithet applied to a leguminous plant, or to an herb, *Fresh, juicy, or sappy;* (S, A, K;) *soft, or tender.* (S, A.) You say نَعْدٌ مَعْدٌ in this sense; (S, A:) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also رَطْبَةٌ نَعْدَةٌ, meaning *A fresh, juicy, ripe date.* (IAqr, TA.) And ثَرَى نَعْدٌ *Soft, moist earth;* (S, K;) as also جَعْدٌ. (S.) — [As a coll. gen. n.,] *Fresh ripe dates: or dates for the most part in a state of ripeness:* (K:) or *ripening dates when they have become soft:* n. nn. with ة: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جَمْسَةٌ. (As, TA.) [See بَسْرٌ.] — *Fresh butter:* so accord. to Is-hāk Ibn-Ibrāheem El-Kurashee, in a trad. related by him. (IAth, TA.) — مَا لَهُ نَعْدٌ وَلَا مَعْدٌ *He possesses not little nor much.* (K.) [Here, again,] the last word is an imitative sequent. (TA.)

نعل

1. نَعَلَ, aor. ٤, inf. n. نَعْلٌ, *His teeth were irregular in their places of growth, and overlying one another:* (Msb) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.] And نَعَلَتِ السِّنُّ *The tooth exceeded the usual number, (Msb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth.* (K.) [See also نَعْلٌ.]

4. اِنْعَلُوا, said of guests, *They were, or became, numerous, or many,* (K, TA,) *and straitened, or crowded, one another:* (TA:) so, too, said of men coming to water. (K, TA.) — اِنْعَلُوا عَلَيْنَا *They acted contrarily, or adversely, to us; they opposed us.* (Lth, S, K.) — اِنْعَلْ said of a recompense, or reward, *It was, or became, great.* (K.) — And said of an affair, *It was so great that one knew not how to apply himself to it:* (K:) it implies incongruity. (TA.)

نَعْلٌ: see نَعْلٌ.

نَعْلٌ (K, and Ham p. 647) and نَعْلٌ and نَعْلُوْنٌ, (K,) the last from Ibn-'Abbād, (TA,) *A tooth in excess, or exceeding the usual number,* (K, and Ham ubi suprā,) *behind the other teeth:* (K:) or the *entering of a tooth beneath another, with irregularity in the place of its growth:* (K:) or نَعْلٌ signifies *superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or the *teeth's overlying one another, and the excess of a tooth among them [beyond the usual number].* (Har p. 243.) — And نَعْلٌ (S, K, and Ham ubi suprā) and نَعْلٌ and نَعْلٌ (K) *An excess, or a redundance,* (K and Ham,) [i. e.] *a small teat in excess, [in addition to the usual number,] (S,) in, or among, the teats of a sheep or goat, (S, K, Ham,) and of a she-camel, (S, K,) and of a cow:* (K:) *it does not yield milk, though hyperbolically described as doing so.* (S. [But see نَعُوْلٌ.]) — Also نَعْلٌ, [not نَعَالٌ as in Freytag's Lex.,] *A certain animalcule that appears in a shin used for holding water or milk when its odour has become bad.* (Ibn-'Abbad, K.)

نَعْلٌ: see نَعْلٌ, in three places.

نَعْلٌ: see نَعَالَةٌ. — *One says in reviling a man, هَذَا النَّعْلُ وَالنَّعْلُ, meaning This ignoble fellow, that is naught.* (Ibn-'Abbād, TA.)

نَعْلُوْنٌ: see نَعْلٌ. — Also *A ewe, or she-goat, that may be milked from three places, or four,* (Ibn-'Abbād, K,) *by reason of an excess in the [number of] teats.* (Ibn-'Abbād, TA. [See also نَعُوْلٌ.]) = *Angry.* (Lth, K.)

نَعَالٍ: pl. of نَعْلَبٌ [q. v.]. (K in art. نعلب.)

نَعَالٌ: see نَعَالَةٌ.

نَعُوْلٌ, applied to a she-camel, a cow, and a sheep or goat, *Having an excess, or a redundance, in the [number of] teats: or having, above her teat, a small teat: or having a nipple in excess:* (K:) or a ewe, or she-goat, *having a نَعْلٌ [q. v.]:* or, accord. to some of the lexicologists, a ewe, or she goat, *that may be milked from her نَعْلٌ.* (Ham p. 647. [See also نَعْلُوْلٌ.]) — طَعْنَةٌ نَعُوْلٌ *A wound made with a spear or the like from which the blood is scattered, or sprinkled.* (TA.) — جَيْشٌ نَعُوْلٌ *A numerous army.* (TA.) And كَتِيْبَةٌ نَعُوْلٌ *An army, or a collected portion thereof, having with it much rabble and many followers:* (K:) regard is had in it to multitude and crowding. (TA.)

نَعَالَةٌ, a determinate noun, *The نَعْلَبُ [or fox];* (S, O;) as also نَعْلٌ: (IDrd, TA:) or *the female herbage:* or نَعَالَةٌ is [the plant commonly called] عَنَبُ النَّعْلَبِ [see art. نعلب]: (K:) this is from AĤn. (TA.)

أَنْعَلُ *A man whose teeth are irregular in their places of growth, and overlying one another:* (Msb) or *having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or *having a tooth*

in excess, (Mgh, K,) behind the other teeth: (K:) or having a tooth entering beneath another, being irregular in the place of growth: (K:) fem. ثَعْلَاءُ, applied to a woman; (S, Mgh, Mṣb, K;) and also to a gum (لثة): (K:) pl. ثَعْلٌ. (Mṣb, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of beneficence, or bounty. (Lith, K.)

مُتَعَلٌّ Spread, scattered, or sprinkled. (TA.) — وَرَدَ مُتَعَلٌّ [A company of men coming to water] straitening, or crowding, one another. (K.) — جَاءَ الْقَوْمُ مُتَعَلِّينَ The people, or company of men, came in a connected, or continuous, body. (TA.)

ثَعَالِبٌ A land in which are many [or foxes]; (S, K;) like مَعْقَرَةٌ meaning "a land in which are many عقارب [or scorpions];" (S;) as also مَثَلِبَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1. ثَعْلَبٌ He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also تَتَعَلَّبُ: his doing so being thus likened to the running of the ثعلب. (TA.) And ثعلب منه فرقا [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.)

Q. 2. تَتَعَلَّبُ: see above.

ثَعْلَبٌ [The fox; canis vulpes of Linn.: but in the dial. of Egypt, the jackal; canis aureus of Linn.: the former animal being there called أَبُو الحُصَيْنِ, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K:) applied to the male and the female; so that one says ثَعْلَبٌ ذَكَرٌ and ثَعْلَبٌ اُنْثَى; but if one would designate the male by a single word applying to it only, he says ثَعْلَبَانٌ, with damm to the ث and ل: (IAmb, Mṣb:) or the former applies to the female: (K:) or the female is called ثَعْلَبِيَّةٌ; (Ks, S, Mṣb, K;) and the male, ثَعْلَبَانٌ (Ks, S, K) and ثَعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عَقْرَبَانٌ] and عَقْرَبٌ: (Mṣb:) or ثَعْلَبٌ is the male; and the female is called ثَعْلَابَةٌ: (Az, TA:) [but see this word is art. ثعل:] the pl. of ثعلب is ثَعَالِبٌ and ثَعَالٍ, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثَعْلَبَانٌ signifies the male, the following verse:

- أَرَبٌ يَبُولُ الثَّعْلَبَانَ بِرَأْسِهِ
- نَقَدٌ دَلَّ مَنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ

[Is he a Lord, upon whose head the he-fox makes water? (the ب in برأسه being syn. with على: so in the Mughnee, in art. ب:) Vile indeed is he upon whom the foxes make water!] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several autho-

rities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثَعْلَبَانٌ, dual. of ثَعْلَبٌ, as he pronounces it to be, but ثَعْلَبَانٌ, which is said to be the masc. of ثَعْلَبِيَّةٌ, like as اَنْعَوَانٌ and اَنْعَوَانٌ are mascs. of اَنْعَوِيَّةٌ and اَنْعَوِيَّةٌ. (TA.) — دَاءُ الثَّعْلَبِ [for which Golins seems to have found in a copy of the K دَوَاءُ الثَّعْلَبِ] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — عِنَبُ الثَّعْلَبِ [Fox-grape: rendered by Golius "uva vulpinae, i. e. solanum:" but now applied by some to the gooseberry: and the solanum nigrum, or garden-nightshade, is now commonly called عِنَبُ الذَّنْبِ:] a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حَبَاتٍ [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليرقان), and stop pregnancy, (K, TA,) like the berries of the حَرْوَعُ [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) = A hole, or aperture, (جحر,) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مخرج, S and Mṣb, or جحر, K, or ثقب, TA,) whence the rain-water flows from the place where dates are dried. (S, Mṣb, K, TA.) And The place whence the water flows forth (L, K) from, (L, TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) = The upper extremity of a spear-shaft that enters into the head thereof. (S, K.) — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] رَأْسُ ثَوْبٍ, on the trunk of a palm-tree. (AA, K.)

ثَعْلَبِيَّةٌ: see ثَعْلَبٌ. = Also The os coccygis, or tail-bone; syn. عَضْعُصٌ. (K.) — And The podex, or the anus; syn. اِسْتٌ. (K.)

ثَعْلَبَانٌ: see ثَعْلَبٌ, in three places.

ثَعْلَبِيَّةٌ A running of the horse like the running of the dog. (K.)

ثَعْلَابَةٌ: see ثَعْلَبٌ, and see art. ثعل.

أَرْضٌ مُتَعَلَّبَةٌ A land having ثَعَالِبٌ [or foxes]: (S:) or, having many thereof; as also مَعْقَرَةٌ; (K;) which is from ثَعْلَابَةٌ; or it may be from ثَعْلَبٌ, like as مَعْقَرَةٌ applied to "a land having many عقارب [or scorpions]." (S, L.)

تغر

1. تَغْرَةٌ, (T, A, K,) aor. =, (K,) inf. n. تَغْرٌ, (T,) He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,] A) so as to make a gap in it, or a hollow in its edge. (A, K.) — Also, (IAfr, S, Mṣb, K,) aor. as above, (Mṣb, K,) He broke his تَغْرٌ [or front teeth], (S, Mṣb, K,) or his teeth. (IAfr, and TA as from the K.) And تَغْرٌ, in the part from inf. n. تَغْرٌ He (a boy) had his teeth

[or front teeth] broken. (Mṣb.) — تَغْرَتْ سِنَهُ I pulled out his tooth. (El-Hujeymee, TA.) And تَغْرٌ He (a man) had a tooth, or teeth, pulled out. (As, TA.) — Also تَغْرٌ, (AZ, S, Mgh, Mṣb, K,) inf. n. تَغْرٌ, (AZ, Mṣb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his تَغْرٌ [or front teeth]: (AZ, Mṣb:) or تَغْرٌ has this latter meaning, (A, K,) or تَغْرٌ; (As, TA;) and تَغْرٌ, (K,) or تَغْرٌ, (Sh, TA,) or تَغْرٌ, (Mṣb,) signifies he shed his teeth: (Sh, Mṣb, K:) تَغْرٌ is said to have this last signification in the Kifāyet el-Mutahaffidh; and تَغْرٌ and تَغْرٌ are there said to have the contr. signification, explained below [see 8]. (Mṣb.) — تَغْرٌ also signifies He had his mouth bruised; and so تَغْرٌ. (K.) = تَغْرٌ الثَّلْمَةُ, aor. =, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And تَغْرْنَاهُمْ We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) we stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.)

4: see 1, in two places: — and 8 also, in two places.

8. تَغْرٌ (AZ, Sh, S, Mgh, Mṣb, K) and تَغْرٌ (AZ, Mgh, Mṣb) and تَغْرٌ (K,) originally تَغْرٌ, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his تَغْرٌ [or front teeth]; (Sh, Mṣb, K;) as also تَغْرٌ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and تَغْرٌ, inf. n. تَغْرٌ, of the measure of اِكْرَامٌ, inf. n. اِكْرَامٌ, he grew his تَغْرٌ [or front teeth] after the former ones had fallen out: by some, تَغْرٌ and تَغْرٌ are used specially in relation to a beast: the Benoo-Kilāb thus used the former; not in relation to a boy. (Mṣb.) — See also 1, in five places.

تَغْرٌ The front teeth; (S, A, K;) syn. مَسِيرٌ; (Mṣb;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Mṣb:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K:) pl. تَغْرٌ. (TA.) [Hence, ضحك تَغْرُهُ He laughed so as to show his front teeth, or his teeth.] — Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also تَغْرَةٌ: (A, TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is تَغْرٌ. (S.) You say, هَذِهِ مَدِينَةٌ فِيهَا تَغْرٌ This is a city in which are gaps, or breaches. (S.) — † A frontier-way of access to a country, [in the CK, قُرُوح is erroneously put for قُرُوح, the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also تَغْرٌ: (K:) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from

which one fears the invasion of the robber: (Mḡb:) a place from, or through, which one fears the enemy's coming, in a mountain or fortress: (T, TA:) the frontier of a hostile country: (K:) a place that is a boundary between the countries of the Muslims and the unbelievers: (IAth, TA:) pl. نُغُورٌ. (Mḡb.) You say, **لَنْ يَسُدَّ النُّغُورَ** ! [Such a one stops up, or obstructs, the frontier-access of the country by his bravery]. (A.) — See also نُغُورَةٌ, in two places. — **أُتُّغُورُوا** ! They became dispersed, or scattered, (JK, A, K,) and lost, or in a state of perdition: (A, K:) sing. نُغْرٌ. (JK, K.)

نُغْرَةٌ; pl. نُغْرٌ: see نُغْرٌ, in two places. — Also The pit of the uppermost part of the breast, or chest, between the two collar-bones; (S, M, K;) the pit in the middle of the نَحْرُ: pl. as above: (Mḡb:) in a camel, the pit which is the stabbing-place: and in a horse, [the part] above the جَوْجُوْهُ, (K,) which is the prominent portion of the نَحْرُ, between the upper parts of the فَبَدَتَانِ [or two portions of flesh on the right and left of the breast]. (TA.) — A tract, or quarter, of the earth, or of land; (JK, K;) as also نُغْرٌ. (TA.) You say, **مَا بِيْتَلِكُ النُّغْرَةَ مِثْلَهُ** There is not, in that tract, or quarter, of the earth, his, or its, like. (TA.) — A plain, level, or even, road; (K;) as also نُغْرٌ: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] **نُغْرُ الْمَسْجِدِ** The ways leading to the mosque: or **نُغْرَةُ الْمَسْجِدِ** means the upper part of the mosque [app. next to the kibleh]. (TA.) And **هُوَ يَخْتَرِقُ** هو يُخْتَرِقُ ! [He travels] the ways of glory. (A.)

نُغْرٌ: see نُغْرٌ. **نُغْرُورٌ** The root, or lower part, of a tooth: pl. نُوَاغِرٌ. (JK.)

مُنْغَرٌ The place through which a tooth passes, in the head [or gum]. (TA.)

مُنْغَرٌ: see what follows. **مُنْغُورٌ** Having his نُغْرُ [or front teeth], (A,) or his teeth, (IAqr, TA,) broken. (IAqr, A, TA.) — Having his mouth bruised; as also مُنْغَرٌ. (TA.) — A boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his نُغْرُ [or front teeth]. (AZ, A, Mḡb.)

نغر

4. **انغر** It (a valley) produced the kind of plant called نُغَامٌ: (K:) or abounded therewith. (A, TA.) — And ! It (the head) became like the نُغَامَةُ in whiteness. (K, TA.)

نُغَامٌ A kind of plant, (S, Mḡb, K, TA,) generally (Mḡb) found in the mountains, (S, Mḡb,) having a green stem, (TA,) which becomes white when it dries, (S, Mḡb, TA,) and to which hoariness is likened; (S, Mḡb; [Golius, app. misled by a false reading in a copy of the S, says "simile anetho;"]) it has a thick [head, or blossom, such as is called] سَنَمَةٌ, and [it is said that] it does not grow save upon a black mountain-top, and is found in Nejd and Tihámeh: (TA:) A'Obeyd

says that it is a kind of plant, (TA,) IF, that it is a tree, (Mḡb,) with a white blossom and fruit, (Mḡb, TA,) to which hoariness is likened: (TA:) it is called in Persian **درومنه**; (K; [written in different copies of that work **درومنه** and **درومنه**; the last of which is said in the TA to be the right reading; a word said to mean worm-wood, and *hysop*; or, accord. to Meninski, as mentioned by Freytag, *zedoary*; but this last is called in Persian **زرنبا**, with which word **درومنه** may have been confounded;]) or **درومنه اسپد**, (S,) or **درومنه اسپد**, in which [SM thinks] the former word is a contraction of **دَر مِيَانَه**; the two together meaning "in the middle white:" (TA:) the n. un. is with **ة**: (S, K:) and **أَنْغَمَةٌ** is a quasi-pl. n.; (K;) as though the **ا** were a substitute for the **ة** of **أَنْغَمَةٌ**. (TA.)

نُغَامٌ A colour white like the نُغَامُ: (K:) in the L, a head wholly white. (TA.)

نُغَامٌ: see أَنْغَمَةٌ.

نغو

1. **نَغَتْ**, aor. **نَغَتْ**, (S, Mgh, K,) inf. n. **نُغَاةٌ**, (S, [in a copy of the Mgh, نُغَاةٌ,]) She, or it, bleated, or cried, (S, Mgh, K,) [on the occasion of bringing forth, and on other occasions;] said of a sheep or goat [&c.]. (S, Mgh, K, TA.)

4. **انغى** He made a sheep or goat [&c.] to utter the cry termed **نُغَاةٌ**. (K.) = **أَتَيْتُهُ فَمَا أَنْغَى** I came to him and he gave not anything: (K:) or **فَمَا أَنْغَى وَمَا أَرغَى** and he gave not a sheep or goat, &c., that uttered the cry termed **نُغَاةٌ**, nor a camel that uttered the cry termed **رُغَاةٌ**. (TA.)

نُغَاةٌ A single cry of the kind termed **نُغَاةٌ**. (TA.)

نُغَاةٌ The bleating, or crying, or cry, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., on the occasion of bringing forth, (M, K,) and on other occasions; (M;) as also **نُغَاةٌ**, like **رَاغِيَةٌ** in relation to camels; and **صَاهِلَةٌ** in relation to horses. (TA.) = Also, (K,) thus we find in the copies of the K, but correctly **نُغَاةٌ**, as in the Tekmileh [and in the JK], (TA.) The fissure in the lip of the sheep or goat. (K.)

نُغَاةٌ: see what next precedes.

نُغَاةٌ [part. n. of **نُغَى**: and hence, —] A sheep or goat [&c.]; (TA;) as also [its fem.] **نُغَاةٌ**. (S, K, TA.) You say, **مَا لَهُ نُغَاةٌ وَلَا رَاغِيَةٌ** (TA) and **مَا لَهُ نُغَاةٌ وَلَا رَاغِيَةٌ** (S, TA) He has not a sheep or goat, nor a camel: (S, TA:) or **مَا لَهُ نُغَاةٌ وَلَا رَاغِيَةٌ** he has not a she-camel nor a sheep or goat. (Har p. 333.) And **مَا بِالْبَادِيَةِ نُغَاةٌ وَلَا رَاغِيَةٌ** There is not in the house any one. (S, TA.)

نُغَاةٌ fem. of **نُغَاةٌ** [q. v.]. — See also **نُغَاةٌ**.

نغا

نُغَاةٌ (T, Jm, S, M, K,) of the measure **نُغَاةٌ**, (S,) or **نُغَاةٌ**, (Mgh, Mḡb,) of the measure of **نُغَابٌ**,

(Mḡb,) [a coll. gen. n.,] i. q. **خَرْدَلٌ** [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or **خَرْدَلٌ** worked together, or mixed up, or compounded, (**مُعَالَجٌ**) with **صِبَاغٌ** [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called **حَرْقٌ** (S, M, K, TA) in the dial. of the people of El-Ghowr, (TA,) or, (M,) which is the same thing, (TA,) what is called **حَبُّ الرَّشَادِ** (M, Mgh, Mḡb, TA) in the dial. of the people of El-'Irák, (TA,) which is eaten in case of necessity: (Mḡb: [see art. **رشد**:]) n. un. with **ة**: (S, M, K:) the **ة** may be original, or it may be substituted for **ى** or **و**: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., **مَا دَا فِي الْأَمْرَيْنِ مِنَ الشِّفَاءِ الصَّبْرِ وَالشَّقَاءِ** [What remedy is there in the two most bitter things, aloes and the نُغَاةُ?]. (T, Mgh: but in the latter, the last word is without teshdeed to the **ف**.)

نغر

1: and 2: see 4.

4. **انغرهُ** He bound, tied, or fastened, upon him a نُغْرٌ [or crupper]; (S, M, A, Mḡb, K;) namely, a beast, a horse, an ass, or a camel: (S, M, TA, &c. :) or he made for him (namely, a camel or an ass &c., TA) a نُغْرٌ [or crupper]. (M, K.) [Hence,] **أَنْغَرْتُهُ بَيْعَةً سَوْءًا** ! [app. I imposed upon him a bad sale so that he could not rid himself of it; lit.] I stuck a bad sale to his backside. (A, K.) — **انغرته** He drove him, or urged him on, from behind; (A, K;) as also **نُغْرُهُ**, inf. n. **نُغْرٌ**; (K;) in some copies of the K, **نُغْرُهُ**, nor. **نُغْرُهُ**. (TA.) — **انغرته** She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, **بَيَّنَّتِ الْوِلَادَ**: in MS. copies of the K, and in the TA, **الْوِلَادَةَ**.)

10. **استنغر** ! He (a man, M) put [a part of] his **إِزَارٌ** [or waist-wrapper] between his thighs, twisted together; (M, K;) he (a wrestler) turned back the extremity of his garment [between his thighs] and stuck it in the part where it was bound round his waist: (A:) or **استنغر بِنُوبِهِ** (S, Mḡb,) or **بِإِزَارِهِ** (T, Mgh,) or **استنغر إِزَارَهُ** (Mgh,) he (a man) turned back the extremity of his garment between his legs to the part where it was bound round his waist; (S;) or he (a wrestler, T, Mgh) bound his garment, (IF, Mḡb,) or his **إِزَارٌ**, (T, Mgh,) round the lower part of his body, (IF, Mgh, Mḡb,) or round his thighs, (T,) and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind. (T, IF, Mgh, Mḡb.) — **استنغرته** said of a menstruous woman, signifies the like; (Mḡb;) i. q. **تَلَجَمَتْ**; (A, Mḡb;) She closed her vulva with a broad piece of rag, or stuffed it with some cotton, and fastened the [or each] extremity of the bandage to a thing tied round her waist. (T, L.) — And **استنغر**, (M,) or **استنغر بَدَنِيهِ**, (S, A, Mḡb, K,) said of a dog, **انغرته** He put his tail between his thighs, (S, M, A, Mḡb, K,) making it to cleave to his belly. (M, K.)

انغرته (S, M, Mḡb, K) and **نُغْرُهُ** (M, K) The vulva

of an animal of prey, (Aṣ, T, Ṣ, M, Mṣb, K,) and of any creature that has claws, or talons: (Ṣ, Mṣb, K:) or the vagina thereof: (M, K:) and metaphorically used in relation to other animals: (Mṣb:) thus applied to that of a cow, (Ṣ, M, TA,) and of a mare, and of a ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.)—Also, accord. to AA and others, The anus. (Mz 44th نوع.)—See also ثَغْرٌ.

ثَغْرٌ: see ثَغْرٌ.

ثَغْرٌ (Ṣ, M, A, Mṣb, K,) and sometimes ثَغْرٌ (K,) The [crupper, or] strap, or thong, at the hinder part of the saddle; (M, K;) the appendage of the saddle that is put beneath the tail (Mgh) of a beast, (Ṣ, A, Mgh, Mṣb,) of a horse, an ass, or a camel: (T, TA:) its two ends are bound to the دَقَاتِنِ: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثْغَارٌ. (Mṣb.)

مِثْقَرٌ: see what follows.

مِثْقَارٌ A beast that throws its saddle backwards. (Ṣ, M, A, K.)—† A catamite; syn. مَائُونٌ (K;); (M;); as also مِثْقَرٌ. (M, K.)

ثغرق

ثَغْرُوقٌ The قَبَع [or base] of a date: (Ṣ, K:) or the قَبَع of a full-grown unripe date; i. e., the round portion of its covering, surrounding the stalk, and adhering to the upper part of the date: (Mgh:) or the part (El-'Adebbes, A'Obeyd, Ṣ, K) of the date (El-'Adebbes, A'Obeyd, Ṣ) to which the قَبَع adheres: (El-'Adebbes, A'Obeyd, Ṣ, K:) or, accord. to Lth, the connecting medium (علاقة) between the stone of the date and the قَبَع; and AZ says the like: (TA: [see قَرُوصٌ as signifying a sort of dates of 'Oman:] or a raceme of which the dates have been eaten, or of which all the dates have been stripped off except one or two or three: (ISh, TA:) pl. ثَغْرَائِقٌ; (Ṣ, K;) explained by Ks as meaning أقْباع of full-grown unripe dates. (Ṣ.) ثَغْرُوقٌ is a dial. var. thereof. (TA in art. تفرق.) The pl. also signifies The bases (أقْباع) of grapes: (JK:) or the ثَغْرُوق of a grape is what adheres to the raceme; and a closed perforation therein. (Mgh.)—[Hence,] Ibn-'Abbád, K.)

ثفل

1. [ثَفْلٌ, accord. to Golius, as on the authority of J, quasi سَفَلَ, i. e. رَسَبَ, i. e. It subsided; said of any sediment: but I do not find this in the Ṣ, nor in any other lexicon.]—ثَفَلَ الرَّحَى ثَفْلًا (K,) aor. ʔ, inf. n. ثَفْلٌ; (TA;) or ثَفَلَهَا; (so in a copy of the M;) He placed a ثَفَال [q. v.] beneath the hand-mill. (M, K.)—ثَفَلَهُ (Lth, T, K,) aor. ʔ, (TA,) inf. n. ثَفْلٌ, (T, M,) He left it, or cast it away as a thing of no account, or neglected it, or he scattered it, or he dispersed it, (ثَرَكَهُ, Lth, T, M,) or he scattered it, strewed it, or dispersed it, (ثَرَكَهُ, K,) all of it, (Lth, T, TA,) at once. (Lth, T, M, K.)

2. ثَفَلَ عَيْنَ اللَّبَنِ بِالطَّعَامِ, inf. n. ثَفْلٌ, He ate wheat, or other food, with the milk. (Ibn-'Abbád, K.)—See also 1.

3. [ثَفَلَ probably signifies † He ate ثَفْلٌ, i. e. grain, &c.; as Golius has assumed from the explanation, in the Ṣ and K, of the act. part. n., which see below: or ثَفَلَهُ he ate ثَفْلٌ with him.]—Accord. to Ibn-'Abbád, (TA,) ثَفَلَهُ is syn. with ثَفَلَهُ, q. v. (K, TA.)

4. ثَفَلَ It (wine, or beverage,) had in it ثَفْلٌ [meaning a sediment, or dregs]. (Zj, K.)

5. ثَفَلَهُ † It (a radical, or hereditary, evil quality) withheld him from generous actions. (Ibn-'Abbád, K, TA.)—† He overcame him, or subdued him, [as though] putting him beneath him like the ثَفَال. (TA.)

ثَفْلٌ The sediment, or settlings, of anything; (Ṣ;) the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, (T, M, Mṣb, K,) beneath the clear portion; (T, Mṣb;) as, for instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cooking-pot, [i. e. of its contents,] (T,) &c.; (TA;) as also ثَفَلَ. (IDrd, M, K.)—† Grain, (T, Ṣ, M, K, TA,) and whatever is eaten of flesh-meat or bread or dates; and particularly when people ure in want of milk: (T:) or flour; and what is not drunk, as bread, and the like: (TA:) or the refuse, or worse sort, of طَّعَامٍ [i. e. wheat, or other food]. (Ham p. 768.) You say, شَرِبَ الْمَاءَ ثَفْلًا [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. بحت.)—See also ثَفَالٌ.

ثَفَلَ: see ثَفَالٌ.

ثَفَلَ † One who eats ثَفْلٌ. (K. [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.]) One says, ثَفَلَ ثَفْلًا كَأَنَّ حَضْرَةَ ثَفَلَ, i. e. † He who eats ثَفْلٌ [or grain, &c.,] is not like him who drinks pure milk. (TA.) And هُمْ مِثْقَالُونَ † They are eating ثَفْلٌ, i. e. grain, (T, Ṣ, M, K, TA,) or flesh-meat, or bread, or dates, (T,) [&c.,] being in want of milk; (T, Ṣ;) the hardest of the means of subsistence (T, Ṣ, M) to the Bedawee. (T, Ṣ.)

ثَفَلَهُ (T,) or ثَفَلَهُ (TA,) † Somewhat remaining (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

ثَفَالٌ Slow; (Ṣ, M, Mgh, K;) applied to a camel (T, Ṣ, M, Mgh, K) &c.; as also ثَفَلَ; (K;) and ثَفَالَ: (K in art. ثَقَلَ:) one that will not rise and go save with reluctance: (T:) the first thus written with fet-ḥ [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] ثَفَالَ, and there said to be applied to a beast and to a man. (Mgh.)

ثَفَالَ: see the paragraph next following.

ثَفَالٌ The thing by which the mill is preserved from the ground; as also ثَفَلَ: (M, K:) it is a skin that is spread beneath the hand-mill to preserve the flour from the dust; (T;) a skin, (Ṣ,

Mṣb,) or the like, that is put beneath the mill, (Mṣb,) [i. e.,] which is spread, and whereon is placed the mill, which is turned with the hand, (Ṣ,) in order that the flour may fall upon it. (Ṣ, Mṣb.) When the ثَفَال has another thing to preserve it from the ground, this latter is called the وِفَاض. (M.) Zuheyr says, (T, Ṣ, K,) describing war, (T)

تَعَرَّكَكُمْ عَرَفَ الرَّحَى بِثَفَالِهَا

(T, Ṣ, K,*) meaning [And it frets you as frets the mill] when it is with its ثَفَال: for they do not place a ثَفَال beneath the mill except when grinding. (K.)—Also, (sometimes, Ṣ,) The nether, or lower, mill-stone; (Ṣ, K;) and so ثَفَالٌ. (K.)—And A ever; syn. اِبْرَيْقٌ: (IAṣr, T, M, K:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.)—See also ثَفَالٌ.

ثَفَلَ: see ثَفَلَ.—Hence, as some say, metonymically, (M,) Dung; ordure; syn. رَجِيحٌ. (M, K.)

ثَفَلَ: see ثَفَلَ.

ثفن

1. ثَفَنَتْ يَدَهُ (Ṣ, M, A, K,) aor. ʔ, (Ṣ, K,) inf. n. ثَفْنٌ, (Ṣ, M,) † His hand was, or became, rough, or callous, [as though resembling a ثَفْنَةٌ of a camel,] (Ṣ, M, A, K,) and blistered, (A,) from work. (M.)—ثَفَنَتْهُ (Ṣ, K,*) aor. ʔ, inf. n. ثَفْنٌ, (Ṣ,) She (a camel) struck him with her ثَفَنَاتِ [pl. of ثَفْنَةٌ, q. v.]. (Ṣ, K,*)—And ثَفَنَهُ (T, M, K,) aor. as above, (K,) and so the inf. n., (T, M,) He impelled, pushed, thrust, or drove, him; or pushed, thrust, or drove, him away, or back: (T, M, K;) and struck, or beat, him. (M.)—Also, (T, M, K,) aor. ʔ (M, K) and ʔ, (M,) inf. n. ثَفْنٌ, (T, M,) He followed him: (M, K:) or he came to him from behind him: (T, K:) or you say, جَاءَ يَتَفَنُّ, as meaning he came closely pursuing a thing, having almost overtaken, or reached, it: and مَرَّ يَتَفَنُّ, and يَتَفَنُّ, he went along, or away, following them. (M.)—And ثَفَنَ الشَّيْءَ, aor. ʔ, inf. n. ثَفْنٌ, He kept, clung, or held fast, to the thing. (M.)—And ثَفَنَ الرَّجُلَ He associated with the man in such a manner that nothing of his case was hidden from him. (T.) [See also 3.]

3. ثَفَنَهُ (T, Ṣ, K,) inf. n. ثَفَانَةٌ, (T,) He sat with him: (Ṣ, K:) said to be derived from ثَفَنَةٌ: as though meaning he made the ثَفْنَةٌ [or lower portion of the fore part] of his knee to cleave to the ثَفْنَةٌ of the knee of the other: (Ṣ:) or he sat with him, knee to knee, or each sitting upon his knees, fighting with him. (T.)—He kept, clung, or clung, to him, (T, K,) speaking to him. (T.) [See also 1.]—He consulted with him in order to know what was in his mind; and kept, clung, or clung, to him, that he might know his inward state or case, or his opinion, or his mind. (M.) [See 1, last signification.]—He ثَفَنَهُ عَلَى الشَّيْءِ: He aided, or assisted, him to do the thing. (Ṣ, M.)

4. ثَفَنَ يَدَهُ It (work) rendered his hand rough, or callous. (Ṣ, K.) [See 1, first signification.]

ثَفْنٌ *Weight: or a weight: syn. ثِقْلٌ.* (T.)

ثَفْنٌ *A disease in the ثَفْنَةُ [q. v.].* (K.)

ثَفْنٌ مَزَادَةٌ *The sewed sides of a leathern water-bag.* (S.)

ثَفْنَةٌ [The callosity, or callous protuberance, upon] the knee; and what touches the ground, [in the act of lying down,] of [the callosity upon the breast called] the كَرْكِرَةٌ and the سَعْدَانَةٌ, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] and of [each of the stifle-joints, i. e.,] the roots, or lower parts, of the thighs; of the camel: (M, K:*) pl. ثَفْنٌ and ثَفَانٌ (M, K) and ثَفِنَاتٌ: (T, S, M:)

the ثَفِنَاتُ of the camel are the parts that fall upon the ground when the animal lies down, and that become rough, or callous, such as the two knees, &c.; (S:); the parts that are next the ground when the camel lies down, one of them being the كَرْكِرَةٌ, with which they are five in number [as explained above]: or, as some say, the ثَفْنَةُ is [only the stifle-joint, i. e.,] the joint between the thigh and the ساق [or leg properly so called], internally, [meaning anteriorly,] and [the knee, i. e.,] the joint between the shank and the arm: (T:); or, accord. to some, any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep. (M.)—Hence, (TA,) [The stifle-joint, i. e.,] the joint between each thigh and leg, internally, [meaning anteriorly,] of a horse. (M, K.)—Hence also, (TA,) The knee of a man: or [so accord. to the M, but in the K “aud,”] the place of union of the shank and thigh: (M, K:); [or the lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling: see 3, first sentence. Hence,] Abd-Allah Ibn-Walib Er-Rásibee was surnamed ذُو الثَفِنَاتِ (S, M, K*) from his much praying, (M,) because long prostration produced an [iadurating] effect upon his ثَفِنَات: (S, K:); and 'Alee Ibn-El-Hoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-el-'Ábideen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ثَفْنَةُ of the camel in consequence of his much praying: (TA:); so too was 'Alee Ibn-Abd-Allah Ibn-El-'Abbás. (A, K.)—الثَفْنَةُ مِنَ الْجِلَّةِ (K, [in some of the copies of the K الْجِلَّةُ, which, as is said in the TA, is a mistake,]) or ثَفْنَتَا الْجِلَّةِ (AHn, M,) *The two edges of the lower part of the جِلَّةُ, (AHn, M, K,) [meaning,] of the dates [contained in the receptacle thus called; app. because the dates in the edges become more dry and hard than the main portion]. (AHn, M.)—Also A number, and a company, of men. (M, K.)—* And [as fem. of ثَفْنٌ, which is perhaps unused,] A she-camel that strikes with her ثَفِنَات [here meaning her stifle-joints] on the occasion of her being milked. (M, K.) Her case is easier than that of the ضَجُور. (M.)

ثَفْنٌ (M,) or ثَفْنٌ (TA,) may mean *Large* in الثَفِنَات. (M, TA.)

ثَفْنٌ: see ثَفْنٌ:—and see also ثَفَانٌ.

مُثَفِّنٌ لِحَصْبِهِ *A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist.* (M.) [See also مُثَافِنٌ.]

مُثَفِّنٌ: see مُثَافِنٌ.

مُثَافِنٌ *A camel whose ثَفْنَةُ [here meaning his stifle-joint] has hit, or hurt, his side and his belly, (K, TA,) usually.* (TA.)

مُثَافِنٌ *Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:); or keeping, cleaving, or clinging, to another: as also* مُثَفِّنٌ *or* مُثَفِّنٌ (K, accord. to different copies,) [or, probably, مُثَفِّنٌ, q. v.].

ثغو

1. ثَغَاهُ, aor. 2: see art. ثغى.

ثغى

1. ثَغَاهُ, aor. 2: (M, K) and 2, (K,) *He followed him; (M, K:); as also* أَثَغَهُ: *or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:); or ثَغَوْتُ الرَّجُلَ signifies I was with the man, near after him, &c.: and* جَاءَ بِثَغْوِهِ, *he came following him. (M.)—* ثَغَيْتُ الْقَوْمَ *I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. طَرَدْتُ: (K:); perhaps from أَثَغَهُ, which also signifies طَرَدَهُ. (TA.)*

2. ثَغَى الْقَدْرَ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) *He put the cooking-pot upon the أَثَافِي [pl. of أَثْفِيَّةُ, q. v.]; (S, M, K:*) as also* أَثَغَاهَا; (M, K:); and أَثَغَاهَا, (K,) inf. n. تَأْثِيفٌ; (TA:); and أَثَغَاهَا; (so in some copies of the K:); or أَثَغَاهَا, (so in other copies of the K, and in the TA,) inf. n. إِثْغَافٌ: (TA:); or أَثَغَاهَا signifies *he put, or made, for it أَثَافِي. (S.)—* [Hence,] ثَغَيْتِ الْمَرْأَةَ *The woman was a wife of a man who had two wives beside herself; she being the third of them; they being likened to the أَثَافِي of the cooking-pot. (M.)* And أَثَغَى *He took three women as his wives. (K.)*

4. اِثْغَى الْقَدْرَ: see 2, in two places. See also Q. Q. 1 in art. اِثْف. — And اِثْغَى said of a man: see 2.

5. تَشَقَّى فُلَانًا عَرَقَ سَوْءٍ [Evil origin, or a bad hereditary disposition,] withheld such a one (قَصْرَبِهِ) [in the CK, erroneously, قَصْرَبِهِ] from generous actions. (K.)

ثَغَا, or ثَغَا; n. un. with 2: see art. ثغأ.

إِثْفِيَّةٌ (S, M, K, &c.) and إِثْفِيَّةٌ (Fr, A'Obeyd, K) *The stone [which is one of the three] whereon the cooking-pot is placed: (M, K:); it is a stone like the head of a man: (T, TA:); pl. أَثَافِي and أَثَافٍ. (S, K, &c.) [See more in art. اِثْف.]*

مُثَفِّنٌ, and its fem. مِثْفَاةٌ: see what next follows, in three places.

مُثَفِّنٌ (M,) or مِثْفِيٌّ (K, [but this is probably a mistranscription.]) † *A man of whom many wives die: (M, K:); or of whom three wives have died: (M, K:*) and مِثْفَاةٌ, (T, M,) or مِثْفَاةٌ, (K, [but this, again, is probably a mistranscription,]) † a woman of whom many husbands die: (M, K:); or of whom three husbands have died: (M:); or it signifies also (K) a woman who has buried three husbands: (IAqr, T, K:); or مِثْفَاةٌ signifies [like مِثْفَاةٌ] † a woman whose husband has two wives beside her; she being the third of them; they being likened to the أَثَافِي of the cooking-pot: and مِثْفِيَّةٌ, † a woman of whom three husbands have died: and مِثْفٌ, † a man of whom three wives have died. (S.)—مِثْفَاةٌ, (S,) or مِثْفَاةٌ, (K,) also signifies † *A brand, or mark made with a hot iron, upon an animal, resembling the أَثَافِي [of the cooking pot]. (S, K.)**

مِثْفٌ, and its fem. مِثْفِيَّةٌ: see what next precedes.

أَثَافِي قَدْرٌ مِثْفَاةٌ *A cooking-pot put upon the أَثَافِي. (K* and TA, and M in art. اِثْف, q. v. [In the CK, erroneously, مِثْفَاةٌ.])*

ثقب

1. ثَقَبَ, (S, A, K, &c.) aor. 2, (JK, Mgh,) inf. n. ثَقْبٌ, (JK, S, Mgh,) *He made a hole in a thing (JK, S, A, Mgh, Mgh, K) with مِثْقَبٌ; (A, Mgh:); meaning, a hole of small size; (Mgh:); such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K:); and in like manner, ثَقَبَ, (K,) but this signifies he did so much, or to several, or many, things; (S, TA:); and ثَقَّبَ. (K, TA.) You say, ثَقَّبَ الدَّرَّ [He bored, or perforated, or pierced, the pearls]; (A, TA:); and الأَذُنَ [the ear]. (Mgh.) And ثَقَّبَ القَرْحَ *He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue. (A, TA.)* And ثَقَّبَ الحَلْمَ الجِلْدَ *The [ticks called] ثَقْبٌ pierced holes in the skin. (A, TA.)* And ثَقَّبْنَ البَرَاقِعَ (A, Mgh) *They made holes in the face-veils, (Mgh,) [for their eyes]: (A:); said of women. (Mgh.)—* [Hence,] ثَقَّبَ الكَوْكَبَ, (K, and Ham p. 701,) [aor. 2,] inf. n. ثَقُوبٌ, (JK, Ham,) † *The star shone brightly [as though it pierced through the darkness: see ثَقَابٌ]: (K:); or shone and glistened intensely. (Ham ubi supr.)* And ثَقَّبَتِ النَّارُ, (S, L, K,) aor. 2, (S, L,) inf. n. ثَقُوبٌ (S, L, K) and ثَقَابَةٌ, (S, L,) † *The fire burned brightly; burned, blazed, or flamed, up. (S, L, K.)* And ثَقَّبَ الزُّنْدَ, (JK, TA,) aor. 2, inf. n. ثَقُوبٌ, (TA,) † [The زَنْد emitted fire]: said when the spark falls (JK, TA) upon [or from] the زَنْد [or wooden instrument for producing fire]. (JK.)—ثَقَّبَتِ الرَّائِحَةُ † *The odour diffused itself, and rose. (K, TA.)—* ثَقَّبَ رَأْيَهُ, (K,) inf. n. ثَقُوبٌ, (TA,) † *His judgment was penetrating; syn. نَفَذَ. (K.)—* ثَقَّبَتِ النَّاقَةُ, (JK, S, K,) aor. 2, inf. n. ثَقُوبٌ, (JK, TA,) † *The she-camel had**

much milk; abounded with milk. (JK, S, K.)
 = ثَقَبَ, aor. ٢, (K,) inf. n. ثَقَابَةٌ, (JK, A, K,)
 † *He* (a man, JK, A) *was, or became, very red;*
 (JK, A, K;) *so as to be likened to the flame of*
fire. (A, TA.)

8. ثَقَبَ: see 1, in two places. — [Hence,]
 † *He* (a bird) *soared high, piercing the region of*
the air next to the clouds: (A, TA:) *or reached,*
or ascended to, the midst of the sky. (TA.) —
 ثَقَبَ الشَّيْبُ, (JK, A, K,) inf. n. تَثْقِيبُ; (JK,
 K;) and ثَقَبَ فِيهِ; (IAqr, K;) † *Hoariness ap-*
peared upon him: (K:) *or began to appear upon*
him: (A, TA:) *or became intermixed in his hair;*
or appeared and spread upon him; or his black-
ness and whiteness of hair became equal. (A,
 TA.) And ثَقَبَ الشَّيْبُ بِاللَّحْيَةِ † *Hoariness com-*
menced in the sides of the beard. (A.) — ثَقَبَ

ثَقَبَ عَوْذُ الْعَرْفَجِ † *The stalk of the عَرْفَجِ [q. v.], the*
plant being rained upon, became soft: (S:) *or the*
sap ran in it, and it put forth leaves. (JK, A.)
 When it has become blackish, one says of it,
 قَبِلَ: when it has increased a little, أَذْبَى; in
 which state it is fit to be eaten: and when its
 أخْوَصُ are perfect, ثَقَبَ. (S.) — ثَقَبَ, (A, K,)
 inf. n. تَثْقِيبُ, (S, K,) also signifies † *He made*
a lamp, and a fire, to burn, shine, glisten, or
gleam, very brightly, as though piercing through
the darkness, and dispelling it; and so † ثَقَبَ;
 (A, TA;) and the latter, *he kindled a fire* (TA)
 with tinder, (A, TA,) or camel's dung, or the
 like: (A:) or both signify *he made a fire to burn*
brightly; to burn, blaze, or flame, up; (S, K;) and
 so † تَثْقِيبُ: (K:) or, accord. to AZ, الثَّارُ † ثَقَبَ,
 inf. n. اِثْقَابُ, signifies *he scraped a hole for the*
fire, in the ground, then put upon it, [i. e. the
fire] dung, such as is called بَعْرُ, and small pieces
of fire-wood or similar fuel, and then buried it
in the dust; and so † تَثْقِيبُ † الثَّارُ † ثَقَبَ;
 as also † تَثْقِيبُ † الثَّارُ † ثَقَبَ, and تَثْقِيبُ †
 تَثْقِيبُ † الثَّارُ † ثَقَبَ, inf. n. تَسْبِيكُ † الثَّارُ † ثَقَبَ,
 signifies also *he struck fire:* and † اِثْقَابُ, inf. n.
 as above, *he made a spark to fall from a* زَنْدُ,
 q. v. (TA.)

4: see 2, in three places.

5: see 1, first sentence: — and see also 2, in
 four places: — and 7, in two places.

7. اِثْقَابُ *It was, or became, perforated, bored,*
or pierced; and in like manner, [but properly,
as quasi-pass. of 2, signifying it was, or became,
perforated, &c., much or in many places.] † تَثْقِيبُ.
 (K.) You say, *The skin was, or became, pierced*
with holes by the [ticks called] حَلَمُ. (S, A.)

ثَقَبَ (S, A, Mgh, Mṣb, K) and ثَقَّبَ (Mṣb)
 and † ثَقْبَةٌ (S, A, Mgh, Mṣb) *A hole, perforation,*
or bore, that penetrates, or passes through, a
thing; (A, Mgh, K;) accord. to Mṣr, (Mṣb,) only
such as is small; (Mgh, Mṣb;) such as is
large being termed نَقَبٌ, with ن: (Mgh:) or a
hole that is not deep: or, as some say, a hole
descending into the earth: (Mṣb: [but this last
explanation is not of general application:]) said
to be opposed to شَقٌّ: (TA:) pl. [of mult.] (of
 the first word, S, Mṣb, K) ثَقُوبٌ (S, A, Mṣb,

K) and [of pauc.] اِثْقَابٌ (K) and (of ثَقْبَةٌ, S, Mṣb)
 ثَقَبٌ (S, A, Mṣb) and ثَقَّبٌ. (S [in which this
 last is said to be with damm, meaning, to the ق,
 not (as some have supposed) to the ث only,]
 and A.)

ثَقَّبَ }
 ثَقْبَةٌ } see ثَقَّبَ.

ثَقَابٌ: see what next follows.

ثَقُوبٌ † *Fuel; or a thing with which fire is*
kindled, or made to burn brightly, or to burn,
blaze, or flame, up; (JK, S, A;) as also † ثَقَابٌ;
 (K;) *consisting of small sticks, (S, TA,) or dung,*
such as is called بَعْرُ; (A, TA;) and tinder. (JK,
 A, TA.)

ثَقِيبٌ † *A man very red; (JK, A, K;) so as*
to be likened to the flame of fire: (A:) fem.
 with ة. (JK, A.) — See also ثَقَابٌ, in three
 places.

ثَقَابٌ † *A star, and a lamp, and fire, (A,) or*
a flame of fire, or a shooting star, (S,) shining
brightly: (S:) or shining, glistening, or gleaming,
very brightly, as though piercing through the
darkness, and dispelling it. (A, TA.) الثَّجْمُ الثَّقَابُ
 [in the Kur lxxxvi. 3] means † *The star, or aster-*
ism, brightly shining; (Fr, Bd, L;) as though it
pierced through the darkness, or the celestial
spheres, by its light: (Bd:) or the star, or aster-
ism, that is high, above the others: or the planet
Saturn: (L, K:) or the Pleiades, or any star
or asterism, brightly shining; because it pierces
through the darkness by its light. (Jel.) — † اِثْقَابُ
 † *Applied to حَسَبُ [i. e. nobility, or grounds of*
pretension to respect or honour], it means Famous
and exalted: (Lth, JK, A, TA:) or bright;
brilliant. (As, TA.) — And hence, † applied to
 knowledge [as meaning *Penetrating, or brilliant*].
 (As, TA.) You say also ثَقَابُ الْعِلْمِ, for ثَقَابُ
 فِي الْعِلْمِ, meaning † *Brilliant [or penetrating] in*
knowledge; as also † مِثْقَابُ: (TA:) which latter
 signifies also † *learned, and sagacious, or intelli-*
gent; (TA;) penetrating in judgment: (K:) and
ثَقَابُ الرَّأْيِ † a man of sound and penetrating
judgment, sagacity, or intelligence. (A, TA.) —
 اِثْقَابُ عَيْنٍ ثَقَابَةٌ, (JK,) or عَيْنٌ ثَقَابَةٌ,
 † *There came to me, from them, or from thee,*
certain, or sure, news or information. (JK, A,
 TA.) — ثَقَابَةٌ ثَقَابَةٌ † *A she-camel having much*
milk; abounding with milk; (AZ, JK, S, A, K;) as
also † ثَقِيبٌ; (AZ, JK, K;) and † ثَقِيبَةٌ: (TA,
 voce نَعِيبَةٌ: pl. (of the former, A) نُوُقُ ثَقِبٌ, (so
 in a copy of the A,) or ثَقِبٌ. (TA.) One says
 also, اِثْقَابًا لِنَعِيبٍ † *Verily she*
is one that vies with the other camels abounding
with milk, and surpasses them in abundance
thereof. (TA.)

اِثْقَابٌ [More, and most, piercing, or pene-
 trating: &c.] — [Hence,] اِثْقَابُ حَطَبٍ نَارًا † [The
 most excellent of fire-wood in yielding fire]. (TA
 in art. مِظ.)

اِثْقَابُ † *A man (TA) who enters, or penetrates,*
much into affairs. (K, TA.)

مِثْقَابٌ † *A great road, (K, TA,) which people*
[as it were] pierce, or perforate, by their tread.
 (TA.) [See also what next follows.]

مِثْقَابٌ *An instrument with which one perforates,*
bore, or pierces; a drill, or the like: (S, A, Mṣb,
 K:) pl. مِثْقَابٌ. (A.) — And hence, † *A road*
passing through a mountain; as though perfor-
ating it: (A, TA:) or a road passing through a
stony and rugged tract: (L, TA:) and, with the
article ال, particularly applied to the road of El-
Irāk, (A, K,) from El-Koofeh (K) to Mekkeh:
 (A, K:) *or a road between El-Yemámeh and El-*
Koofeh: (L, TA:) and a road between Syria
and El-Koofeh: (K:) or, accord. to El-Bekree
and the Marásid, a road called after a man named
 مِثْقَابُ. (MF, TA.) Hence the saying, هُوَ طَلَّاعٌ
 مِنَ الْمِثْقَابِ; i. q. طَلَّاعُ السَّنَابِ. [q. v. voce ثَبِيَّة]. (A,
 TA.) — See also ثَقَابٌ.

دُرٌّ مِثْقَابٌ (S, A) i. q. † مِثْقَابٌ [i. e. Bored, per-
 forated, or pierced, pearls]: (S, TA:) the pl. of
 the latter is مِثْقَابِيٌّ. (TA.) — اِثْقَابٌ مِثْقَابٌ †
A hide pierced with holes by [the ticks called] حَلَمُ.
 (A, TA.) — حَنَّ كَمَا حَنَّ الْبِرَاعُ الْمِثْقَابُ † [He, or
 it, uttered plaintive sounds like the reed pierced
 with holes; i. e., the musical reed]. (A, TA.)

مِثْقَابٌ: see مِثْقَابٌ.

ثقف

1. ثَقَّفَ, aor. ٢, inf. n. ثَقْفَانَةٌ; and ثَقَّفَ, aor. ٢,
 inf. n. ثَقْفٌ (S, K) and ثَقَّفَ; (K;) *He* (a man,
 S) *became skilled, or shilful; and light, active,*
quick, or sharp; and intelligent, or sagacious.
 (S, K, TA.) — ثَقَّفَ, aor. ثَقْفَانَةٌ, is also said of
 vinegar (حَلٌّ), meaning *It was, or became, very*
acid; and so † ثَقَّفَ. (TA. [But I suspect that
 this may have been taken from a Mṣ. in which
 حَلٌّ has been erroneously put for رَجُلٌ. In the
 JK, I find ثَقْفٌ ثَقْفَانَةٌ وَقَدْ ثَقَّفَ ثَقْفَانَةٌ
 ثَقْفَانَةٌ, aor. of the latter ٢: see 3. — ثَقَّفَتِ الشَّيْءُ,
 aor. ٢, inf. n. ثَقْفَانَةٌ and ثَقْوْفَةٌ, *I was, or became,*
skilled in the thing. (Ham p. 772.) — And ثَقَّفَ
 signifies *The learning a thing quickly: [its verb*
 is ثَقَّفَ or ثَقَّفَ:] you say, ثَقَّفَتِ الْعِلْمُ فِي أَوْحَى
 مِدَّةٍ, and الصَّنَاعَةَ, *I acquired knowledge, or the*
science, and the art, or handicraft, quickly [in
the shortest period]: (TA:) and ثَقَّفَتِ الْحَدِيثَ
I understood the narration, or tradition, &c.,
quickly. (Mṣb.) ثَقَّفَهُ, aor. ٢, (S, Mṣb, K,) inf. n.
 ثَقَّفَ (S, K,*) or ثَقَّفَ, (Mṣb,) [but the former
 is better known,] primarily signifies, *He per-*
ceived it, or attained it, by knowledge, or by
deed: (Bd ii. 187:) or he perceived it, or at-
tained it, by his sight, by expertness in vision:
 and hence, (Er-Rághib, TA,) † *he reached him,*
 or overtook him, (IF, Mṣb, K, and Er-Rághib,)
 in war, or fight: (Mṣb:) or (K) † *he found*
him: (S, K, and Bd in ii. 187 &c.): or † he
found him in the way of taking and over-
coming: (Ksh in ii. 187:) or (K) † he took him,

or it, (Lth, Mṣb, K,) namely, a thing: (Mṣb:) or (K) by implication, (Bd in ii. 187,) † he gained the victory, or mastery, over him; overcame him; (IDrd, Mṣb, K, and Bd ubi suprâ;) or got possession of him. (IDrd, Mṣb, K.) It is said in the Kur [ii. 187 and iv. 93] وَأَتَلَوْهُمْ حَيْثُ تَقْتُلُوهُمْ And slay ye them wherever ye find them: (Ksh, Bd, Jel, TA:) or wherever ye take them, or overcome them, or overtake them. (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and lx. 2]. (TA.) For another ex., see 4, below. — ثقفه also signifies He thrust him, or pierced him, [with a spear or the like,] namely, a man. (Ĥam p. 772.) — See also 2.

2. ثقفه, (S, Mṣb, K,) inf. n. تَتَقَيَّفُ, (S, Mgh, K, KL,) He straightened it, or made it even, (S, Mgh, K, KL,) or straightened what was crooked thereof; (Mṣb;) namely, a spear, (S, KL,) [and a bow, (see ثقاف,)] or a crooked thing; with the ثقاف: (Mgh:) [and so ثقفه, accord. to an explanation of the inf. n. ثقف in the KL.] تَتَقَيَّفُ as meaning The directing the arrow upon the bow straightly towards the object aimed at, is not approved. (Mgh.) — Hence, (Mgh,) † He disciplined him, or educated him well, and unended him, or improved him. (Mgh, TA.) You say, لَوْلَا تَتَقَيَّفُكَ وَتَوَقِيْفُكَ مَا كُنْتُ شَيْئًا † [But for thy disciplining, or good educating, and amending, or improving, and thy teaching, I had not been anything]. (TA.) — You say also, of vinegar, يُثَقِّفُ الطَّعَامَ, i. e. It makes food acid. (Ĥar p. 227.)

3. مُثَاقَفَةٌ, (K,) inf. n. of the former ثقاف, (TA,) and aor. of the latter ثقف, (K,) He vied with him, or strove to surpass him, in skill, (K, TA,) and intelligence, or sagacity, and the perceiving, or attaining, of a thing, and the doing thereof, (TA,) and he surpassed him therein. (K, TA.) Er-Rūghib says that this is metaphorical. (TA.) [Accord. to J,] المُثَاقَفَةُ is from ثقف in the first of the senses explained above. (S.) — ثقاف also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also ثقف, below:]) and the using of, or performing with, the sword; like ثقافة. (TA.) And ثقفه, inf. n. مُثَاقَفَةٌ, He played with him with the sword, or some other weapon. (TA.)

4. اُنْقَفْتُه [I was made to gain the mastery over him, or to overcome him: or, which is virtually the same,] he was appointed for me [that I might have the mastery over him]. (Sgh, K.) 'Amr Dhu-l-Kelb says,

• فَإِنْ اُنْقِفْتُمُونِي فَأَقْتُلُونِي
• وَإِنْ اُنْقِفْتُمُونِي فَأَقْتُلُونِي

And if ye [be made to] gain the mastery over me, i. e. if it be appointed for you to meet me [and overcome me], then slay me: but if I meet [you and overcome], then shall ye see my condition: but some relate it thus: وَمَنْ اُنْقَفْتُمْ, meaning but whom I meet, of you, I will slay him: (Skr, Sgh,

TA:) [and J gives it thus:] فَأِمَّا تَتَقَفُونِي أَلِدُ [meaning And if ye meet me &c.]. (S.)

5. تَتَقَفُّ † [He was, or became, disciplined, or educated well, and amended, or improved; quasi-pass. of 2, q. v.] You say, هَلْ تَتَقَفْتُمْ إِلَّا عَلَى يَدِي † [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.)

6. تَتَاقَفُوا They contended, or played, one with another, with swords, or other weapons. (TA.)

ثقف Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثقف and ثقف (S, K) and ثقيف and ثقيف: (K:) or ثقيف signifies quick in understanding a narration: (Mṣb:) and ثقاف, applied to a woman, intelligent, or sagacious. (K.) You say also ثقف رجلا ثقفاً and ثقف رجلا ثقفاً, meaning A man who is a relater, a poet, an archer or a caster of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. ثقف:) or quick in understanding what is said to him; and in taking what is thrown to him: or skilful in his art, or handicraft: (TA in that art:) or a man who keeps, preserves, or guards, and manages, or orders, well, that which he possesses: (ISK, TA:) and Lh adds ثقيف ثقيف: and Ibn-'Abbād, ثقيف ثقيف. (TA.) — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) = ثقف, or (as it is written in one place in the TA) ثقف, also signifies Contention: and particularly in fight, or with the sword: like ثقاف [inf. n. of 3, q. v.]. (TA.)

ثقف: } see ثقف.
ثقف: }

ثقف: see ثقف, in two places.

ثقاف: see ثقف.

ثقاف Skill, and intelligence, or sagacity; as also ثقافة. (TA.) = Also An instrument with which spears are straightened, (S, K, TA,) and bows also, (TA,) and [other] crooked things; (JK, Mgh, TA;) made of iron: (JK, TA:) or a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow, [or the spear], which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire, or exposed thereto so as to have become altered in colour: (AĤn, TA:) the pl. [of pauc.] is اُنْقَفَاتُ and [of mult.] اُنْقَفَاتُ. (JK, TA.) — [Also The handle of a shield of the kind called حَجَفَةٌ: see إِخَاذَةٌ.]

ثقيف: see ثقف, in three places. — Also Very acid; applied to vinegar; (K;) and so ثقيف, (S, K,) like حَرِيْفٌ applied to the onion. (S.) And اَبُو ثَقِيْفٍ † Vinegar [itself]; so named because it makes food acid. (Ĥar p. 227.) — Also, and ثقيف, A thing skilled in. (Ĥam p. 772.) — And both these words, A man thrust or pierced [with a spear or the like]. (Ĥam ibid.)

ثقافة The use of, or performance with, the sword; like ثقاف [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثَّقَافَةِ بِالسَّيْفِ [He is good in respect of performance with the sword]. (TA.)

ثقافة: see ثقاف.

ثقيف: see ثقف, in two places: — and see ثقيف.

اُنْقَفْتُ More, and most, skilled, or skilful, [in a general sense, and particularly] in contending, or playing, with the sword, or other weapon. (TA.)

مُثَقَّفٌ A spear straightened, or made even. (TA.) [Accord. to Freytag, it is poetically used as signifying A spear itself; and so with 6.]

مُنْقُوفٌ: see ثقيف.

ثقل

1. ثَقُلَ, aor. ثَقُلَ, inf. n. ثِقْلٌ (S, Mṣb, K, &c.) and ثَقُلَ, a contraction of the former, (Mṣb,) and ثَقَالَةٌ, (K, TA, in the CK ثَقَالَةٌ, but) like كِرَامَةٌ, (TA,) It (a thing, S, Mṣb) was, or became, heavy, weighty, or ponderous. (S, K.) [See ثَقُلَ, below.] — See also 4. — † It was, or became, heavy, weighty, or preponderant, ideally. — فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ in the Kur ci. 5, means † And as to him whose good deeds shall be preponderant. (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] — † It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome. You say, ثَقُلَ الْقَوْلُ † The saying was [heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Kur vii. 186, ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ † It (the time of the resurrection) will be momentous, or formidable, [in the heavens and on the earth, or] to the inhabitants of the heavens and the earth, (Bd, Jel.) to the angels and men and genii; app. alluding to the wisdom shown in concealing it: (Bd:) or it means the knowledge thereof [is difficult]: (Ibn-'Arafah, TA:) or it is occult, or hidden. (Kt, TA.) [ثَقُلَ is also said of a word, and of a sound, meaning † It was heavy, or not easy, of utterance; or heavy to the ear: see 2. And of an affair, or action, meaning † It was afflictive, grievous, troublesome, or difficult. In these and similar senses, it is trans. by means of عَلَى: you say, ثَقُلَ عَلَيْهِ † It was, or became, heavy, weighty, onerous, &c., to him. In like manner also it is said of food, meaning † It was, or became, heavy to the stomach; difficult of digestion.] You say also, ثَقُلَ سَمْعُهُ † [His hearing was, or became, heavy; or] his hearing partially went. (K, TA.) — † He (a man) was, or became, heavy in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the ق; though said in the K to be ثَقُلَ, like فَرِحَ, as meaning his disease became violent; (Fet-h el-Bāree, TA;) not improbably through error or inadvertence. (MF.) — † He was, or became, heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid. You say, ثَقُلَ عَنْ قَبُولِ مَا يُنْقَلَى إِلَيْهِ † [He is averse from receiving, or accepting, or admitting, or is

slow to receive, &c., what is said to him]. (TA.) — Also, said of the **عَرْج**, and of the **ثَمَار**, † *Its shoots became luxuriant, or succulent, or sappy.* (K, TA.) — **ثَقَلَهُ**, (JK, S, K,) **بَيْدَهُ**, (K,) aor. 2, (TA.) inf. n. **ثَقُلَ**, (K,) *He tried the weight of it, (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) by lifting it [with his hand] to see if it were heavy or light.* (S, TA.) — **ثَقَلَ الشَّىءُ**, aor. and inf. n. as above, (S,) *The thing surpassed the thing in weight; outweighed it.* (PS.) — See also 2.

2. **ثَقَلَهُ**, inf. n. **تَثْقِيلٌ**, *He, or it, made it, or him, ثَقِيلٌ [i. e. heavy, properly and tropically]: (K:) is the contr. of تَخْفِيفٌ; (S;) and signifies the making heavy in weight [&c.]; as also ثَقُلَ [inf. n. of ثَقَلَهُ]. (KL.) — [Hence, † *He made it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: and particularly a word by uttering hemzeh with its true, or proper, sound, which is commonly termed تَحْقِيقُ الْهَمْزَةِ, and opposed to تَخْفِيفُهَا; and by making a quiescent consonant movent: often occurring in these senses in lexicons and grammars: opposed to خَفَّفَهُ.]**

4. **اِثْقَلَهُ** *He, or it, (a load, S, or a thing, Mgh,) [burdened him: or] burdened him heavily: (K:) or beyond his power; overburdened him.* (JK, Mgh, TA.) — † In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, † *it [burdened him,] overcame him, and rendered him heavy.* (K, TA, TK.) — **اِثْقَلَتْ**, said of a woman, *She became gravid; her burden became heavy in her belly: (S:) or she had a burden, (Akh, S, and Bd in vii. 189,) by reason of the greatness of the child in her belly: (Bd, Jel:) or her pregnancy became apparent, or manifest; as also ثَقَلَتْ. (K.)*

6. **تَثَقَّلَ عَلَى شَيْءٍ**: *He pressed heavily, or bore his weight, upon a thing: see مُتَثَقِّلٌ.* — **تَثَقَّلُوا** † *[They were heavy, sluggish, or spiritless:] they did not rise and hasten to the fight when commanded to do so.* (IDrd, K.) And **تَثَقَّلَ إِلَى الْأَرْضِ**, (S and K in art. ارض, &c.) and **اِثْقَلَ إِلَى الْأَرْضِ**, the former being the original form of the verb, (Bd and Jel in ix. 38,) † *He was, or became, heavy, slow, or sluggish, (Bd, Jel,) averse from warring against the unbelievers, (Jel,) and inclining to the earth, or ground; (Bd, Jel;) or propending thereto.* (Bd.) And **اِثْقَلَ إِلَى الدُّنْيَا** † *He propended to the present world.* (TA.) And **تَثَقَّلَ عَنْهُ** † *He was heavy, or sluggish, and held back from it.* (K.)

10. **اسْتَقْلَهُ** contr. of **اسْتَخَفَّهُ**; (S and K and TA in art. خف;) *He deemed it, or him, ثَقِيلٌ [i. e. heavy, properly and tropically]. (TA in that art.) — [Hence, † *He deemed it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: often occurring in this sense in lexicons and grammars.] — † *He was overcome, and rendered heavy, by sleep: and in like manner, مَرَضًا, by sickness or disease: and***

نَوْمًا, by meanness or sordidness: see its pass. part. n., below]. (JK.)

ثَقُلَ Weight: or a weight: syn. **وَزَنَ**: (S, Mgh, KL:) pl. **أَثْقَالٌ**. (S.) So in the phrase **أَعْطَهُ ثَقْلَهُ** [Give thou him his, or its, weight]. (S, Mgh.) See also **مِثْقَالٌ**. You say also, **ألقى عَلَيْهِ ثَقْلَهُ** or **ثَقَلَهُ** [He threw upon him his weight: see **مِثْقَالٌ**, last sentence: and see **جَرَمٌ**]. (S in art. اوق &c., accord. to different copies.) — And **A load, or burden: (KL:) or a heavy load or burden: pl. as above. (K.) وَتَحْمِيلٌ أَثْقَالِكُمْ**, in the Kur xvi. 7, means *And they carry your loads, or burdens; (Bd:) or your heavy loads or burdens.* (TA.) — **أَثْقَالٌ** (as pl. of **ثَقُلَ**, K, or of **ثَقُلَ**, Bd) also signifies † *The treasures, or buried treasures, of the earth: and its dead, or corpses.* (K, TA, and Bd and Jel in xcix. 2.) — Also (as pl. of **ثَقُلَ**, K) † *Sins.* (JK, K.) So in the saying in the Kur [xxix. 12], **وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ**; [And they shall assuredly bear their sins, and sins (of others whom they have seduced) with their sins]. (TA.)

ثَقُلَ *A thing, or things, that a man has with him, of such things as burden him: (Ham p. 295:) [and particularly] the household-goods, or furniture and utensils, (El-Farábee, JK, S, Mgh, Mgh, K, Ham ubi suprâ, and Bd in xcix. 2,) and (accord. to El-Farábee, Mgh) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Mgh, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Mgh, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. **أَثْقَالٌ**; (JK, S, Mgh, Mgh, K;) with which **ثَقَلَهُ** is syn., (JK, S, K,) as are also **ثَقَلَهُ** and **ثَقَلَهُ** and **ثَقَلَهُ**; (K;) as meaning *all the household-goods or furniture and utensils of persons going on a journey.* (S, K.) — See also **ثَقُلَ**. — † *The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprâ:) as, for instance, † the books and writing-reeds of the learned man: every craftsman has what is thus termed.* (TA.) By the saying*

كَلَّا تَقْلِنَا طَامِعٌ بَغْنِيمَةٍ

the author thereof, Iyâs Et-Tâ-ee, means *Each of our two armies, the possessors of the ثَقْلَانِ [or apparatus, or weapons, &c., of war, is longing for spoil]: or an army may be termed ثَقُلٌ because it is heavy in assault.* (Ham ubi suprâ.) — *Anything held in high estimation, in much request, and preserved with care.* (K, TA.) Hence the trad., **إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعَثْرَتِي** [Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred, or near kindred]: (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ham ubi suprâ.) — Also *Eggs of the ostrich; because he who takes them rejoices in them, and they are food.* (TA.) — **الثَّقَلَانِ** *Mankind and the jinn*

nation that they possess, they excel other animate beings. (TA.) It may also mean *The Arabs and the foreigners: or mankind and other animate beings.* (Ham ubi suprâ.)

ثَقُلَ *Heaviness; weight, or weightiness; ponderousness; gravity; contr. of خَفَّةٌ: (S, K, and Er-Râghib:) and preponderance: in its primary acceptation, relating to corporeal objects: then, to ideal objects.* (Er-Râghib, TA. [See **ثَقُلَ**, through-out.]) See also **ثَقُلَ** — **ثَقُلَ فِي أُذُنِهِ ثَقُلًا**; [In his ear is a heaviness, or dulness,] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.)

ثَقَلَهُ: see **ثَقُلَ**. — Also † *A fit of drowsiness, or of slumber, that overcomes one: (JK, M, K:) and † a heaviness experienced in the chest, (K, TA,) or in the body, (TA,) from food: as also † ثَقَلَهُ: (K, TA:) or the former, or † the latter, (accord. to different copies of the S,) † a heaviness and languor in the body: (S:) and † the latter, † a heaviness that is experienced on the heart.* (JK.)

ثَقُلَ: see **ثَقُلَ**.

ثَقَلَهُ: see **ثَقُلَ**: — and see **ثَقَلَهُ**, in three places.

ثَقَلَهُ: }
ثَقَلَهُ: } see **ثَقُلَ**.

ثَقَالَ: see **ثَقِيلٌ**, in two places. — Also, applied to a woman, (JK, S, K,) *Heavy; (S;) large in the hinder part, or posteriors: (JK, S, K, TA:) or heavy (K, TA) in an ideal sense.* (TA.)

ثَقَالَ: see **ثَقِيلٌ**.

ثَقِيلٌ part. n. of **ثَقُلَ**; (S, Mgh, K;) *Heavy, weighty, or ponderous: (S, K, and Er-Râghib:) and so in relation to another thing; preponderant: primarily applied to a corporeal thing: (Er-Râghib, TA:) and ثَقَالَ and ثَقَالَ signify the same: (K:) pl. ثَقَالٌ and ثَقَالٌ [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) — [Like its verb,] it is also applied to an ideal thing. (Er-Râghib, TA.) [Thus it signifies † *Heavy, or weighty, in the sense of onerous, burdensome, oppressive, afflictive, grievous, or troublesome: momentous, or formidable: difficult: heavy, or not easy, of utterance; or heavy to the ear; applied to a word and a sound; and particularly to a word in which a single consonant is made double, and to one in which a quiescent consonant is made movent, like مُثَقِّلٌ: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] ثَقِيلًا, in the Kur [lxxiii. 5], means † *A heavy, or weighty, saying.* (TA.) **النُّونُ الثَّقِيلَةُ** means † *[The heavy-sounding ن; as in يَفْعَلُنَّ &c.]; the contr. of الخَفِيفَةُ.* (TA in art. خف.) — It is also applied to a man, (JK,) meaning † *[Heavy in sickness, or disease; or] suffering a violent disease: (K:) [and heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit,***

or intelligence; stupid:] and so is **مُسْتَقْبَلٌ**: (JK:) which also means, particularly, †overcome, and rendered heavy, by sleep (نَوْمًا), (JK, *K, *TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (نُؤْمًا). **ثَقُلَ النَّاسُ** (K.) **ثَقُلَ النَّاسُ** [expressly said in the TA to be with kesr, but in the CK, erroneously, **ثُقَالُ**,] and **ثَقَلَتِ النَّاسُ** mean †Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of **ثَقِيلٌ**. (TA.) One says, **أَنْتَ ثَقِيلٌ عَلَيَّ جَسَائِكَ** †[Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is ثَقِيلٌ, TA in art. نَسْر.) **مَا أَنْتَ إِلَّا ثَقِيلٌ** (نَسْر.) **ثَقِيلٌ** †[Thou art no other than one who casts a gloom upon others, and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) **ثَقِيلٌ**, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rāghib, TA:) used in praise, it signifies †Grave, staid, steady, sedate, or calm. (Kull.) Applied to a horse, †Slum; (Kull;) and so **ثَقُلَ** applied to a camel; (K;) a meaning also assigned to **ثُقَالٌ**, with ف; (TA;) and **مُسْتَقْبَلٌ**, applied to a horse or the like. (JK.) **انْفِرُوا خِفَافًا وَثِقَالًا** in the Kur [ix. 41], means †[Go ye forth to fight] prompt and not prompt: (Kātib, Bd, Jel, TA:) or whether moving be easy to you or difficult: (Bd, *TA:) or riding and walking: or lightly armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or rich and poor: (Jel, TA:) or young and old. (TA.)

ثَقِيلٌ A denar of full weight; (Z;) not deficient: (S, K:) pl. **ثُقَالٌ**. (S, Z, K.)—**أَصْبَحَ ثَقِيلًا** †He became, or became in the morning, heavy by reason of sickness, or disease. (Abou-Naṣr, K, TA.)

أَثْقَلُ More [and most] heavy. (TA.)

مُسْتَقْبَلٌ Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.)—†W'ighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rāghib.)—See also **ثَقِيلٌ**.

مُسْتَقْبَلٌ, applied to a woman, Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.)

مُسْتَقْبَلٌ: see **ثَقِيلٌ**.—Also †Ill received; disappointed; not rendered an object of love to hearts. (Ḥam p. 37.)

مُسْتَقْبَلَةٌ A stone of marble; (JK;) a piece of marble by which a carpet is made heavy: (K:) by rule it should be with kesr to the ق. (TA.)

مُسْتَقْبَلٌ The weight (مِيزَانٌ, JK, S, K, or وَزْنٌ, Mṣb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زِنَةٌ, TA) of a thing, (JK, S, Mṣb, K,) of the like thereof (مِنْ مِثْلِهِ [but why this is added I do not see]); (S, Mṣb, K;) [i. e.] its equal in weight; (PS, and Bd in x. 62;) its quantity (مِقْدَارٌ). (Bd in xxi. 48.) **مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ** in the Kur x. 62, means There is not

hidden from thy Lord aught of the weight of the smallest ant: (Jel:) or a thing equal in weight to a small ant; or to the notes that are seen in a ray of the sun that enters through an aperture. (Bd.)—A thing with which one weighs; as also **ثَقُلُ**; i. e., any of the weights of the balance. (Er-Rāghib, TA.)—A certain weight, of which the quantity is well known; (JK;) a dirhem and three sevenths of a dirhem; (Mṣb, and K in art. مَك;) i. e., the seventh part of ten dirhems: (Mṣb:) or [a dirhem and a half; so in the present day; i. e.,] seventy-two sha'eerehs: (El-Karmanee, TA:) or twenty keeráts. (Hidáyah, TA.)—[A certain coin;] i. q. دِينَارٌ, q. v.; (Mṣb in art. دِنْر.) a مِثْقَالٌ of gold: pl. مِثْقَالٌ. (S, K.)—**ألقى عليه مِثْقَالَهُ** He threw upon him his weight, or burden; syn. مَوْزَنَتَهُ [perhaps meaning the burden of supporting him]. (Abou-Naṣr, S, K.) [See also **ثَقُلُ**.]

مُسْتَقْبَلٌ Bearing one's weight upon a thing: whence the saying, **وِطْنَهُ وَطَاءَ الْمَسَافِلِ** [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily]. (TA.)

ثَقِيلٌ: see **مُسْتَقْبَلٌ**.

تل

1. **تَلَّ** (S, Mgh, Mṣb,) aor. ٢, (Mṣb,) inf. n. **تَلُّ**, (S, Mṣb,) or **تَلَّلَ**, (Mgh,) or this is a simple subst., (Mṣb,) and **تَلَّلَ**, (Mgh,) [or this last is also a simple subst.,] She (a mother) lost him, or became bereft of him; namely, her child, (S, Mgh, Mṣb,) by death: (Mgh:) and **تَلَّ**, aor. ٢, (K,) inf. n. **تَلُّ**, (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) **تَلَّكَتْ** **أُمُّكَ** [lit. meaning May thy mother be bereft of thee] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like **لَا أَبَا لَكَ**, [and **فَاتَلَّكَ اللَّهُ**,] &c. (Ḥar p. 165.)

4. **أَتَلَّكَتْ** A state of bereavement clave to her; (K;) namely, a woman: or she became in a state of bereavement. (TA.)—**أَتَلَّكَتْهَا اللَّهُ** God made her to be bereft of her child [by death]. (Mṣb, K.) And **أَتَلَّهُ اللَّهُ أُمَّهُ** God made him to be bereft of his mother [by death]. (S.)

تَلُّ: see what next follows.

تَلُّ The loss, or the state of being bereft, of a child [by death], (S, Mṣb, K,) or of a friend, or person beloved; (K;) i. e., a woman's loss of her child; (S, Mṣb;) as also **تَلَّلَ** [which is the inf. n. by general consent], (S, K,) and **تَلَّلَ**. (TA.) It is said in a prov., **العُقُوقُ تَلُّ مَنْ لَمْ يَتَلَّ** [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]. (TA.)—Also Death: and a state of perdition or destruction. (K.)

تَلُّ: see **تَلُّ**.

تَلَّ; fem. **تَلَّلَتْ** and **تَلَّلَتْ**: see **تَلَّ**.

تَلُّ: see **تَلَّ**.—**فَلَا تَلُّ** †A desert in which the traveller becomes lost. (K, TA.)

تَلَّ, applied to a man, Bereft of a child, or of a friend, or person beloved; as also **تَلَّلَ** or **تَلَّلَتْ** [with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K:) and applied to a woman; (S, Mṣb, K;) and sometimes **تَلَّكَتْ**; (Mṣb;) as also **تَلَّلَتْ** (S, Mṣb, K) and **تَلَّلَتْ**, (IAḡr, K,) which is rare, (K,) and **تَلَّلَتْ**; (S, K;) meaning bereft of her child [by death]; (S, Mṣb;) pl. (of **تَلَّ**, TA, [and of **تَلَّكَتْ**,]) **تَلَّلَاتٌ**, [and of **تَلَّ** also **تَلَّلَتْ**, as is implied in the TA voce **عَبَّرَ**,] and (of **تَلَّلَتْ**, TA) **تَلَّلَاتِي**. (Mṣb, TA.)

عُنُقُولٌ and **عُنُقُولٌ** i. q. **عُنُقَالٌ** (S, K) and **عُنُقَالٌ**, i. e., The fruit-stalk (شِمْرَاخٌ) upon which are the ripening dates: pl. **أُنُقَالٌ**, [app. a contraction of **أُنُقَالٌ**, like **عُنُقَالٌ**,] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the **ع** is a radical, substituted for **ع**. (TA.)

عُنُقُولٌ: see what next precedes.

مُسْتَقْبَلٌ A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. **مُسْتَقْبَلَاتٌ** (K) [or this is pl. of **مُسْتَقْبَلٌ**]. Hence, **نِسَاءُ الْعُرَاةِ مُسْتَقْبَلَاتٌ** [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.)—**قصيدة مُسْتَقْبَلَةٌ**: An ode in which bereavement is mentioned. (Ibn-'Abbād, Z, K.)

رُمْحُهُ بِلِوَالِدَاتٍ مُسْتَقْبَلَةٌ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to **الْوَلَدُ مَبْخَلَةٌ وَمَجْبَبَةٌ** [explained in art. بَخَل]. (S.)

مُسْتَقْبَلٌ A woman much, or often, bereft of her children: (Mṣb, TA:) pl. **مُسْتَقْبَلَاتٌ** (TA) [or **مُسْتَقْبَلَاتٌ**: see **مُسْتَقْبَلٌ**].—And A she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. **مُسْتَقْبَلَاتٌ**. (Ḥam p. 746.)

تل

1. **تَلَّ**, (T, S, K,) aor. ٢, inf. n. **تَلُّ**, (T,) He put [or poured] back the earth into a grave, and a well, after digging it: (T:) or he poured the earth into a well, (S, K,) &c. (S.)—Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) He poured forth pieces of money. (S, M, K.)—Also, (K,) aor. and inf. n. as above; (TA;) and **تَلَّلَ**; (M, K;) He moved, or put in motion, with his hand, or he broke at one of its sides, [app. so as to make it pour down, or fall,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or he dug it. (TA.)—And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) He threw down, or demolished, a house, (S, M, K,) by digging beneath the wall, and then pushing, so that it fell in ruins: (S, TA:) and he demolished, and broke, a thing. (M.)—[Hence,] **تَلَّ اللَّهُ عَرْشَهُمْ** †God destroyed their dominion:

and **نُلَّ عَرْشُهُ** † *Their might, or power, departed.* (S;) or **نُلَّ اللَّهُ عَرْشَهُ** † *God caused him to die; or caused his dominion, or his might, or power, to depart:* (K, TA:) and **نُلَّ عَرْشُهُ**, inf. n. **نُلَّ**, † *His means of support became destroyed, and ceased;* (M, A;*) or *he became abased, or in an abject condition;* (IDrd, M;) or, accord. to Er-Rāghib, it means **أَسْقَطَتْ لُتَّةٌ مِنْهُ** [perhaps a company of men (لُتَّةٌ) was made to fall away from him]: (TA:) El-'Othee says that **عَرْشٌ** here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA. See art. **عَرْشٌ**.) You say also, **نُلَّ عَرْشُهُ** and **عَرْشُهُ**, meaning † *He was slain:* and a poet says, of a sword, **نُلَّ عَرْشِيهِ**, meaning † *[It severed] the base of his neck; the part where his neck was set on his back.* (IDrd, M.) — And **نُلَّ**, (Aḡ, S, M, K,) aor. as above, (Aḡ, S, M,) inf. n. **نُلَّ** (Aḡ, S, M, K) and **نُلَّ**, (Aḡ, S, K,) *He killed, or destroyed,* (Aḡ, S, M, K,) a man, (Aḡ, S,) or men. (M, K.) And **نُلَّ** *He died, or perished.* (T.) — **نُلَّ الْبَيْتَ**, (M, K.) aor. ʔ, inf. n. **نُلَّ**, (M,) *He took, or cast, forth the earth from the well;* (M, K;) and *the mud from the bottom of the well.* (M.) — **نُلَّ الْوِعَاءَ**, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle;* as also **نُلَّ**; the latter from Ibn-'Abbād. (TA.) — **نُلَّتِ الدَّابَّةُ**, (S, K,) and **نُلَّ** **الْحَافِرُ**, (M, O,) aor. ʔ [irregularly], (S, TA,) inf. n. **نُلَّ**, (TA,) *The beast, and the solid-hoofed animal, dunged.* (S, M, O, K.) — And **نُلَّ** *He became rich, or in a state of competence.* (T.)

4. **نُلَّ** *He (a man, S) abounded in what is termed نُلَّةٌ*, (S, K,) which may mean either *wool or a flock of sheep or goats:* both these meanings are assigned to it in this case by Z. (TA.) — **نُلَّ** *He ordered, or commanded, the repairing of it;* (M;) or *the repairing of what had been thrown down, or demolished, of it.* (IAḡr, S, K.)

5. **نُلَّ** *It (a house) became thrown down, or demolished;* (K;) as also **نُلَّ**: (TA:) or *it (a house) became thrown down, or demolished, and it fell by degrees, part after part.* (M.) And **نُلَّتِ الرَّكِيَّةُ** *The well became demolished.* (TA.)

7. **نُلَّ** *It (a thing) poured forth, or became poured forth.* (TA.) — **نُلُّوا** i. q. **انْتَلُوا** [app. as meaning *They poured themselves forth.*] (K.) You say, **نُلُّوا عَلَيْهِ** *They poured forth, or down, upon him, or against him.* (Z, TA in art. **نُلُّوا**.) — See also 5.

8: see 1, near the end.

R. Q. 1. **نُلَّ**: see 1, near the beginning.

نُلَّةٌ *The earth that is taken forth from a well:* (T, S, M, K;) and *the mud that is taken forth from the bottom of a well:* (M;) and *the space upon which is cast the earth taken forth from a well, around its mouth;* which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A'Obeyd, T:) pl. **نُلَلٌ**. (K.) —

نُلَّةٌ مَلُونَةٌ † *A grave (تُرْبَةٌ) filled up with earth, after it has been dug.* (T.) — *A thing that is made of clay, or mud, (M,) like a مَنَارَةٌ* [q. v.], (K,) *in the desert, for the sake of its shade.* (M, K.) [Erroneously written by Golius and Freytag **مَنْتَةٌ**, and compared to **مَنْتَةٌ**.] — *Wool, (T, S, M, K,) alone:* (M, K:) or *a portion of wool collected together:* (Er-Rāghib, TA:) and *wool and goats' hair (شَعْرٌ) and camels' hair (وَبْرٌ) together;* (Aboo-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Aboo-Yoosuf, T, S;) or it signifies *camels' hair (وَبْرٌ) also:* (T:) or *wool and شعر and وِبْرٌ together;* but none of these alone. (M.) **كَسَاءٌ جَيِّدُ النُّلَّةِ** is said to mean *A كَسَاءٌ of good wool:* (S, M:) and **حَبْلٌ نُلَّةٌ**, *a rope of wool.* (S.) It is said in a prov., **لَا تَعْدَمُ صَنَاعُ نُلَّةٍ** [A clever woman is not without wool to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, **عِنْدَ فُلَانٍ نُلَّةٌ كَثِيرَةٌ**, meaning *Such a one has much wool and goats' hair (شَعْرٌ) and camels' hair (وَبْرٌ).* (Aboo-Yoosuf, S.) [Hence,] **فُلَانٌ كَثِيرُ النُّلَّةِ** [sometimes] means † *Such a one has much hair on his body.* (TA.) — *A flock of sheep or goats, (T, M, K,) whether many or few:* (M:) or *many thereof:* (M, K:) or specially *a flock of sheep:* or *sheep, absolutely:* (M:) or *a numerous flock of sheep:* (ISk, T, S, K:) and *numerous sheep and goats together:* many goats are not thus called; but are called **حَيْئَةٌ**: (Aboo-Yoosuf, S, M:) pl. **نُلَلٌ**, (S, M, K,) which is extr., (M,) and **نُلَلٌ**. (M, K.) — *Many pieces of money; or much money;* (M, K;) as also **نُلَّةٌ**. (Ibn-'Abbād, K.) — In relation to the times of camels' coming to water, **فِي مَوَارِدِ الْإِبِلِ**, TA, [in the copies of the K, **فِي** is omitted, and **مَوَارِدُ** is put for **مَوَارِدِ**,] *The interval of two days, or keeping from water during two days, between two drinkings.* (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag **مَنْتَةٌ**; and explained as meaning "Locus ubi aquantur cameli postquam per biduum non biberint."])

نُلَّةٌ *A party of men;* (T;) *a company of men:* (S, M, K:) or *a numerous company.* (Bḡ in lvii. 13.) You say, **فُلَانٌ لَا يَفْرُقُ بَيْنَ النُّلَّةِ وَالنُّلَّةِ** [Such a one will not distinguish] *between a flock of sheep or goats and a company of men.* (Z, TA.) — See also **نُلَّةٌ**.

نُلَّةٌ *Death; or a state of perdition or destruction;* (K;) and so **نُلَّ**; (S, M, K;) which latter is also an inf. n. of **نُلَّ** signifying "he killed," or "destroyed:" (Aḡ, S, K:) pl. of the former **نُلَلٌ**. (K.)

نُلِّيٌّ † *Might, power, or elevated condition, perishing, or passing away.* (K, TA.)

نُلَّةٌ: see **نُلَّةٌ**.

نُلَّ *A man (S, M) abounding in what is termed نُلَّةٌ*. (S, M, K.) [See 4. **نُلَّ**, mentioned by Golius with this signification.]

as from the S and K, is not in either of those Lexicons.]

مُهْرٌ مَثَلٌ [A colt that dungs much]. (M. [The meaning is there indicated, but not expressed.]

مُنْتَلٌ *Collecting wealth, (Ibn-'Abbād, K,) and disposing it well, or putting it into a good state or condition.* (Ibn-'Abbād, TA.)

مُنْلُوكٌ *A house thrown down, or demolished.* (TA. [See 1.]) — See also **نُلَّةٌ**, second sentence.

نلب

1. **نَلَبَهُ**, (S, M, A, Mḡb, K,) aor. ʔ, (M, Mḡb, K,) inf. n. **نَلَبٌ** (T, S, M, A, Mḡb) and **نَلَبٌ**, (T,) *He blamed him; reprehended him; found fault with him; imputed to him, or charged him with, a fault, vice, or the like:* (M, A, Mḡb, K:) or *he charged him plainly, or openly, with a fault, vice, or the like;* (S;) *spoke against him;* (TA;) *censured him, reproached him, detracted from his reputation, or impugned his character:* (S, Mḡb:) or *he blamed him severely; and assailed him with his tongue; as is done in punishings and the like.* (Jld, T.) — **نَلَبَهُ**, (M, K,) inf. n. **نَلَبٌ**, (M,) also signifies *He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away.* (M, Mḡb, K.) — And *He turned it (a thing, M) upside down, or over, or inside out; or changed its manner of being, or state.* (M, K.) — And **نَلَبَهُ**: (M, K:) formed from the latter by substitution of ب for م. (M.) — **نَلَبٌ**, (M,) inf. n. **نَلَبٌ**, (M, K,) *It (one's skin, M, or a garment, TK) was, or became, dirty, or filthy:* (M, K:) and *it (a thing, TK) was, or became, contracted.* (K, TK.) — Also *It was, or became, broken in the edge or middle, [like نَلَمَ], and split, or cracked.* (KL.)

2. **نَلَبٌ**, (Aḡ, S, M,) inf. n. **نَلَبٌ**, (S,) *He (a camel) became such as is termed نَلَبٌ*. (Aḡ, S, M.)

نَلَبٌ *Blamed; reprehended; found fault with; charged with a fault, vice, or the like;* as also **نَلَبٌ**; applied to a man. (M, K.) — Also *A camel extremely old, or old and weak, (M, A,) and having his teeth much broken:* (M:) or *a camel whose canine teeth are broken (S, K) much (K) by reason of extreme old age, or age and weakness, and the hair of whose tail has fallen off by degrees:* (S, K:) fem. with ة; (S, M, K;) but some disallow this, and say that the female is termed **نَلَبٌ**: (M:) pl. [of pauc.] **نَلَبَاتٌ** (M, K) and [of mult.] **نَلَبَةٌ**. (S, K.) — Hence, (A,) † *A man extremely old, or old and weak, (A, TA,) whose teeth are much broken:* (TA:) or *an aged man; a man advanced in years:* (IAḡr, M, K:) [said to be] of the dial. of Hudheyli; but IAḡr mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) — Also *A camel that does not impregnate.* (M, K.) — See also what next follows.

نَلَبٌ: see **نَلَبٌ**. — Also, applied to a spear, (S, M, A, K, but in a copy of the A written **نَلَبٌ**), *Much notched, or broken in the edges*

[of the head]: (S, M, K:) or weak, or weak and soft. (A.) You say **ثَلْبٌ عَلَى ثَلْبٍ وَبِيَدِهِ ثَلْبٌ** [An extremely old, or old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched, or weak, or weak and soft]. (A, TA.)

ثَالِبَةُ السَّوِي A woman having cracked, or chapped, feet: (S, K:) from **ثَلْبٌ** as an epithet applied to a spear. (S.)

اِثْلَبٌ and **اِثْلَبٌ**, (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) Dust, or earth; and stones: (Fr, T, M, K:) or small fragments, or particles, of stones, (S, K,) and of dust or earth: (S:) or stone (A'Obeyd, Sh, T) in the dial. of El-Hijáz: and dust, or earth, in the dial. of Temcem: (T:) and El-Hejeree says, **اِثْلَبٌ** is like **اِثْلَبٌ**; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, **بِفِيهِ اِثْلَبٌ** and **اِثْلَبٌ** In his mouth are, or be, dust, or curth, and stones; (Fr, T;) or, particles of stones and of dust or earth. (S.) Lh mentions the phrase **اِثْلَبٌ لَكَ** or **اِثْلَبٌ** [Dust, or earth, and stones, be thy lot]; and **اِثْلَبٌ**: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) **اِثْلَبٌ** or **اِثْلَبٌ**, occurring in a trad., means For the adulterer, or fornicator, stone (الحجر) [but see this word, and see also art. حجر]: or dust, or earth: or small stones. (TA.)

مُثْلَبٌ Accustomed to blame, reprehend, or find fault. (A, TA.)

مُثْلَبَةٌ (S, M, Mṣb, K) and **مُثْلَبَةٌ** (M, K) A fault, vice, or the like: (S, M, K:) or [properly] a cause of [blame or] reviling: (Mṣb:) pl. **مُثْلَبَاتٌ**. (S, A, Mṣb.) You say, **مَا عَرَفْتُ فِي مِثْلَبَةٍ** [I have not known in such a one a fault, or vice, or cause of blame, &c.]. (A, TA.)

ثلث

1. **ثَلَّثَ الْقَوْمَ**, aor. ʔ, (S, M, Mṣb, K,) inf. n. **ثَلَّثٌ**, (TA,) He took the third of the goods, or property, of the people, or company of men. (S, M, Mṣb, K.) And **ثَلَّثَتِ التَّرِكَةَ** The property left at death had a third of it taken. (A.) And **ثَلَّثَ**, aor. ʔ, [but in this case it seems that it should be ʔ, as above,] is also said to signify He slew a third. (L.) — **ثَلَّثَ الْقَوْمَ**, (T, S, K,) or **اِثْلَبَهُم**, (Fr, T, M,) or **اِثْلَبَهُم**, (Mṣb,) aor. ʔ, (S, M, Mṣb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. **ثَلَّثٌ**, (TA,) signifies He was, or became, the third of the people, (T, S, K,) or a third to the two, (Fr, T, M,) or to the two men: (Mṣb:) or he made them, with himself, three: (T, S, K:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, **أَرْبَعُهُمْ** and **أَرْبَعُهُمْ** and **أَرْبَعُهُمْ**, with fet-ḥ, because of the

(S.) A poet says, (IAqr, S,) namely, Abd-Allah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Teiyi, (IB, TA,)

• **فَإِنْ تَثَلَّثُوا تَرْبَعٌ وَإِنْ يَدُ خَامِسٍ**
• **يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ الْقَتْلُ**

[And if ye make up the number of three, we will make up the number of four; and if there be a fifth of you, there shall be a sixth of us; so that slaughter shall destroy you]: (IAqr, S, IB:) he means, if ye become three, we will become four: or if ye slay three. (IB, TA.) — Also; (S, M, TA;) in the K, “or,” but this is wrong; (MF, TA;) **ثَلَّثَ الْقَوْمَ** signifies He made the people, with himself, thirty; (A'Obeyd, S, M, K;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A'Obeyd, S.) And **ثَلَّثَ** also signifies He made twelve to be thirteen. (T.) — **ثَلَّثَ الْأَرْضَ** He turned over the ground three times for sowing, or cultivating. (A, TA.) — See also 2. — **ثَلَّثَ**, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or **ثَلَّثَ**, (K, [but the former is app. the right reading, unless both be correct,]) said of a horse, He came [third in the race; i. e., next] after that which is called **المُصَلِّي**: (T, M, L, K: [in the CK, الذي, after الفرس, should be omitted:]) then you say **رَبَعٌ**: then, **خَمْسٌ**. (T, M, L.) And in like manner it is said of a man [as meaning He came third]. (T.) — **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the M in art. ثنى, but in the present art. in the same copy written **لَا يَثْنِي وَلَا يَثْلُبُ**, or **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the A, [in the CK in art. ثنى, and in Freytag's Arab. Prov. ii. 545, **لَا يَثْنِي وَلَا يَثْلُبُ**,]) or **لَا يَثْنِي وَلَا يَثْلُبُ**, (so in a copy of the K in art. ثنى, [in the TA, in the present art. and in art. ثنى, without any syll. signs,]) said of an old man, meaning He cannot rise, (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) the second time, nor the third. (M, A, TA.)

2. **ثَلَّثَهُ** He made it three; or called it three: **تَثْلِيثٌ** (Esh-Sheybánee, and K in art. **وحد**;) signifies the making [a thing] three [by addition or multiplication or division]; as also **ثَلَّثٌ** [inf. n. of **ثَلَّثَ**: and the calling [it] three. (KL.) — [Hence, **ثَلَّثَ**, inf. n. **تَثْلِيثٌ**, He asserted the doctrine of the Trinity.] — [Hence also,] **فَلَانَ** **ثَلَّثَ** **وَلَا يَثْنِي** Such a one counts two Khaleefehs, namely, the two Sheykhhs [Aboo-Bekr and 'Omar], and [does not count three, i. e.,] rejects the other [that succeeded them]: and **فَلَانَ** **ثَلَّثَ** **وَلَا يَرْبِعُ** Such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,] rejects [Alce,] the fourth. (A, TA.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **ثَلَّثَ**, or **عِنْدَهَا**, He remained three nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعٌ**.) — **ثَلَّثَ بِنَاتِهِ** He tied, or bound, three of the teats of his she-camel with the **صَوَارِ**.

(S.) — **ثَلَّثَتْ** said of a she-camel, and of any female: see 4. — **ثَلَّثَتْ** said of a horse in a race: see 1. — **ثَلَّثَ التَّيْمُ**, (M, K,) inf. n. as above, (K,) The full-grown unripe dates became, to the extent of a third part of them, ripe, or in the state in which they are termed **رَطْبٌ**. (M, K.) — **تَثْلِيثٌ** also signifies The watering seed-produce

[on the third day, i. e.,] another time **بَعْدَ الثَّنِيَا** [which app. means after excepting, or omitting, one day]. (M.) — And The making [a thing] triangular [or trilateral]. (KL.) — [The making a letter three-pointed; making it to have three dots.] — The making [a thing] to be a third part. (KL.) — The making the clectuary, or confection, of aromatics, or perfumes, that is called **مُثَلَّثٌ**. (KL.)

4. **اِثْلَبَ الْقَوْمَ** The party of men became three: (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also The party of men became thirty: and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) — **اِثْلَبَتْ** She (a camel, and any female,) brought forth her third young one, or offspring; (Th, M;) and so **اِثْلَبَتْ**, or **اِثْلَبَتْ**. (TA in art. بكر.) — **لَا يَثْنِي وَلَا يَثْلُبُ**: see 1. — **ثَلَّثَتْ** said of a grape-vine, It had one third of its fruit remaining, two thirds thereof having been eaten. (M.)

8: see 4.

ثَلَّثَ: see **ثَلَّثَ**.

ثَلَّثَ The third young one or offspring, (M, A, K,) of a she-camel, (M, K,) and, accord. to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say **ثَلَّثَ نَاقَةٌ** [after the manner of **ثَلَّثَ ثَنِي**, q. v.]. (M.) — **سَقَى نَخْلَهُ الثَّلَثَ** He watered his palm-trees once in three days: (A:) or he watered them **بَعْدَ الثَّنِيَا** [which app. means after excepting, or omitting, one day]. (K.) **ثَلَّثَ** is not used [thus] except in this case: there is no **ثَلَّثَ** in the watering of camels; for the shortest period of watering is the **رُفْه**, when the camels drink every day; then is the **غَب**, which is when they come to the water one day and not the next day; and next after this is the **رَبْع**; then, the **خَمْس**; and so on to the **عَشْر**: so says Aḡ: (S, TA:) and this is correct, though J's assertion that **ثَلَّثَ** is not used except in this case is said by F to require consideration. (TA.) — **حُمَى الثَّلَثِ** i. q. **حُمَى الغَبِ**, [The tertian fever;] the fever that attacks one day and intermits one day and attacks again on the third day; called by the vulgar **المَثَلَّةُ**. (Mṣb.)

ثَلَّثَ: see what next follows.

ثَلَّثَ (T, S, M, A, Mṣb, K) and **ثَلَّثَ** (Mṣb, K) and **ثَلَّثَ**, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) A third; a third part or portion; (S, A, Mṣb, K;) as also **ثَلَّثَ**, (Aḡ, T, S, M, Mṣb, K,) like **ثَلَّثَ** and **ثَلَّثَ** and **ثَلَّثَ** and **ثَلَّثَ** and **ثَلَّثَ** (S,) though AZ ignored **ثَلَّثَ** (T, S) and

ثَلَاثُونَ: see what immediately precedes.

ثَلَاثِي One who fasts alone on the third day of the week. (IAqr, Th, M.)

ثَلَاثِي: see ثَلَاث.

ثَالِث [Third]: fem. with ة. (T, &c.) The final ث in الثَالِث is sometimes changed into ي. (M.) You say, هُوَ ثَالِثُ ثَلَاثَةٍ [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثَالِثُ ثَلَاثَةٍ; ثَالِث being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, S:) and in like manner you say, هِيَ ثَالِثَةٌ ثَلَاثٍ [She is the third of three]; but when there is among the females a male, you say, هِيَ ثَالِثَةٌ ثَلَاثَةٍ, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هُوَ رَابِعٌ ضَارِبٌ ثَلَاثَةٍ, like as you say ضَارِبٌ زَيْدًا and هَذَا ثَالِثٌ, meaning This makes two to be three, with himself, or itself. (ISk, T, S.) [In most copies of the S, for ثَالِثُ اثْنَيْنِ is put ثَالِثُ اثْنَيْنِ; and, in the explanation of this phrase, ثَلَاثُ اثْنَيْنِ for ثَلَاثُ اثْنَيْنِ: IB has remarked that these are mistakes.] ثَلَاثٌ occurs in the sense of ثَالِث in a trad. cited voce ثَانٍ in art.

ثَالِثَةٌ الأَثَابِي means A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot. (S, K.) Hence the saying, ائْتَفِ بِثَالِثَةِ الأَثَابِي [explained in art. ائْتَفِ]. (TA.) ثَالِثَةٌ عَشْرَةٌ and ثَالِثُ عَشْرَةٍ, the former masc. and the latter fem., meaning Thirteenth, are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. الثَالِثُ عَشْرَ, accus. الثَالِثَ عَشْرَ, and gen. الثَالِثِ عَشْرَ; and in like manner in the fem. Accord. to some, you say, هُوَ ثَالِثُ عَشْرَ as well as هُوَ ثَالِثُ عَشْرَةٍ [He, or it, is a thirteenth]: he who uses the former phrase says that he means هُوَ ثَالِثُ ثَلَاثَةِ عَشْرَةٍ, (T, S,) i. e. He, or it, is one of thirteen, (T,) and that he suppresses ثَلَاثَةَ, and leaves ثَالِثَ decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثَلَاثَةَ, he gives its final vowel to the word ثَالِثَ, (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هَذَا هَذِهِ الثَالِثَةُ عَشْرَةُ This is the thirteenth, or this thirteenth: for he adds,] and you say, هَذَا الحَادِي عَشْرَ and الثَانِي عَشْرَ and so on to twenty [exclusive]; all with fet-ḥ; for the reason which we have mentioned: and in like manner in the fem., in which each of the two

nouns is with ة. (S.) You say also, ثَالِثُ عَشْرَ ثَلَاثَةَ عَشْرَ [The thirteenth of thirteen]; and so on to ثَالِثُ عَشْرَ سَبْعَةَ عَشْرَ: and in like manner in the fem. (I'Alq p. 316.)

[الثَالُوثُ The Trinity.]

مَثَلٌ and مَثَلَةٌ: see ثَلَاثٌ. — مَثَلٌ [i. e. مَثَلٌ] signifies A chord [of a lute] composed of three twists: that which is of two twists is called مَثْنِي [i. e. مَثْنِي]: or, as some say, these two words signify [respectively] the third chord and the second: their pls. are مَثَالٌ and مَثَانٌ. (Har p. 244.)

مَثَلَةٌ A she-camel, and any female, bringing forth her third young one, or offspring: one should not say ثَلَاثٌ مَثَلَةٌ. (M.) — See also مَثَلٌ.

مَثَلَةٌ A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say مَثَلَةٌ حَادٍ [An acute-angled triangle]: and مَثَلَةٌ قَائِمٌ [A right-angled triangle]. (TA.) And أَرْضٌ مَثَلَةٌ A three-sided piece of land. (TA.) — A thing composed of three layers or strata, or of three distinct fascicles or the like; (M, TA;) [see also مَثَلَةٌ]; and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing of three folds. (Lth, T.) — [As a conventional term in lexicology, A word having a letter which has any of the three vowels: ex. gr., بَدَاةٌ is مَثَلَةٌ البَاءِ; i. e., it is written بَدَاةٌ and بَدَاةٌ. As such also, A verb having its عَيْن (or middle radical letter) movent by any of the three vowels: ex. gr., مَثَلَةٌ بَهَاءِ; i. e., it is written مَثَلَةٌ and مَثَلَةٌ. And as such, مَثَلَةٌ (not مَثَلَةٌ) signifies Three-pointed; having three diacritical points: it is an epithet added to ثَاءٌ, to prevent its being mistaken for بَاءٌ or تَاءٌ or يَاءٌ.] — Wine (شَرَابٌ) cooked until the quantity of two thirds of it has gone; (S, K;) the expressed juice of grapes so cooked. (Mgh.) — And A certain electuary, or confection, of aromatics, or perfumes. (KL.)

مَثَلَةٌ A calumniator, or slanderer, of his brother [or fellow] to his prince; because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, K;) as also مَثَلَةٌ; (K;) or thus accord. to Abou-'Owáneh. (Sh, T.) — See also ثَلَاثٌ, last sentence: — and see ثَلَاثٌ.

مَثَلَةٌ from ثَلَاثٌ is like مِرْبَاعٌ from رُبْعٌ. (M.) See مِرْبَاعٌ and ثَلَاثٌ.

مَثَلَةٌ Property of which a third part has been taken. (A.) — [Applied to a verse,] That of which a third has been taken away: (M, K;) whatever is مَثَلَةٌ is مَثْبُوكٌ: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجَزٌ and مُنْسَجِحٌ: (M, TA:) the مَثَلَةٌ in poetry is that whereof two feet out of six have gone. (TA.) — A rope

composed of three strands (Lth, T, S, M, A, K) twisted together, (Lth, T, A,) and in like manner woven, or plaited: (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) — A garment of the kind called كَمَاءٌ woven of wool and camels' hair (وَبْرٌ) and goats' hair (شَعْرٌ). (Fr, T.) — مَزَادَةٌ مَثَلُوتَةٌ A مزادة [or leathern water-bag] made of three skins. (T, S, A, K.) — أَرْضٌ مَثَلُوتَةٌ Land turned over three times for sowing or cultivating. (A.) — See also ثَلَاثٌ.

ثلج

1. ثَلَجَتِ السَّمَاءُ, aor. 2 and 3, The sky snowed; let fall snow. (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلَجٌ is assumed to be well known.] — ثَلَجَتْنَا السَّمَاءُ, (S, M, K,) aor. 2; (S, M, K;) and أَثَلَجْتَنَا; (M, K;) The sky snowed upon us; (S, M, K;) like as one says مَطَرَتْنَا. (S.) And ثَلَجُوا They were snowed upon. (TA.) You say, ثَلَجْنَا العَامَ ثَلَجًا كَثِيرًا [We were snowed upon this year much]. (A.) And ثَلَجَتِ الأَرْضُ, (A, M, K, TA,) and أَثَلَجَتْ, (TA,) The land was snowed upon. (A, M, K, TA.) — [ثَلَجٌ, said of water &c., It was cooled, or made cold, with snow: see an ex. voce مَثْلُوجٌ. In the present day, ثَلَجَةٌ signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] — See also 4. — [Hence,] ثَلَجَ, (IAqr, K,) aor. 2, (K,) inf. n. ثَلَجٌ, (TA,) † His heart became cool, or refreshed, and relieved of a thing: (IAqr;) and he rejoiced; or was, or became, joyful, glad, or happy: (IAqr, K;) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And ثَلَجَتْ نَفْسُهُ بِكَذَا † His mind became refreshed and happy by means of such a thing. (A.) And ثَلَجَتْ نَفْسِي, aor. 2, inf. n. ثَلَجٌ; (AA, S, K;) and ثَلَجْتُ, aor. 2, inf. n. ثَلَجٌ; (As, S, K;) [in the CK ثَلَجٌ;] and أَثَلَجْتُ; (K;) بالشيءِ; (TA;) † My mind became at ease, at rest, tranquil, or free from disquietude, (AA, S, K, TA,) and became healed, by means of the thing: (TA:) or I knew it, and was rejoiced at it, or by it: or my mind became at ease, and I confided, or trusted, in the thing: as also ثَلَجْتُ إِلَيْهِ; and ثَلَجَ صَدْرِي: or this last, accord. to Sh, means my bosom became dilated [with joy], لِلرَّامِرِ at the event. (TA.) And ثَلَجْتُ بِمَا خَبَرْتَنِي † I became healed, and my heart became at rest, or tranquil, by means of the information which thou gavest me. (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلَجَ, the latter mentioned by Lb, on the authority of 'Abd-El-Hak̄k, † His heart became certified, or assured. (TA.) ثَلَجٌ is said to mean † Certitude, or assurance, because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) — ثَلَجٌ نُؤَادَةٌ † He was, or became, stupid, dull, wanting in

intelligence: (IAqr, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) — تَلَجَهُ, (Sh, K,) aor. 2, inf. n. تَلَجٌ, (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.)

2: see 1.

4. اَتَلَجَ It (a day, S, K, or a year, A) was, or became, snowy. (S, A, K.) — He reached, came upon, or lighted on, snow; (K;) as also تَلَجٌ [written without any syll. signs, app. تَلَجٌ]. (TA.) He entered upon [a tract, or time, or season, of] snow. (TA.) — اَتَلَجْنَا السَّمَاءَ: and اَتَلَجَتِ الْأَرْضُ: see 1. — [Thus the verb is intrans. and trans. And hence,] اَتَلَجْتِ نَفْسِي: see 1. — And اَتَلَجَهُ + He rejoiced him; made him joyful, glad, or happy. (K.) And اَتَلَجَ صَدْرِي: It (news, or information,) healed and tranquillized me. (A, TA.) And اَتَلَجَنِي بِهَذَا مَا اَتَلَجَنِي بِهَذَا: How joyful, or happy, am I made by this thing, or event! (TA.) — [Hence also,] اَتَلَجَ حَفْرَتِي: He dug until he reached the clay, or mud, (AA, S, K, TA,) or the cold of the moist earth, (A,) or the moist earth and the water. (TA.) — اَتَلَجَ مَاءَ الْبَيْتِ: The water of the well ceased, or stopped. (A, K.) And hence, (TA,) اَتَلَجَتِ عَنْهُ الْحُمَى: The fever quitted him. (A, TA.) — اَتَلَجٌ [the inf. n.] is also syn. with اَفْلَاحٌ [inf. n. of اَفْلَحَ, q. v.]. (K.)

تَلَجٌ [Snow;] a thing well known, (S, A, Mṣb, K,) that falls from the sky: (TA:) pl. تَلَوُجٌ. (Mṣb.)

تَلَجٌ Cold: (K:) applied to water. (TA.)

تَلَجٌ †Men joyful, glad, or happy, by reason of news. (IAqr, TA.) — †Men who are stupid, dull, or wanting in intelligence. (TA.) [See also تَلَوُجٌ.]

تَلَجِي: see تَلَجٌ.

تَلَجِي: Very white: applied to an iron head of an arrow or of a spear or of a sword or the like: (A, K:) fem. with ى. (A.)

تَلَجِي A seller of snow; (K;) as also تَلَجِي. (TA.)

مُتَلَجَةٌ A place in which is [kept] snow [for cooling water &c. in summer]. (K.)

مُتَلَوُجٌ: fem. with ى: the latter applied to land (أَرْضٌ), meaning Snowed upon. (S, A, Mṣb.) — Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth,

يُخَالُ مُتَلَوُجًا وَإِنْ لَمْ يُتَلَجْ

[It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) — مُتَلَوُجٌ الْفؤَادِ: A man (S) stupid, dull, or wanting in intelligence. (S, A, Mṣb, K.) [See also تَلَجٌ.]

تَلَط

1. تَلَطَ, aor. 2, (Az, S, K,) inf. n. تَلَطٌ, (Az, S,) He (a camel, S, IAth, K, and a bull, IAth, K,

and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) voided his dung in a thin state. (Az, S, K.) It is said in a trad., (S, TA,) of 'Alee, (TA,) كَانُوا يَبْعُرُونَ بَعْرًا وَاتَمَّ تَلَطُونَ تَلَطًا, (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) — تَلَطَ فَلَانًا He threw (K, TA,) i. e. thin dung, (TA,) at such a one: (K, TA:) and he befouled him, or smeared him, therewith. (K, TA.)

تَلَطٌ Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)

مُتَلَطٌ, (K, TA, [but by rule it should be مَمْلُطٌ,]) or مَمْلُطَةٌ, (CK,) The place of exit of تَلَطٌ. (K.)

تَلَم

1. تَلَمَ, aor. 2, (T, S, M, Mṣb, K,) inf. n. تَلَمٌ, (S, M, Mṣb,) He broke its edge; (S, M, Mṣb, K;) namely, that of a vessel, (M, Mṣb, K,) and of a sword, and the like; (M, K;) as also تَلَمَهُ, aor. 2; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb تَلَمَ has been erroneously made trans.];) and تَلَمَهُ; (M, K;) or this last signifies he did so much, or in many places: (S:) and the first signifies also he made a gap, or breach, in it; namely, a wall. (T, S.) — [Hence,] تَلَمَ فِي مَالِهِ, (TA,) or تَلَمَ فِي مَالِهِ, (M, TA.) And هَذَا مِمَّا يَتَلَمَرُ الدِّينَ + [This of the things that wound religion and impair sure faith]. (TA.) — تَلَمَرٌ, aor. 2, inf. n. تَلَمَرٌ; (S;) and تَلَمَرٌ, and تَلَمَرٌ; (S, M, Mṣb, K;) said of a thing, (S,) a vessel, (M, Mṣb, K,) a sword, and the like, (M, K,) It was, or became, broken in its edge: (S, M, Mṣb, K;) [or † the last, being quasi-pass. of 2, it was, or became, broken much, or in several places, in its edge:] and تَلَمَرٌ and تَلَمَرٌ are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) تَلَمَرٌ, [the inf. n. of تَلَمَرٌ,] when relating to a valley, signifies The having its حَرَفٌ, (T, M, K, and so in a copy of the S, [meaning brink, or edge,]) or its جُرْفٌ, (so in other copies of the S, [meaning its abrupt, water-morn, bank,]) broken; (T, S, M, K, TA;) i. e., broken down: (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the part so broken; but I do not think that this can be meant by the explanation given above.]

2: see 1.

5: see 1, in three places.

7: see 1, in two places. — You say also, اَتَلَمُوا عَلَيْهِ They poured forth, or down, upon him, or against him; as also اَتَلَمُوا. (Z, TA.)

تَلَمَرٌ A break of the edge in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

تَلَمَةٌ A gap, or breach, (S, M, Mṣb, K,) in a

wall &c., (S, Mṣb,) or of a thing that is broken, and of a thing ruined, (K,) or of a broken edge: (M:) or a place that has been broken in an edge, or that has had a gap, or breach, made in it: (T, TA:) a broken place of a vessel: (TA:) pl. تَلَمَرٌ. (T, Mṣb.) [See also تَلَمَرٌ.] — [Hence,] تَلَمَرٌ: مَوْتُ فَلَانٍ تَلَمَةٌ فِي الْإِسْلَامِ تَلَمَةٌ لَا تَسُدُّ [The death of such a one is an occasion of a gap in the body of the Muslims; a gap that will not be filled up]. (TA.) [See also its syn. حَلَّةٌ.]

أَتَلَمَرٌ A thing [such as a vessel and a sword and the like] broken in its edge: (S:) a watering-trough, or tank, broken in its side. (TA.) — أَتَلَمَرٌ Dust, or earth; and stones; like أَتَلَمَبٌ; accord. to El-Hejree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

تَمَر

1. تَمَرٌ, (S, M, K,) aor. 2, (S, M,) inf. n. تَمَرٌ, (T, S, M,) He repaired it; or put it into a good, sound, or right, state; (T, S, M, K;) [by filling up its interstices, &c.] with تَمَامٌ [q. v.]. (S.) Hence the saying, تَمَمْتُ أُمُورِي + I put my affairs into a good, sound, right, or proper, state; restored them to such a state; or set them right, or in order. (S.) And hence also the saying, كُنَّا أَهْلَ تَمَرِهِ وَرَمِهِ + [We were the fit persons to put it into a good, sound, right, or proper, state; &c.]; (S;) occurring in a trad.; accord. to the relaters thereof, وَرَمِهِ; but A'Obeyd holds the former reading to be the right. (T.) — He spread تَمَامٌ for it, namely, a skin of milk, and put it [تَمَامٌ] above it, in order that the sun might not strike it, and its milk become consequently decomposed, or curdled. (T.)

— [He stuffed it, either with تَمَامٌ or absolutely: for] تَمَرٌ signifies it was stuffed. (T.) — He collected it together; (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, تَمَر لَهَا, i. e. Collect thou [for them; namely, the cattle &c.; like تَمَر لَهَا, from وَتَمَرٌ. (TA.) And هُوَ يَتَمَرُهُ وَيَتَمَرُهُ He sweeps it, and collects the good and the bad. (S.) — تَمَرُ الطَّعَامِ, (M, K,) [aor. and] inf. n. as above, (M,) He ate the good of the food and the bad thereof; (M, K;) as also تَمَرَهُ. (TA.) — تَمَرَتْ, (T, S, M, K,) aor. and inf. n. as above, (M,) She (a ewe or a goat, M, K, or, as some say, only the latter, M) pulled it, or plucked it, up, or out, with her mouth; (T, S, M, K;) namely, a thing, (T, M,) or a plant, (S, K,) and anything by which she passed. (TA.) — تَمَر يَدَهُ بِالْحَشِيشِ, (M, K,) or تَمَر يَدَهُ, (S, M,) [aor. and] inf. n. as above, (TA,) He wiped his hand (S, M, K) with the dry herbage, (M, K,) or upon the ground. (S, M.)

تَمَرٌ There; syn. هُنَاكَ; (Zj, S, M, K;) a noun of indication, (Zj, T, M, Mṣb, Mughnee, K,) denoting a place that is remote (Zj, T, S, M, Mughnee, K) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (Mṣb:) it is an adverbial noun, not to be used otherwise

than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], وَأَزَلْنَا ثُمَّ الْآخَرِينَ [And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا, is in error: (Mughnee, K:*) Zj says that the meaning is, *And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment: that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثُمَّ [when thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — [من ثم is used by post-classical writers as meaning Therefore; for that reason; on that account.]*

ثم (T, S, M, &c.,) for which one also says ثم (M, Mughnee,) substituting ف for the ث (M,) and ثم (T, S, M) and ثم (M, TA,) but ثم is the more common, (Mughnee and K on the letter ت,) and ثم and ثم (M, TA,) [meaning Then, i. e., afterward, or afterwards,] a particle, (M, K,) or conjunction, (Zj, T, S, M, Mughnee,) denoting order (Zj, T, S, M, Mughnee) and a delay, (S, M, Mughnee) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K:*) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Kur [ix. 119], حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them]: (Mughnee, K:*) but this has been resolved by the subaudition of the complement [of what precedes ثم, as though the meaning were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K:*) one of which is the saying in the Kur [xxxix. 8], خَلَقَكُم مِّنْ نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلْ مِنْهَا زَوْجَهَا (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person (which He originated); then He made therefrom its mate:* 2nd, that the meaning is, *He created you from a person that was alone; then &c.:* 3rd, that the progeny of Adam were made to come forth from

his back like little ants; then Eve was created from his [rib called the] قُصْبِي: 4th, that the creation of Eve from Adam being unusual, ثم is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثم is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person (which He created) single; then &c.;* and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَعْجَبَنِي مَا صَنَعْتَ الْيَوْمَ, ثُمَّ مَا صَنَعْتَ أَمْسٍ أَعْجَبُ [What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing]; for ثم is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K:*) — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [And], because it is used in cases in which there is no order; as in وَاللَّهِ ثُمَّ وَاللَّهِ لَا تَعْلَنَ [By God, and (I say again,) By God, I will assuredly do such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ: (M, Mughnee) it has the meaning of وَ, (S, M, Mughnee) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ اللَّهُ شَهِدَ عَلَىٰ مَا يَفْعَلُونَ [And God is witness of what they do]. (S, M, Mughnee.) — The Koofees allow its being used in the manner of ف and وَ so as that the aor. immediately following it after a conditional verb may be mansoob: and Ibn-Malik allows its being thus used so as that the aor. immediately following it after the expression of a desire the thing shall not be done may be marfooa and mcjzoom and mansoob. (Mughnee.)

مَا لَهٗ ثُمَّ وَلَا رُءُوسًا: see ثم. — In the saying مَا لَهٗ ثُمَّ وَلَا رُءُوسًا [He has not ثم nor [heads]], the former of these two nouns signifies *water-skins, or milk-skins, and vessels; (M;)* or *what is bad, or the worst, of those things, (S, K,)* accord. to ISk; (S;) or *men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;)* which last is the right meaning: (TA:) and the latter noun signifies *مَرْمَةٌ الْبَيْتِ* [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) *the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils*]. (ISk, S, M, K.) You say also, مَا يَمْلِكُ ثُمَّ وَلَا رُءُوسًا, meaning the same: (S, TA:) or *he possesses not little nor much: it is not used save with a negation. (M, TA.)* An Arab of the desert said, جَعَجَعَ بِي الدُّغْرُ عَنْ نَيْهِ وَرَمِيهِ, [thus in some copies of the S, and in the TA, in which

latter the last two nouns are expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, نَيْهِ وَرَمِيهِ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالْثَمْرِ وَالرَّمْرِ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) — See also I.

ثُمَّ: see ثم.

ثُمَّ A handful of dry herbage. (S, M, K.) —

Also n. un. of ثم, which is syn. with ثم: see the next paragraph in six places.

ثم [Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written "tummâm,") to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temâm,") pennistctum dichotomum; and described by him in the "explication des planches" accompanying his Flora, plate 8: *the Arabs use it for making thatch for their huts: a kind of plant, (T, S, M, K, [in the M termed شَجَرُ]) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) weak, or frail; having what are termed خوص [q. v.], or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, M, TA;) and sometimes used for removing whiteness from the eye: (K:)* accord. to Az, it is of several species, one of which is the ضَعَّة, and another is the جَلِيلِيَّة, and another is the غَرْف, which resembles rushes (أَسَل), and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool: (TA:) [see also أَمْصُوحَةٌ:] it is also called ثَمُومًا (K,) and ثُمَّ, [but see what follows,] (T, M,) which is sometimes contracted into ثُمَّ; (T;) or it is also called ثُمَّ, of which ثُمَّ is the n. un.: (AHn, TA:) the n. un. of ثم is [likewise] with ة. (S, M, M, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَىٰ طَرْفِ الثَّمَامِ (IAar, T, M, Z, K,*) i. e. †It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M:) because the ثم is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَىٰ رَأْسِ الثَّمَةِ [meaning the same]. (M.) And هُوَ عَلَىٰ رَأْسِ الثَّمَةِ (TA,) or لَكَ ذَلِكْ (M.) And †[That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هُوَ أَبُوهُ عَلَىٰ طَرْفِ الثَّمَةِ, meaning †He is like his father: and some of them say هُوَ الثَّمَةُ, with fet-h. (TA.) And it is said in a trad. of 'Omar, أَغْرُوا وَالغَرُّوْ حَلُوْ خَضْرُ, [Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the ثم;

[then, decayed; then, broken up.] (TA.) — It also signifies *What has become dry, or dried up, of the branches that are placed beneath the نَضْد* [q. v.]. (M.)

نَمْرُ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats نَمْرًا. (M, TA.)

نَمْرًا: see نَمْرًا.

نَمْرًا (like مَسْنُ, K [in the CK, erroneously, مَسْنُ, like مَسْنُ,]) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (يَفْقِرُ مَنْ لَا ظَهْرَ لَهُ) [in the CK, erroneously, يَفْقِرُ,] and sets right (يُثَمِّرُ [in the CK, erroneously, يَثْمِرُ]) what the tribe are unable to manage, of their affair: (T, K:) so explained by Ish. (T.) And A man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.) And رَجُلٌ مَعْمَرٌ مَثْمِرٌ A man who sets right an affair, and manages it, or acts vigorously in it. (IAqr, T.) — رَجُلٌ مَثْمِرٌ وَمَقْمِرٌ (S, K,) in which latter phrase the م is added to give intensiveness to the signification, (S,) A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مَثْمِرَةٌ, in art. مَجْمَرٌ.]

مَثْمِرَةٌ: see what next precedes.

مَثْمِرَةٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with نَمْرًا. (M, K.)

ثَمْرٌ

ثَمْرٌ: see ثَمْرٌ and ثَمْرٌ.

ثَمْرٌ

1. ثَمْرَةٌ, aor. ٤, inf. n. ثَمْرٌ, He took forth, or dug out, from it (i. e. اِثْمَارٌ q. v. infra) the earth, in order that the water might come forth; (M, L;) as also اِثْمَارُهُ, (so in the TA, and in the TT from the M,) or اِثْمَارُهُ, (accord. to the L,) and اِثْمَارُهُ. (M, L.) — Also, (K,) aor. und inf. n. as above, (TA,) He took it (اِتَّخَذَهُ) as a ثَمْرٌ; and so اِثْمَارُهُ and اِثْمَارُهُ. (K, TA. [But see 8 below.]) — [Hence, † He begged of him until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)] — And اِثْمَارُهُ بِالْحَلَبِ I exhausted the she-camel by milking. (A.) — And اِثْمَارُهُ النِّسَاءِ Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK اِثْمَارُهُ.) — He gave him a gift. (A.) — اِثْمَارُهُ, (K,) inf. n. ثَمْرٌ, (TA,) He (a man, TA) was, or became, fat; as also اِثْمَارُهُ (K) and اِثْمَارُهُ. (Ish, TA.)

4: see 1, in two places. — اِثْمَارُهُ عَيْنُهُ He applied as a collyrium to his eye. (A, TA.)

8. اِثْمَارُهُ and اِثْمَارُهُ He (a man, S) came to a ثَمْرٌ [q. v.] to drink. (S, K.) — اِثْمَارُهُ He made, or prepared, (اِتَّخَذَ,) a ثَمْرٌ. (ISk, L.) See also 1.

10. اِثْمَارُهُ: see 1, in two places. — [Hence, † He sought of him a gift, (A,) or a benefit, a favour, or an act of kindness. (K.)

11. اِثْمَارُهُ: see 1.

Q. Q. 4. اِثْمَارُهُ: see 1.

ثَمْرٌ: see what next follows.

ثَمْرٌ (T, S, M, A, K) and ثَمْرٌ (S, M, K) and ثَمْرٌ (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lth, T, S, M, K,) that has no continual increase: (S, M, A, K:) or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer (الصَّيْفُ): (M, K:) or a small round hollow or cavity (قَلْتٌ) in which the rain-water collects and from which men drink during two months of the spring-season (الصَّيْفُ), but which fails when the summer (الْقَيْظُ) comes: (IAqr, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. ثَمْرٌ (T, A) and اِثْمَارٌ [a pl. of pauc.]: (so in the L:) some say that ثَمْرٌ signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, سَجِرَتِ الثَّمْرِ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثَمْرٌ signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Abou-Málik, T.)

ثَمْرٌ: see ثَمْرٌ.

ثَمْرٌ A lamb or kid or calf that has begun to eat. (S.)

اِثْمَارٌ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَجْرُ الْاِثْمَارِ), (K, TA,) which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: (TA:) a certain stone used as a collyrium: (S:) a certain stone from which collyrium (كُحْلٌ) is prepared: or collyrium (كُحْلٌ) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black كُحْلٌ, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Msb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform

dull bluish hue.] — One says of a man who remains awake at night, journeying or working, فَلَانٌ يَجْعَلُ اللَّيْلَ اِثْمَارًا [Such a one makes the night a collyrium]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

مَثْمِرٌ A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) — And [hence, †] A man exhausted of what he possessed, (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) — And † A man exhausted of his seminal fluid by women. (S, A, K.)

نَمْرٌ

1. نَمْرٌ: see 4, in three places. — Also It (fruit) was, or became, ripe. (T.) — نَمْرٌ لِبُغْتَمِرٍ He collected trees (which are called نَمْرٌ, TA [or rather shrubs]) for the sheep or goats. (K.) — نَمْرٌ, aor. ٤, † It (a man's wealth) became abundant. (A, TA.) — † فَلَانٌ مَجْدُودٌ مَا يَنْمُرُ [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. نَمْرٌ, inf. n. نَمْرٌ, It (a plant) shook off its blossoms, [or shed them,] and organized and compacted (in the M عَقَدَ, and in the K عَقَدَ) its fruit. (AHn, M, K.) — نَمْرٌ السَّقَاءِ, inf. n. as above; and نَمْرٌ; † The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and نَمْرٌ اللَّبَنِ, and نَمْرٌ, (T, A,) † the milk, being churned, showed upon it what resembled dry scabs on the skin, (T, A,) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], نَمْرٌ and نَمْرٌ: (T:) and نَمْرٌ الزُّبْدِ † the butter collected together. (T.) — Also † He (God) made a man's wealth abundant. (S.) And † He (a man) increased, and made abundant, his wealth. (M, K.)

4. اِثْمَارٌ, [inf. n. اِثْمَارٌ,] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAqr:) or began to put forth its fruit: (T, Msb:) or bore fruit; as also نَمْرٌ, (M, K,) aor. ٤: (TA:) or [اِثْمَارٌ signifies it bore fruit; and نَمْرٌ, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that] نَمْرٌ signifies bearing fruit; and نَمْرٌ, that has attained the time of bearing fruit: or the former, unripe fruit; (M:) and the latter ripe fruit: (T, M:) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit: (K:) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAqr, TA.) — He (a man) had fruit that had come forth but that was not yet ripe. (T.) — † He (a man) became abundant in wealth; (T, S, M, A, K;) as also نَمْرٌ, (A, K,) aor. ٤, (TA,) inf. n. نَمْرٌ. (A, TA.) — † مَا اِثْمَارٌ اَبْنُ نَمْرٍ [As long as the

moonlight-night renews itself, or recurs; i. e. ever]. (TA.)— See also 2, in four places. — This verb is mentioned by most of the lexicologists only as intrans.; but it is also trans., signifying *It* (a tree, or † other thing,) produced fruit, † &c. (Shifā el-Ghaleel, MF.)— Also *He fed a person with fruits.* (TA.)

ثمر: see ثمر, in two places.

ثمر (T, S, M, A, Mṣb, K) and ثمر (Sb, M, A) and ثمار (M,) [coll. gen. ns.,] The fruit of trees; (M, K;) the several kinds of fruits; (T;) the fruit which a tree produces, whether it is eaten or not eaten: (Mṣb:) pl. of the first, ثمار; and pl. pl. (i. e. pl. of ثمار, Fr, S, M, Mṣb) ثمر; and pl. pl. pl. (i. e. pl. of ثمر, S, Mṣb) أثمار; (S, Mṣb, K;) and the pl. of أثمار is أثمار; (IHsh, TA:) or ثمر is pl. of ثمر; (AHeyth, TA;) or it may be pl. of ثمر, because it is of a form more common as that of a pl. of a word of this form than of the form of ثمار: (M:) ثمر is the n. un. of ثمر, (S, M, K,) and ثمر is that of ثمر: (Sb, M, K:) the pl. of ثمر is ثمرات (S, Mṣb) and ثمر: (K:) [or rather this last is a quasi-pl. n.:] ثمر, which none but Sh mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثمر in its series of pls. except أثمر. (MF: see أثمر.)— Also ثمر, (M, A, K,) or ثمر, (T, S,) and ثمر, (S,) and ثمار, (K,) or ثمار, (M,) or ثمار; (TA;) of which last three, the first (ثمار) is disapproved by several writers; and some say that it is for ثمر, the second vowel being lengthened for the sake of metre; (MF;) † Property, or wealth, (T, S,) increased and multiplied: (S:) or various kinds of property or wealth, (I'Ab, M, K,) increased and multiplied, and gained, or acquired, for oneself: (I'Ab, B:) or, accord. to Mujāhid, ثمر, in the Kur, means fruit; and ثمر, property, or wealth; but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xviii. 32, AA read ثمر, and explained it as signifying *hinds of property or wealth.* (S.) — ثمر also signifies † Gold and silver: (AAF, M, K:) so accord. to Mujāhid in the Kur xviii. 32; but this is not known in the proper language. (AAF, M.)— And Trees [or shrubs]: (TA:) and ثمر a tree [or shrub]. (Th, M, K. [In the CK, erroneously, ثمر.])— And [the n. un.] ثمر, [in the CK, erroneously, ثمر,] † A child, or son; (K, B, TA,) as also ثمر القلب. [of which other meanings will be found below,] and ثمر الفؤاد [lit. like the next preceding expression, fruit of the heart]: accord. to some, in the Kur ii. 150, الأولاد الثمرات means [or children] والأحفاد [or grandchildren, &c.]. (B, TA.) — † Progeny; or offspring. (K.) [Whence, app.,] † His [power of] procreating was cut off: or his appetite for sexual intercourse. (TA from a trad.) [Another meaning of this phrase will be found below.] — † The fruit, as meaning the profit, of a thing: (Mṣb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.)

Bk. I.

Hence, ثمر له ثمر † There is no profit pertaining to it. (Mṣb.) [Hence also,] ثمر مال † The increase of property. (A.)— † The knot of the extremity, (A,) or of the extremities, (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and ثمر, the knots of the extremities of whips: (S, Mj, Mgh:) or the former signifies the end, or extremity, of a whip: (T:) or, more correctly, the tail, which is [the appendage that forms] the end, or extremity, of a whip; its عذبة. (Mgh.)— † The extremity, (T, K,) or tip, (A,) of the tongue: (T, A, K:) or its lower extremity. (IAth, TA.)— † A man's prepuce: pl. ثمار: so in the phrases ثمر فلان, and قُطعت ثمارهم, meaning † Such a one was circumcised, and they were circumcised. (A.) [Another meaning of the former of these phrases has been mentioned above.] — † The skin of the head. (ISh, T, K.) — ثمر القلب [of which one meaning has been given above] also signifies † The heart's core; or the black, or inner, part of the heart; syn. سويداؤه, and حَبَّتِه. (S in art. حب.) [Hence,] عَصِي بِثَمَرَةِ قَلْبِهِ † [He distinguished me peculiarly, or specially,] by his love, or affection. (A, TA.) And أَعْطَاهُ صَفَقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ † [He gave him his ratification of the bargain, and] his sincerest agreement. (A, TA.)— فِي ثَمَرِ السَّمَاءِ and ثمر † In the sky is a small portion, or quantity, of cloud. (A, TA.)— ثمر الحناء: see art. حنا. — See also ثمر.

ثمر: see ثمر, in three places.

ثمر: Wealth blessed with increase: (A, TA:) or much, or abundant, wealth; as also مَثْمُورٌ. (K.)— مَا نَفْسِي لَكَ بِثَمَرَةٍ. ثمر: أرض ثمر: see ثمر: أرض ثمر: † My mind has no sweetness for thee: (K, TA:) but accord. to Z, in the A, art. ثمر, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طَيِّبَةً [or agreeably affected]. (TA.)

ثمر: see ثمر, first sentence. — شَجَرَةٌ ثَمْرَاءٌ A tree having fruit; (S;) of which the fruit has come forth: (K:) or abounding with fruit; as also ثمر: or this latter signifies the same as ثمر: and its pl. is ثمر. (AHn, M.) And أرض ثمر Land abounding with fruit; as also ثمر: (AHn, M, K,) or ثمر. (So in some copies of the K, and in the TA.)

ثمر: see ثمر, second sentence.

ثمر: fem. with ة: hence شَجَرَةٌ ثَمِيرَةٌ, and أرض ثمر: see ثمر: — ثمر: also signifies † Milk of which the butter has not come forth; (M, K;) and so ثمر: (K:) or both signify milk of which the butter has appeared: (M, K:) or ثمر: ثمر, milk of which the butter has not been taken forth: (TA in art. جهر:) or milk of which the butter has formed into little clots: (IAth, TA:) and ثمر: [in like manner], milk fit for churning, and showing upon it the formation of little clots of butter: (As, M:) and ثمر: (as some say, M,) † what appears, of butter, before it

collects together (S, M, K) and attains the time of its becoming in a good, or proper, state: (S, M:) and ثمر, what is seen upon milk, when it has been churned, resembling dry scabs on the skin, (T, A,) is also termed the ثمر of milk. (T.) [Sec 2.] — ابن ثمر: † The moonlight-night, (S, M, K,) when the moon is full; (TA;) [contr. of ابن سمر.] See 4.

ثمر: fem. of ثمر. — Also a subst.: see ثمر, in three places.

ثمر: see 4. — ثمر الحليم: † Perfect, or complete, in respect of forbearance, or clemency; like ripe fruit. (IAar, M.) — الثامر The flower of the حمض [or rose-coloured sorrel]; (AHn, M, K;) which is red. (TA.) — The لوبيا [dolichos lubia of Forskål]. (AHn, M, K.)

ثمر, or ثمار: see ثمر, in three places.

عقل مثمر: see 4; and see also ثمر: — ثمر: عقل † [Fruitful intellect:] the intellect of the Muslim: opposed to عقل عقيم [barren intellect:] the intellect of the unbeliever. (M, TA.)

ثمر: see ثمر.

ثمر: see ثمر. — قوم مثمورون: † A people, or company of men, abounding in wealth. (K, TA.)

ثمل

1. ثمل, [nor., app., and ة,] inf. n. ثمل, It (water) remained in a watering-trough or tank. (Mṣb.) — Also, (T, TA,) aor. - and ة, (TK,) inf. n. ثمل (T, M, K) and ثمول (M, K,) He (a man, T) remained, stayed, resided, dwelt, or tarried. (T, M, K.) You say, ثمل فلان فما يبرح, Such a one remained, &c., and does not quit his place. (T.) And ارتحل بنو فلان وثل فلان في داوهم, i. e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.) — ثملته He steeped it, or macerated it, and left it, or kept it, long; namely, poison. (Skr p. 194.) [See ثمال.] — ثملت الصبيان aor. -, [inf. n., app., ثمل,] She (a woman) was a support to the children, remaining, or abiding, with them. (M.) And ثملهم, (T, M, K,) aor. - (T, K) and -, (K,) inf. n. ثمل, (M,) He aided them, or succoured them, (T, K,) namely, his party, kinsfolk, or tribe, (K,) and undertook, or managed, their affairs: (Ibn-Buzurj, T, K:) he fed them, and gave them drink, (M, K,) namely, orphans, (M,) and undertook, or managed, their affairs. (M, K.) — ما ثمل شرابه بشيء: (Yoo, T, S, M, K) من طعام (Yoo, S) He ate no food before drinking. (Yoo, T, S, M, K.) — You say also, أَكَلَتِ الْهَائِثِيَّةُ مِنَ الْكَلِّ مَا يَثْمَلُ مَا فِي أَجْوَانِهَا, The cattle ate of the herbage what was equal to the water that they had drunk. (T.) — And ثمل, aor. -, He ate (K) food. (TK.) — ثمل, (S, M, K,) aor. -, (K,) inf. n. ثمل, (S, M, K,) He (a man, S) became intoxicated. (S, M, K.)

2. **ثَمَلَ** as an intrans. v.: see 4. — **ثَمَلَةٌ**, inf. n. **ثَمَلٌ**, *He made it, or caused it, to remain; he left it; or reserved it;* (S, K; [in the former of which, for the explanation **بَقَاهُ**, Golius found as also **أَثَمَلَهُ**. (S, TA.) You say, **أَحْقِنِ الصَّرِيحَ وَأَثَمِلِ الثَّمَالَ** [Collect thou the clear milk in a skin, and] leave the **ثَمَالَ** [or froth] in the milking-vessel. (T.) — **ثَمَلْتُ الْحَبَّ** I took forth the **ثَمَالَ** [or remaining water or the ike] from the bottom of the jar; as also **أَثَمَلْتُهُ**. (TA.)

4. **أَثَمَلَ** It (a thing, S, or milk, TA) had much **ثَمَالَ**, i. e., froth; (S, TA;) as also **ثَمَلَ**. (TA.) — **أَثَمَلَتْ** She (a camel) gave much froth in her milk. (TA in art. **حَلَبَ**.) = See also 2, in three places.

5. **تَشَمَلَ** He supped, or sipped, what was in a vessel. (Ibn-'Abbád, K.)

ثَمَلَ: see **ثَمَلَ**, in four places.

ثَمَلَ: see **ثَمَلَ**.

ثَمَلٌ Remanence, stay, residence, or tarrance; like **ثَمَلَ**: (T, M, K;) [the latter is an inf. n.: see 1:] and both signify also ease; repose; easiness of life, and amplexness of the circumstances thereof. (T.) You say **دَارُ ثَمَلٍ** (T, M) and **ثَمَلٍ** (M) An abode of [fixed] residence, (T, M,) and of ease, or repose, &c. (T.) And **ثَمَلٌ** مكان *A place peopled, inhabited, well stocked with people and the like.* (Th, AAF, M.) And **دَارُ بَنِي فُلَانٍ** and **ثَمَلٌ** *The abode of the sons of such a one is an abode of [fixed] residence.* (IDrd, TA.) — **شَاةٌ**, or shadow. (M, K.) = **إِنْتِخَانٌ**: (K;) inf. n. of **ثَمَلَ**. (S, M.) = See also **ثَمَلَةٌ**, in two places.

أَنَا ثَمَلٌ إِلَى Intoxicated. (S, M, K.) — **أَنَا ثَمَلٌ إِلَى** I have a love for such a place. (K, TA.)

ثَمَلَةٌ (T, M,) or **ثَمَلَةٌ** (K,) *Mul taken forth from the bottom of a well.* (AZ, T, M, K.) — See also **ثَمَلَةٌ**, in two places.

ثَمَلَةٌ Grain, and meal of parched barley or wheat, (سَوِيْق), and dates, of which half and less, (AZ, T, M, K,) or half and more, (M, K,) is [remaining] in the receptacle, or bag; (AZ, T, M, K;) as also **ثَمَلَةٌ** (K) and **ثَمَلَةٌ**: (M, K;) pl. (of the first, TA) **ثَمَلٌ** and (of the last, TA) **ثَمَلٌ**. (K.) — And in like manner, *A [heap such as is termed] صُبْرَةٌ of wheat.* (TA.) — Also, and **ثَمَلَةٌ** (AA, S, M, K,) and **ثَمَلَةٌ** (K,) and **ثَمَلَةٌ** (S, M, Mgh,) and **ثَمَلَةٌ** (K,) *A remainder, (AA, S,) or water remaining, (Mgh,) or a little water remaining, (M, K,) in a watering-trough, (Mgh,) or in the bottom of a watering-trough, (S, M, K,) or of a skin, (M, K,) or of a vessel (AA, S, M) of any kind, (M,) &c.; (AA, S;) and the same, (TA,) or **ثَمَلَةٌ**, of which **ثَمَلٌ** is the pl. [or rather coll. gen. n.], (S,) *water, (S,) or a little water, (TA,) remaining in a rock, or in a valley: (S, TA;) or these two**

words signify *water remaining in pools left by torrents, and in hollows that have been dug.* (T.) [See an ex. of **ثَمَلَةٌ** in a verse cited voce **قَصْرَ**.] — **ثَمَلٌ** and **ثَمَلٌ** † *In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had.* (TA.) — See also **ثَمَلَةٌ**. — And see **ثَمَلَةٌ**.

ثَمَلٌ: see **ثَمَلَةٌ**. — Also, (IF, TA,) or **ثَمَلٌ**, (M,) *Some tar remaining in a vessel.* (IF, M, TA.) — And (hence, IF, TA) the former, *A piece of rag, (IF, M,) dipped in tar, (M,) or a tuft of wool, (S, K,) with which a camel is tarred, (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] and with which a skin for water or milk is anointed; (M, K;) as also **ثَمَلَةٌ** (M, K) and **ثَمَلَةٌ**. (S, K.) — And (hence, as being likened thereto, TA) *The rag of the menses: pl. [or rather coll. gen. n.] **ثَمَلٌ**.* (M, K.)*

ثَمَلٌ Steeped, or macerated, poison; as also **ثَمَلٌ**: (T, S, K; [in the CK, **الْمُتَنَعُّعُ** is put for **الْمُتَنَعُّعُ**]) or † the latter signifies *poison that has been long steeped, and has remained: (S, M;) or that has been steeped in a vessel, and remained steeped for some days, until it has fermented: (Ibn-'Abbád, Z;) or poison with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating, or more effective: (Ham p. 215;) and simply poison.* (T.) [The poison of a serpent or other thing. (Golius, from Meyd.)] — [Hence,] **رَتَحَهُ مُمَلٌ الْكَرَى** † [The infection of drowsiness made him to incline from side to side]. (TA.) — See also **ثَمَلَةٌ**.

ثَمَلٌ An aider, or a succourer, who undertakes, or manages, the affairs, of his party, kinsfolk, or tribe: (T, S, K;) their stay, or support: (M;) the aider, or succourer, of orphans: (Lh, M;) a refuge, or protector. (Mgh. [See also **مُثَمِّلٌ**]) Hence, (Mgh.)

ثَمَلٌ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

[The aider, &c., or the stay, or support, or the refuge, of the orphans; a defence to the widows]; (Mgh, TA;) said by Aboo-Tálib, in praising Mohammad. (TA.) [See also another ex. in a verse cited voce **أُنْ**.]

ثَمَلٌ: see **ثَمَلَةٌ**.

ثَمَلَةٌ: see **ثَمَلَةٌ**, in two places: — and see **ثَمَلَةٌ**. — Also, (S, M, Mgh, Mgh, K,) and **ثَمَلٌ** (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Mgh, K,) [or rather coll. gen. n.,] *Froth, (S, M, Mgh, Mgh, K,) of any kind: (M;) or froth of milk (Th, M) when it is drawn.* (M.)

ثَمَلَةٌ: see **ثَمَلَةٌ**, in three places. — Also *Remains of food, (M, K,) or of herbage, or fodder, (S,) or of fresh pasture and of fodder, (T,) and of drink, (S, K,) in the belly, (S, M, K,) or in the intestines and other parts, (T,) of a camel, or other animal; (S;) as also **ثَمَلَةٌ**: (K;) and *food that has been eaten before drinking: (T, S;) and any remains, or anything remaining: (S;) pl. **ثَمَلٌ**.* (TA.) — Also *The part (Lh, M, K) of the belly (K) of a man (Lh, M) in which are**

the food and drink: (Lh, M, K;) and the part in which is the drink in the belly of the ass. (Lh, M.)

مُثَمِّلٌ (S, Sgh, K,) like **مَنْزِلٌ** (K, TA, but in one copy of the S **مُثَمِّلٌ**, and in another **مُثَمِّلٌ**, and in the CK like **مَنْزِلٌ**) *A refuge; an asylum.* (S, Sgh, K. [See also **ثَمَالٌ**].)

مُثَمِّلٌ Milk having froth; [or, app., having much froth; see 4;] as also **مُثَمِّلٌ**. (M, K.)

ثَمَلَةٌ: see **ثَمَلَةٌ**.

مُثَمِّلٌ: see **ثَمَالٌ**, in three places.

مُثَمِّلٌ: see **مُثَمِّلٌ**.

ثمن

1. **ثَمَنٌ**, aor. **ثَمَنَ**, (S, M, Mgh, &c.) inf. n. **ثَمَنٌ**, (M,) *He took the eighth of their goods, or property.* (S, M, Mgh, Mgh, K.) — And, aor. **ثَمَنَ**, *He was, or became, the eighth of them: (S, Mgh, Mgh, K;) or he made them, with himself, eight.* (S in art. **ثَلَثَ**.) And *He made them, they being seventy-nine, to be eighty.* (A'Obeyd, S in art. **ثَلَثَ**.) = **ثَمَنٌ**, [aor. **ثَمَنَ**] inf. n. **ثَمَانَةٌ**, *It (a commodity) was, or became, precious, costly, of high price; and **ثَمَنٌ** [signifies the same; or] it had a price, or value.* (TA. [See **ثَمِينٌ**].)

2. **ثَمَنَهُ** He made it eight: or called it eight. (Esh-Shcybáne, and K in art. **وَحَدَ**.) — [*He made it octangular.*] — **ثَمَنَ لِأَمْرَأَتِهِ**, or **عِنْدَهَا**, *He remained eight nights with his wife: and in like manner the verb is used in relation to any saying or action.* (TA in art. **سَبَعَ**.) = Also, (T, TA,) inf. n. **تَثْمِينٌ**, (TA,) *He collected it together.* (T, TA.) = Also, inf. n. as above, (Mgh, TA,) *He made known, or notified, [or he set, or assigned it,] its price; i. e., the price of a commodity; like **قَوْمَهُ**: (TA;) or he assigned it a price by conjecture: (Mgh;) and **أَثَمَنَهُ** he named a price for it. (TA.)*

4. **أَثَمَنَ الْقَوْمَ** The party of men became eight: (S, K;) and also *the party of men became eighty.* (M and L in art. **ثَلَثَ**.) — **أَثَمَنَتْ** She brought forth her eighth offspring. (TA in art. **بَكَرَ**.) — **أَثَمَنَ** said of a man, *He was, or became, one whose camels came to water **ثَمَنًا*** (S, K,) i. e., *on the eighth night [after the next preceding watering].* (K.) = **أَثَمَنَ** said of a commodity: see 1. = **أَثَمَنَهُ** He sold it for a price. (Mgh.) — See also 2. — **أَثَمَنَ الرَّجُلَ مَتَاعَهُ** (T, S,) or **سَبَعَتْهُ** (K,) and **أَثَمَنَ لَهُ** (T, S, K,) [i. e. *متاعه*, or **أَثَمَنَ**, or **سَبَعَتْهُ**,] signify the same, (T, S,) *He gave the man the price of his commodity: (K;) or **أَثَمَنَ** the man a price for his commodity, and assigned it to it, or to him.* (Mgh.)

ثَمَنٌ: see **ثَمَنٌ**.

ثَمَنٌ The eighth young one or offspring. (A in art. **ثَلَثَ**.) = *One of the periods between two drinkings, or waterings, of camels: (S;) [or the end of one of those periods; namely, the night of coming to water which is] the eighth night of*

a period between two drinkings, or waterings, of camels, (K,) [counting the night of the next preceding drinking, or watering, as the first: see رُبْع and حَمْس and c.] See also 4.

ثَمَن The price of a thing; i. e. the thing that the seller receives in return for the thing sold, whether money or a commodity; (Er-Rághib, TA;) the ثَمَن of a thing sold: (S:) and also (Er-Rághib, TA) a compensation, or substitute, (Mgh, Msh, Er-Rághib, TA,) whatever it be, for a thing, (Er-Rághib, TA,) i. e., for a thing that is sold; but in the sense commonly known, such as it is incumbent upon one to pay, of pieces of silver, and of gold [or other money]; not commodities and the like: (Mgh:) or the value, or worth, of a thing; (K;) its قِيَمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيَمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَان (T, Mgh, Msh, K) and أَثْمَان (S, Msh, K,) the latter used only as a pl. of pauc., (Msh,) and [so] أَثْمَانَة (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا is metaphorical, meaning † And take ye not in exchange for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when ثَمَنًا occurs in the Kur, with ب prefixed to the name of the thing sold or bought, in most cases it relates to two things whercof neither is a ثَمَن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, اشْتَرَيْتُ ثَوْبًا بِكَسَاءٍ [I purchased a garment with a كساء, q. v.]: either of these may be termed a ثَمَن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثَمَن [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةً [And they sold him for a deficient, or an insufficient, price: for pieces of silver not many, so as to require their being weighed, but few, and therefore counted]: for pieces of silver are always a ثَمَن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

ثَمْن (S, M, Mgh, Msh, K) and **ثَمَن** (M, Msh, K) An eighth; an eighth part or portion; as also **ثَمِين**; (S, M, Mgh, Msh, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلَاث was ignored by AZ (T and S in art. ثَلَاث) and by others, (TA,) and so was **ثَمِين**: (S in art. ثَلَاث:) pl. أَثْمَان (M, K.)

ثَمَانِيَّة and **ثَمَانِيَّة**: see ثَمَانِيَّة.

ثَمِين: see ثَمْن. — Also High-priced; or of high value; (S, TA;) and **ثَمِين** [signifies the same; or] having a price, or value: (TA:) but accord. to the Durrat el-Ghowwág, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same

as ثَمْن; and a thing that has a price, or value, is termed **ثَمِين** [app. ثَمِين, as above; but perhaps ثَمِين, q. v.]. (Har p. 42.)

ثَمَانِيَّة a noun of number, well known; [meaning Eight;] as also **ثَمَان**, (M, TA,) which is like **يَمَان**, (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Msh:) this is not a rel. n. [though likened above to **يَمَان**]: (M, K:) or it is originally a rel. n. from **الْثَمْن**, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say **دَهْرِي** and **سَهْلِي**, [which are rel. ns. of **سَهْل** and **دَهْر**] (S,) and they suppress one of the two **ي** which are characteristic of the rel. n., and compensate it by the insertion of **ل**, as they do in the rel. n. of **الْيَمْن** [when they say **يَمَانِي**, originally **يَمَانِي**, for **يَمِينِي**]: (S, K:) [and the like is said in the Mgh:] El-Fárissee says that the **ل** of **ثَمَان** is the characteristic of the rel. n., because this word is not a broken pl. like **صَحَاب**; and IF assents to this, and says that were it not so, the **و** would be inseparable, as it is in **عَبَاقِيَّة** &c. (M.) You say **ثَمَانِيَّة رِجَال** [Eight men], (T, S, Mgh,) and **ثَمَانِيَّة أَيَّام** [eight days]. (Msh.) And when **ثَمَان** is prefixed to another noun, its **ي** is retained, like the **ي** in **الْقَاضِي**: (S, Msh, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Msh:) you say **ثَمَانِيَّة نِسْوَة** [Eight women], (T, S, Mgh, Msh, K,) and **ثَمَانِيَّة مَائَة** [eight hundred], (S, Msh, K,) [in the nom. and gen. cases;] and **رَأَيْتُ ثَمَانِيَّة نِسْوَة** [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Msh.) When it is with **ت** between, the **ي** is dropped in the nom. and gen. cases, but it is retained in the acus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, **عِنْدِي مِنَ النِّسَاءِ ثَمَان**, [I have with me, of women, eight], and **مَرَرْتُ بِثَمَان** [I passed by, of them, eight], and **رَأَيْتُ ثَمَانِيَّة** [I saw eight]. (Msh.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to **جَوَارِي**. (M.) The people of El-Hijáz pronounce the masc. and the fem. with **ن** in every case, in phrases like **أَتَوْنِي ثَلَاثَتَهُمْ** and **أَتَيْنِي ثَلَاثَهُنَّ**; and so on to ten [inclusive]. (S) voce **ثَلَاثَة**, q. v.) Th mentions **ثَمَان**; (TA;) and some instances of its occurrence are cited; but **أ** disallows it. (T, Mgh, TA.) **كَسَاءٌ ثَمَانِيَّة** means A [garment of the kind called] **كَسَاءٌ** made of eight fleeces. (T.) **تَقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانِيَّة** [She advances with four and goes back with eight] is a saying of one of the **مُحَسَّنُونَ** of El-Medeeneh; meaning, with four creases (**عُكُن**) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art.

هيت.) The saying **سَبْعٌ فِي ثَمَانٍ** should properly be **ثَمَانِيَّة**, (S,) which means, The garment, or piece of cloth, is seven cubits in length by eight spans in breadth; (Msh;) because the length is measured by the **ذِرَاع**, which is fem., and the breadth by the **شِبْر**, which is masc.; but they use the fem. when they do not mention things; as when they say, **صُمْنَا مِنَ الشَّهْرِ خَمْسًا** [We fasted, of the month, five], though meaning days: (S:) or because **ذِرَاع** is fem. in most instances, and **شِبْر** is masc. (Msh.) [But it is said that when **ثَمَانِيَّة** means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, **تَسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَّة** [Nine things are more than eight things]. (TA voce **تَسْعَة**, q. v.) [See also **سِتَّة**.] — When you make it a compound [with the number ten], you say, **عِنْدِي ثَمَانِيَّة عَشْرَ رِجَالًا**, [I have with me eighteen men]: and in the case of the fem., you may either make the **ي** to be with fet-h or make it quiescent, saying, **عِنْدِي ثَمَانِيَّة عَشْرَة**, [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the **ي** is elided, on the condition of [saying] **ثَمَانِيَّة عَشْرَة**, making the **ن** to be with fet-h; (Msh;) or in this case you say **ثَمَان عَشْرَة**, with **كسر**. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

• فَلَا شَرْبَ ثَمَانِيَّةً وَثَمَانِيَّةً •
• وَثَمَان عَشْرَة وَاثْنَتَيْنِ وَأَرْبَعًا •

[And I will assuredly drink eight cups of wine, (a pl. of **كَأْس**, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, **وَقَدْ شَرِبْتُ**; and in the K, and in one copy of the S, **وَتَمَان**;) he should properly have said **ثَمَانِيَّة عَشْرَة** or **ثَمَانِيَّة عَشْرَة**, (accord. to different copies of the T and S and K,) but he elides the **ي** after the dial. of him who says **طَوَالَ الْأَيْدِي** [for **الْأَيْدِي**], (S, K,) and he makes the **ن** to be with **كسر** in order to indicate the **ي**. (T.) — The dim. of **ثَمَانِيَّة** may be formed either by suppressing the **ل**, which is the preferable way, so that you say **ثَمَانِيَّة**, or by suppressing the **ي**, saying **ثَمَانِيَّة**, changing the **ل** into **ي** and incorporating into it the **ي** that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying **ثَمَانِيَّة** and **ثَمَانِيَّة**]. (S.) — **الثَمَانِيَّة** is also the name of A certain plant. (As, T, K.)

ثَمَانُون a well-known noun of number; [meaning Eighty;] sometimes used as an epithet: El-Aashà says,

• لَيْسَ كُنْتُ فِي جَبِّ ثَمَانِينَ قَامَةً •
• وَرَقِيتَ أَسْبَابَ السَّمَاءِ بِسَلْمٍ •

[Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]: he uses it thus as meaning deep. (TA.) [But in this verse, as cited in the present art. in the TA, **أَبْوَاب** is put in the place

of اسباب, which is the reading commonly known, and given in the § and TA in art. سب, and in the TA in art. رقى. (.) اُحْمَقُ مِنْ صَاحِبِ ضَانٍ ثَمَانِينَ [More stupid than an owner of eighty sheep], (§, K,) or the thin skin (مُرْبَطَاءً) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.)—And, of a horse (T, §, M, K) and the like, (T, §, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, §, M, K,) hanging down (§, M) over the part called أم القردان so as nearly to reach the ground: (§:) pl. ثُنُن. (§, M.) — [app. meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثنن of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثَمَانِيَةٌ and ثَمِينَةٌ and ثَمِينَةٌ and ثَمِينَةٌ: see ثَمَانِيَةٌ, last sentence but one.

ثَامِنٌ [Eighth: fem. with ة]. (§, K, &c.)— [ثَامِنَةٌ عَشْرَةٌ and ثَامِنٌ عَشْرٌ, the former masc. and the latter fem., meaning Eighteenth, are subject to the same rules as ثَالِثٌ and its fem., explained in art. ثلث, q. v.]—إِبِلٌ ثَوَامِنٌ [the latter word pl. of ثَامِنَةٌ] Camels that come to water on the eighth night [after the next preceding watering]: from ثَمِنٌ. (TA.)

أَثْمِنٌ Of more [and of most] price or value. (§.)

مُثْمِنٌ Sold for a price: (Msb:) or having a price named for it, and assigned to it. (Mgh.) [See also ثَمِينٌ.]

ثَمِينٌ: see ثَمِينٌ.

مُثْمِنَةٌ A مَخْلَاةٌ [or nose-bag]: (IAqr, T:) or the like thereof. (§.)

مُثْمِنٌ Octangular. (§, K.)—A verse composed of eight feet. (TA.)—Collected together. (T, TA.)—Poisoned; syn. مَسْمُومٌ. (K.)—Fevered; syn. مَسْمُومٌ. (K.)

ثن

2. ثَنَّ *He* (a horse) lifted his ثَنَّةٌ [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) [or] his ثَنَّةٌ touched the ground in consequence of his being ridden by a heavy person. (T.)

4. اثن *He* (a weak old man) became wasted and worn out. (K.)

5. ثَنَّ *He* pastured, or fed, upon ثَنٌ [q. v.]. (T.)

ثَنٌ Dry herbage: (§:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حَلْقِي and بَهْمِي and حَمِيض, (M,) when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of بَقْلٌ nor of عَشْبٌ: (M, K:) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken. (IJ.)

ثَنَّةٌ, of a human being, (Lth, T,) The part below the navel, (Lth, T, M,) above, (Lth, T,) or

extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T;) the part between the navel and the hair of the pubes: (§:) or the thin skin (مُرْبَطَاءً) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.)—And, of a horse (T, §, M, K) and the like, (T, §, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, §, M, K,) hanging down (§, M) over the part called أم القردان so as nearly to reach the ground: (§:) pl. ثُنُن. (§, M.) — [app. meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثنن of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثَنَانٌ Numerous, or abundant, and tangled, or luxuriant, plants or herbage. (T, K.)

ثنتان

ثَنَانٌ fem. of اثنان, which see in art. ثنى.

ثندا and ثند

ثُنْدَةٌ and ثُنْدَةٌ and ثُنْدَةٌ and ثُنْدَةٌ: see art. ثندا.

ثنو

اِثْنَوِيٌّ: ثَنَوِيَّةٌ and ثَنَوِيٌّ and ثَنَوِيٌّ: ثَنَوِيٌّ and ثَنَوِيٌّ: see art. ثنى.

ثنى

1. ثَنَاهُ, (T, §, M, Mgh, Msb, K,) said in the K to be like سَعَى, implying that the aor. is =, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is =, (Msb,) inf. n. ثَنَى, (§, M, Msb, &c.,) *He* doubled it, or folded it; (T;) *he* turned one part of it upon another; (M, K;) *he* bent it; (T, §, Mgh, Msb, TA;) *he* drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, §, M, Msb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, به ثَنَى الخِصْرَ, (T,) meaning *With* [the mention of] *him*, (T, and Msb in art. خصر,) among others of his class, (Msb ib.,) the little fingers are bent. (T, and Msb ubi supr.) [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.] And a poet says,

فَإِنْ عَدَّ مَجْدًا أَوْ قَدِيرًا لِبَعْشَرٍ
فَقَوْمِي بِهِمْ ثَنَى هُنَاكَ لِأَصَابِعِ

[And if glory, or any old ground of pretension to

honour, be reckoned as belonging to a body of men, it is my people, with the mention of them, in that case, the fingers are bent]; meaning that they are reckoned as the best; (IAqr, M;) for the best are not many. (M.) One says also, ثَنَى وَرِكَهَ فَتَزَلَّ [lit. *He* bent his hip, and alighted], meaning he alighted from his beast. (T.) And ثَنَى رِجْلَهُ عَنْ دَائِبِهِ, meaning *He* drew up his leg to his thigh, and alighted. (M.) But أَنْ قَبْلَ أَنْ يَتَوَلَّى رِجْلَهُ, occurring in a trad., means *Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith.* (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. *He* folded his breast, or bosom,] means † *he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment.* (TA.) It is said in the Kur [xi. 5], أَلَا إِنَّهُمْ يَتَوَلَّى صُدُورَهُمْ, meaning [Now surely] they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I 'Ab read, اِثْنَوِيٌّ صُدُورَهُمْ: you say, صَدْرَهُ اِثْنَوِيٌّ, meaning his breast, or bosom, infolded, or concealed, vehement hatred: (T:) or the phrase in the Kur, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd:) [for] — ثَنَاهُ, (T, §, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies *He* turned him, or it, away or back. (T, §, Msb, TA.) Also *He* turned him, or turned him away or back, (Lth, T, §,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (§:) or you say, ثَنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مَرَادِهِ, (Msb,) *he* turned him, or turned him away or back, (Mgh, Msb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Msb.) One says also, ثَنَى عَنْ قَرْنِهِ, meaning, accord. to Aq, as related by A 'Obeyd, *I bound both the fore legs of the camel with two bonds: but correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) عَقَلْتَهُ بِثَنَيْنِ means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — ثَنَى [as inf. n. of ثَنَى] also signifies The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ثَنَيْتُهُ [inf. n. of ثَنَى]. (Mgh.) — [As ثَنَى ثَمَانِينَ signifies "he took the third of their property," and "he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَاهُ signifies *He* took the half of their property: or *he* drew, or adjoined, to him what became with him two: (TA:) or ثَنَيْتُهُ, (§, Msb,) aor. and inf. n. as above, (Msb,) signifies *I* became (§, Msb) to him, (§,*

or with him, (Mḡb,) a second; (S, Mḡb;) or I was a second to him, or it: (Er-Rāghib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَاتْنِيهِ (M, K [but in the latter, هَذَا in the place of هُوَ, and in the CK, فَاتْنِيهِ,]) he is one, and be thou a second to him. (M, K.) — فتنى, aor. as above, also signifies He made eleven to be twelve. (T in art. ثلث.) — فتنى الأرض, inf. n. as above, He turned over the land, or ground, twice for sowing, or cultivating: (Mgh, and A* and TA* in art. ثلث:) and فتنى [inf. n. of فتنى] and فتنان [app. another inf. n. of فتنى, and app. correctly written فتنان] are often used by [the Imām] Mohammad in the sense of فتنى: he who explains فتنى as signifying the turning over [the land, or ground,] for sowing, or cultivating, after the harvest, or as signifying the restoring land to its owner turned over for sowing, or cultivating, commits an inadvertence. (Mgh.) — فتنيتي, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning Then give thou to me a second time: (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) — لَا يَتْنِي وَلَا يَتْلُكُ, (a phrase mentioned by IAg, M,) or لَا يَتْنِي وَلَا يَتْلُكُ, or لَا يَتْنِي وَلَا يَتْلُكُ: see 1 in art. ثلث.

2. ثنأه, (S, M, Mḡb, K,) inf. n. ثنئته, (S, K,) He made it two; or called it two. (S, M, Mḡb, K.) [Hence,] ثنى means also He counted two; whence the saying, فَلَانَ يَتْنِي وَلَا يَتْلُكُ; see art. ثلث: (A and TA in art. ثلث:) [and so, app., فتنى; for] a poet says,

بَدَأَ بِأَبِي ثُمَّ أَتْنِي بِأَبِي أَبِي

[which seems plainly to mean He began with my father; then counted two with the father of my father]. (M.) — [He dualized it, namely, a word; made it to have a dual. — He marked it with two points, namely, a ت or a ي.] — He repeated it; iterated it. (Mgh.) See 1, in three places. — ثنى لأمراتيه, or عندها, He remained two nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَمِعَ.) — ثنى بالأمر — He did the thing immediately after another thing. (T.) — ثنئته also signifies A man's requesting others [who are playing with him at the game called الميسر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won. (Lh, M.) — See also 4.

4. أثننت, or أثننتت, She brought forth her second offspring. (TA in art. بكر.) — See also 1, in two places. — اثنى, (inf. n. اثناء, TA,) He shed his tooth called the ثنية; (S, Mgh, Mḡb;) he became what is termed ثنى; said of a camel [etc.]: (M, K:) he shed his رَوَاضِع [pl. of راضعة] which is the same, in this case, as ثنية; said of a horse [etc.]. (IAgr, T.) — اثنى عليه, (T, S, M, Mḡb, K, &c.) inf. n. اثناء; (T;) and اثنى, inf. n. ثنئته, accord. to the K, but this is a mistake for

ثنى, inf. n. ثنئته; (TA;) He praised, eulogized, commended, or spoke well of, him: and he dispraised, censured, discommended, or spoke ill of, him: (T, M, Mḡb, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Mḡb:) accord. to IAg, اثنى signifies he spoke, or said, well, or good; and ill, or evil; and اثنى, "he defamed," or "did so in the absence of the object;" and "he disdained, scorned, shunned, disliked, or hated," a thing: (T:) and you say, اثنى عليه خيراً [He spoke, or said, well, or good, of him]; (S, and TA from a trad. ;) and اثنى [ill, or evil], also. (TA from the same trad.) One says also, اثنيت على فعله [I praised his deed]; meaning اثنى عليه; or because اثنى means مدح. (Ham p. 696.)

5. تشى: see 7. — Also He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side; syn. تمايل: (Har pp. 269 and 271:) and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps; syn. تسخر. (Idem p. 271.) You say, تشى في مشيته (S, and Har p. 269) He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait. (Har ib.) [And in like manner, and more commonly, one says of a woman.]

7. اثنى, and تشى, and اثنى, (T, S, M, K,) and اثنى, (T, S, M, K,) originally اثنى, (M,) and اثنوى, (T, S, K,) of the measure افعول, (T, S,) It was, or became, doubled, or folded; (T;) it had one part turned upon another; (M, K;) it was, or became, bent. (T, S.) — [Hence,] اثنى signifies also He turned, or turned away or back, (Har pp. 44 and 120,) from an affair, after having determined to do it. (Lh in TA art. جمع.)

8: see 7, and 4: — and see also 2.

10. استثنأه He set it aside as excluded; or he excluded it, or excepted it; من شئ from a thing; syn. حاشأه: (M:) or he set it aside, or apart, for himself: and in the conventional language of the grammarians, [he excepted it; i. e.] he excluded it from the predicament in which another thing was included, or in which other things were included: (Mgh:) الاستثنأه [in grammar] is the turning away the agent from reaching the object of the استثنأه: (Mḡb:) in the case of an oath [and the like], it means the saying إن شاء الله [If God will]. (Mgh.) [See ثنى.]

12. اثنوى: see 7; and see also 1.

A duplication, or doubling, of a thing: (T, S, Mḡb:) pl. اثناء; (S, Mḡb;) or the sing. may be ثنى. (Mḡb.) — A folding: so in the saying, اثنذت كذا ثنى كتابي, (S, TA,) or اثنى ثنى كتابي, (so in a copy of the S,) i. e., [lit. I sent, or transmitted, such a thing within the folding of my writing, or letter; meaning infolded, or enclosed, in it; and included

in it]. (S, TA.) — A duplicature, or fold, of a garment, or piece of cloth: (TA:) or what is turned back of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, كَانَ يَتْنِيهِ عَلَيْهِ اثناءً مِنْ سَعْتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] اثنى في اثناء كذا, i. e., فِي غُضُونِهِ, [lit. And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And جاؤوا في اثناء الامر. (Mḡb.) [And hence, app.,] مضى ثنى من الليل An hour, or a period, or a short portion, of the night passed; (M, K, S;) syn. ساعة, (Th, M, K,) or وقت. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of اثناء meaning The parts of a thing that are laid together like the strands of a rope, or that are laid one upon another as layers or strata, or side by side as the things that compose a bundle; (طاقاته, and قواها; [rendered by Freytag "virtutes, facultates rei;"] and مئان, of which the sing. is مئاة and مئاة, signifies the same. (M, K.) — Also A bending of the neck of a sheep, or goat, not in consequence of disease: (K: but in the M, ثنى [inf. n. of 1]:) and a serpent's bending, or folding, of itself: (M, K:) and also (thus in the M, but in the K "or") a curved part of a serpent that has folded itself; (M, K;) pl. اثناء, (M,) i. e. the folds of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning †The turns] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] — A part that is bent, or folded, or doubled, of a وشاح [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or a portion of the extremity of a rope folded, or doubled, [so as to form a loop,] for binding therewith the pastern of the fore leg of a beast, to serve as a tether. (T.) Tarafeh says,

تَعْمَرُكَ إِنْ الْوَتُّ مَا أُخْطَأَ الْفَتَى
تَكَالِطُولِ الْمَرْحَى وَثْنِيَاهُ بِلَيْدِ

[By thy life, death, while missing the strong young man, is like the tether that is slachened while the two folded extremities thereof are upon the fore leg, or in the hand: see طول]: (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثنياه he means its extremity; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two extremities are in the hand of its owner: (EM p. 91:) by طول, he means اخطأه, (S in art. طول,) or مَدَّة اخطأه: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi supra.) You say also, رَبَّنَا اثناء الحبل, meaning He made loops in the middle of the rope to put upon the necks of the young lambs or kids. (T.) — Also A bend, or place of bending, of a valley, (S, M, K,) and of a mountain: (S:) pl. as above: (M,

ك:) and ثَمَانٌ [likewise] signifies the *bends* of a valley. (T, K.) = A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogical: (M:) one does not say ثَلُثٌ [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثُنَاةٌ, like طَوَارٌ pl. of طَيْرٌ, accord. to Sb, (M, TA,) and اِثْنَاةٌ accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's second young one: (S, M:) accord. to Aq, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بَكْرٌ; and her first young one, her بَكْرٌ; and when she brought forth a second, she is termed ثُنْيٌ; and her young one, her ثُنْيٌ: and this is what is correct. (T.) [Hence the saying,] *ما هذا الأمر منك بكرة ولا ثنيا* This thing, or affair, is not thy first nor thy second. (A and TA in art. بكر.) — See also ثُنْيَانٌ.

ثُنْيٌ: see ثُنْيٌ, first sentence.

ثُنْيَانٌ: see ثُنْيٌ: — and see also ثُنْيَانٌ: — and اِثْنَاةٌ.

ثُنْيٌ The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mṣb, TA:) this is the primary signification: (TA:) and ثُنْيٌ signifies the same. (IB, TA.) It is said in a trad., *لا ثنى في الصدقة* There shall be no repetition in the taking of the poor-rate; (IAth, TA;) [i. c.] the poor-rate shall not be taken twice in one year: (Aq, Ks, T, S, M, Mgh, K:) or two she-camels shall not be taken in the place of one for the poor-rate: (M, IAth, K:) or there shall be no retracting of an alms; or no revoking it: (Mgh, K, TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Ed-Dareere, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثُنْيٌ has the meaning first assigned to it above in this paragraph. (TA.) — See also ثُنْيَانٌ: — and اِثْنَاةٌ.

ثُنْيٌ and ثُنْيٌ: see ثُنْيٌ, in four places.

ثُنْيَةٌ: see ثُنْيٌ, in three places.

ثُنْيَةٌ The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — Also pl. of ثُنْيَانٌ, q. v. (S, K.)

ثُنْيٌ a subst. from اِثْنَاةٌ; (S, Mgh, Mṣb;) as also ثُنْيٌ; the former with damm, and the latter with fet-h: (S, Mṣb:) both are syn. with اِثْنَاةٌ [used as a subst., meaning An exception]; (T;) as also ثُنْيَةٌ, (T, K,) or ثُنْيَةٌ, (accord. to one copy of the T,) and ثُنْيَةٌ: (T:) so in the saying, *حلف يميننا ليس فيها ثنيا* and ثُنْيٌ and

ثُنْيَةٌ or ثُنْيَةٌ and ثُنْيَةٌ [he swore an oath in which there was not an exception]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] *حلفه غير ذات ثنوية* a swearing not made lawful [by an exception]: (M:) [so too in the saying,] *بيع ما فيه ثنوية* [and ثُنْيَةٌ &c.] (K in art. لِحج) a sale in which there is not an exception: (TA in that art. :) or ثُنْيٌ signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also ثُنْيٌ, (M, K,) with و substituted for ي, (M,) or ثُنْيٌ, (so in the TA, [but probably through inadvertence,]) and ثُنْيَةٌ, (M, K,) or ثُنْيَةٌ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighing or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mohammed, *من استثنى فله ثنياه* means *Whoso maheth an exception, his shall be what he excepteth*: (M, TA:*) as, for instance, when one says, "I divorce her thrice, save once:" or "I emancipate them, except such a one." (TA.) — It also means particularly The head and legs of a slaughtered camel; (T, M, K;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the back-bone: (Sgh, TA:) whence, applied to a she-camel, *مذكرة الثنيا*, (T, M,) meaning *Resembling the make of the male in [the largeness of] her head and legs*; (Th, M;) or *جمالية الثنيا*, having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثلث, and ثلثٌ in the same art.] And ثُنْيَةٌ signifies also A palm-tree that is excepted from a bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K:) these, accord. to Kaṣb, are ثُنْيَةٌ *الله في الأرض* [those whom God has excepted on the earth]; (T, M;) alluded to in the Kur [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]." (T.)

ثُنْيَانٌ The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سيد, (S, M, K, [in some copies of the K, erroneously, سيل,]) in rank; (S;) as also ثُنْيٌ (A'Obeyd, T, S, M, K) and ثُنْيٌ (A'Obeyd, T, S, K) and ثُنْيٌ (K:) pl. (of the first, S) ثُنْيَةٌ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بدء.] — A man having no judgment nor intelligence, or understanding. (M, K.) — Applied to judgment, or an opinion, (M, K,)

Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) — Also a pl. of ثُنْيٌ [q. v.]. (S, M, &c.)

ثُنْيٌ rel. n. of اِثْنَاةٌ, and of اِثْنَاةٌ, when either or these is used as the proper name of a man; as also اِثْنِيٌّ [with ا when connected with a preceding word]; like اِثْنِيٌّ and اِثْنِيٌّ as rel. ns. of اِثْنٌ. (S.) — And الثُنْيِيُّ [The Dualists;] the sect who assert the doctrine of Dualism [الإثنيّة]. (TA.)

ثُنْيَةٌ, [and accord. to the CK, ثُنْيَةٌ, but this is a mistranscription for ثُنْيَةٌ, inf. n. of ثُنْيٌ, and ثُنْيَةٌ is a mistake for ثُنْيَةٌ, inf. n. of ثُنْيٌ, (see 4,)] Praise, eulogy, or commendation, (T, S, M, Mṣb, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Mṣb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mṣb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثُنْيَةٌ and ثُنْيَةٌ: see مَثْنِيٌّ.

ثُنْيَةٌ The cord, or rope, with which a camel's fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing. form: (S:) Ibn-Es-Seed [in the CK, erroneously, Ibn-Es-Seede] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, *عقلت البعير بثنيتين*, meaning *I bound together the fore shanks and the arms of the camel with a rope*, (S,) or *with two ropes*, (M, [but this is probably a mistake of a copyist,]) or *with the two ends of a rope*; (AZ, T, S, M;) without a because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying *عقلت البعير بثنيتين* also; but the Baṣrees and Koofees [in general] agree that it is without a: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end the other leg; and IAth says the like: (TA:) this rope is also called ثُنْيَةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثُنْيَةٌ. — And see ثُنْيَةٌ. — The فَنَاءٌ [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الفناء is erroneously put for الفناء:] accord. to IJ, from ثُنْيٌ, aor. ثُنْيِيٌّ, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثُنْيَةٌ Shedding his tooth called the ثُنْيَةٌ [q. v.]: (S, M, Mṣb:) or that has shed the tooth so called: (T, Mgh:) applied to a camel &c., as follows: (T, S, M, &c. :) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Mṣb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Mṣb, K;) the least

age at which he may be sacrificed: (T:) and a horse in the fourth year; (IAar, T, Mgh, K;) or in the third year: (S, Mgh, K;) and a cloven-hoofed animal, (S, Mgh, Mgh,) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضْبُ,] (T, IAth, K,) in the third year: (T, S, IAth, Mgh, Mgh, K:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) in the second year: (M:) and a gazelle after the age at which he is termed جَذَعُ: (M: [see شَصْرُ:]) in all cases, after what is termed جَذَعُ and before what is termed رِبَاعُ: (Mgh:) pl. (masc., S, TA) ثَنِيَانٌ and ثَنَاءٌ (S, M, Mgh, Mgh) and ثَنَاءٌ, and, accord. to Sb, ثَنِيَانٌ; (M;) and pl. fem. ثَنِيَاتٌ. (S.)

إِثْنَانٌ, or الثَّنِيُّ: see الثَّنِيُّ.

ثَنِيَّةٌ I. q. عَقَبَةٌ: (AA, M, Mgh, K:) or the latter means a long mountain that lies across the road, and which the road traverses; and the former, any such mountain that is traversed: (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it: (Mgh:) or the road of what is termed عَقَبَةٌ: (S; and so in copies of the K:) or a high road of what is thus termed: (K accord. to the TA:) or a road in, or upon, a mountain, (M, K,) like that which is termed نَقَبٌ [q. v.]: (M:) or a road to a mountain: (M, K:) or a mountain (M, K) itself: (M:) or a part of a mountain that requires one, in traversing it, to ascend and descend; as though it turned the course of journeying: (Er-Rághib, TA:) pl. ثَنِيَاتٌ: (T, S:) which signifies also [such roads as are termed] مَدَارِجُ. (T.) Hence the phrase, فَلَانَ طَلَعَ السَّنَابِيَا Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase أَتَجِدُ طَلَعَ [q. v.]: (S:) or, like the latter phrase, is accustomed to embark in, or undertake, or to surmount, or master, lofty and difficult things: (Mgh:) or is hardly, strong, or sturdy; one who embarks in, or undertakes, great affairs. (TA. [See an ex. under the heading of رَابِنٌ جَلَا, in art. جَلَوُ: and see also art. طَلَعَ.])—Also, (T, S, M, &c.,) pl. ثَنِيَاتٌ (T, S, Mgh, Mgh) and ثَنِيَاتٌ (Mgh,) One of certain teeth, (T, S, M, Mgh, Mgh, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number, (T, M, Mgh, Mgh,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) in the fore part of the mouth, (T, Mgh, K,) two above and two below: (T, M, Mgh, K:) so called as being likened to the ثَنِيَّةُ of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.)—Also fem. of ثَنِيُّ [q. v.]. (T, S, M, &c.)—See also ثَنِيَّةٌ, in five places.

ثَنِيَّةٌ A cord, or rope, of goats' hair (شَعْرُ), or of wool, (S, K,) or of other material; (K;) as also ثَنِيَّةٌ (K) and ثَنِيَّةٌ and ثَنِيَّةٌ; (M, K;) which last is explained by IAar as signifying [simply] a cord, or rope: (M:) [or] the first has the meaning assigned to it above, voce ثَنِيَّةٌ;

syn. with ثَنِيَانٌ: and signifies also a long rope; whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَةٌ,

- تَمَطُّو الرِّشَاءَ وَتَجْرَى فِي ثَنِيَاتِهَا
- مِنْ مَحَالَّةٍ قَبَا رَائِدًا فَلَقَا

(T,) meaning [She draws the well-ropes, and causes to run,] with her ثَنِيَّةٌ upon her, (ISk, T,) [a wabbling, unsteady, sheave (?) of the large pulley;] the ثَنِيَّةُ here being a rope of which the two ends are tied to the saddle (قَتَبُ) of the سَانِيَّةُ; the [upper] end of the well-rope being tied to its ثَنِيَّةٌ [which here means the folded middle part]: (T:) but Aboo-Sa'ced says that it [here] means a piece of wood by which are connected the two extremities of the cheeks, or side-pieces, (طُرْفَا) المِيلِينِ, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to مَحَالَّةُ or القَعْوِينِ,] above the مَحَالَّةُ, and a similar piece below; the مَحَالَّةُ and [qu. or] the sheave turning between the two pieces thus called. (T, in a later portion of the art.)

ثَنِيَّتِي [a rel. n. from إِثْنَانٌ, anomalously formed, but analogous with other rel. ns. from ns. of number, as ثَلَاثِيٌّ, رُبَاعِيٌّ, &c., Of, or relating to, two things]. — كَلِمَةٌ ثَنِيَّتِيَّةٌ A word comprising, or composed of, two letters; as يَدٌ and دَمٌ [or دَمَرٌ?]. (TA.)

ثَنِيَّتَانِ a fem of إِثْنَانٌ, q. v.

ثَانٍ [act. part. n. of 1; Doubling, or folding; &c.]. Hence, وَهُوَ ثَانٍ رِجْلَهُ While he was bending his leg before rising, or standing up. (TA from a trad.) [And ثَانِيٌّ عَطْفُهُ: see art. عَطَفُ.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَاءَ ثَانِيٌّ الْعِنَانِ [He came bending the rein by pulling it with both hands a little apart]: (T:) or جَاءَ ثَانِيًّا مِنْ عِنَانِهِ [he came bending a part of his rein]. (S.) And of the horse himself, one says, جَاءَ سَابِقًا ثَانِيًّا, i. e. He came outstripping, with bent neck, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet,

- وَمَنْ يَفْخَرُ بِبَيْتِ أَبِي وَجَدِّي
- يَجِيئُ قَبْلَ السَّوَابِقِ وَهُوَ ثَانِيٌّ

i. e. [And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,] he being like the horse that outstrips [all others], with bent neck; or it may mean, he bending the neck of his horse which has outstripped the others. (T.) [Hence also,] شَاءَ ثَانِيَّةٌ A sheep, or goat, bending the neck, not in consequence of diseas. (M, K.)—[Also Second; the ordinal of two: fem. with ة.] You say, هَذَا ثَانِيٌّ [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and ثَانِيٌّ (T) or هَذَا (S) ثَانِيَّتَيْنِ (T, S,) i. e. Such a one, or this, is [the second of two, or] one of the two; (T, S;) like as you say ثَالِثٌ ثَلَاثَةٌ; and so on to عَشْرَةٌ: but not with tenween: (S:)

[i. e.,] you may not say ثَانِ اثْنَيْنِ: (T: [see ثَالِثٌ:]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هَذَا (S) or هُوَ (Mgh) ثَانٍ وَاحِدًا and ثَانِيٌّ وَاحِدٌ (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. c. يَثْنِيٌّ rather than ثَنِيٌّ),] or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ثَانِيٌّ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوَّلَهَا مَلَامَةٌ وَثَانِيَّتُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ, i. e. [The first result thereof is blame, and] the second [is regret, and] the third [is the punishment of the day of resurrection, except in the case of him who acts equitably]: so says Sh. (T.)—And الثَوَانِيَّةُ [pl. of الثَانِيَّةُ] signifies [The second horns;] the horns that are [next] after the أوَائِلُ. (M.)—ثَانِيَّةٌ عَشْرَةٌ and ثَانِيٌّ عَشْرٌ, the former masc. and the latter fem., meaning Twelfth, are subject to the same rules as ثَالِثٌ and its fem., explained in art. ثَلِثٌ.]

ثَانِيَّةٌ pl. of ثَنِيٌّ and of إِثْنَانٌ: and also syn. with this latter, q. v.

ثَنِيَّةٌ: see ثَنِيَّةٌ.

إِثْنَانٌ a noun of number; (S, Mgh;) applied to the dual number; (Mgh;) meaning [Two;] the double of وَاحِدٌ; (M, K;) with a conjunctive l [when not immediately preceded by a quiescence, written إِثْنَانٌ]; (T, S, Mgh;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. إِثْنَانٌ, (T, S, Mgh,) in which, also, the l is conjunctive; (T, Mgh;) and ثَنِيَّتَانِ; (T, S, M, Mgh, K;) the latter sometimes used, (T,) [much less frequently than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temcem; (Mgh;) like as one says, هِيَ ابْنَةٌ فَلَانٍ and هِيَ بِنْتُهُ: (T:) the ت in the dual is a substitute for the final radical, ي, (M, TA,) as it is in أُسْتَوُوا, the only other instance of this substitution except in words of the measure افْتَعَلَ: (Sb, M, TA:) in إِثْنَانٌ, the final radical, ي, is suppressed: (Mgh:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be إِثْنٌ [for the masc.] and إِثْنَةٌ [for the fem.], like أَبْنٌ and ابْنَةٌ: (S:) accord. to some, (Mgh,) it is originally ثَنِيَّتَانِ; (T, Mgh, CK;) and hence the dual ثَنِيَّتَانِ: (Mgh:) or it is originally ثَنِيٌّ, (M, Mgh, and so in a copy of the K,) the conjunctive l being then substituted for the ي, whence the dual إِثْنَانٌ, like إِثْنَانِ: (Mgh:) this is shown by the form of its pl., which is إِثْنَاءٌ, (M, K,) like إِثْنَاءٌ [pl. of أَحَاءٌ, which is originally بَنِيٌّ or بَنُوٌّ,] and إِثْنَانِ [pl. of أَخٌ, which is originally أَخُوٌّ]. (M.) In the saying in the Kur [xvi. 53], لَا تَتَّخِذُوا إِلَهَيْنِ, [Take not to yourselves two gods], the last word is added as a corroborative. (M.) The phrase ثَنِيَّتَانِ حَنْظَلٌ occurs, by poetic license, for حَنْظَلَتَانِ إِثْنَانِ, meaning حَنْظَلَتَانِ [Two colo-

cynths. (S.) You say also, شَرِبْتُ أَثْنَاءَ الْقَدَحِ and شَرِبْتُ أَثْنَاءَ هَذَا الْقَدَحِ, meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, شَرِبْتُ أَثْنَاءَ مَدِّ الْبَصْرَةِ and أَثْنَيْنِ مَدِّ الْبَصْرَةِ [I drank twice the quantity of the مدِّ of El-Basrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالشَّتَّى
- وَلَا قِيلْتُ إِلَّا قَرِيبًا مَقَالَهَا

meaning [And she was not milked save] three vessels and two, [nor was she given her midday-drink save when her midday-resting was near.] (IAqr, M.) — Hcnc, (Msb), يَوْمُ الْإِثْنَيْنِ (S, Msb), or الْإِثْنَانِ alone, (M, K,) One of the days of the week; [the second; namely, Monday;]

because the first, with the Arabs, is الْأَحَدُ; (M;) as also الْيَتَّى, like إِلَى; (K;) so in the copies of the K; [or,] accord. to some, الشَّتَّى, [originally الشَّتْوَى], of the measure فَعُول, like نُدِي [pl. of نُدَى], is used in this sense; (TA;) or الْيَوْمُ الشَّتَّى, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءُ and أَثْنَيْنِ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءُ form this pl. from الْإِثْنُ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثْنَيْنِ: (S, Msb:) IB says that أَثْنَيْنِ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَاءُ: Seer and others mention, as heard from the Arabs, أَنَّهُ لَيَصُومُ الْإِثْنَاءَ, [Verily he fasts on the Mondays]. (TA.) الْإِثْنَيْنِ in يَوْمِ الْإِثْنَيْنِ has no dim. (Sb, S in art. امس.) IJ says that the article ال in الْإِثْنَيْنِ is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is الْيَوْمُ الثَّانِي [the second day]. (M.) The saying الْيَوْمُ الْإِثْنَانِ means The name of to-day [is two days] and الْيَوْمُ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمُ أَثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الْإِثْنَانِ [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Aboo-Ziyád used to say, مَضَى الْإِثْنَانِ بِمَا فِيهِ [Monday passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الْجُمُعَةَ fem.: Abu-l-Jarrákh used to say, مَضَى الْإِثْنَانِ بِمَا فِيهَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهَا. (M.) — [أَثْنًا عَشْرًا, fem. اثْنَتَا عَشْرَةَ, respectively, in a case of nash and khaf, أَثْنَى عَشْرًا and اثْنَتَى عَشْرَةً; and with آ when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةَ.]

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أَثْنَوِي, [with آ when not immediately preceded by a quiescence, in the CK erroneously written أَثْنَوِي,] One who fasts alone on the second day of the week. (IAqr, Th, M, K.)

الْإِثْنَيْنِيَّةُ [The doctrine of dualism: see ثَنَوِي]. (TA.)

مَثْنِي (S, Mgh) and ثُنَا (T, S) [Two and two; two and two together; or two at a time and two at a time]: they are imperfectly decl., in like manner as [مُثَلَّثٌ and] ثُلَاثٌ, as explained in art. ثَلَاثٌ; (S, TA;) [because] changed from the original form of اثْنَانِ اثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اثْنَانِ; (Sb, S in art. ثَلَاثٌ, q. v.) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to اثْنَانِ اثْنَانِ. (S ibid.) You say, جَاؤُوا مَثْنِي and ثُنَا (M, K) or مَثْنِي مَثْنِي, (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K,*) i. e. They came two [and] two. (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي, i. e. The prayer of night is two reh'ahs [and] two reh'ahs (رَكْعَتَانِ وَرَكْعَتَانِ). (TA.) [See also other ex. voce ثُلَاثٌ.] مَثْنِي الْإِيَادِي The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (As, T, K;) or twice, or more than twice: (K:) or the shares remaining of the slaughtered camel (A'Obeyd, T, S, M, K) in the game called الْمَيْسِرُ, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the أَبْرَامُ, (A'Obeyd, T, S, M, K,) i. e., those who took no part in the game, not contributing: (M:) or the taking a portion time after time. (AA, T, S, M.) — مَثَانِ [is pl. of مَثْنِي as signifying A place of doubling, or folding &c.: and hence means —] The knees and elbows of a horse or similar beast. (T, K.) — And The bends of a valley. (T, K. See ثُنَى.) — And, as pl. of مَثْنِي, The chords of the lute that are after the first: (M, K:) or مَثْنِي signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مُمْتَلِثٌ.) — مَثْنِي also signifies The زَمَامُ [or nose-rein] of a she-camel: and Er-Rághib says that the مَثْنَا [i. e. مَثْنَاةٌ or مَثْنَاةٌ] is the doubled, or folded, part of the extremity of the زَمَامُ. (TA.) — مَثْنِي as relating to the Kur-án is pl. of مَثْنِي, (Mgh,) or of مَثْنَاةٌ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the

verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] the فَاتِحَةُ, (A'Obeyd, T, S, M, Mgh,) or الْحَمْدُ, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَةٌ, (Fr, Zj, AHcyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ الْمَثَانِي voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones (الطُّوَلُ, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K,) but in [most of] the copies of the Kur the دُونَ الْمَثَانِي is put in the place of دُونَ الْمَثَانِي, which is the right reading, (TA,) and more than [those of the portion called] the مَفْصَلُ, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (AHcyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled الْحَجَّ and الْقَصَصَ and التَّوْبَةَ and الْعَنْكَبُوتَ and مَرْيَمَ and الْأَنْفَالَ and الثُّورَ and الْحَجُّرَ and الْفُرْقَانَ and يَأْسِينَ and الرُّومَ and صَادَ and إِبْرَاهِيمَ and الْمَلَائِكَةَ and سَبَأَ and الرَّعْدَ and الْمُؤْمِنِينَ and الْغُرَفَ and لُقْمَانَ and مُحَمَّدَ and الزُّخْرُفَ and الْجَانِيَةَ and الْأَحْقَافَ and السَّجْدَةَ and الزُّخْرُفَ and الدُّخَانَ (T, K) and الْأَحْزَابَ (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقْرَةُ, and the last is هَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

مَثْنِي and ثُنَاةٌ and ثُنَى: مَثَانِ; pl. مَثَانِ; sec ثُنَى: مَثْنِي; the last in two places. — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثْنَاةُ, (T, S,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (T, K,) [the Mishna,] which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian دُو بَيْتِي (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i. e. what is sung; but A'Obeyd explains it otherwise than thus: (S:) it is what is known among the 'Ajám by the term مَثْنَوِي, as though this were a rel. n. from مَثْنَاةٌ: the vulgar say [erroneously] دُو بَيْتٍ, with the pointed ذ. (TA.)

مِنَاة; pl. مَنَابٍ: see ثِنْيٌ: and ثِنْيَةٌ; the latter in two places: and see also مَثْنِيٌّ.

مَثْنِيٌّ [pass. part. n. of 2. — Dualized: a dual. — مَثْنَاةٌ فَوْقِيَّةٌ Marked with two points above: an epithet added to ثَا to prevent its being mistaken for بَا or تَا or يَا. And مَثْنَاةٌ تَحْتِيَّةٌ Marked with two points below: an epithet added to يَا to prevent its being mistaken for بَا or تَا or ثَا.] — الطَّوِيلُ المَثْنِيُّ † That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.)

مَثْنِيٌّ [pass. part. n. of 1; Doubled or folded &c.] — أَرْضٌ مَثْنِيَّةٌ Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثَلَّثَ.)

مَثْنَوِيٌّ: see مَثْنَاةٌ.

مَثْنَوِيَّةٌ: see ثِنْيَا, in four places.

ثو

ثَوَّةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثَوِيٌّ.] sing. of ثَوِيٌّ, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAar, T, K:) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also † ثَوِيٌّ; (M, K;) which latter we hold to be from ثو because syn. with ثَوَّةٌ, like قَوَّةٌ: (ISl in the M:) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T:) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. ثَوِيٌّ: (IB, TA:) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like صَوَّةٌ. (M. See also ثَايَةٌ, in art. ثَوِيٌّ.)

ثَوِيٌّ: see above.

ثوا

أَثَاةٌ بِسِيمٍ 4. [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اِثَاةٌ, inf. n. اِثَاةٌ, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also اِثَوْتُهُ, and, accord. to As, اِثَيْتُهُ, (TA in art. اِثَاةٌ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اِثَاةٌ;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like اَقَامَ: (TA in art. اِثَاةٌ:) A'Obeid has mentioned it in art. اِثَاةٌ, Bk. I.

(K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKṭṭ and IKoot assert it to be. (TA.)

ثَا The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَاثٌ; and [of the latter,] اِثَاةٌ and اِثَوْتُهُ. (TA in اللبنة اللينة) = It also stands for ثَنَاةٌ, and ثَوَابٌ, and the like. (Idem ubi suprà.) = Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi suprà.)

ثَاوِيٌّ and ثَاوِيٌّ rel. ns. of ثَا and ثَا, the names of the letter ث; as also ثَاوِيٌّ. (TA ubi suprà.)

ثوب

1. ثَابٌ, (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثَوْبٌ, (S, M, Mgh, K,) and ثَوْبَانٌ (S) and ثَوْبٌ, (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Mgh, K;) as also † ثَوْبٌ, inf. n. ثَوْبٌ: (M, K:) he returned to a place to which he had come before; or it returned &c.: (T:) he (a man) returned, after he had gone away. (S.) You say, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — ثَابَ إِلَى اللَّهِ, like ثَابَ, † He returned [from disobedience] to obedience to God; he repented; as also اِنَابَ. (T.) — ثَابَ also signifies † He returned to a state of adrovergency, or vigilance; or he had his attention roused. (Th, T.) — Also † He returned to a state of health, or soundness: (TA, from a trad.): he became convalescent, and fat, after leanness. (Mgh.) And ثَابَ جِسْمُهُ, (M, A, K,) inf. n. اِثَابٌ, (IKt, M;) and اِثَابٌ جِسْمُهُ; (M, K;) and اِثَابٌ, (T, M, A;) and اِثَابٌ, alone; (S, M, A;) † He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K;*) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) — ثَابَ اِلَيْهِ, † [His reason, or intellect, returned to him]: and اِحْتَامُهُ [his forbearance, or clemency]. (A.) — ثَابَ الْمَاءُ † The water of a well returned, or collected again: (T:) the water attained again its former state after some had been drawn: (M:) the water collected [again] in a watering-trough, or tank. (S.) — ثَابَ النَّاسُ † The people collected themselves together, and came. (S.) And ثَابَ الْقَوْمُ † The company of men came following one another: the verb is not used in this sense in speaking of one person. (M.) — ثَابَ said of a man's property, † It became abundant, and collected. (A.) — Said of dust, † It rose, or spread, or diffused itself, and became abundant. (A.) — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثَوْبٌ, (AZ, T, M, K,) and ثَوْبَانٌ (AZ, T) and ثَوْبٌ, (M, K,) † It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.)

2. ثَوْبٌ, inf. n. ثَوْبٌ: see 1, first sentence. — ثَوْبٌ بَعْدَ خِصَاةٍ † [He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) —

تَثْوِيْبٌ meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثَوْبٌ "a garment," (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason of frequent usage of this word [as meaning the making a sign with a garment], came to be thus called; and one said of the caller, or summoner, ثَوْبٌ: (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from ثَابٌ "he returned:" (Mgh:) you say, ثَوْبٌ, inf. n. as above, (T, Mgh,) meaning he called, or summoned, one time after another; (T;) he repeated his call, or cry: (Mgh:) and hence تَثْوِيْبٌ in the اِذَانِ; (T, Mgh;) i. e., the saying of the مُؤَدِّنُ, after having, by the اِذَانِ, called the people to prayer, الصَّلَاةَ رَحِمَكُمُ اللَّهُ الصَّلَاةَ [Prayer: may God have mercy on you! Prayer!]; thus calling to it a second time: (T:) or his saying, (S, TA,) in the morning call to prayer, (S,) الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَتَّى عَلَيَّ الصَّلَاةَ [and حَتَّى عَلَيَّ الفَلَاحَ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ twice, (T, K,) after having said, حَتَّى عَلَيَّ الصَّلَاةَ, (T:) or the old تَثْوِيْبٌ was the saying of the مُؤَدِّنُ, in the morning call to prayer, الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ: and the modern, الصَّلَاةَ الصَّلَاةَ; or قَامَتْ قَامَتْ. (Mgh.) It also signifies The اِقَامَةُ; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُونَ, in a mosque, not by the مُؤَدِّنُ, the common words of the اِذَانِ, with the addition of الصَّلَاةَ قَامَتْ الصَّلَاةَ (The time of prayer has come), pronounced twice after حَتَّى عَلَيَّ الفَلَاحَ;] i. e. the اِقَامَةُ of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., اِذَا ثَوَّبَ بِالصَّلَاةِ [When the words of the اِقَامَةُ are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثَوْبٌ, meaning He performed a supererogatory prayer after the prescribed; تَثْوِيْبٌ being only after the prescribed; being the praying after praying: (T:) and † تَثْوِيْبٌ signifies the same. (K.) And ثَوْبٌ بَرَكْعَتَيْنِ He performed two rek'ahs as a supererogatory act. (A.) But this and the similar significations are said to be post-classical. (MF.) — See also 4, in four places. — تَثْوِيْبٌ, (T, S, Mgh,) inf. n. تَثْوِيْبٌ; (T, Mgh;) formed from ثَوْبٌ, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or † تَثْوِيْبٌ; (K in art. ثَمِبٌ;) [the author of which seems to have supposed that, for تَثْوِيْبٌ, one should read تَثْوِيْبٌ; and therefore he gives مُثَمِبٌ as syn. with ثَمِبٌ;] She (a woman) became what

is termed نَوْبٌ. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed* نَاب : but I think that, in this instance, it is a mistranscription, for تَنَبَّتْ.] — [See also the last sentence of the second paragraph of art. نَرَب ; and compare, with what is there said by SM, meanings assigned below to مَنَابٌ and مَنَابَةٌ.]

3. اِنَابُ الخَطَابُ يُنَابُونَهَا The suitors return to her (namely, a woman such as is termed نَيْبٌ,) time after time. (A, Mgh.)

4. اِنَابٌ: see 1, in two places. — It may also mean †It (a valley, or a well,) had a return of water after a stoppage thereof. (Ham p. 598.) — اِنَابَ اللهُ جَسْمَهُ † God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.) — اِنَابَ الدِّينَ لَا اِنَابَ عَمُودَ الدِّينِ لَا † Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Selemeh to 'A'ishah, when the latter desired to go forth to El-Buḡrah. (T, L.) — اِنَابَهُ اللهُ (T, S, M, A, Mḡb, K,) inf. n. اِنَابَةٌ; (Mgh;) and اِنَابَهُ [dev. from rule]; (M, K;) and اِنَابَهُ (T, A,) inf. n. اِنَابَةٌ; (T, Mgh;) God recompensed, compensated, requited, or rewarded, him: (T, S, M, A, Mgh, Mḡb, K:) said in relation to good and to evil. (T.) And اِنَابَهُ (Lḡ, M,) and اِنَابَهُ (T,) مَثُوبَةٌ حَسَنَةٌ (Lḡ, T, M,) and مَثُوبَةٌ (Lḡ, M,) He (God) gave him a good recompense, compensation, &c. (M.) And اِنَابَهُ اللهُ He gave him his recompense, &c. (M, K.) It is said in a trad., اِنَابُوا اَخَاكُمْ, i. e. Recompense ye your brother for his good deed. (TA.) And in the Qur [lxxxiii. last verse]. هَلْ اِنَابُوا لِكُلِّ الْكٰفِرِ مَا كَانُوْا يَفْعَلُوْنَ Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, اِنَابَهُ مِنْ هَيْبَتِهِ, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, and TA in art. جَنب.) And اِنَابَهُ مِنْ كَذَا (M,) inf. n. اِنَابَةٌ; (K,) He gave him a substitute, &c., for such a thing. (M, K.) — اِنَابَ الثَّوْبَ, inf. n. اِنَابَةٌ, He sewed the garment, or piece of cloth, the second time: when one sews it the first time, [in a slight manner,] you say of him مَلَّهْ [and سَلَّهْ, i. e. "he sewed it in the manner termed 'running'"]. (T.) — اِنَابَ الخَوْضَ † He filled the watering-trough, or tank: (K, TA:) or nearly filled it. (K.)

5. اِنَابٌ: — and تَنَبَّتْ: see 2, in the latter part of the paragraph. — The former also signifies He gained, or earned, a نَوْبٌ [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.)

6. اِنَابٌ: see تَنَابٌ, in art. نَابٌ.

10. اِنَابَ اللهُ He restored to himself, or repossessed himself of, property; syn. اِسْتَرَجَعَهُ; (T, A, K;) his property having gone away. (T, A.) And اِنَابْتُ بِنَاكُ I restored to myself, or repossessed myself of, property, by means of that

which thou gavest me; my property having gone away. (A.) El-Kumeiyt says,

اِنَّ الْعَشِيْرَةَ تَسْتَنْبِيْبُ بِمَالِهِ
فَيَغِيْرُ وَهُوَ مُوْتِرٌ اَمْوَالَهَا

[Verily the tribe restores to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him]. (T, TA.) — اِسْتَاْبَهُ He asked him to recompense, compensate, requite, or reward, him. (S, K.)

اِنَابٌ A garment, (M, Mgh, Mḡb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزَّ [q. v.], (Mgh, Mḡb,) silk, or the like; (Mḡb;) but [properly] not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.; (Mgh;) [though often applied to a shirt or shift (قَمِيْصٌ) or دِرْعٌ] and to a جَبَّةٌ &c.:] it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:) [also a garment worn by women and girls over the shift; (see اَمْدَةٌ;) app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. اِنَابٌ [the pl. of mult.] (T, S, M, A, Mgh, Mḡb, K) and اِنَابٌ [a pl. of pauc.] (S, M, Mḡb, K) and اِنَابٌ and اِنَابٌ (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ة by some of the Arabs because the dammah immediately after و is deemed difficult of utterance; for which reason they substitute ة for و in all instances like this. (S.) — Curtains, and the like, are not [properly] called اِنَابٌ; but اِنَابَةٌ (Mgh, Mḡb:) though Es-Sarakhssee uses the phrase اِنَابَةُ الْبَيْتِ. (Mgh.) تَعَلَّقَ بِاِنَابِ اِنَّهُ [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — Sometimes, اِنَابٌ is used metonymically to signify †A thing [of any kind] that veils, covers, or protects: as in the saying of a poet,

كَتُوْبٌ اَبْنٍ بِيْضٍ وَقَاهِرٌ بِهِ
فَسَدَّ عَلٰى السَّالِكِيْنَ السَّبِيْلَا

[Like the means of protection adopted by Ibn-Beeḍ: he protected them by it, and closed the way against the passengers]. (TA.) Ibn-Beeḍ was a wealthy merchant of the tribe of 'Ad, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بِيْض.) — In the same manner, also, اِنَابٌ is used to signify †Weapons. (Ham p. 63.) — And اِنَابٌ is sometimes employed to signify †The wearers of garments; the wearers' bodies. (R, TA.) Esh-Shemmákh says, (T,) or Leylâ, describing camels, (TA.)

رَمَوْهَا بِاِنَابٍ خِفَافٍ فَلَا تَرٰى

لَهَا شَيْبًا اِلَّا التَّعَامَ الْمُنْفِرَا

i. e. They mounted them, namely, the travelling-camels, (T,) with their [light, or agile,] bodies: [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like

manner, also, the dual is employed to signify †The wearer's body, or self; or what the garments infold: and اِنَابٌ is employed in the same manner. (TA.) You say, اِنَّهُ نُوْبًا, i. e. †To God be he [meaning his excellence] attributed! [for nothing but what is excellent is to be attributed to God:] (A:) or it means اِنَّهُ دَرُهٌ [To God be attributed the good that hath proceeded from him! or his good deed! &c.: see arts. اِه and دَر]. (K.) And اِنَابِيْ اَنْ اِنَابِيْ meaning †[On me and on my father it rests, or lies, or be it, that I pay it: or] فِيْ ذِمَّتِيْ وَذِمَّةِ اَبِيْ [on my responsibility and the responsibility of my father]. (K, TA.) And اِنَابِيْ مِنْ اِنَابِيْ † Withdraw, or separate, thyself from me. (A.) — [The following exs. are mostly, or all, tropical.] — اِنَابَةُ اِنَابَتِيْ (K, TA,) a saying of Mohámmad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means Verily the dead will be raised in his garments in which he dies; accord. to some; and was used in this sense by Aboo-Sa'eed: (El-Khattábee, MF, TA:) or †[agreeably with] his works (K, TA) with which his life is closed: (TA:) or †in the state in which he dies, according as it is good or evil. (TA.) — وَاِنَابَكَ فَطَهَّرْ, in the Qur [lxxiv. 4], means And purify thy garments: (Alm-l-'Abbás, T:) or shorten thy garments; for the shortening them is a means of purity: (T:) or †put not on thy garments in a state of disobedience or unrighteousness: (I'Al, T:) or †be not perfidious; for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, †purify thy heart: (Alm-l-'Abbás, T, K:) or †purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or rectify thine actions, or thy conduct. (TA.) —

You say, اِنَّهُ نَقِيٌّ السُّوْبِ, meaning †Such a one is free from vice, or fault: (A:) and طَاهِرٌ السُّوْبِ † [the same; or pure in heart, or conduct, or reputation]. (TA in art. نَصَح.) And اِنَابَةُ اِنَابَتِيْ † Vicious, or faulty: (A:) or perfidious: (Fr, T:) or foul, or evil, in reputation, (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) — اِعْرَضَ نُوْبٌ — مُتَنَبِّعٌ: see كَلَابِيْسٌ نُوْبِيٌّ زُوْرٌ — نُوْبُ الْمَاِءِ — عَرْضُ الْمَلْبَسِ and الْمَلْبَسِ: see اِعْرَضَ. — اِنَابَةُ الْمَلْبَسِ † [The membrane called] اِنَابَةُ and اِنَابَةُ. (K. See these two words.)

اِنَابٌ: see نَابٌ, in two places.

اِنَابَةٌ The place where the water collects in a valley or low ground; so called because the water returns to it: (Aboo-Kheyreh, T:) and the middle of a watering-trough or tank, (T, S, M,) to which the water returns when it has been emptied, (S,) or to which what remains of the water returns; (T;) as also مَنَابٌ (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being نَابٌ, aor. اِنَابٌ: (L:) Aboo-Is-háḡ infers that this is the case from its having for its dim. نُوْبِيَّةٌ: but it may be from اِنَابَةٌ "I collected together:" (M:) it is

mentioned in the *Ḳ* in art. *ثوب* or *ثوبى*, and not here. (TA.) See also art. *ثوب* or *ثوبى*. — Also *أثبته*: (T, M, L;) and so *أثبته*: (M:) or a company of men in a state of separation or dispersion; (T;) a distinct body, or company, of people: (Yoo, T:) and a troop of horsemen: (M:) pl. *ثبأت* and *ثبوت* (T, M) and *ثبوت*: (S and M in art. *ثوبى*, and M in art. *ثوب* also:) accord. to some, from *ثاب*, being originally *ثوبته*; and its dim. is *ثوبية*: accord. to others, it is originally *ثبته*; (T, L;) and its pl. is *ثبى*. (L.) Hence, in the *Ḳur* [iv. 73], *فَاتَفَرُّوا* *ثبأت*, i. e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. *ثوب* or *ثوبى*.

ثوبية: see *ثوبية*, in art. *ثاب*.

ثواب (T, S, M, Mgh, Mṣb, K) and *مأثبة* (T, Mṣb) and *مأثبة* (T, S, M, K) and *مأثبة* (Lit-Temeeme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábecs, who knew the second of these words, (T,) A recompense, compensation, requital, or reward, (T, S, M, Mgh, Mṣb, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the *Ḳar*, *هل ثوب الكفار* [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.) — *ثواب* is also used as a quasi-inf. n., in the sense of *إثابة*; and in this case, accord. to the Koofoes and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

- *لأن ثواب الله كل مؤجد*
- *جنان من الفؤوس فيها يخذل*

[For God's rewarding every believer in his unity will be the giving gardens of Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-Dhahab.) — It signifies also *إثابة*; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — And in like manner, *إثابة*; i. e. the good that results from the winds. (A, TA. [See *ثاب*].) — And *Bees*; (M, K;) because they return [to their hives]. (M.)

ثوب, [like *سيد*; originally *ثوب*, or *ثوب*; i. e.] of the measure *فعل*, (Mgh,) or *فعل*; (Mṣb;) A woman who has become separated from her husband (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh:) or a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state: (AHeyth, TA:) or one that is not a virgin: (IAth, TA:) or a woman to whom a man has gone in; and a man who has gone in to a woman: (Ks, ISK, S, Mgh, K;) or a person who has married: (Mṣb:) applied to a man and to a woman; (As, S, M, Mṣb;) like *بئر* and *أبهر*: (Mgh, Mṣb:) from *ثاب*; (IAth, Mgh, Mṣb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman; because she returns to her family in a manner different from the first [state]; (Mṣb;) or because the suitors return to her time after time: (Mgh:) or it is

not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says *وَلَدَ الثَّيْبَيْنِ*: (Lth, El-'Eyn, T, M, K:) and a woman is also termed *مُثَيِّب*; (M;) or *مُثَيِّب*, like *مُعَظَّم*: (K: [but see 2, last sentence but two:]) the pl. of *ثيب* applied to a woman is *ثيبات*, (T, Mgh, Mṣb,) and the post-classical writers say *ثيب*, which has not been heard as genuine Arabic: (Mgh, Mṣb:) its pl. if applied to a man is *ثيبون*. (Mṣb.) It is said in a trad., *الثَّيْبَانِ يَرْجَمَانِ وَالْبُكْرَانِ يُجْلَدَانِ وَيَعْرَبَانِ* [The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; and the two who have previously had no connubial intercourse with others shall be flogged and banished if they commit fornication together]. (T.) — It is also applied to *†A woman who has attained the age of puberty, though a virgin; tropically, and by extension of its proper signification.* (IAth, TA.) — This word is mentioned in the *Ḳ* [and M] in art. *ثيب*; and its mention in art. *ثوب* is said by the author of the *Ḳ* to be wrong: but IAth and many others decisively assert that it is from *ثاب*, aor. *ثوب*, "he returned." (MF, TA.)

ثوبية: see *ثوبية*, in two places.

ثوبية and *ثيبية*, as meaning The state of being a *ثيب*, are not of the genuine language of the Arabs. (Mgh.)

ثيابى One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثواب i. q. *ثواب* [One who repents, or returns from disobedience to obedience to God, much or often]. (T.) — A seller of garments, or pieces of cloth: (AZ, T, L, K:) and a possessor thereof. (Sb, S, L, K.)

ثاب: A well into which water returns after one has drawn from it; (A, TA;) see *مأثبة*; and in like manner, [but in an intensive sense in the second of the following phrases,] *ذات ثيب* and *وَعَيْب* and *بئر لها ثيب*; *وَعَيْب* is an epithet: (T, L, TA:) or the first of these three phrases means a well of which the water stops sometimes, and then returns. (Ham p. 598.) You say of a well (*بئر*), *ما أسرع ثابها*, *†How quick is its returning supply of water!* (T.) — *ثاب البحر* *†The water of the sea when it flows after ebbing.* (K.) Hence, *كَلْبٌ مِثْلُ ثَابِ الْبَحْرِ* *†Fresh, sappy, [green,] herbage.* (T, L.) — *قوم ثاب* *†A people, or number of men, who come company after company.* (A, TA.) — *ثاب* also signifies *†A violent wind that blows at the beginning of rain.* (S, K, TA.)

مأثبة: see *مأثبة*, in four places: — and see *ثوبية*. — Also *†The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence †بئر لها ثاب* [see *ثاب*]. (TA.) — And *†The station of the water-drawer, (A'Obeyd, T, S, M, K,) above the عروش* [which means the pieces of wood upon

which he stands], (A'Obeyd, T,) or at the brink, where is the *عروش* [sing. of *عروش*], (S,) or which forms part of the *عروش*, (M,) of a well: (A'Obeyd, T, S, M, K:) or the middle of a well: (K:) or it has this meaning also: (M:) pl. *مأثبات*. (T, M.) [See also *مأثبة*.] — And *†The construction, or casing, of stones (طى الحجارة) that succeed one another from top to bottom [round the interior of a well]. (IAqr.)* [See again *مأثبة*.]

مأثبة (accord. to Aboo-Is-hák originally *مأثبة*, T) A place to which people return, (ISh, Aboo-Is-hák, T, S, Mṣb,) or to which one returns, (ISh, S, Mṣb,) time after time; (S;) and *مأثبة* signifies the same: (Aboo-Is-hák, T:) and the former, a place of assembly or congregation: (ISh:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also *†the latter word: (M, K:) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S:) the pl. is مأثبات; [also mentioned above as pl. of مأثبة;] (ISh;) or it is مأثبة; (S;) [or this is a coll. gen. n.]; or, accord. to Fr and others, مأثبة and مأثبة are the same: Th says that a house, or tent, (بيت) is called مأثبة; and some say مأثبة; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Ka'beh and the visitation thereof. (Bd.) — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — *مأثبة البئر* *†The place where the water of the well collects: (A, TA:) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.)* [Hence,] *جمت مأثبة جهله* *†His ignorance became confirmed. (A, TA.)* And *كان يستجر مأثبة سفيه* *†[He used to wait for his lightwittedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Har p. 68.)* — Also *†The stones that project, or overhang, around the well, (M, K,) upon which the man sometimes stands in order that the bucket (دو or غرب) may not strike against the side of the well: (M:) or the place where it is walled round within (موضع طيب)*: (K:) or, accord. to IAqr, it means *طى البئر*; but [ISd says,] I know not whether he mean thereby *موضع طيب*, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure *مفعلة* [like *مأثبة*] is an inf. n. (M.) [See *مأثبة*: and see what is said of *ثوب* in the last sentence of the second paragraph of art. *ثوب*.] — *مأثبات* [the pl.] also signifies *†The foundations of a house.* (IAqr, T.) — See also *ثواب*.*

ثواب: see *ثواب*.

مأثبة: see *مأثبة*, in two places: — and see also *ثواب*.

ثيب and *مُثَيِّب*: see *ثيب*.

[Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water]: but accord. to others, by النور the poet means the bull; for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] — † Pimples, or small pustules, breaking out in the mouth, in a person who is fevered. (A.) — † The redness shining, (نائرة, K,) or spreading and rising, (ثائرة, M,) in the faint light that is seen above the horizon between sunset and nightfall: (M, K:) or نور الشفق the spreading appearance of the redness above the horizon after sunset. (S, A, Mgh.) You say, سَقَطَ نَوْرُ الشَّفَقِ [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A.) With its سَقُوطُ commences the time of the prayer of nightfall. (TA.) — † The whiteness in the inner part of the nail (M, K) of a man. (M, TA.)

ثَيْرٌ A covering of [or film over] the eye. (K.) One says, ثَيْرٌ عَلَى عَيْنِهِ Upon his eye is a covering [or film]. (TK.)

ثَوْرَةٌ: see ثَوْرٌ. — † An excitement: so in the saying, اِنْتَظِرْ حَتَّى تَسْكُنَ هَذِهِ الثَّوْرَةَ [Wait thou until this excitement become stilled]. (S.) — † Many; a great number; much; or a large quantity; of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like ثَرْوَةٌ: (T, M:) or not of wealth; for of this one says ثروة only. (M.)

خَوْرَانٌ The [part of the body called the] ثَوْرَةٌ [q. v.]. (K.)

ثَائِرٌ [Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — † Having the hair of his head spreading out in disorder, and standing up: (As, T, S, TA:) or skaggy, or dishevelled. (T, A.) — † رأيتُه ثَائِرًا فَرِيضَ رِقَبَتِهِ [I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — † ثَائِرٌ also signifies † Angry. (T.) — And † Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase,] ثَارَ ثَائِرُهُ (T, S, M, A,) like فَارَ فَائِرُهُ (T, A,) † He was angry: (T:) or his anger became roused, or excited, (S, M,) or inflamed: (A:) or became roused, or excited, in the utmost degree: (TA:) or boiled: (S in art. فور:) or spread. (TA in that art.)

أَرْضٌ مَثَارَةٌ Land ploughed up. (T.)

أَرْضٌ مَثَوْرَةٌ A land abounding with bulls [and cows]. (Th, M, K.)

مُثَبِّرَةٌ A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls (ثَبْرَةٌ). (T.)

نول

1. نَالٌ, (T, Sgh, K,) aor. يَنْوُلُ, inf. n. نَوُلٌ, (T,) He (a man, T) was, or became, stupid, foolish, or disordered in his intellect: (K:) or he was, or became, affected with incipient madness or demoniacal possession, not such as had become confirmed. (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, نُلْ نُلْ (IAar, Th, T.) — And نَوُلٌ, (T, M, Mgh, K,) aor. يَنْوُلُ, (T,) inf. n. نَوُلٌ, (T, M,) He (a man, and any animal,) was, or became, affected with confirmed madness or demoniacal possession: (T:) he (a sheep or goat) was, or became, affected with what is termed نَوُلٌ, explained below; (M, Mgh, K;) as also, accord. to Sh, † انوُل; (so in the TT, as from the M;) or † انوُلٌ, inf. n. انوُلٌ. (K.) — † نَالُ الْبِوَعَاءِ, (Sgh, K,) aor. يَنْوُلُ, inf. n. نَوُلٌ, (TA,) He poured forth what was in the receptacle. (Sgh, K.)

4: see 1.

5. تَثَوَّلَتِ النَّحْلُ The bees collected themselves together, and became dense. (M, K.) See also 7. — † تَثَوَّلَ عَلَيْهِ He, (a man, TA,) or they, (a company of men, S, M,) assailed him, or overcame him, with reviling (S, M, K) and beating (S, M) and oppressive conduct; (M, K;) as also † انثال. (M.)

7. انثال It poured forth: (K:) or it poured forth at once. (Mgh.) انثال عَلَيْهِ التُّرَابُ The dust, or earth, poured forth upon him. (S.) — [Hence,] انثال عَلَيْهِ النَّاسُ مِنْ كُلِّ وَجْهِ The people poured forth upon him, or against him, from every quarter: (S, TA:) or collected themselves together against him: (Mgh:) [for] انثالوا also signifies they collected themselves together; and so † تَثَوَّلُوا. (TA. [See also 7 in art. ثل.]) — See also 5. — † انثال عَلَيْهِ الْقَوْلُ † Speech suggested itself to him uninterruptedly and abundantly, so that he hewed not with what to begin. (M, K.)

9: see 1.

نَوُلٌ A number, or collection, or swarm, of bees: (As, T, S, M, K:) or simply bees: (IAar, Th, T:) a word having no proper sing.; (As, T, S, M, K;) and of the fem.-gender: (M:) or the male bee; (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) — And A company of men. (Ibn-'Abbād, TA.) — Also The kind of trees called حَمِضٌ. (M, K.)

نَوُلٌ a dial. var. of نَيْلٌ, meaning The sheath of the penis of the camel. (Nh, TA.)

نَوُلٌ Madness, or demoniacal possession: (IAar, Th, T:) or madness, (S,) or an affection like madness, (Lth, T, M, K,) [i. e.] a certain disease resembling madness, (Mgh,) that befalls a sheep or goat, (Lth, T, S, M, Mgh, K,) in consequence of which the animal will not follow the other sheep or goats, but turns, or goes, round in his place of pasturage: (S, M, K:) or a laxness in the limbs of a sheep or goat; (M, K;) a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs. (IF, Mgh.)

نَوُلٌ: see نَوُلٌ, in art. نال.

نَوِيلَةٌ A company, or an assemblage, of men

come from detached, or scattered, houses or tents; (S, K;) [in Har p. 261, written نَوِيلَةٌ; but in the TA, said to be like سَفِينَةٌ, as written in the S and K:] and of boys, or children; and of camels or the like (مال): mentioned by Yaak'ooob, on the authority of Aboc-Sá'id. (S.) — Also A place in which fresh herbage is, or becomes, collected together. (Th, M, K.)

نَوَالَةٌ A swarm, or large number, of locusts; (As, T, M, K;) a subst., like جَبَانَةٌ (M, K) and جَمَالَةٌ: (M:) or an assemblage of locusts, and of men. (IAar, Th, T.)

أَنْوُلٌ Mad, or possessed: and stupid, foolish, or disordered in intellect: (M, K:) and, applied to a ram (M, Mgh) or he-goat, (S, Mgh,) affected by what is termed نَوُلٌ, explained above; fem. أَنْوُلَةٌ, applied to a ewe (S, M, Mgh) or she-goat; (S, Mgh;) or this, applied to a ewe or she-goat &c., signifies mad: (Mgh:) pl. أَنْوُلٌ. (Mgh.) — Also Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. ns above. (K.) And † أَنْوُلَةٌ, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.)

أَنْوَالَةٌ: see what next precedes.

نوم

نَوْمٌ [Garlic; the allium sativum of Linn.;] a kind of بَقْلٌ, (AHn, M,) well known, (S,) abundant in the country of the Arabs; (AHn, M;) of two sorts; wild, (AHn, M, K,) and growing in the cultivated tracts, (AHn, M,) or in gardens: (K:) the former sort is called نَوْمُ الْحَيَّةِ, and is the stronger, (K,) and is brought from Syria: (TA:) each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent [property] that is therein: it is good for obliviousness, and asthma, and chronic cough, and [pain in] the spleen and the flank, and colic, and sciatica, &c.: (K: [in which are added many other supposed uses:]) n. un. with ة. (AHn, M, K.) — Hence, as being likened thereto, (M,) نَوْمَةٌ signifies also † The pommel of a sword. (S, M, K.) Whence, أَمْرٌ نَوْمَةٌ, said to be the name of a certain woman, may mean † A sword. (M.) — [Hence, also,] نَوْمَةٌ ذَكَرَ رَجُلٌ † [The glans of a man's penis]. (Az, in TA voce طَرْثُوثٌ.) — النَوْمَةُ also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAar, TA;) i. q. الخَنْبَةُ, &c. (TA in art. خنعب.) — نَوْمٌ is also a dial. var. of فَوْمٌ, meaning Wheat. (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

نوى

1. نَوَى, (T, S, M, Mgh, Mgh, K,) بِالْمَكَانِ (S, M, Mgh, Mgh, K,) and فِيهِ, (Mgh,) and نَوَى, (S, M, Mgh, K,) aor. , (T, S, Mgh,

(K) inf. n. **ثَوَاةٌ** (T, S, M, Mgh, Mṣb, K) and **ثَوَى** (S, M, Mgh, K) and **مَثَوَى**; (T, M;) and **أَثَوَى** (T, S, M, Mṣb, K) **بِالْمَكَانِ**, (S, M, K,) or **فِيهِ**; (so in the CK;) *He remained, stayed, dwelt, or abode*, (T, S, Mgh, Mṣb,) *in the place*: (S, Mgh, Mṣb:) or *he remained, stayed, dwelt, or abode, long* (Lth, T, M, K) *therein*: (M, K:) or *he alighted, or alighted and abode, in the place*: (K:) or **ثَوَى** signifies also *he alighted, or alighted and abode*, (M,) or *he settled*, (TA,) **إِنَّا نَطِيلُ الثَّوَى**, (M.) Hence, **إِنَّا نَطِيلُ الثَّوَى**, [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, **ثَوَى** إِلَى **الْمَرْأَةِ** *He betook himself to the woman to remain, stay, dwell, or abide, with her*: see **ثَوَى**.] — [Hence,] **ثَوَى**, (T, M, IB, TA,) aor. -; in the K, incorrectly, **ثَوَى**, inf. n. **ثَوَاةٌ**; (TA;) signifies also *He was slain*, (T, M,) and *remained where he was*: (M:) or *he remained in his grave*: (IB, TA:) or, as the latter verb is explained in the K, *he died*. (TA.) [See a verse cited in art. **حَسَب**, conj. 2.] — **ثَوَى** *He was buried*: (M, K:) because there is no longer dwelling than that of him who is buried. (M.)

2: see 4: — and see also 1.

4. **ثَوَى**: see 1. — **ثَوَاهُ** *He made him to remain, stay, dwell, or abide*; (S, Mṣb, K;) or *to remain, &c., long*; (M, K;) in a place; (M, K;) and **ثَوَاهُ**, (Kr, S, M, K,) inf. n. **ثَوَاةٌ**, (S,) signifies the same. (Kr, S, M, K.) [In the CK, **ثَوَاهُ** is erroneously put for **ثَوَاةٌ**.] — And *He lodged him; made him his guest; or entertained him as a guest*. (M, K.) You say, **أَنْزَلْتَنِي فَأَثَوَانِي**, **ثَوَاةٌ حَسَنًا** [*He lodged me, and entertained me well as a guest*]. (T.)

5. **ثَوَاهُ** *He became his guest*. (TA.)

ثَا [mentioned in this art. in the K, as "A certain letter of the alphabet," namely, ث]: see art. **ثَوَى**: ISd holds its 1 to be originally و. (TA.)

ثَوَى: } see what next follows.
ثَوَاةٌ: }

ثَاةٌ, (S, M, K,) without ة, (S,) formed by permutation from **ثَوَى**, though the author of the Kitáb [i. e. Sb] holds the 1 to be originally ي, (M,) *The lodging-place, or nightly resting-place, of camels*, (ISk, S, M, K,) and *of sheep or goats*, (ISk, S,) *when they have gone away to a distance in the pasture, or around the tents or houses*; (ISk, S, M, K;) as also **ثَوَاةٌ** and **ثَوَاةٌ**: (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the *lodging-place, or nightly resting-place, of sheep or goats*, (AZ, T, S, M,) and *of oxen, or bulls and cows*; (M;) and the last is app. formed by permutation from the first. (M.) — Also *A combination of two or three trees, upon which is thrown a piece of cloth, used for shade, or shelter from the sun*. (IAqr, M. [And in like manner **ثَاةٌ** is explained in the T, in art. **ثَاةٌ**].) — Also, (AZ, T, S, M,) and **ثَوَاةٌ**, (M,) *Stones elevated for a sign of the*

way to direct the pastor when he returns by night: (AZ, T, S, M:) and the former, or latter, (M,) or both, and **ثَوَاةٌ**, (K,) with damm, (TA, [in the CK **ثَوَاةٌ**]) *the lowest sign of the way, of the height of a man in a sitting posture*. (M, K.) — Also *The part which is the place of stabbing of a slaughtered camel*. (TA.) — The pl. of **ثَاةٌ** is **ثَاةٌ**: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثَوَاةٌ: see art. **ثَوَى**: and see **ثَاةٌ** in the present art., above.

ثَوَى *A guest*: (IAqr, T, S, M, K:) the vulgar erroneously pronounce it **ثَوَى**. (TA. [See also **مَثَوَى**].) — *Remaining, staying, dwelling, or abiding*; as also **ثَوَى**; but the former is better known in this sense. (M in art. **ثَوَى**.) — *One who abides* (**مُجَاوِرٌ** [generally meaning for the purpose of study]) *in either of the two sacred cities or territories [of Mekkeh and El-Medeeneh]*. (IAqr, T, K.) — *One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy, or on the frontier of the enemies' country*. (IAqr, T.) — *A captive*. (Th, M, K.) — *A chamber, or house, or tent, prepared for a guest*: (T, M, K:) and, (M,) accord. to Lth, (T,) *a chamber within a chamber*. (T, M.)

ثَوَى: see art. **ثَوَى**. — Also an inf. n. of 1. (S &c.)

ثَوَاةٌ: see **ثَاةٌ**, above, in two places. — Also *A woman* (K, TA) *to whom one betakes himself to remain, stay, dwell, or abide, with her* (**يَثْوَى إِلَيْهَا**). (TA.)

ثَاوٍ part. n. of 1; (Mṣb;) [*Remaining, &c.: or remaining, &c., long*]: *a stranger remaining, staying, dwelling, or abiding, in a country, or town*: (T:) or **ثَاوِي بَلَدَةٍ** *a stranger who keeps to a country, or town*. (M.) — *A man remaining in his grave*. (IB, TA.)

ثَاوِي: see **ثَاوِي**, in art. **ثَوَى**. You say **قَاةٌ ثَاوِيَةٌ** [in the CK, erroneously, **ثَاوِيَةٌ**] *A rhyme of which the characteristic is ث*. (K, TA.)

مَثَوَى *A place where one remains, stays, dwells, or abides*; (T;) *a place of alighting or abode, an abode, or a dwelling*, (T, M, Mgh, Mṣb,) of a man: (T:) pl. **مَثَاوٍ** (T, M, Mgh, Mṣb, K.) Hence, **أَبُو المَثَوَى** *The master* (M, K) *of the house or tent*, (M,) or *of the place where one alights or abides, or of the abode or dwelling*. (K.) And **أُمُّ المَثَوَى** *The mistress of the house or tent*. (M.) And **أَبُو مَثَوَى الرَّجُلِ** *The master of the place of alighting, or of the abode, of the man*: (S:) *the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays*: (Har p. 595:) and *the guest whom the man entertains*. (M, K.) [See also **ثَوَى**]. And **أُمُّ مَثَوَى الرَّجُلِ** *The mistress of the place of alighting, or of the abode, of the man*: (S:) *the mistress of the man's place of*

alighting, or abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife. (TA.) — It is also an inf. n. of **ثَوَى**. (T, M.)

ثى

2. **ثَوَى** **حَسَنًا** and **ثَوَى** **حَسَنَةً** [I made, or wrote, a beautiful ث]. (TA in الالف اللينة.)

ثَوَى *The lodging-place, or nightly resting-place, of sheep or goats [when they have gone away to a distance in the pasture, or around the tents or houses]*; (IB, K;) a dial. var. of **ثَاةٌ** [q. v. in art. **ثَوَى**]. (IB, TA.)

ثَاةٌ: } see art. **ثَوَى**.

ثَاةٌ: }
ثَوَاةٌ: } see **ثَاةٌ**, in art. **ثَوَى**.

ثب

For several words mentioned in the M and K as belonging to this art., see art. **ثَوَى**.

ثبتل

ثَبْتَلٌ: } see art. **ثَبْتَلٌ**.

ثَبْتَلٌ: }

ثبخ

1. **ثَبَخَ**, aor. **يَبْخُجُ**: see art. **ثَوَى**.

ثيل

ثَيْلٌ: see what next follows.

ثَيْلٌ *The sheath of the penis of a camel* (Lth, AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the *penis* itself: (Lth, T, M, K:) sometimes also used in relation to a man: (M:) and **ثَيْلٌ** signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds **أَخْلَفَ مِنْ ثَيْلٍ الجَمَلِ** [*More contrary to what is usual than the sheath of the penis, or than the penis, of the camel*]: for the camel, like the lion, is a retro-mingent. (TA.) — *A kind of plant*; (S, K;) as also **ثَيْلٌ**: (K:) *a certain plant having a root and stem; when short, called نَجْرٌ*: and a certain herb, or, as some say, a plant, that is found on the banks, or sides, of rivers, in meadows: and, some say, a species of the [plants, or trees, called] **جَنْبَةٌ**, which grows in the territory of [the tribe of] Temeem, and becomes large, so that the sheep, or goats, lie in its shelter: (M:) AHn says, (M,) in the "Book of Plants," (Mgh,) the **ثَيْل**, (M,) or **ثَيْلٌ**, (Mgh,) [both appellations now applied to *triticum repens*, or dog's grass,] is the **نَجْمَةٌ**; called in Persian **ريزوپارده** [?]; (Mgh;) *its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-*

plicated, or tangled, so as to be like felt (M, Mgh) upon the ground; (M;) it has many joints, or knots, and short internodal portions; and scarcely, or never, grows anywhere but over water, or in a place beneath which is water; (M, Mgh;) and it is one of the plants that are regarded as indicative of the existence of water:

n. un. with δ : (M:) Lth says that the *ثِيل* is a certain plant that tangles upon the ground: Th, on the authority of IAqr, says that it is a kind of plant said to be that called *لَحِيَّةُ التَّيْسِ*: and Sh says that the *ثَيْلَة* is a green small tree [or plant] resembling the first shoots that come forth from grain. (T.)

ثَيْل: see *ثَيْل*, in two places.

أَثِيل A camel large in the *ثِيل*; (T, S, M, K;) wide therein: (M:) pl. *ثَيْل*. (K.)

مَثِيلَة A place in which is the kind of plant called *ثِيل*. (Mgh.)